

The Living CHURCH

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April 29, 1962

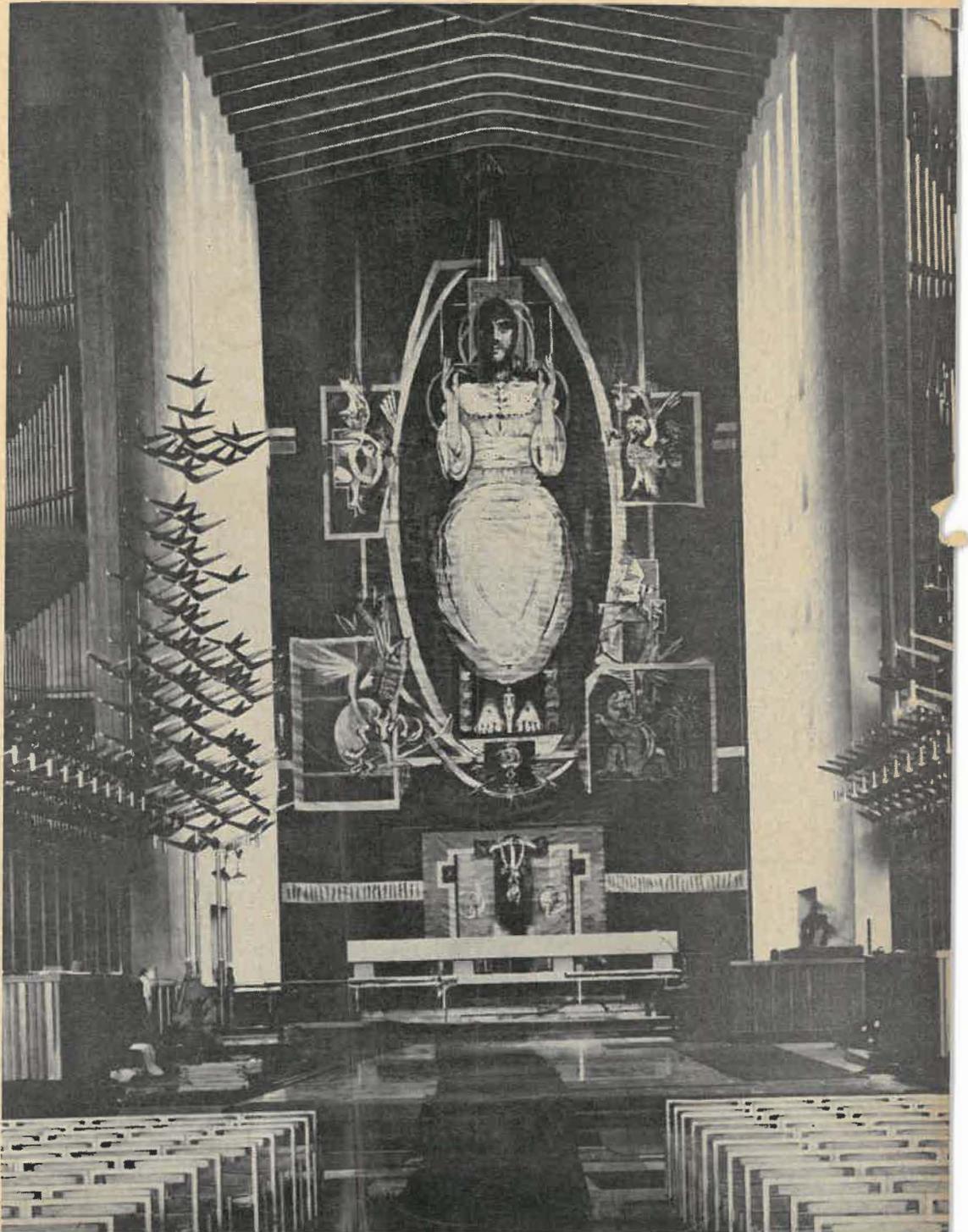
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Page 6:
Meeting
to Affirm

Page 10:
The Life
to Come

RNS

Interior of Coventry Cathedral, Eng-
land, rebuilt after World War II
destruction, shows 70 x 39 foot Gra-
ham Sutherland tapestry, "Christ in
Majesty." The cathedral will be
dedicated May 25th.



"The Ugly Christian" is a chapter in Malcolm Boyd's new book IF I GO DOWN TO HELL. What follows is a selection from this chapter:

Most nominal Christians do not have a clue what it means to be a Christian. What, for example, is the relationship between being a Christian and one's attitude, quite specifically, towards work, one's involvement in politics, one's appreciation of the arts, one's understanding of love and sex? An untold number of persons mouth credal definitions, and even prayers, without comprehension as to their content.

Amid mass culture which tends to dehumanize man, there needs to be developed the "little" approach: the cell-group in parish and industry, the "little" community, the "local" determination, *here*, to be *the Church*. In this context, man can come to understand himself as a person and a child of God who has been redeemed by Jesus Christ acting in history, not only as God but as a human being, a human person. Too, man can thus come to experience the Holy Spirit acting in his own life and in the life of his times, moving "principalities and powers," stirring love and hope in the mammoth human structures of our societies.

Note:**IF I GO DOWN TO HELL**

by Malcolm Boyd (\$3.75)

may be purchased at any bookstore or from Morehouse-Barlow bookstores in New York, Chicago, San Francisco, and Los Angeles.

More about Tape-recording

The tape recorder, with its automatic and faithful retention of all sounds made within its range, has been found a very useful machine in the classroom. When first introduced on a Sunday, the tape recorder may be a distraction, and cause some amusement in the first experiments of its use. But if it is used fairly regularly in the same class, the children accept it, and no time need be wasted. Indeed, the very habit of knowing that everything said is being recorded and will be heard again, makes for closer attention and movement. Especially is there improvement in the matter of interrupting, or of several persons talking (or whispering) while the teacher or a pupil is speaking. "We have learned to be polite and speak one at a time," said a child. Moreover, it is found that the person who "has the floor" seems to speak more carefully and clearly.

Many children are familiar with the method in their schools, and cooperate readily. For the Church school, the teacher's concern is to establish a reason, a motive, for recording. The first motive is the natural one, "How do we sound?" and, after portions of the first period are played back, the remark comes, "Did I say that? It doesn't sound like my voice." (People seldom recognize their own voices. You might make a parable out of that fact: Do you know how you sound to other people? Do you try to be clear, or courteous, or helpful? Do you care? You look in a mirror to see how you look. Here is a mirror of your speaking.)

Somebody Will Hear Us

Better motives are these: to show the rector (or curate, or D.R.E.) how we recite. With this thought of an audience, the idea is accepted, "Let's improve our lesson period." Later, it may be arranged that a special play or dialogue is to be played "for the fourth graders," or that this lesson, if well done, will be played at the teachers' meeting.

Recordings may be used in various ways to improve the class work. It is a kind of true activity, with interest and pleasure included. A child's recitation of his memory work (recorded outside the class time) is played for the class. They may judge its accuracy, and some will be moved to the same accomplishment.

The simple acting out of a Bible story is enhanced if the following procedure is followed: First, the teacher will have prepared a typed script for the different parts, or the actors may make up their own lines, and run through them a few

times for practice. Then the lines are spoken into the recorder by the actors, but without any actions. Their voices having been recorded, the words are played back while the actors do their acting silently, fitting their movements to the words (their own voices) as they are delivered by the machine. This sounds complicated but is great fun, and is easily managed with a little experience. It is an easy way to produce short pageants or sketches, with the live voices of the actors (or words spoken by trained speakers) pre-recorded, and the actual "show" done without the usual difficulties of children forgetting their lines or not being heard. All their attention is on the action and "business."

Checking Up on Yourself

The prime purpose of tape recording is to make it possible for the sincere teacher to evaluate his work and improve it. It does take time outside of class, but it is worth it. You hear every sound, every mistake. You hear also the actual words of your children, and can note their progress or special problems. If a session is played over with your observer, you two can make decisions and plan for the future. Above all, recordings may be played for the rector and/or other competent critics, and much revealed. Said one rector, "I think this recording shows that this inadequate session is due to the text that is being used. There is not enough pupil interest or activity provided."

Sometimes there is a surprise. A teacher turned on the play-back at the start of a class, and the rector's voice was heard giving a short instruction and notice to the children.

Over all, the use of a recorder — in one class regularly, or now and then in several classes — enhances the quality of the teaching. It is the nearest thing to having a supervisor who can visit and make suggestions. And teachers come to feel two things: first, that their work is being evaluated, that the parish cares; and second, that they can improve.

One caution is important for those attempting this for the first time: This can only be done in a separate, sound-proof classroom, since all extraneous sounds are recorded, and the equipment must be set up to be operated without fail by an experienced person.

A tape recorder is not a toy to be entrusted to a child operator. And a sign may hang on the door: "Do not enter! Tape recorder in operation."

