

The Living CHURCH

September 18, 1960

25 cents



In Tanganyika, a chat [see p. 6]

Headquarters Site Chosen [see p. 4]

The Living Church

Volume 141 Established 1878 Number 12

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

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THINGS TO COME

September

18. Fourteenth Sunday after Trinity
20. National Conference of Deaconesses, executive committee meeting, annual conference, and retreat, at DeKoven Foundation, Racine, Wis., to 23d
- Synod of the 5th province, Milwaukee, to 22d
- Sixth Province Synod, Great Falls, Mont., to 22d
21. St. Matthew, Ember Day
23. Ember Day
- Board of directors meeting, Episcopal Society for Cultural and Racial Unity, Washington, D. C., to 24th
24. Ember Day
25. Fifteenth Sunday after Trinity
29. St. Michael and All Angels

October

2. Sixteenth Sunday after Trinity
3. Convention of the diocese of Albany, Lake Placid, N. Y., to 5th
7. Annual council of the diocese of Milwaukee, Milwaukee, Wis., to 8th

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

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

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

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

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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.)

Havens for Wildlife

It occurs to me that some of your subscribers after reading Richard Pough's provocative article, "Look Out the Window," in the July 3d issue, might like to dedicate some land they own as a haven of refuge for wildlife. If so, I would urge them to write him for advice. Mr. Pough's address is 33 Highbrook Avenue, Pelham, N. Y.

After retiring from the chairmanship of the Department of Conservation and Ecology at the American Museum of Natural History in New York, where he did a most interesting Hall on the Forests of North America, he is devoting his full time to furthering projects that have as their objectives the preservation of areas as permanent homes for wildlife of all sorts. As he is an officer in, adviser to, or on the governing board of over a dozen organizations in the conservation field, he is in close touch with practically every project of this sort in the country.

Having been an engineer and business man, he can also be very helpful on the practical problems involved, as well as showing how very considerable tax savings can be realized in the process.

There is no need to hesitate in asking Mr. Pough to help as the organization he heads, the Natural Area Council, was organized for this sole purpose.

(Rt. Rev.) ROBERT M. HATCH

Bishop of Western Massachusetts
Springfield, Mass.

Pastoral Letter for the Church

Bishop Louttit's inspired article "No Cause for Complacency" [L.C., August 28th] should be adopted by the House of Bishops and reissued as a pastoral letter to be read in every parish of the Episcopal Church. It points out so clearly why there are three million of us in these United States, instead of eight or 10 times that number.

The Prayer Book admonishes us that our bounden duty is to worship God every Sunday in His Church, and to work and pray and give for the spread of His Kingdom. These are four explicit duties and privileges which are expected of all of us as members of the Body of Christ. Are we fulfilling our responsibilities in this regard? With the possible exception of Easter Sunday at 11 o'clock, it is always possible to find a seat at any of the services provided by parish churches. "To work" for most of us means bazaars and sales for the ladies and ushering for the men. "To pray" means corporate prayer for one hour on Sunday morning. "To give" implies money only (and then only enough to meet inadequate parish, diocesan, and national budgets), when it should urge us on to give of ourselves as well as of our means. Far too many of our parishes spend \$10 on themselves for each dollar that they spend for others.

Continued on page 11

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Fourteenth Sunday after Trinity
September 18, 1960

EPISCOPATE

Colorado Elects Suffragan

The Rev. Edwin Burton Thayer was elected suffragan bishop of Colorado on the fourth ballot at a special convention held in Denver, on September 8th. Fr. Thayer, rector of the Church of the Ascension, Denver, thanked the delegates for their votes but did not immediately announce whether he would accept the election.

Bishop Minnis of Colorado expressed his pleasure with the choice of Fr. Thayer, who is the Minnis family's pastor.

Eight other priests received support in the balloting. All but one of them is a member of the diocese of Colorado. The exception, the Rev. Joseph Hogben, serves St. Bartholomew's Church, Ely, Nev.

The bishop-elect was born in Pennsylvania 55 years ago. He was graduated from the University of Illinois and Seabury-Western Theological Seminary. He married Evelyn Marie Hansen in 1935, and the couple has three children. Prior to World War II, he served churches in Illinois and Iowa. From 1941 to 1945, he was a U.S. Army chaplain. He became rector of St. Luke's Church, Fort Collins, Colo., in 1945 and assumed his present post in 1950. He has served in the past as chairman of the college department of the diocese and as a member of the diocesan board of trustees. He was a deputy to the General Conventions of 1952 and 1955.

The election was held to fill the office which Bishop Corrigan resigned earlier this year to accept the post of director of the Home Department of the National Council.

NATIONAL COUNCIL

Site Purchased

The National Council has acquired title to property located at the northeast corner of 43d Street and Second Avenue (803-805) in the Borough of Manhattan as the site for its new headquarters building. In making the announcement, the Rt. Rev. Frederick J. Warnecke, Bishop of Bethlehem and chairman of the Council's committee on housing said, "We are building for the future in the growing

COLORADO ELECTION

Name	1st ballot Cl. Lay	2nd Ballot Cl. Lay	3rd Ballot Cl. Lay	4th Ballot Cl. Lay
Robert L. Evans	8 15	3 11	withdrew*	
M. Lewis Marsh	8 18	4 9	4 8	3 10
Edwin B. Thayer	17 50	24 59	32 94	46 129
A. Balfour Patterson, Jr.	8 31	8 25	8 21	3 11
Vernon Myers	2 11	2 6	1 4	withdrew
Chauncey Minnick	6 17	4 11	5 10	withdrew
Joseph Hogben	2 1	0 0	0 0	0 0
Russell Nakata	19 23	20 25	21 31	21 28
Harvey Woolverton	2 16	1 6	1 5	0 3
Total	72 182	66 152	72 175	73 181
Necessary to elect	37 92	34 77	37 88	37 91

center of this great city on a corner which is two blocks from the United Nations, two blocks from Grand Central terminal and five blocks from the east side airlines terminal."

A 12- to 14-story building of contemporary design is planned, with the most prominent feature a two-story chapel at street level. The chapel, which will seat several hundred persons, will be open to the public as well as the Council's staff in one of the fastest growing sections of New York City. An information center on the life and work of the Episcopal Church is also planned for the street level floor. Remaining floors of the building, on a site 125 feet by 75 feet, will provide office space for some 300 officers and staff employed by the National Council, who are presently housed in three separate locations in New York and Greenwich, Conn. In addition a number of agencies affiliated with the Episcopal Church will occupy office space in the building.

The present headquarters building at 281 Park Avenue South has been occupied since January 1, 1894.

Bishop Warnecke announced at the same time that arrangements have been made with the George A. Fuller Company of New York to clear the land and construct the building; with Adams and Woodbridge, architects, of New York to design the building; and with Griswold, Heckel and Keiser Associates, interior-designers of New York to plan the space. The total floor space will be approximately 100,000 square feet in addition to the chapel space.

National Council previously authorized the committee to spend up to \$1,000,000 for a site.

PUBLIC AFFAIRS

Outright Bigotry

Bishop Pike of California deplored the increasing dissemination of "crude attacks on the Roman Catholic Church" in connection with the presidential election. He urged, in an address delivered at the 10th annual sunrise service at the Michigan State Fair, Detroit, Sunday, September 4th, that all Christians "should vigorously deplore and earnestly seek to counteract this rising tide of 'hate' literature."

Bishop Pike said, in part:

"To seek to persuade citizens that they should in no wise vote for a man simply because he is a Roman Catholic is outright bigotry and is a violation of the spirit of the constitutional prohibition of a religious test for public office. And, as a means to this end, to seek to create bitterness and hatred of a particular religious group in our pluralistic society is a grave violation of Christian ethics.

"Of course, quite legitimate is concern for particular public issues in which people may divide according to the teaching of their Churches or their individual consciences. For example, I feel that one of the major issues of our day — and therefore of this election — is the need for aggressive Presidential leadership in order to procure legislation or administrative policy (whichever is needed) which will enable us to give a large measure of foreign aid to countries whose birth rate is increasing in geometric proportions and who wish help in their program of birth control — just as we have not hesitated to help them in 'death control.' The reason I feel this is an issue second in importance

*Fr. Evans received two lay votes on the third ballot.

only to the control of the danger of nuclear explosion is that if people of these uncommitted countries become hungry enough and desperate enough they are apt to end up in the Communist column — which would be a great tragedy for our nation and its weal, and for the safety of the free way of life to the world. But even for me this is only one issue (and in fact other citizens may not weigh it as heavily among the various issues as some of us weigh it); and therefore even this important matter is not determinative for me or anyone else as to how one should vote after totaling up in two columns the positions of respective candidates, having, of course, weighted the issues according to their importance.

"But this kind of relationship of religion to political decision-making is quite a different thing from the bigoted and crude attempts flatly to bar a Roman Catholic from the Presidency. Not only is this unfair to a particular candidate and all Roman Catholic citizens, who have every right to assume that all the rights of citizenship are open to them; but also, whether the efforts of these hate mongers are successful or not, they will have done grievous harm to the body politic by setting neighbor against neighbor and giving a distorted picture of one of our principal religious groups to many of our fellow citizens. Obviously, I do not agree totally with all the teachings or practices of the Roman Catholic Church or I would still be a member of that Church, and I would not be serving as a bishop in another Communion of Christians. On the other hand, I repudiate with all my being the smearing of another Christian group and efforts to distort its teachings, painting all they say or have said, or do or have done, in the blackest possible colors, with no recognition of 'the other side of the story,' and of the obviously sound things taught and done by that Church. I hope all of you will affirm at every opportunity your rejection of this terrifyingly increasing hate movement — both because you love the American way of life and because of the dictates of Christian conscience."

Bishop Pike is author, in collaboration with the Rev. Canon Richard Byfield, of *A Roman Catholic in the White House* (Doubleday) [L.C., May 8th] and of an earlier article in *Life* on the same subject. The bishop is also the chairman of the Clergymen's National Advisory Committee of the Planned Parenthood Federation.

