

# The Living CHURCH

August 21, 1960

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A seven-year process of restoration [see page 5].

Page 4:

**Elected  
"from Africa  
by Africans"**

Page 7:

**Sanctuary Ashore**



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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.)

## Tamworth Plan

Reference is made [L.C., July 31st] to the resolution of New Hampshire concerning the Tamworth Plan.

Would that we had an Irenaeus to write and dissuade them from such heresy. The Tamworth Plan seems to be an overemphasis on the "priesthood of all" and an implicit denial of the *benefit* of Apostolic orders and the Sacraments. They have attempted a complete solution of schism in their time and place.

Perhaps the diocese of New Hampshire, its bishop, clergy, and laity need to be reminded of the Faith "once and for all delivered unto the saints" and the formula devised by Vincent of Lirin to test whether any doctrine or practice is of that Faith and of the one, holy, catholic, and apostolic Church: was it held and taught "everywhere, always, and by all?"

New Hampshire take note and repent and return.

R. G. WILLCOX

Interlaken, N. Y.

## Church and Campus

College chaplains are informed of new student Churchmen coming to their campus in only one instance out of seven. Even then, usually no information is included about the new student's family, Church, community, background, etc. Most of the few cards received have only the new student's name, and the rest is left blank. (Can Episcopalians be so vague as that?) Their talents, activities, devotion are seldom mentioned, and yet such fuller information can enable the chaplain to help the student find a deepening participation in the life and worship of the Church.

(Rev.) SCOTT N. JONES

Episcopal Chaplain,  
Northwestern University

Evanston, Ill.

Very soon now thousands of Episcopal freshmen will be finding themselves catapulted into the secularized intellectual field of the modern university campus. May I urge clergy and/or parents to send to the Church's college workers the names and addresses of men and women who plan to enter college as freshmen this new academic year? Much depends on the chaplains and college associates receiving these names early, if they are to have a chance to let the Church play its full part in the mind-stretching game that is the main business of the campus.

I should appreciate it if rectors and vicars who have students coming to Stanford would send me with their names also their campus address (and if possible also their home address) to the address below.

(Rev.) JOHN W. DUDINGTON  
Chaplain, Canterbury House  
1176 Emerson Street

Palo Alto, Calif.

## An Oasis of Love

The Rev. A. Harrison Lee in his letter published in the July 24th issue of THE LIVING CHURCH calls attention to one of the many tragedies of South Africa: the forced removals of vast numbers of people of color from their homes by the South African government. Although the locations in which they are resettled generally provide better housing, their chief value for the rulers of South Africa is that they make police control easier and the separation of races surer. These mass removals add immeasurably to the hardships of the non-white people. And the arbitrary breaking up of their communities is without their consideration or consent.

For the Church the mass removals mean that established parishes have been destroyed and communicants scattered before the merciless juggernaut of *apartheid*. Church centers must be relocated. All over South Africa, and particularly in areas near large cities such as Durban, new churches must be erected in the midst of new townships. Kwa Mashu, which Fr. Lee mentions, is one of these.

New churches there are the responsibility of older parishes and few of the latter are able to give much toward the thousands of dollars needed for building construction. The African people are strongly missionary-minded but poor beyond our imagination.

Episcopal Churchmen for South Africa is asking financial assistance from Americans to help launch and complete the Kwa Mashu church, to be named the Church of the Resurrection. If those parishes in the United States named for the Resurrection contributed freely, the Church of the Resurrection at Kwa Mashu would quickly rise to be what is so desperately needed in South Africa today — an oasis of love in the midst of increasing suspicion and tension and mounting hatred.

WILLIAM JOHNSTON

Vice President, Episcopal Churchmen  
for South Africa

Church of the Resurrection

New York City

## Wanted, Stamp Dealer

From time to time I have heard of requests from hospitals for used stamps which the patients remove from the envelopes and send to stamp dealers, making a small profit and providing them with light and interesting work. I should very much like to know the name and address of a stamp dealer to whom these stamps could be sent. If there is an Episcopal stamp dealer, or one who would be willing to give a favorable price to help some patients in a Japanese sanatorium it would be even better.

The group for whom I am making this request is in the Misumai Tuberculosis Sanatorium in Sapporo.

(Rev.) BEVERLEY D. TUCKER

Missionary, St. Michael's Church  
Sapporo, Japan

## ANGLICAN CYCLE OF PRAYER

August

21. North China
22. North Dakota, U.S.A.
23. Northern Indiana, U.S.A.
24. North Kwanto, Japan
25. Northern Michigan, U.S.A.
26. Northern Nigeria, W. Africa
27. North Queensland, Australia



# The Living Church

Volume 141 Established 1878 Number 8

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

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## SPECIAL FEATURE

Episcopal Seamen's Center Eugene Hanson 7

## THINGS TO COME

### August

- 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
- 20. National Conference of Deaconesses, executive committee meeting, annual conference, and retreat, at DeKoven Foundation, Racine, Wis., to 23d
- 20. Synod of the 5th province, Milwaukee, to 22d Convocation of the district of North Dakota, Great Falls, N. D., to 22d
- 21. St. Matthew, Ember Day
- 23. Ember Day
- 23. Board of directors meeting, Episcopal Society for Cultural and Racial Unity, Washington, D. C., to 24th
- 24. Ember 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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August 21, 1960

# BOOKS

## The Central Theme

PRAYER. By Olive Wyon. Muhlenberg Press. Pp. ix, 68. \$1. [Fortress Books.]

To deal with central themes of Christian faith and life in an uncomplicated way is the announced aim of Fortress Books, a new series inaugurated by Muhlenberg Press.

The series gets off to a good start with Olive Wyon's *Prayer*, which is a simple and direct treatment of the significance and practice of prayer in the Christian life. Here is a book that can certainly be recommended to anyone who would begin to pray in earnest, or whose prayer life needs revamping.

The three other Fortress Books so far published are *Conversion*, by Erik Routley, *Marriage*, by Harold Haas, and *Beginning and End of the World*, by Martin J. Heineken. All sell for \$1. Miss Wyon is a well-known Scottish Presbyterian writer; Erik Routley is an English nonconformist; Drs. Haas and Heineken are Lutherans.

One looks forward to further installments in this series.

FRANCIS C. LIGHTBOURN

THE LORD'S PRAYER. With Autolithographs by Charles Mozley. Franklin Watts, Inc. About 20 pages (12½" x 9¼"). \$5.

Not only is the Lord's Prayer a "complete instruction in prayer" — as Olive Wyon in her *Prayer* just reviewed calls it; it can inspire artistic treatment, as it has in *The Lord's Prayer*, with autolithographs by Charles Mozley.

In this attractive book the text of the Lord's Prayer has been "handset in Baskerville type" with Mr. Mozley's autolithographs — in color — on facing pages. The visual effect — with the red, gold, blue, etc. — is quite striking.

The book would make a fine gift.

