

The Living CHURCH

August 9, 1959

25 cents



RNS

For a missile center, a church launching:
Church of the Holy Apostles on the way to Satellite City [p. 6].

National Budget Support for Seminaries? pages 9 and 11

STEWARDS OF GRACE

By DONALD COGGAN

Bishop of Bradford

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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.)

A Churchman in Paris

Dean Riddle has stated [L.C., July 12th]: "The same motive prompted the establishment of both American and English churches [in Europe] . . . to see to it that Churchmen are ministered to in language, forms, and ways understood by them, and natural to them." When last I was in Paris on a Sunday, I found the American church and was greeted by a sign-board inscribed "For All Protestants." Two chance-acquaintances agreed with me that the church was, then, *not* for Catholics. So we all went to the English church (St. George's) nearby, joined in saying that we believed "One Catholic and Apostolic Church," and found ways understood by us, and natural to us. RUSSELL CARTER
Albany, N. Y.

Episcopate and CSI

You begin your editorial "South India Still" [L. C., May 31st] by stating, "We had hoped to give the Church of South India issue a rest this year. But the CSI won't let us." Since you have challenged the statement by the joint theological commission of the CSI and the Lutheran Church to the effect that "we do not hold that it (the episcopate) is essential for the existence of the Church . . ." perhaps you might allow me an interpretative comment.

The position of the CSI relative to the episcopate is presented clearly in Section 9 of the Basis of Union as follows:

"There are, however, within the uniting Churches differing views and beliefs about episcopacy, which have been frankly recognized throughout the negotiations. For example, some regard episcopacy merely as a form of church government which has persisted in the Church through the centuries and may as such be called historic, and which at the present time is expedient for the Church of South India. Others believe that episcopacy is of divine appointment, and that episcopal ordination is an essential guarantee of the sacraments of the Church. Some, again, hold various views intermediate between these two. The acceptance of episcopacy by the uniting Churches, in which there are such differing views and beliefs concerning it and concerning orders of the ministry, is not to be taken as committing the united Church to the acceptance of any particular interpretation of episcopacy and no such particular interpretation shall be demanded from any minister or member of the united Church."

On the basis of that statement, the Constitution (II-11) declares:

"The Church of South India accepts and will maintain the historic episcopate in a constitutional form. But this acceptance does not commit it to any particular interpretation of episcopacy or to any particular view or belief concerning orders of the ministry, and it will not require the acceptance of any such particular interpretation or view as a necessary qualification for its ministry.

"Whatever differing interpretations there

may be, however, the Church of South India agrees that, as episcopacy has been accepted in the Church from early times, it may in this sense fitly be called historic, and that it is needed for the shepherding and extension of the Church of South India. Any additional interpretations, though held by individuals, are not binding on the Church of South India."

In view of this, it is of special significance that the joint commission did not say, "We hold that the episcopate is not essential," but evidently were making clear to the Lutherans that if their Communion were to join with the CSI, it would not in joining be committed to a particular doctrine of the episcopate, namely, that it is essential for the existence of the Church. That this is the meaning is made clear by the final sentence of the joint statement of the CSI and Lutheran Theological Commission, to wit: "The presence or absence of episcopacy ought not by itself to determine the relationship of one Church with another."

In line with the Basis of Union and the Constitution, the meaning of the Commission's statement, as I understand it, would have been clearer had they said, "The CSI as a Church was formed on the basis that it accepted the episcopate as being neither essential nor unessential for the existence of the Church and it continues to adhere to that view."

We must bear in mind that in our own Church, we do not at confirmation or ordination insist upon the acceptance of a particular view of the episcopate and consequently have within our own Communion many who believe the episcopate is of the *esse*, and many who believe it is of the *bene esse*, even though I assume that both groups believe that it is of the *plene esse* of the Church. Surely, we can hardly put ourselves in the position of asking the CSI to insist upon a more specific view of the episcopate than we require of members of our own Church.

It should also be noted that, in the Basis of Union of the CSI, the hope is affirmed that nothing in the Constitution will become "a barrier against the fuller truth and richer life to be attained in a wider fellowship . . . under the guidance of the one Holy Spirit."

(Rev.) GARDINER M. DAY

Rector, Christ Church

Cambridge, Mass.

The Mission to Fail

In my article "The Mission of the Downtown Church" [L.C., July 12th] a typographical error on my part causes the point to be obscured. As intended, the last line of the second paragraph should read: "But its [the downtown Church's] mission persists: to fail and in its failure to win its new life." The new life to be the lifeblood of the suburban church, really to be *the* church, to be the matrix for the new church of the future, to lead a revolution in the name of God, by the grace of Christ, for the sake of man.

(Rev.) FREDERICK WARD KATES

Rector, St. Paul's Church

Baltimore, Md.

The California Use

Good Bishop Pike [L. C., July 5th] seems to have forgotten or overlooked the fact that our American bishops work under a constitution. They operate under the regulation of our standing committees, which are the best dem-

onstration so far of our ancient and Apostolic ministry functioning in an efficient manner under a free democracy. There is scarcely a thing a bishop can do alone, except confirm our children and catechumens. Even here the Prayer Book implies an adult must present them.

A bishop has no authority to tell me where I am to have the credence, or to have a procession at the Gospel. The bishop's aim seems to be to have a cathedral service in every vest pocket chapel in his diocese.

(Rev.) A. L. BYRON-CURTISS
Retired Priest

Utica, N. Y.

I write this as a mission vicar in the diocese of California and the one remaining priest in my entire convocation who would not know how to don a chasuble even if he owned one. Therefore, I write this from the position of one who is under the complete authority of Bishop Pike and one who is an entrenched and articulate low Churchman!

I support Bishop Pike's customary in every respect although I cannot find myself persuaded to put it into practice in each detail. My support comes from my intense admiration of any diocesan who would take the position of offering a firm description of what he considers the liturgical need of his diocese. To my limited knowledge there is no other bishop in our Church who has offered such well documented leadership without an accompanying doctrinaire authoritarianism.

The question of where *jus liturgicum* resides, whether in bishop or in parish priest, will always remain unresolved in the Anglican Communion. I hasten to add, however, that this is not the issue in this matter if one would read the customary.

Having aired my disagreement with you I hasten to applaud you for having offered this guidance of Bishop Pike to the entire Church. I only wish your printing of the customary had been in full without commentary in the text.

(Rev.) ROY W. STRASBURGER
St. Andrew's Church

Saratoga, Calif.

Poetry and Sculpture

Thanks for the fine article [L. C., July 26th] on that remarkable priest living in Hollister, Fr. Frederick Graves.

His poetry, referred to in a footnote, is equal to his sculpture. Every Christmas comes another one like this superb poem:

"Out of the highest
Into the lowly:
Into the common
Out of the holy:
Ever since heaven's
Bethlehem story,
Lowly and common
Radiate glory."

What a fine expression of the Incarnation that is!!

(Rev.) D. S. HILL
Rector, All Saints' Church

Carmel, Calif.

ANGLICAN CYCLE OF PRAYER

August

9. Newfoundland, Canada
10. New Guinea
11. New Hampshire, U.S.A.
12. New Jersey, U.S.A.
13. New Mexico and Southwest Texas, U.S.A.
14. New Westminster, Canada
15. New York, U.S.A.

August 9, 1959

The Living CHURCH

Volume 139 Established 1878 Number 6

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

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THINGS TO COME

August

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

September

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

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

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O GOD, who by the hands of Blessed Mary didst shield and protect the Infant Redeemer of our race: Grant that we, who know him as Lord and Christ, may ever be drawn to thee, our refuge and strength, and the rock of our salvation; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever, one God, world without end. *Amen.*
F.C.L.



A Timeless Image

A Madonna and Child, hand-carved from a four-ton block of Indiana stone, was unveiled not long ago by Bishop Clough of Springfield in St. Matthew's Church, Bloomington, Ill. The work of W. Douglas Hartley, assistant professor of art at Illinois State Normal University, it was executed over a period of more than two years. Mr. Hartley presented the finished project to St. Matthew's Church, of which he is a communicant. He was persuaded to undertake it by the Rev. F. H. O. Bowman, rector of St. Matthew's.

Mr. Hartley's intention "was to create a timeless image of a timeless subject . . . a work of art with massiveness, simplicity, and dignity."

The Living Church

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

**Eleventh Sunday after Trinity
August 9, 1959**

MISSIONARIES

Sent Forth from Omaha

*"Almighty God . . . send, we pray Thee,
Thy Holy Spirit upon this Thy servant
whom Thou has called to labour in Thy
vineyard."* *The Priest's Prayer Book*

The 255-member congregation of St. Philip's Church, Omaha, Neb., has a special and personal interest in the missionary district of Liberia. They "sent forth" one of their number, Mrs. Ione Williams Hanger, to teach there.

Mrs. Hanger, a widow, is one of about 100 missionaries who have been "adopted" by parishes in a program launched this spring. Eventually, the Overseas Department of National Council hopes, every overseas missionary will be the "representative" of a domestic parish.

