

The Living CHURCH

October 23, 1960

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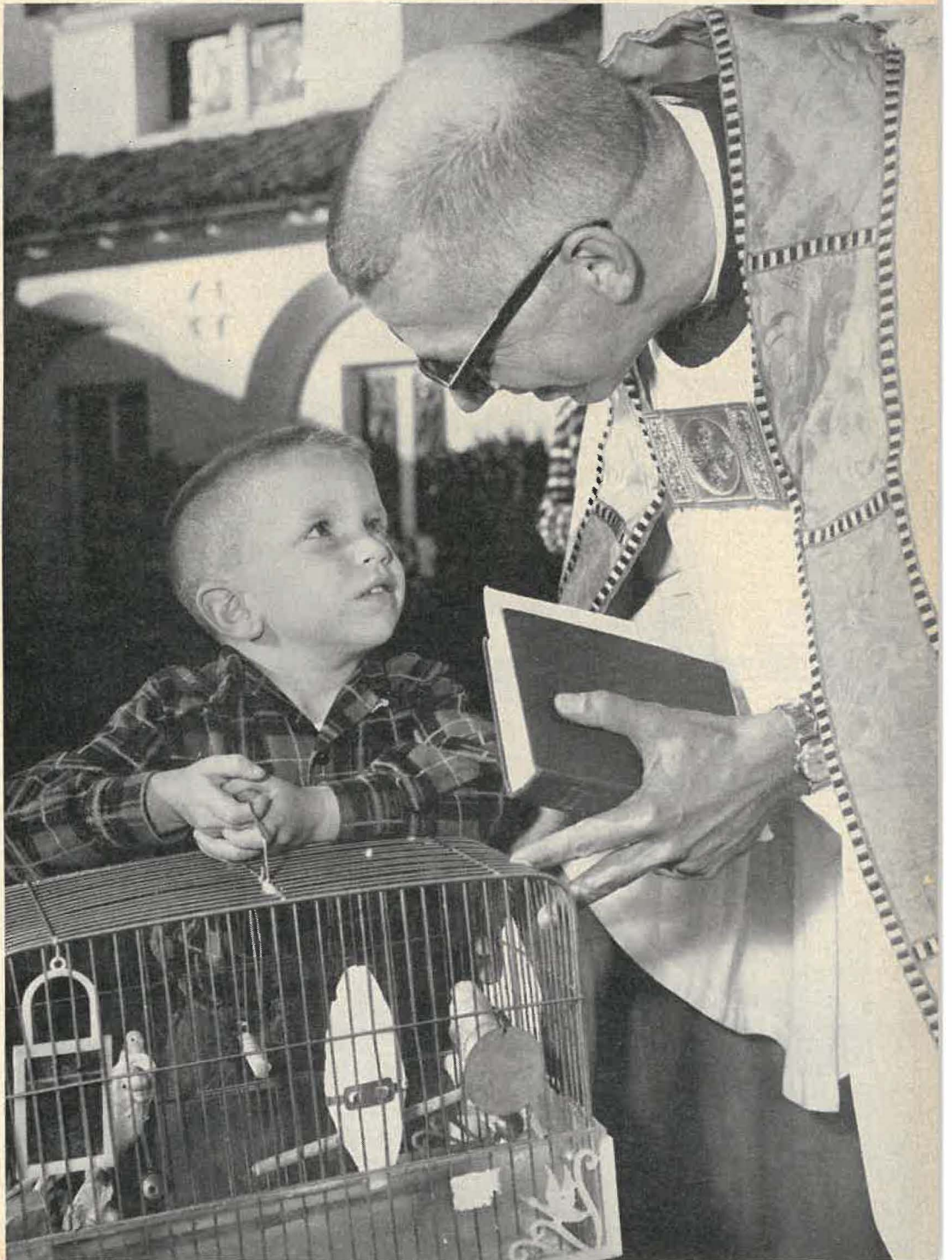
Overseas Report

Page 8:

In Jordan's Earth

Ken McLaughlin

The Rev. John Midworth,
Dennis Duden, and pet:
They were blessed col-
lectively [see page 5].





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The First Rule of Learning: Repetition

A friend of mine said to me, "I remember something my old history teacher used to say frequently. He would tell us, 'The quality of attention is the most useful habit you can acquire.' And he would add, 'It is an act of the will, by which one's mind is kept open and alert.'"

I could argue with my friend that other qualities of mind are important, such as charity and forgiveness. My concern here is simply with the question, Why did my friend remember this saying? No doubt the old teacher taught him many other things, but this one was recalled (I would estimate) for the following three reasons:

(1) It fitted his *needs* at the time. As a student he was probably not getting very good marks, and here was a clue to better results — he must pay attention. No doubt he tried this, and it gave him satisfaction.

(2) He must have *quoted* this remark many times (he has done so at least twice to me) and in so doing he has made it his own.

(3) He remembered it into adult years because (as he admitted) the teacher had stated it *frequently*.

All of these three conditions for learning would apply to any class procedure; they are especially applicable to our Church school teaching. To meet the felt needs of the pupil is fundamental to our present approach. Not what he *ought* to know (because we adults have so decided), but what he is *ready* to learn — this is our new wisdom of planning. So, our lessons now frequently start with some probing for the active concern of our pupils. We do not merely touch on some normal interest of 10-year-olds, such as pets, or baseball, or adventure, just to get the ball rolling at the start of the period. These may indeed give points of contact, but now we seek to meet some known current interest, peculiar to the local situation, to our group, or to the special conditions of the times. In particular, we appeal to the pupil's experiences in his daily life at home, in school, and with his playmates. There he faces the problems of courage, obedience, sportsmanship, punishment, anger, forgiveness, and the like. Words

spoken in class which touch such felt needs will be heard.

The second reason, restatement to some listener, is also fundamental to learning. In our class procedure, this is the reason for the recitation and the special report. We make a truth our own by saying it in our own words; or we repeat a phrase, and so make it our own. (I suspect that my friend may not have quoted his old teacher exactly. Indeed, the teacher, if living, might be surprised to hear himself thus quoted. But my friend had associated it with the man, and he had adopted or adapted it in this context. It had become part of his permanent education.)

The third circumstance is even more applicable to vital teaching, yet strangely it seems to be very generally overlooked in the Church class. This is the factor of *frequent repetition*.

This problem must be faced both by the editors of the curriculum, and by the teacher himself. Just what is important about our work this year? They certainly cannot remember everything! What central facts, ideas, attitudes, skills, and key phrases do I hope my pupils will retain for life as a result of being in my class? Go through your book. Make a list. Decide early.

Once the list of essential points is determined, there remains the working problem of week-by-week class procedure: *How* shall these be impressed? The ways of review and of drill are familiar (although too frequently slighted in the Church class). The most important of these is drill.

The thorough teacher plans some drill in every session. This is done sometimes by the restatement of an idea now developed in the light of a former lesson. "Does this teach us something more about forgiveness?" Sometimes the set phrase or identifying term is repeated. Often variety is employed to reinforce earlier forms of an idea. Charts and lists help visually.

But always drill is employed to make permanent impression. With children, this often is made into a game, a contest. The wise teacher never relaxes this duty to lodge the important points. All through the year, he arranges time and ways for repetition. The children do not resist it; rather, they accept with pleasure the gradually accumulating items as familiar friends, recalled week after week.

After a year under such a teacher, it can be said (and demonstrated) that "these children have learned a lot."

ANGLICAN CYCLE OF PRAYER

October

23. Sierra Leone, West Africa
24. Singapore
25. Sodor and Man, England
26. South Carolina, U.S.A.
27. South China
28. South Dakota, U.S.A.
29. Southern Brazil, South America

The Living Church

Volume 141 Established 1878 Number 17

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

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THINGS TO COME

October

23. Nineteenth Sunday after Trinity
25. Seventh Province Synod meeting, Austin, Texas, to 27th
26. First Province Synod meeting, Concord, N. H., to 27th
28. St. Simon and St. Jude
Annual council of the diocese of Eau Claire, Eau Claire, Wis., to 29th
30. Twentieth Sunday after Trinity

November

1. All Saints
5. Confraternity of the Blessed Sacrament and Guild of All Souls, annual Requiem Mass, St. Luke's Church, Philadelphia, Pa.
6. Twenty-first Sunday after Trinity
12. House of Bishops meeting, Dallas, Texas, to 17th
13. Twenty-second Sunday after Trinity
20. Sunday next before Advent
24. Thanksgiving Day
27. First Sunday in Advent
30. St. Andrew

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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October 23, 1960

LETTERS

(Most letters are abridged by the editors.)

Death

May I express my appreciation of your wisdom in publishing Fr. Brooks' excellent and timely article "What To Tell the Dying" [L.C., October 2d].

As a younger priest, I have participated in just such a conspiracy in an effort to conceal the true circumstances about a dying person. Never again! Whenever truth is evaded, watered down, or sugar-coated, the consequences are tragic and sinful.