The Living CHURCH

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

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FEATURE

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THINGS TO COME

April

- 29. First Sunday after Easter
- 29. Kansas convention, to 30th
- 30. St. Mark
- 30. Pennsylvania convention

May

- 1. St. Philip and St. James National Council meeting, Greenwich, Conn., to 3d
Easton convention
Missouri convention
New Mexico and Southwest Texas convention, to 3d
South Florida convention
Wyoming convocation, to 3d
- 2. Liberia convocation
Massachusetts convention
Nebraska convention
- 3. South Dakota convocation, to 5th
- 4. Bethlehem convention, to 5th
Central New York convention, to 5th
- 5. New Hampshire convention
- 6. Second Sunday after Easter
Indianapolis convocation, to 7th
Quincy convocation, to 7th
- 7. Southern Virginia convention
West Missouri convention
West Texas convention, to 8th

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

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

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April 29, 1962

LETTERS

Most letters are abridged by the editors.

Press Image

Is it possible that any of my fellow Churchmen shares my repugnance for the willful press-agentry that surrounds the current unity discussions? Although none of the representatives is authorized to go further than agreeing on preliminary plans for a conversation, most of them appear to be issuing daily statements to the effect that unity is just around the corner.

It seems to me axiomatic that the press image of Christian unity — a simple merger of the Church with three disjunctive Protestant groups, involving merely "mutual recognition of orders" — conveys a totally, tragically false hope to the faithful of all traditions. Can we not, therefore, restrain our representatives from trying the case in the public press, at least until the Church herself has spoken?

HILARY W. GRAHAM

Chester, Pa.

Editor's comment: Not having seen the "daily statements to the effect that unity is just around the corner" to which our correspondent refers, nor the names of those who made them, we can only remark that no such statement was made by any responsible person at the press conferences attended by LIVING CHURCH representatives during the Washington meeting of the Consultation on Church Union. The best antidote for press coverage with a secular slant is, of course, the Church press.

Seminarians' Fund

At St. Mary of the Angels Church we have for some time had a seminarians' fund. The way we have approached the problem here is that activity of this type has been handled by the Women of St. Mary's (Episcopal Church Women). At the end of the year when all bills are paid and all other funds taken care of, the remainder has been put into a Seminarian Fund, which is left to grow until such time as it is needed. Normally they send small donations periodically, particularly at the beginning of semesters to help in the purchase of books.

We have also tried to help when outstanding difficulties arise and we are so notified by the seminarian. For one particular person we found that the fund had not grown sufficiently, so we had several money-making social events where the money received was ear-marked for the particular seminarian. The money is paid out upon the request of the rector.

It should also be mentioned that in addition to our own fund, my people assist in the diocesan seminarian fund.

(Rev.) JAMES H. JORDAN

Rector, St. Mary of the Angels Church
Hollywood, Calif.

In reply to Mrs. Mackenzie's letter [L.C., April 1st] regarding a parish seminarians' fund, may I say that one has been established here and our experience may be help-

CHRISTIAN UNITY AT WORK



Church of the Holy Comforter, Montgomery, Ala.

The Parish of the Holy Comforter, established in 1864, was faced with the pressing need of moving to a new site in the path of rapidly developing residential growth of the city. Following a survey by the National Council's Unit of Research and Field Study, the new property was acquired. A parish house was erected but was quickly outgrown. At this point, the great question was: "How can the new church building be financed?"

In an unprecedented demonstration of Christian unity, a united campaign was undertaken by the three parishes and one of the missions in Montgomery. From their shares of the proceeds, Ascension and St. John's parishes both pledged and guaranteed substantial amounts to the Church of the Holy Comforter. To augment available cash in hand and help from the National Council's emergency loan fund, the American Church Building Fund Commission granted a loan for the remaining 62% of the construction cost, and the attractive new church became a reality.

Now, plans are under way to erect an educational building and the Commission has granted the additional financing required.

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ful to her. The fund is governed by a legal declaration of trust drawn up by one of our parish lawyers.

A board of trustees consisting of the rector, senior warden, president and treasurer of the Womens' Guild manage the fund. They appoint the parish treasurer as custodian of the funds and he is authorized to invest the funds and draw upon them as the trustees determine. A "nest egg" of \$100 is always maintained.

Any person receiving aid signifies his intention in writing to reimburse the fund but this is not a legal obligation.

This trust fund may be revoked by a unanimous vote of all trustees and by a two-thirds vote of a parish meeting; in such instance, all remaining funds would be paid over to a particular seminary.

The bulk of our funds are received from a yearly grant by one of our organizations for women. (Rev.) HAROLD D. CHASE, JR.

Rector, Christ Church

Needham, Mass.

Out of Step

Once upon a time there was a popular song with the approximate title, "They're all out of step but Jack." My interpretation of the direction in the first Table of Precedence in the Prayer Book (p li) reminded me of the song.

The direction reads, "If any other Holy Day falls on any day noted in the preceding Table, the observance of such Holy Day shall be transferred to the first convenient open day."

As I understand this direction, the first Evensong of the Feast of the Annunciation, this year should have been read on Monday afternoon with the remainder of the Office and the Eucharist being celebrated on Tuesday, March 27th. Only in this way could the complete rite for the Sunday and the complete rite for the feast be observed. Of course, the same treatment should be accorded all "red-letter" days of the Prayer Book calendar affected by the first table since the lectionary provides a first Evensong for each.

I am the one apparently out of step, however, since every commercial Church calendar I have seen appears to suppress the first Evensong of the Annunciation, this year, and place the remainder of the Office and the Eucharist on March 26th. Dr. Massey Shepherd (*Oxford American Prayer Book Commentary*) gives the same interpretation as the calendars. It seems to me that he is quite as wrong as the calendar editors.

(Rev. Canon) JOHN E. WILKINSON

Rector, St. John's Church

Medina, N. Y.

Why?

As long as this is gripe time on the new "simplified" Parochial Report Form, maybe I can ask why the genius who figured out the form for "small" parishes and missions has provision for *nine* categories of salary and has no provision for Church school expense to be itemized unless the treasurer happens to be smart enough to separate these expenses out, knowing he will have to do so at Annual Report time.

(Rev.) J. HOLLIS MAXON

Vicar, Holy Innocents' Church
Lahaina, Maui, Hawaii

Liberation

This is an age of freedom and independence. New countries have been created by the dozens in the last few years. The same is happening in the universal Church. Former missionary fields have been made autonomous or completely independent in great numbers. Indeed, it is even unfashionable to speak of "missionaries"; now they are called "fraternal workers," or something similar.

It is to the great shame of the American Church that we have had no share in this movement. It is especially to our shame when the Archbishop of Canterbury has been one of the leaders in this movement.

Surely no greater evidence of our belief in our common fellowship in Christ could be given to the churches and peoples now under control of our Overseas Department than to relinquish our direct control over them, while continuing to demonstrate our faith and trust in them by guaranteeing their financial support until such time as they could achieve financial independence. The faithful who place their tithes in the alms basins on Sunday mornings do not put restrictions on the use made of their offerings by the Church. Neither should the national Church attempt to control the use made of the sums given to the newly independent missionary districts. For, among other things, this would show that we did not think of these persons as full and equal partners with us in the Body of our Lord.

Surely all is not well when priests and bishops are needed by the Church for administrative positions which preclude almost all possibility of their fulfilling their true vocations in the sacred ministry. A bishop sitting behind a desk in some New York office of the Church doing purely administrative work does not seem to me to be performing any essential function in the Church. Surely a sacramental person is not needed for such work, and is not fulfilling his purpose. Could not a layman perform such tasks just as well? And would it not be even better for the life of the Church, our Lord's Body, if it were possible to abolish such positions altogether? If there were no foreign missionary districts to administer, at least some of the administrators of the Church could be released to do that work for which they were intended, and for which, we are told, they are desperately needed.

Another beneficial result is perhaps the most important of all: According to the "proposal" printed in *THE LIVING CHURCH* [March 26, 1961] and recently reprinted in the *Anglican Digest*, "For the first time in our lives, we would have the satisfaction of truly 'giving' for the missionary spread of Christ's Kingdom." I am one who finds this a truly exciting possibility. Surely there are others in the Church who feel the same way about it.

The next meeting of General Convention does not come for two and one-half years. This is surely sufficient time for the necessary preparations to be made so that the press could call the 1964 meeting the great "liberating" Convention.

May we all pray that our Lord will grant us wisdom and resolute purpose that His will may be truly done.

DOUGLAS C. BURGER

Postulant of the diocese of Indianapolis
Bloomington, Ind.

BOOKS

Of Mutual Interest

THE BRIDGE. A Yearbook of Judaeo-Christian Studies. Volume IV. Edited by **John M. Oesterreicher.** Pantheon Books. Pp. 383. \$4.50.

The Bridge, an excellent yearbook, has been reviewed in these columns before. It is scholarly in character, charitable in tone, and Roman Catholic in provenance; its purpose is to discuss topics of mutual interest to Christians and Jews, and so attempt to remove misunderstanding on both sides — to “build a bridge,” in other words, between the two groups.

The topics discussed are various; they range from Bible and rabbinics to art, covering history, current events, and literature on the way. But it is the editorial policy to have each issue deal with a unifying theme, and the theme chosen for the present volume is “love in the Jewish and Christian traditions.”

The contributors are persons who know their fields, and do not make statements unless they have a scholarly reason for making them. None of the articles is less than good, and some are superb; I was particularly impressed by Fr. Joseph P. Brennan’s “Love of God in the Talmud,” and Fr. Stanislaus Lyonet’s “St. Paul: Liberty and Law.”

