

The Living CHURCH

COMMISSION OF CHRISTIAN
DIOCESE OF MARYLAND EDUC
1004 MONUMENT ST
BALTIMORE 1 MARYLAND
SEP 21-64 REN-2 LGS

October 21, 1962

25 cents

P. 12:

**Prayer
and the Churches**

Pp. 14 & 16:

**Theology
and the Universe**

NASA

Churchman Schirra:
There wasn't enough
time for quiet [p. 7].



BOOKS

Good but Not Striking

WHAT IS THE INCARNATION?

By **Francis Ferrier**. Translated from the French by **Edward Sillem**. Hawthorn. Pp. 174. \$3.50. (Volume 24, Twentieth Century Encyclopedia of [Roman] Catholicism.)

What is the Incarnation? provides a good but hardly striking introduction to the Christological heresies and councils of the early Church. The Biblical use of the term "flesh" is developed as background for a description of the major heresies. Enough history is included to give the reader insight into the personalities and intrigues of the Councils of Ephesus and Chalcedon as well as into their theological conclusions. This material is the best in the book.

As an introductory volume, this book presents clear, although sometimes oversimplified, summaries of Christological developments through the 13th century. There is a helpful discussion of the different use of the term "person" in scholastic thought and some contemporary thought.

The biggest defect of the book is that

it doesn't take sufficiently specific cognizance of difficulties in the traditional Thomistic views it presents. Absolutely no notice is taken of recent Christological studies and suggestions — even within the Roman Church by such men as Hastings, Reichman, de Lauriers, and Maritain.

In addition, there is a misleading diagram on p. 63 which makes it look as if Christ's human activities involved His body to the exclusion of His soul; a person is said to exist of himself instead of in himself, thus confusing human persons with God; and the author does not consider Aquinas' remark that Christ must, in a certain sense, have a human substantial existence. One can hardly be a Thomist without grappling with the last-mentioned statement!

ARTHUR A. VOGEL

EARLY AND MEDIEVAL CHRISTIANITY. The Collected Papers in Church History. Series 1. By **Roland H. Bainton**. Beacon Press. Pp. ix, 261. \$6.

Early and Medieval Christianity is the first of three series of papers by one of the country's most distinguished and widely known ecclesiastical historians. With one exception, the papers in this series have appeared in print elsewhere.

Collected here, in a form that makes them more readily available to the general reader, they constitute an impressive witness to the scope of Prof. Bainton's interests.

The presence of a group of papers under the heading "Patristic and Medieval Christianity" will come as a surprise to those who know the author only through his work in the Reformation field and are not aware that he began his career as an early Church historian. Aside from a study of the origin of the Epiphany festival in second-century attempts to date the Birth of Christ, which presents for the first time extracts from Prof. Bainton's doctoral dissertation and will be of interest to specialists, papers included here deal with Patristic views of time, St. Augustine's methods of religious instruction, and the role of the ministry in medieval society, matters of general interest which are dealt with in perceptive and readable fashion.

Under the heading, "Continuities and Changes from Medieval to Renaissance Christianity," are included papers dealing with both general trends and particular problems in late medieval Christianity. Those unaware of the growing interest in the continuity between medieval and Renaissance cultures will find "Christian Views of Human Destiny" and "Changing Ideas and Ideals in the Sixteenth Cen-

On the occasion of the visit of
The Archbishop of Canterbury
we are pleased to call attention to his most recent book

AN ERA IN ANGLICAN THEOLOGY: FROM GORE TO TEMPLE

The latest addition to the famous **Hale Memorial Lectures***

- "Practically every figure of note and every movement of moment is mentioned . . . and never left without either a shaft of epigrammatic illumination or a bright beam of penetrating analysis . . . His book ought to make every Churchman ask where ought Anglicanism theology to go from here." — *Church Times*
- "His thorough mastery of the literature of the period, his sure grasp of the crucial issues, and the able yet concise summaries of frequently complex theological discussions make his work eminently readable." — *The Living Church* \$3.50

*Another Hale Lecture volume is:

CHURCH MUSIC IN HISTORY AND PRACTICE

by Winfred Douglas, recently revised by Leonard Ellinwood with additional material.

SEABURY-WESTERN

THEOLOGICAL SEMINARY

EVANSTON, ILLINOIS

Charles Scribner's Sons Publishers

ture” stimulating items reflecting this new approach.

The final group of papers, entitled “Religion and Church in the Renaissance,” is more of a potpourri than the others. Such items as “Man, God, and Church in the Renaissance” continues the themes of the previous section, while others reflect Prof. Bainton’s wrestling with the problem of religious toleration and its relation to the exclusive claims of the Gospel.

Anyone reading a collection of papers covering so many subjects will find himself taking issue with the author at more than one point. I would, for example, take exception to the treatment accorded St. Augustine in various of these papers, both as underplaying the eschatological aspects of his thought and as overestimating his influence on medieval thinking. But a book which does not provoke discussion is hardly worth reading, and this book certainly justifies the hope expressed in the lovely little foreword, that the reprinting of these papers will allow them to do double duty in the work of stimulating scholarship.

A selected bibliography of Prof. Bainton’s works is appended.

L. G. PATTERSON

Books Received

BUILDING THE FAITH. By G. D. Jackson. London: S.P.C.K. Greenwich, Conn.: Seabury Press. Pp. xiv, 112. Paper, \$1.25.

ADVENT DAY BY DAY IN THE HOME. By Liselotte Nold and Gisela Harupa. Illustrated by Willi Harwerth. Translated by Omar Kaste. Augsburg Publishing House. Pp. 47. Paper, \$45.

THE REALITIES OF FAITH. The Revolution in Cultural Forms. By Bernard Eugene Meland. Oxford University Press. Pp. 368. \$6.50.

THE CAREER OF JOHN COTTON. Puritanism and the American Experience. By Larzer Ziff. Princeton University Press. Pp. 280. \$6.00.

THE CHRISTIANS OF KOREA. By Samuel Hugh Moffett. Friendship Press. Pp. 174. Paper, \$1.95; Cloth, \$2.95.

LAW AND GOSPEL. A Study in Biblical Theology. By Wilhelm Andersen. Association Press. Pp. 80. Paper, \$1. (World Christian Books, No. 40.)

A CHOSEN VESSEL. Studies in the Acts of the Apostles, Part 2. By C. F. D. Moule. Association Press. Pp. 79. Paper, \$1. (World Christian Books, No. 37.)

CHURCH AND PEOPLE IN NEW GUINEA. By G. F. Vicedom. Association Press. Pp. 79. Paper, \$1. (World Christian Books, No. 38.)

NEW LIFE IN CHRIST. A Study of Paul’s Theology for Today. By Paul D. Clasper. Association Press. Pp. 79. Paper, \$1. (World Christian Books, No. 39.)

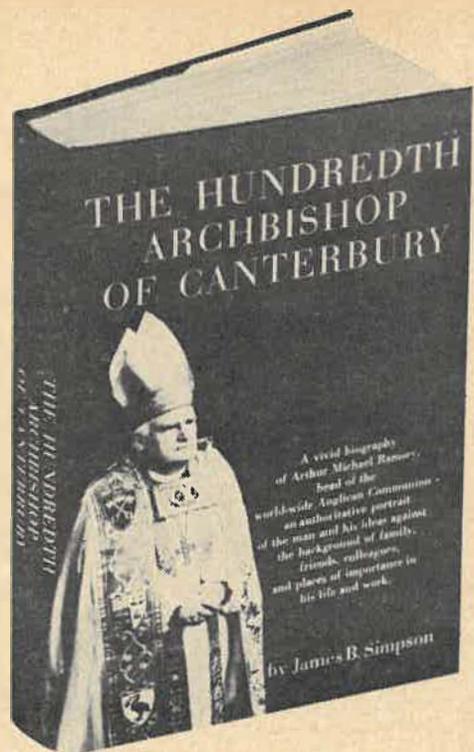
MELANCHTHON SELECTED WRITINGS. Translated by Charles Leander Hill. Edited by Elmer Ellsworth Flack and Lowell J. Satre. Augsburg Publishing House. Pp. xiv, 190. \$4.

FROM STATE CHURCH TO PLURALISM: A PROTESTANT INTERPRETATION OF RELIGION IN AMERICAN HISTORY. By Franklin Hamlin Littell. Chicago: Aldine Publishing Company. Pp. xviii, 174. \$5.

SONS AND HEIRS. Illustrated by Maurice Rawson. Seabury Press. Pp. viii, 222. Paper, \$2.10. (Revised Teacher’s Manual replacing **DECIDING FOR MYSELF.** The Church’s Teaching in the Sixth Grade.)

October 21, 1962

A vivid
portrait
of the
leader
of the
world-wide
Anglican
Communion



The Hundredth Archbishop of Canterbury

By **JAMES B. SIMPSON**

This sparkling biography of Arthur Michael Ramsey, the new Archbishop of Canterbury, offers an excellent perspective on the vital role of the Primate of All England in world-wide Christianity. It presents a vivid picture of a colorful, dynamic man and his ideas — a distinguished Christian scholar who is inaugurating a new era of religious thought, leadership and influence. Here too are his family, friends and colleagues, along with the places that have been important in his life and work.

The man who occupies the ancient Chair of St. Augustine is traditionally and realistically one of the most important, powerful and revered leaders of all Christendom. **THE HUNDREDTH ARCHBISHOP OF CANTERBURY** is an exciting profile of the man and his office. By placing Archbishop Ramsey in the ancient line that includes Augustine, Becket, and Cranmer, the author also offers a fascinating panorama of Canterbury through its thirteen hundred years.

“Mr. Simpson describes the Archbishop’s distinguished career with naturalness, humor, and appreciation. Woven into the account is much historical information which adds to the value of the book . . . a vivid and stimulating portrait.”—**THE RT. REV. HENRY KNOX SHERRILL**, retired Presiding Bishop, Episcopal Church

“Conscientious and immense research are hidden beneath a narrative style which flows sprightly, spirited, and sparkling — a reader’s delight.”—**HENRY P. VAN DUSEN**, President, Union Theological Seminary

\$6.00 at your bookseller



HARPER & ROW, Publishers • New York 16



**BAPTISMAL SHELL
HEAVY WEIGHT
STERLING SILVER**

\$35.

5¾ inches long
3½ inches wide

*Church Work
of Every Description*

Louis F. Glasier

Ecclesiastical Crafts

40 West 57th St., New York 19, N. Y.

Phone: 212-CI 6-2207

ANNUAL REQUIEM

Confraternity of the Blessed Sacrament

and

Guild of All Souls

Saturday, November 3, 11 a.m.

GRACE CHURCH, NEWARK, N. J.

950 Broad Street

Luncheon - \$1.50 - follows

Make Reservations



R. GEISLER, INC.
252-17 Northern Boulevard
Little Neck 63, N. Y.

Church Furnishings
IN CARVED WOOD AND
MARBLE-BRASS-SILVER
FABRICS + WINDOWS

NEW CATALOG AVAILABLE

MONEY FOR YOUR TREASURY OVER 1,500,000 SUNFLOWER DISH CLOTHS

were sold in 1961 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.

Sample FREE to Officials

SANGAMON MILLS, INC.

Established 1915 Cohoes, N. Y.

WE ARE ANGLICANS

The Church in Canada



Canada acquired its first bishop when the Rev. Charles Inglis was consecrated Bishop of Nova Scotia in 1787, with jurisdiction over all British possessions in North America (the United States having but recently separated itself from that category). . . . In 1854 Canadian bishops called meetings of their clergy and laity to provide for the government of the respective dioceses. These synods were illegal until they were made legal by the Acts of 1857 and 1858. . . . The first General Synod took place in 1893, when a Primate was elected. . . . Today there are four provinces (each with its archbishop) made up of 28 dioceses. . . . The present Primate of All Canada is the Archbishop of Rupert's Land and Metropolitan, the Most Rev. Howard Hewlett Clark. . . .

Canada's first Primate was the Most Rev. Robert Machray, second Bishop of Rupert's Land, whose original see was divided into nine dioceses. The original diocese, founded in 1849, had for its center the Hudson's Bay Company post at Fort Garry, and its extremities were Indian missions 3,000 miles apart. . . . Bishop Machray declined to unite with the Province of Canada when the area was acquired by the Dominion of Canada, and created his own province. Fort Garry, which is now Winnipeg, became the metropolitan see. . . .

Indian Work

Indian missions have always constituted a large portion of the Canadian Church's work, the first chaplains having worked with the natives as well as the newcomers. . . . In 1783 Mohawk Churchmen came from the south as refugees from the American Revolution. . . . Of the approximately 200,000 Indians in Canada, about 23% are Anglicans. . . .

The second Metropolitan of Rupert's Land and the fourth Primate of All Canada (1909-1930), the Most Rev. Samuel Matheson, was the first Canadian-born Bishop of Rupert's Land. . . . Dr. Elizabeth Beckett Matheson, wife of the Rev. John Matheson, discovered the Indians' need for medical care, completed her training as a physician, and served with her husband in Saskatchewan for 26 years, 1892-1918. . . .

There are about 12,000 Eskimos in Canada, and the majority of them are Anglicans. . . .

The Primate of All Canada is elected by General Synod from the ranks of the

diocesan bishops. He becomes archbishop of his see, and if he is not one of the four metropolitans, then Canada has a fifth archbishop. . . . The first General Synods met three years apart, but there was so little business that the second and third meetings were six years apart. Today Synod proposes to meet every two years. . . . In 1952 the Bishop of Brandon (Manitoba) was appointed as Ordinary of the Armed Forces. . . . In 1951, women gained the right to be elected delegates to the General Synod, and in 1959, the diocese of Ottawa voted against admitting women as delegates to its synod. . . . The Canadian Church has both a Woman's Auxiliary and a Mother's Union. . . .

In 1952, THE LIVING CHURCH reported that two Anglican congregations in Montreal, one English and one French, used the same building, sponsored the same weekday organizations, and frequently held joint bi-lingual services. The rector of the English congregation was priest-in-charge of the French one. . . . Last year a combined Anglican-Roman Catholic service, with bishops of both Churches officiating, took place in Quebec when Anglicans handed over a chapel to the Roman Catholic Dominican Friars. . . .

Through the 1950s Canadian scholars worked at a complete revision of the Church's Prayer Book. General Synod of 1959 accepted the whole book without debate, and the next Synod ratified that action, making the 1962 Book of Common Prayer official. . . . A trial run appeared in 1956. . . .

As of 1959 there were six religious communities within the Canadian Church. . . .

More Urban than Rural

Canadian Anglicanism seems to be chiefly urban rather than rural. . . . In 1928 a national commission was set to examine the Church in detail. Three years later it reported that "our Church and its system in a city or large town will hold its own and more — there can be no doubt that it does not work equally well in country places and many small towns. . . ." New city parishes continue to come into existence across Canada. Where the new churches go up in the new subdivisions, 25% to 40% of the people will support them in the eastern cities, and about 10% in the western ones.

The Living Church

Volume 145 Established 1878 Number 17

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

STAFF

Peter Day, editor. Christine Fleming Heffner, managing editor. Ray C. Wentworth, news editor. Alice Kelley, book editor. Rev. Lewis M. Kirby, Jr. (St. George's Parish, Box 22, Perryman, Md.), music and records editor. Rev. William S. Lea, Elizabeth McCracken, Paul B. Anderson, Th.D., Paul Rusch, L.H.D., associate editors. Warren J. Debus, business manager. Marie Pfeifer, advertising manager. Edna Swenson, advertising assistant. Lorraine Day, credit manager, People and Places editor. Roman Bahr, subscription manager.