If the full sacramental life of the Church does not prepare a Christian family to face the departure of a loved one, then what in the world are we doing? Death is the final enemy over which the Christian must triumph. It can and should be the Christian's greatest experience of faith in the risen Lord and in His divine companionship. This experience must not be frustrated.

(Rev.) WM. W. ARBUCKLE, D.D.

Rector, Church of the Good Shepherd Sapulpa, Okla.

What a blessing for many patients, their families, and priests, that the Rev. Mr. Brooks "took pen in hand" [L.C., October 2d].

This last year two of my friends have died of cancer. One, as described, in terror, loneliness, ignorance of her malady, and without communication on things important with her family, friends, doctor, or priest. A most desolate and pitiful soul! The other knew from the beginning, and became over the months a glorious example of Christian witness in great suffering. He depended on his priests, family, and friends to help him, which they did gladly and admiringly. His God-given courage was a wonderful and humbling thing to see. The Holy Communion was administered to him each week after he no longer could come to church. At night and at particularly "bad" times he would repeat to himself the litanies, prayers, and services he had memorized. Who knows with what well of spiritual strength one may meet such a trial, or dares to deny him the solace of his Faith and ministrations of his Church?

MRS. RICHARD W. WILSON

Bronxville, N. Y.

Blasphemous?

I wish that you would not caricature such sacred subjects as the Crucifixion of Christ by such ridiculous sketches of modern art as appeared in the October 9th issue of THE LIVING CHURCH.

Continued on page 12

ACU CYCLE OF PRAYER

October

23. St. Andrew's, Baltimore, Md.
24. Sisters of the Transfiguration, San Mateo, Calif.
25. Trinity, Chambersburg, Pa.; House of the Redeemer, New York, N. Y.
26. St. Philip's, Palatine, Ill.
27. Church of the Ascension, Cranston, R. I.; Church of the Holy Apostles, Oneida, Wis.; Grace, Cedar Rapids, Iowa
28. St. Mark's, Paw Paw, Mich.; St. John's, North Haven, Conn.; St. James', Port Daniel Centre, Quebec, Canada
29. St. Barnabas', Denton, Texas.

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The Living Church

Nineteenth Sunday after Trinity
October 23, 1960

For 81 Years:

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

EPISCOPATE

Election Accepted

The Rev. Gray Temple, rector of Trinity Church, Columbia, S. C., has accepted election as Bishop of South Carolina, subject to the necessary consents [L.C., October 9th].

He was elected to fill the vacancy caused by the death of the late Rt. Rev. Thomas N. Carruthers, who died earlier this year of a cerebral hemorrhage [L.C., June 26th].

NATIONAL COUNCIL

No Slowdown

The long-awaited report on the overseas missionary work of the Church was presented to the National Council meeting at Seabury House, October 11th to 13th.

Bishop Gray of Connecticut presented the report of the Committee and Conference on Overseas Missions, saying, "The world is moving faster than the Episcopal Church. We cannot slow down the world even if we would; but we can and must speed up the Church." The following were among recommendations included in the report:

- Establishment of a permanent advisory council of evaluation and strategy on the whole mission of the Church, appointed by the Presiding Bishop to be advisory to him and through him to General Convention and the National Council. Such an advisory council should be provided with a full-time executive and with adequate staff and budget, independent of any existing department or division of the National Council.

- Adoption of necessary constitutional and canonical legislation: to permit overseas missionary districts to participate fully in the life of adjacent Anglican Provinces; to permit participation in the formation of new Provinces, specifically in Brazil and the remainder of South America; to strengthen working relations with autonomous Provinces which already share American personnel and finance; to encourage the steady development of autonomy in existing missionary districts (including provision of specific criteria for the winning of autonomy and for a larger proportion of planning to be done in the field); to insure that new missionary dioceses be created in cooperation with other branches of the Anglican Communion; to provide for working relations with existing united Churches and those to be organized in the future.

- Full studies of the Spanish-speaking areas in South America, of Africa, and of the Pacific area, for the guidance of future overseas work.

- Beginning of work in a new country with a team of workers headed by a bishop, with personnel, support, and planning shared with other Anglican Churches, and with the aim of ultimately establishing an autonomous Church in the area.

- Consideration as to whether the missionary district of Liberia should become a part of the Province of West Africa, and of the Episcopal Church's participation in the work of other Provinces in Africa.

- Strengthening of relationships with the Philippine Independent Church and steps toward formation of an autonomous Church or Churches in the Pacific region.

- Consideration of work among the Chinese dispersion in Southeast Asia and development of a program for resuming work in mainland China when possible.

- Strengthening of the administration of the Overseas Department and further developments of present functions, provision for regional secretaries for various fields, and for additional officers holding specific responsibilities.

- Use of every means to promote an understanding of international problems in the mission of the Church, including systematic prayer, and personalization of missions through direct relationships.

- Formulation of plans to relate the Church's people abroad to the overseas work and to use their talents in the propagation of the Gospel by, among other means, the formal commissioning as missionaries of Churchpeople going overseas, the establishment of briefing procedures, and the production of literature.

- Strengthening of the education of all clergy with respect to the Church's mission by improvement of curricula of seminaries, recruitment of experienced clergy, by limited-term appointments, by provisions for theological students to spend a year overseas as part of their training.

- Training of overseas missionaries by methods which include courses in seminary curricula, internship in Anglican missions, adoption of a definite program for the training of new appointees, including bishops.

- Study by the proposed advisory council, in cooperation with the Joint Commission of Theological Education, of the problems of overseas seminaries with a view to developing a strong world-wide program, and attention to the production of literature in languages other than English.

The report was received for study, and the Presiding Bishop stated that it prob-

Continued on page 12



The Rev. Gray Temple: Bishop-elect.

ACU

No Party Leader

Bishop Lickfield of Quincy was elected president of the American Church Union at the ACU's council meeting in New York, N. Y., October 11th and 12th. Retiring president Spencer Ervin was elected first vice president, Vice Admiral Ephraim R. McLean was elected second vice president, and Mr. Stuart Casper of Huntington, N. Y., was elected treasurer. The council adopted the biggest budget in the history of the organization.

Said the outgoing president, Mr. Spencer Ervin, "The ACU does not exist to promote certain ceremonials, but to teach the Catholic Faith."

Said the incoming president, Bishop Lickfield, "I don't want to be a leader of the Catholic Party — rather we must all be followers of the Catholic Way . . . our responsibility is to show the whole Faith to the whole of mankind."

The Rev. Robert H. Mize, Bishop-designate of Damaraland in Southwest Africa, told a banquet audience about the diocese [L.C., August 28th]. He mentioned the 1,000 white communicants in the southern area, with the cathedral at Windhoek, which seats 130, and the 12,000 African communicants in Ovamboland, to which the Church was first taken in 1924, with the Church of St. Mary seating 1,500

in one village, 11 other churches, and many outstations.

Speaking of the policy of *apartheid* of the government of the Union of South Africa, he found four "blessings in disguise:" (1) the Church has to articulate her position carefully in regard to theology and social issues; (2) 50% of the Colored people (mixed, as distinguished from African tribes) now belong to the Anglican Church; (3) the Union of South Africa has told whites who want to enter Ovamboland that missions presently there may remain, but no new missions may enter, thus leaving the entire responsibility for the area in Anglican hands; (4) a persecuted Church is a strong Church.

In describing his aims and plans for the diocese of Damaraland, he said, "I am confident a diocese to be worth its salt in South Africa must be a Catholic diocese. I do not intend to pull any punches in presenting the whole of the Faith.

EDUCATION

Aid to Private Schools

Churchman Henry Cabot Lodge, Republican vice-presidential nominee, told a television audience recently that when the Army needs a man to fire a missile, "you want the private school boy to be just as good at mathematics as the public school boy."

Mr. Lodge was answering questions dealing with aid to parochial schools. He said that any Federal aid to schools should in the first instance be used for buildings, pointing out that such a procedure would "liberate" local funds for paying teachers' salaries. He stressed that methods of teaching and contents of textbooks should be controlled locally.

Mr. Lodge was promptly attacked by Dr. Glenn Archer, executive director of the Protestants and Other Americans United for the Separation of Church and State. Calling Mr. Lodge's position "a most unfortunate concession to political expediency," Dr. Archer said that aid to private schools amounted to direct aid to parochial schools and was a violation of the First Amendment to the U.S. Constitution.

PUBLIC AFFAIRS

History Registered

A number of historic churches and old Spanish missions will be eligible to be registered by the National Park Service under a plan announced by Secretary of the Interior Fred A. Seaton.

Federal involvement will be limited, he said, to issuance of certificates, erection of appropriate federal markers, and "periodic inspection." Participation will be entirely voluntary, he added.

