

# The Living CHURCH

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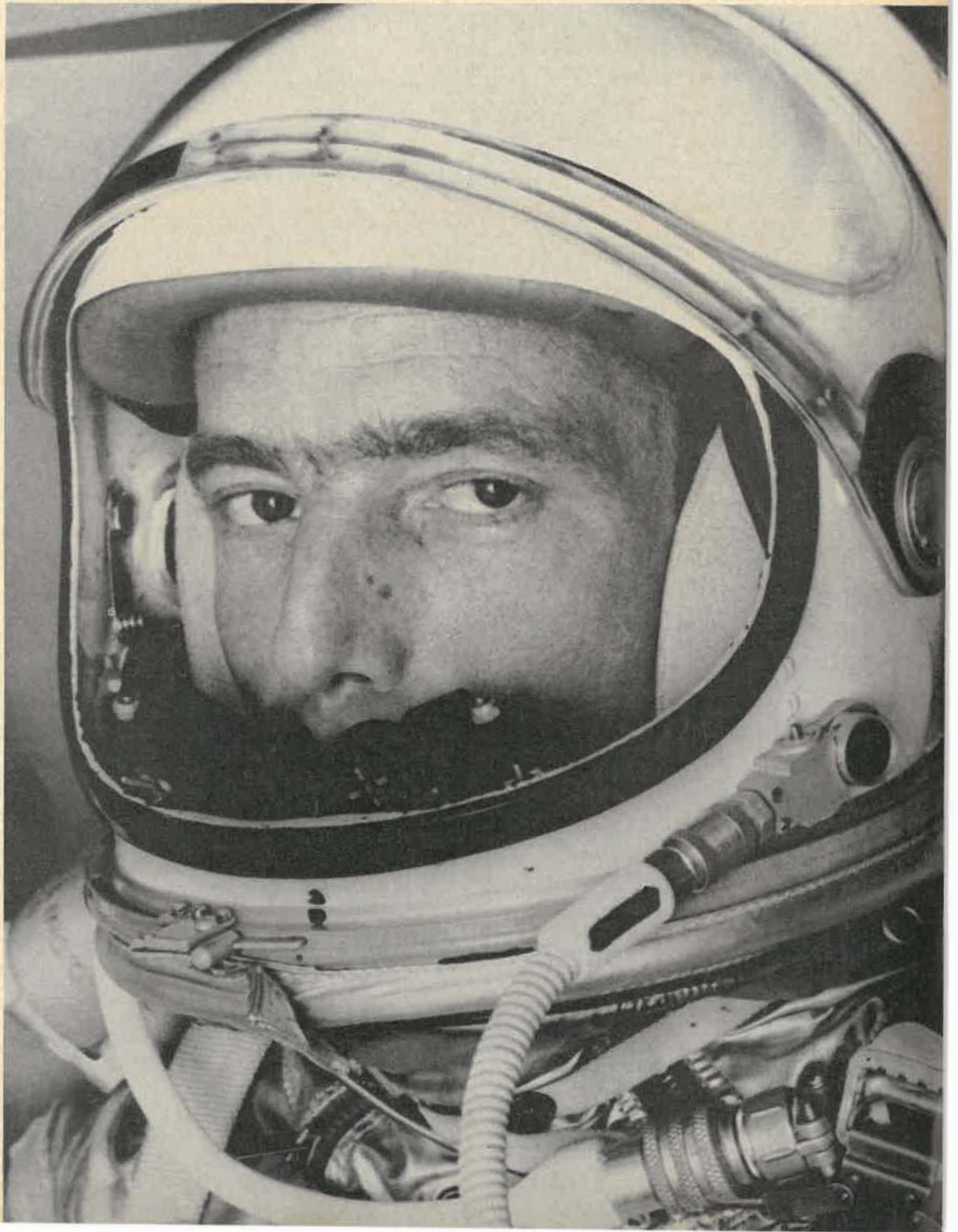
page 15:

**For Women:  
Quiet, Please!**

page 12:

**A New  
Pondering of the  
Divine Pursuit**

M. Scott Carpenter:  
Vested for space



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**LETTERS**

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 300 words. Most letters are abridged by the editors.

**A Great Bishop**

Please accept my heartfelt gratitude for the editorial [L.C., May 20th], beautifully and aptly expressed, on the subject of Bishop Dun and his episcopate. Having had the rare privilege of serving under him in one diocesan capacity or another throughout 18 years, I have love, reverence, and respect for him. I believe that he is one of the great bishops of the Anglican Communion, and in the Church of God.

ERNEST W. GREENE

Washington, D. C.

**The World To Come**

I read with interest the article, "Eschatology in a Nutshell," by the Rev. Francis Lightbourn in your April 29th issue.

Certainly none of us can help being curious about the life in the "world to come," but Fr. Lightbourn made a statement in his article which appears to me to be misleading. He says, "And our job on earth is so to love God that these things will in heaven be ours."

If I may speak theologically, man's response to God is brought about primarily by gratitude to God for what He has done for all men through Jesus Christ. Man does not love God in order to get into heaven nor to gain anything that may be waiting for him there. What God has already done for Creation is sufficient reason to love God — man needs no other, nor should he seek one.

Man does not or should not love God in order to obtain a reward of any kind, either in this world or the next. It is a paradox that the moment a man does love God without seeking any reward, he is given the greatest one immediately — he is adopted as a son of God through Jesus Christ, and he is set free to have life more abundantly.

To me, there is only one brilliant statement on eschatology, and that was made by St. Paul concerning what will be able to "separate us from the love of God, which is in Christ Jesus, our Lord" (Rom. 8:38-39). To me, these two verses from Paul's epistle to the Romans sum up eschatology "in a nutshell."

A. M. CONRAD  
 Engineer

Nashville, Tenn.

| Editor's comment: See page 16.

**Inn Order**

It is difficult to comprehend the statement of the faculty of theology of the University of the South when it says: "The Episcopal Society for Cultural and Racial Unity . . . is employing tactics which in the Sewanee situation we believe ineffective and unnecessarily destructive."

What is so different about the Sewanee situation? The University owns and leases a commercial property which caters, I un-

derstand, to visitors traveling through the area as well as to students and faculty and guests. Why should not this establishment serve all comers, if it serves any members of the general public?

And, how is it that ESCRU is "ineffective?" Because members of this organization have been willing to prick the conscience of the Church by pointing out, through action, the great contradiction that exists between what Sewanee does by allowing the Claramont to refuse service to Negroes and what the faculty statement says: "It is our conviction that the Christian faith and racial segregation are inherently contradictory?"

ESCRU has been "destructive" for it has tried to destroy segregation, or at least bear witness to Jesus Christ, who, as John Morris so ably says, "is Lord of even the dining room" . . . and also of the bus station, and for that matter of the Church building. It would seem that if "Christian faith and racial segregation are inherently contradictory," the work of a group of dedicated Christians to destroy segregation is not "unnecessary."

It seems to me that all of the recent stories concerning segregation at the Claramont indicate that the University of the South is giving lip service to the truths of the faculty statement, whereas it has no spirit for carrying them out. Otherwise, the Claramont would be fully integrated, as well as all of the other public-serving property operating in the town of Sewanee which Dr. McCrady says the University owns.

(Rev.) WILLIAM B. GRAY  
 Assistant, St. Stephen's Church  
 Seattle, Wash.

In reply to Miss Orlov's letter [L.C., May 20], I fail to see any reason whatever for including Episcopal clergy as a special and "reasonably obvious" exception to the rules about service at the Inn on the Sewanee campus, nor does the question of validity of orders seem to me to have the slightest relevance. It might be interesting, in turn, to consider Miss Orlov's views on the role of the laity of the Church.

(Dr.) JOHN L. PRATHER  
 Associate Professor of Physics  
 Beloit College  
 Beloit, Wis.

**To Resolve Conflict**

I refer to the letter in your April 29th issue from the Rev. John E. Wilkinson.