Pressure Expected

A statement questioning the fitness of a Roman Catholic for the presidency was unanimously adopted by a meeting of 150 Protestant clergy and laymen held behind closed doors in Washington this month. "It is inconceivable," the statement said in part, "that a Roman Catholic President would not be under extreme pressure from the hierarchy of the Church to accede to its policies with respect to foreign relations, including representation at the Vatican."

The statement also said, "The key question is whether it is in the best interest of our society for any Church organi-



Mr. Taylor: A shot of unknown origin.

zation to attempt to exercise control over its members in political and civic affairs."

Chairman of the meeting was the Rev. Dr. Norman Vincent Peale, Methodist author and pastor of the Marble Collegiate Church, New York City. Dr. Peale told reporters that the group was not broadly representative of Protestantism, but was largely composed of what he called "conservative evangelicals." Drs. Dan Poling and Charles Clayton Morrison were among the active participants, as was Dr. Glenn Archer, chief executive of the Protestants and Other Americans United for the Separation of Church and State.

Religious News Service reports the meeting was called by individuals, and that no organization had issued the invitations.

After the meeting, the formation of a Committee for Religious Freedom was announced. Headquarters are the Raleigh Hotel, Washington, and its executive secretary is Don H. Gill, who has been given a leave of absence from the staff of the National Association of Evangelicals to serve.

The announced purpose of the new committee is to articulate the concerns of Protestants over the religious issue in the 1960 presidential campaign.

Neither RNS nor THE LIVING CHURCH were able to identify any Episcopalians among the relatively small number of participants in the conference whose names were announced.

Negative reactions to the group's statement were voiced by Dr. John C. Bennett, dean of Union Theological Seminary, New York City, and by Dr. Reinhold Niebhuur, noted theologian. Mr. Herbert Klein, vice president Nixon's press secretary, said he had not discussed the statement with Mr. Nixon, but that the vice president "doesn't believe a man's religion is any bar to his taking office."

AFRICA

A Reporter Dies

Churchman Henry N. Taylor, 31, son of Henry J. Taylor, ambassador to Switzerland, was killed September 4th by a burst of machine gun fire while observing fighting in the Congo hamlet of Lukengele. Mr. Taylor, a reporter for the Scripps-Howard newspapers, had covered the recent Powers trial in Moscow and the Tokyo rioting which forced cancellation of the President's trip to Japan.

The action in which Mr. Taylor was killed took place when Congo government forces called upon rebellious Baluba tribesmen to lay down their arms. Tribesmen and Congolese troops soon intermingled, and Mr. Taylor and other reporters found themselves in the middle of the battle when a shot of unknown origin touched off the firing. Mr. Taylor was killed in the first moments of action.

A dozen Congolese soldiers, who tried to board a United States Embassy plane landing the next day at Luluabourg to take on Mr. Taylor's body, were discouraged by a United States soldier displaying a shotgun. The twelve formed an honor guard when the plane took off with the body aboard.

Mr. Taylor maintained an apartment in Washington, D. C. The funeral was scheduled for September 9th at St. John's Church, Washington.

CEYLON

Pressure on Church Schools

Education Minister Badiudin Mahmud told the parliament that no compensation will be paid to state-assisted Christian schools in Ceylon, a predominantly Buddhist country, when they are taken over by the government.

He made the announcement after having previously disclosed that plans are being drafted for the school take-overs that will become effective before the end of the year. The projected new measure climaxes a growing Buddhist campaign for the nationalization of all schools and social welfare institutions in the country.

Mr. Mahmud said the assisted schools comprise 146 grades one and two schools and 2,507 grade three schools. The first grade embraces institutions of higher learning. The second grade comprises secondary schools, and the third elementary schools.

The grade one and two schools, the minister said, will be given an opportunity to decide whether they will function as private institutions without state aid. If they choose to become private schools, he added, they may charge fees, subject to government control, but no student already enrolled may be required to leave if unable to pay for his tuition.

The minister also declared that pen-



Dedication to the ideals of prayer, evangelism, and service.*

sion grants to teachers who choose to remain in grade one and two schools which become private will be withdrawn.

Admissions to the private schools, the minister further stated, will be restricted to those belonging to the respective denominations. At present large numbers of Buddhist, Hindu, and Moslem students are enrolled in the Christian schools along with Protestants and Catholics. Most of the assisted grade three schools are Catholic. [RNS]

ORTHODOX

Until Further Notice

A meeting of Eastern Orthodox prelates scheduled to be held on the Island of Rhodes September 25th [L.C., July 31st] has been postponed "until further notice."

News of the postponement was conveyed by Ecumenical Patriarch Athenagoras of Constantinople in a letter to Patriarch Benediktos of Jerusalem.

The meeting had been planned preparatory to a Pan-Orthodox Council at which representatives of all the Eastern Orthodox patriarchates and Churches would be represented.

Besides discussing the projected council, the Rhodes meeting was scheduled to deal also with the topic of Christian unity, especially in the light of Pope John XXIII's action in summoning the second Vatican council. [RNS]

THE COVER

The Archbishop of Canterbury and the Rt. Rev. Yohana Majani Omari, Assistant Bishop of Tanganyika, are shown chatting at a garden party held in August at Dodoma, Tanganyika. The archbishop and Mrs. Fisher visited the East African territory for the installation of the first archbishop of the new Province of East Africa [L.C., August 14th].

LAYMEN

Reviving Evangelism

"A reviving evangelism in the Episcopal Church is evident from this convention," declared Mr. Henry G. Sapp, president of the Brotherhood of St. Andrew, concluding the BSA's national convention. The convention was held on the campus of the University of the South, Sewanee, Tenn., from August 31st to September 4th.

The Brotherhood, which holds its national convention every three years, is dedicated to the ideals of prayer, evangelism, and service, Mr. Sapp explained. The BSA has 10,800 members in 823 chapters.

Among convention participants were: Bishop Haden of Sacramento; Bishop Harte, Suffragan of Dallas; the Rev. Howard V. Harper, executive director of the General Division of Laymen's Work of the National Council; the Rev. Lee G. E. Stevens, Order of the Holy Cross; Grover C. Willis, Jr., chairman of the laymen of the fourth province; and Dr. Edward McCrady, vice chancellor of the university.

ENGLAND

Milestones

The new **Bishop of Rochester**, is to be the Rev. Canon **R. D. Say**, at present rector of Hatfield. Much of Canon Say's work in Hatfield has consisted in pioneering the Church in a new township attached to an old parish.

The Ven. **L. A. Brown** of Lewisham in the diocese of Southwark is the new **Bishop of Warrington**. As diocesan secretary of Southwark, he mainly has been responsible for the vast rehabilitation program after Hitler's ravages in South London.

*Attending the BSA convention from Louisiana were: (front row from left) Joseph Henderson, Joseph Cornish, the Rev. Hugh McKee, Fred Bugbee; (back row from left) David Betson, Jerome Metaxas, Charles Hancock, Jr., Frank Wire, Dr. John Gooch.

BRIEFS

FACULTY APPOINTMENTS: The board of trustees of the Episcopal Seminary of the Caribbean, whose scheduled June meeting was cancelled because of an airline strike [L.C., July 24th], met in Puerto Rico on September 1st and 2d. Appointed to the faculty were the Rev. James Griffiss, Jr., the Rev. William P. Haugaard, the Rev. Billy W. Rodgers, and the Rev. Victor Burset.



SHORT-CHANGED: Exaggerations and inconsistencies in Roman Catholic devotion to the Virgin Mary stir "apprehension in the minds and hearts of even the well disposed among our Protestant friends," the Rev. Godfrey Diekmann, O.S.B., told participants in the annual North American Liturgical Week in Pittsburgh.

Fr. Diekmann said the basic lesson which the liturgy offered in guiding devotion to the Blessed Virgin was her "God-centeredness." "Has it been equally basic in motivating our devotion to Mary?" he asked.

Fr. Diekmann said that in honoring Mary "by stressing her God-centeredness," Roman Catholics are not "short-changing" themselves.

"By making her the model of our worship, by freely and more wholeheartedly imitating her God-centeredness, we can hope to become her worthy sons," he concluded. [RNS]



SEE HEAD: New head of the Orthodox Church in Finland is the former Assistant Bishop Paavali. Archbishop Paavali succeeds the late Archbishop Herman as head of the see of Karelia and of Finland's 700,000 Orthodox.



FOR CHARITY, A TIGHTENED BELT: Dr. Glyn Simon, Bishop of Llanadoff, Wales, has called for westerners to accept a lower standard of living to help feed the rest of the world. He said there was no moral justification for the West to maintain its present standard of living while two-thirds of the world goes hungry. He accused the British of "squandering food on a dreadful scale" and America of piling up surplus grain. He cautioned that birth control should not be used to evade more sacrificial solutions of food problems.



ONE UP; TWO TO COME: The Rt. Rev. Frederick Jackson was consecrated and enthroned as the new Bishop of Qu'Appelle August 21st. Qu'Appelle is located in the western plains country of Canada, and its bishop resides in Regina, Saskatchewan. Two elections to the Canadian episcopate were on the schedule: on September 20th a successor to Archbishop Carrington of Quebec, and on October 6th a second suffragan bishop for the diocese of Huron.

Caribbean Visited

by THOMAS IRELAND

Mr. Warren Turner, vice president of the National Council and executive assistant to the Presiding Bishop, arrived in San Juan, Puerto Rico, September 4th to begin an official visitation to Caribbean and continental missionary dioceses of the Church. The trip, which will last one month, will include Puerto Rico, the Virgin Islands, the Dominican Republic, Haiti, and Mexico. Mrs. Turner is accompanying him on the trip.

The purpose of the trip is to give Mr. Turner an opportunity to become personally and informally acquainted with clerical and lay leaders in the area and with their problems and opportunities. There is a real need to acquaint the Church as a whole with the impact made by its missionary effort on the minds, lives, and souls of the Christian people it serves and ministers to in this area.