It also will provide a means for the National Park Service to avoid the embarrassing Church-State problems that



Bishop Walters (center) and the Rev. William Fay (right) at Standing Rock Reservation.

have arisen in connection with Congressional legislation recognizing certain churches adjacent to Independence Shrine National Historical Park in Philadelphia. The churches have remained in the possession of their respective denominations and are still used for worship purposes, and Congress faced a thorny problem in how to extend official recognition to them as "national shrines" without involving the government in support, maintenance, or control of the properties.

Among Episcopal churches to be listed are: Christ Church, Cambridge, Mass., described as "a superb example of religious architecture," dating from 1759; St. Paul's Chapel, New York, N. Y., built in 1764, a surviving example of English colonial life in New York City; and St. Michael's Church, Charleston, S. C., "one of the great Georgian churches of America."

COLORADO

Summit in Denver

Thirty-five deans from cathedrals across the United States met for their annual session, October 4th through 6th, at St. John's Cathedral in Denver, Colo. The Very Rev. William S. Lea, dean of the Denver Cathedral, was host.

The general theme of the meeting was, "Communicating Our Gospel Today." Principal speakers included Henry McCorkle, editor of *The Episcopalian*; the Rev. Malcolm Boyd, chaplain at Colorado State University; Mr. and Mrs. William White, Denver publicity people, formerly with *Time* and *Life* publications, and members of St. John's Parish; the Rev. Paul Musselman, of the National Council of Churches; and some attending deans. Speakers discussed ways in which the Church can speak to and with the 20th-century man. Christian journalism and use of radio and television in Christian communications were discussed at length.

During their stay in Colorado, the deans and their wives had the opportunity to tour the United States Air Force Academy near Colorado Springs. They were the guests of Chief Chaplain (Col.) Charles Carpenter.

SOUTH AFRICA

Johannesburg Tended

The Most Rev. Edward Francis Paget, former Archbishop of the Province of Central Africa, has been appointed vicar general for the diocese of Johannesburg.

Archbishop Paget, who resigned his see in 1957, will care for the diocese from which Bishop Reeves was deported in September [L.C., September 25th ff.].

SOUTH DAKOTA

Direct Action

Bishop Walters of San Joaquin, commenting on the work of parish and mission churches, said: "The most telling service of a Christian layman or minister is to share with another person what his faith means to him. Other forms of Church work must take second place to this kind of direct action."

The bishop was on a tour of the state of South Dakota, conducted by Bishop Gesner of South Dakota, and by Mr. Gordon R. Plowe, Bishop Gesner's administrative assistant. Bishop Walters spent 10 days visiting churches, schools, and Indian reservations, and on September 25th he preached in Calvary Cathedral, Sioux Falls.

CALIFORNIA

Fine Feathers, Soft Fur

"Dear little brothers and sisters. Praise and bless God, for He made and loves us all. He loves and cares for you. Look at what beautiful clothes He has given you — fine feathers, soft, warm fur; and you all have homes where you are loved and cared for. So praise God in your own way. Praise Him all the time. For your own special ways of being happy, praise Him."

In words reminiscent of St. Francis of Assisi's "Canticle of Brother Sun" (Hymn 307, *The Hymnal 1940*), the Rev. Roger Dissell preached a three-minute sermon to animals, birds, fish, and what-all assembled on October 4th for a blessing of pets at St. Francis' Church, San Francisco. It

was reported that the pets and children listened quietly.

More than 50 children, pets, and parents gathered in the inner court of the church cloister, where, after hearing a brief talk on taking care of pets, the children introduced their pets, one by one, to the Rev. John Midworth, rector of the church [see cover]. Goldfish, turtles, hamsters, parakeets, lots of dogs, and plenty of cats, all vied for Fr. Midworth's attention. Owners were found on the spot for an entire litter of five kittens.

After the sermon, Fr. Midworth read some prayers, and then blessed the assortment collectively.

RACE RELATIONS

"Silent" Churches

Racial discrimination is un-Americanism that is the basest treason and is destroying our nation, Bishop Pike of California declared at Detroit in an address to the Economic Club of Detroit.

The un-Americanism of discrimination should be placed high on the investigation list of the House Un-American Activities Committee, he suggested.

Racial segregation is costing this country more, the bishop said, than American foreign aid can buy.

Assailing the Churches for being "silent" on segregation, practiced even by some religious groups, he charged that instead of leading in promoting brotherhood they are lagging behind the civil and judicial authorities.

"Treason consists of giving our enemies means to destroy us, and under that definition this un-Americanism is the basest treason," he said. "Why then, I ask, is the Church silent on it?"

"I am sick of un-Americanism investigations which blacken a man who once was a member of a club which had another member who once belonged to a club that had a Communist in it," he went on. "I would like to see them investigate this un-Americanism with real vigor."

Bishop Pike said, "Segregation is alienating the world, and even if there were cultural arguments in favor of it, I would say that segregation is a luxury that this nation can no longer afford."

In Texas, a Letter

Bishop Hines of Texas has asked all communicants of the Church in the Houston area to "support the judgments of the courts" in school integration. Houston schools began integration this September.

In a letter to all parochial and mission clergy, which he requested be read at all regular services on Sunday, September 11th, Bishop Hines called upon all Houston Churchpeople to "pray for our public officials, especially those charged with the responsibilities of public education and

the enforcing of the law of the land." He instructed them to "shun all gossip, stopping malicious half-truths by an appeal to supported facts. Encourage your children to welcome all students, especially new students of a different color of skin, whose loneliness can be ministered to and where such a ministry might prove decisive for their life."

The bishop termed Houston's start at desegregation "a far-reaching step in the guarantee of Constitutional rights of all citizens," but warned: "This is not a time for rejoicing on the part of any faction because of the triumph of one point of view over another. We can rejoice, to be sure, in the assurance of continued educational opportunities for all of our children. We can rejoice that the municipal authorities have met a volatile moment in this city's history as becomes men and women possessed of a high sense of duty."

Recognizing that adjustment to the new situation would not be an easy task, the bishop pointed out that for some "it represents a dramatic change in their understanding of the nature of relationships. It will not become any of us to be insensitive to their feelings in the matter."

SOCIAL RELATIONS

Project Hope Chaplain

The Rev. William P. Anna, Jr., rector of Zion Church, Beltsville, Md., sailed on September 22d as chaplain aboard the S.S. "Hope I." The 15,000 ton hospital ship is equipped as a floating medical center, staffed with American doctors, nurses, and technicians, and is to train the medical and health professionals of Indonesia and Vietnam in modern medical techniques.

Mr. Anna has been rector of Zion parish since 1945. Parochial responsibilities during his absence are being assumed by the Rev. C. Leslie Glenn.



Mr. Anna: Aboard a floating medical center.

CHICAGO

Needed: an Honest Exhibit

by the REV. FRANCIS C. LIGHTBOURN

"It is not the denials of Communism that make it dangerous, but its positive beliefs — beliefs that result in missionary zeal." This was one of many hard-hitting statements made by Bishop Emrich of Michigan in the first of a series of lectures that began October 10th at Seabury-Western Theological Seminary, Evanston, Ill., and will continue every Monday night, concluding November 7th. Under the title, *The Mission of the Church*, the lectures will eventually be published in book form by Seabury Press.

Pointing out that Communism's danger "is not in its negations, but in its affirmations; its passionately held illusions, which lead men to die for it," the bishop said:

"It has its sacred books and its literature. . . . It has its creed. . . . It is totalitarian, claiming to interpret all of life. . . . It has its heretics, and it treats them roughly. . . . The Communists have their saviour, the working people of the world. . . . And they have their devil, which is Capitalism, with whom there must be a final showdown. . . ."

Speaking of the missionary exhibit which is planned to be held in Detroit — see city of the diocese of Michigan — in connection with the 1961 General Convention, which is to be held there, Bishop Emrich read from a letter which he had received from Bishop Bayne, Executive Officer of the Anglican Communion:

"What I think we need is an honest exhibit which will not merely tell us about our successes here and there, but also about our failures, and chiefly tell us about the problems the people to whom we are ministering are facing. The trouble with most missionary exhibits is that they are sentimental success stories. . . ."

Coming still closer home, Bishop Emrich deplored the fact that most of our parish houses remain unused during the greater part of the week. There is something not right, he contended, about a parish spending thousands of dollars on a brand new and up-to-date parish house — and then to have it open only for an hour on Sunday. Instead, he thinks, parish houses should throw their doors open to worthwhile community activities, to sponsoring classes in adult education, to encouraging people to develop worthwhile hobbies, to any number of such projects which the Church might and ought to sponsor as a community service.

EAST AFRICA

Milestones

The Ven. Neville Langford-Smith was consecrated a bishop in the cathedral at Nairobi, Kenya, on August 24th. He will be Assistant Bishop in the diocese of Mombasa.



