

# The Living CHURCH

July 17, 1960

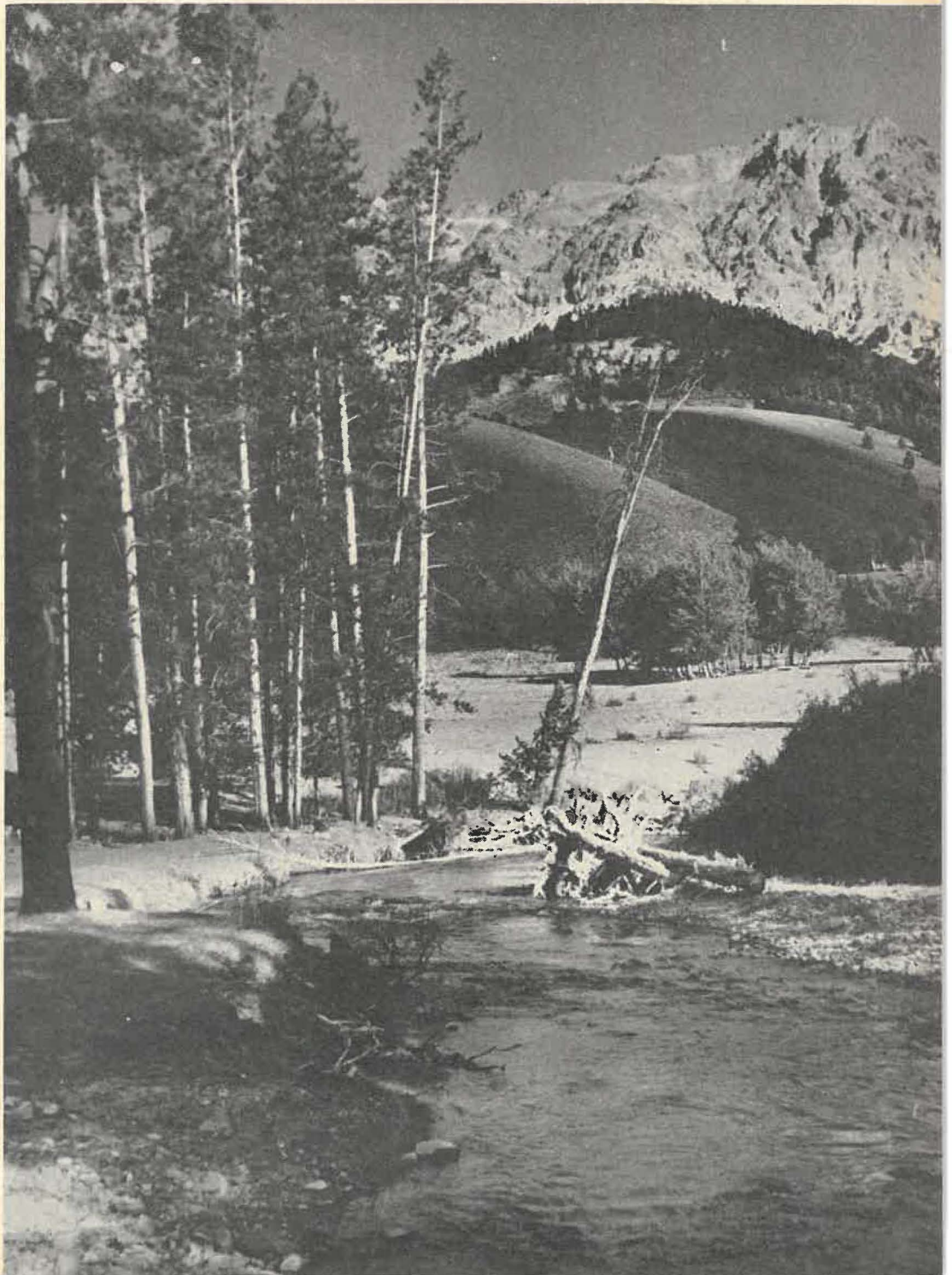
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# LETTERS

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.)

## Anglican Position

I have just read the results of your questionnaire on the Virgin Mary and the accompanying article by the Rev. Francis C. Lightbourn [L.C., July 3d]. Many comments could be made, but one forces itself: in paragraph two, Fr. Lightbourn says, "No claims are made that the group replying is necessarily representative of opinion in the whole clergy group." However, the subheading of the article says that the results show the central Anglican position. If this statement is true, then, obviously, the central Anglican position is one of confusion.

It has never occurred to me that there is such a thing as a central Anglican position; I have always been of the impression that we held the Catholic faith.

(Rt. Rev.) WILLIAM BRADY  
Bishop of Fond du Lac

Fond du Lac, Wis.

## A Subject of Concern

I have just received my copy of THE LIVING CHURCH and I am delighted to see included in it the article "Look Out the Window" by Richard H. Pough [L.C., July 3d]. This is a subject which should certainly concern Churchpeople, and I want to congratulate THE LIVING CHURCH on printing it.

(Rt. Rev.) ROBERT M. HATCH  
Bishop of Western Massachusetts  
Springfield, Mass.

## Entitled to Loving Concern

I gave a lusty cheer after reading the article "The Pastoral Call" [L.C., June 12th], an emphasis long overdue. Since my retirement, I have done a lot of visiting about, both in this country and in some of our overseas missions. Everywhere I go I hear the same complaint about the neglect of systematic pastoral calling. It took me one whole year to persuade clergy in a midwestern city to call on a young couple who had been transferred by a large company to that city. These young people visited the parish churches in hopes of finding a welcome — but, at first, in vain. One devout layman in New York

state told me of his two trips to hospitals, because of serious illness, and though the local rector of his small town knew of this, he paid no attention to the ill man. The rector has never called at this man's home.

In an overseas city, I found a layman who had been active in the Church in the States but who had given up church going, as had others of his friends recently moved to the area, partly because the Churchmanship was more extreme but mainly because the local clergy of the parish church completely ignored these men and their families. I felt it my duty to report this situation to one of the clergy, urging that my friend, prominent in business, be called on. Months have passed and still no interest in this family has been shown by the clergy. At present my friend is seriously ill.

I do not know who is to blame for the feeling of some of the younger clergy that systematic parish calling is obsolete. Is it due to the increased stress by seminaries on clinical training? So many young clergymen seem to regard themselves as specialists. They seem to feel that those who need them will call on the parson as people consult physicians. Some will. Certainly the cranks will. It is good that people mired down in crises seek the rector's help even in his office. But in every home in the congregation there is usually some problem — if only in an incipient stage. A house-going parson is in a position to spot these and head off the crises, in some instances.

I suspect the villain in the plot is lack of a systematic use of time. Early in my ministry in a large city parish — after listening to the embarrassed chatter of a woman parishioner taking a bath — I resolved to call only by appointment. Consequently, I zoned my parish and gave my secretary the job of setting up calling engagements, zone by zone. Those who were going away, or who had seen the rector on some recent occasion, bowed out with thanks. But, in most cases, the people were happy to know when the rector was calling. Each Monday morning my "calls" were put on my desk. Thirty minutes were allotted to a call, though the people were not so told. If more time was re-

Continued on page 11

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July

17. Michigan, U.S.A.
18. Mid-Japan
19. Milwaukee, U.S.A.
20. Minnesota, U.S.A.
21. Mississippi, U.S.A.
22. Missouri, U.S.A.
23. Mombasa, East Africa

# The Living Church

Volume 141      Established 1878      Number 3

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

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## SPECIAL FEATURE

Belief and Intellectuals      Nathan M. Pusey 8

## THINGS TO COME

### July

- 17. Fifth Sunday after Trinity
- 24. Sixth Sunday after Trinity
- 25. St. James
- 31. Seventh Sunday after Trinity

### August

- 6. Transfiguration
- 7. Eighth Sunday after Trinity
- 14. Ninth Sunday after Trinity
- 21. Tenth Sunday after Trinity
- 24. St. Bartholomew
- 28. Eleventh Sunday after Trinity
- 31. Brotherhood of St. Andrew, annual convention, Sewanee, Tenn., to September 4th.