The Rev. David Reed, assistant to the director of the Overseas Department, told THE LIVING CHURCH that adoption of a missionary does not involve any administrative, financial, or canonical relationship between the parish and the mission work. "We think of the adopting parish as a godparent," Mr. Reed said, "giving spiritual support through prayer, showing a lively concern in the missionary's work. Some parishes have refused to participate in the adoption program unless they were allowed to share financially in the work, but this is not something we demand or even request."

Mr. Reed pointed out that the Church has only about 250 overseas missionaries, so that even when 100% are adopted, only a small minority of parishes will be involved. He also said that the program has no relationship to the pilot program of adoption of missionary districts by dioceses which was approved by National Council in April [L. C., May 10th].

A portion of the 11 a.m. service on May 31st at St. Philip's, Omaha, was the "Sending Forth of a Missionary," which appears in *The Priest's Prayer Book* (Longmans, Green and Co., London, New York, and Toronto, page 288). The service was approved by Bishop Brinker of Nebraska.

The Rev. Charles E. Taylor, rector of St. Philip's, who officiated, notes that "many Episcopal priests use English publications that provide services that our Church does not provide."

Fr. Taylor, who has been at St. Philip's



**Fr. Taylor and Mrs. Hanger
A domestic parish for an overseas missionary.**

for seven months, describes his congregation as "a fine friendly people. The Church is the center of their lives, and they have a busy church program."

This is the first time, says Fr. Taylor, that he has sent forth a missionary. Mrs. Hanger left for Liberia in June and the congregation has received letters from her reporting her safe arrival.

She will teach history and philosophy of education at the Church's Cuttington College in Liberia, and will also continue work toward a doctorate. In Omaha she had been a member of the public school system for 15 years.

SEAMEN

Great Lakes Mission?

A conference on missions to seamen in the Great Lakes ports attended by about 25 representatives of the Episcopal Church and the Anglican Church of Canada, was held in Toronto, under the leadership of the Rev. Canon Guy Marshall of the Canadian Church's mission to seamen.

Although a definitive report on conference results is still pending, those attending agreed that the recent opening of the St. Lawrence Seaway would mean an increased use of Great Lakes ports, and, al-

though it is difficult to tell at the moment which ports would be most affected, the dioceses surrounding the Great Lakes will, it is hoped, start a program of missions to seamen in cooperation with other churches of the Anglican Communion. Such a program will include a priest or layman, appointed by the diocesan. These key men will help their dioceses investigate and undertake missions to seamen. In addition, a long-range study program will include future conferences and plans, ultimately leading to a coordinated program with the Anglican Church of Canada's seamen's ministry.

BOOKS AND SUPPLIES

Morehouse-Barlow

A name familiar and often used in parishes across the nation has been changed. Stockholders of the Morehouse-Gorham Co. of New York and Chicago voted on July 26th to change the name of the company to Morehouse-Barlow Co. A similar change will be made in the name of the firm's San Francisco subsidiary which will become Morehouse-Barlow Co. of California, Inc. The changes will become effective as soon as the new names are registered with appropriate state authorities.

This change is made in connection with the 75th anniversary of the firm which deals in books and supplies primarily for the Episcopal Church. It honors Harold C. Barlow, treasurer of the firm, who has been with the company for 35 years, a director since 1935, and an officer since 1939.

Morehouse-Barlow Co. was founded as the Young Churchman Co. in Milwaukee in 1884. Upon the death of the founder, Linden H. Morehouse, his son, Frederic C. Morehouse, succeeded as president, changing the name in 1918 to Morehouse Publishing Co. When Frederic C. Morehouse died in 1932 the second Linden H. Morehouse — grandson of the founder and nephew of Frederic C. Morehouse — became the president, with Clifford P. Morehouse (son of Frederic C. Morehouse) as vice president. Subsequently, Harold C. Barlow became treasurer and sales manager.

The name of the company was again changed in 1938 to Morehouse-Gorham Co., representing a merger of the More-

house Publishing Co. of Milwaukee and Edwin S. Gorham, Inc. of New York; and shortly thereafter the principal office was moved to New York City.

The present change in name does not represent any change in the policy of the company, which will continue to publish Church books (e.g., the *Episcopal Church Annual*) and text books, notably the Episcopal Church Fellowship Series, and to sell books, vestments, brassware, and other Church supplies at its three stores in New York, Chicago, and San Francisco, and by mail.

CLERGY

Directory Published

The *Clerical Directory*, 1959 edition, was published by the Church Pension Fund on July 23d. The *Directory* (formerly and still popularly known as "Stowe's") is published every three years and carries brief biographical notes on all living clergymen of the Episcopal Church — more than 8,800 of them in the new edition. A similar biographical note is carried on each deaconess.

Also included are lists of clergy who have died or been deposed since the last *Directory* was published in 1956. Features carried in earlier editions (a review of General Convention by Peter Day, editor of *THE LIVING CHURCH*; an architectural article by the Very Rev. Darby W. Betts; and group photos of diocesan clergy, the National Council staff, and seminary faculties) are continued in this 1959 edition.

The new edition has been printed in more compressed form, with tighter abbreviation rules, less punctuation, and a new type face. As a result, the actual directory material is fitted into 110 fewer pages than the 1956 *Directory* used, without sacrificing biographical detail.

Copies may be purchased for \$10.00 from the Church Pension Fund, 20 Exchange Place, New York 5, N. Y. Purchasers of the 1959 edition will receive a supplement without additional charge early in 1960 containing the data on clergy ordained or received in 1959.

COMMUNICATIONS

98%: Episcopal Hour

The Episcopal Radio-TV Foundation [L. C., June 21st] asked Churchmen to help decide an issue that the Foundation's trustees have wrestled with for several years: Should their annual radio series continue under its 15-year-old title, the *Episcopal Hour*, or should they give in to outside pressure and change it to the *Protestant Hour*? A recent informal tabulation indicates 98% in favor of the old name.

The Foundation is also asking for more widespread financial support for the program which is now serving 360 cities, five overseas missionary districts, and the worldwide Armed Forces radio network.

Bulk of support now comes from the Fourth Province.

The Foundation points out that it is not too late to strengthen the Foundation's stand that the name the *Episcopal Hour* be retained. In September the problem will again be discussed with Methodists, United Lutherans, Presbyterians U.S., and United Presbyterians U.S.A., which, along with Episcopalians, use the network.

Episcopal Radio-TV Foundation's address is 2744 Peachtree Road, Atlanta 5, Ga.

Here is the tally as of late July by provinces and orders (bishops, clergy, and laity):

Province	EPISCOPAL HOUR			PROTESTANT HOUR		
	Bishops	Clerical	Lay	Bishops	Clerical	Lay
I	2	15	17			1
II	4	22	19	1		
III	5	16	10			
IV	11	45	36			3
V	3	23	15			
VI		7	4			
VII	4	11	17			2
VIII	3	8	6			
Totals	32	147	124	0	1	6

FAITH AND PRACTICE

Pro-Missal

The often criticized *Anglican Missal** was firmly defended by the Rev. Albert J. du Bois on July 22d at the Little Portion Monastery (Franciscan), Long Island. Canon du Bois said, in a sermon at the birthday celebration [see column three] of Father Joseph, O.S.F.:

"An unreasoned opposition to the use of the *Anglican Missal* has arisen in some areas of the Church during these past years. I find that it is generally strongest in areas where there is little knowledge of, or concern for, our true Anglican heritage of Catholic Faith and Order. Many a bishop who flies into a rage over missals exhibits but little disposition to exercise any discipline against the inroads of denominational Protestantism in his diocese and to drive out erroneous and strange doctrines for the protection of his flock.

"Furthermore, a sad thing has happened where Catholic-minded priests have allowed arbitrary pressures to force them to give up using the *Missal*. Anglo-Catholics have lost that unity of worship which characterized their services 20 years ago, and experimentation, liturgical stunts, and confusion have entered in.

"Let us pray that the day will not be far distant when this opposition to what is but an expanded altar service book, enriched in accordance with sound Anglican principles, will disappear and we may enjoy the beauty of worship in accordance with our rightful Catholic heritage, and benefit by the liturgical scholarship and efforts of such great men as Bishop Benjamin Ivins, Father Madux, S.S.J.E., and Father Joseph."

*The *Anglican Missal* (The Frank Gavin Liturgical Foundation, Mount Sinai, L. I., N. Y. \$50.00) is one of two widely used unofficial altar service books, containing the *Book of Common Prayer* service of Holy Communion, along with some additional collects, gospels, and epistles for holy days, and such additions to the service as introits, graduals, etc. The other widely-used work is the *American Missal* (The American Missal, P.O. Box 22, Cambridge 38, Mass. \$45.00-\$60.00.)

RELIGIOUS

Franciscan Founder Is 70

The Rev. Father Joseph, founder of the Order of St. Francis, who is looked upon as the restorer of Franciscan monastic life to the American Episcopal Church, observed his 70th birthday and 41st year as a religious on July 22d.

On that day he was the celebrant at a high mass, in the presence of Bishop DeWolfe of Long Island, at the mother house of the Order at Little Portion, L. I.

Noted as a mission preacher and conductor of retreats, Father Joseph is an eminent liturgiologist. He was editor of the American edition of *The Anglican Missal* and the *Anglican Breviary*. He is the author of *Legend of Our Lady* and *The Wells of Salvation*.

