

The Living CHURCH

June 19, 1960

25 cents

Page 8:

**Eyewitnesses
Tell of Slaughter
in South Africa**

Page 7:

**In Moscow:
Bootlegged Icons**

RNS

Bishop Reeves of Johannesburg: In flight, he carried testimony about a massacre [p.8].



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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.)

His Dwelling Place

Your editorial "Waiting for Pentecost" [L.C., May 29th] was one of the most unfortunate of any I can recall in 15 years of THE LIVING CHURCH. It manifests a profoundly unscriptural and untraditional concept of the Holy Spirit.

I will affirm with unmitigated boldness that I do know where the Holy Spirit dwells. He dwells in His Catholic and Apostolic Church with the episcopate as His locus. This we have been told. "He breathed on them, and saith unto them, Receive ye the Holy Ghost."

I know nothing affirmative or negative about His dwelling elsewhere . . . the denominations included. This, too, we have been told, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth." To call this nonrecognition of the Holy Spirit, as you do, is to presume to direct His activity.

Finally, I am appalled that you equate the episcopacy with "other organs of government."

No wonder we speak in tongues in our ecumenical approaches! No wonder many Eastern Orthodox view us with increasing doubt! (Rev.) HARRY W. SHIPPS
Vicar, St. Mark's Church
Radium Springs, Albany, Ga.

Courageous Stand

May I express my heartfelt gratitude to all of you at THE LIVING CHURCH for your courageous stand on such controversial issues as inter-group relations and what does and does not constitute "Americanism," particularly in service manuals, etc. You are doing a real job of leadership for our Communion and I pray for you that more and more "saints on main street" will discover the worthwhile effort you are making to translate social issues into recognizable Christian social relations. May God bless your labors in His behalf and provide for you whatsoever is needful to carry out His will in your work and your lives.

MARGARET LEONE DAVIS

Anna, Ill.

Far from Intention

In your May 29th issue, Mary Maltas Dobbins says, in connection with the book for which I was collaborator with Bishop Pike, "I see no reason to persecute a man because of his religious [Roman Catholic] belief."

Since this is the furthest thing from the intention of the book, I can only assume that she has not read the book, and hence one free copy is being mailed forthwith from the Cathedral Close on Nob Hill to Mrs. Dobbins.

(Rev. Canon) RICHARD BYFIELD

Executive Assistant to the Bishop
San Francisco, Calif.

Orthodox

Your issue of May 1st contains two misstatements apparently furnished by RNS which really cannot go uncorrected. One informs your readers that the Russian Orthodox in Belgium have severed their connection with the Moscow Patriarchate. This is in great part true, but unfortunately the Metropolitan Alexander whose death you announce was precisely the representative in Belgium of the Moscow Patriarchate and it is this authority which had recently raised him to the rank of Metropolitan!

You announce that the Orthodox Church in Greece might possibly consider making changes in the New Testament text. Really, did you think it possible? The news item concerns or should concern the possibility of changes in the texts of certain liturgical hymns of ecclesiastical composition.

Orthodoxy is sufficiently misunderstood even by its best friends to justify the making of these corrections by one who is not a member of the Orthodox Church.

(Rev.) GREGORY BAINBRIDGE, O.S.B.
Monastère Bénédictin

Chevetogne, Belgium

Sterling Comment

Bishop Sterling's comment in his article [L.C., June 5th] is excellent. "For the past hundred years, we have been largely occupied in turning the Christian religion into a loosely knit group of private chapels, which have been used to extend a morality, a social behavior, and a piously cultural way of life, tinged with local ceremonial additions. We have neglected the things of the spirit." How utterly true!

This is very much in evidence in the suburbs. Congregations within a few miles of each other are almost total strangers to each other. People moving out into the suburbs run about from parish to parish seeking to join with "our own kind of people." Is not the purpose of a parish to unite the diverse peoples within a community, under the Holy Spirit, into the Body of Christ?

(Rev.) NORMAN S. HOWELL, Th.D.
Rector, Trinity Church

Tariffville, Conn.

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in Cycle by offering up the Holy Eucharist on the day assigned.

June

19. Christ, Elizabeth, N. J.
20. Church of the Holy Nativity, Clarendon Hills, Ill.; Church of St. Edward the Martyr, Joliet, Ill.
21. All Saints', Orange, N. J.
22. St. Joseph's, Chicago, Ill.; Church of St. Alban the Martyr, St. Albans, N. Y.; St. Alban's, El Cajon, Calif.
23. St. John's, Toledo, Ore.; Church of St. Michael and All Angels, Tucson, Ariz.
24. St. John's, Ionia, Mich.; St. John's, Wilkesonville, Mass.; St. James' Port Daniel Centre, Quebec, Canada
25. St. Alban's, South Portland, Maine; St. Paul's, Rome, Mich.

The Living CHURCH

Volume 140 Established 1878 Number 25

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

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Allan E. Shubert Company, 3818 Chestnut St., Philadelphia 4. Chicago: 154 East Erie St. Miami Area: Dawson Co., 1206 Chamber of Commerce Bldg., Miami 32, Fla. Los Angeles: 1850 N. Highland Ave.

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DEPARTMENTS

Books	4	Letters	2
Deaths	15	News	5
Editorials	10	People and Places	14

SPECIAL FEATURE

I Do Not Know Why Eyewitnesses 8

THINGS TO COME

June

19. First Sunday after Trinity
24. Nativity of St. John the Baptist
26. Second Sunday after Trinity
29. St. Peter

July

3. Third Sunday after Trinity
4. Independence Day
10. Fourth Sunday after Trinity
17. Fifth Sunday after Trinity
24. Sixth Sunday after Trinity
25. St. James
31. Seventh Sunday after Trinity

August

6. Transfiguration
7. Eighth 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.

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

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

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

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

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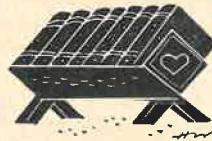
A New Note

HOLY WRIT OR HOLY CHURCH. The Crisis of the Protestant Reformation. By **George H. Tavard.** Harpers. Pp. x, 250. \$5.

As a contribution to mutual understanding between Catholic and Protestant groups, this book attempts to unravel the knotty problem of the conflict over the ultimate source of the Church's authority — a conflict which erupted so violently in the 16th century. Fr. Tavard's thesis is that the dichotomy implied in the title of his book is ill-conceived. The reason for misunderstandings on both sides of the gulf that separated the Church in the Reformation is to be found in the various meanings carried by the word "tradition."

The method employed by the author is to trace the history of Christian thought in some detail during the period from the late 13th century to the end of the 16th. In the process, he illuminates by generous quotation from the disputants the main lines of the controversy over the relative value of scripture, tradition, and "living revelation" as the source of the Church's authority.

Although the main body of the study is concerned with the 16th century, the author gives a compact introduction covering the patristic and medieval conception of tradition as being one with scripture. He shows how a wedge driven between these two aspects of one authority resulted in the opposition between them which is so prevalent from the 14th century on. His section on the crisis created by the Reformation is understandably brief since this is relatively familiar ground and he is more concerned to demonstrate the nature of the response to the Protestant challenge as well as the settlement on the Roman side. As a contribution to Refor-



mation studies, therefore, this book should be studied along with manuals intended to expound the Protestant cause.

Two features commend this work to anyone desiring to get a more adequate picture of the 16th century struggle over authority. First, Fr. Tavard is primarily a historian of Christian thought. Hence, he is at pains to present facts before making judgments as to the rightness of any course of action by controversialists. Nevertheless, when the facts warrant the judgment he is unafraid to make the judgment. Second, he has brought to light a

number of participants in the discussions of the 16th century whose works have only infrequently been mentioned let alone quoted *in extenso*. The net result of his work is a well written chapter in the history of ideas and their consequences.

It should be pointed out that Fr. Tavard is a Roman Catholic author who has assisted greatly in the understanding of Roman Catholicism by non-Romans. His two previous books (*The Catholic Approach to Protestantism*, Harper, 1955; *The Church, the Layman and the Modern World*, Macmillan, 1959) have prepared us for his irenic spirit and his objective scholarship. It is further to be noted that he is of French origin; and, although he has been in the United States but a very short time, he wrote this book in excellent English style. In his own words, he has written it as "the diagnosis of a disease [that] should help to discover a remedy" (p. vii).

It will interest Anglicans to discover that Fr. Tavard is not only aware of the "Anglican settlement," but he is quite appreciative of it. And this while being acutely critical of post-Tridentine Roman thought! His work shows how a faithful Roman Catholic can be objective about the very things that separate Romans from non-Romans — a new note in conversations within the separated Church of God.

JULES L. MOREAU

SCOTLAND: CHURCH AND NATION THROUGH SIXTEEN CENTURIES. By **Gordon Donaldson,** D. Litt., Reader in Scottish History in the University of Edinburgh. London: Student Christian Movement Press. Pp. 120. 8/6.*

This is a small book but its value at this moment of history is out of all proportion to its size. For this year the established Church of Scotland (Presbyterian) is celebrating the fourth centenary of the Scottish Reformation.

Certainly Dr. Donaldson has written a book which is academically of the highest standard, every problem coolly assessed, every statement verified. He has been scrupulously fair to Presbyterian and Anglican alike. It may be that what he writes will please entirely neither the one nor the other, but both parties will benefit from reading his work.

For a clear exposition of Scottish history and for a valuable book in these times of debates on unity, we have to thank Gordon Donaldson. And, as Scotland is the place where unity may most readily come or be forever lost, the book is worth reading by Churchmen everywhere.

