

The Living CHURCH

August 2, 1959

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The organ guild at St. John Baptist School, Mendham, N. J.
Is Church school life too sheltered? [page 10]

SCHOOL NUMBER

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The Living Church

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

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THINGS TO COME

August

2. Tenth Sunday after Trinity
6. Transfiguration
9. Eleventh Sunday after Trinity
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
31. Christ the King

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

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

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The Living Church

Christian Skills: Meditation

Many people who attend a quiet day or conducted meditation for the first time find themselves in a new Christian experience. This may be because they were never taught when young. We here suggest that the idea and method of meditation can be taught to growing children, and, indeed, that it might well be a part of our systematic curriculum.

Although meditation is, by its nature, a personal act, done in privacy, or if in company, without conversation, it still may be introduced to a group, and steps taken toward meditation alone. Although this is a large subject, on which there are many books for guidance, we here give a few notes that may help a thoughtful teacher of older children to see the possibilities, and perhaps include this training in his lessons in the fall.

First, to start the idea, ask the class to try to explain what happens when we think. As a drill, propose that they all try to recall some scene to their imaginations. "Now, all close your eyes, and think of your own front door. Can you see it? the steps? the bell? the mailbox?"

Then the same for people's faces, and typical scenes. Next, all try to visualize the same scene, our altar, the outside of our church, etc. Discuss how our imagination helps us recall and enjoy the many pictures that are already in our mind. Now, present the idea that thinking involves the process of recalling, and trying to understand better, what we already know. This is meditation, and we can use it for part of our prayers. This has often been called mental prayer. We all meditate often, without realizing it. We remember and plan and decide. Practice as an illustration the buying of a gift.

Now apply to a simple example with a Bible passage. Read or retell the incident of Jesus raising the little girl in St. Mark 5:35-42. To use this for a meditation, explain these steps:

(1) Jesus in the *head*. That is, use your imagination: see the scene, the people. Hear Jesus' words, see the parents, etc. Think what happened — the power of our Lord, his kindness, the joy of the family.

(2) Jesus in the *heart*. That means, imagine that you are there, and try to feel how it seems. Ask yourself: How does this make me feel? (Sorry? Glad? Thankful Loving? Loyal? Determined to help?)

(3) Jesus in the *hand*. You should decide to do something about it, not just let it pass. What simple act can I do this very day because I have felt this way? (The children will discuss this freely.)

[A fourth step might be added: Jesus

in the *home*. This makes of the sequence a Christian "4 H," which may appeal. Or the idea of home expression may be included under the third step, to keep it simple.]

There is then the discussion of just when and how to make your meditation. Can you think of some time when you can be alone — in your room, or in the chapel? Can we all decide on the same story, and agree to make a meditation on it during the week, and then tell each other about it next Sunday?

There would be drill and repetition of this over several weeks, or it might be a minor theme for the whole year in the class. But it must be done experimentally, and must be more than "another talk by the teacher." This subject of skill in meditation is now discussed only rarely with children, we believe, but it seems reasonable that it could be attempted, as described, or by any planned means, in many classes. Our people should know how to meditate, and they can be taught at an early age. We have in mind the use of this at about the sixth grade and upward. There will be, of course, unequal response, as this suits the inclination and mentality of certain children.

Some final notes: This should be taught as a form of prayer, to be started when kneeling, placing oneself in the presence of God. The main portion of the meditation may be done seated. And there should be the closing, after the act of will has been made. "Remain kneeling for a minute, waiting quietly for God to speak to you and to give you His blessing."

Keep the assigned passages simple — a few verses. They should be mainly of narratives, at first, giving ready scope for visualizing. Any Bible story, first taught in class, may be proposed for a meditation at home, with a little guidance. Turn through the Prayer Book and select some of the Gospels which are narrative, as Epiphany I, Tuesday after Easter, Trinity XIV, Sunday before Advent, St. Peter, St. Matthew, etc.

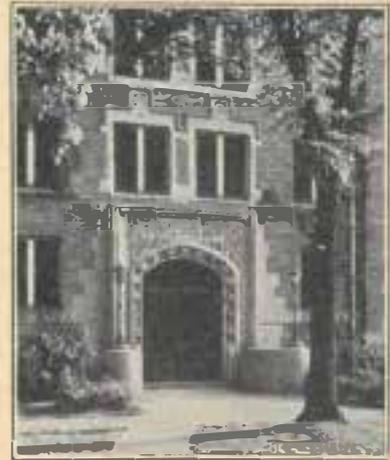
ACU CYCLE OF PRAYER

August

2. St. Patrick's, West Palm Beach, Fla.
3. St. Paul's, Lamar, Colo.
4. Brothers of St. Joseph, East Moriches, N. Y.; St. Philip's, Gascons, Quebec, Canada.
5. St. Anna's Home, Philadelphia, Pa.
6. St. Saviour's, Maspeth, N. Y.; Christ Church-by-the-Sea, Cristobal, C. Z.; Church of the Transfiguration, Ironwood, Mich.; Church of the Transfiguration, Brooklyn, N. Y.; St. Augustine's, Croton-on-Hudson, N. Y.
7. St. James', Paso Robles, Calif.
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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.)

Tributes to Southern Ohio

Your gracious editorial [L.C., July 19th] felicitating Bishop Hobson at the time of his retirement is a gesture which many of us in Southern Ohio and throughout the Church will long appreciate.

You might have added to that editorial one thing which is, perhaps, the most important aspect of his, or indeed of any bishop's, ministry: In the words of a young girl, "Bishop Hobson always reminds me of God."

(Rev.) ROBERT C. MARTIN, JR.

Vicar, St. Christopher's Church
Fairborn, Ohio

In another tribute to Bishop Hobson since his retirement, the Ohio Senate, on July 6th, passed a resolution [which took note of Bishop Hobson's accomplishments, among them the fact that during his episcopacy the diocese "achieved international recognition for its progressive work in the missionary field, in its publication efforts, in its student facilities at universities, and in its social and economic leadership."]

Let me correct one statement in your editorial. "When Southern Ohio wanted a cathedral like other dioceses, Bishop Hobson chose one that fitted his concept of the episcopate." The fact is that St. Paul's Cathedral was established in 1903 by joint resolutions of St. Paul's Church, in downtown Cincinnati, and the diocesan convention; and, was transferred to a specially built trailer as St. Paul's Wayside Cathedral with the dissolution of the old cathedral parish and the razing of the building in the early days of Bishop Hobson's episcopate.

I disagree with your view of today's bishops. A bishop, like any other man, is popularly regarded as a great individual only with the passing of time. I do not agree that the "Episcopal Church is becoming a quieter place." We probably aren't making as much noise about Churchmanship, but there are many lively issues in which the strength of a good number of our bishops will be seen.

(Rev.) E. PAUL HAYNES
Rector, Calvary Church

Cincinnati, Ohio

The Scottish Churches

The article, "Reasons and Reactions" [L.C., June 21st] gives a misleading account of the setting and fate of the "Bishops' Report." The report originated in Dr. Fisher's suggestion that non-Episcopalians should take episcopacy into their system. The report recommended that the Kirk [Church of Scotland — Presbyterian] should adopt "bishops in presbytery" and that Anglicans should introduce elders of a sort. The Assembly has now flatly refused to consider even the attenuated form of episcopacy proposed for it. The vote of 300 to 266 was not on the question of principle but merely on the phrasing of the resolution. The report was full of evasions and ambiguities and its acceptance by the Kirk

would have led to great bitterness when the real issues were explored. There has already been more abuse of bishops in Scotland in the two years since the report was published than in the whole period since the 1689 revolution. So far as the ministry is concerned, the real issue between the Church and the Kirk is ministerial priesthood, on which the report said nothing.

Anglican bishops are nowhere "appointed by the monarch." In Scotland, the bishops are elected by the clergy and laity of their dioceses. In England, they are appointed by the crown. In modern constitutional theory, this means the prime minister, but in practice the Church is consulted and indeed there have been complaints that Dr. Fisher has too much influence. The laity of the Scottish Episcopal Church take far more part in its running than the ordinary members do in the Kirk, and, theological considerations aside, it is gravely doubtful whether elders are desirable. As candid Presbyterians admit, they are apt to be a nuisance or a farce. In England, parochial church councils, diocesan conferences, and the Church Assembly already afford ample opportunity for the laity.

A. W. CAMPBELL
Solicitor

Edinburgh, Scotland

Surprised by Kurfuffle

Your reviewer Marion G. White [L.C., July 12th] suggests that "the perfect word 'kefuffle,'" used in *Wayward Vicar* to characterize "a village argument," was "probably invented on the spur of the moment" by author Anthony Bode.

In *Surprised by Joy*, at the end of the seventh chapter (on page 117 of the first American edition, 1956), C. S. Lewis speaks of "disturbance, bother, bustle, or what the Scotch call *kurfuffle*."

C. I. CLAFLIN

Buffalo, N. Y.

Wanted: Stories of Conversion

Modern Canterbury Pilgrims by Bishop Pike is a fascinating book. It is the story of the conversion of intellectuals to the Episcopal Church. It is doing a great service by pointing out that the Episcopal Church does appeal to and satisfy intellectuals.

But there are thousands of us simpler folk who also have found religious satisfaction in the Episcopal Church. Our story would be a powerful bit of evangelism. I suggested to Bishop Pike that he write our story. He agreed that the story should be told and thought that I might do it.

And so I will, if your readers, lay and clerical, catholic and evangelical, who have come into the Episcopal Church from one of the nonconformist Communion (including the Roman Catholic Church), will write their story in a thousand words or less and send it to me. I want stories from 20 ordinary, plain, humble, simple folk who have found their home in the Episcopal Church after wandering in the wilderness. The folksier the stories, the better. I'll even accept bad spelling and uncertain syntax. Please send the story of how you found a spiritual home in the Episcopal Church to P.O. Box 459, Fairfield, Calif.

(Rev.) GEORGE E. GOODERHAM
Grace Church

Fairfield, Calif.

Continued on page 15

BOOKS

The Specialist's Astigmatism

BLAISE PASCAL: THE LIFE AND WORK OF A REALIST. By Ernest Mortimer. Harpers. Pp. 249. \$4.

For many decades now it has been painfully evident that as the amount of human knowledge increases, the share of it which any individual can hope to encompass decreases in proportion; and that as physical scientists, social scientists, humanists, and theologians advance in mastery of their respective fields, they too often become less and less able to exchange ideas with anyone but their fellow specialists.

This is partly because all specialists — from baseball players to nuclear physicists — tend to develop technical terms of their own; but also because the knowledge they are most concerned with cannot be understood without a prior understanding of the often very extensive fundamentals of their "specialties." And this breakdown of communication threatens the most appalling consequences in a human community which daily and hourly adds to its powers to do both good and evil.

An important means of improving communication between thoughtful people, whatever their fields of intellectual endeavor, is the common study of pioneer thinkers and investigators; for they were necessarily concerned with fundamentals, and their writings were usually addressed to the whole community of educated people — of necessity non-specialists. The specialist's natural and most insidious astigmatism, which makes him tend to regard his approach to truth as *the way*, may be rectified most effectively by demonstrating to him that the prophet or great high-priest of his mystery saw and followed more than one way to truth. Consider the work of Blaise Pascal.

To the mathematician Pascal is the man who helped to found Integral Calculus, developed the Calculus of Probabilities, and solved the mathematics of the cycloid — not to mention his invention of the calculating machine. To the physical scientist he is a major contributor to the theory of air-pressure and the science of hydraulics. To the student of literature, he is one of the greatest masters of French prose style. And to the student of religion he is the author of one of the world's spiritual classics: the *Pensées*.