SOUTH FLORIDA

Blessing on a Barge

Even in the booming missile area around Satellite City, Fla. (four miles from Cape Canaveral) the slow-moving river barge has its function. A 130-seat, white frame church was brought by barge 75 miles up the Indian River from Fort Pierce, Fla., to become the new home of the Church of the Holy Apostles, Satellite City.

The building was outgrown by its former congregation, St. Andrew's, Fort Pierce. Cost of moving and furnishing the church came to about \$7,000, less than half of what a new building would cost.

Guided by an 18-year-old seaman, a tug pulled the barge bearing the church along the waterways, through eight drawbridges.

When the church reached the end of its water journey, the vicar of Holy Apostles', the Rev. Hugh Cuthbertson, boarded the barge to officiate at a brief blessing ceremony, as the congregation watched from shore. Later the church was moved overland about one-half mile to its permanent site. [RNS].

EPISCOPATE

Installation in Carolina

The Rt. Reverend Richard Henry Baker, D.D., will be installed as Bishop of North Carolina on September 10th. He became diocesan on the death of Bishop Penick in April. Bishop Baker has called for election of a coadjutor October 7th.

ACU CYCLE OF PRAYER

August

- Teachers of the Children of God, Sag Harbor, N. Y.; St. John's, Kenner, La.
- St. Clare's Convent, Mount Sinai, N. Y.
- Holy Cross Monastery, West Park, N. Y.
- St. Clare's House, Upper Red Hook, N. Y.; St. James', Port Daniel Centre, Quebec, Canada.
- St. Mary's Hospital for Children, Bayside, N. Y.; Corpus Christi Ward, C.B.S., Mendham and Sparta, N. J.
- Church of the Messiah, Las Animas, Colo.
- Church of St. Mary of the Angels, Hollywood, Calif.

INTERNATIONAL

ENGLAND

Inside the Factory Gate

The summer session of the National Assembly of the Church of England decided to set up a new office to collate information regarding the Church's ministry "inside the factory gate" and to provide an advisory center on industrial matters [L. C., July 19th].

ORTHODOX

From Constantinople to U.S.

Ecumenical Patriarch Athenagoras told Religious News Service in an interview in Istanbul that he plans to visit the United States, probably in 1961.

The Patriarch was formerly Archbishop of the Greek Orthodox Archdiocese of North and South America.

During the interview the Patriarch also said he was continuing to make plans for a Pan-Orthodox Council to discuss mutual problems affecting Eastern Orthodox Churches.

"To this end," he said, "the Ecumenical Patriarchate asks all the Orthodox Churches to submit a list of subjects which should be included in the agenda of the forthcoming council." [RNS]

Over to Macedonia

Patriarch German of the Serbian Orthodox Church has indicated his recognition of the new Macedonia Orthodox Church, by officiating at the inauguration in Skoplje of Archbishop Dositej Stojkovic as head of the new Church, Religious News Service reports. The Macedonia Church was formed last year with the backing of the Yugoslavian Communist government. Macedonia was partitioned between Serbia, Greece, and Bulgaria in 1913. The Yugoslav Macedonia has a mixed population of Albanians, Turks, and Macedonians, with the latter in the majority. The national language is Macedonian, and a Macedonian university was founded in Skoplje in 1946.

Visiting Patriarchs

Visiting between high-ranking members of the Orthodox episcopate continues apace.

Religious News Service reports that His Holiness Theodosios VI, Patriarch of Antioch, spent a week in Istanbul conferring with the Ecumenical Patriarch (Athenagoras, Archbishop of Constantinople) and then, accepting an invitation from His Holiness Alexei, Patriarch of Moscow, he went on to tour Russia with the purpose of getting acquainted with that country's religious life.

Other recent callers on the Ecumenical Patriarch have been Archbishop Theo-

klitos of Athens (Primate of All Greece) [L.C., July 12th] and Patriarch German of Serbia (Yugoslavia) [L.C., May 31st]. Patriarch German also stopped to see the Primate of Greece and the Patriarchs of Alexandria, Antioch, and Jerusalem (which with Constantinople comprise the Orthodox Communion's four ancient patriarchates).

The usual report after these inter-patriarchal meetings has been: "Details of the conversations were not disclosed." However, the general purpose of the visits is to promote closer cooperation among Eastern Orthodox Churches. Two specific points probably discussed are Orthodox reaction to the ecumenical council called by Pope John XXIII and the problem of the Macedonia Church [see column one].

CANADA

A Diocese Waits

by the Rev. Dr. SPENCER H. ELLIOTT

The Bishop of Saskatchewan, the Rt. Rev. Henry David Martin, D.D., 70, has announced that he will resign from his diocese in October this year.

At the present time the diocese has not a sufficient number of self-supporting parishes to allow it to elect its own bishop, and the impending appointment will be in the hands of an electoral body derived from the provincial synod of the ecclesiastical province of Rupert's Land. The result will be awaited with most prayerful concern, as Bishop Martin has done a splendid work. His diocese is strong in missionary work among the Indian population and has a notable residential school for 300 Indian children.

WORLD COUNCIL

Mr. French Goes to Geneva

The Rev. Roderick S. French, priest of the Episcopal Church, has been appointed associate secretary in the Youth Department of the World Council of Churches. He will take up his appointment in Geneva, Switzerland on September 1st.

Mr. French has been prominent in national and international Christian youth work. Since 1954, when he was 23, he has served as chairman of the youth committee of the World Council of Churches and the World Council of Christian Education. That year he was a young people's delegate from the Episcopal Church to the WCC Assembly in Evanston, Ill.

A native of Le Grande, Ore., Mr. French was curate of the Church of the Ascension, New York City, from 1957 to 1959. During this time he has been a candidate for the doctorate in Theology at Union Theological Seminary. He is the author of *Don't Miss Your Calling* scheduled for publication this month by Seabury Press.

EPISCOPATE

Appointments and Retirements

Episcopal changes continue to make news throughout the Anglican Communion [see also, column two]:

The Rev. **J. C. Vockler**, who has been serving in Singleton, Australia, diocese of Newcastle, has been appointed bishop co-adjutor of Adelaide, in South Australia. Consecration is scheduled for November. The Rev. Mr. Vockler did graduate work at General Theological Seminary in New York from 1954 to 1956, and while there served the New York Cathedral, St. Luke's Home for Aged Women, and St. Stephen's.

The Rt. Rev. **Robert Leighton Hodson**, suffragan bishop of Shrewsbury (England), since 1944, has announced his intention of retiring in autumn. The Ven. **W. A. Parker**, archdeacon of Stafford, has been appointed to succeed him.

The Ven. **Eric G. Munn**, archdeacon of Cariboo, has been elected bishop of the diocese of Caledonia (British Columbia). Archdeacon Munn succeeds the Rt. Rev. Horace G. Watts who died last April. The bishop-elect has had wide experience in missionary work among Canada's Indians.

The Rt. Rev. **Charles R. Heber Wilkinson**, 62, Bishop of Amristar (India), was to retire July 31st. He suffered a mild heart attack last spring. Bishop Wilkinson went to India 20 years ago as a Canadian missionary. He is so popular with Christians and Hindus alike that the municipality of Amristar decided to accord him a civic reception at his departure.

FRANCE

Remembering St. Anselm

Protestants, Anglicans, and Orthodox took part in an international congress in honor of St. Anselm at the historic Norman Abbey of Bec, in Bec-Hellouin, France. Anselm was abbot of the abbey before he became Archbishop of Canterbury in 1093. Under his leadership the School of Bec became renowned as a chief seat of learning in Europe. It is regarded by some as the forerunner of the universities of Sorbonne, Oxford, and Cambridge. [RNS]

THE LIVING CHURCH RELIEF FUND

KEEP Housing

Previously Acknowledged in 1959	\$218.00
M.B.M., Alexandria, Va.	10.00
	\$228.00

St. Luke's, Tokyo, Carillon Memorial

Previously Acknowledged in 1959	\$463.00
R.B., Rochester, N. Y.	5.00
	\$468.00

St. Michael's Theological College, Korea

Previously Acknowledged in 1959	\$385.90
Eglin AFB, Fla.	10.53
A. Buck	5.00
	\$401.43

BRIEFS

INTERIM'S END? The Interim Academy of Trinity Cathedral, Little Rock, Ark., is going on "inactive status." It was opened last year in the emergency that beset the Little Rock public school system. A statement from cathedral vestry urged parishioners "to enroll in the public high schools of this city or in other schools of their choice." [RNS]

A CHURCHMAN AND A JUSTICE: Judge Raymond E. Baldwin, who was a member of National Council in 1956 and has served as a deputy to General Convention, has been appointed Chief Justice of the Connecticut supreme court of errors. An associate justice of Connecticut's Supreme court since 1949, Judge Baldwin has also been U.S. Senator from Connecticut and governor of the state.

TAX BITE: Florida has begun to apply a 3% sales tax on purchases of building materials for use in churches. Previously, such purchases, even if made by contractors, were tax exempt. Now, only purchases made directly by churches holding tax exemption certificates will be tax free.