FRANCIS C. LIGHTBOURN

## In Brief

THE TOMB OF ST. PETER. The New Discoveries in the Sacred Grottoes of the Vatican. By Margherita Guarducci. With an Introduction by H. V. Morton. Translated from the Italian by Joseph McLellan. Hawthorn Books, Inc. Pp. 198. \$4.95. The author's own popularization of her dramatic investigation of the inscriptions found under the basilica of St. Peter's in Rome, which appeared in 1958 in three massive volumes under the title of *I graffiti sotto la Confessione di san Pietro in Vaticano*.

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# The Living Church

Tenth Sunday after Trinity  
August 21, 1960

For 81 Years:

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

## RACE RELATIONS

### Sunday "Kneel-in"

A new aspect of the "sit-in" movement in the south began on August 7th, in Atlanta, Ga., when Negro college students visited six white churches for Sunday services. Accompanying the 25 Negroes were several white students.

At four of the six churches, the students were seated without incident. At one, a Baptist church, they were refused and at another they joined the overflow crowd in the rear of the church. Churches attended were Baptist, Methodist, Presbyterian, and Episcopal.

Three of the students, two of them Episcopalians, attended the service at the Cathedral of St. Philip. They were seated without incident, and one of them received Communion. It is reported to THE LIVING CHURCH that while St. Philip's Cathedral has no regular Negro communicants, it is accustomed to integrated services on special occasions, and that diocesan services are "thoroughly integrated."

The "kneel-in" process began on the occasion of a meeting in Atlanta of the Non-Violent Coördinating Committee, composed of students from many southern states. About half of the students taking part were visitors. Those participating in the action were, for the most part, members of the Churches whose parishes they visited. Those who were not committed Christians stayed home.

Negro leaders in the area and members of the "kneel-in" action publicly praised the churches for the cordial reception they encountered.

Mr. Lonnie C. King, a leader in the student sit-in movement, said that the new phase will be undertaken shortly, "perhaps on a nationwide basis."

## EAST AFRICA

### For Their Comfort

The Rev. Trevor Huddleston, C.R., 47, longtime enemy of *apartheid* in South Africa, has been elected bishop of the diocese of Masasi, in the newly-formed Province of East Africa [L.C., August 14th]. Interviewed after his appointment, Fr. Huddleston expressed his pleasure



Bishop-elect Huddleston: A prayer answered.

that he had been elected "from Africa by Africans."

In the diocese of Masasi, African clergy number 59 to 13 Europeans, lay communicants number more than 30,000 Africans to 500 Europeans. Its electoral college, meeting for the first time, had a clear African majority.

For 12 years Fr. Huddleston, a member of the Community of the Resurrection, was a mission priest in the diocese of Johannesburg, first in Sophiatown and then in Orlando. As a result of his resistance to and criticism of the government's policy of *apartheid*, he was banned from South Africa as a "prohibited immigrant." Recalled to England by his order in 1956, he was later made prior of the community's London house. He is the author of *Naught for Your Comfort*, an account of his missionary work in South Africa, which was denounced by that government's officials, and of the prayer for Africa widely used this year, "God bless Africa, guard her children, guide her rulers, and give her peace for Jesus Christ's sake." His book won the 1957 Anisfield-Wolf award under the sponsorship of the *Saturday Review*.

When interviewed by THE LIVING CHURCH's correspondent during his visit to this country after leaving Africa in 1956, Fr. Huddleston said, "I pray to go back."

## SOUTH FLORIDA

### No Drum Beating

Two years of patient work by Miami's Mayor's Bi-racial Committee on August 2d brought peaceful settlement of the city's "sit-in" problems. White and Negro customers ate at the same lunch counters without incident.

Variety stores and department stores of downtown Miami worked with the committee to help effect integration throughout the stores.

The committee, composed of five whites and five Negroes, coöperated with the mayor and city council in the matter. Members of the Episcopal Church taking an active part in the biracial meetings were the Ven. John E. Culmer, Archdeacon for Colored Work in the diocese of South Florida, Dr. Charles Williams, a layman of St. Agnes' Church, and Mr. D. E. Hearn, a city councilman of Holy Cross Church.

Archdeacon Culmer said in an interview, "We have followed the pattern used in the diocese of South Florida in integrating on diocesan levels." He warned that "This is no occasion for drum beating or celebration. This whole matter has been handled quietly and that is how it should be."

## ROMAN CATHOLICS

### No Offense Meant

The Sacred Congregation of Rites, in a decree approved by Pope John XXIII, has ordered that four ritual formulas used in the baptism of adult converts be modified by eliminating phrases which might be regarded as offensive to those who are not Roman Catholics [see page 10].

The formulas are those which have been used since the 17th century in the baptism of former pagans, Jews, Moslems, and members of Christian Churches the Roman Church regards as heretical.

The pagan convert was admonished to "abhor the idols and reject the images." Jews were told, "You should abhor Hebrew perfidy and reject Hebrew superstition." The former Moslem was warned to "abhor Mohammedan perfidy and reject the wicked sect of unbelief," and the convert regarded as a previous heretic was told, "You should abhor heretical





Boston Record-American

On the Sunday after his return from the Republican Convention, Ambassador-Vice-Presidential-Candidate Henry Cabot Lodge is greeted by his rector, the Rev. Russell Dewart of Beverly, Mass.

wickedness and reject the nefarious sects of the impious."

Under the new decree, priests must baptize converts without any reference to their previous faith. [RNS]

## EASTON

### Restoration

Trinity Church, Church Creek, Md., [see cover] which dates back at least as far as 1675, was dedicated on August 7th in a service held by the Presiding Bishop and other dignitaries [L.C., August 7th].

The seven-year process of restoration included the procurement of replicas of the original furnishings and appointments, many given by Queen Anne, as well as the razing of a wing built 100 years later, and extensive strengthening and bracing of walls and roof. Original materials were used in most of the rebuilding.

The church was known as Dorchester Parish Church until 1853, when it was given its present name.

## REFUGEES

### For One-Fourth, Admission

Two weeks after the close of the UN World Refugee Year, President Eisenhower signed the public law authorizing admission to the U.S. "on parole" of one-fourth the total number of refugee-escapees from Western Europe settled by other countries within the preceding six months. While only those under the mandate of the UN High Commissioner for Refugees are eligible, the law permits the entry, within the limitation, of 500 of the handicapped "difficult to resettle" refugees. It also extends for one year the alien orphans adoption program.

The legislation ends June 30, 1962.

# BRIEFS

**HOLY LOOT:** Thieves in New York City recently made off with two valises from the automobile of the Rev. Michael R. Huback, priest of the Syrian Antiochian Orthodox Church. Whoever broke into the car now possesses vestments, a chalice, several icons, a gospel book, and a portable altar valued at \$1,400.

**ANSWERS FOR THE SIGHTLESS:** The book, *Answers to Laymen's Questions*, written by Bishop DeWolfe of Long Island, has been transcribed into braille by a member of the brailist group of the Sisterhood of Temple Beth-El in Great Neck, Long Island, N. Y. The three braille volumes will be placed in the New York Public Library for the Blind. The work was sponsored by the Episcopal Guild for the Blind, a subdivision of the American Church Union.