### September

- 4. Twelfth Sunday after Trinity
- 11. Thirteenth Sunday after Trinity
- 18. Fourteenth Sunday after Trinity

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

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

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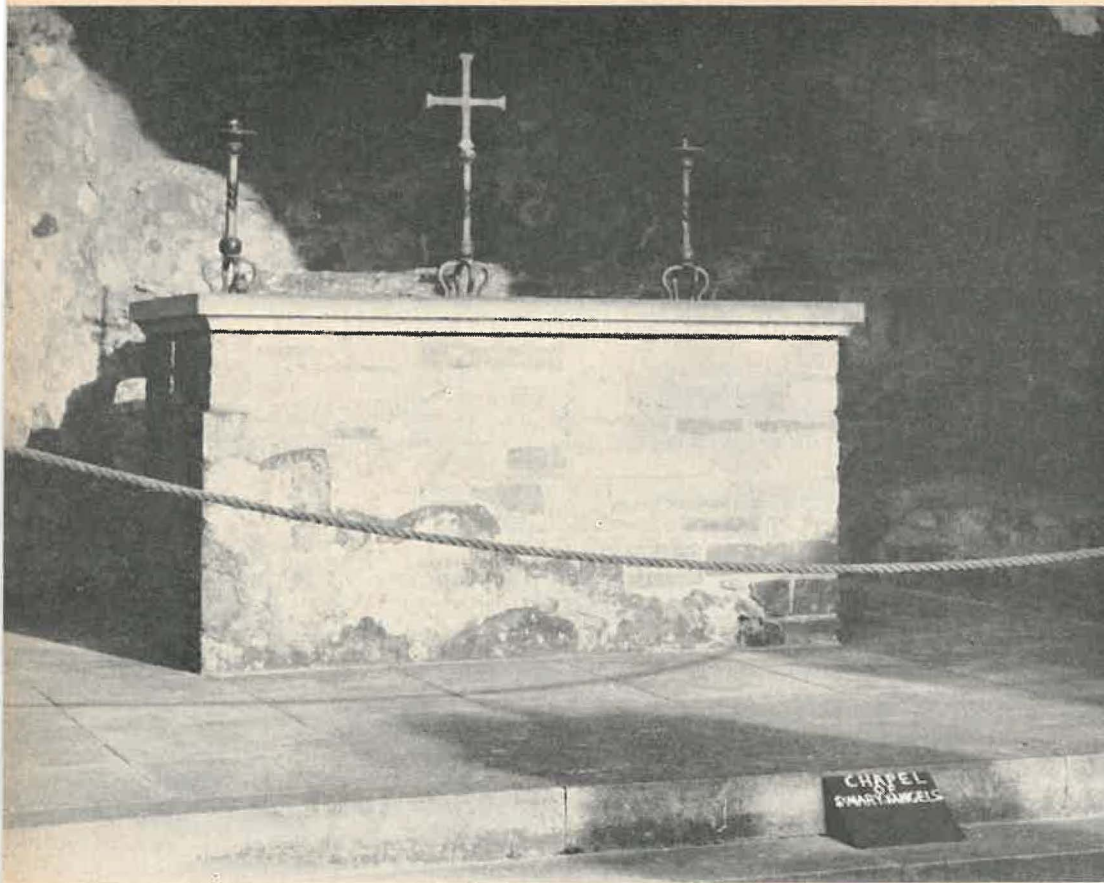
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### St. Augustine's College

During the summer session of St. Augustine's College, Canterbury, England, occasional outdoor services are held in the restored chapel in the ruins of the ancient St. Augustine's Abbey [see cut]. The form of consecration of an altar, cited below from *The Book of Offices*, was obviously not used to consecrate the altar of St. Augustine's Abbey, but it does express the timeless significance of the altar in Christian sentiment and thinking.

**T**hanksgiving and honour and glory be unto thee, Almighty God, who didst give thine only Son, Jesus Christ, to die for our sins and to rise again for our justification; and who by thy blessed Son didst sanctify the Holy Table of the upper room by his blessing of the bread and wine to be his Body and Blood. Accept this holy table which we offer for thy service and have set up to thy glory, so blessing it that all who shall here make their offerings of praise and thanksgiving may be pleasing unto thee, and abide in the communion of the same Jesus Christ our Lord; to whom, with thee and the Holy Ghost, be all praise and dominion for ever and ever. *Amen.*

# The Living Church

Fifth Sunday after Trinity  
July 17, 1960

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

## CHICAGO

### Investigation of Tongues

Two months ago, Bishop Burrill of Chicago appointed a committee of leading clergy of the diocese to visit with clergy and laity who are experiencing the pentecostal phenomenon of "speaking in tongues" [L.C., July 10th]. The committee has not yet made a report.

Bishop Burrill told THE LIVING CHURCH that the investigation is being made at the request of the people involved, and that "their earnestness and evident desire to cooperate with the bishop have been most helpful" [see page 9].

## RACE RELATIONS

### No Further

No further racial integration of a boys' camp operated by the diocese of North Carolina will take place until approved by the diocesan convention next year.

The diocese's executive council has adopted a resolution that integration at any camp or conference under its control must wait until authorized by the convention. Such sanction will not be given, the council noted, until the convention considers a report of the diocese's committee on race.

This action was taken after open opposition arose to the executive council's stand on integrating Camp Cheshire Junior at Vade Mecum, in the western part of the state.

The recent diocesan convention [L.C., June 5th] overruled attempts to declare racial integration at Vade Mecum and all other Episcopal youth camps in North Carolina "unwise and dangerous to racial tranquility." Some groups, however, continued to oppose the executive council's position. [RNS]

### The Greatest Good

The Episcopal clergy of Greater New Orleans have produced a statement on the subject of the integration of the public schools of the area.

Voicing their concern for the public school system, the statement says:

"... In the spirit of humility and love for the children of all races, we seek an understanding among the peoples of this city and state that will insure the continu-

ance of public education for the greatest good and benefit of all our citizens.

"We have the conviction that the preservation of educational opportunities for our children is a sacred obligation and duty. We wish to support this conviction with a statement of the principles we believe must be applied to the problems before us."

The principles enumerated were:

- (1) That the public school system must be preserved;
- (2) That the rights and dignity of each race should be maintained on a basis of mutual esteem and free choice, rather than force;
- (3) That free expression and discussion without fear of any kind of reprisals must be guaranteed to every citizen.

The statement concluded that human wisdom alone will not solve the present difficulties and that every Christian man and woman is called to sincere repentance, earnest prayer, and courageous action. The statement petitioned the public officials to exercise their authority to keep the public schools open.

## PUBLIC AFFAIRS

### Campaign Practices

A leader of Protestants and Other Americans United for Separation of Church and State has charged that the



Fair Campaign Practices Committee is not being impartial in its judgments of statements which tend to inject religious bigotry into the Presidential political campaign.

Dr. C. Stanley Lowell, associate director of POAU, made the charge in a letter to Churchman Charles P. Taft of Cincinnati, Ohio, after Mr. Taft defended Democratic Chairman Paul Butler as being "surprisingly objective" in remarks he made concerning a possible bolt of Catholic voters from the Democratic party if Sen. John F. Kennedy (D., Mass.) is denied the nomination.

POAU said to the Fair Campaign Practices Committee that Mr. Butler's

statement tended to foment bigotry and set up a "religious bloc" which might be answered with "other blocs" and thereby realize "the worst fears" of Americans concerning the 1960 election. [RNS]

### No Ideological Endorsement

Fifty religious and civic leaders have signed an appeal urging that Communist China be included in the 10-nation disarmament conference in Geneva and that it be accepted as a member of the United Nations.

Issued by the Program for Disarmament, the statement stressed, however, that recommendation of these two steps does not imply "any kind of ideological endorsement of that country's political regime."

Signers included the Rev. Gardiner M. Day, rector, Christ Church, Cambridge, Mass., and the Rt. Rev. W. Appleton Lawrence, retired Bishop of Western Massachusetts.

The statement urged that "if disarmament is to be universal, it is as essential for China to be a party to any disarmament agreement as it is for the Soviet Union and the United States."

"Much as we disapprove both China's totalitarianism and her use of military force," the appeal concluded, "we must recognize that a nation of her size, population and strength must be included in plans for disarmament." [RNS]

## SOUTH DAKOTA

### Individuals in the Family

Some 2,000 Sioux from 10 reservations in South Dakota, North Dakota, and Nebraska gathered in Greenwood, S. D., for the annual Niobrara Convocation June 17th-20th.

Drawing them to the Church of the Holy Fellowship, Bishop Hobart Hare's first cathedral in the Dakota territory, was the official visit of the Most Rev. Arthur Lichtenberger, Presiding Bishop. In a setting which has changed little since Bishop Hare first converted members of the Dakota nation, Bishop Lichtenberger told the Sioux of their responsibility "as individuals to the family of God."

A class of 26 was confirmed Saturday evening during the traditional sunset prayers.

Several persons were presented with the

Niobrara Cross, an award designed by Bishop Hare for service among the Dakota people. Recipients were: the Rev. Ronald Hennies, Mr. and Mrs. William McK. Chapman, Captain Howard Galley, C.A., the Rev. Eric Cole, Sister Daisy Kitchens, C.A., the Rev. J. C. Wright, and Mr. Philip Zoubek.

The men of the Niobrara deanery passed a resolution to have the four Gospels printed in the Dakota language. The resolution recognized that many elderly Sioux still must be ministered to in their native tongue and said that Dakota Bibles are becoming rare as they become items for collectors. The convocation voted to restore the Church of the Holy Fellowship because of its great historical and spiritual significance. Pledges of varying amounts were made for this.

Offerings from some 90 chapels throughout the deanery came to more than \$7,000.

Bishop Gesner of South Dakota addressed the convocation on Saturday and delivered the bishop's charge on Monday. President (Itancan) for the convocation was the Rev. Webster A. Two Hawk. Mr. Sampson Ree was chairman of arrangements.

#### TENNESSEE

### Controversial but Beloved

The Very Rev. Israel Harding Noe, rector of St. James Church, Memphis, once dean of St. Mary's Cathedral there, died July 3d of a cerebral hemorrhage. He was 68.

Dean Noe made newspaper headlines three times in past years. In 1938, he fasted 22 days to obtain immortality in "spiritual living." As a result of his attempt to prove that man could live without material sustenance, he was removed from the deanship by Bishop Maxon of Tennessee. In 1932, Mrs. Noe

sued for divorce, charging "physical abandonment." Dean Noe maintained that the sexual instinct, unless used for procreation, was carnal and bestial. The Noes were reunited. In 1951, Dean Noe recreated the ring of King Solomon by research and by delving into "the universal subconscious." Twelve years in the making, the ring was, he contended, all the wisdom of God reduced to the smallest possible symbolic unit.