The diocesan office of South Florida points out that contractors prefer to purchase materials themselves, and that direct purchases by churches would probably result in price increases greater than the tax saving.

CHATTERLEY BY MAIL: U.S. Circuit Court Judge J. E. Lumbard has opened the mails to the controversial book, *Lady Chatterley's Lover*, which had been banned by Postmaster General Arthur Summerfield as obscene. Judge Lumbard's action upheld another federal judge who had voided the postmaster's order. He left the door open for appeal by the government [see editorial, page 11]. [RNS]

PRESS AGENTRESS: St. Margaret's House, Church graduate school for women Christian education workers, has named Mrs. William B. Gray secretary of promotion, handling publicity and fund raising. The wife of a seminarian, Betty Gray has pounded typewriters from Atlanta to Tokyo. First of her news stories to reach THE LIVING CHURCH tells of the formation of a five-member steering committee to develop a program of expansion of student housing and faculty.



U.S. Army
The chaplain of the Corps of Cadets at West Point since September, 1954, the Rev. George Martin Bean, will take over his new duties as rector of St. Luke's Church, Montclair, N. J., on September 1st. His successor at West Point is Dr. Theodore Speers, pastor of Central Presbyterian Church, New York City.

Diary of a Vestryman

The Search Narrows

(fiction)

by Bill Andrews

August 6, 1959. We sat around the table at vestry meeting tonight, hearing the reports of the members who had visited three different parishes to hear and meet men nominated by the bishop for our consideration as rector.

I reported on a visit that John Lacey, McGee, and I made to Fr. A.B. in Iowa. None of the three of us had been strongly impressed either for or against him. As I reported this, I could see disappointment in the eyes of the other vestrymen, and I tried, rather lamely, to convey the sense that all three of us had — that he was an excellent priest. Yet the fact remained that I didn't like his preaching, and John and Mac didn't like his churchmanship.

Henry Corrington and a couple of other men had visited a Chicago parish to meet Fr. Y.Z., who was supplying there during his furlough from his Pacific Island mission field. "A dedicated man," Henry said. "He's a little shy, and certainly no orator. But he is on fire with the faith. I would

call him a middle-of-the-road Churchman. I would recommend him for the job, but I have one reservation. He really feels that he should go back to his field for another few years. He's tempted by the idea of coming here — he has a child ready for school, and I think his wife is fed up with isolation. But if he feels he should go back, I wonder whether it's right for us to persuade him to stay in this country."

We didn't try to resolve the question, but went on to hear the report of the senior warden's trip to Blandtown, where Fr. John Orren is rector.

"I think this is our man," the senior warden said. "He is young, vigorous, a good preacher. He has built up a weak parish, doubling its membership in four years at a time when the town was declining in population. His people love and admire him. He has lived all his life in our diocese. He asked us more questions than we asked him, and he was very much interested in our laymen's program. His churchmanship is about what we're used to. His wife is a quiet woman with a houseful of small children, and Fr. Orren told us not to count on her to run the women's organizations. Nashotah House reports he was number two in his class, and St. Jude's, where he was curate before going to Blandtown, says he was remarkably fine in work with young people."

"Call him in, call him in," we said, almost in chorus, but John Lacey said, "I don't think so. You know Nashotah's reputation for turning out high Churchmen. You say he's just as high as we've been having. I say this is the time to make

a stand. Let's get back to what the parish used to be."

McGee said, "And what is this image of the past parish you want to return to John?"

John snapped out, "what almost all of us want. A good central Churchmanship. No showmanship at the altar. Morning Prayer at 11. No nonsense about confessions and holy days. Let's remember this is the Protestant Episcopal Church."

McGee muttered, "I believe in the Holy Catholic Church."

The junior warden said, "We have matins at the early service."

Henry Corrington asked, "Do you want to get rid of Christmas?"

I snapped, "I don't think confession is nonsense."

Lacey went into an oration about the evils of Roman Catholicism, how the Episcopal Church was falling into Roman ways, and how the whole parish was up in arms because our recently-resigned rector was an extreme Anglo-Catholic.

Henry Corrington said, "John, you are wrong. This parish is stronger than it ever was under Fr. Jones' predecessors. And they weren't the kind of low Churchmen you imply. We've had Eucharistic vestments in the parish since I was a boy. Confessions have been heard regularly since 1935. There aren't 20 people in the parish who want to give up any of the Catholic practices you oppose."

There was some more argument, but in the end, we voted ten to two to ask Fr. Orren to meet with us at his earliest convenience.



Seminaries today face the grave problem of how to keep going financially (shown are students of Episcopal Theological School, Cambridge, Mass.).

Deficits are forcing seminaries to under-pay their faculties and to put off property maintenance

Who will pay to train more clergy?

by the Rt. Rev. Frederick J. Warnecke
Bishop of Bethlehem

The Episcopal Church depends upon its seminaries to train men for its priesthood. However, the Church does not accept financial responsibility for those seminaries. No funds from the national Church budget presently bulwark the seminaries.

Meanwhile the financial situation in the seminaries is deteriorating in the face of national inflation. Costs have spiraled. The enlarged enrollment needed by the Church means further financial headaches for the seminaries. Seminarians pay only about one third of the true cost of their theological education.

The shift from an almost entirely unmarried student body to the present high percentage of married students has accentuated the problem. Married students require different and more expensive housing. Indirectly, married students mean that dormitory rooms for single men are left vacant and that dining hall facilities are not used to the optimum. Overhead costs for these buildings must be spread over a smaller number of single students.

The seminaries have sought in various ways to meet this situation in their annual, current operating expense budgets. They have increased their fees, as have most educational institutions. This is a limited resource in the seminaries because

of their relatively small enrollment. Also, increased fees add to the financial difficulty of the seminarian (which can weigh heavily after four years of college). Frequently, to be sure, he transfers this difficulty to his bishop! But a bishop raising funds for his seminarians, is engaged in a hand to mouth process that does not attack the roots of the problem.

Another partial answer has been the offerings given on the annual Theological Education Sunday in January. Without these offerings seminaries would be in desperate circumstances. An added benefit of this Sunday is that it has taught many Churchpeople not only about the material plight of the seminaries, but about the meaning of theological education and its importance to the Church. Again, this is only a half-way solution. The offerings have varied widely from institution to institution. There is some indication that a plateau in such giving may have been reached. In any case, this is a palliative and not an answer.

Some seminaries have hoped for the support of foundations and corporations, and certain of them have banded with seminaries of other Communion to approach such groups. Success has not been great and probably will not be. It is difficult to interest corporations in this

particular field of education. Here the Churches pay the price of ecclesiastical divisions. There is also the competition of the popular emphasis upon scientific education and physical research. In any case, such support is basically a poor way to finance year-by-year current operating budgets.

Seminaries have been forced to meet the problem of inadequate income by low salary scales for faculty and by deferred maintenance of physical property. These are immoral solutions. Churchpeople have no right to ask seminary faculties and their families to submit to sub-standard salaries. And it is immoral stewardship for trustees to allow Church property to deteriorate.

A facet of the general problem is the rise of substitute schools. The cost of seminary education is only one of the causes for the spate of diocesan institutions which offer make-shift theological education, but it surely is one reason why harassed bishops turn to such an answer. More fundamentally, the tight money situation within the seminaries forces them to limit their types of training and prevents them from meeting the problem of educating mature men for the ministry. By their nature the seminaries ought to be in the forefront in leading the Church in this critical opportunity. Actually the seminaries are doing almost nothing. In part, at least, this is because they barely have the means to do the task already entrusted to them. Yet the Church needs to train mature men with a vocation for the priesthood, and bishops need help in this situation.

Money is surely not the entire answer to the problems of theological education in the Episcopal Church. But more generous financial undergirding by the Church is an imperative need of the moment.

An obvious answer often given is that the Church should directly subsidize the seminaries from its national budget. The seminaries themselves have opposed this, fearing that subsidy may lead to control.

Continued on next page

This is a valid objection. With the exception of General Seminary, the seminaries are organizationally independent. That independence should be maintained. It allows each institution to acquire a flavor of its own which enhances and enriches the Church. One would not like to see the seminaries reduced to a dull, deadly level of uniformity. Direct subsidy might ultimately produce more problems than it solves. One questions whether the various boards of trustees would accept such subsidies if offered.

There is another answer that avoids this peril. The national Church might well include in its annual budget a substantial sum for scholarships for theological education. These would be granted to individuals, not to seminaries. They would of necessity be coordinated with admission to a particular seminary, but they would be based upon personal need for such aid. Like college scholarships they would be granted in varying amounts in order not to relieve individuals or families — or for that matter, parishes and bishops! — from providing such payments as they might be able and willing to make.

Such scholarships would affect only the published fees of the seminaries, which, as has been indicated, cover only about one-third of the actual cost of theological training. Therefore the national committee administering these scholarships should pay directly to the seminary which the postulant will attend a supplementary grant reimbursing that seminary for the true cost of educating that man for the ministry. This grant might vary from seminary to seminary, being determined by annual costs. Or an average figure might be worked out to apply to all.