EDITORIAL OFFICES

407 E. Michigan St., Milwaukee 2, Wis.

THE CHURCH LITERATURE FOUNDATION

Rt. Rev. Donald H. V. Hallock,*† Bishop of Milwaukee, president; Harry P. Leadingham,*† vice president; Peter Day,* secretary; Joseph Carson,* treasurer. Rt. Rev. Charles F. Boynton,† Suffragan of New York; Rt. Rev. John P. Craine,† Bishop of Indianapolis. Rev. Frs. William E. Craig,† Dudley J. Stroup,*† Messrs. Jackson Bruce,† Clifford P. Morehouse,† Robert D. Jordan,† John Geilfuss,* Stuart Ullmann.*

*Director †Member

DEPARTMENTS

Books	2	Letters	5
Deaths	23	News	6
Editorials	16	People and Places	22
We Are Anglicans 4			

FEATURES

A New Thing in History	Lord Fisher of Lambeth 12
Space Theology	Geddes MacGregor 14

THINGS TO COME

October

21. Eighteenth Sunday after Trinity
22. West Coast Chaplains Conference, sponsored by the Armed Forces Division of National Council, Grace Cathedral, San Francisco, to 26th
27. House of Bishops' meeting, Columbia, S. C., to November 1st
28. St. Simon and St. Jude (Nineteenth Sunday after Trinity)

November

1. All Saints
2. World Day of Prayer, sponsored by the United Church Women
4. Twentieth Sunday after Trinity
11. Twenty-first Sunday after Trinity
18. Twenty-second Sunday after Trinity
22. Thanksgiving Day
25. Sunday Next before Advent
30. St. Andrew

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. Second-class postage paid at Milwaukee, Wis. **SUBSCRIPTION RATES:** \$10.00 for one year; \$18.00 for two years; \$24.00 for three years. **Foreign postage \$2.00 a year additional.**

October 21, 1962

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.

Remember with Wonder

Although there is an obvious element of stark tragedy about recent events on the campus of the University of Mississippi [L.C., October 14th], it would be unfortunate if we were to let this blind us to the fact that there is also a very real element of glory.

While it is deplorable that such drastic action should have proved necessary, every right-thinking American can take pride in the fact that his government did not hesitate to act when it found itself without any honorable alternative.

Long after the shame of it all has been forgotten in the mists of history, men everywhere will remember with awe and wonder the lengths to which a mighty nation — although preoccupied with many other vital concerns — went to secure the constitutional rights of one humble citizen without wealth or influence.

Many difficulties still lie ahead, and that not in the south alone, but from henceforth the words of the Pledge of Allegiance will have a fuller and richer meaning — and, however miserably we may fail in the attainment of our ideal, men of all nations will know that the United States does indeed stand for the establishment of a society in which there will be liberty and justice for all.

I do not know whether or not it is worth drawing attention to the fact that [this] is the viewpoint of a resident alien, a Scotsman with two years' experience of the American Church — although long previously he had studied in New York City, and spent over a year as executive director of the Honolulu Council of Churches.

(Rev.) D. ALLAN EASTON
Rector, St. Paul's Church

Wood-Ridge, N. J.

Request for "Talks"

I am interested in obtaining about 50-60 reprints of the article on page 4 of the October 7th issue.

Are these available?

J. W. McNEIL

Supt., Christ Church Sunday School
Pittsburgh, Pa.

Editor's comment: If there are sufficient requests, the October 7th "Talks with Teachers" — "The Teacher's Manual" — will be made available as a reprint at 7¢ per single copy, 6¢ in quantities of 25 or more, 5¢ in quantities of 100 or more.

Christmas at Thule

Each year at Christmas and at Easter the Armed Forces Division of the National Council makes provision to send a priest to the Air Force base at Thule, Greenland, for the purpose of presiding at the Lord's

Continued on page 20



STERLING SILVER CHALICE

8½ inches — Capacity 16 ounces

\$525.

OUTSTANDING SILVERSMITHING IS ENHANCED BY EXQUISITE HAND CHASING AND THE FINEST OF CHURCH CRAFTSMANSHIP

MERITORIOUS CHURCH CRAFTS OF EVERY DESCRIPTION

Louis F. Glasier

Ecclesiastical Crafts

40 WEST 57th STREET
NEW YORK 19, NEW YORK
212 - Circle 6-2207

GIFTS

Gifts (deductible as charitable contributions for income tax purposes) and bequests are urgently sought to help build a larger, more effective **LIVING CHURCH**. A suitable form of bequest is: "I give, devise, and bequeath to **CHURCH LITERATURE FOUNDATION**, a non-profit religious corporation organized under the laws of the State of Wisconsin."

Please Mention

THE LIVING CHURCH

When Writing To

Advertisers

The Living Church

For 83 Years:

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

Eighteenth Sunday after Trinity
October 21, 1962

ALBANY

Elected from Local Slate

The Ven. Charles B. Persell, archdeacon of Albany, was elected suffragan bishop on the second ballot in an election held October 9th, during the annual meeting of the Albany convention.

This was the fourth episcopal election of the diocese since 1945, one priest of the diocese pointed out, in which the diocese has chosen its bishop from the ranks of its own clergy. In this case, the runner-up, the Rev. C. Kilmer Myers, vicar of the Chapel of the Intercession, New York City, was a "native son," having been ordained in the diocese of Albany.

In the first ballot, with 64 clerical and 45 lay votes necessary to elect, Archdeacon Persell drew 62 clerical (two short) and 54 lay (more than enough) votes. Fr. Myers, on this ballot, won 40 clerical and 21 lay votes. Total votes cast included 127 from the clergy and 90 from the laity. Other nominees included the Rev. Messrs. Albert W. Anderson, George F. French, B. Joel Miller II, and Gerald H. Nolting. (All except Fr. Anderson are presently priests in the diocese of Albany. Fr. Anderson is in the diocese of Vermont, but he was ordained by the late Bishop Barry of Albany.)

Fr. Persell, on the second ballot, was given 68 clerical (64 necessary to elect) and 58 lay (46 necessary to elect) votes. Fr. Myers received 49 clerical votes and 27½ lay votes. Total votes cast on this ballot were 126 in the clerical order and 91½ in the lay order.

Fr. Persell has accepted the election, subject to the necessary consents.

Other news of the Albany convention will be printed in a later issue.

NATIONAL COUNCIL

Game Time

by WILLIAM GRIFFITH

The National Council meeting held at Seabury House, Greenwich, Conn., October 9th to 11th, began while the World Series was under way. The sport of baseball, a favorite of most Americans, is also a favorite sport with the officers of the National Council. During the recesses, the Council members could be

found gathered around the lone television set in the sitting room. At one point during the Council proceedings, Presiding Bishop Lichtenberger called out to someone who had a portable radio to find out what the score was.

But baseball was by no means the only concern of the Council. The Presiding Bishop offered prayers for the Vatican Council of the Roman Catholic Church, and for Church unity, during the three-day meeting. And they took the occasion to send a telegram of support to clergymen involved in the civil strife in Mississippi [see p. 7].

The telegram, sent to Bishop Gray of Mississippi, Bishop Allin, his coadjutor, and the Rev. Duncan M. Gray, Jr. (rector of St. Peter's Church, Oxford, Miss.), his son, read:

"In the light of recent events in Mississippi, the National Council of the Protestant Episcopal Church gratefully takes note that law and order are being restored in that troubled situation. We quote what one of our Mississippi clergy has said: 'None of us can stand in the presence of Jesus of Nazareth, look Him squarely in the eye, and say that a Negro should not be admitted to the University of Mississippi.' We affirm our complete agreement with this sense of the uncompromising claim of Christ, and our support of our Churchpeople in their obedience to it.

"We repeat our Church's position on these matters as stated by the General Convention: 'This Church calls upon its members to face seriously their obligation to conform to federal and Supreme Court orders in regard to giving to all students equal access to our public schools. All acts of violence and irresponsible and wanton destruction are abhorrent and totally indefensible in the eyes of Christ and His Church.'

"We thank God for the courageous actions of all who have worked for justice, law, and order, and who now labor in the long process of reconciliation. We support our laity, clergy, and Church bodies who have spoken and acted in the name of Christ and as responsible citizens. Above all, we pray that all in this situation may find in Christ such a measure of courage, wisdom, and faith that wrong will be righted, and healing will take place."

Bishop Warnecke of Bethlehem, who introduced the statement, told THE LIVING CHURCH, "We stand behind our own clergy. It's lonely and rough, and we should show our willingness to stand behind a priest in such a situation."

Bishop Bentley, director of the Over-

seas Department, commented, "I can't look Jesus squarely in the eye," and suggested that the telegram might increase, rather than decrease, tension. He suggested that the part of the statement saying "None of us can stand in the presence of Jesus of Nazareth, look Him squarely in the eye, and say that a Negro should not be admitted to the University of Mississippi" be deleted. Bishop Bayne, Anglican Executive Officer, supported Bishop Bentley, but the Council left the message intact.

"We must stand foursquare on the Gospel," said the Rev. Arthur Walmsley, executive secretary of the Division of Christian Citizenship.

In a related area, the Council decided to send \$4,000 to help with reconstruction of the churches of four Negro congregations in Georgia. The buildings had been destroyed by fire, apparently incendiary.

It is believed by many that the use of the churches in the registration of Negro voters was the reason for their destruction.

An agreement for incorporation of the Episcopal Theological Seminary of the Caribbean (*El Seminario Episcopal del Caribe*) under the laws of Puerto Rico was adopted by the Council. The agreement was brought about "following the well established policy of the Church, in undertaking new missionary work, to foster the local autonomy of . . . new projects."

Under the agreement, it is "the intention of the National Council to continue to provide, so long as it is necessary and feasible, a measure of financial support for the operation of the Episcopal Theological Seminary of the Caribbean and, from time to time, to provide support, capital in nature."

The Council heard Bishop Corrigan, director of the Home Department, speaking for the American Church Institute, say, "For the first time in many years, we have completed the fiscal year in the black."

Mrs. John H. Foster, a Council member, reported that the General Division of Women's Work, at its meeting early this month, elected these officers: Mrs. Harold Sorg, chairman; Mrs. Ernest Rucker, vice chairman; and Mrs. Robert Howe, secretary.

More National Council news next week.



SPATIAL REPORT

A Wink and a Prayer

by the Rev. JAMES L. CONSIDINE, JR.

Churchman and spaceman Walter M. Schirra, Jr., having completed, virtually without incident, a six-orbit trip through space [L.C., October 14th], had a further ordeal to face: a press conference. This report is by THE LIVING CHURCH's Texas correspondent.

Walter M. Schirra, Jr., faced the press and the nation on Sunday afternoon, October 7th, at the Memorial Center on the campus of Rice University, Houston, Texas. He met his test calmly and had clear and exacting answers to the questions of the assembled representatives of all the news media.

With all the careful planning and execution by the thousands connected with the six orbits of the space capsule, "Sigma Seven," someone "goofed" by putting a place card in the wrong place on the speakers' table, so that just before the nation-wide television broadcast, Mr. James E. Webb, administrator of the National Aeronautics and Space Administration, had to switch his and Mr. Schirra's cards.

As soon as Wally's place was properly identified he sat down and looked in his wife's direction and gave her as big a wink as any man could ever give. In this way, in my opinion, Mr. Schirra made the whole conference a "family effort." It also made everyone more at ease and the conference went off in a quite relaxed atmosphere. Such tension-easing actions must be a regular part of Wally's make-up. Dr. Robert R. Gilruth, director of the Manned Spacecraft Center, later in the session, quoted Schirra as saying (while on his way to enter his capsule at Cape Canaveral): "I don't have very much to do today, so I think I'll put in some flying time."

Wally introduced his family to the nation and then opened his remarks by recounting an event that came upon his arrival in Honolulu where he was enter-

Lord Fisher of Lambeth (front and center), former Archbishop of Canterbury, greets Churchman-astronaut Walter M. Schirra, Jr., on the latter's return from his six-orbit space trip. At left is Bishop Kennedy of Honolulu. Lord Fisher was in Hawaii to help celebrate the centennial of the missionary district of Honolulu.

tained at an out-of-doors dinner by the Commander in Chief of Navy Forces — Pacific. Bishop Kennedy of Honolulu was present, and when it began to rain the bishop was urged to do something to halt it. As Wally Schirra tells it: "Bishop Kennedy, who is Commander-in-Chief of Episcopalian Forces — Pacific, said, 'My business is sales, not operations.'"

Despite the joking disclaimer of jurisdiction by the bishop there is at least one person who feels that the Church has influence in the area of operations. During a press interview with the Schirra family (Wally excepted), Walter, Sr., with a big, knowing smile on his face, asked: "Why was that carrier so far away? Was it maybe because we were sending our prayers up (pointing toward the orbit area of the capsule) instead of off in that direction? (pointing horizontally toward the carrier)." Both the senior Schirras joyfully told that "Fr. George Prendergast (curate at their home parish of St. Paul's Church, San Diego, Calif.) has told us that the whole congregation offered prayers of thanksgiving at all Sunday services."

"My wife wouldn't like this, but . . ." is the way Wally Schirra began his answer to a question asking if he took time to relax and reminisce about his family, to philosophize about what he was doing in orbit, etc. Wally's answer was that "I keep preoccupied with what I am doing," and he went on to say there would probably be fewer automobile accidents if the drivers would keep their minds on their job instead of trying to supervise the families' activities in the back seats.

At this press conference Commander Schirra broke many a "bubble" of opinion in the area of scientific knowledge of space. He may also have broken some other "bubbles." He complained that there was not enough "time for quiet." If there isn't enough time for quiet when one is alone in outer space for nine

hours, then it would appear that we earth-bound humans are going to have to figure out a way to find quiet here, if we really do want to be freed from our multiple activities and busy-nesses. Another conclusion would seem to be that there are a considerable number of frustrations in orbital existence. Wally Schirra reported that his windshield got foggy and slightly reduced his visibility — and, of course, there was no service station on his route. Gordon Cooper, a fellow astronaut, had sent along a steak sandwich which had been placed in a ditty bag behind Wally's shoulder. Maddeningly, the sandwich in the bottom of the bag was just out of reach. Have you misplaced your key to the freezer lately? And a small, unattached washer, being weightless, spent the whole orbit floating around inside the capsule and keeping just out of Wally's reach. How are you in the middle of the night with the fly-swatter? And one time, reaching for a control switch, Wally accidentally pushed a wrong button, which resulted in his wasting some of his precious fuel. Have you pushed the wrong button and driven through the back of your garage recently? So it seems we shall have to solve our frustrations in the here and now, since outer space may not be the escape we have thought.

At the end of the one-hour-plus press conference, Wally Schirra, obviously greatly relieved, folded his hands in the attitude of prayer (the word attitude is used here in just the way it was used throughout the conference: "re-entry attitude," "orbit attitude") and raised his hands up to directly before his eyes, and although he did not audibly say anything, one could almost "read" an "alleluia" of joy that the press conference was over.

RACE RELATIONS

Repentance and Redemption

Acts of repentance for the civil disorders at the University of Mississippi early this month [L.C., October 14th] were called for in sermons by the clergy of the Oxford, Miss., area on October 7th.

The Rev. Duncan M. Gray, Jr., rector of St. Peter's Church, Oxford, in his sermon, called the events at the university a "terrible nightmare that we would never have believed possible." Fr. Gray, with the Rev. Wofford Smith, Episcopal chaplain at the university, was active on the campus, trying to restore peace, when mobs of students and outsiders attacked U.S. marshals on September 30th and October 1st, protesting and trying to prevent the registration of a Negro student at the school. Two people were killed during the disorder, and many others injured.