Editorials in two Memphis newspapers referred to Dean Noe as a controversial, colorful, but beloved figure.

He is survived by two daughters, Mrs. Harold Brower, Spokane, Wash., and Miss Eunice Noe, Tuscaloosa, Ala., and a brother, the Rev. A. C. D. Noe, of Bath, N. C.

#### SEMINARIES

### Program Director

Mr. Charles H. Cadigan has been named executive director of program development for the Episcopal Theological Seminary of the Southwest. His assignment, as described by Bishop Hines of Texas, will be to "work closely with Dean Blandy in helping to meet the growing need for clergy in the Episcopal Church and in developing the program for extended education for the clergy and laymen." He also will assist the board of trustees in strengthening the endowment and in enlarging the seminary's physical facilities.

Mr. Cadigan has been associated with the Eastern States Petroleum & Chemical Corp. of Houston, Texas, since 1948, most recently as director of industrial and public relations. He is senior warden of St. James Church, Houston, and member of many civic boards in that city.

Mr. Cadigan was rector of Christ Church, Cranbrook, Bloomfield Hills,

Mich., from 1939-1948. During part of this time he was also acting headmaster of Cranbrook School for Boys and president of the Church Society for College Work. He is a graduate of Amherst College and Virginia Theological Seminary and a former member of the Amherst faculty. Both Virginia and Amherst granted him the D.D. degree.

In 1948 Mr. Cadigan requested the Bishop of Michigan to release him from Holy Orders for personal reasons not affecting his moral character. This request was granted.

#### SOCIAL RELATIONS

### Addition

The Detroit Industrial Mission, sponsored by the diocese of Michigan, has added to its staff a Congregational minister, the Rev. Robert C. Batchelder.

Dr. Batchelder has had a varied preparation for his new work, graduating with an electrical engineering degree from the California Institute of Technology and with a Ph.D. from the Yale Divinity School; and having been in charge of the Middlefield Congregational Church in Connecticut.

He also served in the U.S. Navy, and with the Central Intelligence Agency.

#### NATIONAL COUNCIL

### Out and In

The Presiding Bishop has accepted the following National Council staff resignations:

Mrs. Robert H. Reid as associate secretary of the Division of College Work, effective July 1st.

The Rev. Ellsworth E. Koonz, as executive secretary of the Unit of Church Vocations, effective September 1st.

At the same time he announced the following appointments:

Miss Jessie N. Butler as acting associate secretary of the Division of College Work, effective June 23d.

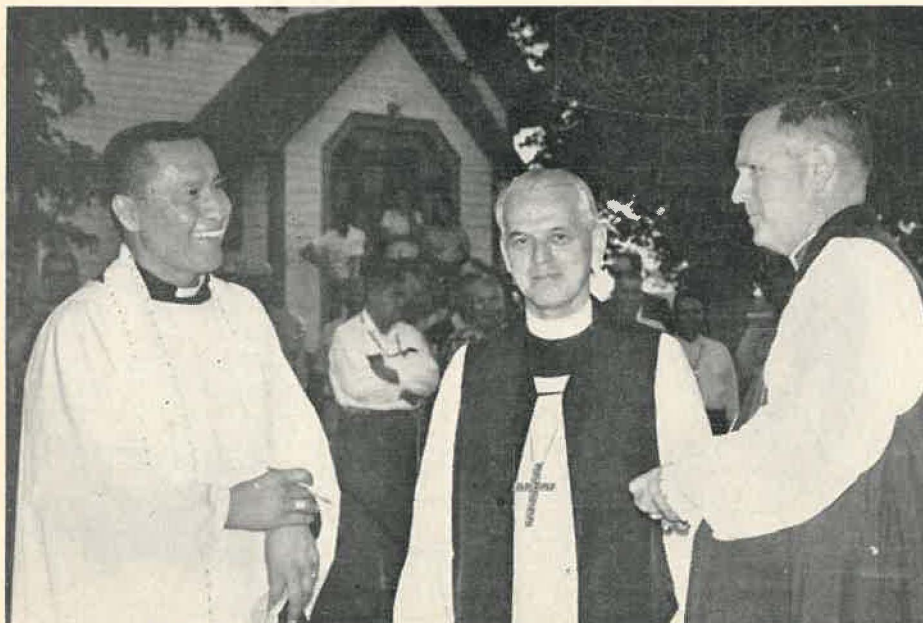
The Rev. Harry H. Jones, executive secretary of the first province, as assistant executive secretary of the Division of College Work, effective November 1st.

#### THE ARTS

### Teammates

The Seabury Press and the [English] Society for Promoting Christian Knowledge have recently agreed to work closely together in the interests of the Anglican Communion. For some years past each of these publishers has included in its lists some works by the other. In the future it is hoped that this will be done more often. Although many publications must be of interest only on one side of the Atlantic, increasingly significant new works of Anglican scholars and writers will be published simultaneously in Great

Mr. Two Hawk, the Presiding Bishop, and Bishop Gesner confer in front of the Church of the Holy Fellowship: the Gospels in Dakota.



Britain and the U.S. Moreover, S.P.C.K. books will be obtainable in the U.S. through the Seabury Press and Seabury Press books obtainable in the United Kingdom through the S.P.C.K.

## **SOUTH AFRICA**

### **Approved**

All eight member bodies of the World Council of Churches in South Africa have accepted a council proposal for a "fully representative" consultation of their leaders on the issue of apartheid in the country [L.C., May 29th].

The specific goal of the consultation, in which a delegation of WCC will join, will be a reconciliation of the South African Churches whose relations have been strained by the apartheid question.

The time and place of the meeting will not be fixed until the return to Geneva of a WCC official who was sent to South Africa in April.

Negotiations are still proceeding on another WCC invitation to the three Dutch Reformed member Churches and the Anglican Church of the Province of South Africa for a meeting among themselves on the apartheid question [L.C., June 19th]. [RNS]

### **Prophet in Langa**

The Rev. Stanley Qabasi, a Bantu Anglican priest of Langa, a native township, urged local residents to ignore what he called wild stories of two impending "days of darkness" in the Cape Peninsula. Fr. Qabasi said the stories had been circulated since the appearance of a Bantu "prophet" in Langa and in Nyanga, another native township.

The people, the minister said, had been told that on July 8th and 9th the sun would not shine, a hot wind would blow, and native prisoners jailed under the country's emergency regulations would be freed. Meanwhile, the people had been cautioned to stay home from work on the two days.

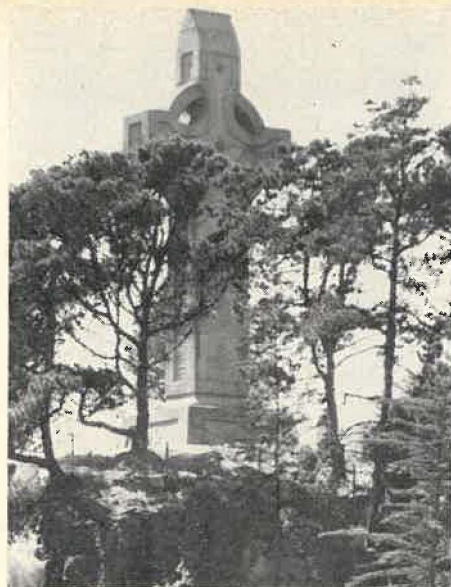
"Many Bantu are already jobless and those staying away these days may also lose their jobs," Fr. Qabasi continued. "Many of the people in the townships are completely unsophisticated, almost primitive and highly susceptible to this sort of nonsense." [RNS]

## **GEORGIA**

### **New Convent**

Bishop Stuart of Georgia has announced that a branch of the Order of St. Helena will be established in Augusta, Ga.

He said that at least four nuns will be sent to the new convent to be located now in a home given for the purpose. The same person who donated the home has given property for construction of the convent, expected to be opened in September, 1961. [RNS]



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The Prayer Book Cross in Golden Gate Park, San Francisco  
At the commemoration, an offering.

## **CALIFORNIA**

### **Recognition and Ordination**

Bishop Pike of California on June 23d recognized the ministry of the Rev. Robert Hill in the Methodist Church and then ordained him to the diaconate of the Episcopal Church. Three days later he was ordained priest by Bishop Shires, retired Suffragan of California, and instituted as rector of St. Luke's Church, Hollister, Calif. The diocese announced that the recognition and ordinations were carried out in conformity to Canon 36, section 6, subsections (a) and (b).\* Mr. Hill, who is 36, resigned his Methodist cure on June 1st of this year, and his license has been withdrawn by that Church.

### **Prayer Books at the Cross**

On June 25th in San Francisco's Golden Gate Park, Churchmen observed the 381st anniversary of the first use of *The Book of Common Prayer* and the first English-language service in North America with a procession and address.