RNS

The independence of Nigeria, Africa's 26th sovereign state, was commemorated recently in Lagos, Nigeria, and in Washington, D. C. In Nigeria (left): the Archbishop of Canterbury with Princess Alexandra of Kent and the Rt. Rev. W. A. W. Howells of Lagos. Archbishop Horstead is in the background. A service of thanksgiving was held in the Lagos cathedral.

In Washington (above): the Rev. Canon Luther D. Miller, A. C. Anonye, president of the Nigerian Students' Union in Washington, Very Rev. Francis B. Sayre, Jr., dean of the National Cathedral, John N. Garba, chargé d'affaires of the Nigerian embassy in Washington, and Dr. Lester Granger, executive director of the National Urban League. The Nigerian flag was carried in procession and the Nigerian national anthem was played at a special service at Washington Cathedral on October 2d. Civil dignitaries attended.



RNS

AUSTRALIA

Serious Inroads

The Most Rev. Hugh R. Gough, Archbishop of Sydney and Primate of Australia, has called on his Church to keep pace with the country's expanding economy and population by strategic construction planning and clergy training.

In his presidential address to the 1960 session of the Church's General Synod, Dr. Gough praised the "devoted service of the Bishop of New Guinea and his colleagues" and the role of the Church there "in the education of the people and in preparing for eventual independence of government."

Commenting on the "successful progress now being made for the union of the Presbyterian, Methodist, and Congregational Churches," the primate said he "rejoiced" in this. He said he felt, however, that "a considerable time would need to be spent by the proposed new United Church in settling down before more steps toward its union with the Church of England could be taken."

Dr. Gough stressed the need to transfer more clergy to "specialized ministries," such as hospital, prison and industrial chaplaincy work. He said that already such needs, together with those of the schools and the Armed Forces, are "making serious inroads" on the numbers of clergy available for parish work.

Observing that "the eyes of the world are turned increasingly toward New Guinea," the primate emphasized that "much attention is being given to Australia's responsibility in its trusteeship."

[RNS]

NEW YORK

With a Grain of Salt

In a sermon October 9th at the Church of the Epiphany, New York, N. Y., the Rev. Hugh McCandless attacked religious teachers who "promise results for faith before teaching what faith is, or why it is true." He made mention of such inducements as "peace of mind."

He warned against "intellectual snobism," "intellectual escapism," and "emotional release." But he added, "If a faith works, it is at least partly true, and probably we should rightly take warnings from one pulpit about the snares of some other pulpits with a grain of salt."

PROVIDENTIAL ERROR: Answering a Sunday morning call to fix a leaky hot water tank in the rectory of All Saints' Church, Minot, N. D., the plumber went to the church by mistake, there found the boiler about to explode. He was able to control the situation, caused by malfunction of a shutoff valve.



FROM FLA. TO NAB: Churchman Leroy Collins, who retires as governor of Florida January 3d, has accepted election to a three-year term as president of the National Association of Broadcasters. Gov. Collins is serving in his sixth year as governor and is not eligible for reelection. Last spring, Gov. Collins spoke out strongly for the moderate position after sit-in demonstrations at Florida lunch counters met violent resistance [L.C., April 3d]. He was chairman of the Democratic National Convention last summer. He has announced that he will cease all political activity at once (he has been active in the Kennedy campaign). No salary for the NAB post was announced, but Gov. Collins' predecessor received a salary of \$75,000 a year.



FUNCTIONAL DESIGN: From the parish paper of St. Bartholomew's Church, Nashville, Tenn.: Doubtfully the young mother examined the toy. "Isn't this rather complicated for a small child?" "It's an educational toy, Madam," the clerk assured her. "It's designed to adjust a child to live in the world of today. Any way he puts it together it's wrong."



BUILDING IS UP: A new boom in church construction is pushing building activity in this field toward a level of \$100,000,000 a month, the U.S. Census Bureau reports. [RNS]



POLITICS AND TAXES: Churchman Charles P. Taft, chairman of the Fair Campaign Practices Committee and a vice president of NCC, warned that churches using contributions for political purposes will lose their tax-exempt status. He said that churches distributing literature directly appealing for the defeat of Sen. John F. Kennedy because of his Faith may be jeopardizing their tax-exempt status also. It is a regulation of the Internal Revenue Service that a taxpayer's claim for a deduction for contributions that went to a tax-exempt group but were used for political purposes may be rejected.



CHANGING SIDES: The Rt. Rev. E. B. Henderson, an avid cricketer, was busily scoring 70 runs for Gloucester against Bath and Wells when his translation from Tewkesbury to Bath and Wells was announced [L.C., August 7th]. A Tewkesbury parish has presented him with a new bat.



Dr. Pritchard at el-Jib excavation of 1960.

In the hill that was Gibeon,
a California priest finds a Bronze
Age cemetery and winery full of

Treasures From Joshua's

by Wi

Removal of jar from 17th-century tomb.



Last summer, as he has for many summers, the Rev. Dr. James B. Pritchard vacated his chair of Old Testament at the Church Divinity School of the Pacific, Berkeley, Calif., to head an archaeological expedition at el-Jib in Jordan.

And, as in past seasons, the tell yielded important new evidence supporting biblical history. This time Dr. Pritchard found a Bronze Age cemetery, which provided the first evidence for the Canaanite city which existed at the time of Joshua's conquest (Joshua 9 and 10).

The cemetery was found early in July by an Arab woman whose vineyard lay just above 12 shaft tombs in the rock.

Although the cemetery was the "most important" find of this season, Dr. Pritchard uncovered more evidence at the winery which was first opened last year.

"We have discovered that Gibeon was an important center for the production and export of fine wines; the industry of wine making and the trade in this product were important factors in the city's economic life in later Israelite times, and it is not unlikely that wine making on a large scale contributed to make Gibeon 'a great city' at the time when Joshua was tricked into making a covenant of peace

with its ambassadors, whose worn wine-skins are specifically mentioned in the biblical text of Joshua 9."

This was the fourth year that Dr. Pritchard led an expedition to the el-Jib site. His first major discovery there was in 1956 when he found a jug handle with the name Gibeon inscribed, providing definite evidence that this is the site of ancient Gibeon.

The next big discovery at the same place was the "pool of Gibeon" (II Sam. 2:10). With the winery and the cemetery being added to the list, Dr. Pritchard said that he can see many profitable seasons in the future at el-Jib.

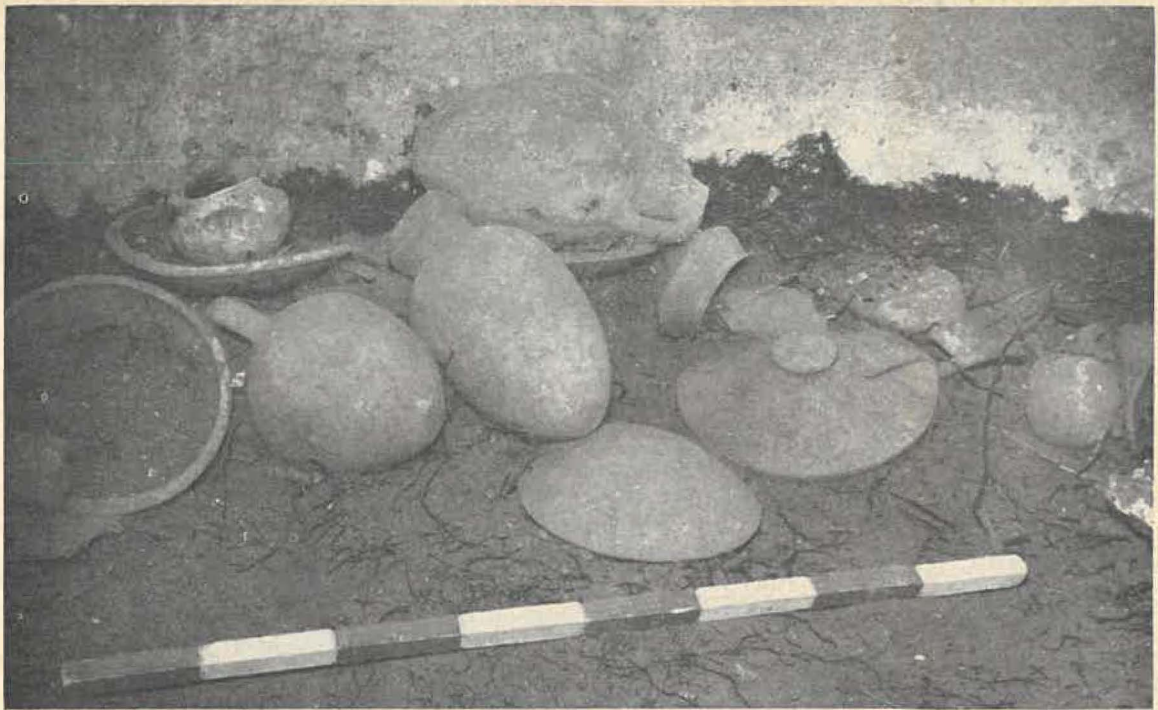
"At the close of the season," he reported, "there emerged at the northwest of the tell a large public building which had a wall four feet thick and a floor of thick plaster. Its foundation had been laid in the Early Iron Age (ca. 1200 B.C.). This important building provides a future object for another season at el-Jib."