In *Blaise Pascal: The Life and Work of a Realist*, Ernest Mortimer has clearly shown the greatness of mind and heart which enabled Pascal to contribute so much to the knowledge and the wisdom of his world and ours. By his balanced and clear exposition of the many facets

of Pascal's practical and charitable life, as well as his notable mathematical and scientific achievements, the literary ability which communicated his thought, and the profound religious feeling which finally governed his life, Mr. Mortimer has made a valuable contribution to the mutual understanding of readers in different fields of interest. One cannot avoid seeing that in Pascal the same single-souled devotion to truth led to experiments with air-pressure, mathematical discoveries, and the religious observations of the *Pensées*.

On the controversial subject of Pascal's relationship to the Abbey of Port-Royal and the Jansenist community, Mr. Mortimer firmly rejects the theory that Pascal had any significant leanings toward Protestantism.

Separate from the chronologically presented biography is the series of chapters which makes up Part II, entitled "The Book of the *Pensées*," "Pascal's Theory of Knowledge," "The Portrait of Man," and "God and Pascal." This arrangement contributes considerably to the convenience of the book. Other conveniences are a select bibliography, an index, and an appendix translating passages which are quoted in Pascal's French.

In sum, the book is a well-rounded, well-organized study which permits the greatness of its subject to emerge clearly.

THOMAS R. DALE

MATTHEW: APOSTLE AND EVANGELIST.

By Edgar J. Goodspeed. John C. Winston Co. Pp. ix, 166. \$3.50.

The New Testament scholar Edgar J. Goodspeed has done more, perhaps, than anyone else to make early Christian literature come alive to 20th-century Americans. Now in his 88th year, and with some 50 books to his credit, Dr. Goodspeed has added yet another — *Matthew: Apostle and Evangelist*.

The book reconsiders the authorship of the Gospel which goes by the name of St. Matthew. Our earliest testimony on this matter is that of Papias of Hierapolis (ca. 130), who tells us that Matthew wrote the "oracles" (*logia*) in Hebrew. Most scholars, however, believe that our Gospel of St. Matthew was originally written (as we have it) in Greek. Papias must, therefore, have been talking about another document, possibly that known as Q, underlying our Gospels of Matthew and Luke and thought by some to have been written by Matthew himself.

Dr. Goodspeed, however, will have none of this: he believes that Matthew the Apostle not only wrote the "oracles" (as Papias affirms) but compiled also the finished work which for centuries has gone under his name. Goodspeed bases his thesis chiefly, as it seems to this reviewer, on his contention that a Greek work was always ascribed to the man who

Continued on page 25

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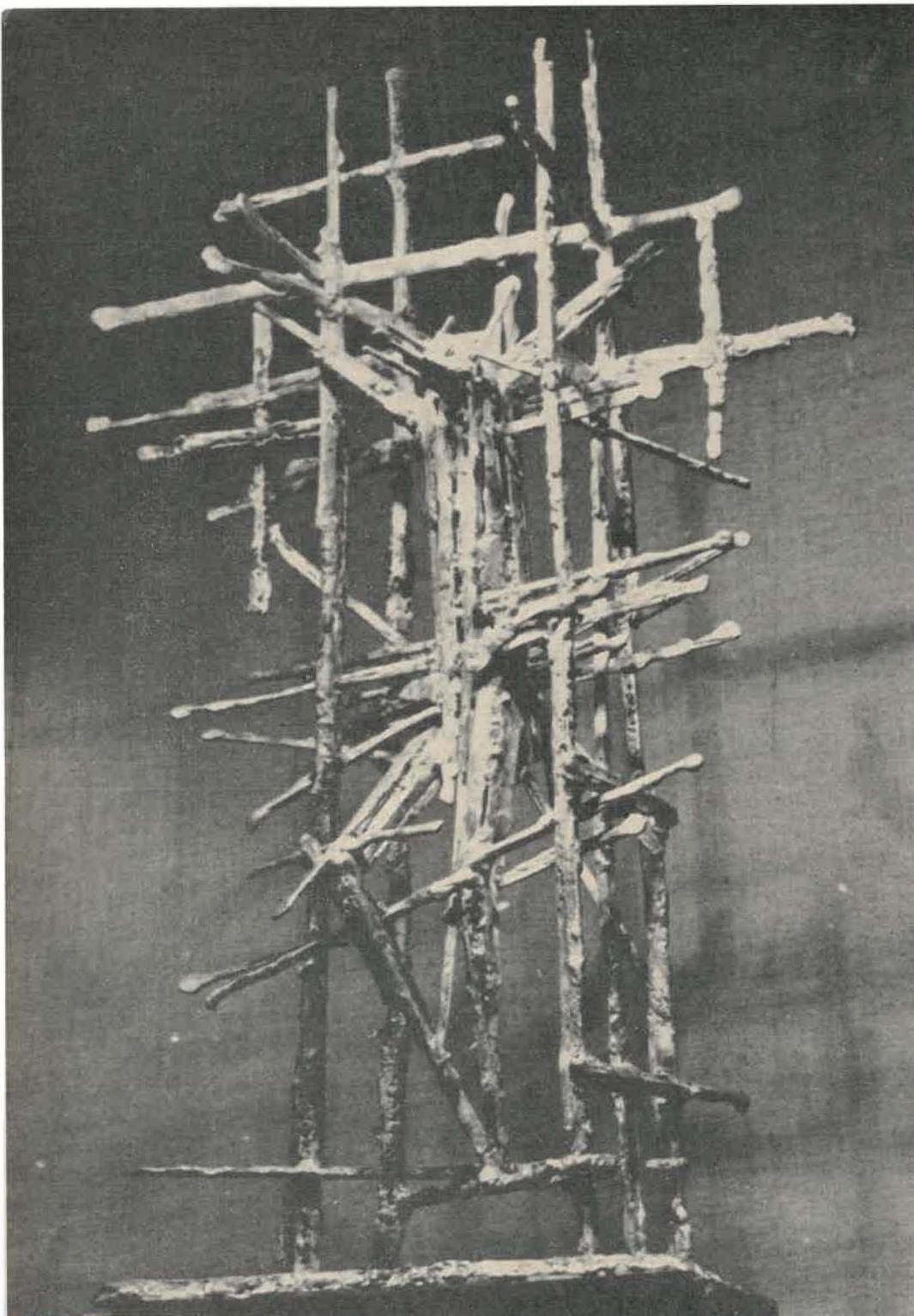
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Leslie Thornton,
was on exhibition
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Washington, D. C.

O LORD JESUS CHRIST, lifted up that all mankind might see what it is to love: Grant us so to behold and be drawn by thy love, that with our whole strength we may love both thee and all for whom thou didst die; who now livest and reignest in the unity of the Father and the Holy Spirit, **GOD, for ever and ever.**

From *A Procession of Passion Prayers*, marshalled by Eric Milner-White, Dean of York (SPCK, 1950).

The Living Church

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

Tenth Sunday after Trinity
August 2, 1959

CUBA

No Reservations

The Cuban Council of Protestant Churches has issued a statement calling for strengthened ties between Cuba and the United States and refuting statements "placing the revolutionary government of Cuba within the orbit of Communism." The Episcopal Church in Cuba is a member of the Council. The statement was made at a meeting in Havana on July 15th, two days before Fidel Castro resigned as premier. THE LIVING CHURCH'S Cuba correspondent, the Ven. R. Gonzalez Agüeros, says, "We believe this statement should have as wide a circulation as possible." This is the text:

"The Cuban Council of Protestant Churches wishes to express its gratefulness for the religious liberty which, since the first of January of this year—date which marks the victory of the Cuban Revolution—has been enjoyed by the quarter of a million protestants who dwell in Cuba. It also is in full agreement, and supports without reserve the efforts the Revolutionary Government is making to graft into the life of the nation the Christian principles of liberty, equality, and the brotherhood of man, to which principles all men, without distinction of race, culture, religions affiliation, or economical position, fall heirs as children of the same heavenly Father.

"The Council sincerely and deeply regrets that due perhaps to lack of understanding of the Cuban situation and to some unfortunate and unthoughtful steps taken by some United States and Cuban citizens alike, the traditional good relations between the two countries have been temporarily damaged. We pray that the peoples of both countries exercise to the utmost the Christian virtues of patience, humility, and good will in order to preserve and further strengthen the fraternal and democratic ties that have for years bound the two nations together.

"Loyal always to the truth, this Council categorically refutes as erroneous all statements and insinuations made for the purpose of placing the present Revolutionary Government of Cuba within the orbit of Communism. Because of its genuine democratic and *sui generis* Cuban aspects, the Cuban Revolution is openly against all totalitarian concept of government, whether it be of the right or of the left.

"Finally, we pray that the peace and tranquility which have been with our people since January the first may endure forever, for the good of our nation and of all countries upon earth."

August 2, 1959

SOCIAL RELATIONS

A Trip to Thessalonica

The Presiding Bishop announced on July 22d that the Rev. Clifford L. Samuelson, executive secretary of the National Council's Division of Town and Country Work, is the Episcopal Church's representative to the International Conference on Rapid Social Change, scheduled for Thessalonica, Greece, July 26th to August 2d. [Mr. Samuelson has been interim director of Roanridge (see below). The new director, the Rev. W. Francis Allison takes over on September 1st.]

The conference is sponsored by the World Council of Churches and, according to plan, brings together some 100 people representing churches in Asia, Latin America, North America, Europe, and Africa.

"Dilemmas and Opportunities. Christian Action in Rapid Social Change," is the conference theme. It is the culmination of a current world study on the subject. The conference is an outgrowth of World Council sessions during the United States Assembly held at Evanston, Ill., in 1954. Mr. Samuelson participated in these preliminary sessions and served on the planning committee for the present conference. Greece was selected as a locale to facilitate the attendance of delegates from Asia and Africa.

TOWN AND COUNTRY

A Move to Parkville

Bishop Welles of West Missouri has announced the appointment of the Rev. Sylvan W. Law, rector of St. Peter's Church, Conway, Ark., as vicar of the mission Church of the Redeemer at Parkville, Mo. This congregation now uses the Chapel of the National Town-Country Church Institute at Roanridge. The church was recently separated from Institute jurisdiction [L.C., July 12th and 19th].

The diocese is in the process of purchasing a five-acre plot between Roanridge and Parkville as the future home for the congregation. Located halfway between the new industrial airport and Kansas City itself, the new property is in the midst of an area of rapid growth.



Mr. Samuelson: Church's representative to international Rapid Social Change meeting.

FINANCE

Two in a Jacket

Detailed spelling-out of the meaning of the 1958 General Convention's budget decisions is contained in the *1958 Annual Report* just released by National Council. The report has just been mailed with another substantial pamphlet, *General Church Program, 1959-1961*, and the two are sent in a single, full-color jacket.

The total budget for 1959 is slightly whittled-down from the Convention's \$8,060,300 to \$7,971,145.* This is still more than a million dollars above actual expenditures in 1958. Convention's budgets for 1960 and 1961 are \$9,000,000 and \$9,800,000 respectively.

Main increases in 1959, by departments, are: Overseas, \$500,000; Home, \$400,000; Christian Education, \$50,000. The big Overseas increases went to far eastern and Latin American areas: a \$72,000 increase in the Philippines, a brand new appropriation of \$32,000 to Taiwan, a \$30,000 increase to Central America, a \$70,000 addition to the work in Brazil, a \$39,000 increase to Mexico, and a \$30,000 addition to Haiti. Miscellaneous items in the Overseas Department increased by \$54,000,

*At the April National Council Meeting, the figure was cut again to \$7,947,000.



© Central Press Photos Ltd., London
**Sir Jacob Epstein and the statue:
 An Easter Island effort?**

while the Overseas headquarters office was increased by \$17,000.

In the Home Department budget, the total for aid to missionary districts and dioceses remained unchanged from 1958 to 1959. The American Church Institute for Negroes† was increased from \$207,000 to \$345,000. Indian work in 1959 gets an increase of \$52,000, while the cost of college work rises by \$78,000.

The Christian Education Department increases are widely scattered over a number of divisions and units. The Division of Leadership Training actually took a cut.

