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June 5, 1960

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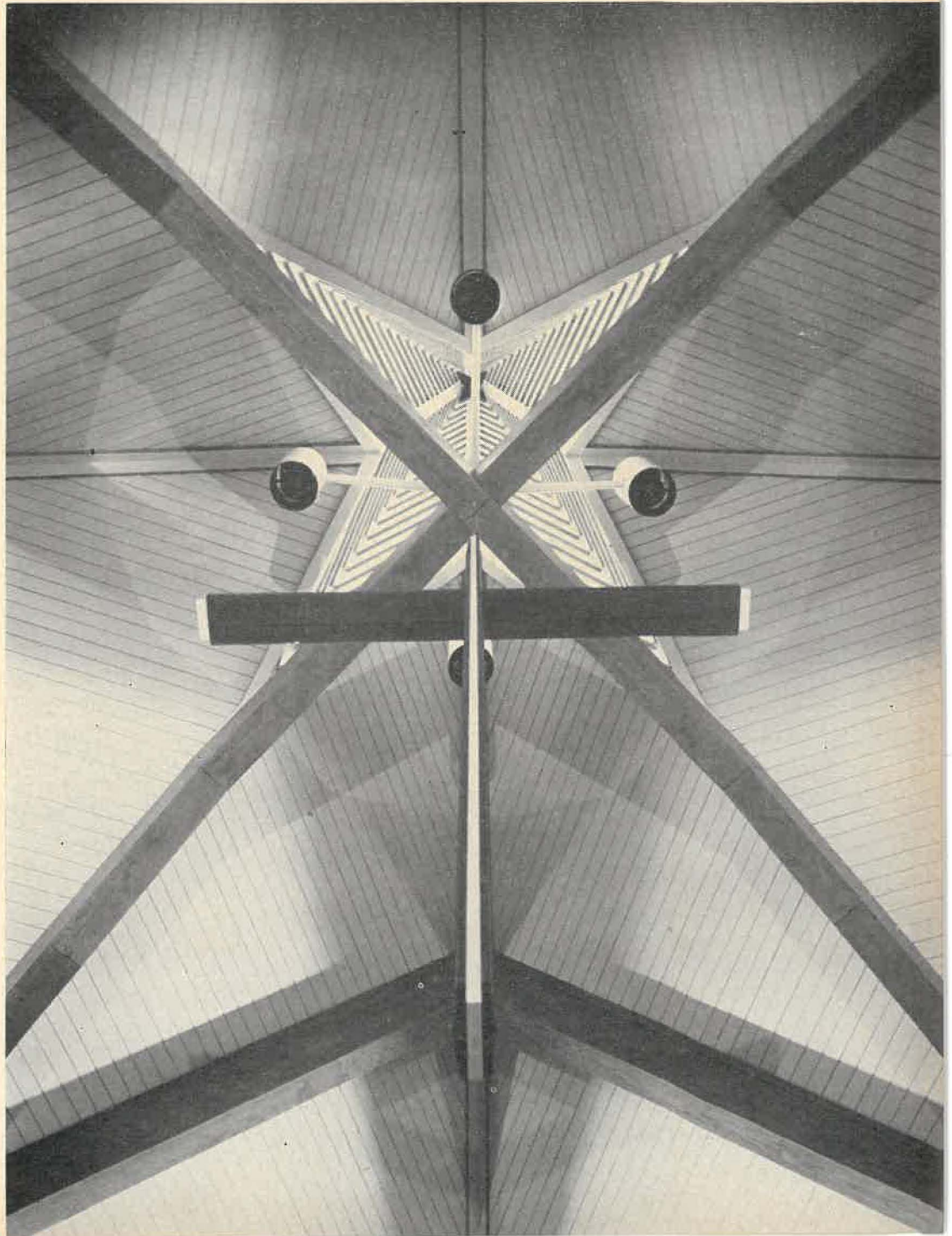
Page 12:

**Episcopalian
Respectabilianism**

Page 14:

**Pilgrimage
to Sheboygan's
Shrine**

New chapel at Episcopal Academy: "Very practical, yet inspiring and inviting" [page 10].



Winner of the \$1000 Anglican Writer's Award

* A Testament of Turning

by



Donet Meynell Roelofs

FOREWORD BY WILLIAM F. LEWIS, Bishop of Olympia

A Testament of Turning is a real-life account of an educated woman's search for God. It begins with agnosticism and finishes in conviction and faith. The presentation of her spiritual odyssey in letter form, beginning with her early skepticism and following a path through psychotherapy to an ever-deepening religious conviction, makes it possible for the reader to have an intimate identification with one who is earnestly seeking for truth among the doubts and conflicts of contemporary life.

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Letters to Uncle Frank	Letter to Hugh
Letter to Sarah	Letter to My Relatives
Letter to Milton	Letter to Bob
Letter to Madaline	Letter to Sven
Letter to Bishop Lewis	Letter to Priscilla
Letter to Sister Veronica, O.P.	Letter to Father Ted

"It is beautifully written, and to me was profoundly moving. Indeed, although I do not cry easily, I was in tears when I finished it. It is a beautiful and articulate expression of Christian experience which I shall not soon forget." — EMILY GARDINER NEAL, author of "A Reporter Finds God Through Spiritual Healing." \$3.25

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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.)

Hypnosis

Your excellent editorial "Psychiatry Today" [L.C., May 22d], and the reference to the paper on hypnotism by Dr. Rosen were read with great interest. It would assuredly be of value to have both the beneficial and the possible adverse effects of hypnosis studied by those within the Church qualified to evaluate them.

Not a treatment in itself, hypnosis is a tool or method by which rapport may be established rapidly and utilized. A person in difficulties may have such anxiety, such resistance, that he cannot hear advice being given. It is as if a plate glass window sealed him off from it. These defenses may be lowered enough with the aid of hypnosis so that he can hear new ideas presented, listen to a different interpretation, learn a more constructive way of behaving.

Like any tool, it is only as good as the person who uses it. Unfortunately, hypnosis appeals to the type of personality that wants to be domineering, aggressive, authoritative, self-aggrandizing. The hypnotist may give emphatic verbal suggestions which are transposed by even stronger nonverbal stimuli of which he is unaware. "What you are speaks so loudly I cannot hear what you say," says Emerson. An anxious hypnotist may precipitate anxiety in a subject even though the words he uses are correctly reassuring. An authoritative, aggressive one may impose upon or exploit his subject. These are dangers of any inter-personal relationship. They are not inherent in hypnosis itself.

A calm, confident person who knows what can be expected in a given situation, how it may be successfully handled, can teach this to another person. In situations of emergency, where stress and strain, fear and anxiety produce destructive behavior, the rapid establishment of rapport and confidence can guide behavior into constructive channels that may well be lifesaving. An attitude of loving acceptance may well be personality-saving.

Fear has been called the dangerous emotion, rendering its victim fit subject for shock or even death. The first person to whom Sir James Simpson was to administer chloroform died — of fright — before the bottle was even

ANGLICAN CYCLE OF PRAYER

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

June

5. The National Council of the Churches of Christ in the U.S.A.
6. Kentucky, U.S.A.
7. Kiangsu, China
8. Killaloe, Kilkennora, Clonfert and Kilmacduagh, Ireland
9. Kilmore and Elphin and Ardagh, Ireland
10. Kimberley and Kuruman, South Africa
11. Kobe, Japan

uncorked. Fear may be diminished by drugs, but only at the risk of depression of respiration and circulation. Courage cannot be injected, but the patient's fear can be accepted for him. Step by step, he can be shown how to respond with growing trust and confidence in himself as well as in the help he is now able to accept. Through the experience of the hypnotic relationship, some of the patient's basic needs are thus met in miniature; the need for acceptance, the need for control, for mastery or achievement, and the need for recognition, the appreciation of this achievement. The stressful situation has been turned to another milestone on the road to maturity. This is reminiscent of the love that is kind, that does not insist on its own way, that rejoices in the right. It replaces fear with faith, discouragement with hope, hostility with love.

A thorough investigation of the subject of hypnotism will not allow undue pessimism over occasional misuse to obscure the very real benefits obtainable from the conscientious, patient-oriented, permissive approach of the professionally trained person using it within his own discipline.

In short, it seems to me that the extremely pessimistic point of view expressed in the article mentioned does not present the entire picture of a field which is today showing increasingly positive values.

BERTHA PHILLIPS RODGER, M.D.
(Mrs. Alexander M.)

Fellow: American College of Anesthesiologists, American Society of Clinical Hypnosis; president, New Jersey Society of Clinical Hypnosis; lecturer, Seminars on Hypnosis Foundation.

Ridgewood, N. J.

No Doubt

No doubt the May 15th issue of THE LIVING CHURCH will bring you many letters from diocesan United Thank Offering treasurers telling you of their basins.

In 1958 the diocese of Arkansas gathered old metals to fashion a basin for United Thank Offering use and for the diocese as a whole. The ingathering of metals was conducted through the United Thank Offering custodians.

In 1959 at the convention in Pine Bluff the basin was dedicated. It, too, is beautiful — having the symbols of an upraised hand, IHS and a dove superimposed on the rim in gold. The seal of the diocese in center of basin is gold, also. The silver and gold was given in memory of friends and loved ones. A beautifully lettered book of remembrance accompanies the basin on its rounds.

More than enough metal was given to fashion the basin and a cash return was made to the diocese from the Gorham Company, Providence, R. I. This sum of more than \$600 was given to the diocese as the first gift toward a fund to establish a home for the aged — a dream that is now taking form.

RUTH HUTTON
(Mrs. Sam B.)

UTO treasurer, diocese of Arkansas
Fort Smith, Ark.

"Amen . . . Amen"

Having read Mr. Robert Hubbell's letter [L.C., May 15th] I hasten to say — "Amen, Brother, Amen."

JOHN ALEXANDER HARDY

Salisbury, Conn.

June 5, 1960

"On the Air"

Many thanks for the help you've given to our project of getting Episcopalians together "on the air." Would you be kind enough to print the list of Hams who have contacted me as a result of the letter in the March 27th issue of THE LIVING CHURCH? Thus far we have only two Hams in the foreign mission fields (including Ketchikan, for Alaska is a "foreign" mission!). It would be valuable to have some contacts with our workers "in the field," both domestic and foreign.

WØVUV Rev. Robert Hudson, RFD 1, Morton, Minn.

K4DPX Rev. Walt Edwards, 1801 Windsor Ave., S.W., Roanoke, Va.

WØCQY Rev. George Metcalf, 701 Fairmount Ave., St. Paul, Minn.

KØVXW Douglas Werner, Waterville, Minn.

K5EBI Russ Muntz, 525 S. Highland, Ada, Okla.

K1BUR Parker Starratt, 1 Bradley St., Hingham, Mass.

W8DG Dan McCoy, 7546 Normandy Lane, Dayton 59, Ohio

W1LAN Rev. Joseph Johnson, 155 Wyllys St., Hartford 14, Conn.

WILLE Joyce Johnson (Mrs. J.) xyl of W1LAN

W1UED Perry Williams, 25 Dennison St., Hartford 5, Conn.

WØTVR Rev. Vernon Myers, 4475 W. Lakeridge Rd., Denver, Colo.

W9ULA John Hughes, 3344A E. Van Norman Ave., Cudahy, Wis.

K2ESQ/KL7 Jim Tennant, USCG Supply Depot, Ketchikan, Alaska

KN1MKR Greg Stone, 5 Mathewson Lane, Barrington, R. I.

KØHWF Dave Erbeck, 2154 "F" Ave., Cedar Rapids, Iowa

KNØULT/KL7 Irvin Charles, Box 1846, Ketchikan, Alaska

K6JZX Dun Nelson, Jr., 10632 Pinewood Ave., Tujunga, Calif.

W2BDB Rev. Walt Lardner, William St., Elizabethtown, N. Y.

W2BWO Rev. Albert Martin, 237 Dwight St., Jersey City, N. J.

K2JHZ Kenneth Shirk, 248-08 Depew Ave., Little Neck, N. Y.

K3GEO Tom Beckwith, 2466 Naomi Terr., Allison Park, Pa.

K3GEP Bob Beckwith, son of K3GEO

K5SGY Pete Barth, 127 Edwin St., Lafayette, La.