In describing the cemetery found this year, the CDSP professor said:

"The 12 tombs excavated this past season yielded a full picture of the daily life of the Canaanites who occupied Gibeon for eight centuries before the Israelites invaded the land. In addition to a wealth of unbroken pottery which had once held food and drink for the dead, there were

Mr. Gray is a student at CDSP.

Day



The interior of a tomb discovered at el-Jib in 1960.

Gray

Settling basins for wine made at Gibeon.

bronze knives, spear points, arrow heads, beads, scarabs, alabaster vases, mace heads, rings, carved bone inlay for boxes and toggle pins for garments."

Dr. Pritchard said that the museum at CDSP will contain many of these findings for the next two years.

The cemetery is on the west side of a natural hill on which the successive cities of Gibeon were built. The archaeologist said, "It is not unlikely that the intention was to provide for the dead the best view and breezes which were available, since the plain stretches out to the west in an impressive view of the Valley of Ajalon and the wind which blows from the Mediterranean makes the location pleasant, even on the hottest days."

Dr. Pritchard's expedition was jointly sponsored by the University of Pennsylvania and the American Schools of Oriental Research, Jerusalem. This summer, for the first time, another member of the Pritchard family went along in the person of Sally, a senior at Swarthmore, who worked as a student supervisor.

Dr. Pritchard has spent a number of seasons in Jordan on various expeditions. He holds a Ph.D. degree in archaeology from the University of Pennsylvania.

The archaeologist is author and editor of a number of books, including *Archaeology and the Old Testament*, the *Ancient Near East* and others of a more technical nature.



In Truth And Love

*A bishop
suggests ideas
which might
serve as a basis
for a fruitful
approach to
the problem
of race relations*

by the Rt. Rev. George
Mosley Murray

Bishop Coadjutor,
Diocese of Alabama

The problem which presses hardest upon us in these days is the problem of racial tension. It is a problem not limited to the south, but worldwide in its scope. And yet the world looks to these United States for leadership and direction. If it does not find that leadership, it will turn to the other major power — Russia. So we in the south, where the Negro population is large, carry a great responsibility: to find some constructive approach to this problem in our day.

And just as the world looks to the United States, it looks to us as a Christian nation. Our greatness lies in our Christian heritage. And if the world finds no direction in Christianity, it will look to the other great world religion of our day — Communism. So the Church carries a great responsibility before God and mankind: to help our beloved southland find its constructive approach to a solution of this problem.

Reprinted from *The Alabama Churchman* of September, 1960.

On at least two occasions in recent months, conferences sponsored by the Church in Alabama have found it possible, under God's guidance, to enter into honest discussion of race relations. The participants seemed relieved and happy to find that they could express different feelings and opinions, and do this while still loving one another. They liked the opportunity to seek God's will together, instead of simply airing their set opinions.

Is this not the great first contribution which the Church can make toward a solution to this problem? To provide occasions and an atmosphere where her people can seek God's will and speak the truth in love. I believe the time is ripe for that. I believe most of our people are tired of the hurling of epithets and insults, and are looking for some honest leadership and help — from the clergy and from one another. I believe we can express different convictions and ideas and still live in a community of God's love. And I believe our conversations can and ought, more and more, to include people of different races.

Let me suggest a few ideas which might serve as a basis for a fruitful approach to this matter:

(1) Christians cannot advocate or condone the approach of trying to solve our problems by destroying those with whom we disagree. This approach has been the great tragedy of the history of mankind. Christianity has stood firmly against it with the declaration of the infinite worth of every person as a child of God created in His image. The answer is not the destruction — physically, economically, socially, professionally, or politically — of those with whom we disagree.

(2) Our approach must be one which struggles against prejudice. Prejudice is "prejudgment." It is "judgment before a fair trial." It is to judge a question before the facts are considered, or to judge a person before you really know him as an individual. So we have need:

a. To try to learn the facts, including the other person's point of view on each occasion, and to consider them honestly.

b. To try to know the people about whom we are talking and with whom we are talking — and know them not as segregationists or desegregationists, not as Negroes or whites, but as people.

c. To keep ourselves open to new knowledge.

(3) More important than what we say as a Church is how we live as a Church. Those things which we learn from God by honest seeking will be most effectively shown forth by the way we as a Church actually practice them.

(4) We can do none of this without constant and earnest prayer. This is our greatest preparation for any step in a Christian approach to this matter.

I believe the time has come when our people want to, and by God's help can, once again speak the truth in love on this great problem of race relations. And I believe this must be our first contribution as the Church to the solution of this problem.

BOOKS

Two Sides of a Shield

CHRIST AND THE HOPE OF GLORY. By John Knox. Abingdon Press. Pp. 63. \$1.

Faith, hope, and charity form a familiar triad, in which "hope" appears to be the neglected member. This neglect, however, is in no small way made up for by John Knox in his *Christ and the Hope of Glory*.

Dr. Knox, who is a leading New Testament scholar, treats in this book of "the Christian hope of everlasting life." Not the least interesting and helpful part of his treatment lies in the fresh insights he brings to the relationship between faith, hope, and charity (or "love," as he calls it). For example: "Love and faith are two sides of a single shield, or, more literally and exactly, the two aspects of a single relationship involving the divine initiative and the human response" (p. 23).

This little book, very simply and delightfully written, is the work of a scholar, who is also a man of faith — and hope. Its worth is far out of proportion to its size and price.

FRANCIS C. LIGHTBOURN

In Brief

MISSION IN MEXICO. 1961 Children's Mission Study, Primary and Junior Leader's Manual. By Mildred Luckhardt. Sponsored by the Children's Division, Department of Christian Education, Protestant Episcopal Church. Seabury Press. Pp. 83. Paper, 75¢.

WHO'S WHO IN THE BIBLE. An A B C Cross Reference of Names of People in the Bible. Compiled and edited by Rev. Albert E. Sims and Rev. George Dent. Philosophical Library. Pp. 96. \$3.75. "Intended for the general reader rather than for the student." Contains, in addition to Who's Who part, pronunciation of biblical names, generations of Jesus, Kings of Judah and Israel.

Books Received

GOD OUR CONTEMPORARY. By J. B. Phillips. Macmillan. Pp. x, 137. \$2.50; paper, \$1.25.

OUR HEAVENLY FATHER. Sermons on the Lord's Prayer. By Helmut Thielicke. Translated with an Introduction by John W. Doberstein. Harpers. Pp. 157. \$3.

CALL TO WORSHIP. By Neville Clark. Alec R. Allenson, Inc. Pp. 67. Paper, \$1.75. (Studies in Ministry and Worship.)

THE MISSIONARY CHURCH IN EAST AND WEST. Edited by Charles C. West and David M. Paton. Alec R. Allenson, Inc. Pp. 133. Paper, \$2. (Studies in Ministry and Worship.)

THE BAPTISMAL SACRIFICE. By George Every. Alec R. Allenson, Inc. Pp. 112. Paper, \$2. (Studies in Ministry and Worship.)

EDITORIALS

Man of Logic

The retirement of Spencer Ervin from the presidency of the American Church Union offers us an opportunity to pay tribute to a distinguished lay theologian and tireless Church worker [see p. 4].

In his leadership of the ACU, as a deputy to General Convention, and in his writings, Spencer Ervin has been a man who hardly seemed to know the meaning of the word "compromise." He has taken his stand on reason and revelation and has not hesitated to follow fully the course marked out by these two guideposts. Such logic and consistency is sometimes mystifying and occasionally irritating to the general run of men; but in combination with his high sense of honor, fairness, and courtesy, it has won him the respect, and even perhaps the admiration, of his opponents at the other end of the ecclesiastical scale.

A Philadelphian and an attorney, Mr. Ervin has always possessed a good bit of the sagacity traditionally associated with Philadelphia lawyers. We are glad that his abilities will still be available to the Church through his continuing service as a vice president of the ACU.

THE LIVING CHURCH has had some arguments with Mr. Ervin over the years. There have been times when we thought that his rigorous logic did not allow for the small margin of error concealed in every premise; we have wondered whether traveling in a line too straight to allow for the earth's curvature might take the Church right out of this world somewhat in advance of the divine schedule for the final consummation. But such differences did not reduce our admiration and affection for a Catholic leader who is never petty nor small in his thinking, whose pro-



These Japanese nursery school pupils are taught by the Community of Divine Charity. The community received aid through the Relief Fund.

found knowledge and thought have helped to hold the Church to the right course at critical moments, and whose indefatigable service has been an inspiration to others.