**GRANDMA, BAD INFLUENCE:** *The Communist*, Moscow paper of the Communist Party, reports that a survey shows most children born on collective farms in four districts of Central Russia since World War II have been baptized. Describing the trend as a "real revival of baptism," the paper says grandmothers have a "bad influence" in rural families because they refuse to mind children who have not been baptized. [EPS]

**WRONG PEW:** When Bishop Corrigan, Suffragan Bishop of Colorado, arrived in Las Animas, Colo., to confirm a class, he discovered he had no vestments with him. It was later found that after he confirmed a class at St. Andrew's Church, La Junta, someone had placed his vestments in the wrong Cadillac, where they had ridden about all afternoon.

## CENTRAL AFRICA

### Warning

Anglicans of any race who "sin by taking part in unlawful acts of violence" will be excommunicated, Bishop Alderson of Mashonaland, in Southern Rhodesia, has warned in a pastoral letter.

Recalling recent acts of violence in the Congo and Southern Rhodesia, he said:

"I make no judgment about the rights or wrongs of causes of public disturbance. But



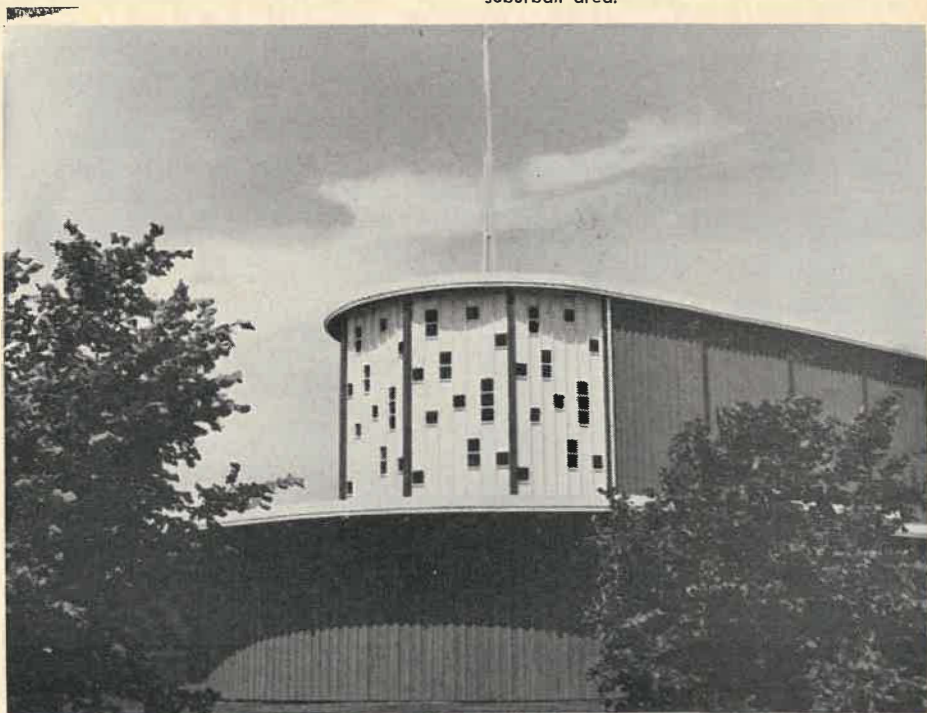
I speak to you all as disciples of Jesus Christ. Except at the lawful command of the state, as with soldiers or police, and except in self-defense when attacked by another, it is not permitted to Christian men to use or take part in fighting or violent acts directed indiscriminately against men, women, and children in hatred and revenge." [RNS]

## FOURTH PROVINCE

### History and Radio

A conference on the work of the town and country church in the fourth (Sewanee) province was held July 26th-29th at the Church Institute, Valle Crucis,

The Chapel of the Transfiguration, St. Thomas' Mission, Eugene, Ore., was awarded a certificate for architectural excellence in 1959 by the Church Architectural Guild of America. Built of fir and Willamette Graystone, the chapel's outdoor siding is board and batt, rough sawn cedar, stained. Its most interesting feature is its round chancel. St. Thomas' Mission is built on a 5/4-acre site in a suburban area.







Nearly 100 Boy Scouts attended the Holy Communion held for Episcopalians at the 50th anniversary Camperall in Philadelphia. The Rev. J. Bernard White, leader of a troop of Negro boys, was celebrant.

N. C. [L.C., May 29th]. The conference was organized under the sponsorship of Bishop Henry of Western North Carolina by the Ven. Robert F. Cowling, archdeacon of the western convocation of the diocese of Florida.

Included in the program were consideration of the history and future of the town and country movement, and the use of radio in town and country areas.

The conference at Valle Crucis closed with a general discussion during which it was agreed:

- ✓ To give support to the Southern Town and Country Church Institute, a training program for seminary students and clergy, by encouraging seminary students to attend the institute for one summer of their theological course, and by suggesting to bishops of the province that they send their students;

- ✓ To investigate the possibility of a conference in the summer of 1961 on the subject of recreation.



Philadelphia Evening Bulletin  
Commissioner Brown: Also a study group.

## PENNSYLVANIA

### Back to the Day

St. Peter's Choir School, Philadelphia, will begin its new term in September with its name changed to St. Peter's Day School for Boys. It will also have new direction and seek to enlarge its enrollment, in step with the redevelopment of the area that is changing the "most historic square mile" in Philadelphia from grimy industry and blight to parks and homes.

The school is an historic and integral part of St. Peter's Church, near Independence Hall.

Dr. Harold W. Gilbert, headmaster of the school for 40 years and choirmaster-organist of the church about 45 years, resigned in June. The Rev. Joseph Koci, rector of St. Peter's Church, succeeds him as headmaster. Mr. Joseph Parsells, music director at the Church of the Holy Apostles and the Mediator, has been appointed choirmaster of the school and church.

The school began as a day school in 1834, as a revival of one of colonial vintage about which little is known. It became the "Choir School" in 1903, and acquired fame for its concerts, tours, and recordings.

### Patrolman to Preacher

Mayor Richardson Dilworth of Philadelphia has chosen Deputy Albert N. Brown, 47, a Churchman, to be the city's new Police Commissioner.

A patrolmen pounding a beat from 1942 to 1953, Mr. Brown was made an inspector and shortly thereafter was made executive assistant to the commissioner.

Mr. and Mrs. Brown are communicants of All Saints' Church, Rhawnhurst, where he heads an adult study group. The rector of the church has invited him to be the guest preacher at the principal service on September 18th, after which the Browns will be honored with a reception by the congregation and community.

### Way of Life Threatened

The Rev. W. Hamilton Aulenbach, rector of Christ Church and St. Michael's, Philadelphia, stirred up a mild tempest when he proclaimed in his paid church notice in the Philadelphia daily newspapers that: "Parochial schools, Protestant and Catholic, threaten our American way of life, dangerously undermine our public schools, and are costly, segregated, and wasteful."