This impact is most vividly expressed by the Church's Christian witness under legal limitations to its operations that are quite inconceivable to Churchmen in the States; by its proclamation of the Gospel to nominally Christian cultures afflicted with a general apathy to our Lord and His saving mission, and to cultures in which anti-clericalism is an accepted pattern; by its witness to Christian truth in the face of the most primitive superstition; and by its persistence in its mission in cases where there is active or passive official opposition from other religious bodies.

Evidence of the effectiveness of this witness is found in the increasing numbers of vocations to the ministry in these areas. Rising lay interest has accompanied this development. Higher levels of education and religious instruction have begun to awaken Churchpeople to their vocation as Christian laymen and women. This in turn is leading to increases of local financial support of the Church's effort and should ultimately lead to independent Churches in the area.

Varying culture, languages, and sociological conditions serve to complicate communication among the dioceses in the area, and between them and the Church in the States. Development of awareness on the part of the Church in the States that its missionary districts are part and parcel of its life, and on the part of the districts that they are an integral part of the whole Church, is likewise hampered.

In commenting on his trip Mr. Turner noted, "I am particularly interested in exploring additional opportunities for participation in the solution of these problems by the staff of the National Council, and in encouraging such calls on the National Council staff for help that local leaders might feel to be appro-

priate." Mr. Turner cited, as an example of what he had in mind, the work done by the Department of Christian Education in coöperation with the Caribbean Committee on Christian Education drawn from the area.

The Turners will spend about ten days in Puerto Rico and the Virgin Islands, visiting the principal centers of the work in the two dioceses and conferring with clergy and laity.

CANADA

Punishment or Treatment

Speaking during the meeting of the Institute of Alcohol Studies held in Hamilton, Ontario, the Rev. Douglas Candy, an Anglican from the diocese of Toronto, criticized the imprisonment of alcoholics but praised the 30-day treatment given them at Mimico reformatory, where he was once chaplain. Nevertheless, he termed the clinic "at best a minimum effort to deal with alcoholics as sick people."

Mr. Candy said it would always seem incongruous that an alcoholic must spend a few months being punished for being an alcoholic and then suddenly be recognized as sick and given the last 30 days of his sentence in a clinic.

"And what can be said of alcoholics is more abundantly true of drug addicts," he said. [RNS]

KOREA

Augustinian Syllabus

The Rev. Archer Torrey, rector of St. Michael's Theological College, Seoul, Korea, is on his way to St. Augustine's College, Canterbury, England, where he will spend the fall and winter. Fr. Torrey will do research for the preparation of a syllabus for the next three years of the Korean seminary's work. In 1961 the courses at St. Michael's will include graduate level work for the first time in the school's 47-year history.

A new member of the faculty of St. Michael's, as well as of Yonsei University, and a member of the staff of the Cathedral of St. Mary and St. Nicholas, is the Rev. Charles Goodwin. Fr. Goodwin has been an instructor at Berkeley Divinity School since 1955, and has been director of studies for the perpetual diaconate in the diocese of Connecticut since 1954.

AUSTRALIA

Star Becomes Nun

The *Melbourne Sun*, Australia, reports that 23-year-old Rosalie Kunoth, aboriginal star in the film "Jedda" in 1953, has entered the Anglican Community of the Holy Name at Cheltenham, Melbourne, Australia. [D. M.]

AROUND THE CHURCH

A new building is in construction at the **University of the South**. The **Alexander Guerry Memorial Building**, to provide auditorium, art gallery, and classroom facilities, will cost \$580,000 and will be a two-story sandstone structure adjoining the university library. The building will be a memorial to the late Dr. Alexander Guerry, Sewanee's ninth vice-chancellor, and the son of the late Rt. Rev. William Alexander Guerry of South Carolina, one-time chaplain of the university. Dr. Guerry died in 1948.

Christ Church, Philadelphia, after years of search, has finally acquired a 17-room, four-bath residence dating back to 1788 to be used as a rectory. The building will be called **Wharton House**.

Miss **Ann Lea**, daughter of the Very Rev. and Mrs. William S. Lea of Denver, received the Vassar Club **scholarship** from Colorado for notable achievement and scholarship. Miss Lea served as president of the student government at Kent School in Denver, from which she was graduated with honors last June.

St. Aidan's Church in Cheltenham, Pa., now has a namesake, **St. Aidan's Chapel**, recently completed in St. Mark's parish, **Cheltenham, England**. Fraternal greetings and visits have frequently been exchanged between the two communities, the Philadelphia suburban community having been founded in 1690 by emigrants from the English village.

Funds gather for the diocese of Michigan's **St. Anne's Mead**, a proposed **home for aged men and women**. The diocese has announced resources available in the amount of \$195,000, with a goal of \$325,000.

"A Teen-age Litany"

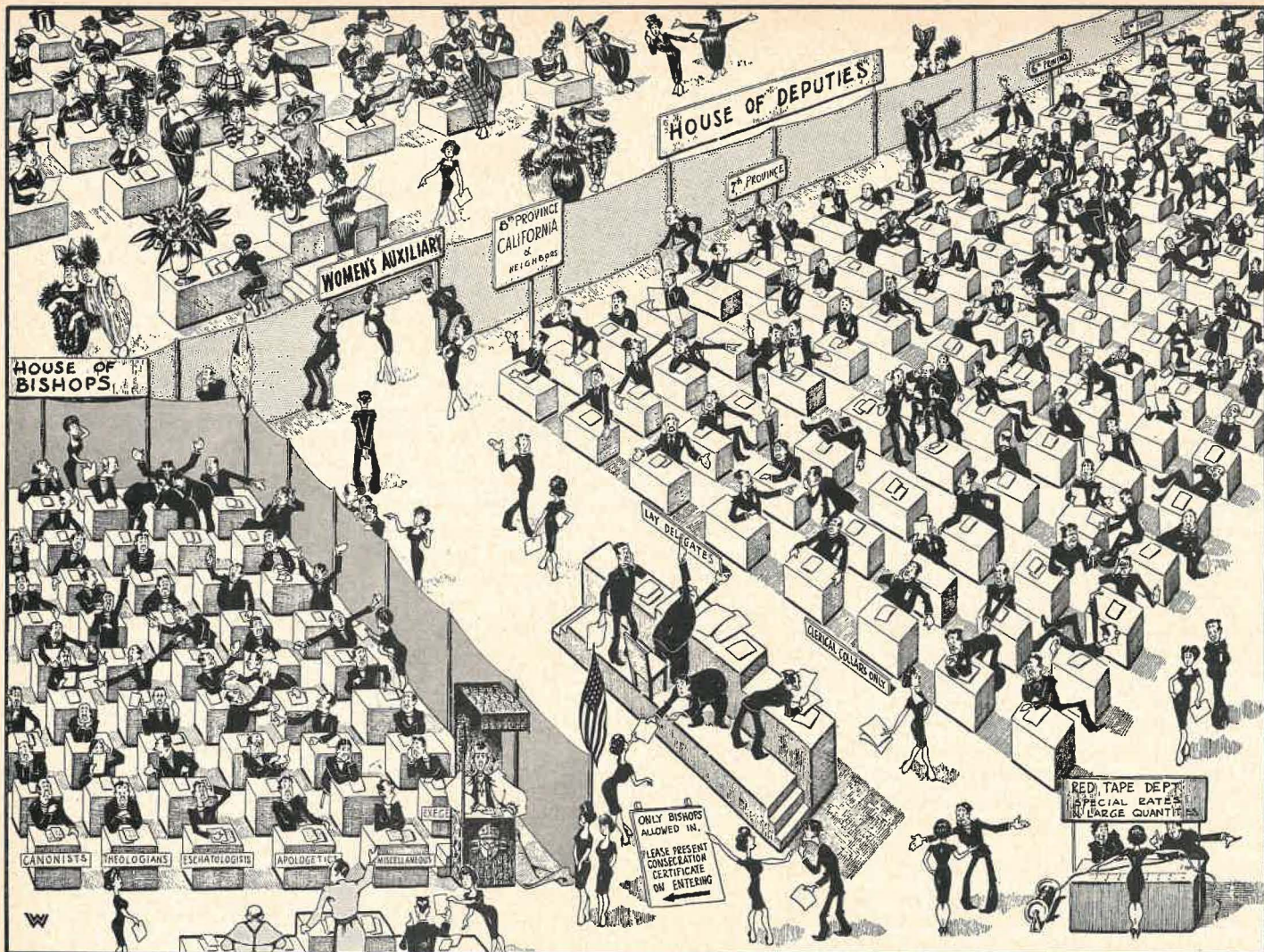
[L.C., August 7th]

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Jorge Wilson-Walker

Convention's size becomes a topic at every meeting.

A major structural adjustment of

General Convention

is needed if the Church is to find

a meaningful place for the provinces

by the Rev. Ronald E. Ortmyer

Secretary, Fifth Province (Mid-West)

Rector, Church of the Holy Trinity, Janesville, Wis.

There is a growing feeling that major changes in the structure of the Church must be made if adequate solutions are to be found for the problems of the structure of General Convention and the provincial system.

The size and unwieldiness of General Convention, its loss of prestige as a deliberative governing body, its incapacity to function for a rapidly changing society, its cost, and the increasing volume of complaints from its deputies, indicate the extent and depth of the problem of the structure of the Convention. The widespread discontent with the provincial system, its inadequacies as a productive unit of Church structure, the indifference with which the province is regarded by clergy and laity alike, its inability to

handle constructively a program within a province, and the trifling budgets with which it operates, affirm the urgency for basic change in the system. So confused have both situations become that it is doubtful that any action short of a complete study of the Church's structure in the light of the needs of present society will result in more than temporary measures. The Church is faced with the virtual necessity of a major adjustment of its structure, if it is not to continue to drift with a system long since outgrown.

A One-province Church?