Income

On the income side, dioceses and missionary districts pledged 1959 support of the general Church program to an almost exact match of the mathematically determined quotas. Eleven dioceses and districts are reported as pledging over-payment, while nine were underpledged.

The pamphlet, *General Church Program*, carries a brief summary of all the Church's major fields of effort.

†The ACI is a corporation founded in 1906 "to promote the cause of education of Negroes in the Southern States." It is directed and largely financed by National Council.

Rejected Statue

The 11-foot, six ton marble statue "Behold the Man," which was to have been placed in the ancient Abbey Church of Selby, in the diocese of York, has been rejected by the chancellor of that diocese. The figure, depicting our Lord wearing the crown of thorns with his wrists bound, has been the subject of a major controversy in the parish of Selby, Yorkshire. Sir Jacob Epstein, who created the statue in 1935, had intended to make a deed of gift as soon as the statue had been approved.

The church council had accepted the gift and applied for permission from Church authorities to install the figure, but Selby residents petitioned the chancellor to refuse. He did so on the grounds that the amount of public opposition was likely to produce parochial discord.

The hearing of the case, which lasted two days, produced strong views both for and against the sculpture. One man compared it with the Easter Island efforts.

The Rev. J. A. P. Kent, vicar of Selby, said the place of installation chosen for the statue would not have been in direct view of the congregation. "The statue may not be everyone's cup of tea, but it has a deep lesson for us all," he said.

BRIEFS

LET'S QUIT AND GO HOME: Dr. de Blank, Archbishop of Capetown, is quoted by Reuters as offering to resign his see and leave the country if Prime Minister Hendrik S. Verwoerd of the Union of South Africa would do the same. Both archbishop and prime minister are men born outside South Africa. Dr. de Blank has been in conflict with the civil authority ever since coming to South Africa, because of his forthright opposition to apartheid (segregation) policies.



POOR OUTGIVE THE RICH: Members of poorer Churches are far ahead of those of wealthier Communions in Church giving. This piece of information was imparted, according to RNS, at a Theological Study Conference on Stewardship, sponsored by the NCC in Staten Island, N. Y. The Rev. Albert T. Rasmussen of the Pacific School of Religion, Berkeley, Calif., said that richer parishioners lag in supporting their churches, while the comparatively poor of the smaller sects contribute "with sacrificial urgency" and give stewardship top priority in their budgets.



THEOLOGIAN KRUSHCHEV: In recent speeches to Polish workers, Soviet leader Nikita S. Krushchev said he was anxious "not to wound religious sentiments." He went on to sound theological notes, RNS says, including the following: "Your priests promise you paradise in heaven. We Communists want to make you happy on earth." Speaking of world capitalists, he said, "You say you believe in God. Well, if there were a God and He had any sense at all, He would take a broom and sweep you off the face of the earth." He also said that happiness does not come through prayer. Before Mr. K's visit, Polish Communist authorities initiated measures to remove roadside shrines and crosses so as not to offend his atheistic sentiments.



LUTHERAN MONKS: A Lutheran monastic order, the Congregation of the Servants of Christ, has established St. Augustine's House at Oxford, Mich. The community life is centered in the Holy Eucharist, sacramental life, confession, and liturgical piety. A normal pattern of postulancy and novitiate has been established. Novices live for three years under annual vows of poverty, celibacy, and obedience. Superior of the community is the Rev. Arthur Carl Kreinheder, who studied at the University of Lund and was ordained in the Church of Sweden. Numerous Protestant religious orders have been established in Europe since World War II. The Michigan order has a Society of Oblates, whose members live in the world under a rule of prayer, confession, frequent communion and daily intercession, but spend a week each year at St. Augustine's House.

EDUCATION

PUBLIC SCHOOLS

Does God Count or Not?

A step toward formulating a position on religion's role in the nation's public schools appears in a provisional document approved by the National Council of Churches' Committee on Religion and Public Education.

The document, which has been under study for five years, says public schools should reflect a fundamental faith in God but they cannot be required to teach in a formal way any concept of God.

The statement will undergo further study before it is submitted to the NCC's policy-making General Board. At this stage it speaks only for the committee and does not represent NCC official policy.

It supports the principles of free public education and Church-State separation, pointing out that sectarian and doctrinal teachings are the responsibility of the home and Church.

But the document says development of ethical conduct—the "functional" values of religion—is the job of the public school as well as of the home and Church. It also cautions public school teachers against temptation to turn the classroom into an "evangelistic hall."

From a practical standpoint, the committee observes, neutrality of the schools concerning God's existence is impossible. "It is historically unjustified, and unfair to the cherished belief of the vast majority of the American people," it says, adding "the result of attempted neutrality is support for the view that God does not count."

Use of public tax money for direct or indirect support of schools operating under Church control is opposed by the NCC committee. The document says government provision of free lunches or medical and health services should be made available through public channels to all children of the community. At the same time, it emphasizes that religious clubs under school sponsorship are "out of keeping" with the functions of American public education.

Classroom religious observances in public schools, such as moments of silent prayer, common prayer, and reading of the Bible, are recommended in the document, which also approves the release of public school children for religious instruction, holy days, and special religious conferences or retreats. [RNS]

COLLEGES AND UNIVERSITIES

Campus Explorers

Each year since 1950 a group of college faculty members have met to explore the problem of religion in higher education. This year's attendance of 119 was the largest. The group was made up of faculty

members in 25 fields of study from 49 institutions, some faculty wives, and a number of clergymen in college work.

Named the Conference in Theology for College Faculty, the meeting is sponsored by provincial committees for college work in New England, New York and New Jersey, and the Middle Atlantic States. Financial support also comes from the Church's National Division of College Work and from a number of parishes and individuals. President for 1959-60 is the Rev. Dr. Eaton V. W. Read, dean of the college of business administration of the University of Bridgeport.

Fellowship Awards

Seven Kenyon College seniors and two 1958 graduates of the College were among the 1,200 winners of Woodrow Wilson National Fellowships for 1959-60. The awards, which carry a stipend of tuition and fees plus \$1,500, are given for the first year of graduate work in the arts or sciences leading to a career in college teaching.

Winners from Kenyon are: Todd K. Bender, John F. Clarke, Frank M. Coleman, R. Bruce Freed, Michael W. Glueck, Ronald E. McLaren, Fred C. Mench, Jr., Gunther M. Weil, John E. Winesdorfer.

ASSOCIATIONS

NCIS Chairman Is Priest

The Rev. Matthew M. Warren, D.D., rector of St. Paul's School, Concord, N. H., has been elected chairman of the National Council of Independent Schools.

Dr. Warren describes the Council as being "made up of the associations across the country of independent schools" and being "particularly concerned with those problems which have to do with the administration of those schools." One constant problem confronting the Council says Mr. Warren is that of certification, "which in the public school system of things means one thing, and to independent schools something else."

PARISH DAY SCHOOLS

Field Worker

The Rev. Thomas H. Carson, S.T.D., chairman of the division of parish day schools of the Episcopal School Association, has announced the appointment of Mrs. Eunice Kilpatrick as field worker for the division.

Her work will be primarily with parish day schools which belong to the Association, and will be done in association with the national Church's Unit of Parish and Preparatory Schools.

Mrs. Kilpatrick has taught English at Southern Methodist University, Dallas, has served as head of the Lower School at St. Mark's School of Texas, Dallas, and was the founding principal of Grace

Chapel Parish School in Jacksonville, Fla. She has been chairman of the national committee and the Florida state committee on accreditation standards for parish day schools, and chairman of the division of parish day schools, diocese of Florida.

PERSONNEL

Sr. Rachel Now at Newburgh

Sister Rachel, O.S.H., [author of one of this week's feature articles; see page 10] was succeeded as principal of Margaret Hall School, Versailles, Ky., on June 9th, by Sister Mary Joseph, O.S.H. Margaret Hall is a college preparatory school for girls under the direction of the Order of St. Helena. Sister Mary Joseph has taught there for three years. Sister Mary Rachel has assumed new duties at the Mother House of the order in Newburgh, N. Y.

AFFILIATION

San Rafael and California

San Rafael Military Academy, San Rafael, Calif., is a recent (early 1959) affiliate of the Church. At the time of affiliation with the diocese of California, the board of directors was increased from 11 to 21. A two-thirds majority are members of the Episcopal Church.

The Academy, a non-profit college preparatory institution, is made up of two schools. The lower school offers complete work from the 6th through the 8th grades, and the upper school offers courses that prepare for university work.

GROUND BREAKINGS

New Library for GTS

Ground has been broken at the General Theological Seminary, New York City, in preparation for construction of its new library and multi-purpose building. The first spadeful of earth turned by the Very Rev. Lawrence Rose, dean of the seminary, marked the beginning of site clearance along the entire Ninth Avenue front of the seminary.

The new building will house a graduate students' dormitory, faculty apartments, a dean's residence, administrative offices, and the seminary's notable library of 125,000 volumes. There will be room for expansion.

Girls' Division at Kent

Ground-breaking ceremonies have been held for the Girls' Division of Kent School, Kent, Conn., scheduled to open in September 1960. The ceremony marked the beginning of a new undertaking in coordinate education by the trustees of the boys' school, which was founded in 1906.

The girls' school site is five miles from the boys' schoolyard.

more news: pages 25-27

Church how are



Johnson • Bacheller • Ross, Inc.

Black cotton stockings are no longer necessary. At St. Mary's Hall, Faribault, Minn., students relax in one of the dormitory rooms.



Paul Parker

In the classrooms and on the playing fields, glints of His glory. Above, St. Hilda's and St. Hugh's School, New York City. Below, Kemper Hall, Kenosha, Wis.

Robert A. Sterelczyk



Their rosy claims are many, but they share the imperfections of the whole Church Militant

by Sister Rachel, O.S.H.

Former principal, Margaret Hall School, Versailles, Ky.

If you visit some of our Church secondary schools, read their catalogs and other literature, and talk with some of their students, faculty, and alumni and alumnae, you will begin to gain a general idea of what it is our schools offer the young people of the Church. It can be summed up briefly as: secondary education illuminated and informed by the faith.

The centrality of worship is symbolized by the chapel and made actual by regular corporate worship. Courses in religious instruction are required of all students, and are as demanding, important, and valued as other academic work. The other courses in the curriculum are taught with conscious reference to the faith. School discipline and the preparation of the students for their place in college and in the world are based upon moral teaching loyal to Christ the King. The whole school experience is integrated by the only unifying force there is — the grace which flows from our crucified Redeemer. Only by an effort to listen to Him and conform our conduct, individual and corporate, to His will can we learn to take our place in the fellowship of the redeemed, and

do our part toward creating a Christian society.

Church secondary schools also offer a good many of the advantages associated with independent schools, although these are by-products rather than our *raison d'être*. Our classes are small, and the emphasis is upon sound instruction in such solid courses as English, mathematics, foreign languages, science, history, and the arts. Our students are usually selected for their aptitude for college preparatory work, and the general level of ability and academic achievement is high. A well-rounded program of sports and extra-curricular activities is offered. This program is supervised carefully and integrated into the total program so that it supports and extends the work of Christian education rather than undermining it. Simplicity of life, individual responsibility, honor, courtesy, self-control, are held up as things which are worth working for. Our Church schools are striving to help the family and the Church carry out their joint responsibility for the Christian training of young people.

Now what is wrong with this picture?

The Living Church

schools: effective they?

Are all these rosy claims backed up by real achievement? Many people have misgivings about our schools. Some question the efficacy of our religious programs, and ask whether our Church school graduates really are religiously literate, whether they are well-fitted for parish life after a sojourn in a Church school, or whether they are fed up with religion.

Others ask whether our schools are undemocratic, catering to the economically and intellectually privileged.

Still others may wonder whether an "integrated program" is not too sheltered and unreal, too far removed from the realities of the world.