While there is, so far as I know, no present precedent in the national budget for such supplementary grants, there are many precedents for scholarship aid. Present budgets provide scholarship aid for Negro seminarians. Scholarships are available for graduate study in certain fields of social work preparatory to Church service. Scholarships are granted for attendance at institutes of the Town and Country Division of the Home Department. There is aid for women who wish to prepare themselves to serve in Christian education. I believe such a proposal would commend itself to the Church readily.

Such a plan could begin with a modest appropriation but one would hope for generous vision in this matter. A million dollars a year would really begin to solve the problem, and this sum is not beyond our capacity to give. For the seminaries it would mean new ability to do the important work entrusted to them by the Church in an atmosphere of financial stability. For the Church it would provide a better trained ministry, and possibly eliminate the need for seminary substitutes. It would mean that at last we had faced honorably and with integrity a responsibility we too long have shrugged off.

a labor editor

considers

what it means today

To Be a Christian

by Robert Pace

Mr. Pace is editor of the Durham (N.C.) Labor Journal, official weekly newspaper of Durham A.F.L.-C.I.O. unions. He is a communicant of the Church of the Holy Family, Chapel Hill, N. C. His forthright discussion of Christianity originally appeared in the Daily Tar Heel, University of North Carolina student paper.

Today the word "Christian" has many meanings. To persons of differing backgrounds it may mean certain beliefs or positions that are among themselves opposed. To the average person it simply means someone who is "a decent sort of a fellow, a guy you can depend on." With this and other positions I am not here too concerned. I write as a Catholic Christian of Anglican obedience, in other words, as an Episcopalian.

To the early Church, the word "Christian" meant one thing primarily — it meant one who believed in the Christian faith. And this faith was very definite in its teachings. It affirmed belief in Jesus Christ as God and Saviour. "The Word was made Flesh" was the core of the faith. It affirmed that "man is very far gone from original righteousness, and is of his own nature inclined to evil." It did not affirm a doctrine of total depravity. It remained for Calvin in his rebellion against the Church to set forth this evil doctrine. It affirmed that our Lord is "very God and very Man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men." It joyously proclaimed — as does every Episcopal priest at every mass he celebrates — "If

any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the Propitiation for our sins."

It proclaimed a triune God: God the Father, the Creator; God the Son, the Redeemer; and God the Holy Ghost, the Sanctifier. It proclaimed that the Incarnation, the coming to earth of Jesus Christ, was the final and complete revelation of God to men. "I am the Way, the Truth, and the Life," He had said. This the early Church held to be the absolute. In no uncertain terms it taught: "Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith . . . the Catholic Faith is this; that we worship one God in Trinity . . . the right Faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man . . . He shall come to judge the quick and the dead . . . except a man believe faithfully, he cannot be saved."

What I am saying is simply this, that the Christian faith is that which is taught by the One, Holy, Catholic, and Apostolic Church. It is "taught by the Church, summed up in the Creeds, and affirmed by Holy Scripture." It is for all men, in all times, in all places. It is the "good news" for this is the very meaning of the word "gospel." It can be experienced. But first it must be believed. It is the faith of the Cross. But it is also the faith of hope and love. A committed Christian is a joyous person. Baptism is not only into the death of Christ, it is also into his resurrection — indeed it is into very sonship of God.

What is the Christian faith? It is clearly summed up in the Nicene Creed to be found on page 71 of the Book of Common Prayer. It is the faith affirmed at every mass. It is the faith of the Church.

Sex and Censorship

The current furor about *Lady Chatterley's Lover* brings into sharp focus a whole host of problems relating to censorship and the Christian approach to literature and the dramatic arts.

First of all, let us be perfectly clear on one point. The book is definitely not good reading for your teenage son or daughter. It will have prurient appeal to many a warped adult mind. The reason for these statements is the book's heavy concentration upon the physical details of the sex act. The fact that the love affair which is central to the book is illicit has little to do with the case. We'd feel the same way about it if Lord Chatterley had not been rendered impotent, and the title (and theme) of the book had been *Lady Chatterley's Husband*.

On the other hand, we are not willing to condemn the book as immoral. There is a good deal of illicit sexual activity reported in Holy Scripture. D. H. Lawrence may have been amoral, by the standards of Christian theology in the sexual field, but his purpose in writing the book apparently was to create a serious work of art in which sexual fulfillment is discussed frankly, fully, and without the smirking that befools so much of modern trash writing.

If we grant these premises: (a) that the book is unhealthy reading for some people, and (b) that it was written with a dignified purpose, then what points constitute the Christian attitude towards its circulation or suppression?

The first point is that almost all censorship efforts are, in a measure, self-defeating. The publishers of *Chatterley* have, we are sure, profited by the free publicity given them by the postmaster's efforts to ban the book from the mails. This publicity has been the kind most persuasive to adolescents and psychologically warped adults.

The second point is that even a successful censorship of this book would be a striking case of locking the barn door after the horse thieves had left. Our book stores, drug stores, and news stands are already swamped with works whose purpose is sexual titillation, and whose power for moving to immoral action is certainly greater than *Lady Chatterley's Lover*.

The third point is that we are not at all sure that a book should be banned by the government because it can be expected to harm some people. There is an analogy here with liquor. A certain percentage of people who drink get into trouble because they drink. Yet we are not convinced that this is sufficient reason to make a return to prohibition necessary or desirable.

The fourth point is that once the doors of rigorous censorship are opened, there is no easy way to set reasonable limits upon it. If *Lady Chatterley's Lover* is banned by law, what about Joyce's *Ulysses*? And if

Ulysses is out, what about, say, the books of Erskine Caldwell and William Faulkner? And if they are out, what about Hemingway? Are we going to continue the process of scrubbing the face of literature until nothing is left but antiseptic books of innocuous platitudes?

On all counts, we distrust and suspect governmental censorship of serious literature.

But there is a censorship which we do believe in — the censorship of parents.

We think Christian parents have the duty to supervise the reading of their children. We think this supervision should be both negative and positive.

We think it is just as dangerous to allow the immature to indulge in heavily sexual literature as it is to give the immature firearms, automobiles, and whiskey. The responsibility for setting family reading restrictions is the parents,' just as it is the parents' responsibility to ban diets of candy and pop. Parents cannot expect the state to do their job in this respect.

We think the positive side of the problem is even more important. A family in which there are plenty of good books, in which the adults' reading habits are healthy, in which encouragement is given to youthful growth toward a sound appreciation of good literature, is less likely to have to throw out lewd and morbid books and periodicals that children bring home.

Support For Seminaries

We are in general agreement with Bishop Warnecke's case for national support of seminaries and seminarians [see page 9].

The day is past when we can expect to get adequate support for our seminaries through the generosity of the wealthy few "whose hands are open for their maintenance."*

Neither, experience has shown, is the Theological Education Sunday offering sufficient to make up the great difference between the cost of educating a seminarian and the tuition which can be obtained from him or for him.

The solution appears to be the hard and unpalatable one of budget appropriations from the national Church. Much as we dislike the centralization of Church government, we believe this is an area in which the need is so urgent that the unpopular step should be taken.

Like Bishop Warnecke, we anticipate (and to an extent share) some anxiety that national financing would bring centralized control over the seminaries.

But we have enough confidence in the tradition of freedom in the Church and in the stubbornness of our undominated educators to believe that, in the Church as in secular education, a program of a large-scale scholarship and grants-in-aid can be set up without the sacrifice of academic freedom, scholarly integrity, and diversity in philosophy.

*Quoted from the Bidding Prayer, page 47, Book of Common Prayer.

Small Town Sleuthing

NEVER TURN YOUR BACK. By Margaret Scherf. Doubleday. Pp. 191. \$2.95.

The Rev. Martin Buell, rector of Christ Church, Farrington, Mont. is at it again — this time tracking down the murder of a man whose corpse turns up in a box supposed to contain a grandfather's clock shipped by an antiques dealer to the dead man's wife.

In *Never Turn Your Back*, which is a Crime Club Selection, appear once more those characters (not of course those killed off in earlier novels) which make of Margaret Scherf's stories so true a commentary on small-town Episcopal Church life. Here again are Fr. Buell's housekeeper Mrs. Beekman and his dog Bascomb; here is Clyde Hunnicut, with whom he has worked on the solution of so many other murders; here are Mrs. McCoy and Helen; here is Hattie Kettlehorn, whom Martin would sometimes like to be rid of; and here are others brand new.

Margaret Scherf fans will like this one, as did this reviewer, who counts himself a Margaret Scherf fan. The characterization stands up to par; the plot is strong — perhaps indeed her best; but the local color seems in large measure lacking. Martin presumably does his parish work between murders; but a little more reference to it, even in the course of his sleuthing, would relieve what is otherwise an almost steady succession of extra-liturgical activities. And on one point Margaret is quite off the beam: clergy addressed as "Father" don't usually cook themselves steak on Friday.

For all of that, however, I found *Never Turn Your Back* good company on a recent train trip to undertake Sunday supply work. It is good to know that Martin Buell, rector of Christ Church, Farrington, Mont., is still going strong — even though neither his name nor the name of Farrington appears in the *Episcopal Church Annual*.