The newspapers received irate calls denouncing the notice as "offensive" and "outrageous." The weekly *Standard and Times* of the Roman Catholic archdiocese of Philadelphia declared editorially: "Parochial schools are part and parcel of the American way of life. They antedated public schools by more than a century; they have existed side by side and have worked together in the great work of American education for the past century. True, they are costly, but they do not cost the taxpayers, or the city, or the state, a red penny. The Philadelphia Board of Education can hardly think that the Catholic schools in Philadelphia are wasteful, especially when they take care of almost 150,000 pupils, or just about one of every three school children in the city."

"Perhaps it was the hot weather that caused the unfortunate statement, but the rector's remarks put him in the category of those who have to say something even when they have nothing to say," the editorial concluded.

## ENGLAND

### Pilgrimage and Statue

Bishop Westall, Suffragan of CREDITON, in Devon, England, where St. Boniface is reputed to have been born, led a party of 40 pilgrims to Fulda, in West Germany, where the saint is buried.

One of the members of the chapter of Fulda Cathedral welcomed the pilgrims on behalf of the Bishop of Fulda, who was in America, and he requested the Bishop of CREDITON to conduct a short service before the altar and shrine of St. Boniface.

Next morning, Bishop Westall celebrated in the Lutheran church, where all the pilgrims made their communion. Both Roman Catholics and Lutherans attended with what the *London Church Times* called "obvious devotion."

On July 24th, after Princess Margaret and her husband had attended morning service at CREDITON Parish Church, she

*Continued on page 12*





Left: Entrance to San Pedro Seamen's Center. Right: The library at the center is notably popular. The great classics are included among the books on the shelves.



To fulfill the needs ashore

of merchant seamen, San Pedro's

# *Episcopal Seamen's Center*

embarked on a bold program

by Eugene M. Hanson



Classes in seamanship are offered regularly. Mr. Floyd Arwine, program director for the center, is shown giving a lecture on lifeboat techniques.

Merchant seamen all over the world will have their lives made better as the result of a bold program in San Pedro, Calif. The program is that of the Episcopal Seamen's Center founded as the Seamen's Church Institute in 1881, and since 1907 an institution of the diocese of Los Angeles.

First housed in an old saloon, then in a ship docked at the foot of First Street in San Pedro, from 1922 until its new building was completed in 1958 it occupied an old residence enlarged by addition of World War I barracks. The design and landscaping of the new center was planned for a contrast with the seaman's usual surroundings. Warm browns and beiges contrast with the blues and grays usually seen at sea and the extensive use of glass gives an expansive effect opposed to the confined spaces on a ship. The new building gives increased recreational facilities: television room, library, lounge, pool and ping-pong area, craft room, and outdoor badminton and sunbathing space. A kitchen provides for the arrangement of dinners for special occasions.

The new center is a radical departure in architecture and in policy from other centers which attempt to fulfill the pecu-

*Continued on page 12*

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## Mental Health and God

One of the chief fields of modern thought and education, a field in which the science-fiction writers would postulate future progress in a straight line, has within the last few years begun a reversal of its approaches, a questioning of its premises, and a hesitancy about its promises. To a public long bombarded by pamphlets on mental health (more properly called emotional health) bearing such titles as *Understanding Yourself*, *How to Solve Your Problems*, and *How to Deal with Your Tensions*, and suffering from the guilt and frustration of flunking quizzes on such subjects as *How Adult Are You?* and *How Do You Rate as a Wife?* such a self-appraisal of the mental health movement has not been apparent. But in the August 8th issue of *Life* it has come into the open.

Under the title, "Who's Normal? Nobody, But We All Keep on Trying," Ernest Havemann reports some of the results of a conference of top experts held at Cornell University in 1958. Results are reported in full in a recently published book, *Mental Health Education: a Critique*. Gathered to discuss the effects of the myriads of do-it-yourself mental health guides available to the public, 47 top experts in psychology, psychiatry, and sociology came to few conclusions except that the human mind is more than anything else a mystery, and that there are probably extremely few "normal" people. They found that the human character is exceedingly resistant to change and that "normality" is not a requirement for usefulness.

Many of the conferees viewed the mental health education movement with varying degrees of alarm and most viewed it as useless. The general feeling seems to have been that the best people can do is to settle for living with the human situation with as graceful resignation as they can manage. (Psychiatric treatment of the really ill is a different matter, and proves constantly more effective.)

Written in a wryly light vein, the article would still be gloomy news if it were not such a relief from grim admonitions to self-analysis and humorless assumptions of scientific infallibility. The old-fashioned quality of common sense, found in the context of a discussion of psychological matters, brings the same kind of chuckles as a black eye on an acolyte.

Naturally, Mr. Havemann does not go into the religious implications of his subject. Although our generation likes to have a religious article in its popular magazines every now and then, it would not stand for mixing religion with its politics or its science.

But when you are talking about normality or about a meaningful principle of organization for human life, neither secular social science nor secular common sense can get to the root of the matter — the fact of God and of man's relationship to Him. "Thou hast

made us for Thyself," said St. Augustine, "and our hearts are restless till they find rest in Thee."

If psychology and sociology are thoroughly scientific, they are bound to testify with St. Augustine to man's incorrigible restlessness, and to arrive at the discovery that there is no way of rearranging his personality to assure him joy or peace in this world.

Those who know the fact of God, and the facts of His ways with men, know that the human spirit cannot be manipulated, but can be saved. They know that they cannot expect too much of man, but that they may expect great things of God working in man. They know that man cannot lift himself by his bootstraps but that God can — and does — lift him by the Cross. And those who know God, rather than merely the facts about Him, can see the human situation in perspective against the eternal, can know that the trials of this present time are not to be compared with the glory that shall be revealed.

Knowing the incompleteness and fallibility of all things human, the Christian does not bow down in religious awe before the latest pronouncements of any science, but he can use with gratitude the God-given insights of the psychologist and sociologist, as well as those of the internist, and the physicist, and the geologist. He can use with gratitude the folk insights of common sense that have been passed down from his ancestors, but he knows their shortcomings, too. He can live with imperfection by his faith in the perfect God. He does not need to aspire to be "normal" — he can hope to be holy.

## Accent on the Positive

Last week, we commented at some length on a Roman Catholic effort to restate intercessions for Christian reunion in terms that would be less obnoxious to members of other Churches. An even more significant step of similar character is reported in this week's news columns. The Holy See has revised its baptismal office for adult converts to remove derogatory references to their previous religious affiliation.

A Vatican spokesman said that the Pope's purpose in ordering the reform was "to emphasize everything that unites and to remove anything that divides believers in God."

As in the case of the Unity Octave intentions, the change represents a difference in manner rather than in matter. Anglicans may be pleased to know that former Anglicans are no longer admonished to "abhor heretical wickedness and reject the nefarious sects of the impious," but they still are bound to regard the practice of rebaptizing validly baptized Christians as a sacrilege, a much more serious offense against God than calling their Church a "nefarious sect."