Under his presidency, the American Church Union has grown not only in numbers but in prestige. Such an organization has the defects of its qualities. It can become narrowly partisan; it can become overly concerned with shibboleths and trivia; it can develop the kind of loyalty that sees the motes in others' eyes but not the beam in its own. It seems to us that in the past few years the ACU has sincerely struggled to avoid such pitfalls as these. We are confident that under Bishop Lickfield's leadership, as under Mr. Ervin's, it will try to avoid them.

People with Hearts

Some of our favorite people are LIVING CHURCH readers. And among these are many, many, warm-hearted people who respond generously when they are told about a need.

Here is a very recent example: in our Parish Administration Number of September 11th we printed a one-column news report written by the Rev. Roger Tennant about work with the lepers in Korea. His straightforward report, without the support of photographs, appeared 'way back on page 30, among the advertisements.

To that news item, we appended our standard editor's note that gifts in support of Fr. Tennant's resettlement project for lepers could be made through THE LIVING CHURCH RELIEF FUND. That was all that was said about the matter.

As this issue went to press, our Relief Fund treasurers reported that readers had sent in \$979.50 for this one project! All told for 1960, up to October 12th, our readers have sent us \$2,679.10 for Relief Fund causes ranging from Chilean earthquake relief to the building of a cathedral in Tokyo. More than \$350 went to relief of victims of the cyclone which struck Mauritius, and a variety of special appeals for Africa have been well answered.

THE LIVING CHURCH RELIEF FUND is simply a service we render our readers. We receive their money and forward it to responsible Church authorities or service agencies in the areas of need. Costs of providing this service are borne by THE LIVING CHURCH, and 100% of the money received goes to the area of need.

The record of the Relief Fund in past years has been impressive. Several thousand dollars were sent many years ago, for example, to the Cathedral School for Boys at Lebombo in Portuguese East Africa. Though we have done no asking for funds for this school for many years, an occasional check for the school comes in — including one in 1960.

There are still, thank God, hosts of people in this world who seek an opportunity to serve their fellow men through giving. We greatly enjoy the small share we have in bringing needs to the attention of such people, and in speeding their gifts to those in need.

LETTERS

Continued from page 3

They are blasphemous and cause the worldling to scoff at such a representation of the Lamb of God dying for the sins of the world. Such an inane distortion of the Crucifixion would turn me away from Christ, instead of drawing me unto Him.

God have mercy upon such a would-be artist with so low a conception of his dying Saviour.

(Rev.) GEORGE L. GIBBS

Philadelphia, Pa.

No Provision for St. Brendan

Through the kindness of an American priest I have recently obtained the suggestions of your Liturgical Commission for revising the Calendar and providing Propers for the various "black-letter days." I was astonished to see that an American Calendar made no provision for St. Brendan the Navigator, who certainly reached the western hemisphere and may well have landed on the American mainland.

My extended parish of about 400 square miles, which is extremely large by European standards, is often called the "next parish to America." It contains Mount Brandon, which is called after this adventurous abbot.

Incidentally it also contains 63 members of the Church of Ireland and four churches. It is quite a job keeping things nice, but we have been putting one of these churches in order and hope, as it has had no title, to name it in honor of St. Brendan.

Since my churchwardens and I mentioned this idea we have received help and encouragement from all over Ireland. Then I began to wonder would any American like to help us to honor the local Saint who unites our two countries by his wonderful voyaging? Perhaps some day someone from your side of the Atlantic will visit us and see the church and mountain of the Navigator, for this is something of a tourist area.

(Rev.) C. M. GRAY-STACK

Rector of the Dingle Peninsula
Kilgobbin, Camp Tralee
Co. Kerry, Republic of Ireland

Too Busy?

In your issue of August 21st, on page two, there were two letters by college chaplains asking that the rectors and vicars of the parishes advise the chaplain when people from congregations are going to their respective college community.

When I read this, I thought what a fine thing this was, and it happens that we have three girls here leaving for college this fall, each going to a different college community. I very carefully prepared letters of commendation which went to each college chaplain, along with a personal letter.

So far I have received a reply from one of the three college chaplains which does not seem to be too good an average. Can college chaplains be so busy that they cannot take the time to sign and return the perforated part of a letter of commendation? Perhaps the fault is not always with the rector or the vicar.

(Rev.) J. MAVER FEEHAN
Rector, St. John's Church

St. Louis, Mo.

NEWS

Continued from page 4

ably would be considered over three meetings of the National Council. Some discussion took place on the relationship of the proposed advisory council to the National Council and the General Convention. The Rev. David Hunter suggested that such long-range planning strategy should be done by the officers of the Council, as planning in industry is done "by officers, not the boss." "This," he said, "is their central task."

Bishop Emrich of Michigan said, "The real planning in industry is done by an independent person; the officers don't have an objective view."

The Rev. Raymond Ferris backed the need for such a council, saying, "When somebody points out that the front steps need repair you need someone to point out that the back steps are on fire."

The report was referred to the members and the departments and divisions of the National Council for consideration and is to be sent to all deputies to General Convention.

The Council received for study the report of the survey of Anglican work in South America, and passed the survey team's resolution that the Church's task in South America be placed on the agenda of the Advisory Council on Missionary Strategy to be held in connection with the meeting of the Anglican Congress in Toronto in 1963.

The Rev. Howard Harper, reporting for the General Division of Laymen's Work, offered a resolution, which was passed by the Council, that the departments and divisions study a four-point program for evangelism submitted by the Division and bring to the April meeting detailed tentative plans and suggestions toward allocations to departments and divisions of the National Council. The four points were as follows:

- (1) the systematic finding, training, scheduling of revivalists; (2) development of training helps for articulate laymen and women, in making Christianity relevant to those around them, granting that this is not the gift of all laymen; (3) support of existing groups and organizations working creatively with social problems; (4) consideration of the parish church as the chief organ of evangelism, with an all-out educational effort to bring the parishes to a knowledge of this function.

Action was taken to institute a revised retirement plan for lay employees of the National Council, beginning January 1, 1961. The revised plan, presented by Mr. Green, will not provide for death benefits or severance pay, but will provide annuities which, without payments of supplementary pensions by the National Council, are expected to approximate in amount the pensions provided for lay officers now.

Bishop Warnecke of Bethlehem pre-



RNS

Catholicos Vazgen I, Patriarch of the Armenian Apostolic Church, greets polio victim Marguerite Sheklian, nine, during the former's recent tour of the United States. From left: Mayor Arthur I. Selland, of Fresno, Calif.; the Most Rev. Archbishop Mampre Calfayan (retired); the Catholicos; and the Most Rev. Bishop Papken Varjabedian, Primate of the diocese of the Armenian Church of California.

sented a resolution that \$250,000 per annum be included in the proposed budget for the triennium 1962-1964, for scholarship aid to postulants and candidates for the ministry attending recognized seminaries, and for grants-in-aid to the seminaries. Included in the resolution was the provision that the administering committee should in no way influence, determine, or select the seminary to be attended by any applicant or seek to control or influence policies of the seminaries. The resolution was referred to the Finance Department, whose resolution to have the item included in the proposed budget to be considered by the National Council was adopted.

When Bishop Warnecke described the plan of the new headquarters building to be built in New York, he said that room was provided for 25% to 30% expansion. A member of the Council asked, "After that what?" The Presiding Bishop said, "I hope we don't expand beyond that." Dr. Edward McCrady said, "You mean the Church may grow but bureaucracy won't?" "That is my hope," answered the Presiding Bishop.

The Council adopted a resolution that the Presiding Bishop appoint a committee to receive gifts and memorials toward the cost of the building.

The Department of Christian Education submitted and the Council adopted an official statement of endorsement of weekday religious education (the released-time plan) to be done in cooperation with national and local interchurch agencies. Bishop Smith of Iowa stated that basic revisions are being made in the Seabury Series, and that the next two volumes will include built-in help for teachers. "This," he said, "is a change of a major nature."

(More Council news next week)

The Beginner

(fiction)

by Bill Andrews

October 19, 1960. I went over to the church after supper to check up on some electrical repair work we've just had done. Fr. Carter was in his office. I walked in to say "Hello," before I noticed he had company — a young clergyman, slim, of middle height, who sat stiffly erect in his chair.

Before I could withdraw, Fr. Carter said, "I want you to meet Mr. Cord, our new curate." The young man bobbed to his feet and shook my hand eagerly. "So glad to know you," he said, his voice a little high and strained. "Fr. Carter has just asked me to come, and I've decided to accept." He looked at me a little anxiously and added, "I do hope we get along well together."

I told him I was sure we would. I stayed for a few more minutes, in which Mr. Cord explained to me how important good relations between the clergy and laity were (I squeezed in a brief word of agreement), how lucky he was to work with such a fine priest as Fr. Carter (at this the rector seemed to be considering disagreement but didn't express it), and how fine it would be when he was ordained to the priesthood and could help bring the full round of Catholic worship to the parish (at this I kept still, but I filed in my mind a memo to ask Fr. Carter what of the full round was now lacking).