EL6E Christopher Cone, Holy Cross Mission, Bolahun, Western Province, Liberia

TI2NDK will relay to Rev. John Kelley, Apt. 288, San Jose, Costa Rica, C.A.

W3JCU Jim Fleming, 5521 Hutton Ave., Baltimore 7, Md.

K5MLP Rev. Mack Morris, 208 W. Hopkins St., San Marcos, Texas

K1MIE Rev. Don Gross, 20 Gray St., Cambridge 38, Mass.

W5RR Ashton Grain, Wichita Falls, Texas

WØMFT Kerm Trimble, 1343 N. Terrace Dr., Wichita, Kan.

WØMRI Aubrey Bradley, 4632 Vesta Dr., Wichita, Kan.

The complete list may be had from us by writing me. Thank you for your help. The response has been uniformly enthusiastic.

(Rev.) CAMERON HARRIOT
KL7DDW

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For details on rates, see page 21.

B O O K S

**Through Martha's
Eyes**

MARTHA, MARTHA. A Biblical Novel. By Patricia McGerr. P. J. Kenedy & Sons. Pp. 276. \$3.95.

Martha, Martha, thou art anxious and troubled about many things . . ." (St. Luke 10:41).

Patricia McGerr, known as the author of mystery stories, has in *Martha, Martha* produced a readable story of the family at Bethany and the impact of Jesus upon their thoughts and lives. Both Mary and Martha are well-drawn characters. Lazarus is less so; but it isn't his story. Mary of Bethany is identified with Mary Magdalene, but the fictional reconstruction of the what-might-have-been in the relationships of the members of the Bethany household is credible.

Mary of Nazareth, Judas, and Peter enter into the story, as well as fictional characters; and events of the Gospel narrative are interpreted through Martha's eyes, up to and including Calvary, as Martha herself grows in understanding.

MARION V. LIGHTBOURN

BEDTIME FOR FRANCES. By Russell Hoban. Illustrated by Garth Williams. Harpers. Unnumbered pages. \$2.50.

This is the story of a little badger named Frances, her father, and her mother, with alternating pages of reading and illustration. A child (age group 3-6) will enjoy both the delightful pictures of little Frances Badger, her mother, and her father, and the repetitive quality of familiar bedtime routines — the glass of milk, the good night kisses, etc., and then the discovery of a tiger, and a terrible crack, and a giant and the wind blowing the window curtains.

As Frances makes each discovery she has to get up and report it to her family:

"There is a tiger in my room," said Frances.
'Did he bite you?' said Father.
'No,' said Frances.
'Did he scratch you?' said Mother.
'No,' said Frances.
'Then he is a friendly tiger,' said Father.
'He will not hurt you. Go back to sleep.'
'Do I have to?' said Frances.
'Yes,' said Father.
'Yes,' said Mother."

M.V.L.

In a recent issue of the *Canadian Cowley Fathers' His Dominion*, of which the Rev. Roger J. Bunday, rector of St. John's Church, Ionia, Mich., is American correspondent, Fr. Bunday, in an appraisal of the "worthwhile" Church periodicals, has this to say of *THE LIVING CHURCH*:

"It runs some very lively and readable scholarly reviews of important books. . . . An occasional off-beat review still crops up — something like this: 'The Life and Times of Theodore of Mopsuestia. This book will be of special interest to readers of Mopsuestian parentage.'"

Just to show that we are still equal to this sort of thing, we append an "off-beat" review that we have been holding for some time. It gives us the opportunity to introduce the reviewer, Mr. Portley Barbour, who thus makes his first — and presumably also his last — appearance in our columns:

THE FORM OF THE TONSURE IN THE RULE OF ST. TROPHIMUS OF TRACHONITIS and its revival in the 20th-century crew cut. By Shearmore Haire Short. Foreword by Turner Wigg Gray, T.D. Clipperdown Press. Pp. v, 57. \$2.

St. Trophimus of Trachonitis is an obscure character in ecclesiastical history whose unconventional notions regarding the tonsure secured his banishment to a remote corner of the Christian world, where he lived on hail stones and pulverized egg shells and died, ca. 330 A.D. His disfavor in orthodox circles is the obvious explanation of the absence of his name from official martyrologies, whether Eastern or Western. In the light of this, his canonization presents something of an enigma, regarding which Shearmore Haire Short puts forth two possible — but none the less tentative — theories in his monograph, *The Form of the Tonsure in the Rule of St. Trophimus of Trachonitis*.

That the origins of the modern crew cut can be traced to so recondite a source would be hardly credible were it not for Mr. Short's thorough documentation and astute historical judgment. The present reviewer considers that he has made a convincing case.

It can hardly be expected that a book of this sort will become a best seller. The crew cut may indeed be here to stay; but the majority, at least, of those who adopt this form of tonsorial adornment do so on pragmatic and esthetic grounds.

I find but one misprint: "criminological" is an obvious error for "crinological" in footnote 18, page 7.

It is needless, however, to point out that so minor a defect detracts in no way whatsoever from the over-all excellence of the work.

The monograph will fill a long-waiting gap on the shelves of every library aiming at absolute completeness.

PORTLEY BARBOUR

The Living Church

The Living CHURCH

Volume 140 Established 1878 Number 23

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

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THINGS TO COME

June

5. Whitsunday
Close of 125th anniversary celebration of diocese of Chicago, service of thanksgiving.
6. Whit Monday
7. Whit Tuesday
8. Ember Day
10. Ember Day
11. Ember Day
12. Trinity Sunday
13. St. Barnabas
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

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

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

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O God, who on the day of Pentecost didst bring together men from every nation under heaven, and didst bestow upon them the gift of thy Holy Spirit: Grant unto all who by Baptism are made members of thy Church that, continuing stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers, they may grow up in all things into him which is the head, even Christ our Lord, who liveth and reigneth with thee and the same Spirit ever, one God, world without end. Amen. *F.C.L.*



Time for Baptism

Whitsunday is a traditional time for Baptism and its completion in Confirmation, bestowing the gift of the Holy Ghost. Our picture shows a font cover for St. John's Church, Stamford, Conn., recently designed and executed by Leslie Nabbs, 536 Madison Ave., New York 22, N. Y. The photograph shows symbols for Canterbury, Scotland, and the Episcopal Church. St. Nicholas, patron of children, surmounts the cover.

The Living Church

Whitsunday
June 5, 1960

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

VIRGINIA

Dr. Powles Killed

The Rev. Paul L. Powles, 65, was killed in a single car accident near Fayetteville, N. C., on May 22d. Mrs. Powles was injured and was admitted to the hospital in a serious condition. They were returning from a Florida vacation.

Dr. Powles, who was rector of Leeds Parish, Markham, Va., was a native of Hagerstown, Md. Mrs. Powles is the former Victoria Rhodes.

He studied at St. John's College, was graduated from Western Maryland College in 1916, receiving the M.A. degree in 1924 and the D.D. degree in 1935 from the same college. Dr. Powles received the B.D. degree from the Virginia Theological Seminary in 1919, and was ordained priest the same year. He also studied at the General Theological Seminary.

Dr. Powles served churches in Maryland, Virginia, New York, and West Virginia. He served as president of the standing committee of the diocese of West Virginia from 1935 to 1943, and as chairman of promotion and publications from 1939 to 1941.

TENNESSEE

Again, Fires

Simultaneous fires at the University of the South, Sewanee, Tenn., broke out at about 2 a.m. on May 17th, leaving an auditorium and classroom building in complete ruins. Arson is suspected. While firemen were battling the blazes, the school registrar's office was broken into and student records stolen.

Investigation is being conducted by Deputy Fire Marshal Ralph Hixon of Chattanooga and by Mr. L. Morris Best of Knoxville, Tenn., representative of the National Board of Fire Underwriters. Two Sewanee alumni and Governor Buford Ellington of Tennessee together are offering a \$1,000 reward for information leading to the conviction and arrest of those believed to have set the fires.

The fires broke out at two points on the Sewanee campus a half-mile apart. Both buildings — the Magnolia Hall classroom building, which was partially destroyed by fire March 16th [L.C., March 27th], and the quonset-type university auditorium — had been occupied until nearly midnight.



Magnolia Hall, University of the South, Sewanee: Destruction of the obsolescent.

At both sites heavy smoke was noticed first, but only minutes later flames seemed to explode from the frame buildings.

Estimated damage came to \$50,000 on Magnolia Hall and contents and \$40,000 on the auditorium and its contents. Facilities lost in Magnolia Hall were four classrooms and four offices used by eight language professors; physics laboratory equipment, and all but four of the 25 band instruments.

The only injury was suffered by student fire fighter Thomas Edward Zarhorst of Memphis, who was overcome by smoke while attempting to save band instruments.

On its completion by the summer of 1961, the Alexander Guerry Memorial Building, now under construction, would have made the two destroyed buildings obsolete. The Guerry Building will include classroom, auditorium, and art gallery facilities.

LONG ISLAND

Extinction Challenged

On May 19th, after the convention of the diocese of Long Island had declared Holy Trinity Parish, Brooklyn, extinct, a telegram was sent to Bishop DeWolfe of Long Island. The telegram read, in part:

"We see in the press that upon your report

the convention of the diocese of Long Island has passed a resolution declaring the Church of the Holy Trinity, Brooklyn, extinct upon the ground that for two previous consecutive years we had failed to maintain religious services. . . . It is a matter of public record that you forbade religious services at the church effective July 22, 1957. . . .

"Since the church was closed down by you, there was no authority in the convention to declare it extinct for our failure to maintain the services. Please be advised that any attempt on the part of yourself and the other trustees of the diocese to take possession and administer the property of the Church of the Holy Trinity will constitute a trespass. . . . Respectfully yours, E. DeWitt Ramel, Phillips Brooks, Vestrymen."

SOUTH AFRICA

Letter and Resignation

The Rev. T. N. W. Bush, chaplain of the Anglican school of St. Andrew's, Bloemfontein, in South Africa, has tendered his resignation because of the attitude of the school governors to his letter to the *New York Times* condemning the policy of *apartheid* and calling for sterner measures against it. The school was not mentioned in the letter. The governors of the school, which is for white boys only, and which receives a large subsidy from the government, tried to extract a promise from Mr. Bush that he would make

no further comments on the situation. Mr. Bush felt unable to give this understanding and has in consequence resigned.

Commenting on the situation, the Ven. Cecil T. Wood, Archdeacon of Capetown, who was in America at the time the letter was written, says that this must drive home to people the fact that so-called Church schools in South Africa are not under the direct control of the Church.

RACE RELATIONS

Citizens' Sit-Outs

Students of St. Paul's College, Lawrenceville, Va. — an institution of the American Church Institute for Negroes — have announced a unanimous vote to "sit-out" attendance at a local theater because of its seating policies. This action by an enrollment of nearly 500, their leader said, "would be effective because it hits where it hurts — the pocketbook." St. Paul's administration and trustee board decided on a hands-off policy as to the student protest action unless their welfare or safety becomes involved. "Peaceable redress of grievances is the right of students, who also are citizens enjoying constitutional guarantees," said Dr. Earl H. McClenny, president of the college. "When they act outside of class time and as individual citizens, there could be no justifiable reason to forbid an exercise of citizenship rights."

St. Paul's College recently received \$56,000 in grants and bequests. The largest grant, \$25,000, was given by a person who wished to remain unidentified. The second largest grant, \$15,000, is to be available from the National Council for renovation of the Memorial Chapel, when matching funds are secured by the college.

In Jail

Four Episcopalians are among 11 Florida college students appealing convictions for disturbing the peace and unlawful assembly resulting from their participation in the March 12th sit-in demonstrations in Tallahassee [L.C., March 27th]. Those convicted have been sentenced to



pay fines of \$300 or spend 60 days in jail. Some of the students were also given 30-day suspended jail sentences. Churchmen convicted are Robert K. Armstrong of Florida State University, a white school, and Willie Black, William Mathis, and Robert Kemp, all of Florida A.&M. University, an all-Negro school.



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WESTERN NEW YORK

Neat Package

"Project Airplane," the missionary venture of the Episcopal Churchwomen of Western New York [L.C., April 24th], reached its climax in Niagara Square in the heart of downtown Buffalo, on May 19th, when a procession of 1,200 women of the diocese, led by Bishop Scaife of Western New York, Bishop Gordon of Alaska, and Bishop McNeil, retired, of Western Michigan, presented a new \$15,000 Cessna 180 airplane to Bishop Gordon for the use of the Rev. Murray Trelease in the Yukon Valley area of the district of Alaska.