Taking part in the commemoration of the service conducted by the Rev. Francis Fletcher, chaplain of Sir Francis Drake's flagship, the "Golden Hinde," in 1579, were the Rt. Rev. Henry L. Shires, retired Suffragan Bishop of California, the Rev. Canon Julian K. Bickersteth, a chaplain to H.R.H. Elizabeth II, Mr. Guy Chandos Harcourt, acting British Consul General, the Rev. Max L. Christensen, rector of St. James' Church, San Francisco, and the Hon. Henry Rolph, super-

\*Subsection (b) permits the letter of ordination to carry these words: "Recognizing the ministry which he has already received and hereby adding to that commission the grace and authority of Holy Orders as required for the exercise of the ministry of this Church."

visor, city and county of San Francisco, and speaker of the day.

After the singing of a hymn at the assembly point, the Litany was sung in procession to the Prayer Book Cross in the park. At the cross there were an address and prayers, and an offering was taken to begin a fund for the rehabilitation of the Prayer Book Cross. Bishop Shires blessed Prayer Books, and the occasion ended with a hymn and benediction. Afterwards a picnic was held about half a mile away.

## **ENGLAND**

### **Still a Crime**

By a vote of 213 to 99 the English House of Commons has rejected a proposal that homosexual behavior between consenting adults in private cease to be a criminal offense under British law.

After a frank debate the parliamentarians turned down an appeal to show homosexuals "compassion rather than contempt" by removing their actions from the category of crime.

Among those endorsing the law's modification were the Assembly of the Church of England [L.C., October 13 and December 8, 1957], the Presbyterian Church in England and the Methodist Conference of Great Britain. The recommendation had been opposed by the Church of Scotland. [RNS]

### **Aftermath**

The Church of St. James in Codnor, Derbyshire, England, will soon welcome the Rev. John Shiegeo Kanoh, a Japanese clergyman, as visiting curate.

St. James' pastor and several parishioners were made prisoners of war by the Japanese at the fall of Singapore and forced to work on the notorious Burma-Siam railroad. Mr. Kanoh, his wife, and family are residents of Hiroshima.

The 30-year-old Japanese clergyman studied at Trinity College, Dublin, Ireland, and will stay in Derbyshire a year at the invitation of the World Council of Churches and the Society for the Propagation of the Gospel. Since Mr. Kanoh's English is not yet fluent enough for preaching, his work at St. James' will be mainly of a pastoral character. [RNS]

## **CENTRAL AMERICA**

### **The Helped to Help**

In the district of Central America, a new plan has been presented to vestries, executive committees, and congregations of missions receiving appropriations from the Church School Missionary offering of 1959, and other capital gifts.

In the proposed plan, Bishop Richards of Central America says:

"As the bishop of this jurisdiction it seems entirely reasonable to me that the congrega-

*Continued on page 11*

# Belief and the Intellectual

*Who can lead  
if he does not  
believe deeply?*

by **Nathan M. Pusey, Ph. D.**  
President of Harvard University

*This week's article is from the baccalaureate address given by Dr. Pusey to the class of 1960 of Harvard College. Dr. Pusey, Mrs. Pusey, and their three children are active communicants of Christ Church, Cambridge, Mass.*

A deep want of our time can be put something like this: Purposeful action of the kind whose absence many have lamented depends first of all upon caring — upon caring passionately. But caring, to persist and become a creative force, ultimately demands belief and conviction. It is from these that hope, which can alone give energy to caring, derives. This seems to me a truism; and if it is, then it is belief and conviction, not their subsequent manifestations, which are the serious necessities of our time.

Why is it that so many people now fear to believe anything? Why is it that belief is equated with gullibility? This question, the most serious of our day, is not easily answered. Is it because we have suddenly become so much more knowledgeable? I cannot think so. It seems to me rather more likely that the ability to puncture crude beliefs and deflate cant has become so common in our time that masses of individuals now adapt themselves to a new attitude.



Dr. Pusey: No courses in belief.

For a long time especially those of us most instant to avow our rationality have been caught up in an attitude of disdain which has tended to destroy the sources of our spiritual lives almost without our being aware it was happening. As a consequence we have been made timid in belief, and are now frequently afraid to go beyond a "yes, but" attitude. So faint is our confidence in the instincts toward the right which from time to time stir within us that, when they come, we can act only with a minimum of conviction. Indeed, it would appear that the false pride of critical acumen and superior insight grips us so firmly that the kind of belief and hope that lead to action have almost no chance to grow within us.

There can be something desiccating about an intellectual life that has become excessively cerebral, critical, abstract, and detached. It used to be taken for granted that at least youth was always ardent and enthusiastic. But why now do some youth wish to withdraw from the shared world, revolted by it, while the majority of the others are quick to imitate the more timid and conventional among their elders? Can it be that youth has been made prematurely old by being caught in the new manner? Why, more seriously, are there so few of a more

admirably energetic kind among their elders to imitate — courageous, convinced and informed people ready to work and spend their lives in large causes? Is this not at least in part because we have all become so captivated by and so adept at destructive criticism, and so frightened at the prospect of having to stand alone before it, that the sources of spiritual energy in our nature which both promote and in turn gain strength from unselfish actions tend to stifle within us?

If this analysis has anything in it, it follows that we are up against a disease not easily cured. The falling off in conviction and in will in the Western world in our time is a very general and pervasive affair. We are all victims of it, rather than its active instigators or fomentors. What seems to be lacking, at bottom, is the kind of faith we can only speak of as religious, the kind of faith we know we need, and for the most part wish we had. There are few people in our world who do not want to believe in God as the ground of our being. The atheist is not necessarily a happy person. The tragedy of our time in this matter of belief is not that many in the intellectual world do not believe in God; it is, rather, that there are many who want to and can't.

And is there a correlation between the lack of undergirding faith in God and the lack of leadership so widely noted? We have heard much about lack of leadership in recent months and will undoubtedly hear much more about it in the months immediately ahead. Insofar as this is self-regarding talk for the sake of political advantage it is not a serious matter. But insofar as it is an accurate observation concerning an almost universal failing of our time, it is a matter of grave and foreboding concern.

The thoughtful public with reason looks to the colleges for leadership. Surely the select individuals with the coveted advantage of educational experience in the stronger colleges should be a chief source of future leaders in every important field of human activity. But who can lead, who will lead, if he does not believe deeply and care deeply, and is thus prepared, through faith, to act with purpose and with hope? And yet in our colleges we have no, and can have no courses in belief.

It is at this point that we come upon what I consider can be a serious failure in a Harvard education. It is not that you will not know enough; nor that you will have failed to gain sufficient intellectual acumen from attending Harvard. It is rather that at the end of your experience here you may believe too faintly and care less.

There is a serious significance in the recurrent sense of lack felt again and again by undergraduates as they come to the close of their experience of Harvard.

*Continued on page 12*



## Clean or Dirty

For the past six years a national Fair Campaign Practices Committee, consisting of distinguished citizens and leaders of both political parties, has been working for clean election campaigns. Churchman Charles P. Taft is chairman of the committee, and Bishop Donegan of New York is one of the members.

In a recent publication entitled *Fair Play in Politics*, the committee notes that the election campaign of 1958 was "dirtier" — more characterized by slander and appeals to prejudice — than the campaign of 1956, but that while only 33% of the victims of unfair practices were elected in 1956, more than half of the victims — 55% were elected in 1958.

### Vote for Victim

This is undoubtedly the best way to beat unfair election practices — vote for the man who is being victimized.

*Fair Play in Politics* gets down to cases in discussing unfair practices, and includes a code for candidates.

The victims of such practices are not only the injured candidates but the voters themselves who, through failure to realize what is going on, are swindled into relying on misinformation and falsehood in their choice of candidates. It is to everyone's interest to understand the line between fair and foul in political campaigning and to vote accordingly.

### "Case Studies"

Examples from a set of "case studies" in the pamphlet: A democratic candidate (a teetotaler) was defeated by a whispering campaign that he was a secret drunkard; a Republican candidate in another contest was beaten after handbills were distributed intimating that he had Communist party support; a candidate for congress prepared a "comparative biography" of himself and his opponent in which his opponent's



Jewish organizational activities were played up, and the title of "President, Metal Products Corp.," was amended to "scrap metal dealer." This one backfired, and the Jewish candidate was elected.

The Code of Fair Campaign Practices places on each candidate the burden of repudiating the support

of individuals and groups who use unfair tactics to support his candidacy or attack his opponent.

Readers of *THE LIVING CHURCH* might well be interested in securing a copy of *Fair Play in Politics*, and perhaps using it in Christian social relations activities and discussion groups. It is available from the Fair Campaign Practices Committee, Inc., 8 East 66th St., New York 21, N. Y.

## Pentecostal Voices

Speaking in tongues [L.C., July 10th] is an ancient Christian manifestation. The apostolic Church had no doubt that speaking in tongues was a gift of the Holy Spirit, and Paul, though he sought to minimize the confusion which speaking in tongues produced in public worship, avowed that he was a frequent user of this gift. In the third century, it was still common.

Episcopalians have long viewed this phenomenon as tolerable in a safely distant past but most objectionable in the present. Christians who spoke in tongues were dismissed as "ignorant pentecostals" or "holy rollers."

Speaking in tongues is taking place within the Episcopal Church today. It no longer is a phenomenon of some odd sect across the street — it is in our midst, and it is being practiced by clergy and laity who have stature and good reputation in the Church. We have had some correspondence with those involved, and we find nothing in that correspondence to suggest that they are crackpots or neurotics.

We do not know whether this present speaking in tongues is a genuine gift of the Holy Spirit or not. We take our stand beside Bishop Burrill of Chicago [see page 5], who is waiting for the report of an investigation committee studying the phenomenon in his diocese.