THOMAS VEITCH

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The Living Church

First Sunday after Trinity
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For 81 Years:
A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

PUBLIC AFFAIRS

Committee Disowned

Bishop Henry of Western North Carolina has called attention to the unofficial nature of a group calling itself the "Western North Carolina Episcopal Churchmen's Committee" for a segregationist gubernatorial candidate. The committee had placed political advertisements in North Carolina newspapers. The advertisements were in support of Dr. I. Beverly Lake, former North Carolina assistant attorney general.

"I regret exceedingly that any Episcopalian is using his Church membership to further any political candidate for any office," said Bishop Henry, pointing out that "there is no organization within the Episcopal Church which is supporting any of the candidates for any office." [RNS]

NCC

The Peaceful Atom

By PETER DAY

A vigorous pronouncement favoring the development of peaceful uses of atomic energy was adopted by the General Board of the National Council of Churches at its meeting in New York on June 1st and 2d. Presented by the Very Rev. Robert F. McGregor, dean of Trinity Cathedral, Newark, N. J., the pronouncement said, "We must learn to distinguish the goodness of the gift and the Giver from the tragic circumstances in which its early use was set."

"We welcome the fact that resources are being developed and that the 'peaceful atom' is making its way in increasing degree into vital industrial, agricultural, and other activities of our communities across the nation," the statement said. "A still greater challenge exists for extending these possibilities for good to areas of dire need around the world, as well as bringing the industrial potential to areas in our own country which now lack energy needed for their economic well-being."

On the issue of public *vs.* private ownership of atomic facilities the statement pointed out that weight must be given to "two divergent forces: the equity of the public arising from the vast initial investment paid for out of public funds; and

the desirability of the incorporation of the industry into our free economy. . . . The overriding concern should be to develop to the maximum the public interest and the potential for human well-being."

Strongly favoring international development of the "peaceful atom," the pronouncement said: "A concrete demonstration of the mid-20th century manner of sharing knowledge and resources with one's neighbor in a Christian way is seen in the gift of a nuclear reactor to a university in Asia through funds from [the Episcopal Church]."

Another pronouncement, entitled "Toward a family of nations under God — agenda of action for peace," was adopted. It incorporated six "proposals for action":

(1) "Christians need to seek new insight as to how moral power can be made an effective element of national strength and international action, rather than a moralistic excuse for inaction."

(2) "The United States must persevere in the quest for enforceable agreements to eliminate weapons of death and to reduce the burden of armaments. At the same time, the need for alternatives to the use of military force requires the development of institutions for collective security and the strengthening of peaceful processes . . . to keep the peace and assure justice." Specifically, "The United States should respect the competence of the International Court of Justice, without self-appointed powers of reservation, such as the Connally amendment."

(3) The United States has an obligation to help other countries to improved living standards. An item included here was: "When governments concerned request information and scientific aid for responsible parenthood, we believe our government should comply with such requests."

(4) "Promotion of human rights and fostering freedom throughout the world are duties of citizenship as well as mandates of the Christian faith. . . . The genocide convention, which the United States signed in 1948, should be ratified without delay. The United States should restore its leadership by supporting the Covenants of Human Rights."

(5) "Channels of reconciliation, of communication, and of influence" should be maintained with all peoples, even those with Communist governments. Specific references to Red China were eliminated from this section by amendment from the floor.

(6) "Justice in our own national community" particularly in the area of race relations has "a direct and practical application

Continued on page 11

EDUCATION

Support from ETS

The Very Rev. John B. Coburn, dean, and the faculty of the Episcopal Theological School, gravely concerned over the circumstances that moved the dean and faculty of the Vanderbilt divinity school, Nashville, Tenn., to resign as a body, have sent to Dean J. Robert Nelson, of the Vanderbilt divinity school, a resolution passed by the faculty of ETS:

"Be it resolved that:

"The dean and faculty of the Episcopal Theological School send their fraternal greetings and sympathies to the dean, the faculty, and the students of the School of Divinity in Vanderbilt University who have found themselves obliged to resign their posts out of loyalty to Christian theological teaching. It is to be hoped and prayed for that the trustees of the university will now take action to authorize policies guaranteeing all members of the school of divinity the freedom necessary to Christian brotherhood and Christian scholarship;

"And be it further resolved, that a copy of this resolution shall be forwarded with all courtesy and brotherly concern to the trustees of Vanderbilt University, upon whom now falls the grave responsibility for a decision which will affect the standing of the Christian Churches in the eyes of a world far wider than America."

Dean Nelson and nine (later 10) faculty members resigned in protest against the university chancellor's refusal to readmit a Negro student expelled for leadership of anti-segregation sit-in demonstrations. Fourteen of the divinity school's 120 students threatened to withdraw in a similar protest, and three recent graduates said they would return their diplomas.

Other seminaries have indicated their support of the action of Dean Nelson and the faculty members.

RACE RELATIONS

Boycott Launched

An emergency action conference on South Africa, sponsored by eight organizations and attended by 300 persons representing Church, labor, and various civic groups, on June 1st in New York, launched a boycott of South Africa, to help end *apartheid*.

In the absence of Oliver Tambo, dep-

uty president of the South African National Congress, whose U.S. visa was delayed, two South Africans participated in the conference: Prof. Absolom Vilakaze and Prof. Mlahleni Njisane, both from Natal. Mr. Tambo, an Anglican, was issued his visa a week later.

Resolutions adopted urged:

- ✓ U.S. consumers boycott goods from South Africa;
- ✓ U.S. firms investing in South Africa abstain from participating in *apartheid* or re-trench their activities there;
- ✓ Labor unions study the possibility of refusing to unload ships bringing South African goods;
- ✓ The World's Fair committee for New York refuse any request of the existing South African government to erect a pavilion at the fair;
- ✓ American tourists withhold travel to South Africa;
- ✓ Private and governmental agencies refuse to participate in cultural exchange programs if there is any discrimination in selection of personnel;
- ✓ The International Olympic Committee ban South Africa from appearing in 1960 games;
- ✓ The U.S. government give official assistance to escapees from *apartheid*;
- ✓ Legislation be enacted to withhold U.S. financial aid to any American corporation practicing *apartheid* in South Africa;
- ✓ Major American political parties pledge an active governmental campaign against *apartheid* in South Africa.

In a final action, the conference voted unanimously to form a continuing South African emergency campaign to be coordinated by the American Committee on Africa, of which Bishop Pike of California is vice chairman and several Episcopalians are national committee members.

Way to Reconciliation

"Men who will not kneel beside a Negro at the altar rail cannot be expected to sit beside a Negro at a lunch counter," said a memorandum published recently by the diocese of Texas' department of Christian social relations. The memorandum called for "open lines of communication" between individuals of different beliefs on the subject of integration, termed the problem of communication as great inside the Church as outside of it, and commended the action of Houston's Mayor Lewis Cutrer in forming a biracial committee to study the problem.

The report said Christian teaching "supports the right of civil disobedience under certain circumstances," and pointed out that certain laws so degrade the individual that they threaten the dignity of the law itself.

The memorandum recommended utilization of all existing opportunities within the Church and the community for biracial conversation, communication, and understanding. "It is the time for calm, quiet, and sober leadership," the report said. "This is the only way to reconciliation. . . ."

ENGLAND

By DEWI MORGAN

Every Confidence

On behalf of and at the request of the Rt. Rev. James Schuster, Bishop of St. John's, Kaffraria, the Society for the Propagation of the Gospel announced the appointment of the first African bishop in the Church of the Province of South Africa: the Rev. Canon Alphaeus Hamilton Zulu. The appointment was made by the Bishop of St. John's after consultation with the Archbishop of Capetown and his brother bishops.

A member of the Zulu royal family, 54-year-old Canon Zulu holds the B.A. and L.Th. degrees from the University of South Africa. Ordained in 1940, he has served his whole ministry at St. Faith's Mission, Durban, in the diocese of Natal. He recently visited America.

There are a number of African Anglican bishops in other parts of Africa, but Canon Zulu will be the first in South Africa. "I have every confidence that I could not have found a more suitable person for the job," writes Bishop Schuster.

World on the Way

Due to come out soon is a new Anglican magazine, successor to *Episcopal Church Illustrated*. The *British Church Illustrated* will continue as usual. To be called the *Anglican World*, the new magazine will appear under the editorship of Peter Harvey.

Together in Britain

Recently published by the Church Information Office in London, *Together in Britain*, "a Christian handbook on race relations," states that there is a clear case for positive action by Christians when they encounter discrimination on the grounds of color. Included in the 51-page booklet's discussion of the Christian approach to race relations are statements on the subject of interracial marriage:

"It is our considered view that there is no essential difference between marriages contracted between persons of the same race and interracial marriages. The evidence which is set out . . . seems to show conclusively that neither on biological nor on theological, or sociological grounds can an objection in principle to mixed marriages be sustained."

WEST AFRICA

Chief to Governor

A 70-year-old Christian chief, who once was an Anglican lay leader, will become the first African governor of a colonial territory.

Sir Adesoji Tadeniawo Aderemi, Chief of Ife, will be sworn in as governor of the Western Region in July, replacing an



RNS

Catholicos Vazgen I (right), presented a marble memorial plaque to the NCC during the meeting of its General Board. Accepting the plaque is Dr. Edwin T. Dahlberg (center), NCC president, assisted by Archbishop Manoogian of New York, Primate of the Armenian Church in the U.S. The plaque is of the type used throughout Armenia for memorials and monuments in buildings, cemeteries and other outdoor locations.

Englishman. Nigeria will be granted its independence on October 1st.