Nevertheless, we rejoice to note that Rome is following a serious and persistent policy of emphasizing that which unites and removing that which divides believers in God. It is a genuine step in the direction of Christian unity.



## Church or National Club?

by the Rt. Rev. Stephen F. Bayne, Jr.

Executive Officer of the Anglican Communion



This is written during a two-week respite my spouse and I are sharing on the Riviera. One of the assortment of hats I wear is the charge of the seven American Episcopal churches in Europe, and I am taking a fortnight's duty in Nice, combining business with pleasure (but rather more of the latter than the former, like a dry Martini). At any rate, these days have moved me to some thoughts about the vocation of our so-called "American" or "English" or whatever churches, scattered throughout the world.

The continent of Europe holds the bulk of them. In northern and central Europe the Bishop of London (via his suffragan the Bishop of Fulham) shepherds dozens of English chaplaincies. (I might add that he does it with a good deal more assiduity than his 17th- and 18th-century forebears shepherded the stranded Anglicans in Virginia; but he is responsible for the British overseas now just as he was for us then.) The Bishop of Gibraltar cares for another half a hundred chaplaincies in southern and eastern Europe. Then in France, Germany, Switzerland, and Italy there are the seven American churches in my little flock (as deputy for the Presiding Bishop). But there are others as well, around the world, notably in South America where there are English churches up and down both coasts, in Bishop Evans' care.

### Providing for the Lambs

What distinguishes all these congregations from the run-of-the-mill parish or mission church is, of course, that they are established in at least nominally Christian lands, where there is already a "Church of the land." Since Anglicans generally are not disposed to proselytize and there were often legal difficulties as well, our policy was to establish "chaplaincies" for our own people. In this the Church of England took a major lead in the 19th century, providing for its own lambs on holiday in Switzerland or in business in the Argentine or at the embassy in St. Petersburg. The American Church came more slowly to a similar policy, probably because we were far less generally involved in life outside our own borders in those days — our "American churches" were more likely to be in Utah than in Denmark, and when we went

abroad, there were generally English churches to which we could go.

Within and among our own national Churches at home there is a very wide spectrum of attitudes toward these chaplaincies in Christian lands. At one extreme are those who look with the gravest suspicion at anything that smacks of proselytizing and to whom such a congregation, in a Roman Catholic or Orthodox country or in Scandinavia with its established Lutheran churches, must be no more than an accommodation for temporary Anglican visitors from overseas. From this point of view, the ministry of such a church must be limited to completely "denominational" lines (and usually national lines — hence the "English" and "American" labels are often construed as limits instead of centers, and many an American has been bruised to discover that the Church of England does not always know it is his mother Church, and many an Englishman has been troubled to feel that the church he visits seems to take Old Glory a lot more seriously than the Prayer Book. But that is another story).

At all events, this is one end of the spectrum. Then there are gradations of points of view all the way to those at the other extreme who would welcome a frankly missionary role for Anglican churches wherever they are.

Doubtless there is something to be said for or against almost every point of view in this sensitive area. Most of us would find it quite impossible to imagine any Christian congregation anywhere deserving the name, which was not mission-minded. We should likely find it equally difficult to imagine any responsible Anglican church embarking on a campaign of deliberate proselytizing. The emphasis on national heritage in all these congregations is certainly understandable — only the homesick American or whatever abroad knows how understandable. But it is also a good and strengthening emphasis where the church is more than merely a national club with religious overtones. (Where it is no more than that, it may be an excellent social organization but hardly a "church," in any recognizable sense of that word.)

So it goes. Sometime, God willing, we will have a chance to think out all these things, within our Anglican household,

at a far deeper level than we've yet had. The question is by no means a simple one, patient of a simple answer. It's all very well to speak of "Christian" countries or "Catholic" countries, but in our post-Christian years the usefulness of such categories has long since departed. I should myself doubt that any useful purpose is served by accepting blindly or naïvely the principle of territorial sovereignty in Church life. There is a deep truth to be found here, but there are also deep perils to Christian witness. I should not be surprised if there were more Christians going to church in the Soviet Union, on a given Sunday, than in the whole of South America, for example (or Europe, for that matter); and I cannot imagine that Anglicans have no witness to bear to the 9 out of 10 Christians who are inactive in their religion in South America.

Nor can I suppose that we have nothing to say to the active Christians either. I am not a Roman Catholic for two main reasons — one, because they wouldn't have me, believing as I do about Infallibility and what not — second, because I couldn't be one, since I think they are wrong. I wouldn't have the slightest interest in trying to break down the faith of a practicing Christian of any breed. But neither would I knuckle down and act as if my Church had nothing to say to them. Truth lays its command on all of us, and woe betide us if we do not bear a witness to it.

Nor does this thought concern the Roman Church alone, for the deepening crisis and the narrowing world alike have made us all aware of the inescapable unity of the Body wherever and by whatever name it exists. Therefore, again, there is a dialogue to be found and something to be said and something to be heard. And, further, we need to look with entirely new eyes at the role of the American or the Englishman or the Canadian or anybody else who lives "abroad," these days. This is not so simple either.

### No Neat Prescription

Well, I have no neat prescription myself. I find myself thinking more and more about three aspects of our vocation, which I can put into three sentences: First, any church anywhere must be prepared to take its full and right and informed part in the ecumenical dialogue — must be prepared to bear full and friendly witness to its own heritage within the Christian community in which it is planted. Second, any church anywhere must be part of its community, not a mere national or denominational capsule. Third, it must be the Church and not a national club. Doubtless there are other principles as well to supplement and check these. But of these, at least, I am sure — and I long for the time when Christians may speak of all these matters together.



## SEAMEN'S CENTER

Continued from page 7

liar needs ashore of merchant seamen. Traditionally, such centers are primarily dormitories, where an effort is made to cater also to the religious, social, and recreational needs of the seaman.

However, major seaport centers all over the world have been profoundly impressed by the Church's effort in San Pedro, where a fine new building is devoted almost completely to the non-dormitory aspect of seamen's service.

"There was a time when a place to sleep ashore was the pressing problem for the merchant seamen," explains Art Bartlett, director of the San Pedro Seamen's Center, "but in recent years the situation has changed.

"Nowadays there are plenty of hotels and motels with sleeping accommodations at reasonable rates, and the seaman has

adequate income to use such facilities ashore.

"However, the seaman by the nature of his work has other problems when ashore, and with these we give more help than ever."

When the seaman goes ashore, he is a stranger or transient in the community, Mr. Bartlett points out, and he suffers from numerous handicaps.

If he gets into trouble, he seldom has friends to intercede for him, and seldom has funds for competent legal counsel.

Also, when ashore he is usually off duty or unemployed, has just been released from a long period of boredom, and may go overboard in search for gaiety.

Naturally, this may lead to trouble. He has no access to the normal social resources of the community. He may become the prey of predatory persons who leave him stripped of money, and even physically injured.