I have no way of knowing what impression *The Bridge* may be making in the Jewish community, but it is in itself a publication well worth reading, and can be heartily recommended to anyone with intellectual interests. It is more scholarly than “popular”; but the style is readable and clear, and the authors do not assume that their readers have specialists’ knowledge.

As a contribution, *The Bridge* ought to have an index. Is one in preparation?

FRANCIS E. WILLIAMS

SAINT COLUMBAN. By **Francis MacManus.** Sheed and Ward. Pp. ix, 240. \$3.95.

Saint Columban is the life story of a wanderer for Christ. “Where Columban went, he went like a sower.” The seed he sowed was the Christianity that became the basis for the penitential spirituality of the Middle Ages in Europe.

Columban was a monk who lived in the late sixth and early seventh centuries, first in Ireland, then in Gaul and Lombardy. His rule of life was almost inhumanly ascetical. It was this rule he established in the monasteries he founded, first in ancient France, then in Italy. His life was caught up in the turbulent, bloody strife of the Merovingian kings, and later in the schismatic struggles of

Italian papal circles. Throughout this moving, spiritually perceptive biography, Columban, dedicated through self-denial to his God, remains human; his portrait is painted three-dimensionally.

It is rewarding, in our atomic age, to read of a man who, closely companioned as he was by the continual threat of physical pain and death, never wavered in his chosen pilgrimage, was devoid of self-pity in the face of intolerable odds. He was one for whom “love [was] not in word only, but in deed and truth,” and whose “patience and hope [was] like the undefeatable persistence of the green grass that springs up in a crack in a pavement. . . .”

BARBARA ST. CLAIRE

THE CONCEPT OF HOLINESS. By **O. R. Jones.** Macmillan. Pp. 200. \$3.75.

A large number of books now being published are calling our attention to the need to understand exactly what we mean when we use certain words in our discussions and our worship. This book is an attempt to give meaning to the word “holiness.” It is a rather specialized book which will not be of direct concern to the average Churchman, but scholars should find it interesting and stimulating to further thought.

A preliminary chapter deals with the question of holiness as a quality such as whiteness, hardness, etc. The conclusion is that the concept of holiness must be sought elsewhere since “holiness is not even indirectly, or at the second move, scientifically testable” (p. 19). With a discussion of the aspects of fear and power, will power and love, the author comes to his key concept, that of divine personality. The nature of personality is investigated and it is suggested that the essential factor is insight or vision. Therefore, perfect vision is to be equated with divine personality. This is to be thought of as the essential nature of God.

Upon the etymological affinity between the English words holiness and wholeness the author equates the terms: “holiness — ‘divine personal wholeness’ as I would suggest it might be alternatively called” (p. 102). The failure adequately to consider the Biblical concepts, and the questionable interpretation of Biblical references leads to some doubtful conclusions. There is an appeal to the Hebrew concept of property (p. 90) which is not as convincing as it may have been some years ago. “The mount is considered holy because it belonged to God . . . and this implied that the mount was an extension of his personality” (p. 108).

The book is dealing with an important subject, and despite some limitations and errors, it is a valuable addition to our literature.

JAMES L. JONES

Editor’s note: The reviewer and author are not related.

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The Living Church

First Sunday after Easter
April 29, 1962

For 83 Years:

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RACE RELATIONS

A Death on the Way

At the University of the South, the sit-in in which a bi-racial group of clergymen protested segregation practices at the Claramont Restaurant, owned by the University and leased to Mrs. Clara Shoemate, ended on April 14th [L.C., April 22d].

On their way to the Chattanooga airport four of the clergymen stopped to render aid to a critically injured man whose car had crashed on the road. Robert Bone, 26, of Monteagle, Tenn., died minutes after he was taken by ambulance to a hospital at South Pittsburg. The Rev. Robert Chapman recited prayers for the sick for the injured man at the scene of the accident. Mr. Bone, a cook at the Claramont, was the father of two young children.

Statement

Stating that "the Episcopal Society for Cultural and Racial Unity . . . is employing tactics which in the Sewanee situation we believe ineffective and unnecessarily destructive," the faculty of theology of the university has issued the following statement:

"It is our conviction that the Christian faith and racial segregation are inherently contradictory. This is the common conviction of numerous persons and groups who over the years have worked for the elimination of segregation in the University of the South.

"In 1953, prior to the Supreme Court decision, the School of Theology was integrated. Since then the university has successively integrated the Summer Graduate School of Theology and the entire university structure, including the College and the Sewanee Military Academy, together with such university-owned facilities as the Union Sandwich Shop and public concerts and plays. The university is now in the process of exerting its moral influence to bring about the elimination of racial barriers in the Claramont Restaurant and Sewanee Inn, a private business operated under lease in university-owned buildings.

"These changes have been brought about essentially by internal pressures by the duly constituted authorities of the university, its trustees, regents, administrators and faculties. The Episcopal Society for Cultural and Racial Unity, on the basis of the same conviction and seeking the same objectives, is employing tactics which in the Sewanee sit-

uation we believe ineffective and unnecessarily destructive. While we recognize that many difficult problems remain, we are grateful for the progress that has been made. Thus we will continue to attempt to be responsible in our local situation as we continue our determined efforts to bring about the elimination of racial segregation here and elsewhere."

Comment

Dr. Edward N. McCrady, vice-chancellor of the University, in commenting on University policies, states:

"Unlike other universities, the University of the South owns all of the land around it for miles. It owns the entire town of



Sewanee. The town is in the university rather than the university being in the town. . . .

"In general it would be very foolish for the university to try to operate all the business in town. Where we lease a building to a private person, we allow him or her to run his own business as long as he abides by the law of the land and does not violate the terms of the lease.

"The Claramont Restaurant is just such a case. We own the land and the building, but we have no desire to go into the restaurant business, so we lease this property to a private contractor. There is no stipulation in the contract about whom the proprietor may or may not serve any more than there is in the case of the pressing shop [owned by the university]. Any decision of that sort is the decision of the proprietor.

"If the university is to influence Mrs. Shoemate at all, it intends to do so only by asking for her cooperation. This it has already done, and she has agreed to serve university students, faculty, and official guests without regard to race; but she has not proposed to go beyond that and serve just anyone who presents himself.

"The University of the South is owned by

the Episcopal Church, which elects 91 percent of its board of trustees. Any kind of cooperation which the Church wants the university to ask of Mrs. Shoemate will certainly be asked for, as it has done in the past. But not just anyone can set himself up as the voice of the Church and expect to be obeyed. Yielding to that sort of arbitrary pressure would mean nothing but chaos. In fact, the Church would have abdicated its ownership if it allowed policy to be dictated by any individual or group other than the bishops, priests, and laymen of the board of trustees."

Reply

The Rev. John B. Morris, executive director of the Episcopal Society for Cultural and Racial Unity, which has been sponsoring the sit-in, has replied to Dr. McCrady, according to the *Chattanooga Times*, as follows:

"Sewanee has no hiding place in its tedious discourses on contracts. Where there is ownership of land there is responsibility for its use. It is reported that the contract for the Sewanee Inn has been renewed on its original basis since the sit-ins began there last August. The best interests of the university could have been interpreted at this time. It is totally in the hands of the administration what policy is pursued at the Claramont Restaurant.

"However, there should be less talk about contractual arrangements and more facing of the immorality of the present situation. Until Christ is acknowledged as Lord of even the dining room, Churchmen will go again and again to Sewanee until all are served equally or the Church gets out of the business of sponsoring public accommodations."

LOS ANGELES

"Don't Let George Do It"

Over 5,000 people filled the Shrine Auditorium in Los Angeles the night of April 12th "to speak a resounding word of faith in the democratic process." Chairman of the "Town Meeting for Democracy" was the Rev. John H. Burt, rector of All Saints' Episcopal Church in Pasadena and president of the Southern California Council of Churches, who headed a 70-member sponsoring committee that included two college presidents, civic officials, Hollywood stars, prominent businessmen, labor officials, as well as the leading ministers of major religious Communities.

United States Senators Clifford Case,

Republican of New Jersey, and Eugene McCarthy, Democrat of Minnesota, were the keynote speakers for the bi-partisan event. "We meet here tonight to reaffirm our belief in the dignity of man, our trust in humanity, our confidence in the basic doctrines of American democracy," said Senator McCarthy. "In a democratic society we must be right, insofar as we can, about both the ends which we seek — the objectives we seek — and the means by which we seek them."

Senator Case said the ultra conservatives of the right "seemingly are unable to understand the majority of the American people. Among the extremists, as we know from recent bitter headlines, are those whose arrogance and frustrations lead them to believe that the ends justify the means — a doctrine which unites the extreme right and the extreme left in common lawlessness. . . . There is ample room in our society for people of varying shades of opinion. There is no room for secret societies, wild charges, sticks of dynamite or a punch in the eye instead of answers to questions."

The Rev. Mr. Burt, in opening the meeting, read a personal message he had received earlier in the day from President Kennedy. It said: "I want to send a word of greeting to all those gathered this evening in a bi-partisan Town Meeting for Democracy. In Senator Eugene McCarthy and Senator Clifford Case you will hear two articulate spokesmen who are mutually concerned with the issues of free speech and American world responsibility. I hope very much that this meeting will help to generate among all citizens an awareness of our responsibilities as free citizens."