Sir Adesoji, a descendant of the founder of Yoruba, a pagan religion practiced by six million Nigerians, was among the first to embrace Christianity in the area. He is a Knight of the British Empire and a Commander of the Order of St. Michael and St. George. [RNS]

OREGON

Development Program

The diocese of Oregon's development program fund drive has resulted in a total of more than \$920,000, more than \$100,000 over the goal set. Uses for the money will include increased service to college centers, a plan for the care of the elderly, purchase of new church sites, repair and improvement of camp and conference centers, and an allocation to the Church Divinity School of the Pacific, in Berkeley, Calif.

SOUTH AFRICA

Prepared for Discussion

The Dutch Reformed Church in South Africa has notified the World Council of Churches it is prepared to hold discussions with the Anglican Church in an attempt to reach conciliation on the question of *apartheid* (racial segregation).

The decision followed a suggestion by the WCC [L.C., May 29th] that its eight member-Churches in South Africa should hold a joint discussion to effect reconciliation in regard to *apartheid*, which Anglican leaders have consistently denounced while accusing the Reformed Churches of condoning and even supporting the government's racial policies.

A spokesman for the office of Dr. Joost

de Blank, Anglican Archbishop of Cape-town, said a decision will be made by the Anglican Bishops' Conference as to whether or not a meeting should take place between the Anglican and the Dutch Reformed Churches before the General Conference. [RNS]

IRON CURTAIN FILINGS

Religious Black Market

Moving in on a "black market" in religion, Moscow police arrested a man and woman whom they said were conducting a thriving mail-order business in religious goods, the newspaper *Evening Moscow* reported.

Noticing a woman who had been acting "suspiciously" on a train platform there, the police intervened after a man handed her two packages which later were found to contain 1,000 icons, 2,500 crosses, and several thousand prayer leaflets.

Detectives then raided the man's apartment in the Georgian city of Tiflis and found his wife trying to destroy thousands of religious leaflets "for which persons all over the country were pouring in money," the paper reported.

Evening Moscow noted that the man had been tried twice before on charges of illegally printing religious literature, and closed its story with this moral: "There are still plenty of Soviet people who fall for religion." [RNS]

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South African Relief

Previously acknowledged in 1960	\$95.00
F. M., Ottawa, Ill.	5.00
J. M., Dearborn, Mich.	10.00
L. W., Hattiesburg, Miss.	10.00
M. R., Boston	5.00
V. P., Trenton, Mich.	5.00
A. E., Los Altos, Calif.	10.00
G. G., Sunnyside, Wash.	10.00
M. R., Portland, Ore.	5.00
S. P., New York	25.00
	\$180.00

THREE FOR ONE: According to the *New York Times*, the American Broadcasting Company has been reported as planning to drop Bishop Pike of California from its weekly television program in the fall. The executive committee of the NCC voted unanimously to ask the network to keep Bishop Pike on the air. In doing so, the committee rejected a plan in which the network would put on a 36-week program series divided among spokesmen for Roman Catholic, Jewish, and Protestant Churches.

PRAYER BOOK ADDITION: Bishop Pike of California has directed that all missions, and suggested that all parishes, include in addition to the offertory sentences provided by the Prayer Book a sentence which will emphasize tithing as an expression of Christian stewardship. The sentences suggested are: "Of all that thou givest me I will give the tenth to thee." (R.S.V. Gen. 28:22) and "All the tithe of the land . . . is the Lord's; it is holy to the Lord." (R.S.V. Lev. 27:30.)

TAKE TO THE SKY: The Rev. Carl Major, of the Anglican Church of Canada, has learned to fly an airplane in two weeks. Fr. Major's parish consists of an area 250 miles along the coast of Labrador on both sides of Mary's Harbor base. In summer, Fr. Major traveled the area by boat, and in winter he traveled by dogsled. After explaining to Church officials at Newfoundland that both these methods are too slow, he was given permission to investigate the cost of a plane. Fr. Major wanted to get his pilot's license as soon as possible so that he would have more time to shop around for an aircraft.

QUOTABLE QUOTES: The following are quotations from speeches at the annual rally of the Society for the Propagation of the Gospel which was held in London last month: *Bishop Bayne*: "I am tired to death of the premature funerals we are always having for the Church of England." *Bishop Reeves of Johannesburg*: "We have just begun to fight, and the only enemy the Church of God need ever fear is faithlessness." *Fr. Trevor Huddleston, C. R.*: "As Christians, we must expect to be involved in conflict every moment."

HALF CENTURY MARK: The Rev. Canon Yim Sang Mark observed his 50th anniversary as a priest on May 22d by celebrating the Holy Communion at St. John's Church, Los Angeles, which he serves as associate rector. Fr. Mark was born in China and came to Hawaii as a boy. He attended a Church of England mission school in Iolani and became the bishop's office boy. He served as a lay missionary in Tonga, attended the Church Divinity School of the Pacific, and was ordained

priest in 1910 by the Bishop of Auckland. In 1928 he left Tonga to become rector of St. Peter's Church, Honolulu. He retired in 1952, but became associated with St. John's in 1954.

POSSIBLE CONNECTION?: The latest *Diocesan Bulletin* from West Missouri carries two items in suggestive juxtaposition. Item one: "The Bishop's Residence has been robbed again, for the third time in five years." Item two: "The Bishop [Edward R. Welles] will appreciate it very much if anyone who sees for sale the following silver will kindly let him know: old silver teaspoons and tablespoons marked LMW, SW, SMW, PW, MW, SPL, C&EW, Anderson, and a ladle marked CBF and a pie server marked HHK."

TO FLOAT A CONFERENCE: The National Council's Department of Christian Social Relations will in July sponsor a conference of representatives of the Great Lakes dioceses, together with representatives of the Church in Canada and of the maritime industry. The conference will be held aboard the S.S. "North American" en route from Detroit to Chicago, with ports of call at Parry Sound, Ontario, Canada, and Mackinac Island, Mich. Theme for the voyage: The Church's ministry to seamen in Great Lakes and St. Lawrence Seaway port cities.

POWER BEHIND THE THRONE: Communist China's Patriotic Catholic Association has appointed a replacement for the jailed Bishop of Shanghai without having consulted the Vatican. An association official said the appointment would not be submitted to the Vatican for approval. "We do not take orders from the Vatican because they act under American pressure," he said.



Canon Mark: Up from office boy.

I DO NOT KNOW WHY



RNS

Bishop Reeves: Statements to the United Nations.*

The following are some of the sworn statements made to Bishop Reeves of Johannesburg and two attorneys after the shootings at Sharpeville, in the Union of South Africa. Warned that his arrest was imminent, Bishop Reeves fled to Swaziland with the statements, and later took them to England [L.C., April 17th]. The attorneys who assisted Bishop Reeves were arrested. These statements have been presented to the United Nations.

My full name is **George Otwaya**. I am employed at Stewarts and Lloyds where I earn £6 [\$16.86] per fortnight.

On the day of the shooting I went to the police station at Sharpeville about 12:30 to hear what was to be said about passes. I do not like passes. Passes restrict the place of my employment and I am subject to arrest if I have not got my pass.

I went to the police station because a letter had arrived in my home, saying that we must not keep a pass, but that we must take them to the police station and leave them there. I waited a long time to hear what the government was going to say in answer to our plea for the abolition of the passes. While I was waiting, several tanks arrived and also vehicles filled with police. They all went into the yard enclosure around the police station. Many policemen then lined up.

A man in police uniform said that we should not come too close to the wire in case we broke it. Some moved back, but others did not because of the group behind them. Then, the policemen went to the gate and opened it, and seized one of the group and took him inside and started

to strike him. One of these two men was in plain clothes.

Shortly after this man had been struck, I saw the police loading their rifles. No one threw stones nor did anyone have a stick. It was our general understanding that we had gone to the police station not to fight, but to talk about passes. No one told us to disperse. Shortly after the loading there was firing. I heard the sound of firing coming from the trucks. Someone fell in front of me, but I jumped over him. I was then shot in the right-back shoulder and fell. While I was lying on the ground, I was shot again through the left upper leg and my left foot.

My full names are **Joseph Mojakoja**. I am unemployed and live with my parents. At my previous place of employment I had been paid the sum of £2.10 [\$7.17] a week.

On the day in question I was in Sharpeville in the main street. We were going to talk to the police about the passes. I was told by a policeman in a Saracen that they were afraid that we were going to fight and that we must go to the police station, where they would talk to us about

the passes. I was going to the police station to hand my pass to the commissioner because the passes are bad — for instance, they prevent us from going to Johannesburg to seek work.

I arrived there at about one o'clock. I made my way to a position about five yards from the wire fence which surrounds the police station. I had been at the police station for about half an hour when I heard one of the leaders say to the police that we had not come to fight but had come to talk about the passes. I heard a policeman in uniform say that he must stand on one side and not make a noise. I saw the police then start to fight with this man by hitting him and kicking him. No stones were thrown and no one had a stick.

Earlier the Saracen tanks had come and one moved round and took up a position behind the crowd. As soon as I saw the fighting between the policeman and this man, I started to walk away. I heard no further discussion between our leaders and the police and at no time did the police tell us to leave.

As I walked away, I heard the sound of firing. I was struck and fell. I was wounded in the knee from behind. I tried to rise but found that my leg was powerless. I raised myself with my hands and looked in the direction from which the firing came. I heard another burst of firing and was almost at the same moment struck in the forehead.

My full name is **Daniel Tshavalala**. I am married, with a wife and five children. I work at Babcox and receive £2.14.9d [\$7.75] per week.