Said Fr. Gray, in his sermon:

"What can we learn from our tragic experience? . . . What can we do now?"

"The first thing we can do is to face up to our own guilt in the situation. You and I didn't go out there and throw the bricks and the bottles. You and I didn't go out there and fire the guns. Yet . . . we are responsible for the moral and political climate in our state which made such a tragedy possible. . . . The decent, respectable, and responsible people of Mississippi have failed, when events like those . . . can take place within our state.

"The climate in our state during the past several years has been one of fear and intimidation; one of defiance and irresponsibility. The official line of massive resistance to any form of desegregation and of last-ditch defiance of the federal courts was laid down, and anyone who dared to challenge it found himself in deep trouble. . . . Above all, the people of Mississippi were told by their leaders over and over again that the federal courts could be defied forever; that they would never have to obey the law of the land. . . . Mississippians have been thus misled by their leaders for nearly eight years now. Is it any wonder, then, that violence erupts when the issue becomes real, rather than academic, within the borders of our own state?

"Think of the freshman at 'Ole Miss' today. He was only 10 years old when the Supreme Court's decision on segregation was handed down. And the senior was only 13. Theirs is the generation that has been exposed to textbook and library censorship, mandatory essay contests on white supremacy, and a massive propaganda campaign against the federal courts. . . . Seldom, if ever, have they been reminded that half of people in Mississippi are Negroes, and that they are people, too, with hopes, aspirations, and rights of their own. Think of [those] who were out there throwing bricks and bottles the other night. Who could really blame them when the governor of the state himself was in open rebellion against the law — a living symbol of lawlessness?

"Think of the thugs and toughs from near and far who did the most damage. . . . What could you expect when supposedly responsible legislators were saying, 'We will never surrender,' and 'The people of Mississippi know what to do!?' What could you expect when so much of the Mississippi press was voicing the same sentiment? It was an open invitation to every thug and tough for hundreds of miles around to come pouring into Oxford, for they had every reason to believe that the decent, responsible people of Mississippi would back up their actions. . . .

"We must now give our all to salvaging the situation; to bringing order out of chaos, peace out of strife. We must come to grips with reality. . . . We must accept the fact that the color of a person's skin can no longer be a barrier to his admission to the University of Mississippi. I would hope that, as Christians, we would accept this because it is just and right, whether we like it or not. But if we are not yet able to do this, at least we can be realistic and patriotic enough to accept this as the law of the land. . . . To think and to act otherwise — to continue to breathe defiance and disobedience — will only bring more suffering and shame. . . .

"If our only response to this tragic event is to start pointing the finger of blame at

other people, then we will never solve our basic problems. If we are not mature enough and secure enough to admit and confess our own guilt — if we continue to nurse and nurture our collective paranoia — then we will never get around to doing anything about the real root of our troubles: the moral and political climate in which we live. . . .

"But. . . I am convinced that most of the decent and responsible people of the Oxford-University community have learned the lesson we must learn. . . . By God's grace, some real good can come out of this tragedy. . . .

"A little less than a century ago, our own southern forebears found themselves in the aftermath of a far greater tragedy. And there were those then who tried to redeem the times. . . . Above all, there was the noble example of General Robert E. Lee. Lee's public life is familiar to us all, but most of us know little of his life in his own parish church. A devout Episcopalian, Lee was present in the church shortly after the war, when a Negro Churchman came to the altar to make his Communion. The other people in the church, confused and resentful, stayed in their pews. Then General Lee quietly arose, walked up the aisle, and knelt beside the Negro.

"This great man set a standard which has never quite been forgotten by the south. It is to this standard that we must now repair. For, ultimately, it will be through countless small words and small deeds, done in the name of Christ by Christians, that this university, this community, and this state will yet redeem herself. . . ."

Invitations are Out

A "National Conference on Religion and Race," convened jointly by J. Irwin Miller, president of the National Council of Churches; the Most Rev. William E. Cousins, (Roman Catholic) Archbishop of Milwaukee and a member of the National Catholic Welfare Conference; and the Rev. Dr. Julius Mark, president of the

Synagogue Council of America, will be held in Chicago next January, according to present plans.

The conference, according to the *New York Times*, will celebrate the centennial of the signing of the Emancipation Proclamation by Abraham Lincoln on January 1, 1863.

Invitations have gone to all major religious groups that have an interest in the field. The meeting, say the conveners, will deal with the "distinctive role that religion and religious institutions have to play" in removing racial injustice.

Areas expected to be considered by the conference include: "The inner life of the local church and synagogue," "the institutional management of the church and synagogue," "the role of the religious leader — layman and clergyman," and "the role of the church and synagogue in relation to their local civic community."

TEXAS

On the March

Maintaining that "seduction of a child is not entertainment," an Episcopal priest picketed a motion picture theater in Lufkin, Texas, for four days recently.

The Rev. John F. Caskey, rector of St. Cyprian's Church, Lufkin, heard in advance that the film, *Lolita*, was to be shown at the only film theater in town, and tried unsuccessfully to get the film distributors to change their minds. When this attempt proved futile, he approached the local ministerial alliance, which unanimously adopted a resolution to the effect that "the theme of this movie is repulsive to every Christian and not an appropriate subject for entertainment."

The exhibitors had advertised that the film would be shown to patrons 18 years old or older. But on opening day (Sep-



Priest vs. theater: A hole in the shoe for decency.

tember 30th), according to Fr. Caskey, a line of junior and senior high school pupils was waiting to get in. When it became obvious that the age limit was not being seriously observed, the priest took up his sign and picketed.

On the first day hundreds of teenagers were present, according to Fr. Caskey. On the second day, only 14 young people attempted to enter the theater. Attendance on the third and fourth days of the showing was down drastically, he said, and during the showing on the fourth day a total of eight people entered the theater.

"I am not in favor of censorship," said Fr. Caskey. "Every profession and enterprise should be in the service of God and society. It is my hope that the theater exhibitors of America will realize that there is a prior responsibility to that of making money. Certain film makers, such as Walt Disney, are living proof that wholesomeness can be successful. It is my . . . purpose to call to the attention of parents the importance of auditing the movies, television, and literature consumed by their children. I am thankful for the official expression of support from our local Parent-Teacher Associations and for the . . . congratulations which I have received from citizens of all walks of life. It is significant . . . that people are pleased to see a representative of the Church take a stand on a moral issue."

Fr. Caskey's only cost for the four-days' work was a hole in one shoe, according to an interview with him reported in the *Lufkin News*. "Four days of walking in front of the theater have been a bit hard on the feet," he said.

NCC

Call for Funds to Rebuild Georgia Churches

The National Council of Churches, in New York City, called on Christians in all parts of the country to contribute funds for the rebuilding of four Negro Baptist churches recently badly damaged or destroyed by fires in segregated Georgia.

By their contributions, declared Dr. Roy G. Ross, NCC general secretary, "every Christian will assert his conviction that violence and intolerance have no place in our democratic society."

"In addition to love and respect for God," he said in announcing the drive, "men have responsibility to love each other and to respect each other's God-given rights. It is but a small step from intimidating one group of persons to intimidating all."

Dr. Ross urged that gifts be sent to the NCC or to the Georgia Council of Churches, which is cooperating in the effort. Similar drives for the Negro churches were started earlier by the Anti-Defamation League of B'nai B'rith, Jewish

welfare and fraternal group; the Southern Christian Leadership Conference, and the Atlanta (Ga.) *Constitution*.

The four destroyed churches were all involved in drives to register Negro voters. They were High Hope Baptist in Dawson, Mount Olive Baptist and Mount Mary Baptist near Sasser, and Shady Grove Baptist near Leesburg. [RNS]

THE ARTS

Bridge Off Broadway

by WILLIAM GRIFFITH

Just off Broadway, at 423 West 46th St., New York City, an unusual missionary project is being undertaken by the Rev. Sidney Lanier, newly-appointed vicar of St. Clement's Church.

Mr. Lanier thinks of himself as a "clergyman missionary" to the people of the theater. The struggling, as well as the successful, in the world of the theater, consider him a true friend. His fellow clergymen respect him as a "thoughtful, dedicated priest who truly is involved with the conflict of good and evil." In this conflict of good and evil, Mr. Lanier has been struggling as a missionary wherever the theater and its people can be found.

It has been Mr. Lanier's dream to establish a center for the arts "which would provide a place of interaction and cross-fertilization for the minds and the thoughts of people from all the creative fields of the arts."

A firm believer that the Church needs "windows on the world, in every sector of man's action," Mr. Lanier plans to establish "a beachhead, which will be like any beachhead," he explains, "a tentative point of contact — combat, perhaps." St. Clement's, he says, will be a place of meeting for those in the arts as well as the theologians who are concerned about the spiritual life and the spiritual values of our society. His plan is to establish a "free forum," a "place of truth."

At St. Clement's Church, the distinguishing feature of the parish will be the encouragement of writers not now writing for the theater, including novelists and short story writers, as well as journalists, scientists and theologians, who will write plays, under the direction of experienced director-producers.

Writers already writing for the theater will be encouraged and welcomed to write, specifically, for the needs of drama in the church, such as short plays, dialogue sermons, etc.

According to present plans, meetings at St. Clement's will mean concentrated efforts of work, not talk, although discussions will be a part of the meetings. The plays or dialogues written as a result of the meetings will then be shown in the various parish churches. Some might ultimately be produced on or off Broadway. The clergy will participate actively in these attempts and be the hosts as well,



Charles Olsen

Mr. Lanier: Plans to establish a "beachhead."

in an effort to broaden the scope of the theater.

Sunday services will continue and there will be additional service hours, more convenient to the members of the theater community. Mid-day and midnight Eucharists are being considered, for instance.

St. Clement's will provide emphasis upon pastoral concern, with visits to different theaters and studios and at the homes of artists, as well as special care for the sick and the hospitalized. The clergy will be available for counseling as well as orientation for young actors arriving in New York City for the first time.

Current lists of priests in major cities or areas, who could minister to the needs of the members of the community when they travel on a road tour or in a stock company, will be made available.

Mr. Lanier was born in Brooklyn 39 years ago and had an early start in the theater. He played the lead role in a play when he was in the fifth grade, and at the age of 14 he was well acquainted with the Little Theater movement in Jacksonville, Fla.

At 16, he was a newscaster and announcer for WJAX, NBC, a job he held for some three years. Later, he became the chief announcer and assistant manager for WRUF, the University of Florida's radio station.

Drafted into the Army's specialized training program, he traveled to Korea and was placed in charge of the Armed Forces Radio Service. He helped to build the radio station in Pusan, Korea. In the fall of 1946, he was discharged from the Army. He returned to Florida and was graduated, in 1949, from Rollins College, Winter Park.

At Winter Park, Mr. Lanier was confirmed in the Episcopal Church. In the summer of 1950 he married Nan Van Zile, and that fall decided to enter the Episcopal Theological School in Cambridge, Mass., on a "we'll give it a six

months' try" basis. He stayed, and was graduated with honors as one of the top three in his class.

In 1953, he and his wife went to St. Petersburg, Fla., where he was assistant at St. Peter's Church for a year. Between 1954 and 1957 he was rector at St. John Par Christiansted, St. Croix, the Virgin Islands. In 1957 he was acting rector at Holy Trinity Church, New York City, and in 1958 he became assistant at St. Thomas' Church, New York.

Mr. Lanier explained his deep concern for the theater and its people in this way:

"Creative persons in the Church are always a disturbing influence. We very desperately need to develop a charity and an openness to the charismatic or creative person, whatever kind [he] might be. They're always disturbing, they're always getting people stirred up and causing eyebrows to be raised. Ultimately they can cause more than that to happen. They can split a community wide open or they can themselves be destroyed."

Mr. Lanier said that the Church "should use drama in its teaching, in its normal function of interpreting the meaning of the Gospel to those of the Church. But also, the function of drama in the church is to be a way that the Church understands the world. . . . Some of the contemporary plays of the absurd should be done in the Church because they reflect the struggle, conflicts, and values of our times and we must bring this into the Church, bring it to the surface and reflect on it. Drama can help us perceive things that are not perceptible in the confusion of our everyday life," he said.

He explained why creative people tend to shy away from the Church and church activities. "Creative people have too often become burned when they have offered their gifts to the Church. . . . Why is it that a man with experience and skill will be asked to do something for the Church; then great contempt, really profound contempt, is shown for him by the clergy, or vestry, who assume because they have the power or the purse (which is the same thing) they automatically also have knowledge and taste superior to the artist that they hire?"

Mr. Lanier believes that "too often the collar and the clergyman represent a kind of authority that is not always intelligent and creative." He feels that a play such as *A Man for All Seasons*, or *Beckett*, or *Gideon*, belongs in the commercial theater, whereas *Bald Soprano*, or a scene from *Cat on a Hot Tin Roof*, belongs in the Church, "because this is the kind of dialogue that has to be set up so that we understand — so the Church in the first place has windows open to the world, and on the other hand the world realizes the seriousness and the integrity of what the Church has to say."

"There has been a great divorce between the heritage of our Western world and its artists," he believes. He wants to "build a bridge of some kind," so that once more we can see one another.



Women's out-patient clinic, Mkomaindo Hospital, Masasi
In a country of 10 million people, less than 300 doctors.

EAST AFRICA

Doctors Wanted

by the Rt. Rev. TREVOR HUDDLESTON,
Bishop of Masasi, Tanganyika

One thing which very soon becomes clear to anyone working in Tanganyika today is the need for doctors, and for adequate hospitals in which they can do their work. At this time there are fewer than 300 doctors in the whole country, with its population of 10 million, its vast distances, and its scanty roads and communications. Of those doctors who do live and work in Tanganyika, the Christian missions still supply a very high percentage. In other words, the Church still has a challenging and tremendous responsibility. Can it meet this challenge?

Mkomaindo Hospital, at Masasi, originally built near the cathedral and moved to its present site in 1952, has at present only one doctor, who has also to superintend all its out-clinics and leprosy clinics, and who has an official position as "District Medical Officer." The hospital has over 100 beds, includes a tuberculosis block, and a maternity block, and is in every way capable of becoming a first-class center of healing for this vast area. I say "capable of becoming" simply because we have not, at this moment, either enough money or enough doctors to make it so.

For this reason it is enormously encouraging that the Church in America should be taking such an interest in our needs. When I was in the United States last year — although I did not come primarily to talk about "medical missions" — I felt bound to stress this side of the Church's work, for I was spending a considerable part of my time at the Chicago Medical Center, and at the Bish-

op Anderson Foundation, meeting many doctors, students, and nurses.

Two of the students I met, Ned Cowan and Charles Taylor, have been working at Mkomaindo during their vacation. The Presbyterian St. Luke's Training School is accepting, on scholarship, two of our Tanganyikan nurses for two years' training. A parish has written to tell me that it hopes to raise enough money either to give us an electrification plant, or an adequately equipped operating theater. A religious community is sending us regular supplies of expensive drugs. . . .

For all this we are deeply grateful to America and the Episcopal Church. But there remains one important item. Dr. Frances Taylor, who has worked in Masasi for nearly 40 years, and has been the inspirer and the builder of the hospital, is due to retire in a few months' time. Although I have tried for nearly two years to find a doctor, or, if possible, two doctors to take her place (she has done the work of at least two!), I have so far been unsuccessful.

Perhaps the day may come when a young American Episcopal doctor (and his wife?) will volunteer to spend a few years, or a life-time, in this wonderful country of Tanganyika, doing Christ's work of healing the sick.