Actress Marsha Hunt denounced the "patrioteers who came to town wrapped in Bible and flag, calling themselves schools, projects, and crusades . . . riled us up with hate and fear, then like a traveling medicine show packed up and left town taking with them \$250,000 in our hard-earned money."

The Rev. John Simmons, Lutheran, and the Rev. Brooks Walker, Unitarian, whose homes were bombed the night of February 1st when they were addressing an earlier meeting on extremism, also spoke. "There is a murky atmosphere of suspicion and hate which has settled down with the smog over Los Angeles," said Mr. Walker. "It is time we give full meaning to the way called democracy." Mr. Simmons likened the extremists of both right and left to people who are "sick psychologically, morally, spiritually, and are empty inside."

Actor Don Murray, star of "The Hoodlum Priest," who as a Christian layman tithes for an orphanage in Italy, read messages from California Senators Thomas Kuchel, Republican, and Claire Engle, Democrat, as well as from Governor Pat Brown. In a dramatic sketch Hollywood stars James Whitmore and Hershel Ber-



RNS

Hungry children wait to receive milk at headquarters of Anglican work in Ruanda-Urundi.

nard brought "The Man from Virginia" in the person of Thomas Jefferson into the contemporary scene. The 100 voice Negro choir of Holman Methodist Church sang a rendition of "The Prayer of St. Francis."

As the meeting closed Mr. Burt urged the enthusiastic crowd "not to rally to a new crusade or raise funds for a new organization but instead to go home to our churches and our schools and our community organizations resolved to witness more fervently to the basic American concept of freedom that is rooted in our Judeo-Christian heritage."

Addressing himself to schoolteachers, church leaders, government employees, people in the field of the arts especially, he pleaded, "Take heart, for this great demonstration tonight reminds us that the democratic process is not dead." But he also warned, "Don't let George do it — unless you realize *you* are George," for the climate of freedom can be kept only as each of us has the courage to use freedom. Finally, he urged, "Let the opposition be loyal. For the greatest advances of our country have come through the wisdom of minority view, provided that minority lifts its critical voice in the context of a strong loyalty to the nation and its free institutions — the churches and the schools and the government."

AFRICA

Famine

Money supplied by the World Council of Churches is being used to provide emergency relief for famine victims in the central African country of Ruanda-Urundi.

Details of the relief effort were received at World Council headquarters from Dr. G. Talbot Hindley, field secretary of the Ruanda Mission of the Church Missionary Society (Church of England).

Dr. Hindley said that he had purchased 10 tons of rice and beans at a cost of \$1,400. This was possible because World

Council representatives had made emergency funds available. He said that he was negotiating for more than a hundred tons of food to provide subsistence rations until the June harvest. There are 45,000 refugees in the country who have left their own famine-stricken areas in search of food. [RNS]

ENGLAND

His Grace Grace

Canon Bishop will be Bishop of Malmesbury. According to the *Church Times* of London, the Queen has approved the appointment of Canon Clifford Leofric Purdy Bishop, rector of Bishopwearmouth, Sunderland, and he will be consecrated on May 1st in Southwark Cathedral.

Bishop Bishop will succeed the Rt. Rev. E. J. K. Roberts, who has been translated to Kensington.

UNITY

Orientation Period

by WILLIAM GRIFFITH

The New York metropolitan regional branch of the American Church Union gathered in the cathedral house of the Cathedral Church of St. John the Divine, April 11th, and listened to the Rev. Dr. J. Powel M. Dawley, sub-dean and professor of ecclesiastical history at General Theological Seminary, discuss the "Four-Way Conversations," held at the College of Preachers in Washington, April 9th and 10th [L.C., April 22d].

Dr. Dawley attended the Washington meetings as one of about a dozen representatives of the Protestant Episcopal Church. Other Churches represented were the United Presbyterian Church, the United Church of Christ, and the Methodist Church.

"Plainly, all the participating Churches have embarked upon the conversations with a profound awareness of the respon-



sibility that has been undertaken," declared Dr. Dawley. "There is a ready willingness on all sides to ask humbly and obediently for that guidance of the Holy Spirit upon which all achievement in Christian unity rests.

"Few people today are insensible to the difficulties that lie in the path of the reunion of the Churches. The obstacles are very great, and they are raised not only by differences in doctrine, Church order, and ways of worship, but also by social and cultural factors which play a significant part in the total picture of religious separation.

"Yet the magnitude of the task should neither daunt us nor discourage Christian people from seeking to meet its challenge. This is the more true for many of us believe that there is new ground for hope in our time. There are signs on every side that the ecumenical movement is entering a new phase. Everywhere there is apparent a renewed conviction that continued ecumenical encounter, conducted with charity, prayer, and patience, will slowly bring us nearer to Christian reunion."

The meeting, Dr. Dawley said, was brief — scarcely more than a day and a half long — and was given over largely to matters of orientation and organization. Papers were presented on the history of ecumenical activity over the last 60 years, especially in areas of faith and order, in the course of which each group of representatives informed the others of the interests and achievements of its Church in the realm of Christian cooperation and unity.

The next meeting is planned for sometime in March, 1963.

ECUADOR

St. Nicholas

On a recent visitation to the Republic of Ecuador in South America (part of his large missionary district), Bishop Gooden of the Panama Canal Zone formally recognized a new congregation at Quito as the Church of St. Nicholas, an

On April 15th was observed at the Seamen's Church Institute of New York the 50th anniversary memorial service, commemorating the sinking of the Titanic in 1912. Present were (from left) the Rev. John M. Mulligan, director of the institute; Mr. Allan Williams, British Consul General, New York, who represented the United Kingdom; Mrs. Katherine Manning, of Long Island City, passenger survivor of the disaster; Mr. Walter Belford, of New York City, chief baker of the Titanic; and Rear Admiral Richard M. Ross, Commander, 3d Coast Guard District, who accepted a safety at sea citation and plaque from the institute for the Coast Guard's work in behalf of the world's merchant marine during 1961.

organized mission. The Rev. Charles Pickett is in charge of the new work, as well as the several other Episcopal congregations in Ecuador.

The name St. Nicholas was chosen for several reasons. The settled ministry of the Episcopal Church in Ecuador began on St. Nicholas' Day, 1960. The city of Quito was founded on St. Nicholas' Day, which is also a civic holiday. There are no other churches dedicated to this saint in Quito.

Three children were confirmed by Bishop Gooden in Quito and two children and an adult in Guayaquil, where Fr. Pickett serves the Church of Christ the King. The bishop told the congregation in Quito that he hopes to have a priest resident there by October. There is still need for a Spanish-speaking priest to take care of the congregation of *San Pedro y San Pablo* in Guayaquil.

JAPAN

Personal Protest

Japanese who attended church on Sunday, March 25th, in the diocese of Mid-Japan added their signatures to a letter addressed to all members of the Protestant Episcopal Church in the United States.

Bishop Kurose of Mid-Japan and six of his clergy also signed the letter, which decried nuclear tests within the atmosphere as "an indiscriminate act of hate against all men" and "a planned act of destruction against God's creation."

"In the midst of the present world crisis we members of the Holy Catholic

Church of Japan (Anglican) firmly believe that we have a special mission of reconciliation to work for the realization of peace within the world," the letter said, in part. "We consider that we must make more positive efforts for peace than we have in the past and we wish to appeal to all our brothers in the Lord to cooperate in this cause.

Copies of the letter went to Bishop Lichtenberger and other officials of the Episcopal Church. A similar letter to the Archbishop of Canterbury and members of the Church of England asked them to act responsibly against the British government's decision to make Christmas Island available to the United States as a site for nuclear testing.

The 1958 General Convention of the Episcopal Church adopted a resolution which urged that "Christians press through their governments, as a matter of the utmost urgency, for the abolition by international agreement of nuclear bombs and other weapons of similar indiscriminate destructive power, the use of which is repugnant to the Christian conscience."

Ecumenical Press Service reported that the British Council of Churches has passed without opposition a resolution registering its concern for the increased urgency of an international agreement to ban testing. It voted to send to the Prime Minister a resolution expressing alarm at the conditional decision of the British and United States governments to renew nuclear weapons testing.

New Election Due

The Rev. William Enkichi Kan, who was recently elected Bishop of Kyoto, has declined election, according to THE LIVING CHURCH correspondent in Japan. There will be another election within six months.

WCC

A New Ism

The Anglican Communion declined an invitation to send a participant to the recent third meeting of confessional bodies in Geneva, according to a summary of that meeting reported by the Ecumenical Press Service.

(Confessional bodies are world fellowships of Churches which are similar in doctrine, such as the World Alliance of Reformed Churches and the Lutheran World Federation, both of which had members addressing the meeting in Geneva.)

Taking part in the meeting were 20 people who were representatives of the Lutheran, Reformed, Presbyterian, Methodist, Baptist, Congregational, Disciples of Christ, Pentecostal, Friends, Orthodox, and Old Catholic Churches, as well as five staff members of the World Council.