Humanly, one might hope this speaking in tongues would prove to have no relevance to the Christian life of today. Its widespread introduction would jar against our aesthetic sense and some of our more strongly entrenched preconceptions.

But — and this is a very large "but" indeed — we know that neither our aesthetic preferences nor our preconceptions control God Almighty. And we know that we are members of a Church which desperately needs jarring, so that its thick crust of complacency may be shattered and that it may be freed to do the enormous tasks to which God has called it.

And if God has chosen this time to dynamite what Bishop Sterling of Montana has called "Episcopalian Respectabilianism" [L.C., June 5th], we know no more terrifyingly effective explosive for him to use than a reinstatement of apostolic speaking in tongues.

So we say to anyone who would render hasty judgment on those who speak in tongues what Gamaliel said to the Jewish council (Acts 5:38b f.), "If this plan or this undertaking is of men, it will fail; but if it is of God, you will not be able to overthrow them. You might even be found opposing God!"

## Indestructible Junk

(fiction)

by Bill Andrews

SOME civilizations are more licentious than others, and some are more brutal than others. Some literary periods go in for more lovingly detailed descriptions of sex and violence than others. Just where our civilization stands in the spectrum of sex and violence I don't know. My guess would be that the behavior of the general public is quite a bit better than the behavior of characters in a great deal of contemporary fiction.

THE ENTERTAINMENT media are reasonably reticent in their dealings with sex, but make up for it by going all out in the realm of violence. From observing my own children, I would say that they have a great interest in TV violence which does not seem to be reflected to any great extent in their daily living. Perhaps I should say that they *had* such an interest, for one of them told me that he had seen enough westerns to last him for years.

IT IS POSSIBLE that modern American life is so very, very well-behaved and inhibited that we need fictional outlets for our more violently aggressive feelings. But it is also possible that life will imitate art, and that the America of the future will be a place where people follow a jungle moral code.

HOWEVER, the only TV shows that my teenagers consistently watch these days are the small children's cartoons that come on just before supertime. It used to be that the entire family clustered around the set for Hitchcock, Paladin, and the Whirlybirds. All except me used to get a great bang out of the "daddy-is-a-patsy" shows — the Nelson family, Danny Thomas, etc. When I think of all the other shows we used to like, I realize that the whole medium has become a much smaller part of our lives than it once was. The only date that we try hard to keep with the TV set nowadays is the Perry Mason show.

I DON'T think that it is altogether, nor even perhaps primarily, a matter of being tired of TV violence. Rather, it is a matter of being tired of sitting quietly and passively in one place for long periods of time. We prefer to play cards, putter around the house or yard, talk, read a book, or sleep.

NOW, if only the reading public would get tired of sexy books, the whole problem of fictional sex and violence would be pretty well solved.

IT IS NOT artistic integrity but popular taste that dictates the amount of four-letter words and salacious or violent scenes in serious books as well as in the entertainment media. The artist himself, of course, may write what he thinks people ought to read, but the publishers will produce only what they think people will read. And books become best-sellers only when the publisher is right in his guess about the popular taste.

SO WHEN you come to the question of censorship, you come to the question of withholding from the public, or from a section of it, the kind of material it would buy if it had a chance. Whether I would be right in insisting that my neighbor not have access to dirty books — or whether he would be right in similarly restricting my freedom — is a question not easily answered in the abstract.

OUR LAWS generally proceed against the ways in which such material is circulated rather than against either the producer or the consumer of it. But the goal of the laws is obviously to prevent or impede the consumer from getting it.

AND WE DO, collectively, have the right to impose some general shape on our civilization. Too much regulation would be bad but no regulation at all would be just as bad. Where to draw the line between the extremes of nauseating pornography, which nobody would defend, and the biblical story of David and Bathsheba, which practically everybody would defend, is a matter of taste and judgment.

VIRTUALLY ALL great works of fiction are about love or combat or both. What is at issue is not the theme itself, but the treatment of the theme. I have no compunction about insisting that an author conform to my limits as far as my personal reading is concerned, and while I may have a great deal of difficulty about borderline cases, I would certainly favor some limitations in entertainment and also in serious art, both for things made available to children and for things made available to adults only.

MY NEIGHBOR AND I would certainly police each other about garbage on the lawn, and I think we have rights and obligations to each other in relation to intellectual garbage of our civilization.

PETER DAY

Wednesday, July 13, 1960. After prayers in the chapel, the vestry convened in the coolest spot on the property — the basement of the parish house. In a clutter composed of wall maps used in Bible study, folded ping-pong tables, boxed rummage left unsold after the last sale, and a broken seven-branched candelabrum, we set up three card tables and eight folding chairs.

We chopped our way through the routine agenda — bills, appropriations, committee reports. It was much too hot for anybody to feel like debating minor issues. Even Fr. Carter, who is usually the height of neatness and propriety, gave up during the building committee report and shed his coat, rabat, and collar.

When the minimum necessary business had been completed in a near-record 42 minutes, we hastily adjourned, and Mrs. Carter, on a phoned signal by the rector, came with a pitcher of lemonade. Nobody was in a hurry to leave, so we sat with our glasses, and the talk became aimless and general.

Joe Black, one of our new vestrymen, waved his hand at the accumulated litter of the basement room. (I missed in my earlier inventory the tarnished head of a processional cross with a broken staff, two boxes of 1916 *Hymnals*, a rusted lawnmower, and — from what geological stratum of Church history, I can't imagine — no less than six ornately framed and artistically intolerable colored prints of biblical scenes.) Joe's comment was, "What this basement needs is not a cleanup — it needs a bonfire."

We discussed throwing the lot out. Immediately, objections developed. The senior warden said, anxiously, that he wasn't just sure whether it was Mrs. Lucas (who is dead) or Mrs. Carbin, who is very much alive and easily offended, who gave the pictures. The rector put in a bid for getting the candelabrum fixed — "It's really good ironwork," he said. Even I spoke up for the preservation of one item — the wall maps — but I withdrew my argument when inspection showed that they had mildewed in a damp corner.

When we got through, all we could agree on throwing out were the maps and the *Hymnals*. None of us mere males dared touch the sacred rummage boxes.

So, for all our wise talk, we have found that the offensive collection of junk is, in the main, immovable and indestructible.

There *must* be a way to get rid of it.

If anybody has any ideas on how to do it, I'd like to hear about them.

Continued from page 7

tions benefiting from capital gifts should be asked to aid weaker missions in which there are capital needs yet to be met.

"To this end, I propose as a permanent continuing element in our organized life the . . . Central America Thank Offering Fund.

"This fund will be established to receive contributions from all congregations whose capital needs have been met totally or in part by gifts coming to them from outside sources. Such contributions will be accumulated for use somewhere in Central America to carry forward our own self-supported program of capital improvement."

Participation in the fund will be for a 10-year period, and will be undertaken by missions only on the basis of congregational action. Each year a contribution of .5% of the original gift will be made to the Central America Thank Offering Fund.

## CANADA

## Dean to Be Bishop

The Very Rev. George Frederick Clarence Jackson, rector of St. Paul's Pro-Cathedral, Regina, Saskatchewan, and dean of Qu'Appelle, has been elected Bishop of Qu'Appelle in succession to the Rt. Rev. Michael Edward Coleman, who recently resigned to return to parochial work in British Columbia [L.C., April 17th]. The bishop-elect, aged 52, is a native of Peterborough, Ontario, and was graduated from Wycliffe College, Toronto, and from the University of Toronto. He was ordained priest in 1935. He is married and has four children.

## SOUTH FLORIDA

## Study of Structure

The convention of the diocese of South Florida was held in Miami in May.

The convention adopted a program budget of \$539,861; of which \$185,115 is for the national quota. An operating budget of \$147,870.78 was adopted.

The budget of the *Palm Branch*, the diocesan publication, was increased \$6,000. Requests of the departments of promotion and young people for full-time executive secretaries were withdrawn because the diocese is about to embark upon a survey of its administration and structure.

Five missions were received as parishes in union with the convention.

**ELECTIONS.** Standing Committee: clergy, James Duncan, Paul Reeves, Frank Titus; laity, Arthur Gibbons, Robert Tylander. Executive board: the Rev. Charles Langsland, the Rev. John Shirley; Mr. Herbert Fanus, Mr. John Hauschild. Deputies to General Convention: clerical, William Hargrave, Samuel Fleming, James Duncan, Don Copeland; lay, Gen. Lewis Rock, Gen. Charles Gerhardt, Albert Roberts, Jr., L. E. Cooke. Alternates to General Convention: clerical, William Brace, G. I. Hiller, LeRoy Lawson, Gale Webbe; lay, Edward Johns, Joseph Sperry, Robert Tylander, J. A. Stambaugh.

## For Many Occasions

**THE BOOK OF OFFICES.** Services for certain occasions not provided in *The Book of Common Prayer*. Compiled by the Standing Liturgical Commission. Commended for use by General Convention. Third Edition, 1960. Church Pension Fund, 20 Exchange Place, New York 5, N. Y. Pp. x, 106. \$1.50.

What forms of devotion may be used when ground is to be broken for a church building, when wardens and vestrymen are to be admitted to office, when an altar is to be dedicated, and indeed on those many occasions in the life of a parish for which *The Book of Common Prayer* makes no specific provision?