I, at least, pray it may be so.

WEST INDIES

Casinos Not Welcome

Proposals to boost Jamaica's tourist trade by setting up gambling casinos on the island have been strongly criticized by the Bishop of Jamaica, the Rt. Rev. Percival Gibson. The bishop said in a statement early this month that the Anglican Church "condemned and rejected casino and all forms of gambling."

Russian Witness

by PAUL ANDERSON, Th.D.

Dr. Anderson, an associate editor of THE LIVING CHURCH and a consultant for the National Council of Churches on relations with Orthodox and other Eastern Churches, was among 13 Americans who returned last month from a three-week visit to the Union of Soviet Socialist Republics — a visit principally to the Russian Orthodox Church. The visit was sponsored by the NCC. Also among the delegates was Bishop Scaife of Western New York.

In this report, Dr. Anderson tells of some of his impressions of the trip.

Hotel Ukraina in Moscow is the meeting place for delegations from all over the world. Its lobby is quite fantastic. One day we saw representatives from Cuba, young visitors from Ghana and Nigeria, the Orthodox Metropolitan from Beirut, beautifully gowned young women from Vietnam, Church World Service official Elbert Gates and his wife (from Hong Kong), trade union leaders from Italy and France, Prof. Joseph Hromadka with a delegation from the Prague Peace Conference committee, Czechoslovaks, Hungarians, East Germans, and Armenian priests in their pointed headgear. There were well equipped American tourists and bus loads of tired young people from the Youth Festival in Helsinki.

It was a good headquarters for our 13-man delegation from the U.S.'s National Council of Churches, on an exchange visit to the Russian Orthodox Church, because it threw us into the maelstrom of international politics even though we came principally to discuss affairs of the Church. I should add that one of the most interesting features of life at the Hotel Ukraina was observing the coming and going of the Russian Orthodox bishops, priests, and lay theologians who were there either to join in discussions with our party or, as I discovered, to stay in Moscow on Church business.

Our delegation profited by the experience of the first NCC group, which visited the Soviet Union in March, 1956, and of the Church of England theological delegation which went in July of the same year. Dr. Eugene Carson Blake (Stated Clerk of the United Presbyterian Church in the USA), Dr. Edwin Espy (Associate General Secretary of the NCC), and I built on this experience when we met with Archbishop Nikodim in December, 1961, in Moscow, to plan the present exchange. For one thing, we arranged for 20 days in the Soviet Union instead of ten. This provided ample time for full discussion on seven pairs (Russian and American) of papers written, translated, and circulated in advance, and also for visits to four significant areas of the USSR. It enabled us also to keep a rea-

sonable balance between formal sessions, attendance at church services, private or group conversations on relevant topics, and engagements outside of Church circles. The delegation was accompanied by a competent American interpreter, Mr. Constantine Kallaur, a graduate of St. Vladimir's Seminary in New York, and a young assistant, Augustus Kinsolving (son of the Rev. Arthur Kinsolving, rector of St. James' Church, New York City).

In addition to the stay in Moscow, we all had three days at Odessa, living in the guest house of the monastery there, visiting churches and Soviet institutions, and in general enjoying the hospitality of His Grace, Metropolitan Boris of Odessa, who until recently held the additional office of Exarch of the Moscow Patriarchate in North America. One group, consisting of Dr. Blake and the Rev. Carl Eschbach of Dayton, Ohio, went to see Bishop Genzcy of the Trans-Carpathian Reformed Church at Uzgorod and the Orthodox Bishop Gregory at Lwow. This was believed to be the first visit of an American Church delegation to the Western Ukraine. Another group, led by Mr. J. Irwin Miller, president of the NCC, and head of our delegation, visited Victor, the Orthodox Metropolitan of Krasnodar; Patriarch Catholicos Efraim II of the Georgian Church in Tblisi; and the Catholicos and Supreme Patriarch of all the Armenians, Vasgen I at Etchmiadzin. Others in this party were Bishop Scaife of Western New York; Bishop Richard C. Raines of the Methodist Church; Dr. Espy; Dr. Charles C. West of Princeton Theological Seminary; and the Rev. John Hondras, rector of St. Andrew's Greek Orthodox Church in Chicago. The visit to Armenia was most important, as the Armenian Church representatives from all over the world are to meet in council at Etchmiadzin this month, and it was desirable that the Americans be made better acquainted with the life of this Church body.

A third party, with Dr. Conrad Bergendoff of Augustana Seminary, Rock Island, Ill., as leader, traveled northward. A day was spent as guests of His Grace Pimen, Metropolitan of Leningrad and Ladoga, visiting the Theological Academy, St. Nicholas' Cathedral, and the recently opened and renovated Cathedral of the Holy Trinity in the former Alexander Nevsky Monastery. In this group we had Bishop Herbert Bell Shaw, African Methodist Episcopal Zion Church; Dr. Edwin Tuller, General Secretary of the American Baptist Convention; Mr. Ashby Bladen, vice president of Aetna Insurance Company; and myself. At Tallinn we were guests of the Lutheran Archbishop Jan Kiiivit and of the Rt. Rev. Alexei, Orthodox Bishop of Tallinn and Estonia. The next day we traveled nearly a hundred miles to visit the Pukhtitsky

Continued on page 18

Speaking in the name of the diocesan synod, the diocesan council and for himself, the bishop said that the Anglican Church objected to gambling, casino gambling in particular, because "gangsters were actually prepared to swoop down on the island."

Gambling in all forms is contrary to the Christian view of life and detrimental to society, he said.

Suggestions that Puerto Rico (where gambling has been legalized) was ahead of Jamaica were unfounded, he added, and he contrasted social conditions in Panama, Nassua, and Bermuda with those in Jamaica, to the latter's favor.

Gambling tends to produce degeneracy in a people, the bishop said, and it is a "lame case" to say that, because games of chance are played at garden parties and the like, it is right to bring in casino gambling which would bring millions into hotel coffers.

So far as the Anglican Church in Jamaica is concerned, it condemns all forms of gambling, including that at garden parties and other church functions, he said.

God is not a God of chance, he said, and it is not true to say that all life is a gamble. "We live by the principle that probability is the guide of life, not mere chance." Furthermore, "We own nothing which is outside of God's control and ownership. We are stewards of our money and the social concern is every man's concern."

"Gambling is the archenemy of sound citizenship," he said, and "the Council of Christian Churches is anti-gambling in the sense that the doctor is anti-disease and the policeman is anti-burglar in the interest of public security. So is the Council anti-gambling in the interests of sane economics, sound citizenship, and social righteousness."

SOUTH AFRICA

Well-Wishers

Representatives of the Anglican, Presbyterian, Methodist, and Congregational Churches in Capetown, South Africa, gave a luncheon to Roman Catholic Archbishop Owen McCann of Capetown on the eve of his departure for Rome for the Second Vatican Council.

Messages expressing best wishes were received from a representative of the Baptist Church, who was unable to attend, and from Dr. I. Abrahams, Chief Rabbi of Capetown.

Among those attending the luncheon was Mayor A. H. Honikan of Capetown, a Jew, who handed Archbishop McCann a message for Pope John XXIII in which he voiced the hope that the Ecumenical Council would increase goodwill and understanding between men of all faiths and further the cause of world peace.

[RNS]

A New Thing In History

After centuries of hostility, can the Churches

pray with and for one another?

by Lord Fisher of Lambeth

All over the world, people of every Church will be praying, as we here, for the Second Vatican Council of the Church of Rome, as it begins its labors. Already it seems to us quite natural that we should do so — but in fact it is a new thing in the history of the Church, quite without precedent. It is strange, for instance, that all the Churches should be praying thus for the Church of Rome, while that Church still officially forbids its members to pray openly with members of our Churches.

Roman Catholics are in ever-increasing numbers happily and eagerly learning to pray with us, but they are outrunning their own rules in doing it. That will suffice to remind us that prayer is not a safe and easy thing. It is always an adventure, a testing of our own spirits and of the true Catholicity of our Churches. It is so easy to let our own corporate desires, prejudices, antipathies, and indignations capture our prayers, or, if we avoid that peril, we may pray only in featureless generalities or formless emotions. Roman Catholics in England are often encouraged to pray for the conversion of England, by which is meant the return of the Church of England to the Roman Communion; and such a praying rouses understandable indignation among Anglicans. Anglican and Free Churchmen often pray for unity as though it was something which but for the rigidity and unreasonableness of Ro-

This is the sermon preached by Lord Fisher of Lambeth, former Archbishop of Canterbury, on September 30th, in Grace Cathedral, San Francisco, at a service of intercession for the Vatican Council.

man Catholic dogma could come quickly; and that is an idea which very naturally offends Roman Catholics. For centuries the Churches have been hostile to one another, often bitterly and cruelly hostile. They have worked against each other; they have prayed against each other. Can they really now pray with and for one another?

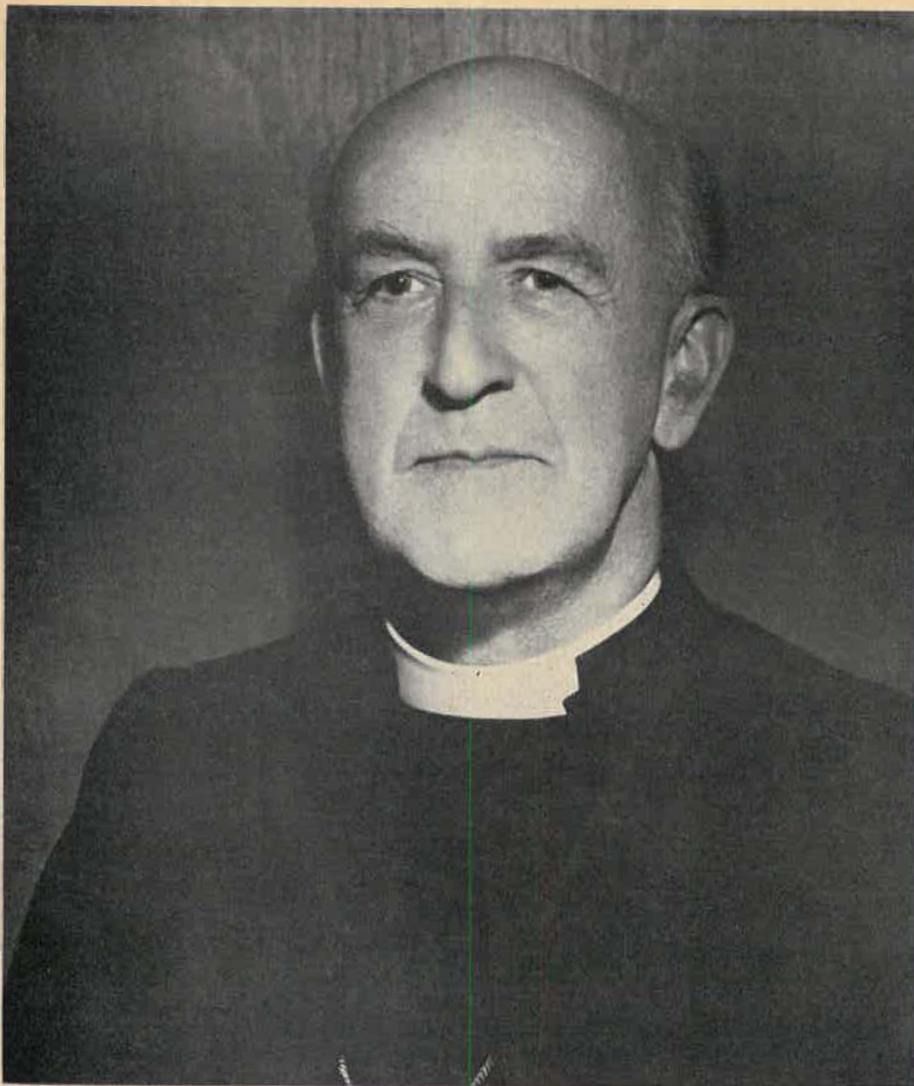
Three hundred years ago, on St. Bartholomew's Day, 1662, the recently restored Church of England ejected many hundreds of ministers from their livings into penury and contempt because they refused to use the new Prayer Book of 1662. The bitterness of that memory entered deeply into the soul of nonconformity. The other day in the City of London, when the spiritual descendants of those ejected ministers commemorated the witness which they gave through suffering to valiance for truth, the Archbishop of Canterbury took part in the service and I supported him, eagerly welcomed by our nonconformist brethren [L.C., September 16th]. There was no

praying against each other, only seeking the truth in love and thanksgiving for so much ultimate good to them and to us out of so much evil of the past.

There are many other examples of reconciliation created and consecrated by common prayer, and the contrary examples of Churches using the past to keep alive hatred and inflame devotion, though by no means extinct, are diminishing. It is by constant praying together that the ecumenical movement has been kept humble and pure and has prospered to the glory of God. And now the Church of Rome welcomes our prayers which we are so glad to make for her.

No Council of the Church of Rome has ever met so surrounded by the prayers of other Churches — prayers in no sense against them, but for them and with them. But how are we to pray, avoiding both the antagonisms and the empty generalities? We are taught to make prayers for all men and to give thanks for them. Christian prayer cannot exist apart from thanksgiving. The power of our praying today lies not in any concern with what the Vatican Council may do, but in thanksgiving for what has already happened, for what God has done, and what is so marvelous in our eyes.

For 900 years past, all diplomatic relations between the Orthodox Churches of the East and the Church of Rome have been completely broken off. For



Lord Fisher: It is unwise to expect too much.

RNS

400 years past all diplomatic relations between the Church of Rome and the Anglican and other Reformed Churches of the West have been completely broken off. Yet each one of these Churches is a guardian of Christ's religion, of His Word and Sacraments, looking backward in faith to the Apostles by whom through the Holy Spirit the Church was founded and from whom all of us are descended. Each Church would, with the profound conviction of its own experience of Christ, echo the words of St. Paul:

We have received not the spirit of the world, but the Spirit which is from God, that we might understand the gifts bestowed on us by God. And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who possess the Spirit (I Cor. 2, 12:13).

It is the strange truth that in order to keep faith with God, these Churches of one call, one profession, one Spirit had come to have no relations with one another — thereby denying the very nature of the Church to which they all belonged. It was St. Peter who in his first epistle described the Church as a brotherhood, the Brotherhood of the Baptized, into

which Christ receives persons by Baptism through the Spirit — not the spirit of the world, but the Spirit which is from God. To deny or forget this has been indeed the great sin against the brethren, against the fellowship of the Holy Spirit.

Through the years of this century, the Churches have been consciously seeking to renew their brotherly relations with one another, and Orthodox, Anglican, and Reformed Churches, both episcopal and nonepiscopal, have restored diplomatic relations and gone far beyond the range of such official relations only. They — we — speak together and walk together in the one Spirit.

Each particular Church retains, of course, its own distinctive gifts bestowed on it by God, and offers its own spiritual sacrifice of worship and Sacrament, service and witness, acceptable to God through Jesus Christ (I Peter 2:5). There remain obstacles between them of a constitutional and ministerial kind which hinder full interchange of brotherhood — though I sometimes think that the deprivations thus imposed are not so intolerable nor the means of easing them so perilous as many suppose.