One of the questions under consideration was the influence of the confessional



Rod Moyer

Bishop Kinsolving of Arizona contemplates the joys of his forthcoming retirement, as he stands before the seal of the diocese he has served, as missionary bishop and as diocesan, since 1945. According to the *Arizona Church Record*, publication of the diocese, the bishop's last official act will be the same as was his first — conducting a Confirmation service at the Good Shepherd Mission in Fort Defiance, Ariz.

bodies. Those present indicated that they would favor a thorough study of charges that the life and work of their organizations is a hindrance to the ecumenical movement and the autonomy and unity of the younger Churches. Together with the World Council staff delegation, headed by general secretary Dr. W. A. Visser 't Hooft, they agreed that an attempt should be made to assemble a group of about 40 people in the Near East in February of 1963 to go into the subject.

Sharp criticism has been directed against the confessional organizations on occasion, according to the Ecumenical Press Service. One such criticism came during a meeting of the East Asia Christian Conference held in November in Bangalore, India. The Bangalore conference laid its own plans for a complete appraisal of the ways in which the Asian Churches were affected by the existence and activities of the confessional bodies.

At this meeting in Geneva of the representatives of the confessional Churches, several speakers said that many of the complaints (that the confessional organizations were obstacles to unity and autonomy) were grounded on misinformation or misunderstanding of facts. Sometimes, they said, the "guilty parties" had been individual Churches, not the world confessional bodies, most of which claim to support the ecumenical movement.

According to EPS, the World Council speaker, assistant general secretary Norman Goodall, urged the organizations to consider "what can be done to guard against the dangers" of confessionalism and "to make it clear that they, no less than the Churches of which they are

made up, stand within the ecumenical movement."

"Even the best elements in world confessionalism are felt to be inadequate in the light of a faith which is the confession of the whole family of Christ," Dr. Goodall said.

Mission experts, theologians, representatives of the confessional organizations, ecumenical leaders, and Christians from Asia and Africa will be invited to pursue the subject.

The relationship of the Episcopal Church and the Anglican Communion to the confessional bodies was touched upon by Bishop Bayne, Anglican Executive Officer, about a year ago. In the course of a report to the Archbishop of Canterbury [L.C., April 16, 1961], Bishop Bayne said:

"I resist being identified in any sense as a 'confessional' officer — indeed, I resist any tendency to think of the Anglican Communion as a 'confession.' It would be good for us Anglicans if we had more of the courageous and uncompromising witness of the 'confessional' Churches of the world, as they grow in self-conscious loyalty in the face of persecution.

"But it would not be good for us or for any Christians to become a unitary sect of people who sought above all for clear, denominational, doctrinal tests or thought overmuch about our imperial, institutional possessions at home or overseas.

"The only Church we Anglicans believe in is the one described in the Creeds; into that we are baptized; that Church ordains us and feeds us sacramentally; that is the only Church which has the right to command our entire obedience. Thus we are uneasy at 'confessionalism,' at least as far as that word connotes an eternity of conflicting denominational families, each with 'its own' world-wide power structures.

"It is impossible, I think, to be a good Anglican without at the same time being most deeply concerned about ecumenical life and problems. It is only those who do not take the Creeds seriously who are able to speak easily about 'Churches.' To the great, historic brotherhoods of Christians, such as our own, the Church cannot be many, but only one."

Estimate Up

An appeal for additional funds to finance its new headquarters has been issued by the executive committee of the World Council of Churches. The WCC is asking its 197 member Churches for an additional \$350,000 to complete the structure under construction in Geneva, Switzerland.

Thus far the Churches have contributed \$2,417,813 toward an original goal of \$2,500,000. However, rising building

costs have pushed the initial estimate up. Construction of the new headquarters, started in June of 1961, is going according to timetable. Two of the three wings are expected to be finished by the end of this year, when the central block and a third wing will be started.

The WCC's central committee, when it meets in Paris in August, will decide whether the third wing should be left unfinished until sufficient funds for all costs have been secured. The building is expected to be ready for occupancy by the end of 1963.

[urs]

AUSTRALIA

End of a Jaunt

Bishop Bayne, Executive Officer of the Anglican Communion, is scheduled to address the General Synod of the Church of England in Australia and Tasmania, toward the end of a month-long tour that began about the middle of April.

Mrs. Bayne accompanied her husband on this trip, which included scheduled stops in Turkey (and a call on the Ecumenical Patriarch of Constantinople, His All-Holiness Athenagoras I), Jerusalem (where Bishop Bayne was to lay the cornerstone for a new building at St. George's Theological College [L.C., April 22d], and Singapore.

RHODE ISLAND

Raffles to the Rescue

The Rev. William N. Shumaker, director of education for the diocese of Rhode Island (Episcopal), discussed a controversial subject of great interest to the people of Rhode Island when he spoke in Providence at a recent luncheon meeting of the Rhode Island Council of United Church Men.

Religious News Service reports quoted Fr. Shumaker as saying that since bingo and raffles constitute the largest untapped source of tax revenue in Rhode Island, the tax on parimutuel betting should be extended to include bingo and raffles and used to finance state aid to Roman Catholic parochial schools.

"No one," said Fr. Shumaker, "wanted to fight very hard" to prevent Roman Catholic parochial school children from receiving public bus service or to prevent them from receiving hot lunches, but the area of state aid in providing science and mathematics textbooks, equipment, and testing materials is "wholly new" and "capable of vast expansion."

Fr. Shumaker said that Roman Catholic school officials were inclined to look upon such needs as part of a national educational emergency. The question came up recently at the first public hearing of the state's special commission to

Continued on page 12

*One of the Church's prayers
sums up Christian teaching
on the life of the world to come*

Eschatology In A Nutshell

by the Rev. Francis C. Lightbourn, S.T.M.

Literary Editor of *The Living Church*

Everyone at some time or other wonders about the life of the world to come. What will heaven be like? What will we do there? Will it compensate in any particular way for what has been denied us on earth?

The answer to such questions has sometimes taken a rather crude form — as in the slogan, “pie in the sky when you die,” or in the notion of an arbitrary reversal in the next world of what has been our lot in the world of present experience. Thus it has been held that those who in this life are rich will become poor in the next; while those who are now poor will then become rich.

There is another form, however, of the same basic idea — a form which is not quite so naive and in which I suppose many of us have at some time or other indulged. We wonder whether in the next life frustrated ambitions — goals that have in this life been unrealized — will somehow be granted fulfillment.

Take for example a man — or it could equally be a woman — who wants very much to study architecture and design great buildings. But perhaps he cannot afford the necessary training. Maybe he inherits a family business, which he feels it his duty to take over. But the wish that he might have been an architect persists throughout the years, and indeed never quite dies. Will there in heaven, perhaps, be something corresponding to the study and practice of architecture — something

faintly analogous, it may be, to the architect's love of geometrical form and design? And so of any of the other professions — medicine, law, teaching, the care of a home and the rearing of a family. Will there, in the life to come, be something remotely resembling any of these, bringing similar satisfaction?

On this matter we cannot speak with certainty. There may, in the next world, be something corresponding to the fulfillment of specific ambitions. But we cannot be sure. We have been told very little in detail about the future life. We know that it will in some way be a life of social intercourse. Each of us will maintain his or her own individual identity, and be able in some fashion to communicate with others. We shall not be merged into a great world soul, like so many scrambled eggs on a platter. The personal identity of each of us will be preserved. This is part, at least, of what is meant by the resurrection of the *body*. My risen body will be the organ of my self-expression; your risen body will express the self that is you.

Beyond this we are told very little about the nature of the life to come. But what little we have been told is beautifully summed up in one of the Church's prayers — the Collect for the sixth Sunday after Trinity. This begins by reminding us that God has “prepared for those who love Him such good things as pass man's understanding.” Whatever the exact na-

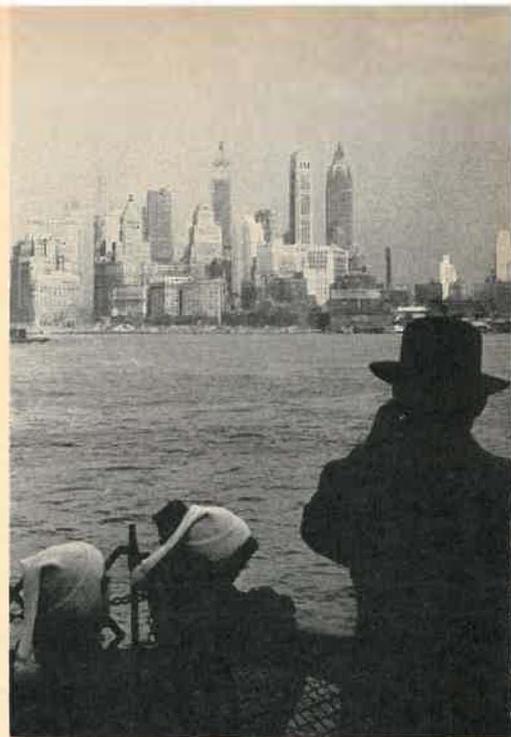
ture of the heavenly life, it will be better than anything we can imagine.

Of one thing we may be sure: Unfulfilled ambitions will either somehow be fulfilled, or they will no longer be ambitions. They will be swallowed up in the joy of our Lord. If we reach heaven, we shall be satisfied with it as it is. For those who love Him God has prepared “such good things as pass man's understanding.” And our job on earth is so to love God that these things will in heaven be ours.