FRANCIS C. LIGHTBOURN

In Brief

THE EPISCOPAL CHURCH IN VERMONT.

By Edward Mayo Green. Available from Diocese of Vermont, Rock Point, Burlington, Vt. Pp. 16. Paper, no price given.

A "historical brochure for the Hudson-Champlain Anniversary Celebration," July 19th, surveying history of diocese of Vermont. Attractively gotten out. Contains interesting sketch of Vermont's first bishop, John Henry Hopkins — "poet and an iron-worker, a thundering prophet and delicate painter, an only child and the father of 17, a musician, farmer, architect, and teacher." [See also, column three.]

State-wide parish day school conferences are being planned in Texas, California, Washington, Oregon, New York, and Virginia. Florida has organized a state association and Texas and California have similar plans. This progress was reported by the Rev. Clarence W. Brickman, executive secretary of the **Episcopal School Association**, during the second annual convention of the Association's **Division of Parish Day Schools**.

Mr. Brickman also told the convention, which met at Kanuga conference center (Hendersonville, N. C.), that the three divisions of ESA (Girls' Schools, Boys' Schools, and Parish Day) are now planning a national convention at Washington, D. C., in November of 1960. Purpose will be to alert the Church to the schools, the schools to the Church, and the schools to each other.

Kanuga conference center, in the foothills of the North Carolina mountains, though owned by the five Carolina dioceses, really serves the nation. The 32d season, just closed, brought conference members from as far away as California, from 17 other states, the District of Columbia, and the Bahama Islands.

The conference on parish day schools draws people from the most distant places. It is directed by the Rev. Clarence W. Brickman, executive secretary of the Unit of Parish and Preparatory Schools of the National Council. During the conference the Division of Parish Day Schools of the Episcopal School Association held its second annual convention [see above].

Kanuga's family conference is so popular that this year there were two sessions.

Other conferences were for grade school boys and girls (more rustic than the family conference); for teenagers (leadership training and Bible study); adults (notable for the number of men attending); and clergy. Headline speaker at the last two conferences and at one on Christian education was the Rev. Randolph Crump Miller, professor of Christian education at Yale Divinity School and author.

Fifteen clergy of the Church were students at the **Yale Summer School of Alcohol Studies**, and one priest was on the staff:

The Rev. Joseph Kellermann (on the school staff), director of the Charlotte, N. C. Council of Alcoholism; the Rev. Roland deCorneille (Canada); the Rev. Frs. David E. Nyberg, Howard M. Mueller, Clyde L. Jardine, Hallie D. Warren, Jr., Gordon H. Mann, John J. Morrett, Wofford K. Smith, Philip H. Robb, Ellsworth A. St. John, Robert E. DuBose, Jr., David C. Penticuff, Robert E. Craig (seminarian); and Chaplain (Lt.) Herman McG. Kennickel, Jr., U. S. Navy, Guantanamo Bay, Cuba.

A number of Episcopal Church lay people were also students. Ebbie C. Hoff,

Ph. D., M. D. was on the staff. He is dean of graduate studies at the Medical College of Virginia; Medical Director, Virginia Division of Alcohol Studies and Rehabilitation; and a member of the Church's Joint Commission on Alcohol Studies and Society.

Also included in the student body, which numbered 292, were eight Baptist clergy, one Disciples of Christ clergyman, one Lutheran, one Methodist, eight Presbyterian, and five Roman Catholic.

Amidst tall trees, whose leaves filtered the sunshine as it broke through an overcast sky, on a promontory overlooking **Lake Champlain** and the Adirondack mountains, 1,200 Churchmen gathered for a service of thanksgiving commemorating the **350th anniversary** of the discovery of that lake. The service held before the outdoor chapel at Rock Point, Burlington, on Sunday, July 19th, drew people from every part of the **diocese of Vermont**. Even a heavy rain storm at noon did not deter people from attending the festival evensong at 4 p.m. The Presiding Bishop was the preacher. A choir of 90 voices, recruited from the choir lofts of the diocese, was directed by the Rev. Dr. John W. Norris.

A **20-hour vigil** for spiritual refreshment, with offering of the Holy Communion hourly, was observed at the **Church of Christ and St. Michael's, Philadelphia**. About 500 persons of all ages kept the vigil for an hour at a time, most of them also receiving at one of the 20 celebrations between 4 a.m. and midnight by the rector, the Rev. Dr. W. Hamilton Aulenbach.

A **thank offering for men** of the **diocese of Albany** is underway.

Similar to the national United Thank Offering of Churchwomen, the Albany offering has one important difference: All funds received will remain within the diocese to advance Church work among young people. Some 6,000 coin banks have been blessed and distributed among parishes and missions as a starter. The ingathering will be on Advent Sunday, November 29th.

The **Episcopal Advance Fund** of the **diocese of Bethlehem** has reached a total of \$818,025. The original goal was \$500,000. Bishop Warnecke reported that most of the diocese's 85 churches had reached or exceeded their goals. The fund will provide a loan fund to strengthen churches, to purchase sites for future churches and to establish new missions, to provide necessary renovations and additions at diocesan institutions, to provide diocesan offices, and to assist building programs of the General Theological Seminary and the Philadelphia Divinity School.

sorts and conditions

THE RELATION of the Gospel to social class is not always clearly understood. St. Paul asserts that in Christ there "cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man," and then a little further along in his letter to the Colossians he tells the slaves to be good slaves and the masters to be good masters.

THE ARRANGEMENTS made by society to conduct the affairs of the world, including the gradations of mundane importance assigned to individuals, are not necessarily the object of all-out Christian attack. St. Paul's point was simply that the rank or status a person might have outside the Church was irrelevant within the Church itself.

IN the army the ex-office boy may be the captain and his former boss may be the private. Military life and civilian life don't operate on the same principle of judgment. Similarly the Kingdom of God and the kingdoms of this world don't operate on the same principle.

WHEN the Church carries over into its own life the distinctions that exist in secular society, it has introduced a principle foreign to its own nature. What is meat and drink to society is poison to the Church.

THE ASSERTION that the top leadership of American society likes the

Episcopal Church is a fact of mild interest but no real consequence in the life of the Church. The Church's demand is simply that whatever social status a person has must be checked at the door of the Christian fellowship. Mrs. Van Astorbilt doesn't have to fire her maid to be a good Christian. At home she must be a good mistress, at Church (and at heart) a sister to her maid. An industrial employer doesn't have to quit and get a job on the assembly line. His job is to be a good employer and, when a soul-to-soul moment arrives, a brother.

WHEN ST. PAUL wrote Colossians he had on his mind an employment problem of a Colossian Christian named Philemon. A slave of Philemon's had run away and turned up in Rome where St. Paul converted him to Christianity. The Apostle sent him back to his master at Colossae with a short personal note urging Philemon to receive the runaway Onesimus "no longer as a slave, but more than a slave, a beloved brother."

AT THE SAME time, the apostle wrote a public letter to the whole Church at Colossae in which he discussed, among other things, the meaning of the new life in Christ for relationships between people. "You are dead," he said, "and your life is hid with Christ in God." Give your social status a funeral as far as your life in the Church is concerned.

PETER DAY

The Rev. John McCarthy, formerly associate rector of St. John's Church, Ogdensburg, N. Y., is doing summer supply work at the Church of St. Michael and St. Mark, Brooklyn. In September he expects to take up work in the diocese of Albany.

The Rev. Donald R. McKinlay, perpetual deacon, formerly assigned to St. Luke's Church, Gresham, Ore., has been given the care of a new unorganized mission in Rockwood, a suburb of Portland. The mission is sponsored by Grace Memorial Church, Potrland.

The Rev. Albert Meereboer, formerly in New York as assistant to the executive director of the American Church Union, is now in charge of St. Andrew's Church, Monroe, Wis., and churches at Darlington and Shullsburg.

The Rev. James H. Newsom, Jr., formerly in charge of Trinity Church, Winchester, Tenn., and St. Agnes', Cowan, is now rector of St. John's Church, Wytheville, Va.

The Rev. Gerald Nolting, formerly in the diocese of Kingston in Ontario, will on August 15 become rector of St. Paul's Church, Schenectady, N. Y.

The Rev. Charles H. Osborn, who was recently ordained deacon, is now vicar of St. Francis' Church, Sweet Home, Ore.

The Rev. Nelson F. Parke, formerly assistant at St. Paul's Church, Syracuse, N. Y., will on September 1 become rector of St. Paul's Church, Albany.

The Rev. Robert S. Snell, formerly rector of St. Luke's Church, Live Oak, Fla., is now vicar of a new mission in Jacksonville, Fla. Address: 6304 Pine Summit Dr., Jacksonville 11.

The Rev. Lorry Trayser, formerly vicar of St. Andrew's Church, Monroe, Wis., and churches at

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PEOPLE and places

Appointments Accepted

The Rev. Raymond Atlee, formerly curate at St. Andrew's Church, Baltimore, Md., is now rector of All Saints' Church, Sunderland, Md.

The Rev. Roy C. Bascom, formerly rector of Christ Church, Vicksburg, Miss., in charge of St. James', Port Gibson, is now rector of Grace Memorial Church, Hammond, La.