But even in this area of difficulty and dispute, quietly reconciliation is proceeding. I find in unexpected quarters, and not least in the Church of Rome itself, some saying now that these constitutional obstacles, important as they are to the theologians and important as the theologians are to the Church, do not impede or obstruct the free flow of God's abounding grace to all those who faithfully seek Christ through the ministry of their own Churches. In every Church God's grace flows and there is only one grace of God, and that is the Holy Spirit; and the Brotherhood lives in grace. So Roman Catholics of weight have said to me; and if they add that only in the Church of Rome is the *fullness* of grace obtainable, I for my part am more than content with the little portion of grace which God dispenses to us through the Church of England. In such patience we can all live in contentment while constitutional brotherhood finds its way.

The Pope made it clear from the first days of his pontificate that, without any abatement of Roman Catholic claims, he desired wholeheartedly to ignore protocol and to be in friendship with his separated brethren. To that desire my own heart responded, and I took such part as I could in restoring relations of friendship and trust between the Anglican Communion and the Church of Rome, and other Church leaders have done the same. And the Pope set up the new Secretariat under Cardinal Bea to keep the Church of Rome and other Churches in touch with one another. All this spontaneous outflowing of good will between the Churches has happened. It cannot now be undone. In that context of wonder and thankfulness for what God has done the Council will meet.

For the Council itself our prayers can be simple and our expectations modest. It is always unwise to expect too much of Councils. There will be 2,500 Roman Catholic bishops sitting in the Council in Rome, of many countries and of many races. Each will bring with him his own psychological outlook, his own cultural and social customs, his own idea of how things should be done. Upon them all will be the pressures such as influence all societies of men, pressures to seek security, power, prestige for their own Church and for their place in it. Each of them will know, as we know so well, the struggle between their hearts and their heads, between imperialisms which dictate and love of independence which dissents — and it is only by the grace of God that both can be reconciled and redeemed into the humility of coöperation and trust. As we think of this multitude in council, we recall St. Paul's words: "to each single one is given the manifestation of the Spirit for the common good . . . but all these gifts are the work of one and the same Spirit, distributing them

Continued on page 22



SPACE THEOLOGY



Has any provision



been made for Redemption of Venus?



by the Rev. Geddes MacGregor, D.D., (Oxon.)

Dr. MacGregor, a minister of the Church of Scotland, is dean of the graduate school of religion of the University of Southern California. He is a frequent contributor to THE LIVING CHURCH, and author of The Coming Reformation (Westminster Press).



Dr. MacGregor

problems rather than in attracting attention to them.

The prospect of space travel is naturally exciting. It must surely affect all our thinking. Nevertheless, its place in human history can be exaggerated. Unless we suffer from size-obsession we may very well be even more impressed by the achievements associated with the age of Christopher Columbus than with those of the space age. To people for whom the earth consisted of Europe and some lands stretching toward the Orient, who knew nothing of any transportation faster than a horse and nothing of even such an elementary physiological fact as the circulation of the blood, news of a trip to the New World was surely more startling and wonderful than even news of a trip to the moon will be to us. In 1492 people generally were not sure there was a New World at all. Today a trip to the moon is possible. It is only a question of working out the technical details.

At the same time, the prospect of space travel does raise some very interesting questions. Are other planets in our solar system inhabited by intelligent life? Astrophysicists are by no means unanimous when it comes to speculation on this subject. No planet in our system looks a very likely prospect, however, and some look hopeless. Ours might well be the only inhabited planet in our system. Suppose we had progressed in space travel to the point of having explored our system

as well as we have already explored the once half-unexplored Dark Continent, without finding a single rational being. Though theists would probably claim that this demonstrated more clearly the purposes of God in having singled us out, atheists would no doubt say that it emphasized the evidence against any purpose at all in the universe. In fact, of course, it would provide no better evidence one way or another than we now have, and there would be nothing to do but wait till a day in the more remote future when inter-stellar travel became possible and human beings were no longer cooped up within the wretchedly limited confines of a system that made it impossible for them to go further than Pluto for their vacations.

Suppose, however, that a planet were eventually discovered that was inhabited by intelligent beings with whom we could learn to hold converse. Let us say it is Venus. Perhaps the Venusians will be of our level of intelligence — or above, for this would be an easy win for the Venusians. It is to be hoped that they may be able to communicate with us, for since even our ambassadors to foreign countries on our own planet are sometimes unable to communicate with the people in their language it is unlikely that we shall make a good job of the Venusian tongues.

It is even more unlikely that we shall learn much at first about the religion or religions of the Venusians. Since the first

I have often entertained the reflection, by no means original, that one of the more obvious marks of an educated man is that he is unimpressed by size. What is astonishing about the universe is not that it should be as large as astronomers have discovered it to be. It would be hardly less wonderful, and certainly no less puzzling, if it consisted of nothing but the solar system, or even of nothing more than the flat earth of a now-long-discarded cosmology. The puzzle of the universe does not consist in the number of galaxies, or in what may be learned about extra-galactic nebulae. *The puzzle is that anything exists at all.* The discovery of the magnitude of the universe might perhaps be expected to help us to solve the fundamental riddle; but so far it has shown no sign of doing so. So far, it seems to have succeeded better in detracting attention from the philosophical



Harold Lambert

As God's love is boundless, so are the redemptive possibilities beyond earth.

interviews will be presumably controlled by our earthly governments and conducted by our press reporters, it may be some time before we get round to matters of this sort, and from the questions that our press reporters generally ask about religion on this planet, it is perhaps just as well that we shall not hear too much on this subject till after matters relating to nuclear war, educational psychology, the use of psychometrics in sociology, and the like, have been discussed. At last, however, there will be an opportunity for inquiring into the question of religion, and for the sake of argument let us assume that in view of the novelty of the situation the questions will be, contrary to custom, entrusted to people who know what to ask.

There is, of course, no religion in heaven, since people who possess the full enjoyment of the vision of God are beyond the need of religion, even Christianity. It may be that the Venusians are

sinless, like the angels, the beatified saints, and preternatural man. According to the presuppositions I have already made about the first interviews with them, however, this hypothesis may be excluded, for they could not have been talking about such unangelic subjects as educational psychology and nuclear war unless they were sinners like ourselves.

It is here that we should be able to ask some very interesting questions. Since they are sinful, they stand in need of redemption. Has any provision been made for this? It might be that within the divine Providence they had been kept waiting for millions of years to be evangelized by the Church on earth. After all, the pre-Christian world on earth was kept waiting for thousands of years before our Lord's Incarnation among us, and when this event did happen, it occurred in a place that was, by human reckoning, odd, to say the least. God moves in mysterious ways. Still, we need not anticipate mys-

teries before they confront us, and to the mind of the present very human theologian it would seem more likely that God will have made provision for the Venusians according to their need. Since God has so loved the world as to give us Him whom we Christians acclaim as our Saviour, true God and true Man, it would be neither more nor less astonishing to find that in His love He similarly provided Venus with a Saviour, true God and true Venusian.* This may sound funny to us; but the angels may not find it nearly so funny as the idea of the redemption of anything as puny and crazy as the human race.

There is nothing in the least heterodox in the notion that there may be other divine Incarnations on other planets. According to orthodox Christian doctrine, our Lord is the full and final revelation of God to us men, for whom and for whose salvation He was "incarnate by the Holy Ghost, born of the Virgin Mary, and was made man." The Eucharist that we offer relates to the perfect and sufficient sacrifice of our Lord. It is offered in and by the Church, the Body of Christ, which in offering it joins itself to the whole company of heaven in adoring the one true God. There is only one Church on earth, because for this planet there is but one Christ, our Lord. This does not exclude the possibility, however, of there being millions of other divine Incarnations on other planets throughout the innumerable galaxies, for as the love of God is boundless so also are the redemptive possibilities beyond this earth. Perhaps there are planets in which rational beings are even more deeply enmeshed in their original sin than we are in ours, and since the body chemistry of beings on other planets is likely to be very different from ours the form of their rebellion against God may be correspondingly different. Origen thought that God had a redemptive plan even for the Devil, and we have certainly no reason to suppose we have a monopoly of divine redemption.

All this is obviously as conjectural as coniectural may be, and we are unlikely to know anything more about it for a long time. Personally, I am inclined to think it will be a very long time, for it would not in the least astonish me if God had billions of inhabited planets in His other solar systems yet not a single other one in ours, all just to obscure His divine providence to the first non-Christian explorers of our solar systems and to sharpen the faith of His unworthy elect. But then that is because I think the Fathers, in their proper concern for proclaiming the incomprehensibility of God, were reluctant to formulate His most abundantly revealed attribute: a sense of humor.

*This notion is discussed at greater length in a forthcoming book of mine, *The Hemlock and the Cross*, to be published by Lippincott about Christmas, 1962.

One Universe, One Saviour

Christians over the centuries have done a great deal of thinking about God's dealings with one of the planets — namely, the planet human beings live on. But if there are other planets on which life exists, they were made by the same God who created the whole universe, and His relationship to these planets and the life that exists upon them is a matter of no little interest to those who are interested in Him.

Dr. Harlow Shapley, recently quoted in *Newsweek*, gave a conservative estimate, from his standpoint as an astronomer, that there must be "at least a hundred million planetary systems suitable for organic life." We have asked the Rev. Geddes MacGregor (see article, p. 14) to consider some of the issues involved in the possibility that men will have dealings with living beings on other worlds.

On one point, we must differ with Dr. MacGregor, however — even though both Protestant and Roman Catholic theologians can be quoted on his side. And that is on the question whether there might be other divine Incarnations on other worlds. The problem is essentially the same as that of other divine Incarnations on other continents or in other historical periods. Theosophists believe that such Incarnations can and do occur, but Christians do not. For the Uncreated to take on creaturehood is a once-for-all sort of thing. Even the most advanced intellectual giant from outer space is more like man than he is like God, and even he, with the angels and all the power of heaven, was involved in the new relationship between God and the universe initiated by the birth of Jesus Christ.

The writers of the New Testament were not aware that the planets were worlds that might contain forms analagous to human life. But they did believe that there were other rational created beings in the universe, and St. Paul had to deal with Christians at Colossae who had their doubts that a man could be at the head of the whole creation.

"He [Jesus] is the image of the invisible God, the first-born of all creation; for in him all things were created, in heaven and in earth, visible and invisible, whether thrones or dominions or principalities or authorities. . . . For in him all the fulness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross" (Colossians 1: 15-20).

And to the Philippians he wrote, in a similar vein, "At the name of Jesus every knee should bow, in heaven and on earth, and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

Strangely enough, this particular issue — the relationship of Christ to the universe — was a live issue to

the first-century Church, and we believe the answer of that day is still true for today.

In ancient Greek thought, the "cosmos" did not necessarily include everything in the infinite space conceived of by Euclidian mathematics. The habitable universe might be only the three story structure of heaven, earth, and hades. (I St. Peter explains about Christ's victory over hades!) It might be argued that the stars and galaxies now known to astronomy change the terms of the problem so completely that these quotations cannot be properly made to apply to the planets of outer space.

To this we would reply only that we think that the man Jesus Christ is the Lord of that part of the universe which was created by God; and we believe that this is all the universe there is. Even the angels are Christians, and so will ultimately be all the rational beings who love their Creator and seek to do His will.

Educational Choices

One of these days, the people of the United States will have to face an educational question for which there is no ready-made climate of opinion or universe of discourse. This is the question of the relationship between state education and public education. This nation has long vigorously advocated the separation of Church and state. And if public education means education by *the state*, then a corollary separation between religion and education is implied, and any assertion in the entire spiritual, philosophical, and ethical area of life only has to be challenged by a respectable minority in order to be eliminated from the curriculum as unconstitutional.

Public education was once kept quite distinct from the governmental functions of the community. The schools in general were managed by independent school boards whose only governmental power was the power to tax. In an overwhelmingly Christian and predominantly Protestant intellectual climate (even more predominantly Protestant in the schools since Roman Catholics preferred to provide their own), Christian and Protestant spiritual, ethical, and philosophical attitudes were widely accepted as a proper part of the school's contribution to the training of the young.

However, the states have become, through their legislatures and executive departments, active participants in the educational process, and it is probably a good thing that they have. The ideal of the independent, impartial, incorruptible school board quickly faded before the widespread abuse of electing unqualified persons to serve on such boards.

We wonder whether, in our pluralistic society, it is not time to admit that public education is inevitably and necessarily state education, and that it must be subject to the inhibitions placed upon the state in the area of personal beliefs, opinions, and convictions. If the state is barred from imposing any particular philosophy of life upon adults, then perhaps there is all the more reason for barring it from imposing any such system upon children.

Surprisingly enough, the implications of state educa-

tion were quite clearly foreseen by John Stuart Mill some 100 years ago, in his well known essay, "On Liberty."* There is so much cogency for today in his remarks that we shall quote them at length:

"Were the duty of enforcing universal education once admitted there would be an end to the difficulties about what the State should teach, which now convert the subject into a mere battlefield for sects and parties, causing the time and labor which should have been spent in educating to be wasted in quarreling about education. If the government would make up its mind to require for every child a good education, it might save itself the trouble of providing one. It might leave to parents to obtain the education where and how they pleased, and content itself with helping to pay the school fees of the poorer classes of children, and defraying the entire school expenses of those who have no one else to pay for them. The objections which are urged with reason against State education do not apply to the enforcement of education by the State, but to the State's taking upon itself to direct that education; which is a totally different thing. That the whole or any part of the education of the people should be in State hands, I go as far as any one deprecating. All that has been said of the importance of individuality of character, and diversity in opinions and modes of conduct, involves, as of the same unspeakable importance, diversity of education.

A general State education is a mere contrivance for moulding people to be exactly like one another: and as the mould in which it casts them is that which pleases the predominant power in the government, whether this be a monarch, a priesthood, an aristocracy, or the majority of the existing generation; in proportion as it is efficient and successful, it establishes a despotism over the mind, leading by natural tendency to one over the body. An education established and controlled by the State should only exist, if it exist at all, as one among many competing experiments, carried on for the purpose of example and stimulus, to keep the others up to a certain standard of excellence. Unless, indeed, when society in general is in so backward a state that it could not or would not provide for itself any

proper institutions of education unless the government undertook the task: then, indeed, the government may, as the less of two great evils, take upon itself the business of schools and universities, as it may that of joint stock companies, when private enterprise, in a shape fitted for undertaking great works of industry, does not exist in the country.

But, in general, if the country contains a sufficient number of persons qualified to provide education under government auspices, the same persons would be able and willing to give an equally good education on the voluntary principle, under the assurance of remuneration afforded by a law rendering education compulsory, combined with State aid to those unable to defray the expense.

The instrument for enforcing the law could be no other than public examinations, extending to all children, and beginning at an early age. An age might be fixed at which every child must be examined, to ascertain if he (or she) is able to read. If a child proves unable, the father, unless he has some sufficient ground of excuse, might be subjected to a moderate fine, to be worked out, if necessary, by his labor, and the child might be put to school at his expense. Once in every year the examination should be renewed, with a gradually extending range of subjects, so as to make the universal acquisition, and what is more, retention, of a certain minimum of general knowledge virtually compulsory. Beyond that minimum there should be voluntary examinations on all subjects, at which all who come up to a certain standard of proficiency might claim a certificate. To prevent the State from exercising, through these arrangements, an improper influence over opinion, the knowledge required for passing an examination (beyond the merely instrumental parts of knowledge, such as languages and their use) should, even in the higher class of examinations, be confined to facts and positive science exclusively. The examinations on religion, politics, or other disputed topics, should not turn on the truth or falsehood of opinions, but on the matter of fact that such and such an opinion is held, on such grounds, by such authors, or schools or Churches.