So in this collect we ask God to pour into our hearts such love toward Him, that we, loving Him above all things, may obtain His gracious promises, which exceed all that we can desire. This is a prayer that we might well use from time to time in our private prayers, especially when we find ourselves wondering about what heaven will be like. We can then find comfort (which in the Prayer Book means “strength”) as we repeat it slowly and deliberately, thinking of the meaning of each phrase:

“O God, who hast prepared for those who love thee such good things as pass man's understanding; Pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire; through Jesus Christ our Lord. *Amen.*”

Here is the sum and substance of Christian teaching on the life of the world to come; eschatology in a nutshell.



Jean Sœiser

Will the man with an unfulfilled ambition to be an architect be able somehow to satisfy his ambition in heaven?

EDITORIALS

No Time for Slogans

Radicals of the right and the left are being condemned so routinely and vociferously these days that we are getting a little tired of the subject. Political debate seems to be turning into a ritual denunciation in which the experienced student can identify the position of the speaker, not by what he is for, but by the relative intensity of his disapproval of the things he is against.

Vital Personal Stake

However, in this intensely dangerous period of America's history, a safe position somewhere between the two extremes contributes little or nothing to the safety of the world and the continued existence of mankind upon this planet. Whether we like it or not, Communist Russians and anti-Communist Americans have—each and all of them—a vital personal stake in the solution of critical issues in many parts of the world, any one of which might become the cause of an atomic war. When that war is over, it will make very little difference what your political views were before it began. Even those who happen to survive will probably not have a civilized society in which to practice their political philosophy.

The disarmament talks at Geneva have been stalled for a long time on the question of nuclear disarmament with inspection vs. nuclear disarmament without it. The reason why both sides feel relatively secure in holding to their intransigent positions is that each believes that a "balance of terror" exists which prevents the other side from striking the first blow. It is safer, so the statesmen apparently believe, to have the present situation of uneasy balance than to open up the danger of a decisive imbalance by adopting the nuclear disarmament proposals of the other side.

Not long ago, a faulty electronic relay led to the mobilization of America's long-range bombers. We are told that within 12 minutes or so, they were all ready to take off for targets in the Communist world. It is nice to think that our military forces were ready to spring into action so fast; it is appalling to think what a small and unintentional stimulus led to this dramatic preview of World War III—or, one might say, the last World War.

One Is Too Many

No matter how elaborate the safeguards against false alarms, they can never be elaborate enough to provide any real security in the "balance of terror." Even a million-to-one chance is a chance that becomes reality one time in a million. And that one time is too many.

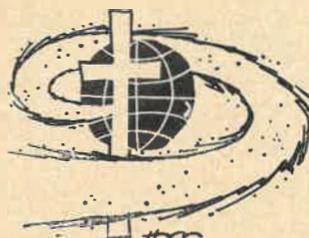
Another fact that keeps working away at unbalancing the balance of terror is the gradual increase in nations belonging to the "atomic club." Even if the USA and the USSR could be absolutely relied on not to start a nuclear war until fired upon, a third—fourth—fifth—sixth nation might view the problem differently. Or its

measures for detection of aggression might be less fool-proof. Whether the first attack is intentional or unintentional is a matter of purely academic interest.

The Christian, *qua* Christian, is concerned but not surprised at the possibility of the end of civilization. Indeed, the Scriptures have been telling him to expect it for almost two thousand years. But, as a citizen of this world as well as the next, the Christian is involved as fully as the next man, and perhaps with even greater fervor, in the effort to rescue men from the consequences of their sins.

The Asteroid Belt

It is rather a fascinating thought to consider the asteroid belt that circles the sun in an orbit between Mars and Jupiter. Could this planetary trash be the remains of a world once inhabited by rational beings, the great contribution of man-style mind and purpose to the solar system? Could it be that there will some



day be another asteroid belt between Mars and Venus? Thermonuclear weapons are not yet that efficient, we suppose, but give the scientists and military technologists a little more time.

In the effort to arrive at decisions about what to agree with the Russians about, how to police the agreement, and what to disagree about, doctrinaire considerations of any kind are as likely to confuse sound judgment as they are to help it. This is not a time for slogans, but for intelligent thought and action for peace.

Needed: a Frank Realization

Unilateral disarmament, which is being urged by some religious groups, seems to us to be as foolish a proposal as any other kind of unilateral action. Little, if any, better would be agreement on proposals designed to eliminate our strategic advantages while preserving those of the USSR. What is needed is a frank realization by both sides of the fact that the balance of terror must be replaced by a sounder and more durable strategic balance, less subject to accidents and the vagaries of individuals.

We are not in a position to advance specific suggestions on the subject. But we feel that truly creative statesmanship can do so if the American public is willing to accept the results of such statesmanship.

What would those results be? They would be the trading away of certain elements of American military strength on a basis designed to reduce the military strength lined up against us, in order to achieve a more secure position for the nation. This is, of course, exactly what is done every time American troops go into battle. But today it needs to be done with equal patriotism and effectiveness at the conference table.

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NEWS

Continued from page 9

study the question of assistance requested
by Roman Catholic schools in the area.

"This emergency looks like a lifelong
one to me," said Fr. Shumaker.

Until recently rector of St. Martin's
Church, Pawtucket, R. I., Fr. Shumaker
has left this work to serve as director of
education for the diocese and director of
Miramar Conference Center and Retreat
House.

WASHINGTON

Dealing with Moral Matters

American clergymen and churchgoers
do not care enough to deal fully with
moral problems involving race relations,
nuclear armament, and industrialization,
said the Very Rev. Francis B. Sayre, Jr.,
dean of the Washington Cathedral, re-
cently.

As reported by the *Washington Post*,
Dean Sayre told about 150 members of
the National Religious Publicity Council,
in a meeting on April 10th, that true
Christian life demands social action in
public affairs, in addition to piety. Sit-in
leaders and judges are carrying more of
Christianity's responsibility in ending ra-
cial segregation and discrimination than
the missionaries of the Church, Dean
Sayre reportedly said.

The *Post* quoted the dean as saying that
Churches by and large "are irrelevant"
to people's business lives, and said that he
criticized arguments that nuclear arma-
ment and testing are solely matters of
military expedient. The dean was quoted
as saying:

"Some contend that the radioactive fall-
out we receive is no more harmful than
moving from New York to Denver, where
you would be closer to the sun because of
the elevation. But the moral issue is whether
it is right for any man to experience more
radiation than he now gets wherever he
lives."

SECONDARY SCHOOLS

Ninth Grade Will Be New

In order to meet a growing demand for
high school facilities, All Saints' Junior
College, Vicksburg, Miss., has added a
ninth grade to the lower level of its cur-
riculum and dropped its two years of
college work, as of next September. The
executive committee of the board of trust-
ees also voted to change the name of
the institution to All Saints' Episcopal
School.

All Saints', a school for girls, is owned
and operated by the dioceses of Arkansas,
Louisiana, and Mississippi. Plans are
being made to secure funds for the con-
struction of a new dormitory and gym-
nasium and for remodeling of other build-
ings.

WESTERN KANSAS

"Bread Basket" Plea

Bishop Lewis of Western Kansas re-
portedly was among several religious
leaders in Kansas to appeal to President
Kennedy to send surplus food to the
people of Communist China faced with
famine and starvation.

An open letter, signed by the leaders,
is quoted by Religious News Service as
saying, "We Kansans, living in the 'Bread
Basket' of America, feel acutely the dis-
parity between our abundance in food
and the scarcity in other lands."

"We believe that both we and the
Chinese people, in spite of the ideological
and political differences that separate
our governments, are kin in the common
root of all mankind," the signers are re-
ported to have said. "The obstacles not-
withstanding, we urge that the U.S. gov-
ernment take immediate initiative and
quickly make an offer in good faith
through international channels" to alle-
viate the Chinese food shortage.

With Bishop Lewis, signers are re-
ported to have included the Rev. Harold
Bomberger, president of the Kansas Coun-
cil of Churches; the Rev. Robert Kelly,
S.J., of St. Mary's Seminary; Methodist
Bishop Eugene Slater of Topeka; Rabbi
Elbert Sapinsley, of Temple Beth Sholem,
Topeka; Dr. E. G. Froyd, executive sec-
retary of the Kansas United Presbyterian
Synod; Dr. L. M. Rymph, superintendent
of the Kansas Congregational Christian
Conference; and the Rev. Ralph Weber,
president of the Mennonite Western Dis-
trict Conference.

WEST INDIES

Successor to Bishop Burton

The Rev. Bernard Markham, vicar of
St. Margaret's, Toxteth Park, Liverpool,
England, was elected Bishop of Nassau
in the Bahamas on April 12th, by the
diocesan synod. He would succeed the
Rt. Rev. Spence Burton, SSJE, who re-
tired recently after nearly 19 years of
service.

The nomination is subject to the ap-
proval of the bishops of the Province of
the West Indies. Fr. Markham is 54 years
old. He has been serving the well known
Anglo-Catholic church in Liverpool.