The Rev. John H. Gill, formerly on overseas study assignment in Turkey (for the Overseas Department of the National Council), is now curate at St. Columba's Church, Forty-Second and Albarmarle Sts., N. W., Washington 16, D. C.

The Rev. Douglas B. Haviland, formerly in charge of St. Andrew's Church, Schroon Lake, N. Y., and the church at Tahawus, is now rector of St. John's Church, Southwest Harbor, Maine, in charge of the mission at Seal Cove.

The Rev. Claude L. Johnson, formerly vicar of Grace Church, Anthony, Kan., and the church at Medicine Lodge, is now rector of St. Peter's Church, Fort Atkinson, Wis. Address: 636 Short St.

The Rev. Ward McCabe, formerly executive secretary of college work for Province VIII, is now vicar of St. Mark's Church, Santa Clara, Calif. Address: 296 Crestview Dr.

Darlington and Shullsburg, is now vicar of St. James Church, West Bend, Wis. and St. Aidan's, Hartford. Address: 830 Walnut St., West Bend.

The Rev. Carter van Waes, formerly curate at the Church of St. Mary the Virgin, San Francisco, will on September 1 become rector of the Church of St. John the Baptist, Capitola, Calif. Address: 216 Oakland Ave.

The Rev. Paul A. Yoney, formerly curate at Grace Church, Monroe, La., is now rector of Grace Church, Lake Providence, La. Address: Box 511, Lake Providence.

Ordinations

Priests

Michigan — By Bishop Emrich: On June 19: The Rev. John E. Lee, assistant executive secretary of the diocese of Michigan and director of the diocesan department of boys' work.

New York — By Bishop Boynton: On July 11: The Rev. David Edman, assistant, Christ Church, Bronxville; the Rev. John L. Wolff, vicar of St. Thomas', Amenia Union, and St. James', Dover Plains; the Rev. David Simms, assistant, St. Mary's Church, 521 W. 126th St., New York; and the Rev. Joseph B. White, assistant, St. Margaret's Church, Bronx.

Pennsylvania — By Bishop Roberts, retired Bishop of Shanghai, acting for the Bishop of Pennsylvania: On May 23, the Rev. Earl R. Baublitz, chaplain, the Valley Forge Military Chapel; and the Rev. Charles R. Leary, assistant, All Saints', Wynnewood, Pa. By Bishop Armstrong, Suffragan: On June 13, the Rev. James M. Harvey, rector, the House of Prayer, Philadelphia.

West Texas — By Bishop Jones: On July 8, the Rev. R. Calvert Rutherford, Jr., to be a missionary in Japan.

Deacons

Louisiana — By Bishop Noland, Suffragan: On July 5, Woollen Hands Walshe, Jr., curate Church of the Good Shepherd, Lake Charles.

Mississippi — By Bishop Gray: On March 26, Patrick Henry Sanders, assistant, St. Andrew's, Jackson; on June 5, C. Brinkley Morton, in charge of the Church of the Incarnation, West Point, and

Grace Church, Okolona; and on June 16 James R. Crowder, assistant, St. Paul's, Meridian.

Ohio — By Bishop Burroughs: On July 5, Herbert A. Vermilye, curate, Grace Church, Cortland, N. Y.

Pennsylvania — By Bishop Armstrong, Suffragan: On May 31, James C. Blackburn, assistant, St. Paul's Church, Chestnut Hill, Philadelphia; on June 13, Richard P. Fowler, assistant, Church of Our Saviour, Jenkintown; on June 27, Joseph O. Gross, vicar, St. Bartholomew's Wissinoming, Philadelphia. By Bishop Hart: On June 14, Nicholas B. Phelps, who will work in the state of Massachusetts; and David B. Kenny, vicar, St. Luke's, Eddystone, Pa. By Bishop Roberts, retired Bishop of Shanghai, acting for the Bishop of Pennsylvania: On May 18, David F. Gurniak, curate, Church of Holy Apostles and Mediator, Philadelphia.

South Dakota — By Bishop Gesner: On June 15, Ronald G. Hennies, to serve St. Peter's mission, Fort Pierre.

Tennessee — By Bishop Vander Horst, Suffragan: On July 2, Thomas D. Roberts, curate, Christ Church, Chattanooga.

Washington — By Bishop Dun; on June 20, Richard D. Hartman, in charge, St. Thomas', Croom, Md., and the Chapel of the Incarnation, Brandywine, Md.; Robert Lawthers, in charge of Trinity Church, Newport, Md., and Trinity Chapel, Oldfields, with address at Hughesville, Md.; James L. Miller, curate, All Souls' Memorial Church, Washington; Richard C. Nevius, to do graduate work in England; Donald W. Seaton, Jr., curate, Church of St. Michael and All Angels, Adelphi, Md.; and Thomas W. Whitcroft, curate St. Mark's Church, Glen Ellyn, Ill.

West Texas — By Bishop Jones: On June 29, Hollier G. Tomlin, to be in charge of a new mission at Corpus Christi. By Bishop Dicus, Suffragan: On June 29, Joseph J. Miller, Jr., in charge of churches at Robstown and Sinton; and Joseph L. Sheldon, Jr., in charge, St. Helena's, Boerne.

Depositions

David Rike Mosher, presbyter, was deposed on July 13 by Bishop Minnis of Colorado, acting in accordance with the provisions of Canon 60, section one, with the advice and consent of the clerical

members of the standing committee; renunciation of the ministry; action taken for causes not affecting moral character.

Marriages

Miss Barbara Brand and the Rev. Robert Burton, who is on the staff of St. Mary's Church, Eugene, Ore., were married on June 12.

Miss Betty Rae Owens and the Rev. Charles W. Norfleet were married on June 27 at St. Bride's Church, Norfolk, Va., where she has been serving as organist. He has been assistant at St. Andrew's Church in Norfolk.

Births

The Rev. Hayward B. Crewe and Mrs. Crewe, of St. Thomas' Church, Brandon, Vt., and Grace Church, Forest Dale, announced the birth of their second daughter, Veda Lynn, on June 24.

The Rev. Kurt M. Fish and Mrs. Fish, of St. Matthew's Church, Sparta, Mich., and St. Mark's Newaygo, announced the birth of their second child, Mary Olivia, on May 14. Mary was baptized on the same day that her father was ordained to the priesthood.

The Rev. Edward Hartronft and Mrs. Hartronft, of St. John's Church, Neosho, Mo., and St. Nicholas', Noel, announced the birth of their third child and first daughter, Juliana Louise, on June 30.

The Rev. Edd Lee Payne and Mrs. Payne, of the House of Prayer, Newark, N. J., announced the birth of a daughter, Teresa Anne, on July 8.

The Rev. Ray W. Schaumburg and Mrs. Schaumburg, of St. John's Church, Broken Bow, Neb., announced the birth of a daughter, Lisa Ann, on July 17.

The Rev. C. I. Vermilye and Mrs. Vermilye, of Christ Church, Alto, Tenn., announced the birth of a daughter, Mary Louise, on July 5.

The Rev. O'Kelley Whitaker and Mrs. Whitaker, of St. Luke's Parish, Salisbury, N. C., announced the birth of a daughter, Margaret Victoria, on July 2. The Whitakers have one other child living, a son.

The Rev. William A. Willcox, Jr. and Mrs. Willcox, of St. Mark's Church, Little Rock, Ark.,

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GRACE EPISCOPAL CHURCH of Middletown, New York is at present in the process of selecting a new rector. Desire energetic ambitious man who will continue the growth of the parish. Will seriously consider all communications received. Please send brief biographical sketch of ministry with recent picture. Reply Box G-325.*

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

ASSISTANT, CATHEDRAL IN PARIS — youngish, ecumenically-minded priest, full charge youth work. Assist generally in largest American parish abroad. Must like to work with young people. Interesting experience and opportunity. Telephone or write Dean Sturgis Riddle, 100 E. 50 St., New York City, Eldorado 5-3100.

FIRST GRADE TEACHER wanted for new parish day school, age 25-45, 5 years' experience, college degree. Excellent facilities, limited class of 20. Begin September 1st. Send picture and full resumé to the Rev. Knox Brumby, 1003 Allendale Road, West Palm Beach, Florida.

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POSITIONS WANTED

PRIEST — Schoolmaster wishing to settle in United States for family reasons seeks Chaplaincy or Educational/Parochial post. 18 years' experience England and Overseas. Reply Box M-328.*

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

SERIOUS YOUNG church musician desires church position. Experienced with boy and mixed choirs. References. Reply Box B-323.*

ORGANIST-CHOIRMASTER, recently returned from service, young, desires position in south or east. Communicant B.A. degree. Experienced. Recital and teaching privileges. Reply Box M-331.*

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THE LIVING CHURCH

The Living Church

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

announced the birth of their fourth child and third son, John Mark, on May 25.

Religious Orders

Fr. John S. Baldwin, OHC, formerly addressed at the Order of the Holy Cross, West Park, N. Y., may now be addressed at Mount Calvary, Box 1296, Santa Barbara, Calif.

Armed Forces

Chaplain (Lieut. Col.) Emmett G. Jones, formerly addressed at APO 227, New York, may now be addressed at the Office of the Chaplain, Valley Forge Army Hospital, Phoenixville, Pa.