I was stopped on my way to work at the gates by some Africans who said that we were to hear about the passes. I returned home. Later in the day I saw

* Bishop Reeves is shown with angry crowd in Johannesburg, South Africa, at the time of treason charge hearings [L.C., January 20, 1957].

people going to the police station and I accompanied them to see what was happening.

The party no sooner arrived at the police station when firing broke out. I did not know why there was firing. We had not been told to disperse. It has been said that stones were thrown at the police. I saw no stones being thrown.

I was shot in the back of the left arm.

My full name is **Joseph Mofatu**. I am married with one child. I work at Vereeniging New Consolidated Mealie Combine and I receive £2.15.9d [\$7.90] per week.

I was some distance from the police station when firing broke out and I do not know the cause of the firing. As soon as the firing started, I tried to run away and I was shot through the shoulder from behind. I saw no stone throwing nor did I hear any order to disperse.

My full name is **Moses Shabangu**. I am employed at the Central Engineering Works where I earn £2.16.1d [\$7.95] per week.

On the morning of March 21st I was stopped from going to work by certain Africans at the gate. We were told that if we went to the police station we would be told about passes.

I went to the police station where I watched for two hours because I heard from certain of the African policemen that the commissioner wished to talk to us.

While we were waiting, the station commander came out with what looked like a microphone in his hand and the crowd approached the fence to hear what he was going to say. While we were waiting for the station commander to speak, armored cars took up position in the police station and some behind us. Then, the man who had what appeared to be a loud speaker raised his hand as if to quiet the crowd and the next thing the police fired.

I do not know why the police fired, because there was no trouble and the crowd was quiet. It has been said that stones were thrown, but I did not see stones being thrown.

As I was running away, I was shot in the back of my arm.

No one told us to disperse and in fact I thought that we had been asked to come closer to hear the statement. I do not know whether the Saracens fired or not and no tear gas was used.

My full names are **Abraham Kahole**. I am married with three children. I earn £3.1. [\$8.58] per week.

On the morning of March 21st I was stopped at the gate by certain Africans who told me that we were not working that day and that I should go to the police station.

I went to the police station and was there from about 8:30 onwards for a peri-

od of about one hour. I then returned home. Later in the morning I heard the news that an official was going to make a statement to us about passes. I returned to the police station and stayed close to the fence.

After I had arrived, police started arriving in vehicles armed with machine guns. As soon as they arrived they lined up ready for action.

There were many of us standing outside the wire but we were not afraid of the police as we had come to hear a statement about the passes. Suddenly, without warning, I heard the sound of firing and turned and ran and as I ran I was shot in the back.

At no time while I was at the police station was I asked to leave by the police nor was any statement made to us by the police. No attempt was made to disperse the crowd.

My full names are **Benedict Griffiths** and I live with my parents. I am unmarried and am 17 years of age. I am presently seeking employment for the first time.

On the day in question, I was leaving Sharpeville to seek employment when I was stopped by a group of men who were preventing people from leaving the gate. From there, I went to the police station where a group was gathering. This was about 8 a.m. I sat down for the whole morning watching what was going on.

I saw policemen arrive in Saracen trucks and others arrived in lorries carrying machine guns. The police, as far as I could see, said nothing to the group. One of the leaders of the Pan-African movement said that we should wait at the police station until 2 o'clock when some person would tell us about passes.

The policemen started forming into a line and started to load. When they did this one of the men who had been responsible for stopping the people leaving the gates said: "We are not fighting, but we have come to talk."

The police then arrested those leaders and took them into the yard. I saw no stone throwing, for we had gone there to listen and not to fight.

Just before the policemen stood in a line and started to load, reinforcements had arrived from Johannesburg, and it was these men together with the other police who, immediately after they had arrested the leaders, started to fire.

The leaders were arrested by a man who was fairly well-built with blond hair, slightly bald in front with deep-set eyes and a red face. The bald-headed man struck the leader and pushed him into the station.

When the firing started, I was shot in the left thigh and right foot from behind. I fell where I was standing. The firing seemed to go on for some minutes.

My full names are **Koti Lerolo**. I am married and have three children, and

work at Wire Works for £2.3. [\$6.06] per week.

I arrived at the police station at about 10:30 in the morning. Shortly before some airplanes flew over the police station. While I was standing there police arrived in lorries with Saracen tanks.

We were all standing quietly around the police station when suddenly fire broke out and I was shot from behind as I ran away.

We had gone to the police station to listen to a talk on the passes and to hear what we were to do with them. I dislike carrying a pass because it prevents me from seeking work wherever I wish. We had gone to listen and not to fight and at no time were we told to disperse.

My full name is **Anthony Ndaba**. I am married with a wife and two children and work at Cornelia Colliery, Vereeniging, where I receive £9.10. [\$26.74] per month.

I did not go to work on the day in question. At one o'clock I was told that we should go to the police station to hear about passes. I went to the police station and shortly after I arrived, the police arrived in vehicles, with machine guns. As soon as they got out of the vehicles, they stood in a long line. I immediately said to my friend that we should leave as these policemen were armed with machine guns.

We started to walk away when firing started and I was shot in the hip and knee from behind.

I do not know why the firing broke out. No provocation of any sort was offered to the police and the crowd was quite peaceful as it was waiting to hear about passes.

My name is **Isiah Monyane**. I am married with one child and work at the jewelry shop, S. P. Vorster and Son, Vereeniging, at £3.5. [\$9.16] per week.

I was on my way to work when I was stopped at the gate. I was told by some Africans that I should stay to hear about the passes. From 8:30 in the morning I waited at the police station for the announcement about passes and during the morning I saw Saracen tanks arrive. I also saw police arrive in vehicles armed with machine guns. All was quiet. I took up a position about 40 yards from the police station. I was not observing what was happening at the police station, when suddenly I heard gun fire and was shot in the back of the leg.

I do not like carrying passes. It prevents me from seeking work wherever I wish and I get arrested for not carrying my pass.

My name is **Zephaniah Nchaupe**. I work at Stewarts and Lloyds and earn £7.8. [\$20.83] per fortnight.

I was on night shift during the week starting March 21st. I heard from my

Continued on page 13

Days of Wrath

After the jolting shock of the failure of the Summit Conference in Paris, we knew a temporary sense of relief because reason appeared to control the post-Summit actions of our President and the Soviet premier.

Mr. Khrushchev's Berlin speech allayed fears that a shooting crisis might be almost upon us. President Eisenhower's television speech on his return to the United States was, as we said in our June 5th issue, temperate and reasonable.

Nothing that has happened since the President's television speech has done anything to bolster hopes for peace. On the contrary, there seems to be a mounting sense of anger, frustration, and fear. In speech after speech, the Soviet chief has spoken in violently derogatory tones of the American President and has appeared to seek to inflame the situation. On our side, reaction to the Khrushchev blasts has become increasingly bitter, as witness the President's Notre Dame speech.

It is almost inconceivable that either the Soviet or American government could will that there be global war. But we are witnessing a heightening of the long-continued tension between the two nations, and fingers rest very near the triggers of the weapons of mass annihilation. It is hard to be serenely confident that good sense will make impossible fatally erroneous decisions under the conditions of jittery fear and animosity that prevail today.

There is, in a word, a genuine and immensely perilous emergency in the world situation. Man, trapped in his complex of pride and greed and wrath, is no reliable guide out of his self-created problems. There is no essential reason to believe that God owes it to mankind to rescue the race from the consequences of its own sin.

We would be almost without hope for the redemption of our times, if it were not that we believe in the power of prayer and the greatness of God's mercy.

But belief in those two things gives us hope — and points to a course of action.

A parish priest of the diocese of Milwaukee has called upon the Presiding Bishop to seek the coöperation of the Roman Catholic Church and the National Council of Churches in ordering a day of fasting, penitence, and prayer for the peace of the world. The Rev. Bernard G. Buley urged Bishop Lichtenberger to call for a 24-hour vigil during which all churches would be filled with worshippers around the clock, and during which each of the faithful would offer up a day's wages to be given, through the Churches, to the relief of the suffering of the underprivileged nations.

Fr. Buley's letter to the Presiding Bishop declared that we are relying much on human diplomacy, which seems to be failing, and too little on the power of the

Holy Spirit to guide us in world affairs. What can any Christian answer to such a statement except a firm, "Amen"? Fr. Buley also said that such a day would be a witness to the world of our love of God and our trust in His power to guide us into the ways of peace; it would show to our brethren of all nations our charity toward them, and our concern for their sufferings.

Finally, Fr. Buley besought the Presiding Bishop to take action immediately.

We hope that the Presiding Bishop will do so. We hope our Roman Catholic brethren, our brethren of the National Council of Churches, our Jewish friends, and all lovers of God everywhere will respond to a call for such a peace vigil.

We think this proposal has more practical peace power in it than any we have heard issued from the governments on either side of the Iron Curtain. Fr. Buley's proposal is simple, direct, and terribly urgent. To do less than he asks is to gamble recklessly with the very existence of the human race.

Go with God

One of our colleagues on THE LIVING CHURCH staff, Christine Fleming Heffner, is the author of a new Forward Movement tract, *Go with God*. It contains a very brief litany for use by families and other groups when traveling.

It also includes a selection of prayers for the use of travelers.

It is a curious fact of American life that there is a considerable market for devices designed to make it easy for people to waste travel time. There are assorted idiot games, books few people would take the trouble to read at home, and fine collections of useless information about the countryside being passed through.

These have a practical value. If one insists on traveling with a cold heart and a dead mind, they make it possible to pass time and to keep children from slaughtering each other.