The Seamen's Center has a staff and facilities designed to keep the seaman out of trouble by catering to his recreational and social needs, and to give aid when trouble does occur.

The new building, a beautiful structure which is an asset to the community, has been of great importance in helping to create a more favorable attitude toward the merchant seaman, and the director and his staff have made good use of this advantage.

Recreational facilities in the building make it easy for the visitor to find entertainment by playing pool, ping-pong or shuffleboard, or by watching television, playing cards or reading. Also, frequent social events are arranged, letting the men get together with family groups.

A study program helps the men to increase their skills in seamanship, and they hear lectures on other subjects likely to be of interest to them.

Religious services are offered regularly in the center's beautiful chapel, and while there is no pressure on the men to attend, the Christian "whole man" attitude is obviously appealing to men of the sea. Pastoral counseling is also available.

Ordinary seamen's assistance in matters such as mail and baggage facilities, banking conveniences, and job reference goes on as usual but is almost superseded by the overwhelming success of the recreational, social, and religious work done at the San Pedro center.

As a result of the success of the approach to seamen's problems in the Episcopal Seamen's Center in San Pedro, which is the port of Los Angeles, the pattern of such work is changing.

Mr. Bartlett, director of the center, is in constant communication with agencies in major ports on the shores of Asia, the Middle East, Australia, the west coast of Europe, and the east coast of North America, where new programs and new buildings will be patterned after the San Pedro prototype.

## NEWS

Continued from page 6

unveiled a statue of St. Boniface, near to St. Boniface's well. The statue was dedicated by the Bishop of Crediton, and Bishop Mortimer of Exeter gave the blessing.

St. Boniface was missionary to Holland and Germany early in the eighth century. Representatives from Dokkum, where he was martyred, and Fulda attended the ceremonies.

### Greetings

Some 1,000 delegates, including 125 Americans, to the World Christian Youth Congress, sponsored in Bristol, England, by Youth for Christ International, heard greetings from the Archbishop of Canterbury and Bishop Tomkins of Bristol.

Delegates marched through the city to the Bristol cathedral for a service and an address by the Very Rev. D. E. W. Harrison, Dean of Bristol. [RNS]

### AUSTRALIA

#### Track Handicap

The Very Rev. W. P. Baddeley, for the first time since he came to Australia from England two years ago to become dean of Brisbane, went to the race track armed with binoculars, a camera, and a racing form. His visit might have passed unnoticed if he had not made news by backing six winners in seven races.

Among the first to comment on his action was the superintendent of the Central Methodist Mission, who said that it



was "a disgrace to the Church. It seems," he said, "that every institution at times has someone who lets it down." This was a reference to the fact that the Anglican Church in Australia has campaigned strongly in the past against gambling.

The dean of Melbourne, the Very Rev. S. Barton Babbage, said, "I regard Dean Baddeley's gambling activities with embarrassment and dismay."

The Most Rev. Hugh Rowland Gough, Archbishop of Sydney and Primate of Australia and Tasmania, declined to comment.

The storm over his track venture left the dean himself somewhat taken aback but standing his ground.

"I don't intend to make a habit of going to the races," he said, "but I feel clergymen should mix, as our Lord did with all walks of life."

"I love horses," he declared. [RNS]

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# sorts and conditions

SPEAKING with tongues, known to the lover of technical terms as glossolalia, is a mysterious and disturbing religious phenomenon to the Episcopalian. I have never heard it being done, so I can't say whether it sounds like a foreign language or like a set of meaningless sounds suggesting excitement. But in the earliest days of the Church it was regarded as an important sign of the presence of the Holy Spirit.

LIKE ANY and all signs of the Spirit's presence, the gift of tongues is not regarded by the biblical writers as proof that the spirit causing the phenomenon is the Holy Spirit. Christians are warned to test the spirits to see whether they be of God.

HOWEVER, when supernormal behavior occurred under the right conditions, the gift of tongues was regarded as a genuine sign that the Holy Spirit was present and leading the Church into the paths God had chosen for it.

ST. LUKE in recording the extension of Christianity to Cornelius and his household notes that they spoke with tongues, astonishing everyone with the fact that Gentiles could receive the Holy Spirit. This was a critical moment in the life of the Church, the beginning of the discovery that God did not require Christians to become Jews. Something similar had previously happened in Samaria, but the Samaritans were Jews of a sort,

SO, it might be said that the Episcopal Church (not to mention the Churches of Europe and Africa and most of the world) would not exist today if the Holy Ghost had not used this dramatic means of leading the Church into new truth.

THIS GIFT, as St. Paul's first epistle to the Corinthians indicates, led to problems in the life of the parish. It was not particularly enlightening to the congregation for one of its members to say something that nobody else could understand. There seemed to be some feeling that those who spoke with tongues were more spiritual than those who didn't.

SUCH PROBLEMS as these apparently led to the general disappearance of the gift of tongues from the main stream of the Church's life. Where it recurs nowadays is mostly in small sect-churches. And whether it is the gift of God there or the gift of a de-

ceiving spirit is perhaps not for you or me to say. "Test the spirits." "By their fruits ye shall know them." These are the guides given in the New Testament for such cases.

THE CLIMATE of our times being what it is, educated people seem to try to get along without the supernatural as much as they can, even in religious matters. I can imagine speaking with tongues achieving acceptance in the Episcopal Church on psychological grounds — it's so worth while for you to get really enthusiastic about something; it's such a therapeutic thing to be able to talk without caring whether people understand you. Glossolalia is good for you!

AFTER ALL, you frequently hear arguments for prayer, or for church-going, based upon similar psychological benefits.

HOWEVER, the thing I really like about the fact that here and there an Episcopalian is found speaking with tongues is the great difficulty of giving a this-worldly justification for it. Unless it is really a witness to supernatural activity, it is undesirable. This kind of Spirit has to be of God or else be politely but firmly told to go away.

OCCASIONALLY a story is written speculating about what would happen if Jesus came to earth today and encountered ordinary Christians living their normal Church life. Would we recognize Him? Would we reject Him?

BUT IF you move out of the realm of fiction and into the realm of religious reality, the problem is one of recognizing the Holy Ghost as He manifests Himself in the life of the Church. Speaking with tongues is a dramatic case in point, but every day in less dramatic ways we face the necessity of recognizing the good as good and identifying the bad as bad. And here, as in the fictional encounters with Christ, our decision shows what we are.

WE HAVE every right to be skeptical about speaking with tongues, and to look for some more vital significance in it than the fact that the people who do it are uplifted by the experience. The New Testament evidence points quite strongly to the concept that glossolalia was a good thing as evidence of some great design of God but a pretty poor thing to live up to a parish supper.

PETER DAY

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# PEOPLE and places

## Appointments Accepted

The Rev. John C. Anderson, formerly vicar of Holy Family Church, McKinney, Texas, is now curate at St. Peter's Church, Peekskill, N. Y.

The Rev. Vincent J. Anderson, formerly in charge of churches at Elk Rapids and Bellaire, Mich., is now in charge of churches at Charlotte, Mich., and Eaton Rapids. Address: 524 S. Cochran Ave., Charlotte.