I do not believe there are any easy answers to these very legitimate questions. As to the first, if our schools are not, on the whole, turning out boys and girls loyal to their Church, aware of her resources and claims and ready to take their place in their parishes and dioceses, we are failing in our primary obligation.

Our schools are organized in the Episcopal School Association, and its executive secretary is also the executive secretary of the Division of Parish and Preparatory Schools of the Department of Christian Education of the National Council. (This is a long-winded way of saying that after years of effort, we have finally achieved an official link with the National Church.) Through this association we are working together earnestly, trying to find and strengthen our weak places, trying to explore new methods of teaching and administration and new implications of the faith, and to bring our schools more and more under the direction of the Holy Spirit in the Church that they may be more effective instruments for His work.

The next question is: Are Church schools undemocratic? By this is usually meant: Are they snobbish, tending to separate the privileged from the rest of society; do they foster false ideas about money and family? What about the poor? One of the marks of the kingdom is "to the poor the gospel is preached." Are we

justified in operating Church schools exclusively for the above-average student, and for families of above-average income?

It is unquestionably true that Church preparatory schools chiefly serve a privileged minority. Fees are normally out of the reach of a family of no more than the average income. The schools make an effort to offer scholarship help when they can, and all our schools do have some students on full or partial scholarships. Some schools have a sliding scale tuition plan by which fees are agreed upon between the patron and the school in accordance with ability to pay. But the fact remains that many Church families cannot afford our schools.

If the Church is to be true to her vocation to help bring in the Kingdom of Heaven, we must preach the gospel to the poor. The fact that the existing Church schools do not do this directly is not a reason for condemning them. They must exist in the economic world as it is. We need *more* schools, more money for scholarships and grants-in-aid, and more schools for the poor, including the academically and emotionally poor. All Christian schools are called upon to teach and practice simplicity of life and the corporal works of mercy. By these means and by a really Christian policy of admissions, we can offer what we have to give to the children God wants us to reach.

The last question is: "Are Church schools too sheltered and too far removed from life as it is in the world today?"

As Christians we are called out of the world. Our values are not those of "the world as it organizes itself apart from God." We are not seeking to adjust our young people to the world as it is. We are seeking to fit them for the Kingdom of God. This will entail suffering and hardship for them when they encounter the full force of our enemy, "the world." Church schools teach the obligation of regular worship, the centrality of the Eucharist, the importance of daily Bible reading and meditation and of daily prayers. They also teach that the whole of man's life, economic and social, as well as his devotional life, must be brought under obedience to Christ. The faithful following of a rule of life is not an easy thing when one is far from a church or chapel, and when those around one are indifferent or hostile to the practice of religion. No one can claim that it is easy to be a Christian now, or ever has been.

Too much sheltering of young people in boarding schools is, to my mind, a real danger. It will weaken them rather than strengthen them for the combat that is before them. They need the hardening that comes from some freedom of choice and some experience of consequences, and a share in responsibility for the government of the school. Self-help plans, the honor system, and the various forms of student government in effect in all our schools are training boys and girls in

self-reliance, a sense of responsibility for themselves and for others, and giving them valuable training in organizing and leading others. Our schools have not lagged behind the secular schools in this respect. On the contrary, they have been leaders. In some of our self-help schools all the domestic work except the planning and preparing of meals is organized and carried out by the students under student prefects without adult supervision. The prefects are responsible to the head of the school for proctoring and various other supervisory jobs.

Every school must be constantly aware of social changes and be ready to make realistic adjustments when necessary. It is no longer necessary to insist on black cotton stockings, for instance, such as I was required to wear when I was in boarding school, or blue serge capes for Church. But Church schools can and do protect their students from extravagant and unsuitable dress, and dangerous, or downright injurious forms of entertainment. Their movies can be chosen, chaperones are still in existence, and all-night parties and dating with the unrestricted use of a car are out of the picture.

In my uncertainty about our own practice in some of these respects I asked some alumnae whether they thought our school was over-protecting its students, or expecting too much of them in the way of social standards. This little inquiry was no Gallup poll, and I do not know how many would agree with one reply which I shall quote, but I think it is of interest:

"I cannot share your worries about the school not preparing us to face the realities of the world. There is nothing more real than the Holy Mass, and building a school around the things that are real and true, in whatever conditions we may be in, seems to me to be the best preparation one could have. There seems to me to be nothing wrong with being sheltered. After all there is a limit to what young girls can be expected to deal with, and perhaps if more schools realized this there would be more education in them and less of what one article called 'the second curriculum.'"

Church schools are units within the Church, specializing in training young people during their elementary and college preparatory years. They share the tasks and the imperfections of the whole Church Militant. The basic social pattern for Christians is found in the Holy Trinity and the Holy Eucharist. Schools, like families, are striving to reproduce these patterns in their corporate life. In common with all Christians, we are struggling with problems, growing, sinning, repenting, trying again, by the power of our Redeemer and King. You can find some glints of His glory in the classrooms, on the playing fields, in the dormitories and workshops, studios, kitchens, and offices of our schools. You can see it most plainly when we are at our best, in chapel, recollected and forgetful of self, united in the corporate worship of the liturgy.



Dr. McCrady*: Have Americans persuaded the universities to stop providing a college education?

A 1959 Idea of a University

*Are high schools and grammar schools
wasting their pupils' time?*

by Edward McCrady, Ph.D.

Vice Chancellor and President, University of the South

When our forefathers set up this democracy, they realized that if suffrage is to be unrestricted, so must education be. If every man is to be allowed the right to vote, then every man must be given the opportunity to acquire such an education as will qualify him to vote wisely. Such considerations led to the establishment of the entire system of tax-supported schools from the elementary grades through the state universities. The result has been indeed that nearly anyone who wants to can go to college. But I am not so sure that we have provided the kind of qualified electorate which we had hoped to produce.

As the great masses of the people moved into the universities, without any tradition of education behind them to give them any real interest in what was offered there, they, for the most part, misconceived the purpose of the whole system. All that they wanted from the universities was what they would have gotten if they had never gone to college at all, namely, training for a job. They set up a clamor for all kinds of vocational training and disdained the impractical studies which were supposed to contribute to wisdom,

but had little to do with earning a living. This was an ironic situation. We sought to give the people a university education to supply the wisdom, or at least the essential learning, prerequisite for responsible voting and government by the people. And, instead of accepting it, they persuaded the universities to stop giving it, and to substitute for it what they would have gotten from apprenticeships without ever going to college. If graduates of Sewanee [the University of the South] have attained distinction out of proportion to their numbers, it is probably largely because Sewanee did not prepare them for a job, but provided them with some acquaintance with philosophy, history, the arts, the sciences, and religion, which formed the sure foundation on which an enduring civilization can be built.

The learning of the past is looked upon disdainfully by many of our contemporaries, but when I read a current novel, I often ask myself how many people will

*Facing students being installed in Order of Gownsmen. Sewanee upper-classmen in good standing wear black academic gowns to all classes and chapel services.

The report from which excerpts are reprinted here, was made to University of the South trustees in 1953, and resulted, according to Dr. McCrady, in increasing language and mathematics requirements at the University, and in efforts toward working out a coordinated program with Sewanee's own prep school, the Sewanee Military Academy. "Unfortunately," says Dr. McCrady, "most of what I proposed could only be carried out if we had the cooperation of a great many secondary schools."

be reading it 20 years from now, or 50. Extremely few of the books published today will be continued in successive editions for a century, and any that do meet that test must contain some ideas that are of value to a large number of people. When you find a book which has survived for 2,000 years, you should pay it a good deal of attention, especially if people have continually studied it over that period of time. The truth is that most books which have survived 2,000 years were worth saving; and if we fail to look into them, we are throwing away the inheritance of the ages.

I think we should study our curriculum at Sewanee very thoroughly, and there are many suggestions I would like to make toward retrieving some of what we have already lost, as well as holding on to what we have. The truth is that the kind of education I think every man ought to have cannot be obtained after he gets to college with the kind of preparation which is the vogue in our time. If a man waits until he is in college before starting foreign languages, then he will not have time to take as much science as I think he ought to know. Or if he takes as much science and as much language as he should have, he will have no time for history or philosophy, which are equally important. Much of what is now taught in college should be crowded back down into the high schools and grammar schools where, I fear, a large proportion of the time is wasted today.

An adequate background in languages is prerequisite to clear thinking and clear writing and clear understanding in all fields, and the earlier languages are taught the better. Any average baby can learn any language on earth in a very few years. The place for grammar is the grammar school, and no credit should be allowed for it in college at all. Foreign languages ought to be started by the sixth year, if possible, and by the sixth grade at the latest. Thorough training in the structure of ancient and modern languages should be prerequisite to entering college; and any languages taken thereafter should be studies of literature, not grammar — not

because grammar is not important, but because most people never get beyond it, if indeed they get through it; and there will be time enough left for some real literature, if grammar is required earlier when it can be acquired more easily.

I believe also that no responsible citizen today should be lacking in first-hand acquaintance with all the major sciences. There was a time when inventors and engineers were the only people professionally concerned with science who were held in general esteem by the populace at large. Those who devoted themselves to science in pursuit of learning, rather than of commercial applications, were considered dull and eccentric "longhairs."

The atomic era has changed all that. Scientists now are the people who determine the character of whatever wars are waged, who destroy cities, or save them. For better or for worse, the fate of civilization is in their hands. But to get as much science as I think a man should know in preparation for any kind of life, we shall have to revise our curriculum considerably. At present, any sciences taken in high school are wasted, because all college courses in science start from scratch. But the sciences should be approached in an orderly sequence, and only in that way can a maximum acquaintance with them be acquired in a minimum time. Auguste Comte in the 19th century pointed out that the sciences have evolved in a certain sequence, and that sequence has not been an historical accident.

Mathematics had to evolve to a certain point, namely, the discovery of the differential calculus, before it was possible for physics to mature. Newton invented the calculus in order to solve certain problems, and if one tries to teach physics without it, as I know from experience, one wastes a great deal of time deriving approximate solutions laboriously when accurate solutions could be neatly and quickly and easily reached by means of the calculus. If the calculus were taught in high school, then a definite course in physics could be taught in high school; and it would not be necessary to take it over again in college.

Chemistry could not mature until after physics had reached a certain stage, because all of the instruments which the chemist uses, from the simplest balance to the spectroscope and the electrophoresis apparatus are physical devices. And physicists had to discover the atom with its positively charged core and its planetary rings of orbital electrons before the observational data of chemistry could be explained. If the professor of chemistry can assume that his students have already had a real course in physics, he will not have to waste so many hours filling in gaps for them and can proceed to give them a much better course in chemistry.

Similarly, though biology can be taught at any level in some degree, it can only be

Continued on page 22



Boys attending military school are taught that part-time patriotism is not enough. Shown are students of Howe Military School, Howe, Ind.

The Military Academy in the Space Age

by General Thomas D. White
Chief of Staff, United States Air Force

In remarks made at a luncheon at St. John's Military Academy, Delafield, Wis., last year, the Air Force's Chief of Staff lists what he believes to be essential attributes for space age Americans and points out the contribution that can be made toward developing these attributes by the nation's educational system, with special reference to the military academy. General White, a Churchman, is the son of the late Bishop of Springfield, John Chanler White.

Looking ahead, it's interesting to speculate on some of the attributes that space age Americans must have. There is no doubt that a long list could be compiled. However, I will settle for three attributes, which I consider to be fundamental.

First, they must be adaptive. To keep up with the pace of science and of changes in political, social, economic, and military affairs the world over, space age Americans must be flexible. They must be able to adjust quickly and easily to new situations and unexpected change.

Second, they must be highly motivated by intelligent and unselfish devotion to the welfare of the United States and the other free nations. They must be as

staunchly patriotic in peace as in war. Part-time patriotism is not enough.

Third, they must have access to the finest possible educational advantages. In the complex world that is ahead, there is certain to be a greater need for knowledgeable, highly-trained men and women in all fields of endeavor. Being a useful member of society will require skillful, informed citizenship.