If I understand Canon Wilkinson, he is saying that when a fixed holy day (such as the Annunciation) falls on a day which takes precedence, the holy day is to be transferred to the first convenient open day plus one. The reason for this, he says, is so that the first Evensong will not be suppressed.

In 1963, the Annunciation falls on a Monday in Lent. It does not fall on a day of precedence. But the eve of the Annunciation falls on a day of precedence. Following Canon Wilkinson's logic, the Annunciation in 1963 should be transferred to Tuesday.

But the Prayer Book direction he quotes refers not to the eve of a holy day, but to the holy day itself. I do not believe this direction forbids or suppresses the reading of the first Evensong of the Annunciation (or any other fixed holy day) on a day of precedence. Its intent, I believe, is to re-

solve a conflict about what propers to use for the celebration of the Holy Communion.  
(Rev.) EUGENE S. PATTON  
Vicar, Church of Faith  
Memorial Church of St. John  
Ashland, Pa.

### Frank Mackie Johnson

Please may I make a correction in the age of Fr. Frank Mackie Johnson in the May 6th issue? He was 76, not 86.

VERA DELIEGE JOHNSON  
(Mrs. Frank Mackie Johnson)  
Houston, Texas

### Confusion in Store

According to the New York Times, of May 13th, one of the issues to be placed before the coming Vatican Council will be the reform of the calendar, including among other things the fixing of the date for Easter (and therefore of all movable feasts).

This is a reform long needed in Christendom, as the old Gregorian calendar is no longer consonant with 20th century knowledge. The problems facing such a revision, however, are enormous. In 1582, when Pope Gregory XIII issued the present calendar, nearly all the Christian world was Catholic. At that time the Catholic countries (including England) quickly adopted the new calendar, only the Eastern (Orthodox) countries kept the Julian system.

In the 20th century we are faced with the complex situation of not only Catholic and Protestant countries, but also secular countries, such as the United States, where Church and state are constitutionally separate. In the happy event the Churches agree on a calendar reform — fine! But what will the state do? In the event the Roman Church adopts a calendar reform, but the separated Churches refuse to accept it, chaos would result. On the one hand the Roman Church and the Roman Catholic countries would adopt the new calendar; Protestants and the secular countries would stick with the Gregorian Calendar; Episcopalians would be divided down the middle; the Orthodox would continue to use the Julian calendar. But the most confusion would reign on Main Street, for what would the department stores do?

ROBERT E. SARGENT  
Staten Island, N. Y.

### Reflection

I have taken THE LIVING CHURCH for years and wouldn't be without it. Now I want to ask a question. Why do you use such highly glazed paper? If I am not mistaken it is not cheap, but it is very hard to read from because of the reflection of light from it. Isn't there a dull finish paper that might even be cheaper and certainly would make for easier reading?

Also may I commend the two articles on "Racial Crises" in the recent issue [L.C., May 6th] — especially do I like the Rev. John J. Harmon's article.

MRS. WILLIAM M. GRAY  
Chanute, Kan.

**Editor's comment:** The sad fact is that, even though a dull finish paper might be cheaper, photographs would not reproduce well on it.

Continued on page 19

# The Living CHURCH

Volume 144      Established 1878      Number 22

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

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### THINGS TO COME

#### June

3. Sunday after Ascension  
Religious Life Sunday
9. Springfield election of a bishop
10. Whitsunday
11. Whit Monday
12. Whit Tuesday
13. Ember Day
15. Ember Day
16. Ember Day
17. Trinity Sunday
18. St. Barnabas (transferred from June 11th)
24. Nativity of St. John Baptist (First Sunday after Trinity)
29. St. Peter

#### July

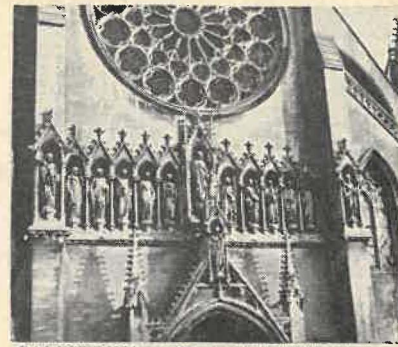
1. Second Sunday after Trinity
4. Independence Day
8. Third Sunday after Trinity

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

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

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The corpus (the representation of the Body of the Saviour) has recently been added to the cross of the chapel of the Convent of St. Helena, Newburgh, N. Y. The altar (with one of its steps visible to the right of the picture) stands in the center of the new [L.C., September 3, 1961] chapel, with the choir of sisters behind it and the congregation between the altar and the main entrance. The cross thus serves as an altar cross, though set in the floor several feet from the altar.

Crucifix by Janet de Coux  
Photo by S. Franklin Gould

**L**ord Jesus Christ, who for the redemption of the world didst ascend the wood of the Cross, that thou mightest enlighten the whole world which lay in darkness; pour that light, we pray thee, into our souls and bodies, whereby we may be enabled to attain to the light eternal: who with the Father and the Holy Ghost liveth and reigneth, one God, world without end. *Amen.*

*Sarum Missal*, tr. by William Bright (with full ending supplied)

# The Living Church

For 83 Years:

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

Sunday after Ascension  
June 3, 1962

## SPACE

### Churchman in Orbit

by ELAINE MURRAY STONE

(Reporting from Cape Canaveral, Fla.)

Through thick haze and a grey overcast, the Atlas missile pushed Episcopal Astronaut Scott Carpenter's *Aurora 7* into orbit around the earth on Thursday morning, May 24th.

I stood at the site reserved for approved press representatives, just one mile from the launching area, and watched the bright orange flames which burst from beneath the ascending missile as it lifted off its pad. My breathing ceased momentarily, and I was filled with wonder and awe at the sight — a living man, a son and a father, a devoted husband, hurling up, up, into the sky, a tail of flame shooting beneath him from the booster rockets.

At a beach nearby his wife and four children watched, with confidence, the launch and orbital entry of their loved one.

The countdown went so quickly and unexpectedly unhindered that some of the news media nearly missed the big event. From a row of telephone booths came a sound of many tongues as news reporters from all over the world spoke to their home offices in France, Germany, Japan. The elevated press site resembled a modern tower of Babel.

I went to the 14-foot-long orbital tracking map, which showed the three planned orbits as white, blue, and yellow lines, and listened as the reports came over the air from Scott Carpenter as he flew over the Belgian Congo — a meeting of the primitive and the advanced. Near me was a life-size replica of the Mercury capsule, with a dummy, dressed in a space suit, lying on the form-fitting couch. I was amazed at the cramped and probably uncomfortable position in which Scott Carpenter would have to remain through the four hours of his flight.

A space suit was exhibited, which we were permitted to handle. It cost about \$4,000, and was made of nylon, coated with neoprene.

During the first two orbits, announcements were made of rises in suit temperature aboard the capsule. "It is a little bit warm up there," was the report. The

situation was remedied.

I spoke to Mr. B. F. McNabb, an official of General Dynamics Corporation's astronautics section, who was the last man to see Scott Carpenter before his launching. He said that, as they were both Navy men, he had used the traditional greeting while helping the astronaut into his craft: "Welcome aboard, Commander," and, "The crew of complex 14 (the men working at the launching pad) wishes you a successful flight and a happy landing." To which, he said, Scott Carpenter nodded and replied, "Thank you."

In reply to my question, Mr. McNabb said that nothing of a religious nature was said or done as the astronaut entered the

held his head under a tap, and cooled off.

As the astronaut neared the end of the third orbit, interest picked up, and news personnel crowded around the orbital map once more. Then, over the loud-speaker came the announcement that contact with the space traveller had been broken — then the news that he was lost. As the minutes ticked by, with no word of his rescue, the silence of the usually talkative news group was foreboding. Everyone dreaded the worst, perhaps because the launch had been so perfect; perhaps because the other Mercury shots had all been successful, and by the law of averages something had to happen sometime. Time dragged. The heat beat mercilessly on the tired newsmen.