The first major decision to be made is whether the Church is to continue indefinitely as a one-province Church. By every usually accepted definition of the word, the American Church is one province, and we are so regarded by the rest of the Anglican Communion. The original small province, with its governing body of a General Convention of dioceses, has simply continued to grow into a huge province stretching from Okinawa to Liberia, and from Alaska to Brazil. The present division of the original province into geographical areas called provinces does not alter the fact. A province cannot be made up of provinces. Until such time as the Church may decide really to adopt the provincial system as the basis for its structure, and irrevocably to commit to its provinces their proper function in a national Church, any measures now taken will be illusory.

The first course of action is to amend Article VII of the Constitution by deleting the proviso clause and changing "may" to "shall."

Article VII now reads "Dioceses and Missionary Districts MAY be united into Provinces in such manner, under such conditions, and with such powers, as shall be provided by Canon of the General Convention; PROVIDED, HOWEVER, THAT NO DIOCESE SHALL BE INCLUDED IN A PROVINCE WITHOUT ITS OWN CONSENT." As it stands, it is permissive only, and a contradiction — further proof, if proof be needed, that the Church did not intend and never has intended to adopt the provincial system of Church structure.

Mr. Elbert Gilliom, chancellor of the province of the Mid-West, has given the opinion that the proposed plan for the realignment of provincial boundaries will permit the dioceses to reject the action of the Convention, by withholding consent to be included in a "province." Such an option can hardly be an adequate foundation for the structure of a large national Church.

The reasons for adopting a provincial structure for the national Church will be found, not alone in the application to Church progress, but also in the possibilities for the solution of other baffling problems. Among the more urgent is the structure of the General Convention it-

self. Once the decision is made to use the province as the basic unit of the national Church, a General Convention of provinces to take the place of the present General Convention of dioceses would be possible. This is an action which should be taken without any unnecessary delay.

The difficulties with the present organization of the Convention have reached a crisis. It has had to compromise and adapt its function to the extent that much of its time is spent on matters over which it has jurisdiction but exercises little real authority. The responsibility for the missionary, educational, and social work of the Church has long since been left in the hands of the Presiding Bishop and National Council.

The size of the Convention has grown to such proportions that temporary measures to make it smaller become a topic at every meeting. The proposal of proportionate representation of dioceses, whereby the smaller diocese has fewer deputies and the larger more, has been rejected as a violation of the Anglican principle of equality of order and structure. And the proposal to reduce the number of clerical and lay deputies to three or less from each diocese has been defeated. Moreover, it is difficult to see how any combination of reduced size and frequency of meetings can involve more people in inter-diocesan programs. More participation of more people is needed, not less, as, for example, equal representation for missionary districts, now permitted only one deputy in each order, though several are larger than some dioceses.

Added to all this, such secondary considerations as cost, difficulty in arranging accommodations, the time required for what is accomplished, the limitations which must be placed on debate, the frustration of deputies with something to say but without time to say it, are but a few of the problems.

Two Major Functions

In the provincial system of Church structure, the national governing body retains specified functions to itself, and irrevocably transfers others to provinces and their synods. In Church government there are two major functions, the control of the Church's doctrine, discipline, and worship; and the development and prosecution of the Church's program. A General Convention of provinces would retain exclusive control over the Prayer Book, articles, Constitution (possibly, changes would be ratified by the provincial synods), inter-Anglican and national affairs, and areas of inter-provincial cooperation such as publications and research units. The matters transferred to the provinces and their synods would be largely concerned with the development and prosecution of the Church's program within the respective provincial areas.

Thus the provinces (six of which now have more communicants than did the whole American Church in 1870) would be freed of the inevitable restrictions of dependence on a national program. The bishops and their dioceses would form a judiciary sufficiently large to be competent in such matters as taking order for the consecration of bishops for vacant sees, adjudicating questions of theological education, meeting coöperatively the problems of a rapidly changing society which may vary in the provincial areas. These are but some of the functions which our modern apostles and their dioceses, if given the responsibility and authority to act together, would assume with some of the vigor of the original twelve, and some of the courage of the first four bishops of the American province.

A Gradual Process

The exact details of representation for a General Convention of provinces, and the division of function between the national Church and the provinces would be a gradual process, no doubt. To begin, the next General Convention should discharge its Joint Committee on the Structure and Organization of General Convention, and its Joint Commission to Study the Provincial System, and in place of them authorize a single joint commission on the structure of the Church, charged to report on ways and means of integrating the provincial system in the structure of the Church and of establishing a General Convention of provinces.

A thorough revision of the Constitution and Canons has not been made since the Conventions of 1895 and 1898. Much change has come in these United States in the last half century. The Church has met these changes by measures designed to meet the emergencies as they arose. It is time now for a thorough review of Church structure, to meet the challenge of a world in which the United States is no longer a small nation emerging from a colonial society, but is a dominant power among nations. The Episcopal Church in the United States of America still functions with the basic structure with which it began. It can no longer afford to do so.

The principal obstacle to the integration of the provincial system into a General Convention of provinces is fear — fear of change, fear of churchmanship, fear of divisions in the Church, fear of the loss of diocesan prestige, fear of the immensity of the task. But to support us we have the assurance that it is the ancient pattern of the structure of Christ's Body and the experience, tradition, and present structure of the whole Anglican Communion. Let it be said of this generation of bishops, priests, and laymen that they took the action to provide a suitable structure for a great national Church of the Anglican Communion. May it be said that they were not afraid.

The Vacuum

Protestantism is solidly rooted in Latin America. This is the conclusion of a Roman Catholic priest, the Rev. Willard F. Jabush, writing in the September 9th issue of the *Commonweal*.

"If the Latin-American scene is carefully studied," says Fr. Jabush, there can no longer be any doubt that Protestantism has solidly established itself in many places and in the minds of many people has gained a reputation for sincerity, progress, and respectability. This is not to say that large numbers have left the Catholic Church to become Protestants. However, the Protestant Churches to a large extent are no longer regarded as something foreign and suspect. They have succeeded in developing a hard-working 'native clergy,' in building an amazing number of churches, schools, and clinics in a rather short time, and in acquiring status in the local community."

But the Churches of which Fr. Jabush speaks are not Episcopal. Nor are they Presbyterian, Lutheran, or Methodist. The dominant expression of non-Roman Christianity in Latin America is that of the small evangelical sects, which maintain a much more vigorous overseas mission on the basis of a much smaller home membership than the oldline Churches.

"In Guatemala," says Fr. Jabush, "the Jehovah's Witnesses are most active in an area where the Catholic priest is able to reach the Indians working on the coffee *fincas* only once each year. In British Honduras, youthful Adventist ministers take the tiny coastal steamer to proselytize remote fishing villages in this colony which has only one diocesan priest."

"The sects now claim from five to six million adherents. In 20 years their chapels and churches have increased from 3,000 to 26,000, and their missionaries from 1,700 in 1937 to 6,400 today. They are aided by about 14,000 native supporters. Moreover, they are financed by several million dollars annually donated by Protestant missionary groups in the United States."

In the same period, there has been some growth in the Latin American districts served by the Episcopal Church — from 29,290 communicants and 133 clergy in the 1940 *Episcopal Church Annual* to 45,605 communicants and 208 clergy in the 1960 Annual. (In addition the Central American work taken over from the Church of England has 2,713 communicants served by 13 clergy.) But this 55% increase in communicants is 55% of nothing in comparison with the figures given by Fr. Jabush.

A Latin-American Roman Catholic publication cited by Fr. Jabush asserts that in some regions of Latin America only about 6% of the men and 10% of the women go to church and estimates that 70% of the Roman Catholics, not only among the illiterates but among the educated, "do not know the fundamentals of their religion." Fr. Jabush, on the basis of his experience at the Chicago detention center of

the U.S. Immigration Department, hazards the opinion that only one-third of all Latin Americans have made their first Communion.

It seems quite obvious that Latin America presents a religious vacuum comparable to that of any non-Christian nation of Africa or Asia. Neither the Roman Catholic Church nor the major non-Roman communions of the United States are making any serious effort to fill the vacuum — and this charge is as applicable to the Episcopal Church as to any other.

What ethical and spiritual foundations exist in these countries for the development of healthy, free, democratic governments? If atheistic Communism does not automatically flow in to fill up the vacuum, we shall have to thank the fundamentalists, pentecostals, and revivalists for building where the rest of us have neglected to build.

Castro's Cuba poses a question not only for our political leaders but for our spiritual leaders. In fact, there is precious little the political leaders of the United States can do to influence the internal life or ethos of another country. How can the people of Cuba — or of any other Latin American country — be blamed for turning to godless materialism when no one has ever told them about God?

Headquarters Site

It is good news that National Council has purchased its headquarters site [see p. 4] and may be able to move into a new building in a couple of years.

The need for the new building has long been obvious to all those whose business or curiosity took them to that relic of the Mauve Decade, 281 Park Ave. South. A location near both Grand Central and a large airline terminal sounds good to us. We assume that in other respects the committee headed by Bishop Warnecke of Bethlehem has acted as wise stewards of the million dollars they had to spend.

We are pleased that a street-floor chapel is planned for the new building. Although there are many Episcopal churches in New York City, the nearest one to the-busy midtown area on the east side is St. Bartholomew's at Park Avenue and 51st Street. A useful midtown ministry could develop at this location, serving office-workers, travelers, and UN personnel and visitors.

Before this site was selected, decisions of the National Council had settled two important points about the headquarters' location. One of these decisions, we think, was wise; the other, we still think, was more questionable.

The first decision was *not* to go into the Inter-Church Center built for the National Council of Churches; the other was to keep the headquarters in the New York area.

We must accept both decisions. But a look at the huge population shift westward reported in the 1960 census strengthens our conviction that the next time the Church outwears and outgrows its office space, it should seek a location somewhere substantially west of the Atlantic seaboard.

sorts and conditions

AN EPISCOPALIAN for president? — Obviously not. A Church which insists upon putting the teachings of Jesus Christ into effect regardless of the cost — a Church which indoctrinates its members so thoroughly that they place their loyalty to God, truth, and righteousness above every other loyalty — we can't have a president who belongs to that kind of Church!