A wide variety of such material is contained in *The Book of Offices*, which has just appeared in a third edition, revised and expanded. Compiled by the Standing Liturgical Commission and commended for use by General Convention, this would appear to be as official as *The Book of Common Prayer* itself in any diocese where it is authorized by the bishop.

Most of the material in the second edition has in this third edition been continued with only minor alterations, but the forms of benediction of church furnishings and ornaments have been thoroughly revised, and the prayers recast in the form of thanksgiving (See p. 4 of this issue). This is in accord with modern liturgical study. A new section contains forms for the blessing of the palms, blessing of the Paschal candle, etc.

In the form for the installation of a bishop, the Presiding Bishop (the normal officiant on such an occasion) is addressed as "Most Reverend Father in God" (p. 23) — probably the only place in an official document of the Church in which he is accorded that title! In the same form, a collect is provided "as the Collect of the Day in the Liturgy," but no Epistle or Gospel is provided. I find but one misprint: "The Word has made flesh" should obviously be "The Word was made flesh" (p. 94).

This book has many obvious uses among "our bishops and other clergy." That it is fully official in any diocese where the bishop chooses to authorize it should surely count for something, in addition to its inherent merits, and might be expected to weigh to some extent against individual preference in other possible directions.

FRANCIS C. LIGHTBOURN

Continued from page 2

quired in any home, a repeat engagement was set up. Since the calls were in the same general neighborhood, not much time was lost in getting from house to house. It was a wonderful experience to have the door of a home swing open as the rector approached, to hear, "glad to see you . . . we have been thinking a lot about the things that we want to talk about." Parish calling became a joy rather than a burden or a gamble. There were some homes where I could call as early as 2 p.m. Several evenings each week were also devoted to parish calls. It was possible to make as many as 70 calls in one week. Such a plan as this gave the rector a track on which to run. Sudden invitations to play golf or go fishing were ruled out until a more propitious time. Of course, the calls on the sick were made at a morning hour, usually, and thus did not interfere with regular pastoral calls. If an emergency upset the calling schedule, those affected understood. I suspect that calling on people unannounced — finding them "out" or in the midst of a bridge game — has been one reason why some clergy have given the whole thing up as a waste of time. A systematic use of time, plus a deep concern for souls, will cure this.

The late Clinton S. Quin, the great Bishop of Texas, set an example to his clergy in the field of parish calling. He emphasized it constantly, and he did a lot of it whenever he visited a parish. The Bishop of Easton, the Rt. Rev. Allen Jerome Miller, last year called, with the local clergy, in every home in four parishes and three missions, and he plans on continuing this program. His people responded with great appreciation. It can be assumed that the clergy in those parishes and missions will do an increased amount of normal parish calling. This will be all to the good, for it is in this area that our Church is largely missing the boat. Many of the people of our Church are constantly being transferred from state to state. If the Churchmanship they find is radically different from that of their home parishes, and if their new pastors do not make an attempt to explain it to them, or win their allegiance through a warm pastoral contact, the Church may well expect to lose many who otherwise might be assets to our Communion. At least, they are entitled to the loving concern of those who were ordained of God to be shepherds of the Flock.

(Rt. Rev.) ARTHUR R. MCKINSTRY  
Retired Bishop of Delaware

Easton, Md.

## Addition

The item in *THE LIVING CHURCH* about the "tithing" offertory sentences in use in this diocese bears an unfortunate title, namely, "Prayer Book Addition" [L.C., June 19th]. It is actually no more an addition than any anthem in the words of Scripture as authorized by the fourth rubric on page 73. Pursuant to paragraph three, page VII, an anthem may be either said or sung. This may well have been taken for granted by the writer of the caption, but I felt that this word was necessary since "Prayer Book Addition" is usually used to refer to unrubrical additions.

(Rt. Rev.) JAMES A. PIKE  
Bishop of California

San Francisco, Calif.

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Sister Superior, St. Mary's School  
Peekskill 9, New York

## BELIEF

Continued from page 8

I do not know who or what is to blame. But, all of us know that bright, well-trained people living in critical detachment without lively concern or involvement cannot meet the needs which are now so evident — neither the personal needs confronting each of us, nor the pressing social, political, and other needs of our world. What we desperately want is a great new stirring of conviction. Our enormous need is to be able to act promptly and generously from a sense of potential in life and of concern for others. Toward this end we need leaders to kindle and focus in us constructive purpose, leaders motivated by deep awareness, activated by lively sympathy and profound conviction, who have found the trust and hope which will enable them to act and, acting, quicken concern in others and provoke them to action.

It is at this point above all that I pray your experience here will have served you well. Harvard cannot give anyone religious faith, but surely it should not prevent its attainment. Wherefore it is my prayer, in this traditional service of worship in which we come together today, at the end of your careers in Harvard College, that you who brought so much promise when you came will have found in Harvard the antithesis of indifference, disillusionment, cynicism, and disdain. This community abounds in deep concern, profound belief, and quiet religious faith despite some appearances and many reports to the contrary. It will be a great loss for you and for society if you have not found it so, if it has not conveyed to you its basic conviction.

In most of Harvard's inhabitants, underneath the placidity of traditional understatement and lack of display, there is a greater attachment to height and depth than to breadth in our culture, and, when pressed to this final point of admission, passionate concern to serve God rather than men. And from this grows a pulsating determination to set shortcomings right.

Harvard has wanted to speak to you of things of this kind. It has ever been Harvard's most profound hope, springing from her initial deep religious faith, that those who come here will be drawn to teachers and situations which reveal the richest, the deepest, and the noblest potentials in the human condition. Established originally by men instant to serve God, Harvard has continued to believe that true intellectuals are God's servants and has moved ahead in her task confident that as we become oriented toward and involved with such people, their interests, their achievements, and their beliefs, there may come to us moments of insight to guide us finally to a religious stance, and from this to joyous involvement.

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in THE LIVING CHURCH

the second of the semi-annual  
Educational Issues for 1960

# PEOPLE and places

## Ordinations

### Priests

**Alabama** — By Bishop Carpenter: On June 8, the Rev. Kenneth R. Franklin, to be rector of St. Peter's Church, Talladega, Ala. By Bishop Murray, Coadjutor: On May 30, the Rev. John C. Parker, curate, Trinity Church, Mobile.

**California** — By Bishop Pike: On May 28, the Rev. Dr. Edward C. Hobbs, assistant professor of New Testament at CDSP, and the Rev. Norman C. Mealy, assistant professor of church music.

**Central New York** — By Bishop Higley: On June 4, the Rev. James L. Lowery, Jr., curate, Grace Church, Elmira.

**Delaware** — By Bishop Mosley: On May 28, the Rev. William B. Merrill, curate, Immanuel Church, Wilmington; on June 4, the Rev. Donald V. Young, vicar, All Saints' Church, Delmar.

**Lexington** — By Bishop Moody: On June 8, the Rev. Ervin E. Little, assistant, Christ Church, Lexington, Ky.

**Maryland** — By Bishop Doll, Coadjutor: On April 5, the Rev. Charles L. Longest, in charge, Holy Trinity Church, Essex, Md.

**New York** — By Bishop Boynton, senior Suffra-

gan of New York: On June 13, the Rev. Russell B. Myers, Jr., a chaplain at Bellevue Hospital, New York. This was the first ordination in the hospital chapel since the hospital's authorization in 1714 (the building was relocated and renamed in 1816).

Another chaplain of the New York city mission staff, the Rev. Robert O. Weeks, was ordained May 21 at the Cathedral of St. John the Divine by Bishop Donegan. The night chaplain at Bellevue Hospital, the Rev. Herbert C. Bolton, was to be ordained by Bishop DeWolfe of Long Island on June 25.

**Northwest Texas** — By Bishop Quarterman: On April 11, the Rev. Alan B. Conley, vicar, All Saints' Church, Colorado City, Texas.

**Olympia** — By Bishop Lewis: On May 21, the Rev. James F. Bogardus, vicar, St. Paul's Church, Port Gamble, Wash.; on June 11, the Rev. William E. Tudor, curate, St. Mark's Cathedral, Seattle.

**Quincy** — By Bishop Lickfield: On June 13, the Rev. Benjamin H. Hunter, vicar, St. Stephen's Church, Peoria, Ill.

**Rochester** — By Bishop Stark: On April 25, the Rev. Roger Alling, Jr., associate at Grace

Church, Amherst, Mass., and chaplain, University of Massachusetts.

**Virginia** — By Bishop Goodwin: On June 11, the Rev. James S. Petty, in charge, St. George's Church, Pine Grove, and St. Paul's, Ingham. By Bishop Gibson, Coadjutor: On June 11, the Rev. Clay B. Carr, Jr., to become rector, Christ Church, New Castle, Wyo., in August.

### Deacons\*

**Arizona** — By Bishop Gray of Connecticut, acting for the Bishop of Arizona: On June 13, John Beverley Butcher.

**Central New York** — By Bishop Higley: On June 4, Roger L. Prokop; in charge, churches at Canastota and Durhamville.

**Chicago** — By Bishop Burrill: On June 18, Frederick H. Borsch, curate, Grace Church, Oak Park, Ill.; Norman C. Burke, curate, Christ Church, Waukegan; Truman E. Lindemann, in charge of churches at Galena, Kan., Baxter Springs, and Columbus; George N. Price, curate, Christ Church, Winnetka, Ill.; Dr. Nathan A. Scott, Jr., assistant professor of theology and literature, Divinity School of University of Chicago; Ralph Leon Smith, curate, St. David's, Glenview, Ill.; William D. Stickney, in charge, St. Barnabas' Church, Florissant, Mo.