At home with the Carpenters: From left, Rene, Kristen, Jay, Scotty, Scott, and Candy. Dad went away on one of the longest — and at the same time one of the shortest — business trips ever, and returned to find himself all at sea.

space capsule and was strapped into his couch.

During the hours Scott Carpenter was perspiring in his space suit, representatives of the press were sizzling at the Cape in the blazing tropical sun. Television announcers and wire service correspondents removed their ties, then their shirts, and as the sun climbed to zenith many reporters lay on the ground, their heads shaded by their phone booths, as they called in their stories. One man

Then came the happy announcement: Carpenter had been sighted, and helicopters from the carrier *Intrepid* were hurrying toward him. Everyone broke into applause, and then rushed to telephones and typewriters.

After a press conference, I took the pressmen's special bus back to Cocoa Beach, where I had left my car. In the excitement of the early morning rush to catch the bus to the Cape, I had left my lights on, and the battery was dead.



St. David's-by-the-Sea, Cocoa Beach: Launching pad for the prayers of Churchmen.

## Wife's Story

by ELAINE MURRAY STONE

Dressed simply in a sleeveless white middie blouse and navy blue skirt, Rene Carpenter came on the stage of the theater at the Cocoa Motel, Cocoa Beach, Fla., for a press conference. She ushered in her four children, who stood two on each side of her, Krissy, 6, in a white sailor dress, Candy, 5, in red. Mrs. Carpenter introduced them, saying of Scotty, the older boy, "This is Scotty. He is 12. He attends Jefferson Davis Junior High, and his pants are dirty (referring to several brown splotches on his long blue trousers). Jay is 10, and in the fourth grade. They've been wonderful company today."

Throughout the press conference she was completely at ease, smiling an impish, dimpled smile, completely gracious and charming. She looks more like a movie star than a housewife.

The children sat down, and Mrs. Carpenter made the following statement:

"I want to say that the effort involved in one of these missions is such that, at the end, we often feel emotionally drained, and tend to draw back on the comfortable phrases, like 'happy,' 'proud,' 'thrilled,' and we really feel so much more.

"Truly, these men in this project belong to you and to the country as nothing else in my memory. Not once in the last three years have I wanted Scott to do one thing less than what he did. The rewards are very great."

Mrs. Carpenter was asked if she was afraid when no one knew where Scott was. She replied, "No, I wasn't afraid at all. I had been thoroughly checked out in the rescue procedures."

A reporter asked, "Did you pray?" She replied, "No, I did not. I feel the same as Scott does, that it is presumptuous to pray for oneself."

The boys were asked if they would like to be astronauts when they grow up. Jay replied, cagily, "Well, in a way." Scotty said, "It looked safe. But after those 46 minutes, I had my doubts." (He was referring to the long time during which no word was received from his father, after

he had landed in the sea.)

The last question, to Rene, was, "Would you rank this as the most exciting day of your life?" After a long pause, she surprised me by saying, "No. I think it was the day Scott was chosen to be an astronaut."

Mrs. Carpenter and the four children then left the stage, and, escorted by secret service men, returned to their hideaway on the Cape.

## The Church in Space

by ELAINE MURRAY STONE

Now a second American has made the round-the-world trip. This time it was an Episcopalian — the "highest" Churchman of all — Malcolm Scott Carpenter.

Cape Canaveral is only a few miles from my house, and I have been fortunate during my seven years as a resident of Eau Gallie, Fla., to see all the major launchings of our time. From my yard fronting on the Indian River I have seen the Atlas and Polaris missiles, the space and weather satellites, the groundshaking Titan, and each of the manned space flights.

Scott Carpenter is 37 years old, a ruggedly handsome man of medium build with green eyes and brown hair. He was born and raised in Boulder, Colo., where he attended St. John's Church, serving as an acolyte. He married Rene (rhymes with keen) Louise Price, also of Boulder. They have four children: Mark Scott, 12; Robin Jay, 10; Kristen Elaine, 6; and Candace Noxon, 5.

The astronauts' real base of operations, where they have had most of their training and tests, is Langley Air Force Base in Virginia. The Carpenters live on the base and attend the nearest Episcopal Church, which is St. John's Church, Hampton, Va. This church was built around 1632, and is an historic shrine as well as a functioning parish.

For the past two years, the astronauts have been coming to the Cape Canaveral, Fla., area to test their specialized equipment and to become acquainted with launching arrangements. They usually

*Continued on page 8*

## RACE RELATIONS

### Case Dismissed

The appeal trials of 15 Episcopal clergymen arrested last September in Jackson, Miss. [L.C., September 24, 1961], started on May 21st with the trial of the Rev. James Jones, director of St. Leonard's House, Chicago, and ended the same day with the dismissal of charges against all of the defendants.

The 15 were arrested when they tried, as a racially integrated group, to enter a restaurant at a bus terminal in Jackson. They were traveling, under the sponsorship of the Episcopal Society for Cultural and Racial Unity, from New Orleans to General Convention in Detroit.

Judge Russell Moore of the Hinds County court dismissed the case against Fr. Jones, ruling that the evidence presented by the prosecution was insufficient for conviction. The prosecuting attorney then moved for dismissal of the cases of the remaining defendants, the evidence being the same in all cases. The motion was granted.

[In April, Judge Moore announced his intention of dismissing charges against the defendants at that time, on recommendation of the prosecuting attorney, Jack A. Travis, Jr., but changed his mind and decided to go on with the trials — L.C., April 22d. Reports at that time were that the dismissals had been recommended "out of respect for the Episcopal Church . . . and so that the clergy might return to their priestly duties." THE LIVING CHURCH has since been told — but has received no verification on the matter — that the original recommendation for dismissal was based on recognized insufficiency of evidence.]

In a statement, the Rev. John B. Morris, executive director of ESCRU and one of the former defendants, said:

"We are happy to have been vindicated of any violation of the laws of Mississippi in our attempt last fall to eat and travel together during our pilgrimage of witness to the unity of all men in Christ. The Hinds County court ruled that the evidence as to facts presented by prosecution in support of our . . . charges of breaches of peace did not justify the arrest in any way.

"We do not believe that these facts differed substantially from those [by] which approximately 300 other people had been convicted, and we are confident that higher courts will eventually vindicate these others as well. We earnestly hope that today's decision will serve to discredit further the practice of using breach of the peace laws to maintain a system of public segregation which is immoral, and which can no longer lay claim to any cover of legality."

### Trouble on the Wire

Mississippians wondered late last month who sent a telegram, bearing the name of a local Episcopal priest, to another Episcopal priest in Texas, urging

the latter not to speak before a White Citizens' Council meeting.

The telegram, which was attributed to the Rev. Edward H. Harrison, rector of St. Andrew's Church, Jackson, Miss., asked the Rev. T. Robert Ingram, rector of St. Thomas' Church, Houston, Texas, not to "besmirch the good name of our beloved Church by linking your name with the dying cause of white supremacy." According to Associated Press reports, as printed in the Jackson *Clarion-Ledger* and the Memphis, Tenn., *Commercial Appeal*, Mr. Ingram's talk was titled, "Why Integration is unChristian."

Mr. Harrison has denied sending the telegram to Mr. Ingram, and a Western Union Telegraph employee has reportedly signed an affidavit saying that the man who sent the telegram, paying cash, was not Mr. Harrison.

According to the *Clarion-Ledger*, Stanley Winn, a vestryman at St. Andrew's, said he told the president of the Jackson Citizens' Council, before the meeting, of Mr. Harrison's denial that he had sent the telegram.

## LONG ISLAND

### Call for Daily Witness

The convention of the diocese of Long Island, meeting at Garden City, Long Island, N. Y., on May 16th, approved a resolution calling for Churchmen to witness to their Church's faith in their daily lives and work, applying "Biblical truths," especially in the area of racial discrimination in housing and employment.

Another resolution approved by the convention called on the Joint Commission on Ecumenical Relations, which was authorized by General Convention to make a study of the National Council of Churches, to make semi-annual reports to the various dioceses of the Church, and asked that the dioceses distribute copies of the reports to the several congregations. In another resolution, the convention asked the New York state legislature to enact a law prohibiting the sale of alcoholic beverages to minors.