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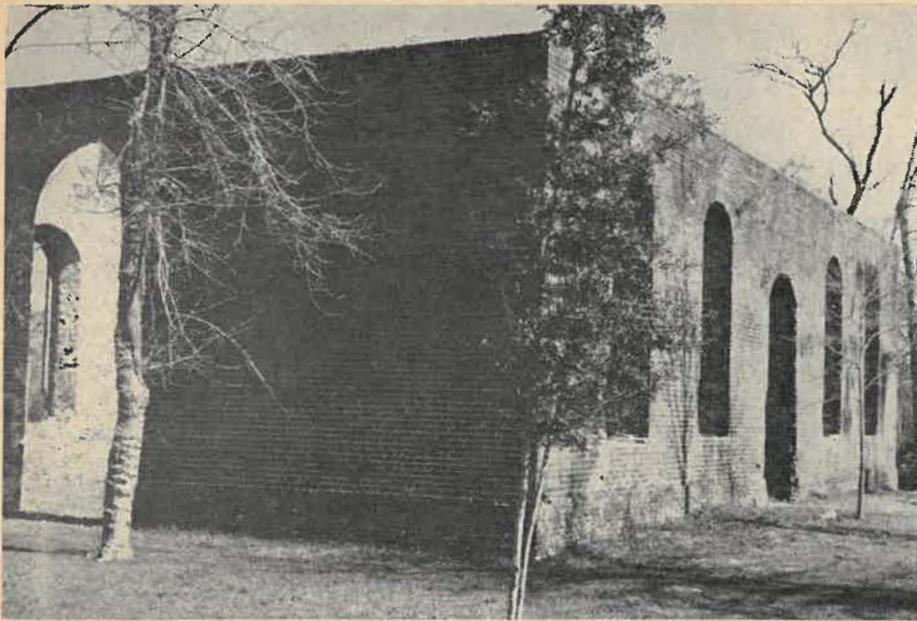
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EAST CAROLINA

Parish of History

by the Rev. EDWARD T. SMALL

Hymns and prayers once more echoed from the roofless walls of old St. Philip's Church at Old Brunswick Town when the Wilmington, N. C., Azalea Festival religious service was held on April 8th. Bishop Wright of East Carolina presided. Presbyterian, Methodist, and Baptist ministers assisted at the interdenominational service.

The history of St. Philip's Church goes back to 1728, two years after the founding of Brunswick Town on the Cape Fear River near what is now Wilmington. In that year the Rev. John Lapierre arrived from England to be the first minister in Brunswick Town. A chapel was built, with a garret in which the minister lived.

Nine years later the colonial legislature provided for the erection of a parish church, to be called St. Philip's, and to be financed by a poll tax. Construction was started in 1754, but lightning destroyed the roof before it was completed.

The Rev. John McDowell, then rector, moved back into the garret of the chapel where his predecessors had lived, and repairs were started by a carpenter named Thomas Dick. Governor Tryon became interested in the completion of the church, and himself paid for the window sash and glass to be brought over from England. The church was finally completed and dedicated in 1768.

Brunswick Town was burned by the British in 1776, the inhabitants fleeing up the river to Wilmington. The walls of the church, however, made of brick and several courses thick, withstood the fire. In 1862, when the Confederates built Fort Anderson, the church walls were

made a part of the fortification. During the bombardment of the fort in 1865 the walls were struck by naval shells, but little damage was done. The Confederate dead were placed inside its walls by the Union forces.

Preacher for this year's observance was the Rev. Cotesworth P. Lewis, rector of Bruton Parish Church, Williamsburg, Va., and titular rector of the Old Tower Church at Jamestown, where the first recorded celebration of the Holy Communion was held on June 21, 1607. Dr. Lewis serves the local congregation at Williamsburg and is chaplain to Episcopal students at the College of William and Mary.

Standing at an improvised lectern on the earthen floor of the old church, the speaker remarked on the influence of impermanent things. "We stand here amid the ruins of things long past," he said. "The empty walls of this church, the foundations of the houses, are all that remain of this once prosperous town. But our forbears undertook with zeal and courage to do the thing that seemed right to them, leaving with God the issues of life. It is this will to do what is right at the time, together with a willingness to leave the issue with God, which constitutes the great heritage left us by the founding fathers."

The first Americans were not afraid of getting into trouble for what to them seemed right, he said, pointing out that "it is very easy to be an average person." He said, "The average person is anxious to keep out of trouble. But these people learned and practiced the art of getting into trouble for the sake of the things that seemed to them important. Jesus never hesitated to help anyone because of the danger involved. If this was the path that the Master trod, should not the servant tread it, too?"

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PEOPLE and places

Appointments Accepted

The Rev. A. Peter Carroll, who has announced his retirement as rector of Christ Church, Adrian, Mich., effective September 1, will at that time begin work at the Cathedral Church of St. Paul, Detroit. He will assist the dean in pastoral calling and counseling.

The Rev. Ross Seymour Eaton, formerly bishop's lecturer at St. Paul's, Covent Garden, London, has for some time been serving part-time on the staff of Calvary Church, Manhattan. He is canonically connected with the Church of the Province of New Zealand.

The Rev. Henry L. Ewan, formerly rector of the Church of the Transfiguration, Arcadia, Calif., will on May 1 become chaplain at the Episcopal Home for the Aged, Alhambra, Calif. Address: 1428 S. Marengo, Alhambra.

The Rev. Ralph E. Fogg, formerly assistant at the Tioga-Tompkins Missions of the diocese of Central New York, with address at Slaterville Springs, is now rector of the Church of the Divine Love, Montrose, N. Y., in the diocese of New York.

The Rev. Graeme Goldsworthy, formerly of Sydney, Australia, has been serving part-time on the staff of the New York City Mission, ending a year's service this summer.

The Rev. Robert E. Hood, formerly curate at St. Philip's Church, New York City, will on May 1 become curate at the Chapel of the Intercession, Trinity Parish, New York City. Address until September: 550 W. 115th St., New York 32.

In September Fr. Hood will sail for England, where he will be at Christ Church College, Oxford, reading for the degree of doctor in philosophy in theology and philosophy.

The Rev. Robert H. Hutchinson, Jr., formerly curate at St. John's Church, Norristown, Pa., is now rector of St. John's Church, Jim Thorpe, Pa. Address: 13 E. Third St.

The Rev. Joseph L. Iredale, formerly rector of Trinity Church, Coatesville, Pa., has for some time been assistant minister at St. Peter's Church, Port Chester, N. Y.

The Rev. Theodore H. Kerstetter, formerly vicar at St. Stephen's Church, Reno, Nev., is now vicar at St. Mary's Church, Winnemucca, Nev., in charge of the church at McDermitt.

The Rev. James L. Miller, formerly assistant minister at St. Paul's Church, New Haven, Conn., has for some time been curate at St. Augustine's Chapel, Trinity Parish, New York City.

The Rev. R. R. Rhudy, formerly vicar at St. Stephen's Church, Alva, Okla., and St. Clare's, Fairview, is now curate at St. John's Church, Oklahoma City, Okla. Address: 1416 N.W. Thirty-First St.

The Rev. John M. Scott, formerly vicar at All Saints' Church, South Charleston, W. Va., and St. David's, Charleston, will on May 1 become rector of St. Mary's Church, Hamilton Village, Philadelphia, and Episcopal chaplain to the University of Pennsylvania. Address: 3914 Locust St., Philadelphia 4.

The Rev. Frederick J. Vincent, formerly rector of the Church of the Redeemer, Pelham, N. Y., has for some time been chaplain at St. Luke's Convalescent Home, Greenwich, Conn.

The Rev. James E. Williams, formerly rector of the Church of the Holy Trinity, Nashville, Tenn., will on May 1 take charge of St. John's Church, Hempstead, L. I., N. Y. Address: 32 Oak Ave.

Missionaries

The Rev. Dr. John A. Bailey is resigning as assistant professor of religion at Colorado College, Colorado Springs, in June, to accept a three-year assignment to the faculty of St. Paul's Theological College, Kenya, East Africa, an interdenominational school which may soon become part of the University of East Africa. He will be one of two Americans on St. Paul's faculty and will be there under sponsorship of the Episcopal Church.

During the coming summer he plans to vacation in Europe.

Dr. Bailey, who will take his wife and their three children to Africa with him, hopes to add Swahili to his present store of languages. He has studied at Harvard, UTS, Basel University in

Switzerland, and Goettingen University in Germany.

The Rev. H. Ellsworth Chandlee has returned to his work at St. Andrew's Seminary, Manila, Philippines, after furlough.

The Rev. Randall P. Mendelsohn and his family were scheduled to return to St. John's in the Wilderness, Allakaket, Alaska, the day after Easter.

The Rev. Todd H. Trefts is now in Uganda, East Africa. He entered the ministry less than a year ago.

Ordinations

Priests

Michigan — On April 7, the Rev. Charles C. Lynch, Jr., assistant minister, Church of St. Philip and St. Stephen, Detroit.

Minnesota — On April 12, the Rev. James W. Hauan, who is serving the Church of the Holy Communion, St. Peter, Minn., and St. Jude's, Henderson.

Wyoming — On January 11, the Rev. James E. Scott, Jr., vicar, Christ Church, Glenrock, in charge of the work at Edgerton.