\*A noted Church authority offers a word of advice to the newly-ordained: "Do not wear your collar too tight lest you cut off circulation to the head."

## CLASSIFIED

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

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### IDEAS

**WE ARE LOOKING FOR** original ideas. Do you know of an unusual or effective way in which churches or Sunday schools can promote the spiritual interests of their communities and/or the churches' financial interests? We are an old-established (30 years) concern now specializing in the design and production of religious games and church supplies. If you have an original idea that could be used by us, let us hear from you, and if we use it to advantage, you will be suitably rewarded. Goodenough Woglom of N. J., Pengad Bldg., Bayonne, N. J., Division of Pengad Companies.

### LIBRARIES

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

### LINENS AND VESTMENTS

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

**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

**WOMAN** with background in religious education for sales position and correspondent. Submit resume with replying. Morehouse-Barlow Co., 14 E. 41st St., New York City.

**EXPERIENCED PRIEST** curate in large suburban parish. Moderate churchman. Residence. Reply Box M-466.\*

**MAN OR WOMAN**, sell advertised items direct to clergy residing New York State, Ohio, Pennsylvania. Reply Box R-463.\*

**WANTED: HOUSEMOTHER** at St. Mary's School for Indian Girls, Springfield, South Dakota. Write: Headmaster or call Springfield 156.

July 17, 1960

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

**CATHOLIC PRIEST** to supply for month of August. Rectory and Church on 7½ acres Blue Grass farm land. Close to swimming, fishing, boating, parks. Sixteen miles from Lexington. Reply: Emmanuel Parish, Route #1, Winchester, Kentucky.

**CURACY** Philadelphia area, moderate churchmanship. Opportunities for youth work and religious education. Reply Box M-460.\*

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

### POSITIONS WANTED

**PRIEST**, trained for hospital chaplaincy or team ministry, seeks immediate placement pending such openings. Excellent references. Could do locum tenens or longer if required. Reply Box C-461.\*

**ORGANIST-CHOIRMASTER**, experienced, employed, wants Episcopal Church desiring progressive music program. Reply Box B-457.\*

**ENGLISH TEACHER** desires position in private boys' school. Can also teach Social and Sacred Studies. Write P.O. Box 64, Concord, N. H.

**RECTOR**, 45, married, experienced initiating, guiding growth, building programs, seeks parochial opportunity. Record available. Moderate churchman. East. Reply Box S-467\*

**PRIEST** 45, (B.A., N.Y.U., B.D., U. So.) desires teaching position in Church-related school, preferably eastern seaboard, Junior High and High School grades. Sacred studies, English, History, French, Latin. Mstr. Cathedral Choir School, N.Y.C., 1941-1942. Parish priest 1942-1960. Graduate work in education, N.Y.U. Married, 4 children. Salary, \$4,300. Reply Box S-458.\*

**PRIEST**, single, 35, Prayer Book Catholic, good preacher and pastor, desires small parish. Available October 1st. Reply Box L-464.\*

### RETREATS

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

**PRIESTS' RETREAT**, Holy Cross, West Park, N. Y. September 12 to 16, and September 26 to 30. Write to: Guestmaster, Holy Cross, West Park, N. Y. for reservation.

**SEMINARISTS' RETREAT**, September 19 to 23, Holy Cross, West Park, N. Y. For reservations write to: Guestmaster, Holy Cross, West Park, N. Y.

### VACATIONS

**HOLIDAY HOME** Exchange Bureau. Will arrange between reputable approved people. Write: 813 Inwood Court, Grants, New Mexico.

### WANTED

**USED PEWS**. Need approximately 18-20 or enough to seat 150-200. Church of the Epiphany, 1216 DuBois Court, Kirkwood 22, Mo.

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

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

**THE LIVING CHURCH**  
407 East Michigan Street Milwaukee 2, Wis.

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When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

**THE LIVING CHURCH**

**Connecticut**—By Bishop Gray, assisted by Bishop of Esquirol, Suffragan: On June 13, Edgar Lockwood, to be curate at Trinity Church, Hartford, August 1; Bradford Lovejoy, curate, St. John's, Waterbury; Kenneth E. Schomaker, curate, St. John's, East Hartford; Frederic C. Wood, Jr., graduate student, UTS; Robert C. Worthey, curate, St. John's, Bridgeport. By Bishop Donegan of New York, acting for the Bishop of Connecticut: On June 11, John H. Wilson, assistant, St. Mary's, Manhattanville, N. Y.

**Delaware** — By Bishop Mosley: On May 21, Robert W. Dickey, Jr., in charge, churches in Sundance, Wyo., and in Upton; on June 18, George R. McKelvey, curate, Trinity Church, Swarthmore, Pa.

**Eau Claire** — By Bishop Horstick: On June 13, Donald D. Cole, in charge of churches at Tomah, Wis., and Mauston; Elmer C. Maier, Ashland, Wis., and Bayfield. The 11th annual youth conference was being held at the diocesan center in Menomonie, Wis., and the high school students were able to be present for the ordination service.

**Erie** — By Bishop Crittenden: On June 4, Otto J. Schaefer, Jr., in charge of churches at Osceola Mills, Pa., and Houtzdale; Ronald E. Whittall, graduate work in marriage counseling.

**Honolulu** — By Bishop Chilton, Suffragan of Virginia, acting for the Bishop of Honolulu: Covy E. Blackmon.

**Indianapolis** — By Bishop Craine: On June 11, William R. Detweiler, who will become curate of Grace Church, Muncie, Ind., in September; Kenneth F. Innis, vicar, Trinity Church, Galdstone, Mich.; Jack R. Lewis, curate, St. Peter's, Albany, N. Y.; Robert C. Walters, who will be on the staff of Christ Church Cathedral, Indianapolis, until September.

**Kentucky** — By Bishop Vander Horst, Suffragan of Tennessee, acting for the Bishop of Kentucky: On June 11, Harry W. Thompson, in charge of St. John's Church, Morganfield, Ky., and St. Clement's, Henderson.

**Lexington** — By Bishop Moody: On June 8, George F. Abele, Jr., executive assistant to the bishop; John Harmon Smith, vicar of the Church of St. Michael the Archangel, Lexington, Ky.

**Maine** — By Bishop Burrill of Chicago, acting for the Bishop of Maine: On June 18, Robert A. James.

**Massachusetts** — By Bishop Stokes: On June 18, William Buttrick, assistant, Christ Church, Cincinnati, Ohio; Robert W. Duncan, curate, St. Paul's, Troy, N. Y.; William Fox, curate, Christ

Church, Quincy, Mass.; Edward S. Gleason, curate, Christ Church, Exeter, N. H.; Donald A. Hunt, curate, St. Peter's, Beverly, Mass.; Arthur W. Kerr, vicar of churches at Summit Point, W. Va., and Middleway; William R. Mawhinney, curate, St. Andrew's, Ayer, Groton, and Forge Village, Mass.; Roger C. Moulton, curate, St. Paul's, Rochester, N. Y.; William F. Seward, in charge, St. John's, Taunton, Mass.; Walter Sobol, curate, St. Stephen's, Wilkes Barre, Pa.

**Minnesota** — By Bishop McNairy: On June 18, Herbert Beresford, Douglass Colbert, Rodney Jarchow, Rev. William Merrill Johnston, Clarence Kilde, Earl Neil, James Peck, Benjamin Scott, Daniel Swenson.

**New Hampshire** — By Bishop Hall: On June 10, Edwin S. Tomlinson, curate, Church of the Redeemer, Morristown, N. J.

**New York** — By Bishop Donegan: On June 11, Richard J. Bowman, assistant, Calvary Church, Syracuse; Barton Brown, assistant, Atonement, Tenafly, N. J.; Wade G. Dent, III and Robert E. Hood, assistants, St. Mark's in the Bouwerie, Manhattan; Frederick P. Lefebvre, assistant, Trinity Church, Wethersfield, Conn.; Henry G. Macdonald, Jr., assistant, Redeemer, Springfield, Pa.; George R. Merrill, assistant, St. John's, Hartford, Conn.; Richard O. Phillips, assistant, All Saints', Bay-side, L. I.; Robert N. Willing, assistant, St. Margaret's, Bronx.

The Rev. Mr. Hood, who was an honor student at GTS, was sponsored by St. Philip's Church, New York, for the past two years. He won the Sutton prize for the thesis making the most valuable contribution to scholarship.

Ordained to the perpetual diaconate at the same service: Frederic Everett Abbott, vicar, St. Luke's, Lanesboro, Mass.; Walter H. Grunge and Juan S. Mateu, assistants at the Church of St. Matthew and St. Timothy, Manhattan. The Rev. Mr. Abbott, a former publishing executive in New York, has transferred to the diocese of Western Massachusetts.

**Newark** — By Bishop Stark: On June 11, Alva G. Decker, in charge, Church of St. Mary Magdalene, Newark, N. J.; Joseph D. Herring, Jr., curate, St. Paul's, Paterson, N. J.; Robert S. Phipps, Jr., assistant to the chaplain and teacher of history at St. Stephen's School, Austin, Texas; August Donald Wiesner, curate, Grace Church, Ocala, Fla.