Originally Project Airplane had as its goal the raising of \$5,000 toward the purchase of the plane. However, the women's response raised enough money to purchase the aircraft completely.

Trucked into Niagara Square and placed on public display, the new airplane was formally presented to Bishop Gordon by Mrs. Albert M. Patterson, chairman of Project Airplane. In her presentation Mrs. Patterson said, "Here in one neat package we have the loving concern, the constant prayers and continuing personal interest of our women for the . . . missionary district of Alaska. We welcome the opportunity to reach out beyond our own parishes."

Bishop Gordon drew attention to the fact that the success of Project Airplane came about because of the support received from every parish and mission in the diocese, and that there were no large individual gifts.

Four-year-old Lori Washburn, Trinity Church, Hamburg, winner of the diocesan Church school "Name the Plane" contest, named the new aircraft "The Episcopalian." Bishop Scaife blessed the airplane.

EDUCATION

Seminar Deferred

The forthcoming seminar of the Christ the King Foundation, scheduled for the weekend of June 17th, will not be held at that time. The board has recommended deferring the seminar on the liturgy until the customary Thanksgiving weekend session, in order to secure the members of the panel of specialists in such fields as theology, scripture, liturgics, and the academic world.

PUBLIC AFFAIRS

Churchman Selected

Governor LeRoy Collins of Florida, a Churchman who has spoken on racial issues [L.C., April 3d], has been selected as the permanent chairman of this year's Democratic National Convention.

The choice, made by the 14-member committee on arrangements for the convention, are subject to ratification by the convention delegates when they meet in Los Angeles on July 11th.

EPISCOPATE

Conversation

A number of bishops, some of whom had been participants in the Virginia Theological Seminary commencement, met in Washington, D. C., May 23d to 27th, for a "strictly private conversation among bishops." It has been ascertained that most of the bishops who conversed were from the south, but names of the bishops and subjects discussed were not disclosed.

*At the presentation of "the Episcopalian" from left: Mrs. Robert H. Howe, "Churchwoman of the Year," Mrs. Patterson, Bishop Gordon, and Bishop Scaife.

BRIEFS

LESS RESPECTABLE: Bishop Daly of Korea, writing in *The Morning Calm*, tells about a Korean layman who was concerned that the Anglican Church in Korea was not growing as fast as the Roman Church. "He thought all Roman Catholic missionaries came from Italy, 'where the people,' he said, were 'excitable, enthusiastically aggressive and rather vulgar,'" writes the bishop. "The British, on the other hand, are 'gentlemen and rather bovine,' the layman explained. This led him to wonder whether the Archbishop of Canterbury could be persuaded to change his policy and 'instruct his missionaries to be a little less respectable, more enthusiastic and, perhaps, a little more vulgarly aggressive.'"

The dictionary's definition of "vulgar" is: "of, or pertaining to the common people, written in or translated into the vernacular."



GERMAN TO RUSSIAN ABOUT AMERICAN: There was published in the March issue of the official organ of the Russian Orthodox Church of the Moscow Patriarchate, a historical sketch under the heading "The Episcopal Church of America." The article is a translation into Russian from the German *Old Catholic Church Annual 1960* and was written by the Rev. Theodor Dietz, Old Catholic rector of Dortmund (Germany).



FOR EXCELLENCE: Churchman George W. Cornell of New York, religion writer for the Associated Press, will receive the annual Faith and Freedom Award for excellence in religious newswriting, the Religious Heritage of America, Inc., has announced.

The award will be presented to Mr. Cornell June 16th during the annual Washington Pilgrimage of American Churchmen.

A native of Oklahoma, Mr. Cornell, who is 39, joined the AP in 1947, and in 1951 began writing "Religion Today." He is author of the best-selling religious book *They Knew Jesus*. [RNS]



OCTOBER NEW YEAR: Taking exception to close connections of the present world calendar with Christianity, Radio Moscow has hinted at the adoption of a new calendar by the Soviet Union, possibly starting with the anniversary of the Bolshevik Revolution, in October, 1917, as being more suitable than the birth of Christ for marking the beginning of a new era. [RNS]



NOMINALLY ALIKE: Supplying for the Rev. John C. Houghton during his absence from St. Peter's, Lusaka, Northern Rhodesia, will be the Rev. John C. Houghton, St. Hilda's, Leeds, England. The latter was a predecessor of his namesake at St. Peter's Church.



An outdoor practice session at the Sewanee Summer Music Center
For young musicians, expert training.

PNC

Choir Convention

The Rt. Rev. Francis Rowinski, Ordinary of the Western Diocese of the Polish National Catholic Church in America, celebrated Mass to open the diocesan convention of church choirs at St. Mary's of the Holy Rosary Church, South Bend, Ind., on May 21st.

The convention, held every two years, brings together Polish National Catholics from parishes as far north as Duluth and as far south as St. Louis.

One of the features of the gathering was the group concert in which some 250 invited singers participated. The Milwaukee Circle Choir, from Polish National Catholic churches in the Milwaukee area, took part. The concert featured classical music and folk songs in Polish and English.

The convention marked the silver jubilee of the united choirs, and was held in honor of their organizer, Bishop Bonczak, who was present.

CALIFORNIA

Good Start

Advance contributions to the Grace Cathedral Golden Anniversary Fund [L.C., February 28th] have reached \$1,577,961, it has been announced. This amount, better than 50% of the required \$3,000,000, represents 79 gifts from individuals, personal and corporate philanthropic foundations and corporations.

"This magnificent response from a comparative handful of individuals, foundations and corporations," said Mr. Peter McBean, vice chairman of the anniversary committee, "gives all of us interested in the completion of the cathedral cause for great optimism. We are convinced that the people of the community and of northern California are anxious to see this great cathedral completed in all its beauty and grandeur as a monument to

the spiritual and cultural maturity of our state and of the west."

A sizeable portion of the money now in hand has come from non-Churchmen, and the project has had public endorsement from the San Francisco Chamber of Commerce, and support from the San Francisco and Northern California-Nevada Councils of Churches.

The Grace Cathedral Golden Anniversary Fund was officially launched on May 18th.

EDUCATION

To Make and Hear

For the fourth summer the Sewanee Summer Music Center will be held on the forested campus of the University of the South, in Sewanee, Tenn.

From June 12th to July 17th, young musicians, primarily of high school and college age, from all over the south will come to the Sewanee campus to make and hear music.

Directed and founded by Julius Hegyi, conductor of the Chattanooga Symphony Orchestra, the center provides young musicians with expert training in all fields of musical endeavor, primarily orchestral training and chamber music. Courses will also include ensemble playing, sight reading, theory, sight-singing and ear training, composition, music background, and private and group instruction.

A staff of 10 artist-teachers from symphony orchestras throughout the country will give instruction. For qualified college students college credit is possible in certain courses.

Business Is Good

The development of great numbers of new Episcopal schools has led at least one professional employment agency for teachers to do some reorganizing. American and Foreign Teachers' Agency, a New York firm, has announced the establishment of an "Episcopal Teachers' Di-

vision," to deal with teacher placement in Church schools. The firm also has waived the usual registration fee for Episcopal teachers registering this year, providing they list their rectors' names as references.

Highest Campus Point

by GEORGE RILEY

Students at Episcopal Academy are well pleased and justly proud of their striking new Christ Chapel on the otherwise Victorian campus in Overbrook, Philadelphia.

The boys contributed ideas for its design as well as money to the chapel's \$400,000 cost.

The chapel was consecrated by Bishop Hart of Pennsylvania on May 15th — consecrated rather than "dedicated," because it is debt-free.

From the outset, less than three years ago, all concerned — the boys, parents, alumni, faculty, trustees, and the architect — accepted certain challenges. The

result, all are agreed, is a combination of the functional and the beautiful.

One challenge was that the entire school family raise the money promptly. The boys of the school, late in 1957, gave the Philadelphia architect, Vincent G. Kling, a different kind of challenge.

Tired of their dingy chapel that was built as "temporary" in 1924, and in which they were cramped for daily worship, the students were asked what they would expect of a new chapel. They decided that it should be "very practical, yet inspiring and inviting." They asked that it be "spacious, light, airy." They called also for a large cross inside, and a towering cross outside — to be "the highest point on the campus." [see cover]

The new chapel appears to "float" because of its sharply pitched and extending roof, dependent not upon the shallow walls but upon ground bases. The interior is in the form of a Greek cross, with the altar in the center, above which is a suspended 18' cross of cherry wood and stainless steel. Three of the transepts contain the pews, and the fourth, behind the altar, the pulpit, lectern and choir stalls.

The absence of interior columns, the long slant of the ceiling and the flow of natural light from the glass steeple high above the altar area enhance the feeling of spaciousness. Furnishings, which represent \$50,000 of the total cost, were especially designed by the architect.

A Nativity window above the main entrance was made in Chartres, France. The figures in jewel-like colors are given contrast by a clear glass background, and are most striking from the inside in daylight, and from the outside at night when the chapel is lighted.

The hanging cross above the altar is a memorial to a late trustee, Barton Brewster, who, before his death last fall, had

given considerable impetus to the project.

The only carry-overs from the old chapel are its organ and several memorial plaques carved by the academy's headmaster emeritus, Dr. Greville Haslam, during his tenure, 1921-57. It is hoped that a donor or donors will make a new \$50,000 organ possible.

Besides its use for daily services, the chapel is also excellent for religious drama, a fact already proven by its use for one medieval "morality" play.

The old chapel has been kept, out of sentiment, and deconsecrated for use as a music and study room.

ECUMENICAL

For Mutual Support

A joint meeting of the International League for Apostolic Faith and Order and the Catholic Conference on Ecumenical Questions was held from April 25th to 29th at Warmond, Holland.

The American Branch of ILAFO, with the coöperation of the American Church Union, sent the Rev. William H. Dunphy, as the American representative to the meeting. The International League for Apostolic Faith and Order is organized to promote understanding between Catholic-minded Christians of various Communion for their mutual encouragement and support in maintaining or recovering Apostolic faith and order and to enable such Christians to bear united witness in ecumenical gatherings, in order to work for the unity of all Christians according to Apostolic faith and order. American officers are: Bishop Brady of Fond du Lac, honorary vice president; the Rev. H. Karl Lutge, U. S. representative; the Rev. William H. Baar, correspondent; Mr. Herbert J. Mainwaring, secretary.

From Meager Resources, Richness

by the Rev. FRANCIS C. LIGHTBOURN

"In praising God for the saints, Anglicans regard them not as we might regard George Washington or Abraham Lincoln, as human heroes in their own right, but always as examples of the triumph of God's grace," said the Rev. Reginald H. Fuller, M.A., professor of New Testament at Seabury-Western Theological Seminary, at the final meeting of the year of the midwestern branch of the Fellowship of St. Alban and St. Sergius — a group which exists to promote fellowship between the Eastern Orthodox and other Christians. The meeting was held at All Saints' Church, Western Springs, Ill., May 16th.

The theme of the meeting was "The Veneration of the Saints in the Normal Life of the Church." Prof. Fuller presented the Anglican position, distilling a richness of teaching from what might appear to be meager resources — *The Book of Common Prayer* and the more or less



Academy chapel: inspiring and airy.



official hymnals. The Eastern Orthodox position was presented by Ray Suput, librarian, Garrett Biblical Institute, Evanson, in a paper read for him in his absence.

ELECTIONS FOR 1960-1961: president, Rev. Reginald H. Fuller; vice president, Rev. Eugene Lazar, Descent of the Holy Ghost Romanian Orthodox Church, Gary, Ind.; secretary-treasurer, Rev. Joseph A. Howell, rector of All Saints' Church, Western Springs; chairman of program committee, Prof. Ernest W. Saunders, Department of New Testament, Garrett Biblical Institute.

THE PHILIPPINES

Missionary Chain Reaction

A sign of the growing maturity of the missionary district of the Philippines is the recent sending of the Rev. Narciso Valentin Ticobay to be the district's first missionary to an overseas area. Fr. Ticobay expects to leave sometime in June for the British Crown Colony of North Borneo, where he will work in the small community of Sapi, under the direction of the priest-in-charge of the Anglican mission of Sandakan. Sapi is a strategic transit point for migrating settlers, since the river flowing by the town is the principal access to a developing region.