After passing a resolution commending the Rt. Rev. James P. DeWolfe on the 20th anniversary of his consecration as Bishop of Long Island, the convention gave the bishop a long, standing ovation. Convention also did honor to Jackson A. Dykman, D.C.L., former chancellor of the diocese and member of the standing committee. Mr. Dykman is retiring from the standing committee. He will remain an active member of the committee on canons, the committee on the General Theological Seminary, the committee on national, international, and social relations, and the commission on Church unity.

A total budget of \$1,174,285 was passed, including a \$280,000 item for Episcopal Charities. The convention ad-

mitted the Church of the Resurrection, East Elmhurst, and St. Boniface's Church, Lindenhurst, as parishes.

**ELECTIONS.** Standing committee: the Rev. Douglas Maclean; Dermont Ives. Diocesan council: the Rev. James Dennison, the Rev. Richard Norris; Philip Beimeyer, Sr., Edward Cambridge, Mrs. William Page, Mrs. Reginald Tulk, Mrs. J. H. Neuschulz. Delegates to provincial synod: the Ven. Harry Stretch, the Rev. Charles Knapp; Norman Hollett, William Minuse. Provisional delegates to provincial synod: the Rev. Henry Kupsh, the Rev. James Dennison; Marcus Foster, Dwight Holbert.

## VERMONT

### Evangelism and Insurance

Resolutions calling for a diocese-wide campaign of evangelism, to begin in October, and for instituting a program of major medical insurance were adopted at the convention of the diocese of Vermont, held at St. Peter's Church, Bennington, Vt., on May 8th and 9th.

More than \$450,000 has been raised on the diocesan capital funds drive for \$400,000, the convention heard. The campaign was conducted during March and April. The money raised — through three-year pledges — will be used for creation of a diocesan administration building; the establishment of full-time college work with a center at the University of Vermont; establishment of a revolving fund to aid parishes in construction and reconstruction work; provision for a sum of money for advance work. Sufficient gifts have already been received to permit the hiring of the Rev. Donald Boyer, assistant at St. Paul's Church, Burlington, who has been doing college work on a part-time basis, as full-time college worker.

**ELECTIONS.** Standing committee: the Rev. George Heald. Executive council: John Stone, Sr., Frederick Ralph. Delegates to provincial synod: clerical, Frederick Haskin, Edward Green, Alexander Smith, Donald Webster; lay, James Viele, Charles Park, Jr., John Flint, Mrs. Waldo Kerr. Delegates to Anglican Congress: the Rev. Robert Clayton; James Pooley.

## EASTERN OREGON

### Source of Security

"What shall we say today to the despair and insecurity of people, and to the hopes we have for the Church in this district?" Bishop Barton of Eastern Oregon asked in his charge to the convocation of the missionary district of Eastern Oregon, meeting in Ontario, Ore., April 27th to 29th.

He answered his question principally by saying, "We have to look to God as

## LIVING CHURCH ENDOWMENT FUND

The amounts noted below have been received in response to The Church Literature Foundation's appeal for contributions toward a \$200,000 endowment fund to underwrite the costs of publishing THE LIVING CHURCH. (Contributions qualify as charitable deductions under federal income tax laws.)

Previously acknowledged	\$2,106.00
Receipts Nos. 3735-3799, May 17-23	1,308.50
	\$3,414.50

we have never looked before. . . . Our security is not to be found in men, no matter how we may dress them up as political or ecclesiastical strong-men. . . . God, and God alone, can make men sufficient to meet and discharge the crushing demands laid upon us."

The whole of the first evening of the convocation was given over to an hour-long discussion of the proposed budget, especially the stewardship program provisions. As a result, the next morning the budget was passed in 10 minutes with only one amendment — provision for a committee for reappraisal of the stewardship matter. The budget amounted to more than \$60,000.

## WYOMING

### Thermopolis Convocation

The convocation of the missionary district of Wyoming, held at Thermopolis, Wyo., on the first three days of May, adopted a budget of \$92,240 for 1963.

It also adopted a canon calling for the formation of an architectural committee for the purpose of helping parishes and missions in their building programs.

Bishop Brown of Arkansas was speaker at the convocation banquet.

**ELECTIONS.** Executive council: Rev. John Hannahs, Rev. Raymond Clark; Thomas Sawyer, Albert Sudman, James Thomas. Delegates to provincial synod: clerical, John Tierney, Howard Wilson, John Hannahs; lay, Rick Herbert, James Moore, Howard Smith. Alternates to provincial synod: clerical, R. H. Clark, Robert Dickey, Raleigh Dennison; lay, Thomas Sawyer, Gerald Thomas, Andrew Semsey. Delegates to Anglican Congress (1963): Very Rev. Otis Jackson; Les Breining. Alternates to Anglican Congress: Rev. John Tierney; Jack Emery.

## DALLAS

### "Out to Attack"

Responding to the charge of Bishop Mason of Dallas, the convention of that diocese approved a budget for 1963 of \$555,643, an increase of \$72,829 over the 1962 budget. The convention met, May 2d and 3d, at the Church of St. Michael and All Angels, Dallas.

"We are moving out to the attack," Bishop Mason told the delegates. "Let us push on."

Clifford P. Morehouse, former editor of THE LIVING CHURCH and president of the House of Deputies, addressed the convention dinner on May 2d.

"The Church's enemy is not Communism," Mr. Morehouse said. "The Church's enemy is what it always has been: sin — the world, the flesh, and the devil. We must strive to see that the Church does not become a little spiritual enclave cut off from the issues of our time. We must be in the world but not of the world."

Outstanding laymen awards were given to Mrs. Jack Trigg, of Dallas, and Mr. Howard Hicks, of Sulphur Springs.

The convention approved, on second reading, adoption of a voluntary steward-

ship plan for financing expenses of the diocese. The voluntary, or Virginia, plan was first approved by the 1961 convention. It becomes effective January 1, 1964. Under the plan, each parish will tell the diocese how much it will pledge, then the diocesan budget will be drafted.

Convention accepted two missions as parishes: St. Paul's Church and the Church of Our Saviour, both of Dallas.

**ELECTIONS.** Standing committee: Rev. Theodore McCrea; Garrett Ballard. Executive council: Rev. William Buck, Rev. James Cox; Joe Waring, Nicholas Mumford, Jr., Mrs. Ralph Rowley, Mrs. Hunter McLean. Delegates to provincial synod: clerical, William Barnads, Robert Swift, Menter Terrill, Mark Holliday, James DeWolfe, Jr., E. E. Blankenship; lay, Llewellyn Powell, Joseph Worsham, Ray Holmes, Leo Corrigan, Jr., John Rowley, George Reeder.

## NEW MEXICO

### Sanctification Needed

A call for greater sanctification within the Church highlighted the bishop's address to the convention of the diocese of New Mexico and Southwest Texas, held at St. Andrew's Church, Las Cruces, N. M., the first three days of May.

Bishop Kinsolving of New Mexico and Southwest Texas said, "The Church appears to be accommodating itself to the world, and as a consequence it is losing both its own soul and its eternal relevance. Hence, it is my deep conviction that the Church must be far more Gospel-centered, far more emphatic in its central teaching, far more concerned with the administration of the Sacraments and the deepening of the devotional life of its children than it is. . . ."

He continued:

"The local parish does not exist primarily to sponsor day schools and dancing classes for young Christians, nor to serve as a lonely hearts club for older Christians, nor as a life adjustment agency for troubled pagans. It exists to change men's lives, to bring men to their fullness of stature in Christ Jesus rather than to conform the children of God to this world. . . ."

"I believe that our clergy should spend far less time in counselling with alcoholics, with the socially, emotionally, or matrimonially maladjusted, than many do, and far more time and thought and prayer should be given to the vast majority of our people whose spiritual needs, while not sensational, are, nevertheless, important alike to them and to God. . . ."