The Rev. John R. Caton, formerly associate at Emmanuel Church, Rapid City, S. D., is now rector of St. Mark's Church, Anaconda, Mont., serving the church at Philipsburg. Address: 1701 Ogden St., Anaconda.

The Rev. Robert H. Cochran, formerly associate rector of Christ Church, Las Vegas, Nev., will on September 1 become rector of All Saints' Church, Salt Lake City, Utah. Address: 1710 Foothill Dr., Salt Lake City 8.

The Rev. Duane V. Fifer, formerly curate at Christ Church, Hudson, N. Y., will on September 15 become vicar of churches at Holdenville, Okla., and at Seminole. Address: 308 N. Oak St., Holdenville.

The Rev. Jennings W. Hobson, Jr., formerly rector of Old Church Parish, Old Church, Va., with address at Tunstall, will on October 1 become rector of Madison Parish, Purcellville, Va.

The Rev. Kenneth R. Johnson, formerly rector of the Church of St. Michael and All Angels, Berwyn, Ill., will on September 1 become vicar of St. Mary's by the Sea, Imperial Beach, Calif. Address: 559 Thorn.

The Rev. John T. Ledger, Jr., who was recently ordained deacon by Bishop Wright of Nevada, is now curate at St. Paul's Church, Bellingham, Wash., and chaplain to Episcopal students at Western Washington College in Bellingham.

The Rev. George T. Mackey, formerly rector of St. Paul's Church, New Albany, Ind., will on September 15 become rector of the Church of the Advent, Louisville, Ky. Church address: 901 Baxter Ave., Louisville 4; home: 508 Indian Ridge Rd., Louisville 7.

The Rev. Judson I. Mather, formerly vicar of St. Mark's Mission, Crystal Falls, Mich., will on

October 1 become rector of St. John's Church, Negaunee, Mich. Address: 116 E. Main St.

The Rev. Robert L. Powers, formerly curate at St. John's Church, Elkhart, Ind., is now in charge of the Downtown Chapel in Chicago. Address: 211 W. Madison St.

The Rev. Edwin Stube, formerly curate at St. James' Church, Bozeman, Mont., is now vicar of St. Lawrence's Church, Sidney, Mont., and St. Matthew's, Glendive. Address: 123 Tenth Ave., N.W., Sidney.

The Rev. Hugh L. Weaver, formerly canon pastor of Grace Cathedral, San Francisco, has for several months been rector of the Church of the Incarnation, San Francisco. Address: 1746 Twenty-Ninth Ave., San Francisco 22.

The Rev. William A. Wendt, formerly in charge of St. Christopher's Chapel, Trinity Parish, New York, will on September 11 become rector of the Church of St. Stephen and the Incarnation, Washington. (St. Christopher's now claims the largest Spanish-speaking congregation in the diocese of New York.)

## Ordinations

### Priests

Dallas — On July 25, the Rev. Truman E. Bennett, vicar, St. Matthew's, Comanche, Texas, and locum tenens, St. Mary's, Hamilton.

Indianapolis — On July 25, the Rev. Johannes Mohringer, vicar, St. Peter's, Lebanon, Ind.

Springfield — On June 24, the Rev. William N. Malotte, vicar, Trinity Church, Mount Vernon, Ill., and St. James', McLeansboro.

Virginia — On July 9, the Rev. William P. Parrish, Ph.D., assistant, Truro Church, Fairfax. Address: Box 245, Fairfax, Va.

### Deacons

Honolulu — On July 10, Bruce Hargreaves Kennedy, son of Bishop Kennedy of Honolulu. The ordinand, who served as a lieutenant junior grade in the U. S. Navy during the Korean War, plans to work in the missionary district of Mexico, serving in Torreon and Chihuahua City.

Taking part in the service in Honolulu, in addition to Bishop Kennedy, were four brothers of the ordinand: Lieut. David Kennedy, jet fighter pilot from Harmon Air Base Newfoundland, who served as crucifer; Lieut. Paul Kennedy, jet bomber pilot from Little Rock Air Base, Ark., crucifer; and the twins, Joel and Mark, who are high school students and served as acolytes. Both David and Paul plan to enter the Church Divinity School of the Pacific — David, this fall, and Paul, upon his release from the Air Force [see cut p. 15].

South Carolina — On June 18, Charles F. Duvall, Bishop Thomas, retired Bishop of South Carolina, officiated at the ordination because of the death on the previous Sunday of Bishop Carruthers.

Springfield — On June 24, Donald Lee Bell, vicar of St. Anne's Church, Anna, Ill., assistant at St. Andrew's, Carbondale, and Episcopal chaplain at Menard State Penitentiary and Anna State Hospital.

Virginia — On June 28, Dabney J. Carr, III, to be in charge of Broomfield Parish, Washington, Va.; Robert H. Crewdson, in charge, Lynwood Parish, Port Republic, Va.; James H. Cunningham, in charge, Fredericksville Parish, Albemarle County; Eugene E. Grumbine, assistant, Holy Comforter, Vienna, Va.; John C. Humphries, Jr., assistant, St. Andrew's, Barberton, Ohio; Lawrence W. Mason, in charge, Cople Parish, Hague, Va.; James M. Warrington, assistant, St. John's, McLean, Va.; and Peter H. Igarashi, assistant, Cathedral Church of the Nativity, Bethlehem, Pa.

Western Michigan — On June 10, Charles G. Bennett, curate, Trinity Church, Niles; Harold J. Hamilton, in charge, St. Mary's Mission, Cadillac.

## Marriages

Miss Sally Kay Clough, daughter of Mr. and Mrs. Robert R. Clough, of Elkhart, Ind., and the Rev. William G. Burrill, curate at St. John's Church, Elkhart, and son of Bishop Burrill of Chicago, were married on August 3.

Miss Constance Cook Jones, daughter of Mr. and Mrs. S. Guernsey Jones, of Upper Montclair, N. J., and the Rev. John B. Butcher, elder son of Mr. and Mrs. Harold Butcher, of Santa Fe, N. M., were married on June 19. The bride had received a bachelor of divinity degree from Yale Divinity School on June 13. The groom, who is newly ordained, is now vicar of St. Thomas' Church, Clarkdale, Ariz., in charge of a mission at Sedona.

Miss Sara Elizabeth Vanaman, daughter of the Rev. Richard H. L. Vanaman and Mrs. Vanaman,

# CLASSIFIED

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## CHURCH APPOINTMENTS

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

## CHURCH FURNISHINGS

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

## FOR RENT

COTTAGE AVAILABLE August 6th to September 15th. Accommodates six. Five miles from Ocean City, Maryland. \$50 per week. Phone Rev. William Dewees, Atlantic 9-7684, Ocean City, Md.

## LIBRARIES

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

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

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## OF INTEREST TO WOMEN

\$50.00 CASH to your church, school, lodge, club or auxiliary. Distribute 84 bottles of Rawleigh Vanilla or Summer Drinks. Also free coffee urns. Write: Rawleigh's, Dept. H-32-LCH, Freeport, Ill.