Changes of Address

The Rev. William C. Warner, rector of Grace Church, Holland, Mich., formerly addressed at 247 Maple Ave., may now be addressed at 552 Elmdale Court.

Laymen

Mr. Harold Cory, a member of All Soul's Church, Biltmore, N. C., has been appointed keyman for the diocese of Western North Carolina. The position entails leadership and organization of all laymen's work in the diocese.

Other Changes

The Very Rev. James Cox, dean of St. Andrew's Cathedral, Honolulu, has exchanged duties for much of July and part of August with the Very Rev. Brian Whitlow, dean of Christ Church Cathedral, Victoria, B. C.

Resignations

The Rev. Bob Roy Hardin, vicar of St. Stephen's Church, Newport, Ore., and St. James, De Lake, has retired because of ill health.

The Rev. Charles O'Ferrall Thompson has resigned his work at St. Ann's Church, Nashville, Tenn., in order to devote full time to his work at the Church of St. James the Less, Nashville. Address: 920 Curdwood Blvd., Inglewood, Nashville.

The Rev. Warner B. Washington, Jr. has given up his work at St. Andrew's Church, Breckenridge,

Texas, where he served as curate. He will continue to serve Holy Trinity Church, Eastland, Texas. Address: 705 S. Daugherty, Eastland.

The Very Rev. Edward S. White, D. D., has retired as dean of Nashotah House and may now be addressed at 1130 Pennsylvania St., Denver 3, Colorado.

DEATHS

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

The Rev. William Poyntell Kemper, of the diocese of New York, died July 2d at the age of 90.

The grandson of the late Jackson Kemper, bishop of Milwaukee, 1854-1870, Fr. Kemper was a graduate of Hobart College, General Theological Seminary, and the University of Wisconsin. During his long ministry, he served widely scattered missions and parishes, including one in Seattle, Wash., and one in Kingston, N. Y., which was his last. He did missionary work in Wyoming out on the cattle ranges, and often outdid his grandfather in the distances he walked to get to his parishioners. Fr. Kemper also assisted in All Saints Cathedral, Milwaukee, at which his father was long a vestryman, and at Christ Church, Philadelphia, where his grandfather, as the bishop's assistant, had officiated, 1811-1831.

Mrs. Clementine Kemper, his wife; Jackson Kemper III, his son; Mrs. Loyal Durand and Mrs. Fred Best, his sisters; and two grandsons survive.

The Rev. Miller M. B. Sale, rector of the Church of St. John the Evangelist, San Francisco, Calif., died July 17th. Fr. Sale, who had been ill for several weeks, died at St. Luke's Hospital, San Francisco. He was 54.

Fr. Sale received the S.T.B. degree from Seabury-Western Theological Seminary and was ordained priest in 1935. He served parishes in Minnesota and Texas before going to the diocese of Sacramento, where he served rectorship in Benecia and Vallejo; from 1953 to 1958 he was dean of the

cathedral in Sacramento (Calif.). In 1958 he moved to the diocese of California.

Surviving is Mrs. Edwin Seestrom, Fr. Sale's sister.

Elizabeth Cockle Bowen, wife of Bishop Bowen, retired, of Colorado, died July 21st at her home in LaJolla, Calif. She was 66.

Mrs. Bowen is survived by Bishop Bowen, three sons, and two grandchildren.

William Copper Dickey, retired steel sales executive, died July 21st at his New York home. Mr. Dickey was 83.

He was a trustee of the Church of St. Mary the Virgin, Manhattan. In 1950 he was chairman of the campaign committee for St. Peter's school for boys, Peekskill, N. Y.

Surviving is his wife, Elsi Bennett Dickey.

Ethel Jett Field, daughter of the late Robert Carter Jett, first bishop of Southwestern Virginia, died July 17th, four hours after an automobile collision.

Mrs. Field was born in Staunton, Va., 63 years ago. She was graduated from Stuart Hall, Staunton; and Randolph-Macon College at Lynchburg, Va. After post-graduate work at the College of William and Mary and the University of Virginia, she became a school teacher.

Surviving Mrs. Field are two sons, William W. Field, Jr., and Robert Jett Field; a sister, Mrs. Frank W. Rogers; and two grandchildren.

Herbert Gerhardt Peterson, long-time vestryman and senior Warden of St. James' Church, Mansfield, Pa., died July 18th.

Prominent in Church, community, college, and business affairs, he led St. James' Building Fund campaign to success last spring. He was born 64 years ago in Arnot, Pa., the son of immigrant Swedish parents, his father a coal miner.

Surviving are his wife, Eleanor Judge Peterson; his daughter, Mrs. Robert Messinger; his son, Dr. Gerhardt Peterson; and nine grandchildren.

ATTEND SUMMER CHURCH SERVICES

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

LITTLE ROCK, ARK.

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

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. Hartung; J. C. Cowan
Sun: 7:30, 9:15, 11; Daily MP & HC

NORWALK, CONN.

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

WATERBURY, CONN.

TRINITY 25 Prospect St.
(across from Roger-Smith Hotel)
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

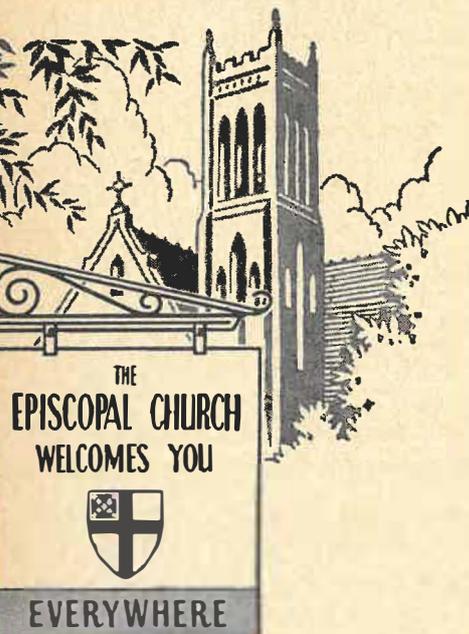
FORT LAUDERDALE, FLA.

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; IS, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

ATTEND SUMMER CHURCH SERVICES

Continued from page 15

ORLANDO, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

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

ASCENSION 1133 N. LaSalle Street
Rev. F. William Orrick, r

Sun: MP 7:45, Masses 8, 9 & 11, EP 7:30; Wkdys: MP 6:45, Mass 7, EP 5:30 ex Fri 6; C Sat 4:30-5:30 & 7:30-8:30

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun H Eu 7:30, 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

BALTIMORE, MD.

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

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

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

BOSTON, MASS.

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

MARBLEHEAD, MASS.

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

SOUTH HADLEY, MASS.

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

DETROIT, MICH.

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

KANSAS CITY, MO.

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

The Living Church

ST. LOUIS, MO.

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

OMAHA, NEBR.

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

ROCHESTER, N. H.

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

NEWARK, N. J.

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

SEA GIRT, N. J.

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

TOMS RIVER, N. J.

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

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main St. at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8 & 10 (Sung); Daily 7, Thurs 10; C: Sat 4:30-5:30

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

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10; C by appt

NEW YORK, N. Y.

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

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r

8, 9:30 HC, 11 M Service & Ser; Weekdays HC Tues 12:10; Wed & Saints' Days 8; Thurs 12:10; EP Tues & Thurs 5:45. Church open daily for prayer.

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.

Sun HC 9, MP & Ser 11; Thurs HC & Healing Service 12; Wed HC 7:30; HD HC 7:30 & 12

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.

Sun: Low Masses 7, 9, High Mass 11; B 8
Weekdays: Low Masses 7, 8; Wed 9:30; Fri 12:10; C Thurs 4:30-5:30, Fri 12-1, Sat 2-3, 4-5, 7:30-8:30

RESURRECTION 115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c

Sun Masses: 8 & 10 (Sung); Daily 7:30 ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r

Sun HC 8, 9:30, 11 (1S) MP 11; Daily ex Sat HC 8; Thurs 11; HD 12:10

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

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v

Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed, & Thurs, EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v

Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8 (Thurs also at 7:30) 12:05 ex Sat; Int & Bible Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by appt; Organ Recital Wednesday 12:30

CHAPEL OF THE INTERCESSION
Broadway & 155th St.

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

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v

Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6, 8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. C. Kilmer Myers, S.T.D., v

Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily: HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c

Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8 ex Thurs at 8, 10, EP 5:30

POUGHKEEPSIE, N. Y.

CHRIST CHURCH Academy & Barclay Sts.
Rev. R. E. Terwilliger, Ph.D., r; Rev. L. H. Uyeki, B.D., c

Sun 8 HC, 9:15 MP (1st & 3rd), HC (2nd & 4th), 9:15 Ch S, 10:15 Children's Service, 11 HC (1st & 3rd), MP (2nd & 4th)

MOREHEAD CITY, N. C.

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

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

WHITE SULPHUR SPRINGS, W. VA.

ST. THOMAS' (near) The Greenbrier
Rev. Edgar L. Tiffany

Sun 8 HC; 11 MP & Ser (1st HC)

ETHETE, WYO.

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

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