But Mrs. Heffner's little tract is a reminder that travel can be a time of spiritual profit. The solitary traveler on train, bus, or plane has plenty of time for prayer, for spiritual reading, for meditation. Even the solitary driver can pray — and the act of responsible prayer is the very reverse of the indolent day-dreaming which often lulls the motorist into a dangerous torpor. The family group in a car — the typical travel situation in summer — has a special opportunity to practice corporate worship and to engage in corporate study.

Actually, Mrs. Heffner's tract is not enough for a trip of any great length. Its litany can be recited in a very few minutes. We suggest its use early in each day's trip — but we also suggest that the family take along a Prayer Book and Bible. Most families — including children of school age, will find refreshment from the saying of a morning and evening office daily in transit. Try it out on your vacation trip this year!

NEWS

Continued from page 5

to United States foreign policy." "Our present national patterns of behavior profoundly affect our international power of persuasion."

Another document sent out in advance for consideration as a pronouncement was merely "received" by the meeting and commended to the member Communions for "study and comment." This was a statement on "The Church and the mass media," developed by a special study commission on the role of radio, television, and films in religion. The 15-page statement contained a wide range of recommendations for government, industry, the Churches, and the NCC itself.

Most hotly debated item at the General Board meeting was a resolution on the "sit-in demonstrations" at southern lunch counters and libraries. The resolution described the "orderly, non-violent demonstrations that have taken place to date" as "expressions of just and righteous indignation against laws, customs, and traditions which violate human personality." It called upon Christians to support the movement.

Debate centered over an amendment asserting that "ours is a government of laws and not of men" and expressing "the conviction that the law of the land must be enforced impartially at all times." To some, it seemed that the amendment safeguarded the most powerful force for desegregation — the recent constitutional interpretations of the U.S. Supreme Court. To others it seemed that the NCC was encouraging law enforcement officials to take action against the peaceful demonstrators. Members of the Episcopal Church delegation spoke on both sides of the issue.

The amendment was lost, but some of its point was restored in a new amendment asserting that "civil disobedience can be used responsibly and with restraint as a vehicle for seeking a less discriminatory civil order but not for the destruction of the civil order itself."

A proposal that the General Board go on record as favoring the extension of unemployment insurance coverage to Churches and Church institutions was defeated after a brisk debate emphasizing the high cost of coverage to hospitals, schools, and Church agencies.

Representatives of the Episcopal Church at the meeting included the Presiding Bishop, Bishop Lichtenberger; Bishop Baker of North Carolina; the Very Rev. John Butler; the Rev. Gardiner M. Day; Mrs. Clifford Cowin; Albert Smoot; and Peter Day.

A high point of the meeting was the visit of the Patriarch and Catholicos of the Armenian Church, His Holiness Vazgen I. He brought greetings from his Church and took occasion to mention his warm friendship with the Archbishop of Canterbury [see cut page 6].

AROUND THE CHURCH

Trinity Parish's **St. Augustine's Chapel**, New York City, can be seen clearly for the first time in more than 100 years. Tenements which long concealed the building are now being torn down to make way for a housing project.

St. Philip's Church, Harlem, New York, paid tribute on May 15th to 175 parishioners ranging in age **from 70 to almost 100 years**, in a service of thanksgiving for senior members. **Orchids** were given to all of these.

The Rev. **Harold Hitchcock Kelley**, retired priest of the diocese of California, recently celebrated the **50th anniversary** of his ordination to the priesthood at **St. Mark's Church, Berkeley, Calif.** Bishop Parsons, retired Bishop of California, who preached at the service held at St. Mark's when Fr. Kelley was made deacon in 1910, also preached at the anniversary celebration.

United Air Lines has presented a **200,000-mile plaque** to Flying **Bishop Pike** of California.

The National Council's **Department of Christian Education** will soon start publication of a quarterly bulletin designed to supplement current materials for use in **small churches** where close grading is not feasible.

Miss **Gladys Bidlake**, for 50 years organist at St. Luke's Church, Billings, Mont., recently retired, having outlasted three organs, eight rectors, and five bishops. Bishop Sterling was present at an event in Miss Bidlake's honor, when O. C. Reedy on behalf of the parish presented her with a Prayer Book and a gift of money.

Monks and nuns from **14 orders** in the New York area were present at the Church of St. Mary the Virgin, New York City, on May 7th for a **special program** dealing with the activities of religious orders. The event was held under the auspices of the New York Metropolitan Branch of the American Church Union.

The Armed Forces Division has made available a special **Armed Forces Packet** for presentation to those who enter the services. The packet, which is free, contains an *Armed Forces Prayer Book*, a Church Service Cross, and a pamphlet, *Seek Out the Church*.

Plans for the **renovation** of the **Cathedral of St. James**, Chicago, have been approved by the cathedral chapter. It is expected that work on the \$150,000 project will get under way within the next **12 months**, according to the dean.



Bishop Sterling, Miss Bidlake, Mr. Reedy
Three organs, eight rectors, five bishops.

VIRGIN ISLANDS

Larger Quotas

The convocation of the district of the Virgin Islands met in Charlotte Amalie, St. Thomas, V. I., on May 30th with Bishop Swift of Puerto Rico, Bishop in Charge, presiding.

The convocation went on record as favoring the imposition of larger quotas on each church in the district, for the work of the Church at large. Each church in the district was urged to work toward achieving parish status as soon as possible.

ELECTIONS. Deputies to General Convention: the Rev. Kenneth Yates; Mr. Claude Markoe. Alternates to General Convention: the Rev. James Price; Mr. Rupert Williams. Delegates to provincial synod: the Rev. Thomas Gibbs; Dr. C. W. Smith.

CENTRAL NEW YORK

Women on Vestries

Bishop Higley of Central New York presided at his first convention as diocesan at Christ Church, Binghamton, N. Y., May 13th and 14th.

The theme of the convention and of the bishop's address were "Our Diocesan Family." The bishop:

- ✓ Expressed appreciation for his service of institution in March [L.C., April 10th].
- ✓ Expressed his "distress over the unfair treatment of many South Africans as well as many of our own people in this country, both north and south."
- ✓ Spoke of the new diocesan conference center, recently purchased, and spoke of plans for its use.
- ✓ Urged that women be elected to vestries and as delegates to the diocesan convention.

The convention passed, by a two-thirds majority, a resolution allowing women to take their place in Church work and on vestries.

The convention voted to permit the

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ELECTIONS. Standing committee: clergy, the Rev. James Mahagan; Mr. Morris Weedon. Diocesan council: the Rev. Daniel Ferry; Mr. Robert Brannan. Deputies to General Convention: clerical, William Cole, Raymond O'Brien, W. P. Thompson, Harold Hutton; lay, Frederick Weymer, Hugh Jones, Robert Brannan, Walter Hamelin. Alternates to General Convention: clerical, Lloyd Clarke, Daniel Ferry, William Schmidgall, Stanley Gasek; lay, Clarence Giles, Elliott Metcalf, Frank Wood, Frank Romano.

WEST MISSOURI

SHEEP

Immediately before the convention of the diocese of West Missouri, a luncheon was given in honor of Bishop Welles of West Missouri, who recently celebrated his 10th anniversary as bishop of the diocese. The convention was held at St. George's Church, Kansas City, Mo., on May 9th and 10th.

In his address to the convention, Bishop Welles urged that during the decade of the 1960s the diocese have as the core of its program: stewardship, help (for the aged, needy, etc.), education, evangelism, and prayer — SHEEP. This is appropriate, said Bishop Welles, because "You and I are God's sheep; the Good Shepherd loves us and watches over us and helps us as we allow Him."

The convention approved:

- ✓ A mission budget of \$175,000;
- ✓ Plans to enter legal negotiations with the University of the South with the intention of becoming one of the owning dioceses of the institution;
- ✓ Establishment of a home for senior citizens in Kansas City;
- ✓ A raise in the minimum salary scale for mission clergy;
- ✓ Request for a commission to investigate a new plan for apportionment of delegates to convention;
- ✓ Admittance of St. Matthew's, Raytown, and Epiphany, Grandview, as parishes;
- ✓ Admittance of St. Paul's, Clinton, St. James', Springfield, and St. George's, Camden-town, as missions.

ELECTIONS. Standing committee: clergy, E. B. Jewell, Clifford Nobes, J. D. McCallum, III, D. C. Patrick; laity, A. F. Hillix, George Clay, George Beimdiek, W. C. Shank. Deputies to General Convention: clerical, E. R. Sims, C. T. Cooper, E. G. Malcolm, A. W. Lassiter; lay, Gil Miller, Henry Salveter, P. S. Lyon, R. S. Brigham. Executive council: clergy, A. W. Lassiter, E. G. Malcolm, E. R. Sims, George Wilson; laity, Henry Burr, Jr., F. H. Phillips, Robert Ewing, William Atwood. Delegates to provincial synod: clerical, William Beachy, E. G. Malcolm, E. O. Smith, Jr., C. T. Cooper, W. E. Lusk, James Moon; lay, P. S. Lyon, Brady Stevens, Frank Dunaway, Sheldon Jacques, Milton Kirby, W. H. Adams.

KENTUCKY

Aid for the Bishop

The convention of the diocese of Kentucky met at St. Paul's Church, Henderson, Ky., on May 10th and 11th. In the absence of Bishop Marmion of Kentucky, who was ill [L. C., May 29th], the bishop's address was read by the Rev. William

H. Langley, Jr., rector of St. Mark's Church, Louisville, Ky., and the Rt. Rev. Charles Clingman, retired bishop of the diocese, presided over the sessions.