Close links of race and language exist between the people of North Borneo and the Philippine peoples living on Mindanao and farther south. The dialect used in the Sapi area is similar to Tagalog and some of the southern dialects of the Philippines. Since English is used as a medium of instruction in Borneo, it will serve as a temporary means of communication for Fr. Ticobay on his arrival.

IRON CURTAIN FILINGS

Support

"We, the representative of the Russian Orthodox Church, fully support [Premier Nikita] Khrushchev's statement in Paris on the disgraceful behavior of the United States' government toward the Soviet Union," said Metropolitan Nikolai of Krutitsky and Koloma, as quoted by Moscow radio recently. The radio further quoted the Metropolitan as saying: "These aggressive acts had nothing in common with Christianity and the hypocritical devotion which is used by the American military quarters to cover up their actions." [RNS]

ENGLAND

Momentous Year

Last June the Society for the Propagation of the Gospel announced a new form of budgeting which would enable it to present a realistic assessment of the actual needs of the Church in the 48 overseas dioceses which it serves.

That budgeting called for more than £500,000 beyond the existing income. By December the Society had been able to discharge over £100,000 worth of extra



Fr. Ticobay: Sign of maturity.

work — and had fully maintained all its year by year commitments.

"When the full story of the Society for the Propagation of the Gospel comes to be told, the past year may be shown as one of the most significant of all, not only for us, but for all who share the responsibility for the overseas work of the Church of England" said the Rt. Rev. Eric J. Trapp, secretary of the S.P.G.

For the Martyrs

The Rev. Hubert S. Box has appealed to members of the Church of England to contribute toward the cost of erecting a projected shrine, in London, to the English Roman Catholic martyrs of the 16th and 17th centuries.

Fr. Box, vicar of the Church of Bexhill-on-Sea, Sussex, who serves as proctor in the Convocation of Canterbury, said, "all of us must, in our better moments, deplore the way in which the division (between the Churches) is sometimes exacerbated by uncharitable bitterness on either side." "Contributions from Anglicans to the Catholic shrine would be a laudable episode in English history," he added. [RNS]

Bishop Bradfield Dies

The Rt. Rev. Harold William Bradfield, D.D., Bishop of Bath and Wells, died at his home in the Palace of Wells on May 1st. Bishop Bradfield was 52 years old.

He was born in 1898. The bishop was ordained to the priesthood in 1923, and was consecrated Bishop of Bath and Wells in 1946.

Shortly before his death, Bishop Bradfield had returned from a brief visit to Venice, Italy. He had been ill for some months.

Convention news on pages 18 and 19

Editor Retires

Miss Rosamund Essex, editor of the London *Church Times*, will retire in August when she attains the age of 60. She will be succeeded by the Rev. Roger L. Roberts, at present vicar of St. Botolph's-without-Aldgate and warden of the Church of England Men's Society.

Mr. Roberts, once headmaster of Blundell's school, was ordained in 1946 and has been literary editor and reviewer for the *Church Times* since 1950.

The post of editor-in-chief, newly created, will be taken by Mr. Bernard Palmer, at present managing director.

ANGLICAN COMMUNION

New Province, Primate

A new province of the Anglican Communion will be inaugurated on August 3d by the Archbishop of Canterbury. To be called the "Province of East Africa," it will include the dioceses of Mombasa, Zanzibar, Central Tanganyika, South West Tanganyika, and Masasi. The bishops of the new province have elected the Rt. Rev. Leonard James Beecher, Bishop of Mombasa, to be their first archbishop.

CANADA

Basic Right

The Most Rev. Howard H. Clark, Archbishop of Edmonton and Primate of all Canada, recently criticized clergy who withhold Baptism from children whose parents do not attend church.

"Clergymen who refuse to baptize because they think the parents will not bring up the children as Christians are denying the children their basic right of entry into the Church of Christ," he told the spring convocation of Wycliffe College, University of Toronto. [RNS]

LIBERIA

Training Made Richer

A grant of \$10,000 has been made by the Lilly Endowment, Inc., to Cuttington College and Divinity School, Liberia. The gift is designated for the library and will make possible the addition of 3,000 volumes to the college's present collection of 9,000 volumes.

The board of trustees, through its vice president and secretary, Mr. Seth C. Edwards, issued a statement of appreciation which said in part:

"We are indeed most thankful and grateful for this grant, but a richer and greater type of appreciation will be forthcoming in a few years when Cuttington's graduates return to Tanganyika, Kenya, Ghana, Nyasaland, Nigeria, Guinea, to say nothing of Liberia, as trained leaders with the knowledge and training made richer by the timely and substantial grant given by Lilly Endowment, Inc."

Ten Commandments

For The Church



Eva Luoma

The Church must continue to examine and improve the prayer life of her people.

The Church's mission in mid-century is greatly in need of adjustment to the hard facts of these latter days. This western land in which we live was successfully colonized and developed by those who adapted to the conditions of life as it had to be lived if they were to wrest a living from nature. Those who stubbornly clung to the ways of humid land in an attempt to twist nature's arm and force her to operate here as she did in other climates, did not survive. Those who are native to this land know full well that the price of succeeding was to adapt. Adapt or perish became the cardinal rule of survival in a land that was not going to yield her increase except according to her nature. The same principle applies today in the life of the Church. We must adapt to the deep spiritual needs of today's generation and meet them as the Church has always done when she has been awake to her children's necessities. There are many demands upon the Church if she would meet the spiritual needs of this generation. Here, therefore, are Ten New Commandments for a Church that would face a disintegrating world and attempt to apply the healing power of the Gospel of Christ:

(1) The Church must place the Faith and Practice of our Apostolic ancestors first in her interest, thought, and action.

(2) The Church must face the opposition between her God-centered demands and the demands of a modern society, whose ways and thinking are man-centered. She must expect to lose those persons who are hangers-on — the nominal Churchmen, and those who are easily offended — but to win new adherents who are alienated by our present timidities and compromises.

(3) The Church must accelerate even

*The Church at the moment may well be accused of being
cowardly, complacent, conceited, and sycophantic, says the author*

by the Rt. Rev. Chandler W. Sterling

Bishop of Montana

more her teaching about the nature of God and about the nature of man as creature and servant of God. We must teach in such a way that people are confronted with the need for a definite personal commitment to God, a commitment which shows itself in a way of life consistent with our Lord's teaching.

(4) The Church must continue to examine and improve her corporate worship of God and the private prayer life of her people by abandoning all forms of worship that have become meaningless because of man-centered content. The Church's worship must consist in adoration of, and entrustment to, a God who is external to the worshippers and above things human.

(5) The Church must realize that while foreign missions are of command, they are ridiculous unless every congregation sets out to do something about its own condition first, and then about its own community.

(6) The Church must cease all attempts to conceal from herself and the world the smallness of her achievement. She must debate less and produce more. She makes extravagant claims and remains ordinary. This must cease.

(7) The Church must come to realize that the evangelizing of the world is the laymen's job. The clergy exist to train and empower the laity. The latter must do the work, because the very nature of the priesthood militates against it.

(8) The Church must insist not only on a better type layman, but one who will allow the clergy to be priests of God and not to be expected to do the laymen's work. Our clergy must no longer be overworked and unemployed — overworked in areas for which they are not trained and in which there is no vocational requirement for them, unemployed in areas for which the Church has wisely trained them.

(9) The Church must make it plain that she does not regard her properties, organizations, and enterprises as ends in themselves, but as means of restoring God's children to a right relationship with Him.

(10) The Church must eradicate from her life and fabric all the left-overs from 'Respectabilianism.' She must rid herself

of the curse of racism, the tragedy of caste-consciousness, and remove completely the idea that the Episcopal Church is for the elect of the community and the world. She must regain her rightful place in society, wherein she will not have to sit at the side of the road begging for existence and dependent on casual gifts of time and money, but will be made free to stride across the world on the ministries of her risen Lord.

The foundations of the Church in America in our generation are being undermined by a denial of both human sinfulness and the supernatural power of God. Yet we have somehow made some progress in effectiveness. In spite of the fact that a large part of the Church has relied on its own resources, done away with miracles, and denied the reality of God, we are beginning to stir.

There is still present among us an anxiety to please instead of an eagerness to learn and to teach. We are still trusting in our organizational and institutional capacity; there is a new life stirring.

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.

Much of our thinking seems to be based on the idea that as we ascend the ladder of good works, God is looking down from the top, waiting for us to arrive. Too many of our good people suffer from the illusion that we make ourselves so lovable that God can't help Himself. We are still seeking avidly for our own preservation, bought with conformity, organizational development, debate replacing action, pedestrian worship, and sentimentalized morality. There isn't enough religion in the Church for the task that is hers. The only way that our world and our civilization can become humanized and the dignity of the human soul can be restored is for the Church again to become truth-centered and God-centered. This can happen if there are raised up enough rebels in the

Spirit who are willing to pay the price rebellion exacts. There must be a raising up of those who seek things which just now the crowd cannot understand.

I see the faint heartedness of those who constitute what God intends to be the Militant Body of Christ. I cry aloud for repentance and the begging of the Lord for pardon, yet I do believe that the Church will survive all this, and outlast the mass-man as well. I cannot forget how, time after time in the past, God has raised up the Church out of as great an impotence as we manifest today. I cannot forget how, time after time, God has rescued the Church from cowardice, compromise, and organizationalism, and has sent it forth to salvage men from the ruin these things bring about. I have not forgotten the cost of such restoration, but this cost has never been refused by the faithful, those numbered with the saints through the ages, the noble army of martyrs. The fire is coming, and I am genuinely confident that the Church's children will come to their senses in time. I am confident they will again accept the fire without flinching, and come out purged and refined as men and women of the Spirit.

I do not hide from the fact that the Church at the moment may well be accused of being cowardly, complacent, conceited, and sycophantic. This must first be admitted and paid for. Until this is done, the Church will continue not to be hated, but to be ignored. The past is presenting its bill in our day. I know that, as over and over again in the past, God the Holy Spirit will come, lighting with flame as of fire, painful but purifying, coming like a rushing mighty wind, filling all the house. God send that day, and soon, that man may again be freed from bondage to himself and to the organization and to the crowd, and to his great convictions about little things, and that he may once again have the courage to throw off the shackles which are strangling and suffocating the Spirit of God in the lives of His children.

For in the Hand of the Lord, there is a Cup and the wine is red. It is full mixed and He pours it out to all who will drink.



Our Lady of Walsingham enshrined at Grace Church, Sheboygan, Wis.

Merry-making and devotions

go together for

Sheboygan Pilgrims

by Ray C. Wentworth

These pages are dedicated to the proposition (which Chaucer expounded in the 14th century) that a pious pilgrimage can be fun. To develop evidence on this score, THE LIVING CHURCH sent a reporter-photographer on the May pilgrimage to the shrine of Our Lady of Walsingham in Sheboygan, Wis. This shrine is patterned on the shrine in England, where the Blessed Virgin is reported to have appeared in 1061. Tradition says the Blessed Virgin asked the Lady Richeldis to build in Walsingham a replica of the house in Nazareth where the Archangel appeared to Mary and where she raised the boy Jesus. This shrine became a popular place of pilgrimage until its destruction in 1539. In the 1920s the English shrine was restored.

The statue of the Blessed Virgin and her Child at Grace Church, Sheboygan, is one of many, patterned on the Walsingham image, which have been erected in various places in recent years. — THE EDITOR

We were a busload of pilgrims merry-making our way from our parish of All Saints' Cathedral, Milwaukee, on the 10th annual pilgrimage to the shrine of Our Lady of Walsingham, at Grace Church, Sheboygan, Wis. Other groups came from as far away as Chicago.

The hymn leader chosen for the occasion, a sometime Church Army man, pulled himself out of his seat near the back and lumbered forward. Bracing his back against the upright near the driver, he spread his feet wide in defense against the efforts of the careening bus to throw him, firmed up his diaphragm, pitched his voice high to carry over the noise of motor and road, and instructed the throng in the singing of the hymn. The leader was hard put to keep his voice from cracking. "Hold it," he shouted at the close of the first stanza, "that's just too high. Let's try it a little lower."