I have no doubt that if our schools are supported and their problems understood, they will do their part in the great task that are ahead for the United States. Helping to assure this support and understanding is a responsibility resting on us all.

Beyond any dangers that may loom in the future there are opportunities in the space age which would provide unlimited benefits for the people of all nations. I believe it is possible to surmount the dangers and take advantage of these opportunities. But to do this, the United States must remain strong.

This strength I speak of is not only the strength contained in our military forces. All elements of our society contribute. One very important element is our country's educational system. St. John's represents a fine and important segment of this system. Its contribution to the total strength of our country has been great. I am confident St. John's contribution will continue to be important in the future.

The Proposed Office of Institution

The Liturgical Commission's proposed revision of the "Office of Institution of Ministers into Parishes or Churches"* is, on the surface, not very different from the present office. Indeed, it is doubtful if the average layman—or clergyman, for that matter—attending an institution would notice any difference at all.

If we pass over those changes "of rearrangement and shortening" which the Commission has seen fit to make, we are left with three matters which appear to us significant enough for editorial comment:

(1) The title has been changed from "An Office of Institution of Ministers into Parishes or Churches" to "An Office of Institution of Rectors into Parishes." Thus the service in its proposed form is to be used only in parishes in the strict sense of the word—that is, in self-supporting congregations.

We believe that this is a good change, as tending to clarify the legal situation. If it is desired in mission congregations to have something analogous to a service of institution, the bishop is at liberty to draw up such a form. Or perhaps the Liturgical Commission might include one in its proposed revision of the Book of Offices.

(2) In the present office "the concluding paragraph in the Letter of Institution may be omitted, where it interferes with the Usages, Laws, or Charters of the Church" in any particular diocese. We think that the outright omission of this paragraph, as proposed by the Commission, is on the whole a wise change. As the Commission points out, the matter of the dissolution of the pastoral relationship is in any case taken care of by the canons, which are determinative for the situation.

By the same token, however, we think it unfortunate that, in the rubric at the beginning of the office specifying that the bishop shall be "satisfied that the Person chosen is a *qualified Minister of the Church*," the Commission has carried over from the canons [and the present rubric] the italicized phrase, in regard to the interpretation of which there are two schools of thought. It would be better to rewrite the rubric: "The Bishop, having received due Notice of the Election of a Rector into a Parish, and being satisfied that the Election conforms to the Canon, may proceed to institute him into the Parish."

(3) The provision that the "Office shall be used with the Order for the Holy Communion" is in principle sound but is one which may work some hardship

* See last week's editorial and review, and also *Prayer Book Studies*: XIII—The Order for the Burial of the Dead; XIV—An Office of Institution of Rectors into Parishes (Church Pension Fund, 60 cents).

in practice. Many, if not most, institutions take place on a weekday evening. In some parishes the proposed Office of Institution, with the Holy Eucharist, followed by a parish supper, would be in keeping with parish custom. Otherwise, institutions under the proposed form would be practically confined to Sunday mornings; this might be difficult to fit into a bishop's schedule. And it would permit the presence of no more than a few of the clergy of the diocese.

The provision of a special Collect, Epistle, and Gospel will certainly be welcomed; but a rubric should be added specifying whether these propers are to be used on a Sunday, and if there are certain Sundays on which the propers for the Sunday should take precedence.

Even if the Office of Institution is but seldom used in any congregation, it can nevertheless, when occasion calls for it, make a deep and lasting impression. The Commission's proposals for its possible revision are therefore worthy of study.

Essay Contest: T.V. or Not T.V.

The subject for THE LIVING CHURCH Essay Contest for 1960 is "T.V. as I See It."

We stonily refuse to give our students any suggestions as to the way this subject should be approached. Television is such a big, varied, and controversial subject, that we are very hopeful that some contestants will tackle it from angles that have never occurred to our middle-aged minds.

In the interest of free scope for contestants, we are lifting our length limits from the traditional 1,500 to 2,000 words. We do this because in each of the last few years the judges have had to turn down over-length manuscripts that otherwise were good contenders for prizes. Students should remember, however, that 2,000 words is a top limit, not a minimum. Anyone who can say what he wants to say in 500 or 1,000 words ought to stop at that length. We like tight writing!

Prizes in the 17th annual essay contest will be:

First Prize: a gold medal and \$100.

Second Prize: a silver medal and \$50.

Third Prize: a silver medal and \$25.

A bronze medal will be provided for each Church school which wishes to conduct an intra-mural contest on the same subject. The school itself would select the winner of this medal, and winning a bronze medal would not disqualify a contestant from winning one of the national prizes.

We will announce the official rules and other information about the contest in the fall. Prize winners will be announced in the spring education issue of THE LIVING CHURCH in 1960.

LETTERS

Continued from page 4

"PECUSA," a Stumbling Block?

Recently a paper was given at a gathering of people in this diocese on the subject "Did the Church of England become Protestant at the Reformation?" The speaker showed from the Prayer Book that it did not, and finally challenged the audience to find the word "Protestant" in that official book. One individual demanded to know why the American Church called itself "the Protestant Episcopal Church."

The question raised a difficulty that is not uncommon now that people know more about the Church in the U.S.A. The average person in the British Commonwealth and in missionary areas does not understand the situation existing in America when that name was chosen, nor the sense in which the term "Protestant" was used.

Perhaps General Convention might consider the advisability of eliminating this word which causes much misunderstanding and is a stumbling block to the uninformed, especially in missionary areas.

(Rev.) A. T. B. HAINES
Rector, All Saints' Church

Gordonvale, Queensland
Australia

The Case for the Annual Report

I have just received my copy of the "General Church Program and Annual Report" from "281" [see page 7].

Evidently the folk at the National Council have an endless supply of cash to squander upon beautifully printed reports and annual statements! A fair number of stockholders' reports come to my desk, and each one of these represent a great national American industry. Some of these reports are amazingly simple; others somewhat elaborate. None of them, however, compare with the style and

format of our "281" product! And not only are these two booklets handsomely gotten up, but they come to the clergy reverently and devoutly encased in an even more beautiful (and utterly useless) outer cover done in red, black, and blue.

Souls are not being saved by such luxuries! Let's learn to use our money for publicity in a plainer and more practical fashion.

(Rev.) ARTHUR MCKAY ACKERSON
Rector, All Saints' Church
Atlantic City, N. J.

Men and Edifices

Reference: "How Poor is a Priest?" [L.C., July 19th]. I add "How expensive is stained glass and carved limestone?" "How extravagant was Honolulu in 1955?" "How much more will be put into the Washington Cathedral?" "Which is more vital to the Church, loyal men or decorated edifices?"

ERNEST N. MAY

Wilmington, Del.

Bishop Pike's Customary

Regarding your editorial [L.C., July 5th] concerning Bishop Pike's "Customary": Your article is ill founded at this time. I think that you could have written a better editorial in favor of the customary. Dom Gregory Dix, in the book to which you refer, has a very weak argument. I think Bishop Pike, a Canonist of distinction, is interested sincerely in the broadest possible use in his diocese; for this I heartily congratulate him.

The so called western use is nothing but nonsense and ought to be discarded once and for all.

NORMAN C. COOMBS, MA
East Orange, N. J.

The publicized directive in the diocese of California on liturgical practices deserves sober consideration everywhere.

It should stimulate all of us to reinspect

our own usages, to make sure they are the best possible.

It should focus attention on the ethics of anyone, a bishop, priest, or prominent layman seeking to force his preferences on others.

Above all, it should stir consciences on something for which all who acquiesce share responsibility—the favored position of parishes or dioceses that are financially independent over others. Should a voice in choosing its pastor, for a diocese or parish, depend not on population, effort, or achievement, but exclusively on wealth? Should those of us who are rectors possess all but impregnable tenure-of-office, while colleagues at least as devoted and capable have none whatever? Distinction financial.

(Rev.) CONNOR N. EDDY
Christ Church

Binghamton, N. Y.

There are some in our Church who would really be much more at home either in a Methodist or other protestant group, while there are some who really belong in the Roman Catholic Church. But I firmly believe that the great majority of us really want a Holy, Catholic, and Apostolic Church with the various ceremonial practices that such a Church should have.

There can be little doubt that the Episcopal Church is on the road to a return to full liturgical customs of the past. The past half century has seen far greater changes in accepted practice than even the most advanced Churchman of the 1890s would have contemplated. The line between good practice and blind following of some other Church is not always very clear, and this too must be examined and watched less we fall into a deep and not very intelligent pit.

It is to be hoped that other bishops will explore the possibility of upgrading the ceremonial practices in their areas, as this is surely one important aspect of the chief pastor's duties.

LEWIS C. POPHAM, 3d
Pound Ridge, N. Y.

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CHURCH SCHOOLS

The list includes a few schools which, although they have no definite Church connection, have a special, though unofficial, interest in the Church. Because the number of parish day schools has grown beyond the capacity of this list, only those day schools which serve a wide-spread clientele are included here.

PRIMARY AND SECONDARY BOYS AND GIRLS

Arizona

Tuller School, Tucson. (girls)

California

Bishop's School, La Jolla. (girls)
Cathedral Choir School, Los Angeles.
Cathedral School for Boys, San Francisco.
Harvard School, North Hollywood. (boys)
San Rafael Military Academy, San Rafael.
York School, Pacific Grove. (boys)

Colorado

St. Nicholas School, Trinidad. (boys)

Connecticut

Abbie Loveland Tuller School, Washington. (coed)
Choate School, Wallingford. (boys)
Kent School, Kent. (boys)
Pomfret School, Pomfret. (boys)
Rectory School, Pomfret. (boys)
St. Margaret's School, Waterbury. (girls)
Salisbury School, Salisbury. (boys)
South Kent School, South Kent. (boys)
Watkinson School, Hartford. (boys)
Wooster School, Danbury. (boys)

Delaware

St. Andrew's School, Middletown. (boys)

District of Columbia

Beauvoir, The National Cathedral Elementary School, 3500 Woodley Road, N.W., Washington.
National Cathedral School, Mount St. Alban, Washington. (girls)

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St. Albans, The National Cathedral School for Boys; Mount St. Alban, Washington.

Florida

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Indiana

Howe Military School, Howe. (boys)

Iowa

St. Katharine's School, Davenport. (girls)

Kansas

St. John's Military School, Salina. (boys)

Kentucky

Margaret Hall School, Versailles. (girls)

Maryland

Hannah More Academy for Girls, Reisterstown.
St. James School, St. James. (boys)
St. Paul's School for Boys, Brooklandville.

Massachusetts

Brooks School, North Andover. (boys)
Groton School, Groton. (boys)
Lenox School, Lenox. (boys)
St. Anne's School, Arlington Heights. (girls)
St. Mark's School, Southboro. (boys)

Michigan

Cranbrook School, Bloomfield Hills. (boys)
Kingswood School, Cranbrook. (girls)

Minnesota

Breck School, Minneapolis. (boys)
St. James' Military School, Faribault. (boys)
St. Mary's Hall, Faribault. (girls)
Shattuck School, Faribault. (boys)

Mississippi

All Saints' Episcopal Jr. College, Vicksburg. (girls)

Nebraska

Brownell Hall, Omaha. (girls)

New Hampshire

Holderness School, Plymouth. (boys)
Saint Mary's-in-the-Mountains, Littleton. (girls)

St. Paul's, Concord. (boys)

New Jersey

St. John Baptist School, Mendham. (girls)
St. John's School, Mountain Lakes. (coed)
St. Mary's Hall, Burlington. (coed)

New York

Abbie Loveland Tuller School, Sag Harbor. (coed)
Cathedral Choir School, Cathedral Heights, New York City. (boys)
Cathedral School of St. Mary, Garden City. (girls)
Darrow School, New Lebanon. (boys)
DeVeaux School, Niagara Falls. (boys)
Grace Church School, 86 4th Ave., New York. (coed)
Greer School, Hope Farm. (coed)
Hoosac School, Hoosick. (boys)
Malcolm Gordon School, Garrison-on-Hudson. (boys)
Manlius School, Manlius. (boys)
St. Agnes School, Albany. (girls)
St. Hilda's and St. Hugh's School, 621 W. 113th St., New York. (coed)
St. Mary's School, Peekskill. (girls)
St. Paul's School, Garden City. (boys)
St. Peter's School, Peekskill. (boys)
St. Thomas Church Choir School, 123 West 55th St., New York City. (boys)
Trinity-Pawling School, Pawling. (boys)
Woodhull Schools, Hollis. (coed)

North Carolina

Appalachian School, Penland. (coed)
Christ School, Arden. (boys)
Patterson School, Lenoir. (boys)
St. Mary's Junior College, Raleigh. (girls)

Ohio

Bethany School for Girls, Glendale.