**North Dakota** — By Bishop Emery: On June 7, Theodore F. Jones, vicar, St. Luke's Mission, Bowman, and chaplain of St. Luke's Tri-State Hospital, Bowman.

**Northwest Texas** — By Bishop Quarterman: On June 13, William R. McDuffie, Jr., vicar, St. Mark's, Coleman; Robert W. Tobin, Jr., vicar, St. Peter's, Borger.

**Ohio** — By Bishop Tucker, retired Bishop of Ohio: On June 10, Don F. Colenback, who will do graduate work.

**Pittsburgh** — By Bishop Thomas, Suffragan: On June 11, John Leggett, in charge of a new mission at Allison Park, Pa.; Donald Matthews, in charge, St. Luke's, Pittsburgh. On June 18, Kirk Hartman, in charge, St. Thomas', Canonsburg, Pa.; Donald James, executive director of the Pittsburgh Experiment (founded about six years ago to carry religion into industry and business).

**Rochester** — By Bishop Stark: On June 15, Roger S. Derby, curate, Christ Church, Pittsford, N. Y.; Homer J. Van Duyn, in charge of churches at Clifton Springs and Phelps.

**Western Massachusetts** — By Bishop Hatch: Three 1953 graduates of Lenox School, official New England provincial school, were ordained deacons early in June: Robert D. Price, in charge of Christ Memorial Mission, South Barre, Mass., and chaplain at Belchertown State School; Lawrence C. Ferguson, Jr., in charge of churches at Madras, Ore., and Redmond; Stuart S. Tuller, curate, St. Matthew's, Bedford, N. Y.

**Western North Carolina** — By Bishop Henry: On June 8, Jackie F. Cooper, Jr., assistant, Trinity Church, Asheville; on June 10, David W. Kirkpatrick, in charge, Church of Transfiguration, Bat Cave, N. C.

## ACU CYCLE OF PRAYER

July

17. Church of Christ the King, Huntington, Ind.; Church of St. Mary's in the Field, Valhalla, N. Y.
18. St. Dunstan's, Mineola, Texas
19. Church of the Resurrection, West Chicago, Ill.
20. St. Margaret's, Belfast, Maine; Grace, Ridgeway, Pa.
21. St. Margaret's Convent, South Duxbury, Mass.; St. Paul's, Shigawake, Quebec, Canada
22. All Saints' Church of the Valley, Opportunity, Wash.; Trinity, Postoria, Ohio
23. The Rev. S. Atmore Caine, Plymouth Meeting, Pa.

# 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; Wkdays: 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. Wolterstorff, 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 Macfarlane, Ass't  
Sun Masses: 8:30, 9:30, 11, Ch S 9:30; Adult education Tues 8; Penance Fri 7 to 8 & by appt

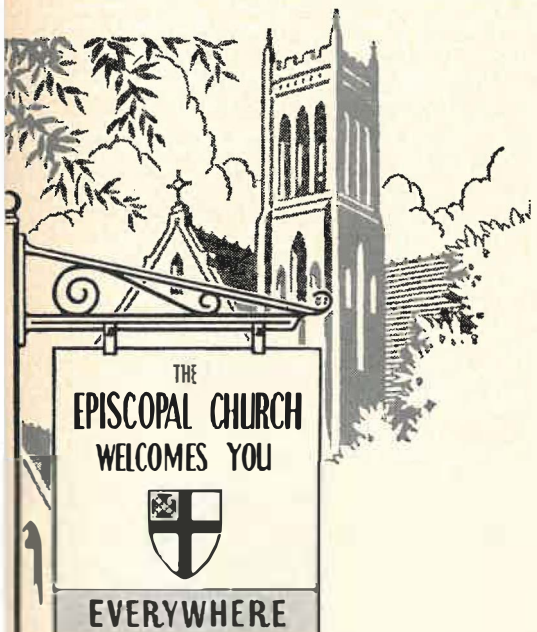
### SAN FRANCISCO, CALIF.

**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*



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.

**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  
Mon thru Fri 7; Tues & Sat 9:30; HD 12 noon;  
MP 6:45 (Sat 9:15), EP 6; C Sat 5-6

## 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, 11, MP 8:30, EP 12:30;  
Weekdays: H Eu 7; also Wed 6:15 & 10; also  
Fri (Requiem) 7:30; also Sat 10; MP 8:30, EP 5:30;  
C Sat 4:30-5:30, 7:30-8:30 & by appt

## 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

## BALTIMORE, MD.

**MOUNT CALVARY** N. Eutaw and Madison Streets  
Rev. MacAllister Ellis, Rev. Donald L. Davis  
Sun: Masses 7, 8, 9, 11 (High); Daily 7, 9:30;  
C Sat 4:30-5:30, 7:30-8:30

## 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 MP HC & Ser; Daily 7  
ex Sat 8:30; C Sat 5, Sun 8:30

## MARBLEHEAD, MASS.

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

## GULFPORT, MISS.

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

## KANSAS CITY, MO.

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

## ST. LOUIS, MO.

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

## 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

## SEA GIRT, N. J.

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

## BUFFALO, N. Y.

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

## IDLEWILD INTERNATIONAL AIRPORT NEW YORK, N. Y.

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

## NEW YORK, N. Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;  
Wkdys: MP & HC 7:15 (& 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;  
Weekdays HC Tues 12:10; Wed & Saints' Days 8;  
Thurs 12:10; EP Tues & Thurs 5:45. Church open  
daily for prayer.

**SAINT ESPRIT** 109 E. 60 (just E. of Park Ave.)  
Sundays 11  
All services and sermons are 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. Grieg Taber, D.D.  
46th St. between 6th and 7th Aves.  
Sun Masses 7, 9, 11 (High), EP & B 8; Daily 7, 8;  
also Wed 9:30, Fri 12:10; C Sat 2-3, 4-5, 7:30-8:30



CHURCH OF THE ADVENT  
SAN FRANCISCO, CALIF

## 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, 10 (Sung); Daily 7:30 ex Sat;  
Wed & Sat 10; C Sat 5-6

**ST. THOMAS** 5th Avenue & 53rd Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S) MP 11; Daily ex Sat HC  
8:15; Tues 12:10; Wed 5:30; Thurs 11; HD 12:10

## THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r  
**TRINITY** Broadway & Wall St.  
Rev. Bernard C. Newman, S.T.D., v  
Sun 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, 9:30, MP 10:40, EP 5:30; Wed &  
HD MP 6:45, Eu 7; Thurs MP 9:15, Eu 9:30,  
Healing 10; Daily MP 8:45, EP 5:30; C Thurs 8:45,  
Sat 4:30-5:30

## MOREHEAD CITY, N. C.

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

## TULSA, OKLA.

**TRINITY** 501 So. Cincinnati Ave.  
Rev. Curtis W. V. Junker, r  
Sun: HC 7, 8, HC or MP (Family Service) 9, HC  
or MP 11; 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 9, 11; Daily ex Sat HC 7:45, (Fri 12:10,  
Sat 9:30), Daily EP 5:30; C Sat 12

## ALEXANDRIA, VA.

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

## RICHMOND, VA.

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

## SEATTLE, WASH.

**ST. PAUL'S** 15 Roy St., at Queen Anne  
Rev. John B. Lockerby; Rev. Eugene L. Harshman  
Sun 8, 9:30, 11; Daily: varied times



## “I bet it smells nice in the country”

JOHNNY and his friend have never known the joys of a summer day in the country. They have never roamed through woods and fields of wild flowers with a friendly dog, never romped down a country road with sky-larking playmates.

In the slum where Johnny lives there are no trees to climb, no woods and meadows to explore. His playground is the dangerous street, the crumbling top of a tenement, a vacant lot crowded with filth and garbage. His trees are ancient lamp posts; his constant companions are hunger and unhappiness. Not even Johnny's childish imagination can bring

back the perfume of this faded bunch of flowers he has found in an ash can.

Johnny has been denied the most wonderful moments of childhood . . . nor can he change his life for the better. *He must be helped!* One of the most wonderful things that could ever happen to him and his friends is the two-week vacation in the country which Mont Lawn, Christian Herald's Children's Home can provide.

Mont Lawn's support comes directly from people whose hearts are touched by the plight of the forgotten boys and girls of the slums. Mont Lawn offers these unfortunates a haven high on a hill where they may escape for two glorious weeks. Here they play on wide green lawns among shady trees, eat huge, nourishing meals three times a day, sleep in their own beds between cool, clean sheets. In an interdenominational chapel they learn of God and His love.

Right now, hundreds of children are waiting to go to Mont Lawn. But we need your help to send them there. Here is what your contribution will do:

- \$500** endows a bed in perpetuity
- \$120** will give 3 children a full two weeks' vacation at Mont Lawn — and may be paid for at the rate of \$10 per month.
- \$ 40** will give one child a full two weeks' vacation
- \$ 20** will give one child a full week's vacation

. . . and any amount will help

**YOUR CONTRIBUTION IS DEDUCTIBLE ON INCOME TAX RETURN**

### CHRISTIAN HERALD CHILDREN'S HOME

Business Office: 27 EAST 39TH STREET, Room 160  
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.....