Deacons

Milwaukee — On March 17, Peter J. Hallock, who will be curate at the Church of St. John the Evangelist, Flossmoor, Ill., after graduation from Neshotah House; Maurice F. Himmerich, to be curate at St. Paul's, Beloit, Wis.

Wyoming — On March 2, Irwin D. Addington, to be vicar of St. Barnabas' Church, Saratoga, Wyo., serving churches at Hanna and Encampment.

Depositions

Victor Stephen Preller, presbyter, was deposed on April 5 by Bishop Burrill of Chicago, acting in accordance with the provisions of Canon 60, section one, with the advice and consent of the clerical members of the standing committee; renunciation of the ministry; action taken for causes not affecting moral character.

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Changes of Address

The Rev. Walter L. Bennett, rector emeritus of Trinity Church, Lowville, N. Y., may now be addressed at Olds Hall, Box 791, Daytona Beach, Fla.

The Rev. Charles Colby, vicar at the Church of St. Luke the Physician, Utica, Mich., may be addressed at 7648 Twenty-Two Mile Rd., Utica.

The Rev. F. Nugent Cox, retired priest of the diocese of North Carolina, formerly addressed in Greensboro, N. C., may now be addressed: Box 463, Rockingham, N. C.

The Ven. James R. Davidson, Jr., who recently became archdeacon of South Carolina, may be addressed at 138 Wentworth St., Box 337, Charleston, S. C.

The Rev. Maurice Martin Garrison, formerly addressed in New York and in care of the Bishop of Windhoek, South West Africa, may now be addressed at St. Mary's Mission, Odibo, P.O. Oshikanko, Ovamboland, South West Africa. (He is at work in the diocese of Damaraland.)

The Rev. Cotesworth P. Lewis, rector of Bruton Parish Church, Williamsburg, Va., reports a change of box number from 787 to Box B.P., due to the erection of a new post office. (The change of address is also effective for the director of Christian education of the parish, Miss Elizabeth M. Wynkoop.)

The Rev. Arthur W. Rudolph, formerly addressed at the Church of the Advent, Los Angeles, and on Hearst Ave. in Berkeley, Calif., may now be addressed at 2726 Derby St., Berkeley 5, Calif. He is currently writing his doctoral dissertation in the field of philosophy of religion.

Births

The Rev. Richard M. Babcock and Mrs. Babcock, of the Church of the Messiah, Baltimore, Md., announce the birth of their second son, David George, on March 10.

The Rev. Edwin Lyman Bishop and Mrs. Bishop, of All Saints' Church, Hillsboro, Ore., announce

the birth of a daughter, Antoinette Avery, on April 8.

The Rev. C. Edward Keller and Mrs. Keller, of Christ Church, Bloomfield and Glen Ridge, N. J., announce the birth of a son, Stephen Edward, on April 1.

The Rev. James H. MacConnell and Mrs. MacConnell, of St. Michael's Day School, Savannah, Ga., announce the birth of their third child, Sean Michael Stuart, on April 9.

The Rev. James W. McLeod and Mrs. McLeod, of Holy Trinity Church, Menlo Park, Calif., announce the birth of a daughter, Amanda Louise, on March 27.

Adoptions

The Rev. John E. Waller and Mrs. Waller, of St. Matthew's Church, Mobile, Ala., announce the adoption of a son, born November 1, 1961, and baptized John Colden.

DEATHS

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

The Rev. Henry Curtis Whedon, retired priest of the diocese of Central New York, died at the Church Home, Rochester, N. Y., on April 2d.

Dr. Whedon was born in Stanley, N. Y., in 1883. He attended Canandaigua Academy in New York, Hobart College, where he received the B.A. degree in 1904 and the D.D. degree in 1936, and the General Theological Seminary. He was ordained to the priesthood in 1909 and served churches in Randolph, White Plains, Clark Mills, Chadwicks, Sherrill, Rochester, Oxford, Carthage, Great Bend, and Antwerp, N. Y. He retired in 1951. In the diocese of Central New York, Dr. Whedon served as a provincial synod delegate and assistant secretary of the

diocese, and was an examining chaplain from 1928 to 1950.

Survivors includes his wife, Cynthia Furness Whedon, and a brother, George D. Whedon.

S. Wyman Rolph, senior warden emeritus of the Church of the Good Shepherd, Germantown, Philadelphia, died April 7th, at his Germantown home, at the age of 73.

Mr. Rolph was born in Ottawa, Canada. He was a graduate of the Collegiate Institute in Ottawa, and held an honorary doctor of science degree from Drexel Institute of Technology, Philadelphia. Mr. Rolph was executive vice president of an electric storage battery company from 1944 to 1949, and president of the company from 1949 to 1954. He was also president of the Franklin Institute, a science center and museum in Philadelphia, from 1952 to 1958.

He was a past vice president of the Greater Philadelphia Chamber of Commerce, and a former director of the Cleveland Chamber of Commerce.

Mr. Rolph was a vestryman at the Church of the Good Shepherd for many years, and served on the national council of the Brotherhood of St. Andrew.

Surviving are his wife, Viola; a son, Samuel Wyman, Jr.; and two grandsons.

Mary Alice Frances Parke Rorke, wife of the Rev. Edward C. Rorke, rector of Trinity Church, Geneva, N. Y., died on April 1st.

Mrs. Rorke was born in Canada. She was educated in London, Ontario, and was a secretary before her marriage to the Rev. Mr. Rorke in 1936. Mrs. Rorke was particularly interested in the women's work and young people's activities of the Church.

Besides her husband, she is survived by two sons, John Paul Rorke, a teacher at DeVeaux School, Niagara Falls, N. Y., and Stephen Ernest Rorke of Geneva.

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April 29, 1962

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PRIEST, married, sound Churchman, desires small parish or assistantship. Reply Box J-728.*

PRIEST SUPPLY, August, Los Angeles, use rectory and honorarium. Reply: Rev. W. R. Oxley, P.O. Box 86, College Station, Texas.

PRIEST, 37, experienced, presently staff member, desires rectorship; married, two children. Reply Box C-725.*

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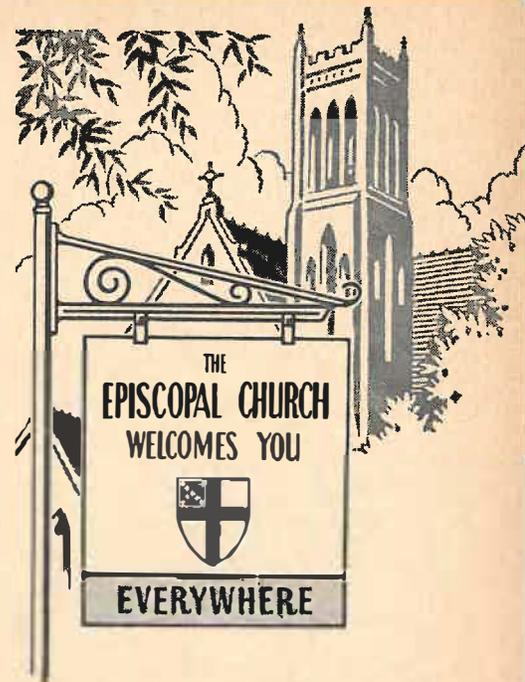
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Sun H Eu 7:30, 9, 11, MP 8:30, EP 12:30;
Weekdays H Eu 7; also Wed 6:15 & 10; also Fri
(Requiem) 7:30; also Sat 10; MP 8:30, EP 5:30;
C Sat 4:30-5:30, 7:30-8:30 & by appt

SEABURY-WESTERN THEOLOGICAL SEMINARY

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

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Streets
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, 11, 5:30; Daily 7, (Sat 9), 5:30;
C Sat 5, 8, Sun 8:30

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

CHRIST CHURCH 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 Low Mass 8, Sol High 10; Daily Mass 7
ex Thurs 10; C by appt

NEW YORK, N. Y.

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

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
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, Ph.D., Th.D., r
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 8 & 9, MP Ser 11; Thurs HC 12; Wed
HC 7:30; HD HC 7:30 & 12

ST. IGNATIUS'

Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30, 10:45 MP & Sol Mass (Nursery
care!); Daily ex Mon 7:15 MP & Mass; C Sat 4

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

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

ST. THOMAS

5th Avenue & 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. W. Reed, v; Rev. Thomas P. Logan, p-in-c
Sun Mass 8, 9, 10 (Spanish), 11:30, MP 11:15;
Daily Mass Mon, Tues, Wed, Fri 7:30, Thurs & Sat
9:30, MP Mon, Tues, Wed, Fri 7:15, Thurs & Sat
9:15, EP daily 5; C Sat 4-5 & by appt

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
Rev. Wm. W. 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

SOUTHERN PINES, N. C.

EMMANUEL 350 East Massachusetts Ave.
Rev. R. Martin Caldwell, Jr., r
Sun 8, 9:30, 11, 5; HC (and healing service)
Wed 10; HD 7:30

PHILADELPHIA, PA.

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

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

SPOKANE, WASH.

ST. JOHN'S CATHEDRAL Grand at Sumner
Very Rev. Richard Coombs, dean
Sun 8, 9, 11; Daily 7 (ex Wed 10, Sat 8) 8:45, 4:45

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