The Pilgrim Hymn we were singing in our chartered school bus told the story of the building of the shrine at Walsingham, in seemingly interminable couplets, to a tune ("Lourdes") reminiscent of a popular ballad:

Right soon the good timbers in order were laid,

And the walls, newly rising, stood forth in the glade.

(Refrain) Ave, Ave, Ave, Maria! Ave, Ave, Ave, Maria!

And the shrine was with heavenly radiance bright,

With gold and with gems as the firmament bright;

(Refrain)

Here stood the fair image, miraculous styled,

Of Mary, soft cradling her glorious Child.

(Refrain)

We gave up singing for a bit after the 15th stanza, and an accompanying priest led us in a Rosary. His voice was nearly

inaudible over the sounds of our passage, but we could hear occasional sibilants and were able to make the responses in unison. Most of us had rosary beads with us, some of us using them for the first time, and of those who had none, at least one used fingers in lieu of beads. After the Rosary we attacked our hymn once again, but decided to save the last dozen stanzas for a procession into the church on our arrival in Sheboygan. We had plenty of stanzas to spare — the hymn totaled 42.

One of the young men, an acolyte, had brought a cassock. As we came near our destination he donned it, treating us to the sight of a six-foot-three-and-one-half-inch frame (in a swaying bus with six feet and one inch of overhead clearance) struggling with the intricacies of sleeve and button while wriggling into a wrinkled cassock.

At Grace Church the pilgrim band formed into a procession — or rather, was bullied into a line by one who had a camera, but who then botched the job of snapping the procession. So, led by a priest on crutches, and a young man in cassock, singing that endless hymn (at last in a comfortable key), we made our way through the front door of the church, up the center alley, and to the Gospel side of the nave, where the image of Our Lady of Walsingham was enshrined.

The day had started for us with Matins and Eucharist at All Saints' Cathedral, Milwaukee, and with breakfast there. But we were thoroughly pleased to discover that at Sheboygan there was time for coffee before the start of the "Solemn Mass in the presence of the Rt. Rev. the Bishop of Fond du Lac."

The church was packed to physical discomfort, but there was plenty of compensation in the well executed ceremonial, the timeless ritual of the Eucharist, and the strong sermon delivered by the Rev. Colin Stephenson, administrator of the



Counting pilgrims: From as far away as Chicago.



Choirboys: After six hours, a desire to nap.

Shrine of Our Lady, Walsingham, England.

"Good measure, pressed down and running over," was the watchword for the day. About 250 souls and attached appetites ate at the luncheon, which featured ham sliced by some of the men of Grace Church. ("I slice the ham," one of them told me before lunch. "It used to be that not many men would turn up to help for this pilgrimage. We'd slice the ham, and then we'd straighten our ties and take up the offering, and then go back downstairs to do something else, and we'd help direct the parking of cars. It was too much. Now we just slice the ham.")

The ham was sliced to satisfying thickness, and it occurred to me to wonder at the work required of the men, women, and children of a normal parish church when it is "invaded" by pilgrims from other parts. Women bustled in the kitchen and were most patient in view of the number of clergy, choristers, and miscellaneous humanity that congregated there from time to time, to say nothing of the "foreign" photographer who kept barging into the kitchen to discard the tares from his Polaroid camera.

Clergy of the parish and of the diocese of Fond du Lac were incessantly involved with greetings, public worship, private devotions, confessions, and requests for information. Bishop Brady of Fond du Lac blessed countless artifacts, the luncheon food, and several people. The boys and men of the choir labored mightily and produced well, and choirmaster Donald Frazee will perhaps forgive the boys who, after six hours and two services, showed a desire to nap during the second service. Bishop Brady, Fr. Sweetser (rector of Grace Church), Fr. Stephenson, the kitchen help, the men who sliced the ham, the choristers — all worked well so that the pilgrims might make their devotions to our Lord and to our Lady, and that their joy might be full.

A part of the "good measure" was the service, in the afternoon, of Benediction of the Blessed Sacrament, including intercessions at the shrine. These intercessions were of a highly personal nature, e.g.: "For Primus, who has cancer; for Secundus, who is ill; for Tertius, who is traveling; for Quartus, that the ugly rumors may be quelled, and that the innocent party may not suffer. . . ." After each few

pleas of this type the corporate response was made: "Lord, we believe; increase our faith. Lord have mercy upon us. Sacred Heart of Jesus, have mercy upon us. Jesus! Jesus! Our Lady of Walsingham, pray for us." A moving thing.

At last our band embarked, received the blessing of Bishop Brady, and made once more for Milwaukee and home. We were tired, but not too tired to stop on the way for ice cream and what have you, and definitely not too tired to talk about the pilgrimage. "Wouldn't have missed it for the world," was one of the more popular expressions. Indeed, some had rarely missed the pilgrimages to Sheboygan since they were started 10 years ago. "I'm new to this sort of thing," said a first-timer. "Brought up low Church. Now I like rich ceremonial things, but there's still a lot I have to learn." "Those poor people at St. — — 's (a parish of evangelical persuasion) don't know what they're missing," said a young man, of high school age. "Better than a picnic excursion," said a grandmotherly sort.

Photos on this page by Ray C. Wentworth.



The ham was sliced to satisfying thickness.



Not too tired to stop for ice cream.

The Pentecostal Temper

Over and over again, Episcopalians have let themselves be trapped into abandoning great names for themselves. To many a vigorous low Churchman, the wonderful word "Catholic" has become one to reject and even detest. To many other Churchmen, such a richly Christian adjective as "Evangelical" has become a term of contempt. Some of us have hated the word "liberal" or the word "conservative" — though we cherish freedom and the conservation of the good from the past.

One of the finest of all adjectives out of Christian history is "Pentecostal." And yet almost all Episcopalians hastily abdicate any right to apply the adjective to themselves. They are quite relieved to be able to assign the adjective to those Christian bodies whose worship is noisy and erratic, and accompanied by a babbling in "tongues" and bodily symptoms of ecstatic experience.

As we cherish an Episcopal Church which is truly Catholic and truly evangelical, truly liberal and truly conservative, so we cherish an Episcopal Church which is truly Pentecostal. And as we know a Church whose children are often far more exclusive than Catholic, far more self-concerned than evangelical, far more rule-ridden than liberal, and far more willing to squander their heritage than conserve it, so do we know a Church, many of whose children have surrounded their minds with screens through which the wind and fire of Pentecost have a hard time penetrating.

Wind and Fire

Yet there are and have been Pentecostal voices raised in the Church. The roaring wind and fire of the Holy Ghost was evident in much of the religious writing of the late Dorothy Sayers. And we think the same wind and fire are evident in the article by Bishop Sterling of Montana on page 12 of this issue.

Ordinarily, we take a dim view of the essay which makes a generalized indictment and, in effect, makes a frantic plea for everybody to do something about everything, right now. Often such essays are only expressions of a shallow annoyance on the part of recent converts or recently revived Churchmen who can't understand why all other Churchmen haven't immediately followed them in their new leap into a half-explored Christian life.

Bishop Sterling's article is an all-inclusive condemnation and call to action. It is designed to jolt and jar, not gently to persuade us to set our ecclesiastical courses to some predetermined compass point. It is a shout of warning, not a set of quiet directives.

It is, above all, Pentecostal and prophetic, and as such we welcome it.

When the first Pentecostals went storming into the

streets of Jerusalem, the reactions of the bystanders were complex and revealing. Many were just confused, and stood around saying, "What does this mean?" Others thought the whole thing was ridiculous — the kind of babbling one expects from drunks.

But there was something else in the reactions of the crowd — in some way all those present (and they came from many lands and cultures) sensed that the words were spoken to them.

Dark Sun and Bloody Moon

And when the first great sermon of the inspired Peter was finished — the sermon that rang with Joel's darkened sun and bloodied moon, with an unequivocally crucified and risen Christ, the listeners knew they had been stirred and challenged. They knew also that they had not been given a blueprint for living the godly life. So the hearers responded to Peter, not with an affirmation of faith, but with a question: "What shall we do?"

We think Peter's answer was relevant to his hearers and is also relevant to the readers of Bishop Sterling's article: "Repent, and be baptized . . . and you shall receive the Holy Ghost . . . Save yourselves from this crooked generation."

It is important, if we are to find our way out of evil and into the light of a true Pentecostalism, that we remember that Peter was not speaking so roughly to an audience composed mainly of atheists, agnostics, or secular materialists. He was, on the contrary, doing his best to scare the daylighters out of people who bore a distinct resemblance to the better class of Episcopalians — people who worshipped God in His Church on the Sabbath with regularity, who said their prayers, who gave alms for the poor and supported the Temple's budget.

Such people, today as in the first century, need to be recalled to the zeal and enthusiasm of the pioneers of their religion. They need to remember a bellowing fisherman on a Jerusalem street corner, a wrathful fugitive from a murder warrant thundering out God's commandments at the foot of Sinai, a bare-footed Italian embracing lepers. God has chosen His spokesmen from the unwashed hermits in Egyptian caves; from the pedants of mediaeval universities; from the shepherd girls of backwoods France; from immature seminarians and middle-aged bishops; from pious praying folk and from fighting soldiers.

We do not present Bishop Sterling's article as the authoritative critique of Episcopalian Respectabilianism (though we admit we love the word!). Doubtless another bishop (or vestryman or Sunday school child) could come up with a different and equally disturbing analysis.

But we do value his loud and emphatic challenge of some modern failings of the Episcopal Church.

And we also value the many signs throughout the land that seem to indicate a moving within the Church in the direction of fire, fervor, and vitality.

We think these are signs of the work of the Holy Ghost. We hope and pray that they are significant signs of a recapture of the Pentecostal temper in a Church which has been too long content to be respectable and erudite.

Voice of Reason

President Eisenhower's television speech reporting on the Summit Conference was one of his most statesman-like efforts.

Speaking to an anxious people on an issue involving very deep personal feelings, the President spoke as a responsible national leader, not as an insulted individual. Faced with the bitter fact that all recent efforts to create a more harmonious tone in international relations had failed, the President refused to be driven into either belligerence or isolationism.

With the President's three-point program few Americans will disagree. In summary it is:

(1) To keep America's strength for defense up to the needs before us. As the President said, it should be "not neglected in complacency nor overbuilt in hysteria."

(2) To continue "businesslike dealings" with the Soviet leadership on outstanding issues, while improving contacts between our own and the Soviet peoples.

(3) To "improve world conditions in which human freedom can flourish." The President called for us to move ahead on positive programs at home and abroad, and to continue to support the United Nations and "the great principles for which it stands."

The President devoted considerable time to the discussion of the problems of international inspection to prevent surprise attacks. Admittedly, no overt evi-

dence of progress in convincing the Russians of the need for such inspection can be cited. The President suggested that technology might soon make the question obsolete, and in the meantime he repeated the offer to open our skies to inspection on a reciprocal basis. It is difficult to quarrel with the proposal.

President Eisenhower's speech left plenty of room for legitimate controversy over the details of execution of his general program. Within the frame of reference established by his dual promise neither to be cowed by threats nor driven from negotiation by insults, practical decisions will have to be taken repeatedly, and free men in a free society are not likely to be unanimous about these decisions.

Nonetheless, we think the speech defines the terms of constructive international life in the days just ahead.

We are not to surrender to Soviet pressure.

We are not to withdraw from negotiations with the Russians because of their bad manners.

We are to continue programs of foreign aid and to continue to work in and support the United Nations.

It is hard to imagine that responsible Christian opinion would seek to change any of those three points.

On the subject of the reasons for contradictory American statements about the U-2 incident, the President was less convincing and less lucid. But it neither disturbs us nor surprises us to find that the head of the national administration in an election year declines to confess that his high-level subordinates made any blunders.

Yesterday's blunders are just about as dead as yesterday's hopes, and just about as irrelevant to the future. What is important is that the President has put the central issues for the future clearly, has given the American people some hope that the continuing national debate on foreign affairs can be conducted with dignity and restraint.

CREDO

I believe — in word and mind —
In God, the Father of man.
But if I'm no brother to humankind,
If I in contempt or judgment stand —
Lord, help Thou mine unbelief!

I believe — in the Son, who bought
My life, with His death on Calvary.
But if I live not as He was taught,
And if I love not as He loved me.
Lord, help Thou mine unbelief!