Oklahoma

Casady School, Oklahoma City. (coed)

Oregon

St. Helen's Hall, Portland. (coed)

Pennsylvania

Church Farm School, Glen Loch. (boys)
Episcopal Academy, City Line, Overbrook, Philadelphia 31. (boys)
Grier School, Tyrone. (girls)



May Day at St. Helen's Hall, Portland, Ore.: a student portrays "Puck."

St. Edmund's Academy, 5705 Darlington Rd., Pittsburgh 17. (coed)
Valley Forge Military Academy, Wayne. (boys)

Rhode Island

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St. George's School, Newport. (boys)
St. Michael's School, Newport. (coed)

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- Christchurch School, Christchurch. (boys)
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- St. Agnes School for Girls, Alexandria.
- St. Anne's School, Charlottesville. (girls)
- St. Catherine's School, Richmond. (girls)
- St. Christopher's School, Richmond. (boys)
- St. Margaret's School, Tappahannock. (girls)
- Stuart Hall, Staunton. (girls)
- Virginia Episcopal School, Lynchburg. (boys)

Washington

- Charles Wright Academy, Tacoma. (boys)
- St. George's School, Rt. 5, Spokane. (coed)

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Wisconsin

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- Northwestern Military and Naval Academy, Lake Geneva. (boys)
- St. John's Military Academy, Delafield. (boys)

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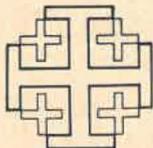
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University

Continued from page 13

taught in a mature way to students who are already prepared in mathematics and physics and chemistry. Without this background, biology reduces itself to something like the naming of bugs, which is a very immature aspect of the science. If one is interested not merely in the names of living creatures, but in how they work, the marvels of digestion and respiration and metabolism and the conduction of nerve impulses and the operation of those fabulous instruments, the vertebrate eye and ear, can only be understood by people who have their feet well upon the ground in the more elementary sciences, physics and chemistry. But it is possible to give a very mature course in general biology at the sophomore level if the students have behind them a year of chemistry and a year of physics and the differential calculus. This would leave the general student ready during his junior and senior years to tackle the really difficult, and as yet even immature, sciences of psychology, and economics, and government.

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of our understanding the people with whom we have to deal unless we have become deeply acquainted with their past.

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Director

sorts and conditions

DISCUSSION of social status is an uncomfortable subject in present-day America. Coming from relatively static European societies in which people expected to remain in the class in which they were born, our forefathers believed that people should have a chance to rise in social status according to their personal abilities. More recently, the "American dream" has been that there should be no such thing as class barriers between people.

THIS is a pretty hard dream to carry out in practice. Our means of maintaining differences in social rank have been reduced to indirect stratagems — suburbs, zoning ordinances, schools, churches, forms of entertainment, brands of clothing, automobiles, and dogs — which tend to sort out people according to a pattern of life they almost unconsciously pursue.

SUCH A BOOK as Vance Packard's *The Status Seekers*, accordingly, comes as something of a shock to people who do not realize the amount of class-directed motivation that exists in their own behavior.

DENOMINATIONALISM in Church life makes the Churches unwilling victims of the tendency of Americans to drift into socially homogeneous groups. The Church becomes a place for "our kind of people" — whatever kind it may be, from the culturally impoverished to the wealthy and aristocratic. Mr. Packard thinks that the Episcopal Church is at the very top of the social hierarchy, but most Episcopalians feel that their Church is not doing its job unless it covers the whole range.

AND, as a matter of fact, it is rather characteristic of the big downtown Episcopal church to which the leading citizens belong that it also has its share of the genuinely poor and downtrodden. The people who find life in such parishes frustrating are the in-between groups.

ALL THIS social striving has little to do with the real purpose of the Church and its Gospel. It is a way in which the Church is used for earthly purposes by the frail sinners who make up its membership. They are all equal in Christ. Their inequalities by worldly standards are not something given them by the Church but a part of the unnecessary baggage they lug in — the burden from which Christ promises to give them rest, if they will have it.

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REASONABLE TUITION

HOLLIS, N. Y.

Books

Continued from page 5

gave it final form, rather than to the author of one of its sources.

The argument overlooks the fact that the New Testament writings had their origin in an entirely different milieu from that of Greek literature generally. When one considers the importance attached in the early Church to "apostolicity," it does not seem wholly unlikely that the name of the apostolic author of a Gospel source should be allowed to stand as the designation of the larger work incorporating it. Besides, the authorship of the canonical Gospels is indicated only in the titles, which are of somewhat later origin and hardly in any case correspond to literary convention.

An interesting portrait of "Matthew the publican" (i.e., "taxgatherer") emerges from Dr. Goodspeed's treatment, which makes him the "secretary" of the Twelve, uniquely fitted to "take notes" on our Lord's discourses. This portrait still stands as a possible, if not a probable, one — even though a reader may not go all the way with Dr. Goodspeed.

The book suffers from repetitiousness — *ad nauseam* at times. This is not, however, without its advantage: the main points of the argument fix themselves in the mind of the reader.

FRANCIS C. LIGHTBOURN

Books Received

WORSHIP IN ANCIENT ISRAEL. By A. S. Herbert. John Knox Press. Pp. 51. Paper, \$1.50. [Ecumenical Studies in Worship, Vol. 5; any four vols., \$5.]

PRAYER BOOK HERITAGE. An Introduction to the History and Development of Anglican Worship. By Hugh A. L. Rice. With a Foreword by the Very Rev. the Provost of Guildford. Linden Press, 9 St. Anne's Close, London, N. 6, England. Pp. 175. 12/6 (about \$3 if ordered through an American dealer).

NATIONAL COUNCIL OF CHURCHES

N C C Jobs

Two Episcopalians have recently been appointed to top NCC jobs.

The Rev. William E. Crews will become executive secretary of the Interseminary Movement of the National Council of Churches on September 1st. His responsibility will be to promote ecumenical studies among seminary students and graduate study conferences. Mr. Crews left the mission field of southeastern Oklahoma in June to allow for replacement. During the summer he is working at the Incarnation Camp in Ivoryton, Conn.

Carl Cannon, a member of St. George's Church, New York City, has been named director of program promotion and sta-



Carl Cannon: For religion, promotion.

tion relations for the NCC's Broadcasting and Film Commission, succeeding the late Albert R. Crews. His work is to deal with the 533 radio and television stations which carry programs produced by the BFC independently and in cooperation with Church agencies. From 1945 to 1950 Mr. Cannon worked for NBC developing station acceptance of religious and educational programs. Since then he has been in advertising as an account executive, with four years off to help set up a public relations program for the United Nations.

COLORADO

Administrator Resigns

The Board of Managers of St. Luke's Hospital association has accepted with regret the resignation of Mr. Roy R. Prangley as administrator of St. Luke's Hospital, Denver, effective, July 17th. Mr. Prangley, refusing to give reasons for his action, said, "I had been thinking about this for some time, and since everything was going fine, I felt after 14 years it was time to leave." He said that even though he had made an abrupt decision, there

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Westbury, N. Y. K - 6.

St. Augustine - Tuller — St. Augustine's Church,
Brooklyn, N. Y. K - 6.

St. Philip and St. James - Tuller — Church of
St. Philip and St. James, Lake Success, N. Y. K-6.
Transfiguration - Tuller — Church of the Transfig-
uration, Freeport, N. Y. K - 2.

CONNECTICUT

Tuller — Tuller Road, Fairfield, Conn. Nurs. - 8.

RHODE ISLAND

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Nurs. - 6.

TEXAS

St. Luke's in the Meadow - Tuller — St. Luke's in
the Meadow Church, Fort Worth, Tex. K - 9.

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Mother Superior

The Order of the Teachers of the Children of God

SAG HARBOR, N. Y.

had been no disagreement between him and the board.

Bishop Minnis of Colorado said Mr. W. A. Alexander, chairman of the board of managers would act as executive director of the hospital until the appointment of a new administrator is made. The bishop, when questioned about Mr. Prangle's resignation said, "If he wants to resign, he has that liberty."

Mr. Alexander is president of the Denver Tramway Company and will be able to devote only part of his time to directing the hospital.

Mr. Prangle's future plans are indefinite, but they will include taking a vacation before going to a new assignment.

SOCIAL AFFAIRS

Two Pools

Three years ago, Charles T. Neale of Tivoli, Va., a retired businessman and farmer who is a member of Christ Church, Gordonsville, gave a swimming pool to the white community of Gordonsville. This year he donated another pool which will be operated by the congregations of two Negro churches of the town for the Negro community.

OLD CATHOLICS

Clergy Divorce Forbidden

by WOLFGANG KRAHL

A marriage law for clergy, strictly forbidding divorce, was accepted by the 40th National Synod of the Old Catholic Church in Germany, meeting in Bonn.

Synod also approved a revision of the statute of the bishop's office, and sanctioned a new regulation for training candidates for holy orders at the Old Catholic Seminary in the University of Bonn. (Anglican students are invited to study there.)

Over 120 priests and delegates from all over Germany were present when the synod opened with a pontifical high mass celebrated by the Rt. Rev. J. J. Demmel in the new Old Catholic cathedral at Bonn.

The National Synod, possessing the legislative power of the Church, consists of the bishops, all members of the synodical council (to which belongs the executive power), all priests of the diocese and lay representatives of the parishes (one for every 300 members). It meets every two or three years.

It was reported at the synod that seven

Old Catholic churches were consecrated within the last three years. There are 51 active Old Catholic clergymen in Germany administering a total of over 225 congregations, with 115 churches in possession of the German Old Catholics. A big Church Home for Aged Persons was built at Krefeld, a House for Retreat and Rest purchased near Heidelberg, and an Old Catholic Museum founded at Mannheim.

New Bishop of Deventer

Monseigneur Petrus Josephus Jans was consecrated Bishop of Deventer (in the Old Catholic episcopate of Holland) on July 7th. The service was held in the Cathedral Church of St. Gertrude, Willemsplantsoen, Utrecht. Consecrator was the Archbishop of Utrecht, the Most Rev. Andreas Rinkel, D.D. The assisting bishops were: the Rt. Rev. Jacobus van der Oord, Bishop of Haarlem; the Rt. Rev. Dr. Urs Küry, the Bishop of the Old Catholic Church in Switzerland; the Rt. Rev. Otto Steinwachs, suffragan bishop of the Old Catholic Church in Germany; the Rt. Rev. Dr. Maximilian Rode, Bishop of the Polish National Catholic Church in Poland; and the Rt. Rev.

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AT THE THRESHOLD OF A NEW ACADEMIC YEAR

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The Book of Common Prayer, p. 47

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School of Theology of the University of the South, Sewanee, Tenn.

Seabury-Western Theological Seminary, Evanston, Ill.

Roderic N. Coote, Bishop Suffragan of Fulham, and representative of the Archbishop of Canterbury. [Anglican and Old Catholic Churches are in communion.]