Public education is so deeply rooted in the American system that Mill's remarks about the evils of state education are hard to accept. The public school is almost the temple of the American way. Yet there are only three choices open to the American people at this moment of history:

(1) To eliminate from the public school curriculum the teaching of every moral, spiritual, or philosophical principle with which any law-abiding* minority disagrees. On this basis, education would be reduced to the impartation of skills and facts of a material and practical nature, and the public school would no longer be the temple of anything worth reverencing.

(2) To insist that the majority has a right to dictate the curriculum of the school in the area of beliefs and convictions, and that minorities must preserve their heritage as best they may. This would lead to the evils of "despotism over the mind" which Mill rightly deplores in his essay.

(3) To abandon — presumably by degrees in an orderly evolution — the nation's reliance on the state as the chief educator of the young, and to encourage the development of private schools. The state's role would be to require universal education, to enforce a

*Quoted from *Great Books of the Western World*, Vol. 43, pp. 318-319.

MAN IN SPACE

We have sent a man through space —
Did he see God face to face?

As he sped across the sun
Did he see the wondrous one?

This he might have done, for I
Far below him flashing by

Walking with my clumsy feet,
Meet God on our narrow street.

We have sent a man through space —
Did he see God face to face?

MARY MCDUGAL AXELSON

*If the present trend continues, perhaps even a pickpocket would have the right to insist that the school not teach his child that picking pockets is immoral, but only that it is illegal.

minimum standard of educational quality, and to provide financial means which assure that every child will receive an adequate education in a school of his parents' choice. This would undoubtedly tend to harden the differences between religious and other groupings of our pluralistic society, but the only alternatives appear to be a meaningless least common denominator or the tyranny of the majority.

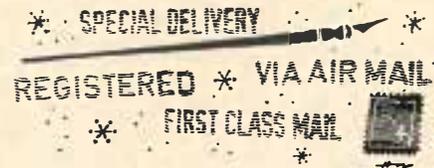
With John Stuart Mill, we are inclined to advocate No. 3 as the only choice for a society which is no longer even able to agree whether children should be taught to believe in God.

More Dollars Makes Sense

Everybody knows the cost of living has gone up — and up — and up — even for churches and charitable institutions. One cost that has not risen for 37 years is the postal rate for religious and non-profit periodicals. To be sure, this category only came into effect in 1955, but it kept at 1.5 cents per pound the postal rate for organizations that had earlier been under a special rate going back to 1925.

Recent action in the Congress has changed this.

Passed by both Houses and recently signed by the President as this is being written, is a bill providing for increased postal rates, including a three-stage



raise of 20% for non-profit and religious second-class mail. The rate is to go up from the present 1.5 cents per pound to 1.6 cents in 1963, to 1.7 cents in 1964, and to 1.8 cents in 1965. The minimum rate per piece will remain at 1/8 of a cent. New rates are to take effect January 7th, and are expected to yield additional revenues of over \$600,000,000.

Also of importance in the bill is provision for pay raises for some 1,600,000 government employees — about 10% for civil servants and about 11% for postal workers, spread over a two-year period.

The raise in the second-class religious and non-profit rate is, of course, that which affects THE LIVING CHURCH. But we greet with complete approval this really slight but long-overdue rise in cost. Getting THE LIVING CHURCH from Milwaukee to its readers is a service worth paying for. And the people who do the job have had salary increases coming to them for some time.

NEWS

Continued from page 11

Convent with 40 nuns, near Narva, Estonia.

The delegation was also divided up for other special occasions. Bishop Scaife, Dr. Blake, and Dr. Tuller made a one-day trip to Zagorsk in order to sit in on six different classes at the Orthodox Seminary and the Academy. Mr. Miller and others visited a motorcar factory. Another group went to see one of the new Soviet institutions, a "wedding palace," set up as a counter-attraction to church weddings. Dr. Tuller, Dr. Espy, and Mr. Miller were present at the Baptist Church in Moscow when twenty-three persons were baptized. We all visited a Jewish synagogue and a Roman Catholic church in Odessa. All but the writer, who had a day in bed with an abscessed ear, were guests at a formal reception given in honor of the delegation by the United States Embassy in Moscow, even more honored by the attendance of His Holiness Alexei, Patriarch of Moscow and All Russia, together with Archbishop Nikodim and all the other official Orthodox and Baptist representatives participating in our conference. Also present at this reception, and at other special occasions, were the president of the Soviet Government Council on Affairs of the Russian Orthodox Church, Mr. Kuroyedoff, and his associate, Mr. Makartseff, as well as the president of the Government Council on Religious Cults, the body dealing with all religions except the Orthodox.

Special mention should be made of a conversation which Mr. Miller called the highlight of the journey. It came about in this way. At one of the banquets I was seated next to Mr. Makartseff, whom I had met last December. We were in the midst of a very good argument on Marxist principles relative to religion when the toasts came to an end and the time came for the benediction. I said I should like to carry on, to which Mr. Makartseff replied, "Fine, but let's get some professors in on it." So, with the blessing of Archbishop Nikodim, the Council on Russian Orthodox Affairs invited four eminent scholars from the Marxist Institute of Philosophy, and I brought in Prof. West, Dr. Bergendoff, Dr. Espy, and Mr. Miller. Who among the readers of THE LIVING CHURCH would not have given an eye tooth for a share in this down-to-earth and up-to-heaven encounter between competent Christian theologians and avowed atheist scholars!

It was this sort of realism that characterized our entire visit. But perhaps most real of all was the experience of worship: an *akafist* at 7 a.m. in the cathedral at Odessa; a Sunday evening, 6 to 9:30, in the Baptist church in Moscow; a two-day series of services, including the consecration of a bishop, at the Monastery of St. Sergius in Zagorsk; two Sunday morning Lutheran services in the Estonian language in Tallinn; or the regular, ordinary, but intensely moving liturgy with Bishop Alexei celebrating and 40 nuns in the choir at the Pukh-

titsky Convent. Our American Protestants came to the Soviet Union accustomed to sitting at services, except for hymns (and not for all of them). At the end of 20 days in Russia, few of them even took advantage of the specially-provided chairs, for they had learned not only to stand with the thousands in the congregations but to worship sincerely with them in their way.

On the last day we had a press conference at the Hotel Ukraina. Tass and three other Soviet press agencies were represented, as was the American press. A joint statement* from the American and Russian delegations was read by Mr. Miller, and questions followed. There was the usual demand for statistics and detail — how many churches open, what freedom for religion, is the Bible available, etc. It was not very exciting. Then, just as Mr. Miller declared the meeting was over, one of the men from the Patriarchate took the floor and addressed the American journalists. "You do not formulate the question correctly," he said. "It is not a matter of numbers. The question is, does the Church perform its function? It does. It witnesses to the Gospel of Christ. That is what the Church is for." I am sure that few secular journalists would be enthusiastic over such a reply, but it does reflect the experience of our delegation.

*This and the press release of the National Council of Churches, issued in New York on September 17th, will be sent upon request from the NCC at 475 Riverside Drive, New York 27, N. Y.

Seven-Year Battle Ends

A seven-year battle to void the tariff on an English silver altar cross on the altar of the Chapel at Christ Church, Cincinnati, ended recently when the President signed into law HR 4449, an act amending paragraph 1774 of the Tariff Act of 1930 with respect to the importation of articles for religious purposes.

Henceforth "altars, pulpits, communion tables, baptismal fonts, shrines, mosaics, iconostases, or parts, appurtenances, or adjuncts of any of the foregoing, whether to be physically joined thereto or not. . . ." are allowed to enter the United States duty-free when imported in good faith for use in religious or charitable purposes.

Prior to the 1962 amendment articles such as altar crosses which were not physically joined to an altar, pulpit, etc. could not be admitted tax free.

Charles P. Taft, senior warden of Christ Church, and *amicus curiae* of the parish in the case, had written to the Senate Finance Committee that it appeared obvious to him that Congress did not intend that a duty apply on such gift.

The cross in Christ Church Chapel was manufactured by Blunt and Wray, Ltd., London, after a design by J. Francis Coote, who also designed the candlesticks given to the National Cathedral, Washington, D. C., by the late King George VI and Queen Elizabeth.

NICARAGUA

To Grow in Love

The annual conference of the Church in Nicaragua met in Bluefields, Nicaragua, in August. Delegates (32 lay and five clerical) from 15 of the 17 missions and preaching stations attended the conference convened by Bishop Richards of Central America.

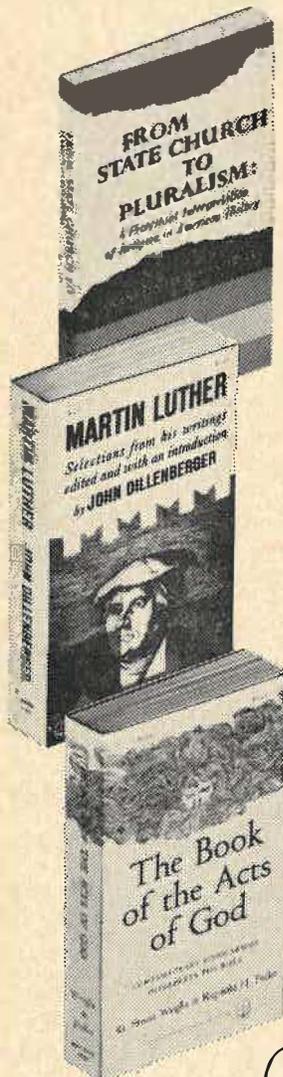
Last year, the conference discussed in detail the problems surrounding the administration of Baptism. This year, under the leadership of the Rev. G. Edward Haynsworth, the conference looked at the life of each church and its members, in an attempt to grow more deeply into the Christian pattern of love and concern.

Host church to the conference was St. Mark's, Bluefields, largest existing Episcopal church in the Republic. St. Mark's is planning within the next year to construct a new church building and parish house to provide better facilities in its ministry to the city and country.

Coming, November 4th:

LC Anniversary Number

NEW PERSPECTIVES FROM THE FIRST NAME IN QUALITY PAPERBACK PUBLISHING DOUBLEDAY ANCHOR BOOKS



FROM STATE CHURCH TO PLURALISM: A Protestant Interpretation of Religion in American History

By Franklin Hamlin Littell. A provocative new appraisal of church history, debunking the notion that this country was truly religious in its early days. Also, a stimulating look forward showing where Protestantism may go from the present crossroads in Church-State relations to fulfill its mission in a Pluralistic society. An Anchor Original. 95¢

MARTIN LUTHER: Selections From His Writings

Edited and with an introduction by John Dillenberger. This representative selection includes the key writings which mark the development of Luther's thought and his emergence as a force in the Reformation — expressed in the vivid, colorful language that excited thousands of his contemporaries. An Anchor Original. 526 pages. \$1.45

THE BOOK OF THE ACTS OF GOD: Contemporary Scholarship Interprets The Bible

By G. Ernest Wright & Reginald H. Fuller. This volume treats the Bible not as great literature or as a collection of teachings, but as a record of God's action in human history as seen with the outlook, thought, forms, and traditions of the time. The authors make full use of the most recent studies and archeological discoveries. \$1.45



At all booksellers
DOUBLEDAY ANCHOR BOOKS
Garden City, New York

KNEELING HASSOCKS



Oval or oblong style. Vinyl leather or velour cover — cork or long stapled fiber filling. Foam rubber top. Free samples and prices on request.

BERNARD-SMITHLINE CO.
252-17 Northern Blvd.
Little Neck 63, N. Y.

RELIGIOUS BOOKS OF ALL PUBLISHERS

Morehouse-Barlow Co.

14 E. 41st St. New York 17, N. Y. 29 E. Madison St. Chicago 2, Ill.
Morehouse-Barlow Co. of California
261 Golden Gate Ave. San Francisco 2, Calif. 440 Melrose Ave. Los Angeles 29, Calif.

VESTMENTS

Cassacks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabats—Collars

Custom Tailoring for Clergymen

1837 Church Vestment Makers Over One Hundred Years 1962

COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N. Y.



STAINED GLASS
CHURCH FURNISHINGS
Studios of
GEORGE L. PAYNE
15 PRINCE ST. PATERSON 7, N. J.

CASSOCKS and SURPLICES for the CLERGY



Fully Gathered Clergy Surplice Style No. 5

CASSOCKS

We offer our range of lightweight materials for Cassocks, made to individual measurements in: —

Black Russell Cord	\$42.00
Black Fine Alpaca	\$44.50
Black Terylene/Cotton	\$44.50
Black All-Wool Panama	\$49.50
Black Merino	\$67.50
Black Worsted/Terylene Panama	\$73.50
Black Silk and Wool Henrietta	\$87.50
Black Featherweight Silk	\$63.50

SURPLICES

Slightly Gathered (Style No. 4).

Lengths	Fine Cotton	Irish Linen	Terylene and Cotton	Spun Nylon
34" & 36"	\$9.80	\$12.50	\$15.50	\$23.00
38" & 40"	\$10.25	\$13.50	\$16.75	\$24.25
42" & 45"	\$10.70	\$14.50	\$18.00	\$25.50

Fully Gathered (Style No. 5, as illustrated) with two rows of hand gauging round necks.

34" & 36"	\$14.50	\$18.25	\$20.75	\$29.75
38" & 40"	\$15.25	\$19.50	\$22.25	\$31.35
42" & 45"	\$16.00	\$20.75	\$23.75	\$32.95

SCARVES (Tippetts)

	6" wide	7½" wide
Black Ribbed Rayon	\$5.85	\$6.65
Black Cotton & Silk Ottoman	\$11.95	\$13.50
Black All Silk Ottoman	\$15.60	\$17.50

Write for illustrated catalogue of Choir and Clergy Robes to:

RESIDENT ENGLISH REPRESENTATIVE

15 Prince Street,
Paterson 7, N. J.

Wippell's

OF EXETER
ENGLAND

also at
LONDON, ENG., 11 Tufton St., S.W.I.

LETTERS

Continued from page 5

Supper with the communicants of this Church who are stationed there. As you know, there is relatively seldom an Episcopal chaplain assigned to Thule Air Force Base. This Christmas time the lot has fallen to me to make the trip and to have the privilege of being with our Episcopal service personnel for their Christmas Communion.

It occurs to me that there may be some of your readers or subscribers who have kinfolk or close friends stationed at Thule and who might be glad to have a more personal contact with them than is normally supplied by mail. If so, I should be more than glad to hear from them at the address below.

(Rev.) ROBERT C. MARTIN, JR.

Administrator,

Advance Adult Education Program

The National Council

Greenwich, Conn.

Not All for Oil

L.C. issue of Sept. 16th, page 6, quotes Bishop Bayne as saying, "Unfortunately, in the U.S. only four cents out of every dollar donated goes overseas for mission work, and this is quite ridiculous."

This brings to mind two questions, if Bishop Bayne's quote is correct: (1) How can I in clear conscience promote missions in my parish? (2) As Christians, can we any longer afford the luxury of keeping our machinery so well oiled?

(Rev.) JOHN H. HANNAHS

Rector, St. Paul's Church

Evanston, Wyo.

Editor's comment: Out of every dollar donated to the Church, only about 18 cents gets outside the parish. Of that amount, part goes for work within the diocese (which is missionary, too), and part goes to the National Council. Of that which goes to the National Council, over half goes to domestic and overseas (that four cents!) missions, while the rest goes not only for administration but also for such things as world relief, Christian social relations, Christian education, promotion, etc. The solution for only four cents going overseas is not less oil (the machinery won't run without any) but more dollars donated. So we hope that the Rev. Mr. Hannahs will continue to promote missions in his parish.

An Educational Wasteland?

Re "Talks with Teachers," in the September 2d issue:

Though I have often disagreed with this column's viewpoint on Sunday school teaching, I could not agree more whole-heartedly with the statement, "Teaching gets you. The act of teaching changes the teacher."