I believe — in the Holy Ghost
Sent me to strengthen and inspire.
But if within me His voice is lost
And if I tend not His holy fire,
Lord, help Thou mine unbelief!

Holy Trinity, I pray
Thine aid, with power and love and strength,
My creed to be shown in heart and will
Till I come to Thee at length.
Oh, help Thou, Lord, mine unbelief!

CHRISTINE FLEMING HEFFNER

Next Week

The June 12th issue of THE LIVING CHURCH will be a Parish Administration Number. It will contain features designed to help clergy and laymen meet the practical problems of parish life.

Money is one of those practicalities, and this issue will discuss it, both from the point of view of intake and outgo. On the intake side will be a well-considered article on stewardship. On the outgo side will be a straight-talking article on the awkward and complicated problem of theft from churches.

Other articles will discuss a variety of administrative and supply problems.

Next week's issue carries something new — a Buyers' Guide. Classified listings of suppliers of Church goods and services will, we think, greatly help Church leaders in their purchasing.

We hope you'll read your Parish Administration Number carefully, and then file it for future and frequent reference.

CONVENTIONS

WEST VIRGINIA

Stewardship by Tithing

The convention of the diocese of West Virginia, meeting in Martinsburg on May 11th, adopted a budget of \$180,401.17, which represents an increase of more than \$20,000 over last year's budget.

The delegates adopted a resolution directing the executive board of the diocese to consider the eventual adoption of a stewardship plan which would use tithing in place of a budget as a basis for financial giving.

A second resolution urged congregations to consider present apportionments as minimum askings.

The convention marked the end of the three-year period of the Episcopal Advance Fund under which nearly \$300,000 had been pledged for capital improvements in the diocese. A resolution was unanimously adopted urging all churches to continue.

ELECTIONS. Executive board: clergy, Lawrence Reppard, W. J. Mycoff, C. L. Draper, G. S. Fleming; laity, Mrs. Victor Shaw, S. C. Higgins, Jr., W. M. Parker, Jr., Frank Barba, Mrs. J. C. Anderson. Standing committee: the Rev. F. F. Bush, Jr.; Mr. H. V. Campbell. Deputies to General Convention: clerical, F. F. Bush, Jr., G. F. LeMoine, Frank Rowley, R. P. Atkinson; lay, W. F. Watts, J. S. Alfriend, A. H. Christian, B. B. Laidley. Alternates to General Convention: clerical, Thomas Seitz, Donald Rogan, Harold Wilson, W. J. Mycoff; lay, Charles Albert, Kenneth Price, Horace Goodman, T. W. Boyd.

NEBRASKA

Call for a Coadjutor

The council of the diocese of Nebraska meeting May 4th and 5th at St. Matthew's Church, Alliance, Neb., approved the request of Bishop Brinker to petition the bishops and standing committees of the Church for a coadjutor for the diocese.

The council adopted a budget of \$106,911 for 1960 and a proposed budget of \$132,960 for 1961.

Diocesan institutions reported the completion of a new educational building at Brownell Hall in Omaha and the near completion of a new School of Nursing building for the Bishop Clarkson Memorial Hospital in Omaha.

ELECTIONS. Standing Committee: clergy, R. G. Hewitt, C. E. Whitney, W. A. Cross, G. H. Peek; laity, S. F. Mutz, A. D. Mapes, T. M. Davies, W. A. Smith. Deputies to General Convention: clerical, J. L. Stilwell, R. G. Hewitt, W. H. Steinberg, E. B. Asboe; lay, S. F. Mutz, A. D. Mapes, R. M. Sutton, Floyd Edelman. Alternates to General Convention: clerical, T. G. Johnson, D. F. Haviland, J. L. Hansen, M. D. McCallum; lay, A. T. Reddish, J. M. Symonds, H. B. Boyden, J. O. Jones. Executive Council: clergy, R. F. Miles, J. L. Hansen, G. M. Ottsen, S. H. Bean, W. H. Steinberg, C. E. Davis, S. S. Elliston, L. E. Metheny; laity, H. G. Perrin, Chester Priest, H. A. Borley, J. R. Cooper, G. A. Lessenhop, R. M. Sutton. Delegates to Provincial synod: clerical, J. M. Yamamoto, S. S. Elliston, G. M. Ottsen, T. E. Keefe, R. W. Schaumburg, S. R. Boman; lay, H. B. Boyden, H. B. Watson, Wille Lee, J. H. Bruce, Gordon Trousdale, A. D. Mapes. Alternates to provincial synod: clerical, W. J. Barnds, M. L. Kors, O. J. Spencer, O. M. Hunkins; lay, Dr. Gerald Hogan, Paul Matthews, Albert Briggs.

NORTH CAROLINA

Not Passed

The convention of the diocese of North Carolina met May 10th and 11th in Calvary Church, Tarboro, N. C., during the sesquicentennial celebration of the town of Tarboro, and the centennial observance of the building of the church.

An issue at the convention was the plan to integrate the younger boys' camp at Vade Mecum, the diocesan camp and conference center, this summer. Bishop Baker of North Carolina announced without comment that the proposal had been passed without dissent at a meeting of the executive council earlier in the year. Voting by orders, the convention was unable to pass any of these resolutions:

(1) That "it would be unwise and dangerous to racial tranquility to integrate any Episcopal young peoples' or youth camps at Vade Mecum."

(2) That the convention approve the portion of the bishop's address concerning the action of the executive council.

(3) That plans affecting integration in the diocese hereafter be made only after direct convention action.

The next day, Religious News Service reported a resolution adopted by the vestry of the Church of the Good Shepherd, Raleigh, N. C., opposing "now and for the foreseeable future" integration of the camp and disapproving the action taken by the executive council. Mr. James Cheshire, son of the late Joseph Blount Cheshire, a former bishop of the diocese, sent a letter to communicants of the diocese, charging the present bishop with "promoting total integration in the Church in the diocese of North Carolina."

In his opening address to the convention, Bishop Baker:

✓ Endorsed the plan of the Episcopal Interparochial Council of Charlotte, N. C., for studying and supporting church expansion, with each church designating 3% of current expenses for the support of new missions; and

✓ Expressed the hope that the plans for the Diocesan Home for the Aging would soon be brought to fruition.

One new parish, St. Stephen's, Durham, and three missions, St. Christopher's, Garner; St. Christopher's, Charlotte; and All Saints', Greensboro; were admitted into union with the diocese.

The report of the committee on the state of the Church revealed that the diocese had increased 4.79% in communicants, and 4.53% in baptized persons. The only decrease was in the number of deaths.

It was announced that the diocesan magazine had been transferred by action of the executive council from the department of promotion to the department of Christian education.

Convention also took the following actions:

✓ Approved an operating budget of \$82,827, an increase of 5.7% over the previous

year, and program budget of \$311,099, an increase of 6.4%.

✓ Endorsed the Charlotte plan and instructed the executive council to study it with a view toward encouraging other cities to adopt similar plans.

✓ Approved the companion diocesan project and empowered the executive council to enter into such a plan through the National Council.

✓ Approved, upon recommendation of the board of managers and certification of the diocesan trustees, plans for the transfer of the diocesan owned Good Samaritan Hospital of Charlotte to a governmental body.

✓ Approved plans for broadening the concept of the diocesan-owned Thompson Orphanage at Charlotte to a wider basis of child rehabilitation.

✓ Empowered the committee for the Home for the Aging to conduct a fund raising campaign for \$350,000 in order to begin such a home in Southern Pines, N. C. The committee had announced to the convention the gift of an excellent site for such a home by Mrs. James Boyd of Southern Pines.

✓ Approved the formation of a committee of five clergymen and five laymen to study the diocesan constitution and canons with a view to any necessary revision.

ELECTIONS. Standing committee: clergy, Carl Herman, Thomas Smyth, J. M. Dick, Thom Blair, Moultrie Guerry; laity, Isaac Thorpe, Haywood Duke, Henry Lewis, Thomas Rice. Executive council: clergy, James Beckwith, William Latta, B. D. Sapp, Loren Mead, L. B. Sherman; laity, W. O. Warner, John Zollicoffer, Henry Clark. Deputies to General Convention: clerical, Thom Blair, Carl Herman, J. M. Dick, Thomas Smyth; lay, S. D. Alexander, Haywood Duke, George London, Richard Stone. Alternates to General Convention: clerical, E. B. Jeffress, W. M. Moore, John Mott, John Spong; lay, Frank Marsh, H. G. Nicholson, Hyman Phillips, Jr., Arthur Tyler. Delegates to provincial synod: clerical, E. B. Jeffress, Loren Mead, John Mott, Peter Robinson, L. B. Sherman, Martin Tilson; lay, H. T. Clark, George Goodwin, Henry Lewis, John London, George Penick, William Smith. Alternates to provincial synod: clerical, Wyrick Aiken, Jere Bunting, J. E. Sturdivant, O'Kelley Whitaker, Huntington Williams; lay, G. H. Clinard, A. L. Foster, Jr., Grover Godwin, Roy Holstein, John Southerland, B. E. Winstead.

MONTANA

No Temper

Montana's convention ratified the new constitution put forth by the 1959 convention and then proceeded to adopt canons to implement the constitution. Principal changes: enlargement of the executive council; combination of several boards into one board of trustees which is the holding corporation of the diocese; combination of assessment and apportionment into a single figure.

Meeting in Missoula May 11th-13th under the chairmanship of Bishop Sterling [see page 12], the convention decided not to pass a budget for 1961, on the grounds that such preliminary budgets usually have to be changed later to meet the realities of the income and expense situation. Instead of adopting a budget, convention voted authority to the executive council to adopt a budget late in the year based on 36% of operating expenses of parishes and missions. This will permit a budget in the neighborhood of \$90,000 to \$95,000 for 1961.

Convention admitted St. Matthew's

Church, Glasgow, to parish status.

A formal resolution was unanimously adopted congratulating Bishop Sterling on keeping his temper throughout the convention.

ELECTIONS. Standing committee: clergy, Jackson Gilliam, Ralph Krohn, Charles Wilson; laity, Carson Bechtel, Woodrow Nelson, L. V. Bell. Executive council: clergy, George Masuda, William Harris, Hanford King, Thomas Best, T. C. Nelson, John Vickers, B. W. Dennison; laity, Donald McKay, Arthur Keene, Willis Haskell, Walter Trerise, William Sippel, William Scott, Arthur Orr. Deputies to General Convention: clerical, George Masuda, Jackson Gilliam, Hanford King, Charles Wilson; lay, Howard Connor, Willis Haskell, Donald McKay, Stuart MacKenzie.

MINNESOTA

Canons Changed

The convention of the diocese of Minnesota met at Christ Church, Red Wing, with Bishop Kellogg of Minnesota presiding.

Bishop Kellogg urged parishes to use their church school facilities for weekday parochial schools, "at least for the lower grades," and called for a plan of action to bring back into the fold the inactive and lapsed members.

The diocesan canons were changed in order to provide for the election of deputies to General Convention at this convention and the election of the alternate deputies at the next convention, which will take place in spring, 1961, the year of General Convention.

A budget of \$374,596 was adopted. This is a net increase of \$34,541 over last year. The department of stewardship was included in the budget as was the expense of a director of Christian social relations.

ELECTIONS. Delegates to provincial synod: clerical, Edwin Eilertsen, Frederick Kramer, Paul Hallett, Robert Wright, David Benson, William Wedge; lay, H. E. Westmoreland, Daniel Burton, Arthur Chard, Jr., Lowell M. Canfield, Roy Bergstrom, Douglass Perkins. Alternates to provincial synod: clerical, James Fenwick, Cecil Goddard, James Jenkins, Phillip Lewis, Nor Schoenheider, George Goodreid, Floyd Miller; lay, E. B. Sullivan, Vernon Conaway, H. L. Knudson, Roland Wilson, Robert Kins, C. M. Carlson. Standing committee: the Rev. Monroe Bailie, the Rev. Samuel Cook; Dr. John Grant, Mr. E. P. Atwood. Deputies to General Convention: clerical, Henry Hancock, John Hildebrand, Denzile Carty, F. D. Henderson; lay, David Bronson, Lloyd Hatch, John Gregg, Lyman Huntley.

IOWA

All For Expansion

Authorization of steps toward a capital funds campaign to finance expansion of the Church highlighted the convention of the diocese of Iowa held in Des Moines, May 12th and 13th. Convention delegates unanimously agreed on the need for expansion — particularly in rapidly growing urban areas — and directed the diocesan trustees of funds and donations to act immediately to secure such funds.