## POSITIONS OFFERED

PRIEST, Prayer Book Catholic, single, for assistant chaplain at large university, share fully in expanding program. State salary desired. Reply Box H-469.\*

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

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

## POSITIONS WANTED

PRIEST desires parish. Good pastor, preacher, with years in Christian Education. Healthy, hard worker. Available now. Reply Box J-470.\*

## RETREATS

CLERGY RETREAT, September 6-9, Adelynrood, So. Byfield, Mass., auspices Brotherhood of the Way of the Cross. Conductor, the Rev. Herbert Hawkins, O.H.C. Charges \$14.35. Make reservation through the Rev. Nigel L. Andrews, Sec., F.V.C., Old Lyme, Conn.

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

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

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407 East Michigan Street Milwaukee 2, Wis.

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## THE LIVING CHURCH

The Living Church





The Kennedys (from left): Lt. Paul, Lt. David, Bruce, the bishop, Mark and Joel  
The family took part.

and Mr. Clifton C. Morris were married April 18 at Emmanuel Church, Cradock, Portsmouth, Va. Fr. Vanaman was celebrant at the Nuptial Eucharist. Bishop Gunn of Southern Virginia performed the ceremony.

## 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 the Cycle by offering up the Holy Eucharist on the day assigned.

### August

21. Christ, Portsmouth, N. H.
22. Convent of St. Anne, Chicago, Ill.
23. Chapel of St. Francis, Dennysville, Maine
24. St. Bartholomew's, Granite City, Ill.; St. John's, Napoleon, Ohio
25. Emmanuel, Elmira, N. Y.
26. St. James', Port Daniel Center, Quebec, Canada
27. St. Andrew's, Beacon, N. Y.

## Resignations

The Rev. H. Sheppard Musson, Jr. has resigned as rector of the Church of the Advent, Louisville, in order to become the first full-time rector of St. Thomas' Church, Lyndon, Ky. St. Thomas', which was formerly a mission of the Church of the Advent, recently became a parish.

The Rev. Mr. Musson had been rector of the Church of the Advent since 1942, when he succeeded his father, who had served the same church for 37 years.

The Rev. Donald C. Muth has resigned as curate at the Church of the Ascension, Lafayette, La., and chaplain to students at the University of Southwestern Louisiana in order to devote full time to his work as priest in charge of St. Paul's Church, Abbeville, La. Address: 206 Fourth St., Abbeville.

## Births

The Rev. Robert A. Bennett and Mrs. Bennett, of St. James' Church, Baltimore, Md., announced the birth of their first child, Mark Robert, on June 19.

The Rev. Herbert C. Gravely, Jr. and Mrs. Gravely, of Trinity Church, Myrtle Beach, S. C., announced the birth of their fifth child and fourth son, Peter Chaunce, on July 28.

## DEATHS

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

The Rev. James Chadeayne Amo, curate of St. Stephen's Church, Providence, R. I., died on July 13th in an automobile accident, at the age of 40.

Fr. Amo was born in Buffalo, N. Y., in 1920. He was graduated from Iowa State University in 1948, received the M.A. degree from Northwestern University in 1950, and was awarded the B.D. degree by Seabury-Western Theological Seminary in 1955, when he was ordained to the priesthood. Fr. Amo served churches in the Virgin Islands and in Puerto Rico before moving to Rhode Island.

The Rev. Henry Sears Sizer, Sr., retired priest of the diocese of Erie, died at North East, Pa., on July 18th, at the age of 87.

Mr. Sizer was born in Buffalo, N. Y., in 1872. He attended Lehigh University and St. Andrew's Divinity School, and received the S.T.B. degree from the General Theological Seminary in 1917. He was ordained to the priesthood in 1898. He was rector of Church of the Evangelists, Oswego, N. Y., from 1899 to 1907, and again from 1922 to 1940. In addition, he served other churches in New York, and was dean of Christ Cathedral, Salina, Kan., in 1921 and 1922. He was rector of Church of the Ascension, Bradford, Pa., from 1944 until his retirement in 1950.

Mr. Sizer was an amateur botanist and geologist.

He is survived by his son, the Rev. Henry S. Sizer, Jr., rector of St. Andrew's Memorial Church, Yonkers, N. Y.; two daughters, Mrs. Allen Dorr and Mrs. Francis S. Dodge; and two grandchildren, Mrs. Lee Cowles, and Henry S. Sizer III.

Katherine Aubrey Johnston, widow of the late Rev. Mercer Green Johnston, died at Sewanee, Tenn., on May 21st at the age of 94.

Mrs. Johnston was a granddaughter of Secretary of State John Forsyth. Mr. Johnston was the son of the second Bishop of West Texas, James Steptoe Johnston. The Johnstons had lived in the Philippines, in Maryland, and in Washington.

# 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 Macfarren, Ass't

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

### SAN FRANCISCO, CALIF.

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

### SANTA MONICA, CALIF.

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

*Continued on next page*

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



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



# ATTEND SUMMER CHURCH SERVICES

Continued from previous page

## WASHINGTON, D. C.

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass  
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. James R. Daughtry, c;  
Rev. Ralph A. Harris, choirmaster  
Sun 7, 8, 9:15, 11 and Daily; C Sat 5

## FORT LAUDERDALE, FLA.

**ALL SAINTS'** 335 Tarpon Drive  
Sun 7:30, 9, 11, & 7; Daily 7 & 5:30; Thurs  
& HD 9; C Fri & Sat 4:30-5:30

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Rev. Don H. Copeland, r  
Sun HC 7, 8, 10; Daily 7:30; Tues 6:30; Fri 10;  
C Sat 4:30

## ORLANDO, FLA.

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

## ATLANTA, GA.

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

## CHICAGO, ILL.

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

## ALL SAINTS CHAPEL

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

## ASCENSION

1133 N. LaSalle Street  
Rev. F. William Orrick, r  
Sun: MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdays:  
MP 6:45, Mass 7, EP 5:30; Fri & Sat Mass 7 &  
9:30; C Sat 4:30-5:30 & 7:30-8:30

## 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

## 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

The Living Church

## 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, 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

## NEW YORK, N. Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;  
Wkdays: MP & HC 7:15 (6-10 Wed); EP 5

## ST. BARTHOLOMEW'S

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

## HEAVENLY REST

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



CHURCH OF THE ASCENSION  
CHICAGO, ILLINOIS

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

**ST. IGNATIUS'** Rev. Charles A. Weatherby, r  
87th Street, one block west of Broadway  
Sun Mass 9; Daily as anno; C Sat 4-5

## ST. MARY THE VIRGIN

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

## RESURRECTION

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

## ST. THOMAS

5th 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 INTERCESSIQN

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

## MOREHEAD CITY, N. C.

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

## TULSA, OKLA.

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

## PHILADELPHIA, PA.

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

## ALEXANDRIA, VA.

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

## RICHMOND, VA.

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