The convention adopted a budget of \$146,000, an increase of \$9,000 over the 1960 budget.

A resolution which offers "aid and assistance to the bishop of the diocese," was adopted by the convention. While discussion centered around giving the bishop an administrative aide to relieve him of the details of his official work, the resolution left the bishop and his advisory standing committee choice of the manner of assistance.

ELECTIONS. Deputies to General Convention: clerical, Stephen Davenport, William Langley, J. F. G. Hopper, Charles Leavell; lay, Henry Scheirich, William Bessire, George Greer, Sterling Lanier. Executive council: clergy, J. F. G. Hopper, William Langley, Lester Gross; laity, James Rash, Charles Semple. Standing committee: the Rev. William Gentleman; Mr. Matthew Diggs.

SCHOOLS

FOR BOYS

THE CHURCH FARM SCHOOL Glen Loch, Pa.

A School for boys whose mothers are responsible for support and education.

Grades: Five to Twelve
College Preparatory

Wholesome surroundings on an 1,600 acre farm in Chester Valley, Chester County, where boys learn to study, work and play.

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Headmaster

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Established 1901

The Cathedral Church of St. John the Divine
A boarding and day school, where curriculum follows standard independent school requirements, but with emphasis placed upon the Christian perspective. From 4th through 8th grades. Applications welcomed from boys of good voice. Liberal scholarships for choir memberships.

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Dept. D, Cathedral Heights, N. Y. 25, N. Y.

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Distinguished college preparatory school. Est. 1888. Episcopal Church auspices. Religious instruction part of academic curriculum. Small classes (average: 10 students) encourage the best in every boy. Guidance from understanding faculty. Fireproof buildings. New 3-court gym. 85 acres on Lake Geneva. 75 miles from Chicago, 55 miles from Milwaukee. Senior ROTC Basic. All sports; sailing. Catalog. 166 South Lake Shore Road Lake Geneva, Wisconsin

COEDUCATIONAL

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Write: WILLITS D. ANSEL, HEADMASTER
BOX 1, ST. GEORGE (GREENE COUNTY), VIRGINIA

WHY?

Continued from page 9

wife that the men should go to the charge office to hear about passes. As I got there, firing broke out and I ran away.

I had run quite a good distance when I was shot from behind.

My full names are **Ishmael Modese**. I work for African Cables and earn £4.1.3d. [\$11.42] per week.

On the day in question I went to the police station. I went there because I had been chased out of the hostel by the police who said we must go to work or to the police station. I got to the police station about one o'clock.

I was sitting down when the firing started. I tried to run away but I was shot on the back of the leg. I [stayed on the] ground hoping that I would sustain no further wounds, but three bullets flew over my head and the fourth hit my finger. I immediately got up and ran and managed to take refuge in a nearby house.

My full name is **Soloman Mtshali**. I am 15 years of age.

I was at the shops when firing broke out and received a flesh wound in the left leg.

I was never at the police station.

My full name is **Matthew Mashya**. I am unmarried, and I work at Union Liq-

uid Air where I earn £3.2.11d. [\$8.85] per week.

I was at the police station on the day in question. I had been in hospital and was discharged and was due to return for further examination.

I went to the police station to hear about passes and to see what was happening. I arrived just before firing broke out and was standing about 30 yards from the wire. I saw the police arrive in their lorries and line up. The next thing they were firing without warning.

I do not know why they fired. No one told us to disperse, nor were the police in any way provoked. I was shot from behind.

My full name is **Adam Sakoane**. I am married with four children. I work at Garcia, earn £2.15.9d [\$7.90] weekly.

I went to the police station at Sharpeville at about 12 o'clock. I went to hear about the passes. I do not like carrying a pass. We get arrested if we don't carry our passes and cannot seek work where we wish.

While I was at the police station I saw Saracen tanks, airplanes and police with machine guns. I was standing next to the wire. Among us there were lots of little children and women. These children had come to see the Saracens.

The people were standing against the fence in an orderly fashion and were not pushing against it. I saw police coming

from all over the reef. The first troupe came from Vereeniging, the next from Boksburg, and the third from Springs. I know that they came from these areas because I observed the car numbers of the vehicles. All these police went into the yard of the police station. The last three trucks to arrive had Johannesburg number plates and there were also two cars. As soon as these police arrived, all the police formed into a line along the fence. At that stage one of the persons who had arrived in a car — a man in plain clothes, well-built, with blond hair balding in front and a red face — arrested one of our leaders. Our leader said to him in English several times, "We have come here to talk not to fight." They arrested him and pushed him inside. After this the police lined up. They loaded their rifles. The troupes in the Saracens also loaded the guns in the Saracens. We took it very easily as we were not there to fight. Some of the police had revolvers.

The police, without any warning, suddenly raised their weapons and started to fire. No order had been given to us to disperse nor had there been any talk. No provocation of any sort was offered to the police.

It has been alleged that stones were thrown but if stones were thrown, I certainly did not see them. As soon as the police raised their weapons, I turned to run and was shot.

SUPPORT FROM THE PAST

The greater part of the cost of educating the students in our seminaries comes from gifts of those who have gone before. To insure the quality of training for future generations, the Church's seminaries look to the Churchmen and Churchwomen of today.

Remember the seminaries annually, on Theological Education Sunday, and for the future, in your will. The Deans of the seminaries will gladly furnish additional information and the proper forms for a bequest.

DIRECTORY

Berkeley Divinity School, New Haven, Conn.

Bexley Hall, the Divinity School of Kenyon College, Gambier, Ohio

Church Divinity School of the Pacific, Berkeley, Calif.

Divinity School of the Protestant Episcopal Church in Philadelphia, Philadelphia, Pa.

Episcopal Theological School, Cambridge, Mass.

Episcopal Theological Seminary of the Southwest, Austin, Texas

The General Theological Seminary, New York City

Nashotah House, Nashotah, Wis.

Protestant Episcopal Theological Seminary, Alexandria, Va.

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

Seabury-Western Theological Seminary, Evanston, Ill.

PEOPLE and places

Appointments Accepted

The Rev. Donald C. Aitken, formerly vicar of St. Mary's Church, Crystal Lake, Ill., is now rector of St. Andrew's Church, Marble Dale, Conn.

The Rev. Edward N. Burdick, formerly chaplain to Episcopal students at Maryland University, College Park, Md., is now rector of St. Luke's Church, Granville, Ohio.

The Rev. Daniel R. Colley, formerly vicar of the Church of the Redeemer, Niagara Falls, N. Y., is now rector of St. Paul's Church, Bantam, Conn.

The Rev. William B. Easter, formerly curate at Grace Church, Oak Park, Ill., will on July 1 become rector of St. Thomas' Church, Corpus Christi, Texas. Address: 362 W. Saxet.

The Rev. Stuart F. Gast, formerly rector of the Church of St. Stephen and the Incarnation, Washington, is now rector of St. Peter's Church, Cazenovia, N. Y.

The Rev. Thomas M. Gibson, formerly a chaplain in the U. S. Army stationed at Fort Leonard Wood, Mo., is now vicar of St. Luke's Church, Springfield, Ill.

The Rev. Sam Byron Hulse, formerly assistant rector at St. John's Church, Corsicana, Texas, is now rector.

The Rev. Richard P. Jennings, formerly chaplain of the U. S. Air Force stationed at Griffiss Air Force Base, Rome, N. Y., is now rector of St. Andrew's Church, New Berlin, N. Y., in charge of the church at South New Berlin. Address: Box 128, New Berlin.

The Rev. Thomas N. Lyons, formerly rector of St. Andrew's Church, Edwardsville, Ill., and vicar of the church at Wood River, will on July 1 become rector of St. Andrew's Church, Harriman, Tenn.

The Rev. Herbert C. McMurtry, formerly vicar of the Church of the Holy Spirit, Vashon, Wash., is now vicar of the Church of the Resurrection, Bellevue, Wash., and St. Margaret's, Newport. Address: 263 on 165th S. E., Bellevue.

The Rev. Dr. Douglass B. Northrop, formerly vicar of Trinity Mission, Lake Arrowhead, Colo., will on June 28 become vicar of St. John's Mission, Wilmington, Calif. Address: 421 E. 238th Pl.

The Rev. William V. Rauscher, formerly rector of St. Stephen's Church, Florence, N. J., will on August 1 become rector of Christ Church, Woodbury, N. J. Address: 62 Delaware St.

The Rev. Donald C. Schneider, formerly rector of Grace Church, Carthage, N. Y., is now rector of St. John's Church, Whitesboro, N. Y.

The Rev. George W. Smith, who has been serving as rector of St. Peter's Church, Springfield, Mass., in charge of the church at Palmer, will on September 1 become rector of St. Matthew's Church, Worcester, Mass. He will resign as public relations director of the diocese of Western Massachusetts.

The Rev. Jesse S. Sparks, formerly rector of Trinity Church, Pinopolis, S. C., in charge of the Guild Hall of the Holy Family, Moncks Corner, S. C., is now rector of the Church of the Messiah, Rockingham, N. C.

The Rev. Duane H. Thebeau, formerly vicar of

St. Matthew's Mission, Victorville, Calif., is now vicar of St. Paul's Church, San Jacinto, Calif. Address: 626 Estudillo.

The Rev. Samuel Van Culin, Jr., formerly assistant rector of St. John's Church, Lafayette Square, Washington, is now secretary of the Laymen's International, an affiliate of the Overseas Mission Society, assistant secretary of the OMS, and assistant on the staff of St. Alban's Church, Washington. Address: 3042 R St. N. W., Washington 7, D. C.