Such was my experience. I owe much more to Church school teaching than I can ever repay. In fact, I took it so seriously that after 10 years of it, I quit. Why? I could no longer stomach the casual attitude of the majority of students and parents. For years I kept telling myself, if only one or two children were touched in some way during each term, that was sufficient.

Perhaps it should be, but I reached the limit of my capacity to accept this viewpoint.

My experience has been primarily with upper grade classes. I wonder if many realize what an almost impossible challenge the upper grade Sunday school teacher accepts. Children in the 8th and 9th grades have dozens of interests. At this age many parents are unable or unwilling to insist on their children's regular attendance and serious attention to Sunday school requirements.

I accepted this challenge. In fact I rather gloried in it. I have been forced to admit defeat. I can teach, I want to teach. But I have given up teaching — sorrowfully, regretfully. I miss it — especially at the time of the year when a new term is beginning.

I have asked myself many times where I failed. It does no good to whine that students and parents do not respond with the seriousness which I think the matter demands. It does no good to blame the rector for not doing something — if I am discouraged with people, his discouragement must be infinitely greater, and in so much larger a field. Also, I can quit, he can't.

So what is the matter? I am at fault, surely. But still I find that I am unwilling to go back to teaching under the conditions which I see in my church and which I believe are not much different in most other parishes. I am concerned here with upper grade teaching, which I think faces a far different set of conditions than will be faced in the lower grades.

How can any serious teaching take place under conditions where practically everything is expected of the teacher, and practically nothing is expected of the pupil? True, the teacher can *expect* much from the pupil, can *request* much, can *demand* much, can *beg* for much, and after all this



the teacher can accept the fact that the pupil can and will do exactly as he pleases about the matter. A few students in every class will come regularly and will complete the work asked of them. The majority, not being under any particular compulsion, will take the course of least resistance, coming to class casually as it suits their convenience. This behavior is not strange — they are just being human. This, as I see it, is what the upper grade Sunday school teacher faces. Some teachers will accept this condition and teach what they can. I cannot.

I have come to consider upper grade Sunday school akin to an educational wasteland. And what a pity! Here, in the upper grades where children so desperately need to be taught basic Christian faith and practice in the face of all the Satanic temptations of modern society, we can't get the job done. Childish concepts of Christianity will never withstand the onslaught of increasing freedom during the high school years, followed by the intellectualism of the colleges.

What can be done? I think something can be done. A beginning can be made to change this condition. It would be a small beginning, with little fanfare — in fact, what I would suggest might even be considered a retreat.

If upper grade Sunday school is ever to be considered to be important, perhaps even vital, I think we should stop selling it so

cheaply. I think we should begin to think in terms of offering it conditionally. The conditions, very briefly, would be that only pupils are admitted to class who apply for membership with the pledge on their part that they will attend regularly and will make earnest effort to complete work assignments. Their application would also be subject to consent, approval, and promise of cooperation on the part of their parents. If the promises are not kept, membership is forfeited.

Of course it will be said the above is visionary, impractical, unfair, and probably undemocratic. How few would comply with such requirements. Very few, I agree — I know from experience. Yet, I say, let us begin with those very few. Did not Christianity begin with a very few? As time goes on I believe it might begin to come home to students and parents that the upper grade Sunday school is something special, and that a price must be paid for membership. What we acquire through our own work and application we appreciate and cherish. What is offered or given to us too cheaply is frequently disdained.

Christianity is not offered without price—it is only given to those who give of themselves. I think the Church school should not consider itself to be above this condition.

WILLIAM A. PETERSEN

Bettendorf, Iowa

Reaction

Fr. Zimmerman is quite right about the need for Anglican unanimity [L.C., September 2d]. This letter is no criticism of his article.

It is not a criticism at all. But I am strongly moved to describe my reaction to his quote of Canon Wedel, who said that the layman's non-attendance on Sunday mangles the Body of Christ.

The layman is less likely to see that his non-attendance mangles the Body of Christ if the frequent service is the Morning Prayer office. My experience with non-attenders is that their own guilt feelings are much stronger when they know that they have mangled our Lord truly present in the Holy Eucharist Sunday after Sunday.

In other words, if the high-frequency service is Morning Prayer, the layman doesn't really understand this talk about the Body of Christ. It is only the Body of Christ that makes the Church the Body of Christ.

(Rev.) CARTER J. GREGORY
Vicar, St. Michael's Church

Racine, Wis.

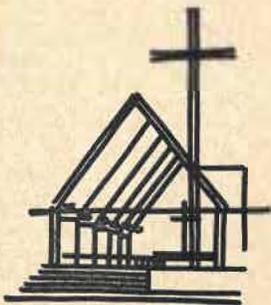
ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in the 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.

October

21. Church of the Epiphany, Concordia, Kan.
22. St. Luke's, Racine, Wis.
23. St. Andrew's, Baltimore, Md.
25. St. Luke's, Saranac Lake, N. Y.; House of the Redeemer, New York, N. Y.; Trinity, Chambersburg, Pa.
26. St. Philip's, Palatine, Ill.
27. Church of the Holy Apostles, Oneida, Wis.; Church of the Ascension, Cranston, R. I.; Grace, Cedar Rapids, Iowa

October 21, 1962



IF YOU HAVE AN INSURANCE PROBLEM

We invite you to share our 33 years of experience in insuring Church properties at 20% off standard rates.

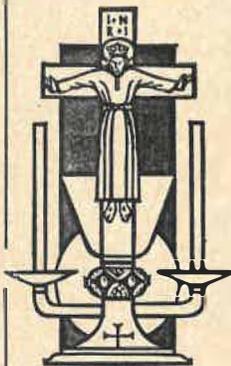
THE CHURCH FIRE INSURANCE CORPORATION

Affiliated with the CHURCH PENSION FUND
20 Exchange Place • New York 5, N. Y.

NAME.....

ADDRESS.....

OSBORNE



CHALICES

Send for Chalice-Ciboria book No. LC1C illustrating over 150 traditional and contemporary designs

EVERY KIND OF CHURCH SILVER & METALWORK

Send for book LC2G kindly stating likely requirements

117 GOWER STREET
LONDON • WC1 • ENGLAND

ANNUAL SALE OF THEOLOGICAL BOOKS

ALL AT A DISCOUNT
(MAXIMUM 20%)

DOGMATICS, LITURGY, COMMENTARIES, CHURCH HISTORY, BIOGRAPHIES, SERMONS, ETC. LIST ON REQUEST.

Also Sterling Silver Chalices, Ciboria, Pyxes, Oil Stocks, Wafer Boxes, Private Communion Sets. All at low British prices. State interests. Prices and illustration air-mailed. Also Vestures and Vestments.

PAX HOUSE

29 LOWER BROOK ST.
IPSWICH, SUFFOLK, ENGLAND

THE LIVING CHURCH

407 E. Michigan Street, Milwaukee 2, Wis.

Please enter a one year subscription to THE LIVING CHURCH at the rate of \$10.00; two years, \$18.00; three years, \$24.00.

Name.....

Street.....

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

HISTORY

Continued from page 13

separately to each one individually as he wills."

It is for these bishops, men of like parts and passions to ourselves that we pray — not for results, not for things to happen, but for the men of the Church of Rome called by God to this responsible work. They will discuss the domestic affairs of the Church of Rome — not to change, but to renew and clarify and adjust, which is indeed in some measure to change and of course everything will be related as it should be to the doctrine and the discipline of their own Church. But we must remember, as we pray together, two things.

First, as never before in history, this Council will have a sympathetic regard for what other Churches think, and will desire not only to do what is best for their own Church but also what may best help the whole brotherhood, believing that also that must be what is best for themselves. As never before, the Church of Rome realizes as we all do that in the

Brotherhood and Body of Christ, we are all members one of another and if one member suffers, all the members suffer with it.

The Council will not succeed to our satisfaction or indeed to God's in all that they do. There will be many who shall no doubt be disappointed often that they seem to have moved so little or not to have moved in the right direction. Councils are always cautious. But this we know, that the Pope has called them to think in terms of increasing unity of spirit and bonds of peace with other Churches; he has taken steps to see that what would help us is known to them and what causes us distress or even resentment is known also. There will, I am sure, be many struggles in the Council between those who fear too much conservatism and those who fear too much liberalism. But they are men of like passions with ourselves and of a like faith and devotion, and the Holy Spirit is with them as He is with us. We shall pray that there may be advance in that service which is perfect freedom, and we shall pray with sympathy with them in their work: and we may be sure that in some measure, according to their faith and ours, with God's grace, advances there will be.

SCHOOLS

FOR GIRLS

ST. AGNES SCHOOL

Episcopal school for girls. College prep. Boarding grades 6-12; day, kindergarten to college 16-acre campus. Playing fields. Near Washington theatres, galleries. Student gov't. emphasizes responsibility.

ROBERTA V. MCBRIDE, *Headmistress*
Alexandria, Virginia

ST. JOHN BAPTIST

School for Girls
Under Sisters of St. John Baptist

An Episcopal country boarding and day school for girls, grades 9-12 inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample ground, outdoor life.

For complete information and catalog address:

Box 56, Mendham, New Jersey
THE SISTER SUPERIOR

ST. MARY'S SCHOOL

Episcopal School for girls. On the Hudson. Under direction of the Sisters of St. Mary. Grades 9 through 12. College preparatory. Fully accredited. Small classes. Riding, music, art.

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

Every Church School should have a copy of THE LIVING CHURCH in its reading room. Students will find its weekly record of the news, the work, and the thought of the Episcopal Church stimulating, helpful, and a real contribution to religious education.

The Bishop's Return

And, secondly, what a council puts on record in its acts and resolutions is important, but more important still is the spirit in which the Bishop will return at the end to their own dioceses where they and their people live and work side by side with our people. It is there that damage is done to and by Christian people and to the Christian cause throughout the world, partly by conflicting Church habits, partly by different moral standards, not least by lack of good humor and patient understanding. And it is there alone that true advances in Christian brotherhood, in Christian witness to the world can be won. Already things have changed in many places from hostility to respect, from isolation to friendly cooperation in things pertaining to the Kingdom of God. I do not doubt that in the prayer and work of this Council the spirit of reconciliation and cooperation will be multiplied and will be carried back from the Council into every part of the Roman Communion. Our prayers for them must include prayers that wherever that spirit is made evident toward us, our people may respond to it with quick intelligence, with quiet wisdom, and with faithful friendship.

By one Spirit we are all baptized. In the one Spirit we all live. With thankfulness and humble prayers we Christians of all the Churches must take up anew the exciting and the exacting business of learning to walk together in the one Spirit — and so we pray — the one Lord, the one God and Father of us all.

PEOPLE and places

Appointments Accepted

The Rev. Charles P. Abbott, who was recently ordained deacon, is now assistant at St. Paul's Church, Kansas City, Kan. Address: 2735 N. Sixty-Sixth Terrace, Kansas City, Kan. The Abbotts are living in a new vicarage in a suburb where the Church hopes eventually to establish a new mission.

Until recently the Rev. Mr. Abbott served as a staff sergeant in the U.S. Air Force. He was stationed at Rapid City, S. D., and while there he worked with the rector of Emmanuel Church.

The Rev. Das Kelley Barnett, formerly vicar at Grace Church, Georgetown, Texas, is now vicar at St. John's Church, Palacios, Texas, and Christ Church, Matagorda. Address: Box 852, Palacios.

The Rev. Walter A. Bell, Jr., formerly rector of St. Paul's Church, Prince Frederick, Md., will on November 1 become rector of St. Paul's Church, Chatham, N. J. Address: 200 Main St.

The Rev. Alanson Brown, formerly rector of St. John's Church, Sonora, Texas, is now rector of the Church of the Good Shepherd, Wichita Falls, Texas. Address: 1109 Tenth St.

The Rev. Robert F. Burger, formerly vicar at St. John's Mission, Springfield, Ore., is now assistant at St. John's Parish, Bellingham, Wash., and chaplain at Western Washington College of Education, Bellingham. Address: 2117 Walnut St.

The Rev. Howard D. Daugherty, Jr., formerly vicar at St. Christopher's Church, Churchland, Va., is now assistant at St. Paul's Church, Mount Lebanon, Pittsburgh. Address: St. Paul's Church, Washington Rd., and Mayfair Dr., Pittsburgh 28.

The Rev. John S. Hedger, formerly vicar at St. Andrew's Church, Clear Lake, Iowa, is now vicar at St. Martin's Church, Perry, Iowa, and director of camps and conferences at the Episcopal center at Boone, Iowa. Address: 2211 Otley, Perry, Iowa.

The Rev. Konrad E. Kelley, Jr., formerly assistant at St. Clement's Church, El Paso, Texas, has for some time been rector of St. James' Church, Mesilla Park, N. M., and chaplain to New Mexico State University. Address: Box 397, Mesilla Park.

The Rev. Hollinshead T. Knight, who was recently ordained deacon, is now vicar at Trinity Mission, Gooding, Idaho; St. Barnabas', Wendell; and Grace Church, Glens Ferry. Address: 710 Idaho St., Gooding.

The Rev. Robert K. Lampton, professor and head of the biology department at West Georgia College, Carrollton, Ga., and a perpetual deacon of the diocese of Newark, has been licensed by the Bishop of Atlanta to minister as assistant at St. Margaret's Church, Carrollton.

The Rev. J. Donald Libby, formerly vicar at churches in Clear Spring, Indian Springs, and Williamsport, Md., will on October 15 become curate at St. Martin's in the Field, Severna Park, Md. Address: Box 362.

The Rev. Lynde E. May III, Commander, Chaplains' Corps, U.S. Naval Reserve, recently retired from active duty and is now associate rector at Christ Church, Shaker Heights, Cleveland, Ohio. Address: 16868 Van Aken Blvd., Shaker Heights 20, Ohio.

The Rev. Richard McCandless, formerly summer assistant at Trinity Church, St. Louis, Mo., is now vicar at St. Andrew's Church, Clear Lake, Iowa. He was recently ordained deacon.

The Rev. John H. Mighell, formerly vicar at St. Anne's Church, Camas-Washougal, Wash., is now assistant at St. Luke's Church, Tacoma, Wash.

The Rev. Frederic M. Pearse, formerly assistant at Christ Church, Cincinnati, is now rector of Emmanuel Church, Cleveland, Ohio. Address: 8614 Euclid Ave., Cleveland 6.

The Rev. R. George Richmond, formerly rector of the Church of the Redeemer, Louisville, Ky., is now assistant at St. Clement's Church, St. Paul, Minn.

The Rev. Jack D. Russell, formerly rector of St. Mary's Church, Bellville, Texas, will on November 1 become rector of St. Matthias' Church, Shreveport, La.

The Rev. Claude A. Smith, who formerly served as assistant at Christ Church, Andover, Mass., while working for his Ph.D. degree at Harvard University, is now rector of St. Andrew's Church, Hopkinton, N. H.

The Rev. Benjamin T. Spinks, of the missionary district of Idaho, has for several months been vicar at St. Paul's Church, Port Townsend, Wash.

The Rev. Kenneth S. Umbelhoeker, formerly in charge of St. John's Church, Hallock, Minn., and Christ Church, St. Vincent, Minn., is now rector of St. Paul's Church, Virginia, Minn. Address: 306 S. Third Ave.

The Rev. John L. Welch, formerly vicar at Holy Spirit Mission, Sutherland, Ore., is now assistant at Epiphany Church, Seattle, Wash.