Then I went on about my electrical business, which took better than an hour — I take a dim view of the craftsmanship of some of Oakburg's contractors.

Finally I washed up, put my coat on, and went to the kitchen to brew some coffee. While I was there, Fr. Carter came in alone. He got himself a cup of my coffee and we adjourned to the office to talk. "What do you think of him?" Fr. Carter asked. I made some innocuous comment about his youthful eagerness, and Father said, "Young he is. Painfully young. I suppose I was as green a few years ago. But, golly, he has a lot to learn! You didn't hear him, but twice this evening John Cord was lecturing me on the fullness of the Catholic faith and the really up-to-the-minute trends in the liturgy. Nobody, I suppose, is quite so well-informed or half so wise as a brand-new deacon just out of seminary."

"Where did you find him?" I asked.

"The bishop asked him to take services in a resort area this summer and promised

him work in a parish this fall. So I'm taking him on," the rector replied. He was silent for a moment, then added, "This man has something, underneath his green mixture of arrogance and scaredness. His seminary record was excellent. People liked him at the resort, though I've heard they couldn't understand him when he preached erudite sermons on the theology of the Sacraments. He seems to get along well with young people — at least he did at diocesan camp a year ago. So I think he'll be a good choice. But it's going to take a lot of hard work and a lot of rough knocks to shape the good metal into a good tool."

"Can I help?" I asked.

"Yes, you can," Fr. Carter said decisively. "Make him feel wanted and liked, if you can. But it will help him, not hurt him, if once in a while you pull him up short in his learned flights into erudition by making him explain what he's talking about in simple terms. It will embarrass him, because he'll have trouble doing it. Humility won't hurt him, and I think that once he gets his feet back in reach of the ground he'll prove he has the making of a good priest."

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notations as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

Community of Holy Name, Basutoland, Africa	
N. H., Pasadena, Calif.	\$ 25.00
Cathedral Boarding School for Boys, Lebombo	
H. F., Schenectady, N. Y.	\$ 5.00
Tokyo Cathedral	
Previously Acknowledged in 1960	\$ 20.00
Protestant Chapel Fund, Camp Pendleton, Calif.	20.00
	\$ 40.00
Korean Lepers	
Previously Acknowledged in 1960	\$576.50
M. S., Boston	10.00
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PEOPLE and places

Appointments Accepted

The Rev. Joseph B. Batten, formerly vicar of St. David's Mission, Fort Washakie, Wyo., is now rector of Christ Church, Douglas, Wyo. Address: 411 E. Center St.

The Rev. Raymond E. Bierlein, formerly vicar of St. John's Church, Dryden, Mich., is now rector of St. John's Church, Ionia, Mich. Address: 233 E. Main.

The Rev. James T. Brown, who was recently ordained deacon, is now assistant to the dean of St. Mark's Cathedral, Salt Lake City, Utah.

The Rev. J. R. Knox Brumby, formerly rector of the Church of the Holy Spirit, West Palm Beach, Fla., will in November become rector of St. Mary's Church, Daytona Beach, Fla.

Under Fr. Brumby's direction for seven years, the Church of the Holy Spirit went from mission status to become a parish of 1,000 members, including 600 communicants.

The Rev. Austin R. Cooper, formerly vicar of the Church of the Transfiguration, Opa Locka, Fla., and St. Andrew's, Hollywood, is now vicar of St. Matthew's Church, Delray Beach, Fla., and St. Mary's, Deerfield. Address: 304 S.W. Fourth Ave., Delray Beach, Fla.

The Rev. James H. Cupit, Jr., formerly rector of Grace Church, Sterling, Ill., is now rector of Christ Church, St. Michael's Parish, St. Michaels, Md.

The Rev. Roger O. Douglas, formerly curate at the Chapel of the Intercession of Trinity Parish, New York, N. Y., will on November 1 become vicar of the Church of the Saviour, Denville, N. J.

At the Chapel of the Intercession Fr. Douglas had special responsibility for adult work and for intensive pastoral counseling.

The Rev. A. Alden Franklin, assistant at All Saints' Church, Opportunity, Wash., is now also serving St. Columba's Church, a new mission of All Saints' in the Millwood community east of Spokane. Mailing address: Box 653, Millwood, Wash.

For the time being Fr. Franklin will serve full-time at Opportunity, but probably in about a year the new mission at Millwood will have his full-time services.

The Rev. J. Norman Hall, formerly associate secretary in the Leadership Training Division of the Department of Christian Education of the National Council, is now rector of St. Bartholomew's Church, White Plains, N. Y. Address: 82 Prospect St.

The Rev. Albert H. Hatch, formerly vicar of the Church of the Holy Apostles, Savannah, Ga., will on November 1 become vicar of St. Francis' Church, Menomonee Falls, Wis. Address: 409 Dardis Ave.

The Rev. Chester L. Hults, formerly a chaplain in the U. S. Navy, is now vicar of the Whidbey Island Mission, Oak Harbor, Wash. Address: 7163 Seventieth St. N. E., Oak Harbor, Wash.

The Rev. William E. McGrew, formerly vicar of Emmanuel Church, Keyser, W. Va., and Emmanuel Church, Moorefield, is now rector of St. George's Parish, Mount Savage, Md. Address: St. George's Rectory, Mount Savage.

The Rev. Richard C. Nevius, of the diocese of Washington, is now an assistant at the Church of SS. Mary and John, Cowley St. John, Oxford, and chaplain at the Cowley Rd. Geriatrics Hospital, Oxford. Home: 111 C Banbury Rd., Oxford, England.

The Rev. Dr. Francis W. Read, formerly vicar of St. Matthias' Church, Seaside, Calif., is now vicar of churches at Inverness and Bolinas, Calif. Address: Box 219, Inverness.

The Rev. William B. Spofford, Jr., formerly chaplain of the Massachusetts General Hospital in Boston, will on November 1 become dean of St. Michael's Cathedral, Boise, Idaho.

The Rev. Ralph R. Stewart, graduate student at Seabury-Western, is also assistant at the Cathedral of St. James, Chicago.

The Rev. Dr. Robert E. Terwilliger, formerly rector of Christ Church, Poughkeepsie, N. Y., and chaplain to Episcopal students at Vassar College, will be rector of St. James' Church, 3903 Wilshire Blvd., Los Angeles, one of the largest parishes of the diocese of Los Angeles. He is the author of

Receiving the Word of God, the Bishop of New York Book for 1960. Dr. Terwilliger recently celebrated his 10th anniversary as rector of Christ Church.

The Rev. Stanley L. Welsh, formerly vicar of St. Nicholas Church, Tahoe City, Calif., is now vicar of St. Andrew's Mission, Corning, Calif., and of the church at Orland. Address: 820 First St., Corning.

The Rev. Robert W. Wise, formerly rector of St. Paul's Church, Ashippun, Wis., is now rector of St. Luke's Church, Whitewater, Wis. Address: 146 S. Church St.

The Rev. Edwin P. Wittenburg, who recently became vicar of St. Luke's Church, Madison, Wis., is also a chaplain on the staff of the Madison City Mission.

Ordinations

Priests

Western North Carolina — On October 1, the Rev. William T. Potts, vicar of St. John's Church, Asheville.

Deacons

Louisiana — On October 1, James Garretson Hyatt.

Resignations

The Rev. George L. Granger, vicar of the Church of the Good Shepherd, Maitland, Fla., and Christ Church, Longwood, retired at the end of June. Address: 330 Minneola Ave., Clermont, Fla.

The Rev. Louis H. Mathews, rector of Christ Church, Delavan, Wis., has retired. He will serve Christ Church to the end of October and will later do other supply work. Address: 418 W. Court St., Elkhorn, Wis.

Diocesan Positions

The Rev. Edgar C. Newlin, rector of Trinity Church, Danville, Ky., is now also dean of Lexington. He will be in charge of all services of worship at the Cathedral Shrine of St. George the Martyr in Lee County and will be vice-president of the Cathedral Chapter and president of the Greater Chapter.

Armed Forces

The Rev. Philip G. Johnston, formerly addressed in Lexington, Ky., and in Harlan, Ky., where he served Christ Church, is now to be addressed: Chaplain Section USATC Armor, Fort Knox, Ky.

Missionaries

The Overseas Department of the National Council has reported the return of Dr. Eleanor D. Mason to India and the Rev. William L. Ziadie and his wife to the Panama Canal Zone. Mr. Samuel Walden, with his wife and three children, recently left for the Panama Canal Zone, and Mr. and Mrs. William C. Council for the Philippines, where Mr. Council will serve as administrative assistant to Bishop Ogilby.

Changes of Address

The Rt. Rev. Dr. Daniel Corrigan, formerly Suffragan of Colorado and now director of the Home Department of the National Council, is now living at 510 E. Twenty-Third St., Apt. 9-B, New York 10.