WHAT do you do when an Episcopalian comes to your door? Do you try to argue with him, point out the inconsistencies in his position, the errors of his interpretation of Scripture? Do you shut the door in his face? What if his foot is in the door?

FORTUNATELY — or unfortunately — these symptoms of fanaticism are not likely to be found in the Episcopal Church or in its members.

I WOULDN'T really favor an all-out imitation by Episcopalians of the cruder and more intolerant manifestations of religious commitment. Yet, if this Church does claim to speak in Christ's name to the world of today, it ought to do so with clarity and urgency and authority.

SOME TIME AGO, one of the wardens of our parish, commenting on the fact that he and many other parishioners were converts from some other Christian communion, said, "I guess the Episcopal Church is the Church you graduate to." And there is much truth in that statement. If you already have learned that Christ is your Saviour and the Saviour of the world, the Episcopal Church will (upon request) give you tremendously persuasive reasons for following its well-balanced "middle way." But when it comes to winning people from out-and-out unbelief our Church's record is not impressive except perhaps among intellectuals.

EVANGELISM — what it is, and what the Church should be doing to strengthen its evangelist's work — will be the theme of our 82d anniversary number, the issue of November 6th. Things are happening today which give promise that the Holy Spirit is strengthening the Church's witness to redemption by Jesus Christ. It might yet happen that an Episcopalian will put his foot in the doorway in his enthusiasm to bring good news to his neighbor!

PETER DAY

LETTERS

Continued from page 3

We have been blessed as no other Church has. We have the pure Catholic faith, as it is so beautifully expressed in the Prayer Book. We have our bishops to lead us, and our devoted and well educated priests. We have the Church Army and our religious orders. We have our lay readers, and that small core of laymen in each parish which has somehow caught the vision of what must be done. For them the Divine Commission is to make disciples of all nations, and not to be unduly concerned about high, low, or broad churchmanship.

We have the faith once delivered to the saints. Twelve humble men once changed their world with the power of the Holy Spirit. Perhaps three million Churchmen can accomplish the same thing by the same power. Then we will know what God's judgment will be upon His Church.

Thanks to the Bishop of South Florida for showing us the way. ROBERT F. DIEHM
Chicago, Ill.

Office-Reading Fellowship

The daily offices of the Prayer Book are the day-by-day discipline of adoration, Bible reading, and intercession of this Church. Currently they are read nearly entirely by clergymen, and not by so many of *them*. It is no matter of "churchmanship," for after all the real "Catholics" in the Church read offices out of privately printed books, and the religious communities do not use this Church's daily offices, with one or two exceptions.

What is most exciting about an office book, as Seabury Press proposes it, is that ordinary Churchmen-laymen, and parsons who live so close to the laity they usually forget the great chasm which is supposed to exist between them and the people of God — could all read the Bible and pray together. This is something for members of Bible study groups, for shut-ins, for retired people, for commuters. Sure, Morning and Evening Prayer are there now, but the technical or mechanical business of finding the places is, in my opinion, a big hurdle which a single book would jump.

When the book is published, let's form an office-reading fellowship, composed of ordinary Churchmen. Let's put the book in the hands of members of Bible study groups, shut-ins, retired people, commuters, and us occasionally necktied parsons (we pray too!)

(Rev.) THEODORE YARDLEY

Rector, St. Andrew's Church
Hopkinton, N. H.

Title Rewritten

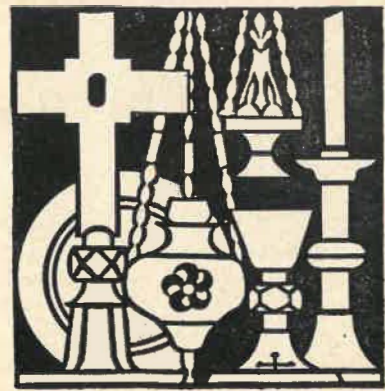
There was an error made in the assembling of my title in my letter "Assumptions Rewritten" [L.C., September 4th]. I am chaplain at St. Lawrence House, an Episcopal center. [THE LIVING CHURCH titled Fr. Kidder "Chaplain, Mt. Holyoke College" of which St. Lawrence House is a part].

I suppose I should be known as "Chaplain to Episcopal Students" for those who do not know of the unique ministry of Lawrence House created by Miss Barbara Arnold in 1952.

(Rev.) MAURICE A. KIDDER

Vicar, All Saints' Church
Chaplain, St. Lawrence House
South Hadley, Mass.

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BOOKS

A Hallowed Shrine

SIXTY YEARS AT WESTMINSTER ABBEY. By Jocelyn Perkins, M.A., D.C.L., F.S.A., Sacrist of Westminster Abbey 1895-1958. James Clarke & Co., Ltd., 33 Store St., London, W.C. 1. Pp. vii, 178. 18/6 (or about \$5.50 if ordered through an American dealer).

Throughout the centuries Westminster Abbey has been a hallowed shrine not only of the Church of England but of British history, being the church traditionally used for the coronation of a sovereign and for many other events of national importance. Nor in these days of television is it an unfamiliar sight to Americans, as for example the recent wedding of Princess Margaret.

Jocelyn Perkins became minor canon and sacrist of Westminster Abbey in 1899, and served for nearly 60 years in that capacity (he is now in his 90th year). In *Sixty Years at Westminster Abbey*, which is based in part on his book, *Westminster Abbey Its Worship and Ornaments*, Canon Perkins records a number of the happenings of that period at the abbey, along with much information about the abbey itself — its fabric, its ornaments, its liturgical usages, etc.

If a bit gossipy and discursive (it tells, for example, how Bishop Gore failed to show up for his consecration* and how it was by accident that the altar lights got used at the late celebration on Sundays), the book nonetheless contains much interesting information that could only be given by Canon Perkins, who knows the history of every artifact contained in the building.

FRANCIS C. LIGHTBOURN

A WORKING FAITH. Sermons for the Man in the Street. By Joost de Blank, Archbishop of Capetown, South Africa. Eerdmans. Pp. 108. \$2.

Joost de Blank, Archbishop of Capetown, has in *A Working Faith* brought together 15 sermons preached at various places by himself during the period 1949-1959.

These sermons are well titled "A Working Faith," for they make no bones about the Christian religion in its applicability to the whole of life — as is seen, for example, in this one excerpt:

"The fact that the Captain of our Salvation is the Carpenter of Nazareth never lets us forget that there is no division between the sacred and the secular — but that in all life we serve God, whether as a Carpenter or

*He showed up on a later occasion, when he was duly consecrated. His failure to show up the first time appears to have been the fault of violent Protestant opposition to his appointment.

a Cabinet Minister, a Butcher or a Bishop, an Artist or an Admiral" (p. 12).

The sermons are straight and to the point, hard-hitting, and with a saving sense of humor and vividness of expression that must have kept the attention of the original hearers. They are all worth reading, but in the opinion of this reviewer the first five or six (which are in fact topnotch) are the best. Is this because somewhere about that time the preacher became a bishop and was saddled with the many administrative duties incumbent upon that office? If so, it is a sad commentary upon a Church content to allow insufficient time to its bishops for that study and reflection so necessary to teachers of the Faith.

FRANCIS C. LIGHTBOURN

In Brief

CHRIST CHURCH, COOPERSTOWN, N. Y., 1810-1960. A Parish History. By George E. DeMille, Canon of Albany. Available from Albany Diocesan Book Store, 68 S. Swan St., Albany 10, N. Y. Pp. 61. \$1.50 paperbound; \$2.50 clothbound. Adequately described by its title. Contains a number of halftone illustrations.

Book Received

WHOSE WORLD? By John S. Wood. Illustrated by Miñe Okubo. Friendship Press. Pp. 80. Paper, \$1. ("A Handbook on International Relations.")

SYMBOLISM IN RELIGION AND LITERATURE. Edited and with an Introduction by Rollo May. New York: George Braziller, Inc. Pp. 253. \$5.

AN IMMANUEL KANT READER. Edited and Translated with Commentary by Raymond B. Blakney. Harpers. Pp. xvii, 290. \$5.

THE SEARCH FOR VALUES. By Russell Coleburt. Sheed & Ward. Pp. 134. \$3.

WATCHER ON THE HILLS. A Study of some Mystical Experiences of Ordinary People. By Raynor C. Johnson. Harpers. Pp. 188. \$3.50.

HOW TO GET ALONG WITH PEOPLE IN THE CHURCH. By A. Donald Bell. Zondervan. Pp. 159. \$2.50.

IF IT BE OF GOD. By Paul Griswold Macy. The Story of the World Council of Churches. Bethany Press. Pp. 192. \$4.

IN SEARCH OF INDIA. By C. Ross Smith. Illustrated. Chilton Co. Pp. ix, 280. \$6.50.

THE TEACHER SPEAKS. By Philip Marson. David McKay Co. Pp. 280. \$3.95.

ANGLICAN CYCLE OF PRAYER

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

September

18. Philippine Islands, Pacific
19. Pittsburgh, U.S.A.
20. Polynesia, Pacific
21. Portsmouth, England
22. Pretoria, South Africa
23. Puerto Rico, and Virgin Islands
24. Qu'Appelle, Canada

PEOPLE and places

Appointments Accepted

The Rev. John P. Ashe, II, formerly vicar of St. Patrick's Church, El Cerrito, Calif., is now rector of All Saints' Church, San Leandro, Calif. Address: 3120 Roxbury Ave., Oakland 5.

During the five years that Fr. Ashe served St. Patrick's, the congregation grew from about 50 to more than 200 communicants. It is now self-supporting and hopes to become a parish within the next 18 months.

In June Bishop Pike dedicated the new \$80,000 St. Patrick's Church, built in the shape of a parabola, with four heavy glue-lam parabolic arches reaching a 40-foot peak. The altar is free-standing.

The Rev. Marlin L. Bowman, formerly at work in the diocese of Rockhampton, Queensland, Australia, has for several months been vicar of Christ the King Church, East Meadow, L. I., N. Y. Address: 2408 Fifth St., East Meadow.