The Rev. Harold W. Westover, formerly assistant at St. Andrew's Church, Kansas City, Mo., is now assistant rector at St. John's Church, Lafayette Square, Washington, D. C.

Ordinations

Priests

Bethlehem—By Bishop Warnecke: On April 2, the Rev. Guy Victor Potter, Jr., curate, St. Luke's Church, Scranton, Pa.

Erie—By Bishop Crittenden: On May 22, the Rev. John Grey MacDonald, vicar, Grace Church, Lake City, Pa.

ANGLICAN CYCLE OF PRAYER

June

19. Lahore, Pakistan and India
20. Lebombo, South Africa
21. Leicester, England
22. Lexington, U.S.A.
23. Liberia, West Africa
24. Lichfield, England
25. Limerick, Ardfernt, and Aghadoe, Ireland

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CHURCH APPOINTMENTS

CHALICES, Ciboria, Pyxes. Sterling silver at half USA prices. List free. Mary Moore's customers can buy through her. Lists of used and new books free. Pax House, 29 Lower Brook St., Ipswich, England.

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LIBRARIES

MARGARET PEABODY Free Lending Library of Church literature by mail. Convent of the Holy Nativity, Fond du Lac, Wis.

LINENS AND VESTMENTS

ALTAR GUILDS: Linen by the yard, Dacron and Cotton for surplices, transfer patterns, threads, etc. Samples on request. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

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POSITIONS OFFERED

PRIEST to supply in small Catholic parish, last week in July and first three weeks in August. Rector and modest honorarium provided. Emmanuel Church (Anacostia Parish). 1301 Vee Street, S. E. Washington 20, D. C.

TEACHER for first grade in Episcopal Parish Day School in Florida. Teaching conditions good. Give qualifications and experience. Reply Box P-446.*

DIRECTOR CHRISTIAN EDUCATION. No Church Party members desired. Salary open. Grace Church, 1815 Hall Street, Grand Rapids 6, Mich.

SECRETARY—Parish worker wanted for medium size parish, 40 minutes from San Francisco. Reply Box A-444.*

WANTED: RESIDENT NURSE for small Boarding School. Salary basis, preparation and experience. Apply: Headmistress, The Hannah More Academy. Reisterstown, Maryland.

CURATE, New York City parish. New housing project area. Prayer Book Churchman. Reply Box M-442.*

WANTED: COTTAGE MOTHER—boys' home-school. Year round permanent. Experience unnecessary. Warm personality, high-school education. Age 35-55 years. Liberal paid vacation. Pension plan. Write Director, Allendale School, Lake Villa, Ill.

BLUE RIDGE SCHOOL, St. George, Greene County, Va., housemother for 15 boys, ages 6 through 11. For information, write: W. D. Ansel, Headmaster.

RECTOR, moderate churchmanship, with record city work to expand work in apartment-house neighborhood, beginning September 1960. Parish in large, growing California city. Reply Box P-428.*

POSITIONS WANTED

ORGANIST-CHOIRMASTER, excellent English qualifications, seeks change. Reply Box W-447.*

RECTOR, married, moderate Catholic, wishes position as rector in education-minded parish in Great Lakes area, New York State or east. Over 15 years' experience. References. Reply Box S-448.*

WASHINGTON, D. C. AREA, supply wanted for last three Sundays of July, with use of Rector and small stipend. Reply: Rev. J. R. Peters, 3901 East 25th North, Wichita, Kansas.

PRIEST seeks challenging parish, eastern states preferred. Fourteen years' proven ability. Moderate, practical churchman, social-minded preacher. Reply Box S-449.*

RETREATS

LIFE ABUNDANT MOVEMENT—Last Wednesday of Month—9:30 A.M. Greystone—The Rectory, 321 Mountain Avenue, Piedmont, Calif. Canon Gottschall, Director.

VACATIONS

ROBINWOOD INN, Jackson, New Hampshire, in scenic White Mountain setting, offering fine food and hospitality.

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

WANTED

FOR MISSION LIBRARY: Hi-Fi records (Religious), Books on Theology, Doctrine etc. Please send to: Librarian, All Souls' Chapel, 900 Green Bay Road, Waukegan, Ill.

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- (B) Keyed advertisements, same rates as (A) above, add three words, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Church services, \$1.00 a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager.
- (E) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

407 East Michigan Street Milwaukee 2, Wis.

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THE LIVING CHURCH

The Living Church

Virginia—By Bishop Chilton, Suffragan: On May 28, the Rev. Mortimer T. Bowman, rector, Westover Parish. Address: Route 2, Charles City, Va.

Deacons

Pittsburgh—By Bishop Thomas, Suffragan: On May 21, the Rev. Everett I. Campbell, Ph.D., former Congregational minister and child psychologist. He will continue his work on the staff of the Home for Crippled Children and will serve as assistant to the rector of Christ Church, North Hills, Pa.

Honorary Degrees

Nashotah House during its recent commencement exercises conferred honorary degrees of doctor of divinity on the Most Rev. Archbishop Mampre Calfayan of the Armenian Church of North America; the Rev. Joseph Crookston, OSF, Father Minister of the Order of St. Francis; and the Rev. George B. Wood, rector of Trinity Church, Fort Wayne, Ind. Mr. Hollis Earl Grant, organist of St. Stephen's Church, Providence, R. I., received the honorary degree of doctor of music. Bachelor of divinity degrees were awarded to 48 graduates.

During the three-day period when alumni and friends returned to the campus, the Whitman lectures were given by the Rev. Kenneth Needham Ross, vicar of All Saints', Margaret Street, London. A married students' apartment building was also dedicated (in honor of dean-emeritus Theodore S. White, who was present for the ceremony). Two other units are under construction.

Births

We should have reported this one last Christmas. The Rev. Roger O. Douglas and Mrs. Douglas, of the Chapel of the Intercession, Trinity Parish, New York City, announced the birth of their first child, Christopher, on December 20.

The Rev. Elton O. Smith, Jr. and Mrs. Smith, of St. Paul's Church, Lee's Summit, Mo., announced the birth of a son, Philip Morgan, on May 5. They have another son, David, who is three.

Living Church Correspondents

Mrs. Edward Lundquist is now correspondent for South Dakota. Address: Calvary Cathedral, Thirteenth and Main, Sioux Falls, S. D.

Resignations

The Rev. Harry S. Cobey, formerly in charge of All Saints' Church, Hamlet, N. C., and St. David's, Laurinburg, will retire on July 1. Address as before: Box 628, Hamlet, N. C.

The Rev. G. C. Fohner, who retired in January of 1957 as rector of Christ Church, Ironton, Ohio, is retiring again on July 1. He has been serving churches in West Virginia and was most recently addressed at Grace Church Rectory, St. Mary's, W. Va. He may now be addressed at 1505 Twentieth St., Parkersburg, W. Va.

The Rev. Charles C. Jatho, rector of St. John's Church, Royal Oak, Mich., for 31 years, will retire on August 22. He has developed at St. John's a unique Church school program, which serves almost 1,300 persons.

The Rev. George McKinley will retire on August 31 after 35 years as rector of St. John's Church, Palmerton, Pa. Address: Residence Park, Palmer-ton.

The Very Rev. Fred C. Wolf, Jr., rector of St. John's Church, Corsicana, Texas, and dean of the southern deanery of the diocese of Dallas, has resigned his work and may now be addressed at Exeter College, Oxford, England, where he will be doing graduate work.

DEATHS

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

The Rev. James DeWolfe Hubbard, priest of the diocese of Western Massachusetts and brother of Bishop Hubbard of Spokane, died May 21st, at South Woodstock, Vt.

The Rev. Mr. Hubbard was born in Germantown, Pa., in 1906. He was a graduate of Harvard and studied at the Virginia Theological Seminary. Ordained to the priesthood in 1933, he served churches in the District of Columbia, New York, Connecticut, Vermont, and Massachusetts. Mr. Hubbard was a farmer at South Woodstock, and after 1956 he was acting minister of the United Church, Hartland, Vt.

He was the nephew of the late Presiding Bishop, the Most Rev. James DeWolfe Perry.

The Rev. Walworth Tyng, retired priest of the diocese of Easton, died May 27th, at a hospital in Easton, Md.

He was born in Boston, Mass., in 1885. The Rev. Mr. Tyng was a graduate of Harvard and Episcopal Theological School, and was ordained to the priesthood in 1912. In 1911, he was curate at St. Paul's Church, Newburyport, Mass., and curate at Grace Church, New York City. In 1911 and 1912, he was vicar of St. John's Church and chaplain in Hankow, China, and served there again from 1980 to 1931. From 1913 to 1927 and from 1929 to 1939, he was priest-in-charge of Trinity Church, Changsha, China.

Mr. Tyng was an assistant at the Church of the Incarnation, New York City, from 1927 to 1929. From 1939 to 1941, he was a traveling missionary for the National Council. He was locum tenens at Zion Church, Rome, N. Y., from 1941 to 1945, and locum tenens of St. Mary's Church, Ardmore, Pa., in 1945.

Mr. Tyng was archdeacon of the sixth archdeaconry, Hankow, China, from 1946 to 1949. He was a supply priest in the diocese of Virginia from 1949 to 1950, and missionary in the diocese of Easton from 1950 to 1952. In 1953, Mr. Tyng was priest-in-charge at Christ Church, Savannah, Ga., and from 1953 to 1954, he was priest-in-charge of All Saints' Church, Delmar, Del. He retired in 1953. He was the author of pamphlets in Chinese, and contributed to Church magazines.