The Rev. William David Crockett, rector of Emmanuel Church, Stamford, Conn., formerly addressed on Hillandale Ave., Stamford, may now be addressed at 7 Gaymoor Circle, Springdale, Conn.

The Rev. Dr. George Davidson, rector emeritus of St. John's Church, Los Angeles, formerly addressed in Pebble Beach, Calif., may now be addressed at El Royale Apts., 450 N. Rossmore Ave., Los Angeles 4.

The Rev. F. B. Eteson, retired priest of the diocese of New Mexico and Southwest Texas, formerly addressed in Montezuma, N. M., may

now be addressed at 716 National Ave., Las Vegas, N. M.

The Rev. Samir J. Habiby, associate rector of the Church of the Holy Faith, Inglewood, Calif., has moved from 941 S. Eucalyptus Ave. to 844 W. Beach Ave., Inglewood 3.

The Rev. J. McVickar Haight, retired priest of the diocese of New Hampshire, formerly addressed in Bristol and Plymouth, N. H., may now be addressed c/o Mr. John McV. Robinson, 3569 Mont-teich Ave., Cincinnati 8, Ohio.

The Rev. C. Arch Hopper, retired priest of the diocese of Wyoming, formerly addressed in Broomfield, Colo., may now be addressed at 130 S. Thirty-third St., Boulder, Colo.

Miss Elizabeth McCracken, associate editor of *The Living Church*, formerly addressed in Bay-side, N. Y., is now living at Rest Haven, 25 Ridgeview Ave., White Plains, N. Y.

The Rt. Rev. L. B. Whittemore, retired Bishop of Western Michigan, formerly addressed in Vine-yard Haven, Mass., may now be addressed at Sky-line Apt., Syracuse, N. Y.

Religious Orders

Brother Willard (H. Willard Gilpin, SBB) is now Brother Superior of St. Barnabas' Brotherhood. He has been a member of the order for 34 years. The brotherhood maintains two hospitals in Pennsylvania for the care of convalescent and incurable men and boys of the dioceses of Pitts-burgh and Erie. Patients are of all faiths.

Marriages

Miss Eileen Murphy, daughter of Mrs. Samuel M. Murphy and the late Mr. Murphy, of Dobbs Ferry, N. Y., was married on September 28 to the Ven. Richard E. McEvoy, archdeacon of the diocese of New York.

Births

The Rev. Alan B. Conley and Mrs. Conley, of All Saints' Church, Colorado City, Texas, announced the birth of a son, David Worrell, on August 7.

The Rev. Thomas M. Foster and Mrs. Foster, of the Church of the Atonement, Fairlawn, N. J., announced the birth of a son, David Mallery, on September 17.

Other Changes

Mr. Warren H. Turner, Jr., vice-president of the National Council, has been elected to a five-year term as a trustee of Bard College, Annan-dale-on-Hudson, N. Y.

Bard College, chartered in 1860, and called St. Stephen's College until 1934, was founded to train young men for the Church's ministry. Re-cently the trustees of the college voted to reaffirm the original Church relationship, which had not been stressed for the past 25 years. At the same time, a priest of the Church, the Rev. Dr. Reamer Kline, was elected as the college's 13th president.

DEATHS

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

The Rev. Harold Peter Kaulfuss, rector of the Church of St. Hubert of the Lakes, Lake Pleasant, N. Y., died on September 21st, at the age of 64.

Fr. Kaulfuss was born in Charlton, N. Y., in 1895. He was graduated from Cornell University with the B.A. degree, and studied at the General Theological Seminary. He was ordained to the priesthood in 1922. He was rector of Trinity Church, Granville, N. Y., from 1922 until 1933; rector of Trinity Church, Whitehall, N. Y., from 1933 until 1939; and rector of Trinity Church, Gloversville, N. Y., from 1939 until he went to Lake Pleasant in 1959. From 1930 until 1940 he served as chaplain to Great Meadow Prison, Com-stock, N. Y. He was chairman of the department of Christian social relations, diocese of Albany, from 1943 until 1947, and served as a rural dean the same years. Fr. Kaulfuss was a deputy to General Convention in 1943 and 1946. He was the author of *Social Work in a Rural Parish*.

Survivors include his wife, Dorothy Margaret Harris Kaulfuss; three sons, Peter Kaulfuss, Walter Kaulfuss, and the Rev. George W. Kaul-fuss, rector, Zion Church, Colton, N. Y.; and a daughter, Mrs. William Andrist.

The Rev. Robert MacDonald Kirkland, retired priest of the diocese of Alabama, died in Fairhope, Ala., on September 24th, at the age of 84.

Mr. Kirkland was born in Columbia, Pa., in 1876. He received the B.A. degree from the Uni-versity of Chicago, and the M.A. degree from the University of Pennsylvania. He studied at Vir-ginia Theological School, and was ordained to the priesthood in 1922. Mr. Kirkland served mis-sions in Southwark and Albemarle, Va., and was assistant rector of St. Paul's Church, Richmond, Va., from 1921 until 1922. For 22 years, until his retirement in 1944, he was professor of New Testament Greek at the University of the South, Sewanee, Tenn.

Edith Nourse Rogers, for 35 years a representative to Congress from Massa-chusetts, died September 10th at the age of 79.

Mrs. Rogers, a parishioner of St. Anne's Church, Lowell, Mass., was born in 1881, and educated in Lowell and in Paris. She held honorary degrees from Tufts and Bates Colleges, from the Wash-ington College of Law, and from the Lowell Tech-nological Institute.

Mrs. Rogers entered politics when she was elected to fill the unexpired term of her husband, the late John Jacob Rogers, on his death in 1925. She introduced legislation creating the Women's Army Corps, and was instrumental in the draft-ing of the "G. I. Bill of Rights" for World War II veterans. Outside of Congress, her public serv-ice included work under three presidents — War-ren G. Harding, Calvin Coolidge, and Herbert Hoover.

At the time of her death, she was a Republican candidate for the 18th time, for the Massachusetts congressional seat. She had served in the House of Representatives longer than any other woman.

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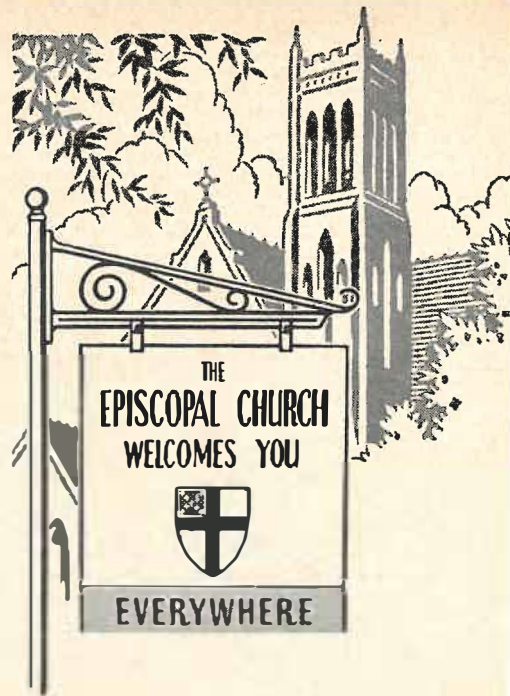
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 Sun HC 7, 8, 9:15 & 11; Daily 7:30, also Monday
 8:30; Tues 6:30; Fri 10; HD 10; C Sat 4:30

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 HD 10; C Sat 5-6

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 5:30; C Sat 4:30-5:30, 7:30-8:30 & by appt

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 C Sat 4:30-5:30, 7:30-8:30

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 Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

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 B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;
 C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat
 2-5, 7-9

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 Daily MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed &
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 Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by
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 6:15, Sat 5

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 HC 7:30 ex Thurs 6:30, Sat 9:30, EP 8; C Sat 5:15
 and by appt

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
 Rev. William W. Reed, v; Rev. W. D. Dwyer, p-in-c
 Sun HC 8, 9:30, 11 (Spanish); Daily: HC 8 ex
 Fri 9, Sat 9:30, also Wed 5:30, EP 5:15; C Sat 3-5
 & by appt

SYRACUSE, N. Y.
CALVARY 1507 James St. at Durston Ave.
 Sun H Eu 7:30, 9, 11, MP 8:40; EP 5:30; Wed &
 HD MP 6:45, Eu 7; Thurs MP 9:15, Eu & Healing
 9:30; Daily MP 8:45, EP 5:30; C Thurs 8:45, Sat
 4:30-5:30

PHILADELPHIA, PA.
ST. MARK'S Locust St. between 16th and 17th Sts.
 Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Thurs
 & Sat 9:30; Wed & Fri 12:10; C Fri 4:30-5:30,
 Sat 12-1

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

SEATTLE, WASH.
ST. PAUL'S 15 Roy St., at Queen Anne Ave.
 Rev. John B. Lockerby; Rev. Eugene L. Harshman
 Sun 8, 10:30, Mat & H Eu; Daily: Varied times.

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; 15, 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.