The bishopric of Deventer was created in 1559. Bishop Jans is its 12th bishop, and succeeds Bishop Lagerwey who died on March 13th.

Ecumenical work is one of Bishop Jans's major interests. He represented the Archbishop of Utrecht at recent meetings of the Central Committee of the World Council in Hungary and in Denmark.

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INTERCHURCH

Astronomical Courier

The Ecumenical Patriarch is reported to have urged Pope John XXIII, as "the first among equals in Christ" to call all Christian leaders together to unite for the benefit of humanity.

The message was given orally by His All-Holiness Athenagoras I, Archbishop of Constantinople and Ecumenical Patriarch, to a visiting American astronomer, Dr. Jason J. Nassau, director of Warner and Swasey Observatory of the Case Institute of Technology, Cleveland, Ohio.

Dr. Nassau visited the patriarch while lecturing in Istanbul and was asked to deliver the message when he said he planned to visit the Vatican Observatory.

The message, as Dr. Nassau said he wrote it down after his interview with the Patriarch, and as he delivered it, was:

"(1) He [the Ecumenical Patriarch] wishes to urge the Pope of Rome to call all Christian leaders together to unite for the benefit of humanity as the first among equals in Christ. If he will do this, he will be the greatest pope of all time, and he will receive eternal glory.

"(2) Let him stretch his arms to receive all Christians.

"(3) Let us all forget the bitterness of the past and begin to live together in Christian fellowship."

On his arrival at the Vatican, Dr. Nassau delivered the message to the Rev. Daniel O'Connell, S.J., director of the Vatican Observatory. An acknowledgment from the Vatican to Dr. Nassau said the message had been received by the pope. The vatican letter said: "His Holiness was deeply touched by your courtesy and by the trouble you took in order to bring this message to his attention."

Dr. Nassau, a native of Smyrna in Asia Minor, has lived in the United States since 1910, and has been associated with Case Institute since 1921. He is a distinguished and often-honored astronomer.

DISASTERS

Fire; then a Blast

Fire, followed by an unexplained blast, wrecked the large parish house of Christ Church and St. Michael's, Germantown, Philadelphia, about 5 a.m. on July 22d.

Firemen prevented the spread of the fire to the adjoining 112-year-old church. Damage was estimated to exceed \$100,000. Electrical work, costing \$6,000, had been completed recently, and the installation of an air-conditioning system was in progress.

The building was used almost nightly by one or more of a score of parish organizations, and in the day by 75 children attending vacation bible school. The day after the fire, a private house next to the parish hall was purchased, and this along with the rectory, will be used for classes and meetings.

The rector, Dr. W. H. Aulenbach, was out of town at the time of the fire.

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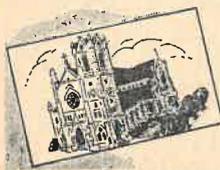
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The Rev. Clarence T. Abbott, Jr., who has been taking graduate training at the School of Social Welfare at the University of California in Berkeley, is now vicar of St. Andrew's Church, Cottage Grove, Ore. Address: 1301 W. Main St.

The Rev. John Albrecht, who was recently ordained deacon, has been awarded the Marquis Fellowship at Christ Church Cranbrook, Bloomfield Hills, Mich.

The fellowship, which was established in memory of the first rector of the church, provides a one-year "internship" for seminary graduates so that they may explore the ministry in order to find the area to which they are called and are best suited. Part of the Rev. Mr. Albrecht's time will be spent on specific aspects of parish work. He also hopes to work at Parishfield, which is the diocesan retreat and conference center, to study with the Detroit Industrial Mission, and to teach part-time at the Cranbrook School for Boys.

The Rev. Mr. Albrecht is married and has three children.

The Rev. Harold E. Beliveau, formerly assistant rector at St. Luke's Church, Dallas, Texas, is now vicar of St. Paul's Church, Altus, Okla. Address: Box 21.

The Rev. Charles H. Briant, formerly assistant minister, organist, and choirmaster at St. Timothy's Church, Detroit, is now serving in the same capacity at St. Mary's Church, West New Brighton, Staten Island, N. Y. Home: 177 Kingsley Ave., Staten Island 14.

The Very Rev. Dr. Thomas H. Carson, formerly rector of St. James' Church, Texarkana, Texas, and dean of the eastern deanery of the diocese of Dallas, will on September 1 become archdeacon of the diocese and executive secretary of its department of missions.

Dr. Carson's work as archdeacon will be to develop the deanery system of the diocese and to have general supervision of over 50 missions. A diocesan committee also has projected the establishment of 48 new churches over the next five years. The Carsons will live in Dallas.

The Rev. Edward Chandler, formerly rector of St. Peter's Church, W. Twentieth St., New York, will on September 15 become rector of the Church of St. Michael and All Angels, Cincinnati. Address: 3626 Reading Rd., Cincinnati 29.

Fr. Chandler has for many years chairman of the Urban Priests' Group in the diocese of New York and has long been interested in urban work.

The Rev. Thomas S. Clarkson, formerly rector of Walker's Parish (Grace Church), Cismont, Va., is now in charge of St. Philip's Church, Southport, N. C., and churches at Atkinson, Northwest, and Burgaw.

The Rev. George W. Davison, formerly director of religious education at St. Luke's Church, Dallas, Texas, will be rector of the Church of the Advocate, Philadelphia, Pa. Address: 2120 N. Eighteenth St., Philadelphia 21.

The Rev. R. J. Elliott, who formerly served Grace Church, Galion, Ohio, is now chief chaplain at the Toledo State Hospital and may be addressed: Toledo State Hospital, Chaplain's Office, Box 1438, Toledo 3, Ohio.

The Rev. B. Wood Gaither, formerly in charge of St. George's Church, Pikeville, N. C., and St. Gabriel's, Faison, is now in charge of Holy Innocents' Church, Lenoir County (Kinston), and Grace Church, Trenton, N. C.

The Rev. Roger S. Greene, formerly vicar of St. Luke's Church, Springfield, Mass., is now rector of St. Barnabas' Church, Norwich, Vt. Rectory address: Box A 193, Norwich.

The Rev. Alan R. Hingston, who formerly served Calvary Church, Batavia, Ill., will on August 3 become director of religious education of the diocese of West Missouri.

The Rev. Edward Jacobs, formerly rector of the Church of St. Michael and All Angels, Avondale, Cincinnati, is now dean of All Saints' Cathedral, Milwaukee. Address: 1221 N. Marshall St., Milwaukee 2.

The Rev. Joseph Kalbacher, formerly assistant at St. Andrew's Church, Louisville, is now in

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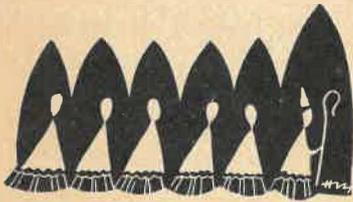
charge of St. Peter's Church, Valley Station, Ky. Address: 5902 Alanadale Dr.

The Rev. Thomas G. Keithly, formerly vicar of St. Christopher's Mission, Fort Worth, Texas, will join the staff of St. Matthew's Cathedral, Dallas, on September 1. Home: 6027 Winton, Dallas.

The Rev. Mr. Keithly is studying in the Graduate School of Theology at the University of the South this summer on a diocesan scholarship.

The Rev. Frederick V. Kettle, formerly rector of St. Mary's Church, Beaver Falls, Pa., is now rector of Emmanuel Church, Quakertown, Pa.

The Rev. James A. King, formerly in charge of St. Paul's Church, Kenbridge, Va., and St.



Andrew's, Victoria, will on August 15 become assistant at St. Andrew's Church, Newport News (formerly Warwick), Va., in charge of a new mission at Stonebrook. Address: 45 Main St., Newport News, Va.

Since the first of the year the city of Warwick has been absorbed into the city of Newport News. The address of St. Andrew's Church and of the rector, the Rev. W. Francis Burke, is 45 Main St., Newport News, Va.

The Rev. William E. Littlewood, who formerly served Christ Church, Emporia, Va., and Grace Church, Purdy, will on August 31 become vicar of St. Clement's Church, San Clemente, Calif. Address: 190 Aragon Ave.

The Rev. D. C. Loving, formerly rector of Blue Ridge School, St. George, Va., will on September 1 become rector of Emmanuel Church, Chatham, Va., in charge of Dame Memorial Church, Dry Fork. Address: Chatham.

The Rev. Edward P. Miller, formerly canon of St. Paul's Cathedral, Oklahoma City, Okla., is now vicar of St. Peter's Church, Amarillo, Texas. Address: 4412 Gem Lake Rd.

The Rev. John S. Neal, who retired in 1956 as vicar of St. John's Church, Kissimmee, Fla., and has since that time assisted at services of the Cathedral Church of St. Luke, Orlando, Fla., is now an associate priest on the cathedral staff.

The Rev. W. A. Norgren, formerly at Christ Church, Oxford, England, is now director of Faith and Order Studies for the National Council of Churches, 297 Fourth Ave., New York: Home: 52 E. Seventy-Second St., New York 21.

The Rev. John S. Power, formerly assistant at St. Mark's Church, Medford, Ore., is now vicar of the Church of the Good Shepherd, Prospect, Ore., and St. Martin's, Shady Cove. Address: Box 66, Prospect.

The Rev. Willis M. Rosenthal, formerly rector of St. Luke's Church, Grants Pass, Ore., and St. Matthias', Cave Junction, will on September 1 be on the staff of St. Andrew's School, St. Andrews, Tenn.

The Rev. George R. Schoedinger, Jr., has been appointed vicar of St. James' Church, Tigard, Ore., in addition to his duties as city missionary for Portland, Ore. Mailing address: 2226 S.W. Main, Portland 5.

The Rev. Evans D. Scroggie, formerly chaplain at Iolani School, Honolulu, will on September 1 become a canon of the Cathedral of St. Andrew, Honolulu.

The Rev. Dr. Robert H. Shaw, formerly assistant at St. Paul's Church, Falls Church, Va., is now rector of Trinity Church, Fredericksburg, Va. Address: 706 Prince Edward St.

The Rev. Richard M. Spielmann, formerly fellow and tutor at GTS and assistant at St. Stephen's Church, New York, is now rector of the Church of the Good Shepherd, Barre, Vt. Address: 23 Academy St.

The Rev. C. William Sydnor, Jr., formerly executive secretary of the Division of Curriculum Development of the Department of Christian Education of the National Council, will on September 1 become rector of Christ Church, Alexandria, Va.

The Rev. John H. Teeter, formerly vicar of Trinity Church, Rocky Mount, Va., is now vicar of

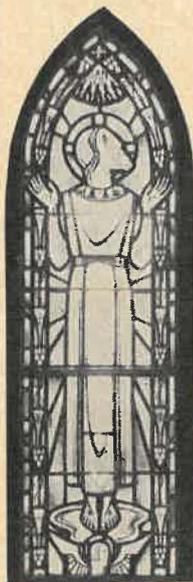
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The Rev. D. Delos Wampler, formerly in charge of St. Peter's Church, Hobart, N. Y., and churches at Stamford and Bloomville, will take charge of a new associated missions undertaking in the Adirondack area of the diocese of Albany. Headquarters will be at the recently acquired diocesan property on Brant Lake.

The main tasks of the staff will be to arrange and conduct retreats and conferences and to serve six churches in the area, at Brant Lake, Chestertown, Schroon Lake, Pottersville, North Creek, and Tahawus.

Working with Fr. Wampler and in charge of certain aspects of the work will be the Rev. Edward T. H. Williams, formerly secretary for college work of Province II, and a third priest who had not been chosen at the time this issue went to press.

The Rev. Walter W. Witte, Jr., formerly vicar of the Church of the Epiphany, Kirkwood, Mo., is now rector. The church became a parish at the recent convention of the diocese of Missouri.