The Rev. Loren H. Bush, formerly vicar of St. Anne's and the Ascension Mission, Myrtle Creek, Ore., is now associate at the Church of the Good Samaritan, Corvallis, Ore. Address: 321 S. Seventh St.

The Rev. Dr. Vine V. Deloria, who formerly served St. Paul's Church, Durant, Iowa, is now archdeacon of the Niobrara deanery of the district of South Dakota. He and his family will live at Pierre, a central location for his new work.

In going to the Niobrara deanery, Archdeacon Deloria returns to a field of work which he entered 30 years ago when he was ordained at the Sisseton Mission. There has been only one other archdeacon of the Niobrara deanery, the late Ven. Edward Ashley, who served until 1931. The deanery includes 90 congregations on all of the Indian reservations of the state, as well as Santee Reservation in Nebraska, and off-reservation centers.

The Rev. Arthur G. Elcombe, formerly chaplain at Episcopal Hospital, Philadelphia, is now director of Episcopal Community Services at San Diego, Calif.

At Episcopal Hospital Chaplain Elcombe directed a pioneering program of clinical pastoral training, which 64 clergymen and seminarians have taken part in over a period of several years. The training is concerned with understanding the psychological and psychiatric aspects of illness.

The Rev. Richard S. Knight, formerly rector of Grace Church, Amherst, Mass., will on October 3 become associate minister at Christ Church, Grosse Pointe, Mich.

The Rev. Eugene F. Lefebvre, formerly vicar of St. Mary's Church, Williamsport, Pa., is now



Mr. O'Grady: From Geneva to Bloomfield Hills.

rector of St. Timothy's Church, Roxborough, Philadelphia. Address: 5720 Ridge Ave., Philadelphia 28.

The Rev. Charles H. Long, Jr., formerly an executive of the World Student Christian Federation in Geneva, Switzerland, will on about November 1 become rector of St. Peter's Church, Glenside, Pa. The Rev. Mr. Long also spent a number of years in the Far East, in China, and then later in Hong Kong, where he worked with refugees.

The Rev. Thomas A. Magruder, who formerly served Trinity Church, Fallon, Nev., is now administrative assistant to the Bishop of Nevada.

The Rev. Gerald B. O'Grady, Jr., who has been rector of the American church in Geneva, Switzerland (Emmanuel Church), for the past five years, will in January become rector of Christ Church, Cranbrook, Bloomfield Hills, Mich. Christ Church is one of the largest parishes in the Episcopal Church.

The Rev. Lon M. Prunty, formerly rector of St. Andrew's Church, Lawton, Okla., is now vicar of the Church of the Epiphany, Oklahoma City, and the church at Edmond. Address: 4300 Woods Dr. N. E., Oklahoma City.

The Rev. Philip H. Robb, formerly Episcopal City Mission Society chaplain at Westfield State Farm, Bedford Hills, N. Y., is now vicar of St. Paul's Church, Perry Hall, Md. St. Paul's is a parochial mission of the Church of the Redeemer, Baltimore.

The Rev. Willis M. Rosenthal, formerly a teacher at St. Andrew's School, St. Andrew's, Tenn., is now on the staff of Christ Church, Raleigh, N. C., and is headmaster of Ravenscroft School. Address: 616 Tucker St., Raleigh.

The Rev. David M. Talbot, formerly rector of Christ Church, Clayton, N. Y., in charge of the church in Alexandria Bay and supervisor of the North Country Mission of the diocese of Central New York, will on September 19 become rector of St. Paul's Church, Owego, N. Y. Address: 117 Main St., Owego, Tioga County, N. Y.

The Rev. Francis E. Williams, formerly rector of St. Andrew's Church, Milwaukee, is now chaplain of the Abbie Loveland Tuller School, Tucson, Ariz. Address: 4870 E. Fairmount Ave.

The Rev. Richard C. Williams, formerly canon residentiary of Trinity Cathedral, Newark, N. J.,

Continued on page 15

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. Fax House, 29 Lower Brook St., Ipswich, England.

CHURCH FURNISHINGS

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

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

ORGANIST-CHOIRMASTER, S.M.M. or equivalent. New York City Episcopal Parish. Give full details. Training experience. Reply Box C-477.*

POSITIONS WANTED

PRIEST, married, desires parish on east coast or west coast. Moderate churchman, interested in young people. Reply Box H-475.*

PAROCHIAL or work as assistant wanted by middle aged priest, good voice and preaching; married, no family. Reply Box H-473.*

RECTOR, moderate, desires change. Reply Box L-476.*

ASSISTANT RECTOR, married, 35, eleven years' experience in the ministry, "low churchman," desires a position as curate or assistant to rector of a parish in New England, New York, or New Jersey. Reply Box O-478.*

ORGANIST-CHOIRMASTER, experienced, employed, wants Episcopal Church desiring progressive music program. Reply Box B-479.*

ORGANIST-CHOIRMASTER, mature family man, MSM Union Seminary, 15 years' experience, full time. Charles Ingerson, Wilton, Connecticut.

PRIEST desires parish. Good pastor, preacher, with years in Christian Education. Healthy, hard worker. Available now. Reply Box J-480.*

PRIEST, in literary work, recent STM, desires regular Sunday supply Chicago area. Preaching, adult Bible class, some weekday visiting, all possibilities through present flexible schedule. Reply Box L-474.*

URBAN: suburbs not priest's calling. Trained, experienced leadership available. If vital ministry needed, Reply Box S-481.*

RETREATS

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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- (D) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

407 East Michigan Street Milwaukee 2, Wis.

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THE LIVING CHURCH

CHURCH SERVICES NEAR COLLEGES

Refer to key on page 16

DEPARTMENT OF COLLEGE WORK DIOCESE OF ALBANY

ALL COLLEGES IN ALBANY, N. Y.

ST. ANDREW'S
Main & Madison Aves., Albany, N. Y.
Rev. Ralph M. Carmichael, r

ALL COLLEGES IN TROY, N. Y.

ST. PAUL'S Third & State Sts., Troy, N. Y.
Rev. Frederick E. Thalmann, r

CLARKSON COLLEGE Potsdam, N. Y.
NEW YORK STATE TEACHERS COLLEGE
Potsdam, N. Y.

TRINITY Potsdam, N. Y.
Rev. James Pennock, r

INSTITUTE OF AGRICULTURE AND HOME ECONOMICS, Cobleskill, N.Y.

GRACE CHURCH Cobleskill
Rev. Walter Reid

N. Y. STATE AGRICULTURAL AND TECHNICAL INSTITUTE, Delhi, N. Y.

ST. JOHN'S Delhi
Rev. Wm. O. Homer

PAUL SMITH'S COLLEGE, Paul Smiths, N.Y.

ST. THOMAS Tupper Lake
Rev. Michael Kundrat

SKIDMORE COLLEGE, Saratoga Springs, N.Y.

BETHESDA Saratoga Springs, N. Y.
Rev. W. Benjamin Holmes, r

STATE TEACHERS COLLEGE, Oneonta, N.Y.

CHRIST CHURCH Cooperstown, N. Y.
Rev. George French, r

STATE TEACHERS COLLEGE

Plattsburgh, N. Y.

TRINITY Plattsburgh, N. Y.
Rev. Michael Lynch, r

ST. LAWRENCE UNIVERSITY, Canton, N.Y.

N. Y. STATE AGRICULTURAL AND
TECHNICAL INSTITUTE Canton, N. Y.
GRACE CHURCH Canton, N. Y.

UNION COLLEGE Schenectady, N. Y.

ST. GEORGE'S No. Ferry St., Schenectady, N. Y.
Rev. Darwin Kirby, r

DIVISION OF COLLEGE WORK DIOCESE OF COLORADO

UNIVERSITY OF COLORADO, Boulder, Colo.

ST. AIDEN'S CHAPEL 2425 Pennsylvania St.
Rev. A. B. Patterson, Jr., chap.
Sun & daily worship; full-time chaplaincy & Canterbury program

COLORADO COLLEGE

Colorado Springs, Colo.
GRACE CHURCH 601 No. Tejon
Rev. J. Lindsay Patton, r
Sunday worship at Grace Church; midweek Eucharist on campus, in term; other Canterbury activities

COLORADO SCHOOL OF MINES

Golden, Colo.
CALVARY EPISCOPAL CHURCH, 1320 Arapahoe St.
Sunday worship at Calvary. Episcopal Chaplaincy

COLORADO STATE COLLEGE, Greeley, Colo.

THE CANTERBURY HOUSE 1865 10th Ave.
Rev. Charles V. Young, chap. & r; Rev. Fred F. King, ass't.
Daily worship in term; Sunday worship, Trinity Church; Full chaplaincy & Canterbury program

COLORADO STATE UNIVERSITY

Fort Collins, Colo.
ST. PAUL'S HOUSE Laurel & Whitcomb Sts.
Rev. Malcolm Boyd, chap.
Sun & daily worship; full-time chaplaincy & Canterbury program

COLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

Finally, if you can, contribute financially to the work the chaplain is doing. Funds may be sent directly to him or to the Church Society for College Work, Mount St. Alban, Washington 16, D. C.

UNIVERSITY OF DENVER, Denver 10, Colo.

BUCHTEL UNIVERSITY CHAPEL
Rev. Russell K. Nakata
Wed in term, Eucharist; each quarter, The Canterbury Lectures

ST. LUKE'S HOSPITAL SCHOOL OF NURSING Denver 3, Colo.

601 East 19th Ave.
Rev. Robert L. Evans, chap.
Sun & Wed Eucharist in Chapel; Chaplaincy for School & Hospital

UNITED STATES AIR ACADEMY Colorado Springs, Colo.

ST. MICHAEL'S CHAPEL
Rev. Arthur W. Pierpoint, vicar
Sun, Eucharist on campus; Buses to Grace Church, Colorado Springs

DEPARTMENT OF COLLEGE WORK DIOCESE OF WESTERN MICHIGAN

ALBION COLLEGE Albion, Mich.