The Rev. Joseph Wittkofski, rector of St. Mary's Church, Charleroi, Pa., is now also canon to the ordinary of the diocese of Pittsburgh. Address: 509 Sixth St., Charleroi.

Bishop Pardue's citation at the institution of Canon Wittkofski commended him for "19 years of faithful and dedicated service to his parish, for his missionary zeal, pastoral genius, and courageous ministry." It also recognized him "as a scholar and author of significance."

The Rev. Arthur E. Woolley, Jr., who is a graduate student in Philadelphia in the area of theological library work, is temporarily in charge of St. Barnabas' Church, Haddington, Philadelphia.

Ordinations

Priests

Louisiana — On September 22, the Rev. James C. Bean, who formerly served St. Paul's, Winnfield. He will now be in charge of St. Andrew's Mission, Springhill, La., and Trinity Mission, Homer.

Marriages

Miss Helen Gene Duncan and the Rev. John A. Benton, Jr. were married in Florida in June. He is working for his doctor's degree in counseling at the University of Florida, while serving St. John's Church, Newberry, Fla.

Adoptions

The Rev. John R. Vickers and Mrs. Vickers, of St. Luke's Mission, Libby, Mont., announce the adoption of Murray Miles, age three, on September 14. Murray, who has lived with the Vickers for the past year and a half, joined a brother, age 11, and two sisters, ages one and 13.

Resignations

The Rev. Edmund L. Gettier, Jr. is no longer rector of St. Luke's Parish, Church Hill, Md. He will continue to be rector of North Kent Parish, Massey, Md., with address at Massey, Md.

The Rev. William B. Stimson retired on August 1 as rector of St. Andrew's Church, Yardley, Pa.

The Rev. J. Wesley Twelves, D.D., rector of the Church of the Epiphany, Germantown, Pa., has retired from the active ministry because of age and may now be addressed at 8137 Flourtown Ave., Philadelphia 18, Pa.

Changes of Address

The Rev. John W. Knoble, rector of St. Paul's Church, Sacramento, Calif., formerly addressed on Tenth Ave., may now be addressed at 3761 El Ricon Way, Sacramento 25.

The Rev. John R. Norman, Jr., rector of St. Paul's Church, West Whiteland, Pa., formerly addressed in West Chester, Pa., may now be addressed at 901 E. Lincoln Highway, Exton, Pa.

The Rev. Henry M. Prentiss, retired priest of the diocese of Pennsylvania, formerly addressed on N. Smedley St. in Philadelphia, may now be addressed at 567 Ashbourne Rd., Philadelphia 17.

ANGLICAN CYCLE OF PRAYER

October

21. St. Helena
22. St. John's, South Africa
23. Western Kansas, U.S.A.
24. Salisbury, England
25. San Joaquin, U.S.A.
26. Saskatchewan, Canada
27. Saskatoon, Canada

October 21, 1962

DEATHS

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

The Rev. George Alfred Palmer, rector of St. John's Church, Ogdensburg, N. Y., and dean of the convocation of St. Lawrence, of the diocese of Albany, died in Ogdensburg, on September 25th, after an illness of two months.

Fr. Palmer was born in Haverfordwest, Pembroke-shire, Wales, in 1904. He received his early education abroad. In this country he studied at Albion College, in Michigan, and received the B.A. degree from the University of Michigan. He studied at General Theological Seminary and was ordained to the priesthood in 1930. Fr. Palmer was rector of the Church of the Good Shepherd, West Springfield, Mass., from 1931 to 1940, and was dean of Trinity Cathedral, Duluth, Minn., from 1940 to 1948, when he became rector of the church in Ogdensburg. He was an honorary canon at All Saints' Cathedral, Albany, N. Y., since 1950. In the dioceses of Western Massachusetts and Minnesota, he served on various commissions and committees.

Surviving are his wife, the former Helena Louise Meissner, two daughters, and a son.

Deaconess Cecile Jacobeit died in Boston, Mass., on August 14th.

She was born in Germany and was educated there and in London, England. She received her training in London and was set apart in 1915 at St. Stephen's Church, Colorado Springs, Colo., where she served as parish worker until her retirement in 1930 because of failing eyesight. For many years she made her home in London, but returned to the United States in 1961, when she went to Staten Island, N. Y., to make her home with a niece, Mrs. Gertrude Schild.

Edwin P. Ford, father of the Rev. Edwin S. Ford, retired priest of the diocese of Newark, died September 10th, at Morristown Memorial Hospital, at the age of 100.

Mr. Ford made his home with his son, who is a retired priest of the diocese of Newark and former vicar of St. Mary's Church, Sparta, N. J. At different times he was a manufacturer of wood products, leather goods, and women's apparel. He retired in 1927. Mr. Ford, an elder in the Presbyterian Church, has two grandsons and one grandson-in-law, in addition to his son, who are priests of the Episcopal Church. Another grandson plans to enter one of the Church's seminaries this year.

Besides Fr. Ford, he leaves three other sons: Dr. Theodore Ford, of Knoxville, Iowa, Laurence O., of West Orange, N. J., and Stuart M., of Bailey's Island, Maine; a daughter, Mrs. Harold Butcher, of Santa Fe, N. M.; 13 grandchildren; and 17 great-grandchildren.

Carl Ely Webb, son of the Rev. Carolus R. Webb and Mrs. Webb of New Providence, N. J., died September 7th, at his home in New York City, at the age of 35.

Mr. Webb was a communicant of St. John's Church, New York City. He was a graduate of Rutgers University, and received the master's degree from Stevens Institute of Technology. He was chief engineer with Electronics for Medicine, White Plains, N. Y., and a member of several engineering societies.

In addition to his parents, Mr. Webb leaves his wife, Virginia Cochrane Webb, two daughters, and a son.

Savannah Custard Williams, wife of the Rev. Samuel F. Williams, died September 27th, in Detroit, Mich., at the age of 55.

Mrs. Williams was born in Uniontown, Ala. She went to Detroit in 1930 and since then served 17 years as a social case worker for the Church Youth Service Organization. She worked closely with her husband, who is vicar of St. Clement's Church, Detroit, and with the congregation of St. Clement's, in many areas of concern to the out-reach of the Church's program.

In addition to her husband, Mrs. Williams is survived by a son, Gilbert, a law student at Howard University, Washington, D. C.

CLASSIFIED

advertising in The Living Church gets results.

FOR SALE

PICTURES, Crosses, Crucifixes, pamphlets, Communion medals. Inexpensive for resale. St. Philip's Society, West Stockbridge, Mass.

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: Linens by the yard for the Altar, dachon and cotton and cottons for choir and clerical vestments. Linens hand made to order. Free samples. Mary Fawcett Co., Box 325, Marblehead, Mass.

LINEN CHASUBLES, Fair Linens and other Church Linens, exquisitely hand embroidered. Linens by the yard, including Crease Resisting Alb Linen. Mary Moore, Box 394-L, Davenport, Iowa.

POSITIONS OFFERED

WANTED: Priest available for Sundays and some evenings while pursuing studies. Urban parish near New York City. Write: Charles Clegg, 75 Elmwood Drive, East Paterson, N. J.

POSITIONS WANTED

EXPERIENCED PRIEST available after October 1. Single. Correspondence invited. Reply Box W-841.*

EXPERIENCED PRIEST seeks rectorship or curacy. Information on request. Reply Box F-847.*

PRIEST, top qualifications, seeks rectorship of parish with vigorous day school. Reply Box M-845.*

PRIEST wishes assistant's position. Over 50. Churchmanship: via media. References. Reply Box S-846.*

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.

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 consecutive insertions; 17 cts. a word an insertion for 13 to 25 consecutive insertions; and 16 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rate as (A) above, add three words, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

407 East Michigan Street Milwaukee 2, Wis.

THE LIVING CHURCH reserves the right to forward only bona fide replies to advertisements appearing in its classified columns.

NOTICE TO SUBSCRIBERS

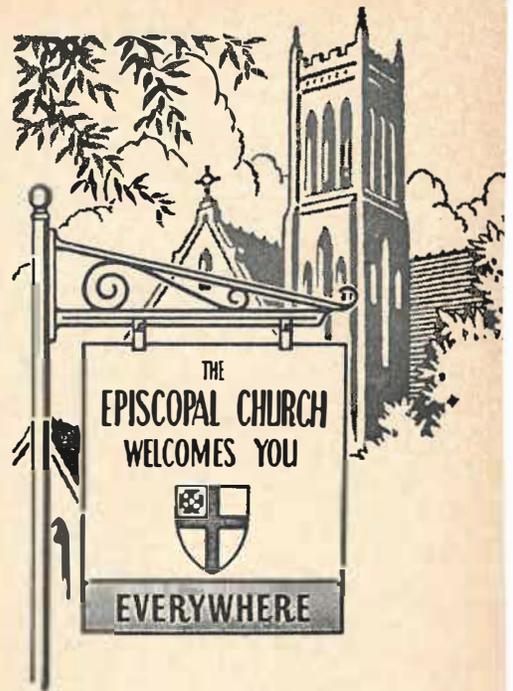
When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

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

THE LIVING CHURCH

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.



TUCSON, ARIZ.

ST. MICHAEL & ALL ANGELS 5th St. & Wilmot
Sun HC 7:30, 9:30, 11:15; MP 9, Cho EP 7;
Daily MP & HC 7, EP 5:45; also HC Wed 6:30,
Thurs 9, Mon, Tues, Fri, Sat 8; 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

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. MATTHIAS

Washington Blvd. at Normandie Ave.
Sun Masses 7:30, 9:15, 11; Daily Mass Mon,
Tues, Wed, Fri 7; Thurs 9:15; Sat 8; B, HH
1st Fri; C Sat 4:30-5:30, 7:30-8:30 & by appt

SAN FRANCISCO, CALIF.

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

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass daily
7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &
12; MP 6:45, EP 6; C Sat 4-7

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r
Sun 7, 8, 9:15, 11; Daily 6:45; C Sat 4:30

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 McForlane Road
Rev. Canon Don H. Copeland, D.D., r
Sun HC 6:30, 7, 8, 9, 11; Daily 7:30, also Tues
6:30, Fri 10; HD 6:30, 7:30, 11:15, 6; C Sat 4:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
Very Rev. Francis Campbell Gray, dean
Sun 6:30, 7:30, 9, 11; Daily 7:10; 5:45; Thurs &
HD 10; C Sat 5-6

PALM BEACH, FLA.

BETHSUDA-BY-THE-SEA
S. County Rd. at Barton Ave.
Rev. J. L. B. Williams, M.A., r; Rev. Lisle B. Cald-
well, Minister-Christian Education
Sun 8 HC, 9:15 MP & Ch S, 11 MP, 5:15 Ev;
Daily MP 8; Wed HC 10

WEST PALM BEACH, FLA.

HOLY SPIRIT AND DAY SCHOOL
1003 Allendale Road
Rev. Peter F. Watterson, r
Sun HC 7:30, 9, 11, EP 6:30; Daily Mass; C Sat 4:30

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 & 9:30 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

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, Inter-
cessions; LOH, Laying On of Hands; 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.

CHICAGO, ILL. (Cont'd.)

ST. PAUL'S 50th & Dorchester
Sun HC 8, 9, MP 11 (1S HC 11); Daily EP 5:30;
Daily HC Mon-Fri 7; Wed & Sat 9:30

EVANSTON, ILL.

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

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS 2001 St. Paul
Rev. Osborne R. Littleford, r
Sun 7:30, 9, 11, 4; Daily HC and the offices

MOUNT CALVARY N. Eutaw and Madison Sts.

Rev. MacAllister Ellis; Rev. Robert Jaques
Sun Masses 7, 8, 9 (Low Mass), 11 (High Mass);
Daily 6:30, 7, 9:30; C Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Rev. Frs. S. Emerson, T. J. Hayden, D. R. Magruder
Sun 7:30, 9 (sung), 11 (Mat, High Mass & Ser;
Daily 7 ex Sat 9; EP 5:30; C Sat 5, Sun 8:30

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tally H. Jarrett
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
Sun 8 Low Mass, Family Mass & Ch S 9:30, Sung
Mass 11; Mon 9 Low Mass; Tues, Wed & Fri 7
Low Mass; Sat 8:30 Low Mass, C 10 to 11

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 (& HC 10 Wed); EP 5:15

ST. BARTHOLOMEW'S

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

SAINT ESPRIT

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

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave., & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST

5th Ave. at 90th Street
Sun HC 9 & 1S 11, MP Ser 11 ex 1S; Thurs HC &
LOH 12 & 6; HD HC 12

ST. JOHN'S IN THE VILLAGE

218 W. 11th St.
Sun HC 8, Ch S 10, Cho Eu 11; Weekdays HC Mon,
Wed, Fri 7:30, Tues, Thurs, Sat 10, HD 7:30 & 10

ST. MARY THE VIRGIN

Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Low Masses 7, 8, 9, (Sung), 10; High Mass 11;
B 8; Weekdays Low Masses 7, 8, 9:30; Fri 12:10;
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat
2-5, 7-9

RESURRECTION

Rev. C. O. Moore, p-in-c; Rev. C. L. Udell, asst.
Sun Mass 8, 9:30 (Sung), 11 (Sol); Daily 7:30 ex
Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS

5th Avenue & 53d Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11, EP 4; Daily ex Sat
HC 8:15; Wed 5:30; Thurs 11; Noondays ex Mon
12:10. Church open daily 6 to midnight.

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, MP HC Ser 10; Weekdays HC (with
MP) 8, 12:05 (HD also at 7:30); Int & Bible
Study 1:05 ex Sat; EP 5:10 ex Sat 1:30; C Fri
4:30-5:30. Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. C. Kilmer Myers, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 12 minutes
before HC, Int 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 St.
Rev. Wm. V. Reed, v; Rev. Thomas P. Logan, p-in-c
Sun 8 HC, 8:45 MP, 9 Sol High Mass, 10:30 HC
(Spanish), 6 EP; Weekdays Mon thru Thurs 7:30
MP, 7:45 HC; Fri 8:45 MP, 9 HC; Sat 9:15 MP,
9:30 HC; EP daily 6

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
Rev. Wm. V. Reed, v; Rev. Wm. D. Dwyer, p-in-c
Sun MP 7:45, HC 8, 9:30, 11 (Spanish), EP 5:15;
Mon-Thurs MP 7:45, HC 8 & Thurs 5:30; Fri MP
8:45, HC 9; Sat MP 9:15, HC 9:30; EP Daily 5:15;
C Sat 4-5, 6:30-7:30 & by appt

PEEKSKILL, N. Y.

ST. PETER'S 137 N. Division
Rev. M. L. Foster, r; Rev. J. C. Anderson, c
Sun MP 7:15, HC 7:30, 9 (Sung), 11 (Sol); Tues 7;
Wed 9:30; Fri 6; C Sat 4

SYRACUSE, N. Y.

CALVARY 1507 James St. at Durston Ave.
Sun H Eu 7:30, 9, 11, MP 8:40; Mon, Wed, Fri 7;
Tues 6:30; Thurs & Sat 9 (MP 8:40); Daily EP
5:30; C Thurs 8:45, Sat 4:30-5:30

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Weekdays 7:45, 5:30;
Wed, Thurs, Fri 12:10; Sat 9:30, C Fri 4:30-5:30,
Sat 12-1

RICHMOND, VA.

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

SEATTLE, WASH.

ST. PAUL'S 15 Roy St. at Queen Anne Ave.
Rev. John B. Lockerby; Rev. Eugene L. Harshman
Sun 7:30, 9 H Eu, 11 Mat & H Eu

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 our advertising department for full particulars and rates.