"If ecumenicity is to mean anything at all . . . we cannot move toward it by denying one of the basic postulates upon which the Church is established . . . the concept of the apostolic ministry. . . ."

"Because of recent developments . . . in the diocese, it becomes necessary to emphasize what ought to be perfectly obvious to all of us, that only those services and devotions which are published in the Book of Common Prayer are authorized for use in the public worship of the Church. . . . Vigils and processions involving the reserved Sacrament are illicit in the diocese for the very simple reason that reservation of the Sacrament is not provided for in the Book

of Common Prayer. On the contrary, reservation is expressly forbidden by the third of the general rubrics at the end of the Communion Service, as well as by Article 28 of the Articles of Religion. . . . [Promises of conformity to the doctrine, discipline, and worship of the Church] are not to be set aside in pursuit of some new and strange bit of ceremonial that strikes at the very roots of the Faith as this Church hath received it, or because of some ecumenical interest which would assume that ordination in all Churches is to an identical office and function. . . ."

The convention adopted a mission budget of \$112,710 and an assessment budget of \$56,355. Bishop Corrigan, director of the National Council's Home Department, was the banquet speaker.

**ELECTIONS.** Standing committee: the Rev. Kenneth Rice; Tom Newman, Jr. Executive council: the Rev. Robert Gibson (to fill an unexpired term), the Rev. Charles de Vries; Al Warner. Delegates to provincial synod: clerical, G. A. Stracke, Ralph Channon, Kenneth Rice, Charles de Vries, F. J. Seddon, Milton Rohane; lay, Ralph Trigg, Al Warner, Al Ussery, John Karr, William Ikard, Art Rogers. Delegates to Anglican Congress: Rev. Lawrence Cantrell; William Gilbert.

## CANADA

### Anglo-Roman Transfer

An Anglican-Roman Catholic service, with bishops of both Communions officiating, took place recently in Quebec City, Canada, when the Anglicans handed over a chapel to the Dominican Friars.

Officials of both Churches said they had never heard of anything like it before in North America.

The occasion was the transfer of the Gothic-style chapel, which was originally built on property near Montmorency Falls, 10 miles east of Quebec. A Bible was donated to the chapel back in 1907 by King Edward VII as a memorial to his grandfather, the Duke of Kent. Royal visitors to Quebec City since that time have signed it.

The property was purchased by the Dominicans in 1960 and the still-Anglican chapel was restored the following year. Anglican Bishop Brown of Quebec decided recently that the chapel, too, should become the property of the Dominicans. Both Bishop Brown and Archbishop Roy, Roman Catholic Primate of Canada and Archbishop of Quebec, took part in blessing the chapel at the transfer ceremony. [RNS]

## NEW YORK

### Convention Elections

The following people were elected at the convention of the diocese of New York, held on May 8th [L.C., May 27th]:

**ELECTIONS.** Standing committee: the Rev. Arthur Kinsolving; Robert Elliott. Diocesan council: the Rev. James Gusweller, the Rev. John Harper; Charles Bound, Norman Pritchard. Delegates to provincial synod: the Rev. C. Kilmer Myers, the Rev. Hugh McCandless; John Farrar, Thurgood Marshall. Provisional delegates to provincial synod: the Rev. George Kempself, Jr., the Rev. Gordon Kidd; Charles Brown, Godfrey de Castro, Harold Tyler, Jr.

## SPACE

*Continued from page 6*

stay in Cocoa Beach. Cocoa Beach, the nearest town to Cape Canaveral, has grown from a hamlet of 200 (in 1950) to a city of 6,000. Scott Carpenter, when he is in the area, attends services at St. David's-by-the-Sea Episcopal Church, according to the Rev. Frank M. Butler, rector.

In 1954, St. David's had less than two dozen communicants and was housed in a tiny wooden building which was soon partially destroyed by fire. The congregation subsequently moved into the rectory, a store, a private home, and then a restaurant. Now, having greatly increased its membership, it is housed in a new building beside a waterway, over which fly the great white herons which can be seen through the sliding glass doors which run the length of the church.

Most of the laymen of this parish are involved in the missile field, many of them being in key positions — yet they find time to work enthusiastically for their Church. They are almost all under 40 years of age, and have large families.

A few miles south of Cocoa Beach lies the city of Melbourne, Fla., which is an older community. Rector of Holy Trinity Church there is the Very Rev. Alex W. Boyer, dean of the Daytona Beach deanery. His parishioners at Holy Trinity include G. Merritt Preston (with his wife, Grace, and two children), who is high in the authority of Project Mercury at Cape Canaveral. Philip Maloney, his wife, Ruth, and three children, are also parishioners at Holy Trinity, and he is chief of the Apollo support office. (The "Apollo" is a three-man space capsule which is being designed to land on the moon.)

Both Mrs. Preston and Mrs. Maloney are active Churchwomen. They have entertained the astronauts and their wives in their homes a number of times during the past two years, and have the highest praise for them. Mrs. Maloney says the astronauts "are a hard-working and dedicated group. They don't have the qualms about space flight that the man in the street would, because they have seen and studied the entire system over and over, and know that everything is done to assure that they will not be launched until everything is in perfect order, and they have complete faith in the system and the men behind it."

Scott Carpenter's standby for the orbital shot was another Churchman, Walter M. Shirra, Jr., a native of Hackensack, N. J. He is married to the former Josephine C. Fraser, of Seattle, Wash. They have two children: Walter, III, age 11; and Suzanne, 4. Walter's hobbies include water skiing, snow skiing, hunting, and driving sports cars. Like Scott Carpenter, he doesn't smoke.

Scott's hobbies include skin diving, archery, and skiing.



## MISSISSIPPI

### Head-Count Assessment

The council of the diocese of Mississippi, meeting at St. Paul's Church, Columbus, Miss., earlier this year, admitted one parish and three missions to union with that convention; changed the basis of the diocesan assessment; and gave further sanction to the erection of a chapel at the diocesan camp and conference center, Rose Hill.

Several parishes were reclassified as missions because of not meeting canonical requirements for self-support.

The basis of determining the diocesan assessment of each congregation was changed from that of average local current expenses to that of number of communicants. The missionary and departmental quotas will be determined by a percentage of the local expenses as in the past, without the use of "weighted" quotas for the larger parishes. Full application of the new financial method will not be made until 1964.

Bishop Gray of Mississippi was assisted in presiding at the business sessions by his new coadjutor, the Rt. Rev. John M. Allin.

ELECTIONS. Executive committee: Rev. Alex Dickson; D. A. Elliott.

## ECUMENICAL

### Reciprocity

A service of unity organized by the World Council of Churches in Hong Kong at the Anglican Cathedral of St. John, Hong Kong, was also attended by Roman Catholic clergymen. The visit was reciprocal. Earlier, the Anglican Bishop of Hong Kong had attended high Mass in the Roman Catholic Cathedral of the Immaculate Conception. [EPS]

## WCC

### Beware of Syncretism

The Christian Church must take more seriously the challenge of syncretism\*, the general secretary of the World Council of Churches, Dr. W. A. Visser 't Hooft told Lutheran seminaries recently. Dr. Visser 't Hooft lectured at Luther Theological Seminary, St. Paul, Minn.; the Evangelical Lutheran Theological Seminary, Columbus, Ohio; and the Wartburg Theological Seminary, Dubuque, Iowa.

If Christians fail to oppose attempts to mix the different religions [Christian and the non-Christian] and to seek a common religious front, he said, they may find themselves before long "exceedingly rich in religion and exceedingly poor in real Christianity." It is high

\*Dr. Visser 't Hooft refers to the making of a religion using tenets of the world's religions — Christianity, Buddhism, Islam, etc. This is sometimes referred to as a "best from each" type of religion.

time, he said, for Christians to rediscover that Jesus Christ "has not come to make a contribution to the religious storehouse, but that in Him God has reconciled man to Himself."

There is a place for dialogue between Christians and non-Christians, he said, but coöperation is possible only when the purpose of the coöperation is made clear, and when artificial lines of demarcation are not drawn between those who call themselves religious and those who do not. "Not all kinds of religion are a good thing, and some kinds of secularism mean a spiritual advance," he said.