The convention adopted a program budget of \$145,400, an increase of more than 10% over that of the current year. An operating budget of \$43,285 was approved, also up more than 10%.

The convention also:

✓ Heard plans for development of a new diocesan camp and conference center on a 268-acre tract near Boone. The new center would replace a much smaller camp at Clear Lake which has been hemmed in by other developments.

✓ Passed (68 to 63) a resolution calling for the abolition of capital punishment.

✓ Called upon the Iowa legislature to require a three-day waiting period after issuance of a marriage license before a couple may be married.

✓ Admitted as a mission St. Michael's Church, Cedar Rapids, which now holds services in a school, and is to begin construction of a church building soon.

ELECTIONS. Standing committee: the Rev. R. W. Kem; Mr. J. C. Kyle. Diocesan council: clergy, F. P. Goodland, T. S. Hulme, R. K. Johnson; laity, C. R. Caldwell, W. Falk, L. M. Jones. Deputies to General Convention: clerical, E. E. Johnson, R. W. Kem, E. W. Strauser, E. E. Johnson; lay, F. H. Cooney, R. T. Paynter, J. C. Kyle, R. O. Thomas. Deputies to provincial synod: the Rev. R. M. Pieper, the Rev. Henry Robbins; Mr. R. T. Paynter, Mr. W. Feyerharm.

MAINE

The Brotherhood of All Men

The convention of the diocese of Maine was held at St. Luke's Cathedral, Portland, Maine, on May 11th.

The convention:

✓ Adopted a budget of \$99,105.40.

✓ Supported the devotion of Archbishop de Blank of Capetown, Bishop Reeves of Johannesburg, and the clergy and people of the province of South Africa; and reiterated its belief in the dignity of the individual person under God and its firm conviction in the brotherhood of all men, regardless of creed, color, or political affiliation.

✓ Urged Churchpeople in the diocese of Maine to write their senators and representatives in Congress, asking them to support favorable refugee legislation.

✓ Authorized formation, by the bishop, of a committee which is to seek proper state legislation to protect privileged communications of the clergy.

✓ Admitted as missions of the diocese the congregations of St. Francis', Gorham, and St. Martin's, Pittsfield.

ELECTIONS. Standing committee: clergy, H. S. Craig, C. O. Brown, H. J. Nargesian; laity, R. G. Kennison, Hon. F. C. Scribner, Jr., D. D. Lancaster. Deputies to General Convention: clerical, H. J. Nargesian, H. S. Craig, C. O. Brown, W. E. Hogg, Jr.; lay, Hon. F. C. Scribner, Jr., R. E. Ross, Jr., S. G. Henderson, Jr., R. G. Kennison. Diocesan council: the Rev. C. O. Brown, the Rev. Leopold Damrosch; Mr. R. E. Ross, Jr., Dr. G. L. Maltby.

ROCHESTER

Office Endorsed

During the convention of the diocese of Rochester, the 10th anniversary of the consecration of Bishop Stark of Rochester was celebrated with a choral Evensong. Bishop Barry of Albany was the preacher for the observance, held at Christ Church, Rochester, N. Y., on May 9th. Other bishops who attended the service were

Bishop Sherman, Suffragan of Long Island, Bishop Higley of Central New York, and the Rt. Rev. Thaddeus F. Zielinski, Bishop of the Pittsburgh diocese of the Polish National Catholic Church.

During the service, Bishop Stark was presented with a purse of money, contributed by the people of the diocese.

The sessions of the convention were held on May 10th at the Church of the Ascension, Rochester.

A budget of \$157,539 for the program budget and \$48,348 for the convention budget was adopted by the convention. A portion of the convention budget is to provide group life insurance for the active clergy of the diocese.

Bishop Stark urged that careful study be made of the need for special ministry to the underprivileged in the inner-city of Rochester. Later, the report of the department of Christian social relations suggested the establishment of a Church Urban Missionary Service for Rochester's crowded non-white residential areas.

Resolutions endorsing a Rochester office of the State Commission Against Discrimination and attacking racial discrimination were adopted by the convention. One resolution recorded the determination of the convention to "work toward elimination of all aspects of racial discrimination and injustice within our own diocese and nation." The resolution also established May 29th as a day of prayer for South Africa and requested that an offering be presented that day for the families of the victims of the racial disturbances.

ELECTIONS. Standing committee: the Rev. D. A. Stivers, the Rev. F. W. Dorst; Russell Coward, Mr. T. E. Hargrave. Deputies to General Convention: clerical, D. A. Stivers, Roger Alling, A. R. Cowdery, F. R. Fisher; lay, T. E. Hargrave, D. R. Harter, Lee Harder, T. T. Odell. Alternates to General Convention: clerical, F. W. Dorst, D. H. Gratiot, F. M. Winner, Walter Muir; lay, R. H. Coward, W. H. Corwin, H. G. Brown, G. M. Ewing.

NEVADA

Amid the Mine Dumps

The annual convocation of the missionary district of Nevada met April 30th to May 1st amid the mine-dump reminders of the old silver bonanza town of Tonopah, Nev., at the Tonopah Civic Center.


The convocation adopted a budget of \$40,000, representing a 90% increase over the previous year's budget. A new assessment schedule based on the total income of congregations was adopted.

In his charge to the diocese, Bishop Wright emphasized that Nevada is the fastest growing state in the Union and that the Church must meet the needs of the increasing population. He called for the Church to meet the growth with a vital and dynamic evangelism on the part of clergy and laity.

ELECTIONS. Delegates to the provincial synod: clerical, Wayne Williamson, Charles Poole, E. L. Bishop; lay, Gary Adams, William Compton, Les Carlson. Executive Council, the Rev. W. B. Williamson, the Rev. George Gerard; Mr. Norris Beatty, Mr. Joseph Coppa.

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The oldest Church school west of the Alleghenies integrates all parts of its program — religious, academic, military, social — to help high school age boys grow "in wisdom and stature and in favor with God and man."

write

Rev. Canon Sidney W. Goldsmith, Jr.

Rector and Headmaster

602 Shumway Hall
Shattuck School Faribault, Minnesota

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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.

Headmaster, Alec Wyton, M.A. (Oxon)
Dept. D, Cathedral Heights, N. Y. 25, N. Y.

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A small school with the cheerful, quiet atmosphere of a well-ordered home in the beautiful mountains of North Carolina, sixty miles from Asheville. Balanced routine of activities; study, play, housekeeping chores, spiritual exercises. Under the direction of the Episcopal Church. Home cooking, balanced diet. Ponies, other pets. Year-round care. Possible monthly rate, \$60. Catalog.

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Boys and girls, grades 1-8 Established 1909

Boarding school in the Blue Ridge Mountains. Episcopal auspices. Carefully planned program provides for sound mental, moral, spiritual, physical, social growth. Dedicated staff. Sports, riding, gymnasium. 115 miles, Washington, D. C.; near Charlottesville, Va. Board and tuition, \$900. Summer camp.

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

PEOPLE and places

Appointments Accepted

The Rev. Robert W. Gollidge, formerly assistant rector of the Church of the Atonement, Westfield, Mass., is now rector of the Church of the Messiah, Auburndale, Mass. Address: 161 Auburn St.

The Rev. Dr. Richard M. Green, formerly assistant at St. John's Church, Los Angeles, is now serving St. Clement's by the Sea, San Clemente, Calif.

The Rev. Andrew B. Jones, formerly rector of St. Paul's Church, Stockbridge, Mass., will on June 15 become rector's associate and director of Christian education at All Saints' Church, Belmont, Mass. Address: 17 Clark St.

The Rev. William W. Reed, who has been on the staff of Trinity Church, New York, since 1954, will in September become vicar of Trinity's Lower East Side Mission on Henry St. (St. Augustine's and St. Christopher's Chapels)

Fr. Reed, a former Army chaplain, began his ministry in the slums of Chicago's West Side. He is the author of the book, *The Church's Children*. Fr. Reed will succeed the Rev. Dr. C. Kilmer Myers, who is nationally known for his work in preventing gang warfare on the Lower East Side. Dr. Myers will begin work at the Chapel of the Intercession [L.C., May 8th].

The Rev. William Elwood Sterling, formerly vicar of Grace Church, Houston, and St. Mark's Church, Rosenberg, is now rector of St. Paul's Church, Freeport, Texas. Address: Box 993, Freeport.

The Rev. David A. Stowe, canon sacrist at the Cathedral of All Saints, Albany, N. Y., is now also in charge of St. Margaret's Church, Menands, N. Y. Address: 62 S. Swan St., Albany 10.

The Rev. Fred W. Sutton, Jr., formerly chaplain to the University of Houston and Texas South-

ern University, is now assistant at St. Peter's Church, New York. Address: 346 W. Twentieth St., New York 11.

The Rev. William C. Wrenn, formerly rector of the Church of the Good Shepherd, West Fitchburg, Mass., will on June 19 become rector of St. Matthew's Church, Brecksville, Ohio.

Ordinations

Priests

Louisiana — By Bishop Jones: On May 12, the Rev. Joseph R. Beckman, curate, Trinity Church, New Orleans. By Bishop Noland, Suffragan: On May 11, the Rev. Carl H. Stolley, Jr., curate, Grace Church, New Orleans.

Western Massachusetts — By Bishop Hatch: On May 11, the Rev. Harold L. Batchelor, vicar, Grace Mission, Chicopee, Mass. Ordained deacon in October at Westover Air Force Base Chapel, he has a record of service with British Infantry in World War I and with the RAF, and also 25 years of service with the United States armed forces.

Missionaries

New duties in Puerto Rico: The Rev. Robert L. Kringle, who was ordained to the diaconate in February, is completing his studies at Nashotah House. He will then begin work as curate of the English-speaking congregation at St. John's Cathedral, Santurce, and will be in charge of new work in the Bayamon area.

The Rev. Antonio Molina, who was ordained in the Spanish Reformed Church, arrived in Puerto Rico in April with his wife and three children. He is in charge of St. Mark's Mission, Magueyes, Ponce. (See the May 1st issue of *The Living Church* for information about the Spanish Reformed Church.)

The Rev. Dr. Luis Quiroga, principal of the Episcopal Cathedral Academy, Santurce, P. R., is now also curate of the Spanish-speaking congregation at St. John's Cathedral, Santurce.

At the end of April, the Rev. Alton H. Stivers wrote that he was giving up his post in Belem Para, Brazil, because of sickness in the family and that he would return to the United States in the near future. Address: 159 Linden St., Rochester 20, N. Y.

The Rev. William H. Weitzel, formerly addressed at Ibaragi Ken in Japan, may now be addressed at the North Kanto Student Center, Hamazaki, Asaka Mach i, Shiki Kyoku Nai, Saitama Ken, Japan.

Births

The Rev. Hugh J. McGowan, III and Mrs. McGowan, of St. Alban's Church, Manistiquie, Mich., announced the birth of their second child and first daughter, Kathleen Dee, on April 22.

The Rev. Lynde Eliot May, IV and Mrs. May, of Christ Church, Westerly, R. I., announced the birth of a daughter, Cynthia Francis, on April 4.

The Rev. Bruce M. Robinson and Mrs. Robinson, of St. John's Church, Sandy Hook, Conn., announced the birth of their second son, John David, on April 5.

Diocesan Positions

The Rev. F. Slade Danzoll, rector of St. Paul's Church, Jersey City, N. J., will also serve as archdeacon of Hudson in the diocese of Newark after July 1.

Living Church Correspondents

Mrs. F. C. Bond, Jr., 2241 Prospect Ave., Cleveland 15, is now correspondent for the diocese of Ohio.

Other Changes

The Rev. Douglas W. Kennedy, rector of St. James' Church, West Hartford, Conn., has been appointed to serve also as an American canon of St. Andrew's Cathedral, Aberdeen, Scotland. He will be installed in Aberdeen on July 10 and will preach at the service.