Ordinations

Deacons

Central New York—By Bishop Peabody: On June 13, **Ralph E. Fogg, Jr.**, to be assistant in the Tioga-Tompkins County field; **James L. Lowery, Jr.**, curate, Grace Church, Elmira; **John P. Miner**, curate, Trinity Church, Watertown; and **Robert M. Sutherland**, assistant in the Tompkins-Seneca County field.

Iowa—By Bishop Smith: On June 10, **David R. Sass**, to serve St. George's Church, Le Mars.

Long Island—By Bishop DeWolfe: On July 4, **Henry C. Burrows, Jr.**, to be at the College St. Pierre, Port-au-Prince, Haiti; **Bruce F. Irwin**, in charge, All Saints', Baldwin Harbor, N. Y.; **Richard L. Winn**, curate, Church of the Advent, Westbury, N. Y.; and **Richard G. Young**, curate, St. George's, Brooklyn.

Michigan—By Bishop Emrich: On June 28, **Paul S. Downie**, assistant, St. James', Grosse Ile; **Joseph D. Mills**, assistant, Christ Church, Dearborn; **Charles A. Moya**, assistant, Christ Church, Grosse Pointe; **Ernest K. St. Johns**, assistant, St. Timothy's, Detroit; and **John F. McClellan, Jr.**, who will be a missionary in Alaska.

Southern Ohio—By Bishop Hobson: On June 19: **Clifford Crook**; on June 24, **Melvin F. Wells, Jr.**, to be assistant at the Church of the Good Shepherd,

Athens, Ohio; **Frank D. Price**, assistant, St. Andrew's, Dayton; **James W. Francis**, assistant, St. Andrew's Cincinnati.

Spokane—By Bishop Hubbard: On June 9, **Richard C. French**, to be assistant at St. Paul's Church, Walla Walla, Wash.

Tennessee—By Bishop Barth: On June 24, **Henry W. Lancaster, Jr.**, in charge of the Church of St. Mary Magdalene, Fayetteville; **Robert B. Rickard**, in training at Christ Church, Nashville. On July 1, **Robert B. Hunter**, in training at Emmanuel Church, Memphis. By Bishop Vander Horst, Suffragan: On June 27, **Cham Canon**, to be curate of St. Stephen's Church, Oak Ridge; on June 29, **Hal G. Bernard**, curate, St. John's, Memphis; **Daniel P. Matthews**, in charge of churches at Monteagle and Midway.

Virginia—By Bishop Goodwin: On June 12, **John J. Ambler, V.**, assistant, St. Paul's, Richmond; **Mortimer T. Bowman**, in charge, Westover Parish, R. R. 2, Charles City; **Clay B. Carr, Jr.**, assistant, St. James', Richmond; **William P. Parrish, Ph. D.**, in charge, Bromfield Parish, Box 458, Washington, Va.; **James S. Petty**, in charge, St. George's, Pine Grove, Stanley, Va.; **John W. Simons** for work in the diocese of Ohio.

Western Michigan—By Bishop Washburn, retired Bishop of Newark, acting for the Bishop of Western Michigan: On June 20, **Karl E. Marsh**, to be curate, Grace Church, Grand Rapids; **Thomas K. Ray**, curate, Cathedral Church of St. Mark, Grand Rapids.

Western North Carolina—By Bishop Henry: On June 13, **Robert E. Johnson**, to be in charge of churches at Sylva and Cherokee; on June 18, **Richard R. Kirk**, to serve the Church of the Epiphany, Newton.

Wyoming—By Bishop Hunter: On June 11, **John Whiston**, in charge, St. John's, Green River.

Armed Forces

Chaplain (Major) **R. K. Gumm**, formerly addressed at Sheppard AFB, Texas, may now be addressed at 39 S. Linden Dr., Azalea Park, Orlando, Fla.

Chaplain **Robert P. Holdt**, formerly addressed at an APO number in New York, may now be addressed at HQ McClellan AFB, Calif.

Resignations

The Rev. **Robert M. Cook**, canon chancellor of St. Paul's Cathedral, Buffalo, has resigned in

order to take advance study at Northwestern University.

The Rev. Canon **Ell Creviston**, senior canon of All Saints' Cathedral, Milwaukee, has retired. Address: 2957 N. Bartlett, Apt. 32, Milwaukee 11.

The Rev. **Francis M. Hamilton**, assistant at Christ Church, Coronado, Calif., has resigned. Temporary address: 577 B Ave., Coronado.

The Rev. **Howard S. Hartzell**, rector of Emmanuel Church, Warrenton, N. C., in charge of



the church at Ridgeway, will retire on October 1. Address thereafter: Rockingham, N. C.

The Rev. **Frederic J. Haskin**, who has been serving St. Andrew's Church, San Diego, Calif., has resigned this work and plans to travel abroad with his wife and three daughters.

The Very Rev. **Malcolm de Pui Maynard**, dean of All Saints' Cathedral, Milwaukee, has retired and is now dean emeritus. He and his sister will make their home at Bethany House, 1234 N. Cass St., Milwaukee.

The Rev. **F. E. Stillwell** retired as vicar of St. Michael's Mission, Ridgecrest, Calif., at the beginning of this year. He has purchased a home at 701 Maitland Dr., Bakersfield, Calif., and is now in residence there.

Missionaries

The Very Rev. **Dr. Wayland S. Mandell**, dean of St. Andrew's Seminary, Quezon City, returned to the Philippines recently after furlough in the United States. The Rev. **Conrad Myrick** also returned to the staff of the seminary after furlough; he was accompanied by his son.

The Rev. **William T. Warren**, formerly rector of the Church of the Incarnation, Morrisville, Pa.,

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will motor to Alaska, starting about the middle of August, with his wife and their three young daughters. The Rev. Mr. Warren, who has always wanted to be a missionary, will be in charge of St. Matthew's Church, Fairbanks, which is one of the largest and oldest of the Alaskan churches, having about 300 members. Alaska became a missionary district of the Episcopal Church in 1892.

The Rev. J. Keith Lawton, formerly assistant for the Seneca-Tompkins Missions in the diocese of Central New York, is assigned, with his wife, to St. Thomas' Church, Point Hope, Alaska, the most northerly of the missions of the Episcopal Church. They have a small son. Mrs. Lawton is a former high school teacher.

Changes of Address

The Rev. Richard B. Adams, rector of Grace Church, Bath, Maine, formerly addressed at 895 High St., may now be addressed at 927 High St. The parish office remains at 928 Middle St.

The Rev. James L. Gill, of St. Matthew's Church, Paramus, N. J., formerly addressed on Spring Valley Rd., may now be addressed: 455 Arthur Terrace.

The Rev. Frederick A. McDonald, who was formerly headmaster of Iolani School, Honolulu, has for some time been located in Germany, where he is serving St. Christopher's Church, Sebastian Rinz Strasse 19, Frankfurt am Main. His home is at Apt. 5, Adickesallee, Frankfurt am Main.

The Rev. Ray F. Saari, Jr., of the diocese of Minnesota, is now doing graduate work at the University of Connecticut, School of Social Work, and may be addressed at 1405 Chapel St., New Haven 11.

Other Changes

At the centennial convention of the diocese of Kansas held several months ago, the four-year-old congregation of St. Alban's Church, Wichita, was accepted as a parish. Helpful to the nine people who petitioned Bishop Fenner for the mission was the fact that the diocese had the year before purchased 10 acres of land planning for future needs in the area. Another petition, this one to the city, resulted in having the name of the street

beside St. Alban's changed to Fenner Place, in honor of the Bishop.

The church has been served by the Rev. James R. Peters. A rectory for him and his family was recently purchased at 2526 Gentry Place.

Diocesan Positions

The Rev. Charles A. Copp, a retired Army Colonel, who was ordained priest on June 24, has been appointed by Bishop Campbell of West Virginia as his chaplain, with offices at diocesan headquarters in Charleston.

The Rev. Mr. Copp has been serving as assistant at Trinity Church, Morgantown, W. Va. In his new work he will assist the Bishop and carry out such tasks as the Bishop may assign but will have no diocesan authority in and by himself.

DEATHS

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

The Rev. Charles Hibbard, retired priest, died June 4th in Augusta, Ga.

Fr. Hibbard was born in Danielson, Conn., in 1885. He attended the United States Naval Academy, Massachusetts Institute of Technology, and Church Divinity School of the Pacific. Mr. Hibbard went to Astoria, Ore., after World War II, and entered the ministry. He was ordained to the priesthood in 1951, and served as canon to the ordinary on the bishop's staff in the diocese of Oregon from 1951 to 1954, when he accepted a parish call in Miami, Fla. He served in Florida for a brief time before moving to Augusta and retiring. Fr. Hibbard was a retired U. S. Navy Commander.

The Rev. Arthur E. Woodward, retired priest of the diocese of Missouri, died July 13th, at the age of 83.

The Rev. Mr. Woodward was born in Washington, D. C., in 1876. He was ordained to the priesthood in 1913. He served churches in Little Rock, Mammoth Springs, and Van Buren, Ark.,

and Thayer, Monroe City, and Palmyra, Mo. He retired in 1947 after serving as rector of St. Paul's Church, Palmyra, and St. Jude's Church, Monroe City, for 26 years.

Mr. Woodward is survived by his wife.

Ruth Dexter Cummings, parishioner of the Church of the Holy Spirit, Lake Forest, Ill., died June 24th, at the age of 86.

Mrs. Cummings, who was born in Chicago, was a supporter and patron of the choir and the Church school. On many occasions she served as a hostess to parish groups, clergy gatherings, and nearby military personnel. She was active in Chicago charities, and was a director of Children's Memorial Hospital for more than 50 years.

Surviving are a son, Dexter Cummings, a daughter, Mrs. Curtis B. Munson, six grandchildren, and seven great-grandchildren.

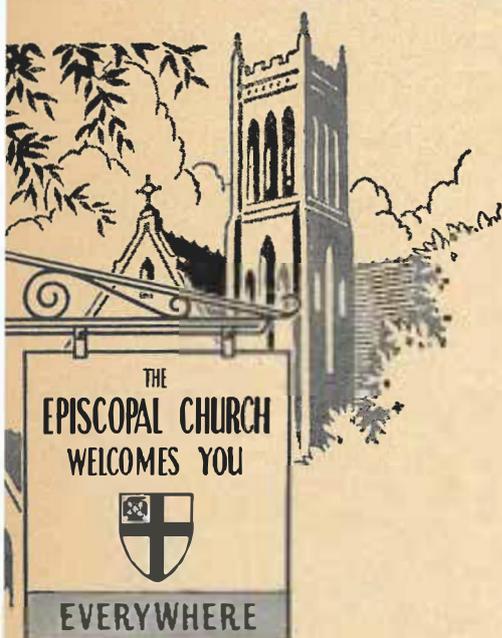
Alma Elizabeth Seabourne, vestry woman, and parish treasurer of Trinity Church, Thomaston, Conn., died July 6th, after a short illness. She was 53 years of age.

Miss Seabourne was educated in England. She was treasurer of the Association of Savings Bank



Women of Connecticut, and of the Southern New England Division of the National Association of Bank Women. Miss Seabourne taught in the Church school for 15 years, and at one time was the only teacher besides the rector and his wife.

Surviving are her mother, Mrs. Daniel J. Seabourne, two sisters, Miss Katherine Seabourne, and Mrs. Allison Suckley, and two brothers, George D., and William J. Seabourne.



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
Very Rev. C. Higgins, dean
1 blk E. of N-S Hwy 67
Sun 7:30, 9:25, 11

17th & Spring

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 8 & by appt

SANTA MONICA, CALIF.

ST. AUGUSTINE-BY-THE-SEA 1227 4th St.
Revs. R. C. Rusack, r; G. F. Hortung; 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, 10 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

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 31

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. R. 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 15, 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; Wkdays: 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 (15) 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

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

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.)

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. Uyekii, 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 15) 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

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

ST. PAUL'S 15 Roy St., at Queen Anne Sun 8 & 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 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. 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

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