Mr. Tyng is survived by his wife, two daughters, and three sons.

W. I. Moody, active Churchman of Memphis, Tenn., died May 15th, at the age of 95.

Mr. Moody was a communicant of St. Mary's Cathedral, Memphis, where he served as a Church school superintendent for many years. He was chairman of the board of Orgill Brothers and Company, a wholesale hardware firm. On his 80th birthday, Mr. Moody gave the cathedral the stained glass Orgill memorial window.

On May 19th, Mr. Moody's will was presented for probate. He left 150 shares of Orgill Brothers and Company stock, valued at \$100 a share, to St. Mary's Cathedral, and some shares of company stock to the University of the South.

He is survived by two daughters, Miss Perlie Moody and Mrs. Robert H. Shaner, and a sister, Mary Kirkpatrick Moody.

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.

TUCSON, ARIZ.

ST. MICHAEL & ALL ANGELS Wilmot & Fifth St.
Sun: HC 7:30, 9:30, 11:15, MP 9, EP 7; Wkdys:
MP & HC 7 daily, EP 5:45 daily, also HC Mon, Fri,
Sat 8, Wed 6:30, Thurs 9; C Sat 4:30-5:30

LITTLE ROCK, ARK.

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

LA JOLLA, CALIF.

ST. JAMES-BY-THE-SEA 743 Prospect
Rev. R. M. Wolterstaff, r; Rev. D. W. Gaines, Ass't.
Sun 7:30, 9, 11; HC Tues thru Fri

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 Macfarren, Ass't

Sun Masses: 8:30, 9:30, 11, Ch S 9:30; Adult education Tues 8; Penance Fri 7 to 8 & by appt

SAN FRANCISCO, CALIF.

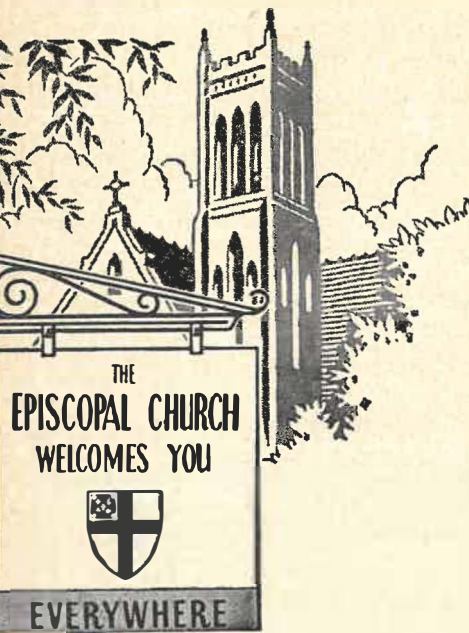
ADVENT 261 Fell St. Near Civic Center
Rev. James T. Golder, r
Sun Masses: 8, 9:30, 11; Daily (ex Fri & Sat)
7:30, Fri & Sat 9; HH 1st Fri 8; C Sat 4:30-6

SANTA MONICA, CALIF.

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

Continued on next page

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



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

ATTEND SUMMER CHURCH SERVICES

Continued from previous page

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. Thorp, c; Rev. Ralph A. Harris, choirmaster
Sun 7, 8, 9:15, 11 and Daily; C Sat 5

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7 & 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
Sun HC 7, 8, 10; Daily 7:30; Tues 6:30; Fri 10; C Sat 4:30

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

ALL SAINTS CHAPEL

(Loop Center) 211 W. Madison
Wkdays: MP & HC 7:45; EP 5:15; HC 12:10 Mon, Tues, Thurs; Lit & Ser 12:10 Wed; Lit, Int 12:10 Fri

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun H Eu 7:30, 9, 9:15 (Children's), 11, MP 8:30, Ch S 9, EP 5:30; Weekdays: H Eu 7, 10; also Wed 6:15; also Fri (Requiem) 7:30; MP 9:45, EP 5:30; C Sat 4:30-5:30, 7:30-8:30 & by appt

SEABURY-WESTERN THEOLOGICAL SEMINARY

Chapel of St. John the Divine
Mon thru Fri Daily MP & HC 7:15; Cho Ev 5:30

NEW ORLEANS, LA.

ST. ANNA'S (Nearest Downtown & Vieux Carre)
1313 Esplanade Ave., Rev. Henry Crisler, r
Sun 7:30, 9:15, 11, 6; Wed 10; HD 7 & 10

PORTLAND, MAINE

ST. LUKE'S CATHEDRAL State Street
Sun 7:30, 9, 11; Daily 7:30 ex Mon 10:30; Thurs 6:15 & 9:30; C Sat 5

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Rev. S. Emerson, Rev. T. J. Hayden, Rev. D. F. Burr
Sun 7:30, 9 (sung), 11 Sol & Ser, 5:30 EP; Daily 7 ex Sat 8:30; C Sat 5 & 8, Sun 8:30

MARBLEHEAD, MASS.

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

GULFPORT, MISS.

ST. PETER'S-BY-THE-SEA 3100 W. Beach Blvd.
Rev. Frank W. Robert, r
Sun HC 7:30, 9, 11 1S, MP; HC Thurs & HD 9:30

KANSAS CITY, MO.

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

ST. LOUIS, MO.

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

The Living Church

LAS VEGAS, NEV.

CHRIST CHURCH Maryland Pkwy. at St. Louis
Rev. Tally H. Jarrett, Rev. Robert H. Cochrane
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

ROCHESTER, N. H.

REDEEMER 57 Wakefield St.
The Most Modern Church In New Hampshire
Rev. Donald H. Marsh, r
Sun 8 HC, 10 HC 1 & 3, MP 2 & 4; C by appt

NEWARK, N. J.

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

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL 3d & Phila. Blvd.
Sun 8 HC, 9:30 Sung Eu, 11 MP; Daily: HC 7:30, ex Fri 9:30

BUFFALO, N. Y.

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

IDLEWILD INTERNATIONAL AIRPORT NEW YORK, N. Y.

ST. JOHN'S 109th Ave. & 134th St.
South Ozone Park, L. I.
Sun 7:30, 9:15, 11; Holy & Saints' Days 6:30

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE 112th St. and Amsterdam Ave.
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4; Wkdays: MP 7:45; HC 8 (6-10 Wed); EP 5

ST. BARTHOLOMEW'S

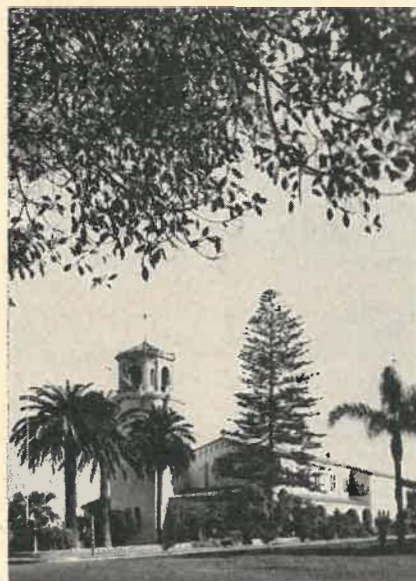
Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11, Ch S, 4 EP (Spec. Music); Weekdays HC Tues 12:10; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals Wed 12:10; EP Daily 5:45. Church open daily for prayer.

SAINT ESPRIT

109 E. 60 (just E. of Park Ave.)
Rev. René E. G. Vaillant, Ph.D., Th.D., r
Sun 11. All services & sermons in French.

HEAVENLY REST

5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9, MP Ser 11; Thurs HC and Healing Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12



ST. JAMES-BY-THE-SEA
LA JOLLA, CALIF.

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

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 9, 11 (High), EP & B 8; Daily 7, 8; also Wed 9:30, Fri 12:10; C Sat 2-3, 4-5, 7:30-8:30

RESURRECTION 115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, 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, Organ Recital 3:30; EP Cha 4; Daily ex Sat HC 8; Thurs 11; HD 12:10; Noonday ex Sat 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY

Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 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; Weekdays HC Mon 10, Tues 8:15, Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 15 minutes before HC, Int 12 noon, EP 8 ex Wed 6:15, Sat 5

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 Street
Rev. C. Kilmer Myers, v; Rev. M. O. Young, p-in-c
Sun HC 8, 9, 10 (Spanish), 11:15 Sol & Ser; Daily: 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. C. Kilmer Myers, v; Rev. Wm. Wendt, 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 10:40, EP 5:30; Wed & HD MP 6:45, Eu 7; Thurs MP 9:15, Eu 9:30, Healing 10; Daily MP 8:45, EP 5:30; C Thurs 8:45, Sat 4:30-5:30

MOREHEAD CITY, N. C.

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

TULSA, OKLA.

TRINITY 501 So. Cincinnati Ave.
Rev. Curtis W. V. Junker, r
Sun: HC 7, 8, HC or MP (Family Service) 9, HC or MP 11; Wkdays: HC 7 Tues & Wed; 12 noon Mon, Thurs, Fri, MP 9; EP 4:45 daily

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 9, 11; Daily ex Sat HC 7:45, (Fri 12:10, Sat 9:30), Daily EP 5:30; C Sat 12

ALEXANDRIA, VA.

GRACE 3601 Russell Rd.
Rev. Edw. L. Merrow, r; Rev. H. H. Thomas, Jr., c
Sun 7:30, 9, 11 & Daily

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Balnbridge 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

SEATTLE, WASH.

ST. PAUL'S 15 Roy St., at Queen Anne
Rev. John B. Lockerby; Rev. James F. Bagardus
Sun 8, 9:30, 11; Daily: varied times