ST. JAMES 116 W. Erie
Rev. D. H. Burr, r and chap.

CENTRAL MICHIGAN UNIVERSITY

Mt. Pleasant, Mich.
ST. JOHN'S 200 West Maple St.
Rev. C. M. Stuart, r and chap.
Sun 7:30, 11 HC; HD 7:30

COMMUNITY COLLEGE AND TECHNICAL INSTITUTE OF BENTON HARBOR and ST. JOSEPH

ST. PAUL'S Morton at Lane Dr., St. Joseph, Mich.
Rev. H. S. S. Ross, r

GRAND RAPIDS JUNIOR COLLEGE

CALVIN COLLEGE Grand Rapids, Mich.
ST. MARK'S CATHEDRAL 134 N. Division
Rt. Rev. C. E. Bennison, Bishop
Very Rev. G. D. Hardman, Dean

HOPE COLLEGE Holland, Mich.

GRACE CHURCH 555 Michigan Ave.
Rev. W. C. Warner, r

OLIVET COLLEGE Marshall, Mich.

TRINITY Mansion at Jefferson Sts.
Rev. T. F. Frisby, r

TRAVERSE CITY COMMUNITY COLLEGE

Traverse City, Mich.
GRACE CHURCH 349 Washington St.
Rev. F. J. Foley, r

WESTERN MICHIGAN UNIVERSITY

KALAMAZOO COLLEGE
BRONSON SCHOOL OF NURSING
Kalamazoo, Mich.
ST. LUKE'S 247 W. Lovell St.
Rev. J. C. Holt, r; Rev. H. F. Nelson, Jr., dio col chap.
Sun 8 HC, 9 Cho Eu, 11 MP, 8 EP;
Tues, Wed, Thurs 7 HC on campuses

OTHER COLLEGES IN ALPHABETICAL ORDER

BETHUNE-COOKMAN COLLEGE ST. TIMOTHY'S Daytona Beach, Fla.

Rev. James H. Hall, v
Sun HC 7, 11, EP 7; Tues, Thurs HC 7

BRIDGEWATER, MADISON, SHENANDOAH Harrisonburg, Va.

EMMANUEL
Rev. Francis B. Rhein, r; Mrs. Percy Warren, col w
Sun 8, 9:30, 11, York Club 5, Canterbury 6

BRYN MAWR COLLEGE and HAVERFORD COLLEGE

CHURCH OF THE GOOD SHEPHERD
Lancaster and Montrose Avenues Rosemont, Pa.
Sun 7:30, 9:30, 11; Daily 7:30

CALIFORNIA INSTITUTE OF TECHNOLOGY ALL SAINTS 132 North Euclid Ave., Pasadena

Rev. John H. Burt, r; Rev. Frank Potter, chap.
Sun 8, 9:15, 11, 7; College Group 1st & 3d Sun

UNIVERSITY OF CALIFORNIA AT LOS ANGELES

UNIVERSITY RELIGIOUS CONFERENCE
900 Hilgard, Los Angeles 24
Rev. C. Edward Crowther, chap.
HC daily 6:45, EP daily 5:10; Canterbury Wed 7:30

CARLETON COLLEGE AND ST. OLAF ALL SAINTS Northfield, Minn.

Rev. Donald C. Field, r and chap.
8 HC, 11 MP (ex IS HC)

CENTENARY COLLEGE FOR WOMEN ST. JAMES' Hackettstown, N. J.

Rev. Clarence W. Sickles
Sun 8, 9:30, 11; Wed 9:15; Fri 7

COLUMBIA - BARNARD ST. PAUL'S CHAPEL on campus New York, N. Y.

Rev. John M. Krumm, Ph.D., Chaplain of the
University; Rev. Jack C. White, Episcopal Adviser
Sun 9, 11, 12:30; Weekdays HC 4:30 Wed; 12 Fri;
Canterbury Assoc Wed 5

CORNELL MEDICAL SCHOOL, ROCKEFELLER INSTITUTE

NEW YORK HOSPITAL SCHOOL OF NURS-
ING, FINCH (Studio Club; East End Hotel)
EPIPHANY York & 74th, New York City
Rev. Hugh McCandless, r; Rev. R. M. Louis, chap.
Rev. L. A. Belford; Rev. P. T. Zabriskie
Sun 8, 9:30, 11, 6:30; Wed 7:25, Thurs 11

EARLHAM COLLEGE ST. PAUL'S 800 N. "A" St., Richmond, Ind.

Rev. Robert K. Bernhard, r
Sun 8, 9:30, 11; HD 10, 12:10

EAST TENNESSEE STATE COLLEGE, Johnson City — 807 Lake St.

Rev. Albert N. Minor, chap.
Sun 9, 10:45; Mon 4:30; Wed & Fri 7:15

GEORGIA TECH & AGNES SCOTT COLLEGE ALL SAINTS Atlanta, Ga.

Rev. M. L. Wood, Jr., r; Rev. J. M. Coleman,
college chap.
Sun 8, 9:15, 11, 7; Canterbury 6

UNIVERSITY OF GEORGIA HODGSON HOUSE AND ST. MARY'S CHAPEL 980 South Lumpkin Street Athens, Ga.

Rev. Nathaniel E. Parker, Jr., chap.
Daily MP 7:30, EP 5:30; Thurs & HD 7; Wed
Canterbury Club 5:30

GOUCHER COLLEGE AND STATE TEACHERS' COLLEGE, Towson, Md.

TRINITY 120 Allegheny Ave., Towson, Md.
Rev. Wm. C. Roberts, r; Rev. Kingsley Smith, ass't.
Sun 8, 9:45, 11; Thurs 10:30

HARVARD, RADCLIFFE, M.I.T. CHRIST CHURCH Cambridge, Mass.

Rev. Gardiner M. Day, r; Rev. R. D. Maitland, chap.
Sun 8, 9:30, 11:15, 7. St. John's Chapel 10

HOBART & WILLIAM SMITH COLLEGES ST. JOHN'S CHAPEL Geneva, N. Y.

Rev. David A. Crump, chaplain
Sun 10, 7:30; Weekdays 7:15 5, 10; Canterbury
Assoc. Sun 5

Continued on next page

CHURCH SERVICES NEAR COLLEGES

Continued from previous page

HOWARD UNIVERSITY

CANTERBURY HOUSE
2333 1st St., N.W. Washington, D. C.
Rev. H. Albion Ferrell, chap., Miss Harroldean Ashton, apprentice ass't.
HC Sun 9, Wed 7; Canterbury Assoc Wed 7:30

UNIVERSITY OF ILLINOIS, CHAMPAIGN-URBANA

ST. JOHN THE DIVINE Champaign, Ill.
Sun: 9 HC, 11 Cho Eu, 5 EP, 5:30 Canterbury;
Daily: MP, HC, EP

LOUISIANA STATE UNIVERSITY

ST. ALBAN'S CHAPEL Baton Rouge, La.
Rev. U. T. Holmes, chap.; Rev. Wallace H. Garrett, ass't. chap.
Sun 8, 9, 11, 5:30, 6; Daily 9:10, 12:10, 5:10;
Tues & Fri 7; Canterbury Assoc. Thurs 5:10

LOWELL TECHNOLOGICAL INSTITUTE LOWELL STATE TEACHERS' COLLEGE

ST. ANNE'S Lowell, Mass.
Rev. Francis B. Downs, r
Sun 8, 9:15, 11

MACALESTER COLLEGE and HAMLINE UNIVERSITY

ST. PAUL'S-ON-THE-HILL St. Paul, Minn.
Rev. J. R. Bill, Rev. P. A. Jones, chaplains
Sun 8, 10:30; Canterbury, Thurs 5:30

MICHIGAN COLLEGE OF MINING AND TECHNOLOGY

TRINITY Houghton, Mich.
Rev. Herman Page, r
Sun 8 & 10:30; Canterbury Club weekly

MOUNT HOLYOKE COLLEGE

ALL SAINTS' South Hadley, Mass.
Sun 8, 10, 11:30 Rev. Maurice A. Kidder, v and chap., Lawrence House, Fri 5:30

NASSON COLLEGE Springvale, Maine

ST. GEORGE'S Main & Emerson Sts., Sanford
Rev. E. Robert Newton, v
Sun Mass 7:30, 10:30; Wed 7:45; C Sat 7-8

NORTHWESTERN UNIVERSITY

CANTERBURY CHAPEL & HOUSE, 2000 Orrington
Rev. Scott N. Jones, chap.
Sun: St. John's Chapel, 2122 Sheridan
HC & Ser 9:30, 11

OCCIDENTAL COLLEGE

ST. BARNABAS' Eagle Rock, Los Angeles
Rev. Samuel H. Sayre, r
Sun 7:30, 9:15, 11; 7 every Thurs on campus

OHIO STATE UNIVERSITY,

ST. STEPHEN'S Columbus, Ohio
Rev. J. N. Mitchell; Rev. E. A. Vastyan; Rev. G. E. Ross; Miss Mary K. Babcock
Sun 8, 9:30, 11, 7:30; Tues 7, Wed 12, Thur 7

OHIO UNIVERSITY

GOOD SHEPHERD Athens, Ohio
Rev. Pitt Willard; Rev. Frederick Wells
Sun 8, 9, 10:30, 6; Thurs 7:15, 10:10

UNIVERSITY OF PENNSYLVANIA

ST. MARY'S 3916 Locust St., Philadelphia
Rev. Wm. X. Smith, r; Rev. Earl H. Brill, chap.
Sun 8, 9:30 (University Service), 11

PRINCETON UNIVERSITY

THE WM. A. PROCTER FOUNDATION
53 University Pl. Princeton, N. J.
Rev. William A. Eddy, Jr., chap.
Sun Univ. Chapel 9; HC Tues & Thurs 7:30

RICE UNIVERSITY

TEXAS MEDICAL CENTER
COLLEGIATE CHAPEL OF ST. BEDE, Houston, Texas
Autry House, 6265 So. Main
Rev. Lane Denson, chaplain
Sun HC 10:30; Wed HC 7; Mon thru Fri 5:15

ROLLINS COLLEGE

ALL SAINTS' Winter Park, Fla.
Rev. Wm. H. Folwell, r; Rev. A. Lyon Williams, chap.
Sun 7:30, 9, 11; Canterbury Club Sun 5-7

RUTGERS, THE STATE UNIVERSITY DOUGLASS COLLEGE

CANTERBURY HOUSE New Brunswick, N. J.
5 Mine St., Episcopal chap.
Rev. Clarence A. Lambelet,
Sun 8, 9:30, 11, 5; Thurs 7

SKIDMORE COLLEGE

BETHSUDA CHURCH Saratoga Springs, N. Y.
Rev. W. B. Holmes, r, Rev. Lawrence Schuster
Sun 8, 9:30, 11; Wed 7; Thurs 10:30; EP daily 5

SOUTH DAKOTA STATE COLLEGE

ST. PAUL'S, 6th St. & 8th Ave., Brookings, S. D.
Sun 7:30 & 11

UNIVERSITY OF SOUTHERN CALIFORNIA

ST. JOHN'S Adams & Flower Sts., Los Angeles
Rev. E. Lawrence Carter, r; Rev. J. Ogden Hoffman, Jr., Rev. Michael Hamilton (Graduate Students, Faculty), chaplains
Sun 8, 9, 11, 5:30; Weekly, on campus: Faculty & Student groups.