Born in Canada he served as a chaplain in the Canadian Army during World War II. He is now a colonel in the state guard of Connecticut and

CLASSIFIED

POSITIONS OFFERED (Cont'd)

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

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

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

SMALL, EUCHARISTIC centered parish, in mid-western college town of 10,000, desires irenic priest, Prayer Book Catholic, \$4500, redecorated rectory and all utilities. Reply Box A-439.*

WANTED: Young, energetic, unmarried priest, assistant large city parish, Prayer Book Catholic. Address: St. Paul's, Flatbush, 157 St. Paul's Place, Brooklyn 26, N. Y.

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

LADY from missionary family, of English nobility; 33; desires position with priest's family going to England. Exchange room, board. Please phone LUDlow 5-6110, Huntington Park, Calif.

PRIEST, single, 29, moderate Churchman desires position as rector or curate in the east or mid-west. Reply Box C-443.*

MATURE WOMAN, experienced in planning and purchasing desires position as hostess-manager in school, conference or home. Have highest references. Will consider private position. Reply Box D-441.*

TOPS — organist-choirmaster, thorough. Accept proof? Reply Box B-445.*

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.

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(payment with order)

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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.

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advertising in *The Living Church* gets results.

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.

CHURCH FURNISHINGS

ANTIQUÉ SANCTUARY-LAMPS. Robert Robbins. 1755 Broadway, New York City.

FOR RENT

COTTAGE, accommodates six, five miles from Ocean City, Maryland, beach. \$50 week. Rev. William Dewees, Phone AT9-7684, Ocean City, Md.

FREE

PLEASANT HOUSE available, July, New Jersey, rent free to reliable single person, or couple. 15 miles from ocean. Give references. Reply Box G-440.*

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.

FAIR LINENS — Imported, exquisitely hand embroidered, made to order to fit your altar and other beautiful embroidered Altar Linens. Church Linens by the yard including Crease Resisting Alb Linen. Mary Moore, Box 394-L, Davenport, Iowa.

POSITIONS OFFERED

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

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

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

is chaplain of the Connecticut state police. He attended St. Augustine's College, Canterbury, England, in the summer of 1958 and has been actively interested in affairs of the world-wide Anglican Communion.

The Very Rev. Dr. Sturgis Lee Riddle, dean of the Pro-Cathedral Church of the Holy Trinity, Paris, has been named a knight prelate of the Sovereign Order of St. John of Jerusalem, Knights of Malta. Other members of the order include Bishop Hart of Pennsylvania and Bishop Scaife of Western New York. A branch of the order exists in France.

DEATHS

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

The Rev. Howard Cady, retired priest of the diocese of Virginia, died April 27th, at the age of 80.

The Rev. Mr. Cady was born in Brooklyn, N. Y. He studied at the University of the South and General Theological Seminary. Mr. Cady was ordained to the priesthood in 1909, and served in Arkansas, Kansas, Tennessee, South Carolina, and Virginia. He was rector of Christ Church, Lucketts, Va., from 1935 until his retirement in 1953.

The Rev. Rob Roy Hardin, a companion of the Society of St. Paul, Gresham, Ore., died on May 7th, after being in a coma for more than two weeks [L.C., May 22d].

Fr. Hardin was born in Beaver City, Neb. Among the schools he attended were Drake Bible School, and the Chicago Theological Seminary. Fr. Hardin was in the ministry of the Congregational Christian Church before his ordination to the priesthood in 1940. He then served churches in Missouri, Iowa, Illinois, and Oregon. He joined the Society of St. Paul in 1959.

Surviving is a son, Hal S. Hardin.

The Rev. R. Cary Montague, retired priest of the diocese of Virginia, died May 18th, in a Richmond, Va. hospital.

Dr. Montague was born in Chelsea, Mass., in 1877. He studied at the University of West Virginia, and received the degree of doctor of divinity from the University of Richmond in 1926. From 1910 to 1914, Dr. Montague was superintendent of the West Virginia School for the Deaf and Blind. He was ordained to the priesthood in 1914, and served as rector of Grace Church, Elkins, W. Va., from 1914 to 1917. Dr. Montague was a city missionary in Richmond from 1917 until his retirement in 1952.

He was executive secretary of the board of Christian social relations of the diocese of Virginia, an associate editor of the *Southern Churchman*, and editor of the *Virginia Churchman*.

Surviving are his wife, the former Margretta McGuire, and a daughter, Mrs. T. Dabney Wellford, whose husband is rector of two parishes in Richmond county.

R. Turner Arrington, active Churchman of the diocese of Virginia, died May 17th, at the age of 58.

Mr. Arrington was secretary of the Church schools in the diocese of Virginia, a trustee of "Roslyn," the diocesan center in Richmond, and a member of the board of missions. He was junior warden and treasurer of St. Paul's Church, Richmond. In 1949, 1952, and 1955, Mr. Arrington was a deputy to General Convention, and in 1958, he was elected an alternate to the Convention.

He was treasurer of The Life Insurance Company of Virginia. During World War II, he served as commanding colonel of harbor defenses at Key West.

Surviving is a sister, Mrs. W. Forbes Hotchkiss.

John Theodore Haneman, vestryman of Holy Trinity Church, Hewlett, L. I., N. Y., for 25 years, died May 17th, at his home in Hewlett, at the age of 79.

He was born in New York. Mr. Haneman studied in the United States and France, and specialized in residential and church architecture. He taught Sunday school at Holy Trinity Church, and designed much of the church's interior, including many of the stained glass windows, the baptismal font, altar and reredos.

Mr. Haneman is survived by his wife, Carlotta Prentiss Haneman, two sons, and seven grandchildren.

Edith Latané, retired headmistress of St. Margaret's School, Tappahannock, Va., died April 25th, at the age of 86.

Miss Latané was born in Wheeling, W. Va. She was the daughter of Bishop Latané of the Reformed Episcopal Church. Miss Latané taught in Baltimore, Md., and at Mary Baldwin Seminary and College, Staunton, Va. From 1927 until 1943, Miss Latané served as headmistress of St. Margaret's School.

Mary Willoughby Duke Slaughter Lee, wife of Dr. Claude Marshall Lee, founder of St. Andrew's Hospital, Wushi, China, died April 17th, in Alexandria, Va.

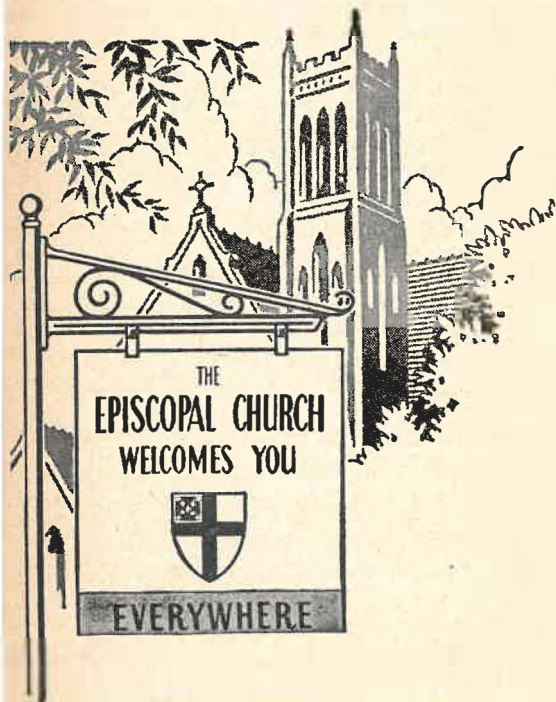
Mrs. Lee, who was a missionary, and her husband went to China in 1906. Dr. Lee, a medical missionary, served St. Andrew's Hospital for 42 years. He now resides in Warsaw, Va.

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

5. St. Peter's, Freehold, N. J.; St. Boniface', Sarasota, Fla.
6. St. John's, Flushing, N. Y.; St. Paul's, Roosevelt, N. Y.
7. Grace, Ludington, Mich.; St. Augustine's, Gary, Ind.; St. Philip's, Gascons, Quebec, Canada
8. Holy Trinity, Spokane, Wash.; St. James', Port Daniel Centre, Quebec, Canada
9. Christ the King Foundation, Evanston, Ill.; Grace, White Plains, N. Y.
10. Grace, Los Angeles, Calif.; Holy Rood, New York, N. Y.
11. St. Peter's, Geneva, N. Y.; St. Barnabas', Brooklyn, N. Y.; St. Barnabas', Richland Center, Wis.



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

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. Wolfstorff, 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.

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. Tharp, 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
Wkdys: 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. Norton, 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 15, 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. W. S. Hohenschild, S.T.D., r
Sun HC 8, 9, 11, 15, MP; HC Tues 7, Wed 10

LAS VEGAS, NEV.

CHRIST CHURCH Maryland Pkwy. at St. Louis
Rev. Tally H. Jarrett, Rev. Robert H. Cochran
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

BUFFALO, N.Y.

ST. ANDREW'S 3107 Main St. at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8, 9:30, 11:15 (High); Daily 7, Thurs 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; Wkdys: MP 7:45; HC 8 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 M Service & Ser, 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. MARY THE VIRGIN

Rev. Greg 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



ST. STEPHEN'S CHURCH
MIAMI, FLORIDA

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

RESURRECTION 115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c
Sun Masses: 8, 9 (Sung) & 11 (Sol); Daily 7:30 ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS

5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (15) MP 11, Organ Recital 3:30; EP Cho 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

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; Wkdys: 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 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Thurs 6:30, Wed & Fri 12:10; Sat 9:30; C Sat 12-1, 7:30-8

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. & 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
Rev. John B. Lockerby; Rev. James F. Bogardus
Sun 8, 9:30, 11; Daily: varied times

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, D.D., dean; Rev. Samuel E. Purdy, Rev. Frederick McDonald, canons
Sun 8:30, 10:45; Thurs 10:30



Happiness
like this

cannot be
bought...
it must be
given!

TO THOUSANDS of poor children from the city slums, *Happiness* is spelled MONT LAWN, Christian Herald's Children's Home.

For here, in this beautiful wonderland of nature, they learn the inexpressible joy of carefree play in sunny meadows and under big friendly trees. For two glorious weeks, they are privileged to eat all they want of good, wholesome food . . . sleep dreamlessly in clean beds . . . get plenty of fun and exercise in fresh country air . . . make new friends . . . learn useful hobbies and handicrafts . . . and have the counsel of wise and loving grown-ups.

To be sure, at the end of two weeks they must return to their crowded, often dirty and ill-smelling tenements. *But with a difference!* Now they carry in their hearts a prayer of thanks to God . . . a happiness remembered . . . a dream of a better life . . . and the inspiring hope

that next summer someone who is generous and kind will give them another two weeks of sublime happiness!

No one can pay his own way to Mont Lawn. Each and every underprivileged child who goes there is the grateful recipient of someone's thoughtful generosity.

In fact, there would be no Mont Lawn at all . . . no two weeks of happiness for these boys and girls, if it weren't for people like you!

Somewhere . . . now . . . in the teeming city, a child is praying earnestly that he or she can go back to this wonderful place — or go there for the first time!

Can you hear this prayer? Can you help us answer it? For *now* — is "next year". *Now* is the time we must decide how many or how few children will be allowed to go to Mont Lawn. Hundreds are waiting hopefully. Only you can decide.

Happiness is a two-way street. It is possible that your happiness — in giving — will be even greater than that of the child to whom you give so much! Help us now, if you can. Even the smallest gifts are gratefully received!

CHRISTIAN HERALD CHILDREN'S HOME
 Business Office: 27 EAST 39TH STREET, Room 159
 NEW YORK 16, N. Y.

Yes, I want to sponsor wonderful inspiring vacations for slum children in God's outdoors.

I enclose \$10 as my first month's gift. I will endeavor to give \$10 each month, but I understand that I may cancel the arrangement at any time.

I enclose

- \$120 (gives 3 children 2 weeks at Mont Lawn)
- \$ 40 (gives one child 2 weeks)
- \$ 20 (gives one child 1 week)

I cannot provide a complete vacation, but I wish to have a share in this plan and I enclose \$.....

My Name.....

Address.....

City..... Zone..... State.....

- \$500.00** endows a bed in perpetuity
- \$40.00** will give one child a full two weeks' vacation
- \$120.00** will give 3 children a full two weeks' vacation at Mont Lawn — and may be paid at the rate of \$10 per month
- \$20.00** will give one child a full weeks' vacation
- \$ 3.00** will provide one day of happiness for a child . . . and any amount will help

YOUR CONTRIBUTION IS DEDUCTIBLE ON INCOME TAX RETURN