[RNS]

## ENGLAND

### Sole Safeguard

The Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury, told a recent conference in the diocese of Canterbury that he favored the abolition of all weapons, and not just nuclear ones.

"It is a fallacy," he said, "that if you abolish nuclear weapons, the risk of war will be removed. The risk of war could come from a state which possessed conventional weapons and thought that, having a superiority in such weapons, it could attack others successfully. When once war had started with conventional weapons, it could in time be turned into nuclear war."

He added that "the only safeguard for peace, therefore, is abolition or drastic reduction of all weapons of all kinds." He said:

"First, we must agree that war can no longer be an instrument of justice in the world. The potential weapons of war are so destructive that the possibility of such a war is obsolete. When once war began on a world scale it would lead to such ghastly destruction that it is inconceivable that a state of justice and order would emerge from it.

"Next, we must agree that it is impossible to defeat Communism merely by military means. We defeat Communism by spreading a better way of life and helping to relieve economic distress in those countries which are vulnerable to Communism. Communism is a false belief and it will be conquered only by the spread of a right belief, lived out in communities otherwise exposed to Communist pressure. Military defense alone cannot achieve these ends."

Dr. Ramsey noted that on the question of abolishing or drastically reducing weapons of all kinds "we come up against a division between conscientious Christians."

"There are those," he said, "who believe in unilateral disarmament and those who, like myself, do not. Whichever view we hold, we must face the implications of what we hold for our consciences and our action. It is all too easy to hold one view or the other without doing this. My plea is that every Christian should think out what his own view involves.

Moral sentiments do no good, but thought out moral judgments can deepen our witness and our prayers. Christians should not be deterred from discussing things through fear of disagreeing." [RNS]

### Milestones

The Rt. Rev. Eric Knightley Chetwode Hamilton, Dean of Windsor, domestic chaplain to Queen Elizabeth II of England, and former Suffragan Bishop of Shrewsbury, died of a heart attack at Windsor on May 21st, at the age of 71.

The Rt. Rev. Mervyn George Haigh, former Bishop of Coventry, died at his home in Wales on May 20th. He was 74 years old. According to the *New York Times*, he was the youngest bishop in England when he became the Coventry diocesan in 1931. He was bishop there when the Coventry Cathedral was destroyed by German bombers in 1940. In 1942, he was appointed Bishop of Winchester, resigning for reasons of health 10 years later.

### Drank They All of It?

At the Easter Communion service at the Church of the Epiphany, Corby New Town, Northamptonshire, England, the last ten people receiving the Communion had to do without the wine. The chalice was empty, and the rector, the Rev. Arthur Brooke Westcott, declined to consecrate any more wine, according to the *Washington, D. C., Post*.

The rector reportedly said that previous communicants had been taking "three or four times as much wine as is usual. They were profaning the cup."

On May 13th, according to the *London, England, Times*, a statement from the Rt. Rev. Cyril Eastaugh, Bishop of Peterborough, was read at the church:

"The celebrant is required by the Book of Common Prayer to see that at Holy Communion both bread and wine are administered to every communicant. As a result of my inquiries, I am satisfied that there was no irreverence on the part of the congregation in the reception of Holy Communion on Easter Day."

## ORTHODOX

### Persecutions Condemned

Leaders of several Orthodox Communions in the U.S. strongly condemned the "new wave of moral and physical persecutions against the Christian faith and religion in general" in Communist Russia.

In a resolution adopted at a recent meeting in New York City, the Standing Conference of Canonical Orthodox Bishops in the Americas said that the "faith and feelings of the believers has been shocked by the intensified anti-religious propaganda, to which the Church is not permitted to respond."

The conference said that "hundreds of churches and monasteries" in the Soviet

Union have been closed, "theological seminaries have ceased to function, and bishops, priests, and other faithful have been condemned to hard labor under various pretexts."

It appealed to Christians throughout the world to "exert all possible influence and with a common voice condemn this flagrant violation of religious freedom behind the Iron Curtain."

Representatives from the Albanian, Bulgarian, Carpatho-Russian, Serbian, Romanian, Syrian, Ukrainian, Russian Greek Catholic, and Greek Orthodox Churches attended the meeting.

In another action, the bishops authorized a study to clarify the relationship of the Standing Conference with, and its participation in, the National Council of Churches, to which most of the Orthodox groups belong. [RNS]

#### IRON CURTAIN FILINGS

### No Guarantee

In Russia, a university diploma is "no guarantee of the atheism of its owner," according to a recent edition of *Science and Religion*, a Soviet publication.

The publication, without giving statistics, said that many professional people in Russia are not only baptized Christians, but openly practice religion. Most of them, it said, are to be found in the ranks of the Baptists, thereby making this denomination the "most dangerous" in the USSR.

Telling of a physician, an avowed believer who is active in his local church,



Heralding — the sixth season of the Sewanee Summer Music Center, on the campus of the University of the South, June 17th to July 22d. Director of the center is Julius Hegyi, conductor of the Chattanooga Symphony Orchestra. He will be joined by nine other faculty members, most of them from the Chattanooga Symphony and the faculty of the Peabody Conservatory of Music. Most of the participants in the Music Center are high school and college students.

the publication said that he was competent in his medical work, but it asked, "How is it possible to cure people in the daytime and go to church in the evening?" Accusing university administrations as being "too general and too vague" in their criticism of religion, the publication said that professors in Russia are negligent about educating students in "a really atheistic way." [RNS]

#### SOUTH AFRICA

### Bound to Disobey

A leading Anglican clergyman, the dean of Johannesburg, has warned that if a government-sponsored anti-sabotage bill now being debated is passed by the South African parliament and thoroughly applied, Christians would be bound to disobey it regardless of the consequences. The measure — known formally as the General Law Amendment Bill — is designed especially to strengthen the government's *apartheid* [racial segregation] policies.

The Very Rev. Patrick H. F. Barron, preaching at St. Mary's Cathedral, Johannesburg, said that the bill listed even trespassing as one of many punishable offenses, for some of which the death penalty was provided.

"If Caesar makes inroads into things which are God's, the Christian has the unpleasant task of obeying God rather than Caesar," Dean Barron said. "No Christian can support acts of sabotage, but the definition of the word sabotage in the proposed bill is so wide that powers would be given which could stifle all free speech and writing."

He said *apartheid* may be considered traditional in the South African way of life, but "it is not in accordance with the principles of the Gospel."

"The free association of all Christians, whatever their race, is the law of Christ," he added, "and the removal of that right of association cannot be accepted by the Christian Church." [RNS]

#### LAYMEN

### Brotherhood "Twin" Dies

by H. LAWRENCE CHOATE\*

James Lawrence Houghteling, senior vice president of the Brotherhood of St. Andrew in the United States, died in his home in Washington, D. C., on April 28th, after a few weeks of severe heart trouble.

Born on November 6, 1883, he called himself a "twin of the Brotherhood," which came into being through his father's leadership on St. Andrew's Day in the same month of the same year.

Mr. Houghteling, a Phi Beta Kappa,

\*Mr. Choate, of Riva, Md., is a past president of the Brotherhood of St. Andrew in the United States.

was graduated *cum laude* from Yale in 1905, and returned to Chicago to enter the family banking firm, Peabody, Houghteling & Co., of which he became vice president in 1919. As a captain in the 103rd Field Artillery, he served in the Meuse-Argonne during World War I. He was in Russia as a special attache to the American ambassador at the time of the Russian Revolution and published a diary with his observations of that struggle.

In 1920 he entered the newspaper business, and after a year as a reporter became an editorial writer for several Chicago papers. He became part owner of the Chicago *Daily News* and later of the Chicago *Times*.

In 1933, Mr. Houghteling became secretary of the Illinois Advisory Board of the Federal Emergency Administration of Public Works, and, in 1937, United States Commissioner of Immigration and Naturalization. The latter post required his moving to Washington where he promptly joined St. John's Church, Lafayette Square, and formed a Brotherhood chapter there.