STANFORD UNIVERSITY, CALIFORNIA

ALL SAINTS, Palo Alto Sun 8, 9:45, 11
HOLY TRINITY, Menlo Park Sun 8, 9:30, 11
ST. MARK'S, Palo Alto Sun 7:45, 9:30, 11
CANTERBURY HOUSE Sun 7:15, Tues 12:10
Rev. John W. Duddington, chap; Miss Marian Smallegan, college associate; Miss Dorothy James, apprentice ass't.

STETSON UNIVERSITY

ST. BARNABAS' DeLand, Fla.
Rev. Canon LeRoy D. Lawson, r
Sun 8, 9:15, 11; Canterbury House 5

UNIVERSITY OF TEXAS

ALL SAINTS' Austin, Texas
Rev. S. F. Bailey, r; Rev. Gerhard D. Linz, chap.
Sun 8, 9:15, 11, & Canterbury; Daily 7:05, 5

TULANE UNIVERSITY

NEWCOMB COLLEGE
CHAPEL OF THE HOLY SPIRIT New Orleans, La.
1100 Broadway,
Rev. W. Donald George, chap.
Sun 7:30, 9:30, 11:30, 5:30; Daily: HC 7 Mon, Wed, Fri; 7:45 Tues, Thurs, Sat; EP 5:30, Canterbury Forum Wed 6

TUSKEGEE INSTITUTE

Tuskegee Institute, Ala.

ST. ANDREW'S
Rev. Vernon A. Jones, Jr., r
Sun 7, 9, 11

UNIVERSITY OF VIRGINIA

ST. PAUL'S MEMORIAL Charlottesville, Va.
Rev. T. H. Evans, r; Rev. D. W. Cammack, chap.
Sun 8, 9:30, 11, 5:30; Wed 7:15

WHITMAN COLLEGE

ST. PAUL'S, Catherine at Birch, Walla Walla, Wash.
Rev. D. S. Alkins, r; Rev. R. C. French, assoc;
Rev. B. A. Warren
Sun 8, 9:15, 11; Canterbury 5:30; Wed HD 10

UNIVERSITY OF WISCONSIN Milwaukee

MILWAUKEE-DOWNER
EPISCOPAL CAMPUS RECTORY Milwaukee, Wis.
3216 North Downer Ave.
Rev. James Dyar Maffett, chap.
Open Daily: 7-10

WITTENBERG UNIVERSITY, Springfield, O.

ANTIOCH COLLEGE Yellow Springs, Ohio
CHRIST CHURCH 409 E. High, Springfield, Ohio
Rev. Compton Allyn, r; Rev. Keith Scott, chap.
Sun 8, 10; HD 7

UNIVERSITY OF WYOMING

ST. MATTHEW'S CATHEDRAL Laramie, Wyo.
3rd and Ivinson,
Very Rev. Otis Jackson, dean; Rev. Raymond C. Knapp, chap.
Sun 8, 9:15, 11; Mon-Fri 7 HC at Canterbury House

PEOPLE AND PLACES

Continued from page 13

is now vicar of St. Peter's Church, a new mission in Hamden, Conn. Address: 81 Benham, Hamden. In Newark Fr. Williams served on several boards and committees connected with social service.

The Rev. Andrew F. Wissemann, formerly rector of Christ Church, Unionville, Conn., will on November 1 become rector of St. James' Church, Greenfield, Mass.

Missionaries

The Rev. Harold Gene Norman, who formerly served St. Bartholomew's Church, Hempstead, Texas, left for San Jose, Costa Rica, on August 26. He will spend some time in language school before receiving his definite assignment.

Resignations

The Rev. H. Laurence Spencer has resigned as rector of the Church of St. Michael and All Angels, Mission, Kan. He will be on leave of absence until January 1 before assuming a new position.

The Rev. Phillips B. Warner, priest in charge of St. John's Church, Pine Meadow, Conn., and St. Paul's, Riverton, has retired. Address: S. Main St., Bridgewater, Conn.

DEATHS

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

The Rev. Allen Jacobs, retired priest of the diocese of Massachusetts, died August 9th at his Long Beach, Calif. home, at the age of 87.

Mr. Jacobs was born in Cambridge, Mass., in 1873. He was graduated from Cambridge Latin School, and received the B.A. degree from Harvard University in 1898. He was awarded the B.D. degree by the Episcopal Theological School in 1901, and ordained to the priesthood in 1902.

After serving churches in Minnesota, Rhode Island, Massachusetts, Oklahoma, Iowa, and Utah, he became dean of Trinity Cathedral, Reno, Nev., in 1927 and served until 1929. He was rector of the Church of St. John the Evangelist, Duxbury, Mass., from 1930 until his retirement in 1940.

Mr. Jacobs was an examining chaplain of the diocese of Massachusetts in 1916, and served as chairman of Nevada's council of advice in 1928 and 1929. He was the author of *The Quality of Mercy*, and several religious articles.

Surviving Mr. Jacobs are his wife, Lois Cleveland Walker Jacobs, and two daughters, Mrs. C. B. Foster and Mrs. G. W. Franzman.

Arthur Laurence Jappel, a founding member of Trinity Church, Los Angeles, died August 6th at the age of 83.

Mr. Jappel was born in Nova Scotia. He was a resident of California for 58 years.

He is survived by his wife, a son, seven grandchildren, and three great-grandchildren.

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.

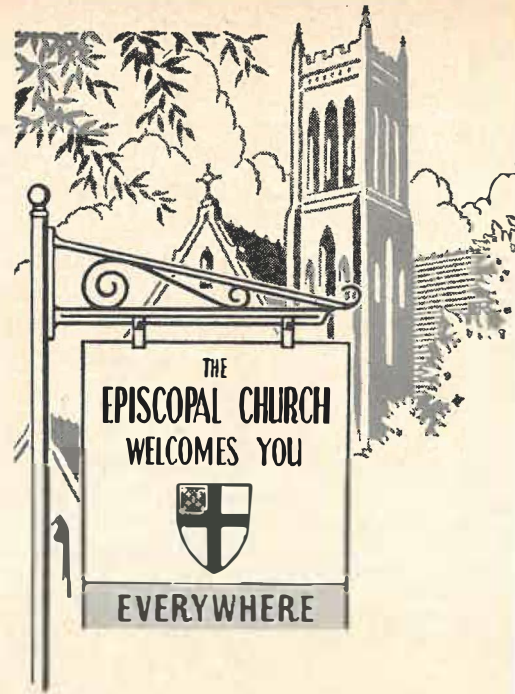
September

- Holy Trinity, Valley Stream, N. Y.; St. Paul's, Grand Rapids, Mich.
- St. Christopher's, Gladwyne, Pa.
- St. Mary's, Robinson, Ill.
- St. John's, Shenandoah, Iowa; the Rev. Canon Fred D. Butler; Church of Our Saviour, Placerville, Calif.; St. George's, Belleville, Ill.
- Christ, New York, N. Y.
- Grace, Lake Providence, La.; St. James', Port Daniel Centre, Quebec, Canada
- St. Peter's, Woodbury Heights, N. J.

Clergy whose parishes serve college students and who are interested in listing service hours in this section are requested to write to the Advertising Manager for details. The Directory is published in all September, January and June numbers.

CHURCH DIRECTORY

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.



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

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

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
 Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass
 daily 7; also Tues & Sat 9:30; Thurs & HD 12 noon;
 MP 6:45, EP 6; C Sat 5-7

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
 Rev. John G. Shirley, r; Rev. 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, 9:15 & 11; Daily 7:30, also Monday
 8:30; Tues 6:30; Fri 10; HD 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) Inf 12:10, 5:15 EP

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

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.

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

KANSAS CITY, MO.

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

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
 Rev. W. W. S. Hohenschild, S.T.D., r
 Sun HC 8, 9, 11, 15, MP; HC Tues 7, Wed 10

LAS VEGAS, NEV.

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

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

ST. IGNATIUS'

Rev. Charles A. Weatherby, r
 87th Street, one block west of Broadway
 Sun Mass 8:30 & 11 (Sol); Daily (ex Mon & Wed)
 7:30; Wed 8:30; 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, 9 (Sung) & 11 (Sol); 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

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

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. C. Kilmer Myers, 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. William W. Reed, 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. William W. Reed, v; Rev. W. D. Dwyer, p-in-c
 Sun HC 8, 9:30, 11 (Spanish); Daily: HC 8 ex
 Fri 9, Sat 9:30, also Wed 5:30, EP 5:15; C Sat 3-5
 & by appt

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

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; Holv Unction 2d Thurs 10:30; C Sat 4-5

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.