In 1941, Mr. Houghteling became a special assistant to the Secretary of the Treasury and was responsible for developing the saving stamp and bond program in World War II.

In 1946, he served as chairman of the fair employment board of the Civil Service Commission.

During the nearly 70 years of his membership in the Brotherhood of St. Andrew, Mr. Houghteling served in almost every possible office in the chapters at St. James', Chicago, and at St. John's, Washington, D. C., as well as in the assemblies in those cities. He served on the National Council of the Brotherhood over 40 years. He was national president from 1938 to 1942, resigning as did his father a generation before to make way for a younger man. He was then elected senior vice president, a position he occupied until his death.

Mr. Houghteling carried his Brotherhood responsibilities with the greatest conscientiousness. He never missed a chapter meeting if he could possibly be present. The last he was able to attend was a corporate Communion on February 10, 1962. At the meeting that day, he "gave testimony" as to the value of prayer.

In addition to his Brotherhood activities, Mr. Houghteling fulfilled many other church duties. He was junior warden of St. James', Chicago, and senior warden of St. John's, Washington, finally becoming senior warden emeritus of the latter.

He was an ardent supporter of the work of Dr. Paul Rusch in Japan and the Brotherhood of St. Andrew in that country. He served several terms as treasurer and as president of the American Committee for KEEP.

Mr. Houghteling once said: "Work

done for God never fails — the only failure is when the work is not done."

Mrs. Houghteling, the former Laura Delano, gave her husband continuous, loyal backing without which his contribution to the work of the Kingdom would not have been possible. She continues to reside in Washington, at 2431 Kalorama Road. They have two sons, James L., Jr., of Pittsburgh, and Frederic D. of Chicago; and two daughters, Mrs. John Neustadt of Baltimore and Miss Louise Houghteling of Washington.

## EDUCATION

### Closed Scholarships

Students at Bard College, an Episcopal college at Annandale-on-Hudson, N. Y., reportedly have questioned the propriety of a campaign to raise funds for scholarships that would be restricted to Episcopal students.

The "Committee on Episcopal Church Scholarships," the organization conducting the campaign, is independent of the school, although it has used the college's printing and mailing facilities.

According to the New York *Times*, the college's community council, a student organization, has adopted a resolution questioning the rise of religiously restricted scholarships at Bard. Dr. Harold L. Hodgkinson, dean of the college, has reportedly pointed out that the college is seeking scholarship funds and support from many sources. He said that some of these funds would be restricted in ways other than religious — to residents of a certain area, for instance, or to graduates of a particular high school.

The Rev. Canon Clinton R. Jones, an alumnus of the college (formerly known as St. Stephen's College) and chairman of the committee conducting the campaign, reportedly wrote to the campus newspaper, the *Bard Observer*, "Perhaps some group concerned with certain aspects of science might like to provide scholarship help for young people who meet specific standards determined by the group."

## NEW YORK

### "Throwback Evangelism"

An Episcopal priest recently charged that Billy Graham's evangelistic crusades "divert the resources and attention of religious people from the true task of the Christian mission."

The Rev. Gibson Winter, a faculty member of the University of Chicago Divinity School, said that Dr. Graham's brand of evangelism is a "throwback" to the "Have Gun, Will Travel" Christianity of frontier days.

Dr. Winter spoke to ministers and laymen attending a seminar on the urban Church, sponsored by the New York

City Congregational Church Association (United Church of Christ).

He said that many people are drawn to the Graham crusades because they revive memories of "old-time religion." But, he said, some of these people "realize that the crusade is an orgy that will pass, leaving them, if anything, ten times further behind on their true task."

"Many denominational leaders have inwardly opposed the crusades," Dr. Winter said, "but they have lacked adequate grounds upon which to support public opposition."

"'Religion' is by definition a good thing in the American ideology," he continued. "Only criminals and Communists would oppose a religious activity."

"Our task," Dr. Winter said, "is to help in fashioning a public accountability of the Church as Apostolic Servant, sent fully into the world and yet sent as servant to speak and live a healing, reconciling word." [RNS]

## SPORTS

### Angels in Cordele

The Los Angeles Angels baseball team has a namesake in Cordele, Ga.

The Angels, managed by Mr. J. R. Corriher, junior warden of Christ Church, Cordele, is sponsored by Christ Church. A uniformed team of the Pony League, it is the only church-sponsored team in Cordele.

Team players include boys from other local churches.

Mr. William J. Rea, who recently became an Episcopalian, is institutional representative for the team. Mr. Rea, who was a star athlete for the University of Virginia just after World War II, was recently appointed to the Christ Church mission council by Bishop Stuart of Georgia.

## NEWARK

### Dialogue at St. James'

An "ecumenical dialogue" took place in St. James' Church, Upper Montclair, N. J., on May 2d, before a large crowd in the parish house auditorium.

Participants were the Rev. Howard Hageman, minister of the North Reformed Church, Newark, N. J.; the Rev. George B. Ford, former pastor of Corpus Christi Roman Catholic Church, New York City; the Rev. Albert Buchanan, rector of Calvary Episcopal Church, New York City; the Rev. Robert Handy, professor of Church history, Union Theological Seminary, New York City; the Rev. Benedict J. Groeschel, O.S.M., Roman Catholic chaplain of Children's Village, Dobbs Ferry, N. Y.; and, serving as moderator, the Rev. H. David Sox, curate of St. James' Church, Upper Montclair. The Rev. John Poulos, pastor of Evangelismos

Greek Orthodox Church, Jersey City, N. J., was scheduled as a participant, but did not appear.

## TENNESSEE

### Bricks of the Past

Three handmade bricks embedded in a wall of the newly enlarged building of St. James' Church, Knoxville, Tenn., form a visual link with its historic past.

In October, 1867, the Rev. Thomas W. Humes and the Rev. William Mowbray posted on a silver leaf tree a notice reading, "Divine services will be held in the rooms of the [McGhee flour] mill on Sunday evening next at three o'clock." This brought about the first church service to be held in north Knoxville, and the founding of the Church of the Epiphany. In 1888, its senior warden and long-time Sunday school superintendent, Edward John Kinzel, made the brick for Epiphany's first building in a special mold imprinted with the sign of the cross. Years later, when this building collapsed, local Episcopalians picked up a number of the bricks and used them as keepsake door-stops.

St. James' Church, formed in 1923 and a parish since 1933, was the offspring of the Church of the Epiphany and Knoxville's downtown St. John's Church. The first portion of its building, completed in 1927, has now been connected by an open cloister to a new parish house. The original nave has been extended eastward to provide a spacious new chancel, with a 6,000-pound altar of pink Tennessee marble and a carved limestone reredos.

The Rev. Eugene N. Hopper, who



Fr. Bull and bricks: First service was at flour mill.

served as St. James' rector beginning in 1924, is still active. The Rev. John H. Bull, rector since 1955, of the 600-communicant parish, is chairman of the diocesan department of missions and Church extension.

# The Divine Pursuer

by Frances B. Robertson

A meditation

based on

"The Hound of Heaven"

*The wife of a priest of the Episcopal Church and the mother of two sons and a daughter, Mrs. Robertson lives in Iron Mountain, Mich., where her husband, the Rev. Canon J. William Robertson, is rector of Holy Trinity Church. In the diocese of Northern Michigan Fr. Robertson is also director of Christian education and an honorary canon of the cathedral in Menominee, Mich.*

*A native Nebraskan, Mrs. Robertson received the Bachelor of Arts degree from the University of Nebraska, and, later, the Master of Arts degree from the State University of Iowa in Iowa City, Iowa. Her major fields are French and English literature; she has also taken courses at the University of Chicago.*

*Mrs. Robertson taught at St. Katharine's School for Girls (an Episcopal school) in Davenport, Iowa, and at the State University of Iowa before her marriage. At the present time she is both housewife and teacher with classes in French and English at the Iron Mountain senior high school.*

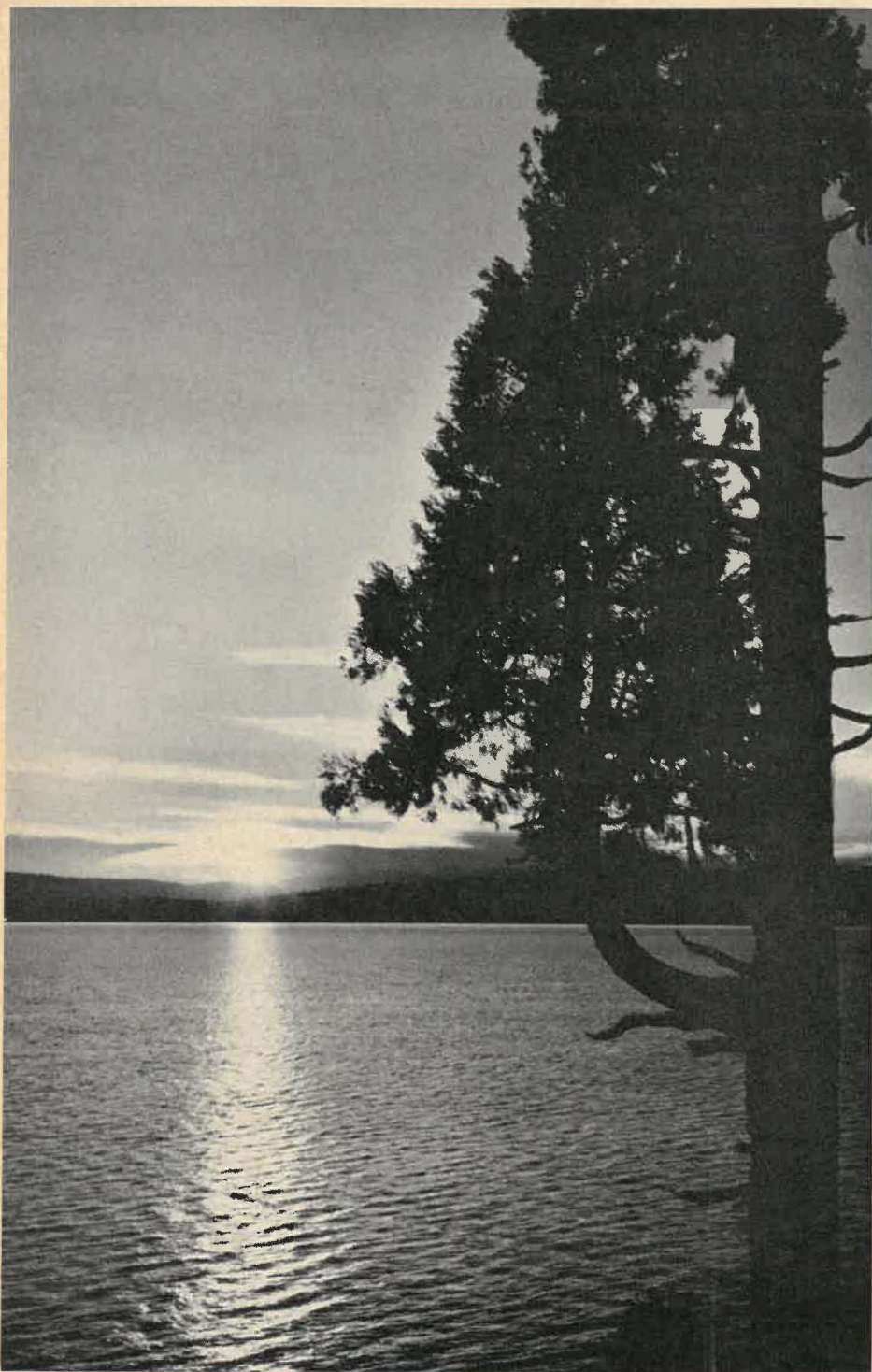
The parable of the lost sheep holds a truth so simple and yet so profound that it summons all our powers of emotional and intellectual perception to grasp it. Even grasped momentarily, that truth has a way of eluding us again and again. At best our hold upon it is tenuous, uncertain. For in this straightforward parable lies the spiritual history of mankind: God's eternal pursuit and man's continuous evasion.

Through the ages of Christian history, men have pondered this parable. It has been translated into many mediums, calling into service every art form, every linguistic symbol known to civilized man. Perhaps it has rarely, if ever, been given more poignant, more exalted utterance than by Francis Thompson in his poem "The Hound of Heaven." With a lyricism that transcends normal patterns of thought and expression, an imagery that sees beyond the range of the senses into the very heart of reality, Francis Thompson has traced the age-old theme of flight and pursuit: the flight of fickle, rebellious man and the pursuit of the loving, seeking God, his Creator.

As the title indicates, an extended metaphor was chosen to suggest the constant, relentless pursuit of God, the Hound, and the terrified, fruitless flight of His quarry, man. Momentarily the reader might be shocked by the metaphor, finding it gross and irreverent.

Penetrating beneath the surface to the inner content of the poem, what better figure could have been chosen to capture the "deliberate speed, majestic instancy, the unhurrying chase, and unperturbed pace" of the divine Pursuer? By using the figure of the Hound, Francis Thompson has also implied that his God is not a safe, comfortable deity disposed to accommodate Himself to narrow human concepts of domesticity and security. No, His is another temper altogether. There is something fierce, wild, untameable about Him. Like Aslan, the great Lion Deity of C. S. Lewis's Narnia stories, Thompson's Hound epitomizes untrammelled power, untiring perseverance, and superb love. This is a God of another dimension entirely, far removed from the indulgent, urbane image which the modern Christian creates for himself by an unintentionally blasphemous act of anthropomorphism. One cannot hem this God in; one must grow to comprehend Him. He is neither domesticated nor civilized for He transcends domesticity and civilization.

The poet begins with the simple and forthright statement: "I fled Him." Then, through the various sections of the poem he traces the course of that flight through the many activities and prevailing philosophies in which he has taken refuge. He has tried to immerse himself in "intertwining charities": which is to say that



"I said to dawn, Be sudden; to eve, Be soon."

Ken Wheeler

he has tried to substitute love of his fellow creatures and resultant good deeds for devotion to his God. He has tried to love on a horizontal plane of life, to make worldly love suffice. He has made a cult of humanism.

That failing, he has, like the astrologer of old, sought shelter with the skies and the constellations. He has "troubled the gold gateways of the stars." Long before the current space age and its preoccupations, the poet has sought to flee the earth and identify himself with things extra-terrestrial. He has tried wild flight, sim-

ply to lose himself in the exhilaration of flight — "clinging to the whistling mane of every wind." Turning from flight, he has sought peace and acceptance in the love and approval of children.

For a time he has turned to nature; pantheism has been his creed. But here frustration has been his only reward, for he has learned that the language of nature is not his language. In his total disenchantment he has surrendered to ignoble defeat, a lethargy that has resulted in temporary oblivion. But wake he must, eventually, and upon waking to the

rhythm of life about him, rebellion has led to every excess of hedonistic indulgence. He has indeed "pulled his life upon him" until he stands "amid the dust of the mounded years, his mangled youth dead beneath the heap." In his bitter sorrow he has caught a brief vision of eternity. There before him stands the familiar figure, death, "enwound with glooming robes purpleal, cypress-crowned." Through all the phases of this long flight the recurrent refrain beats:

Still with unhurrying chase  
And unperturbèd pace,  
Deliberate speed, majestic instancy,  
Came on the following Feet,  
And a Voice above their beat —  
"Naught shelters thee, who wilt not shelter  
Me."

Finally, reduced to extremity, the pursued creature surrenders completely. Then, and only then, can he learn the true nature of his Pursuer. As the foot-fall halts by his side, he has a flash of insight. And the insight is transmuted into ecstasy when he asks: "Is my gloom, after all, shade of His Hand outstretched caressingly?" For in the question lies the glory of revelation. The soul has found its true home and is at rest.

Such, then, is the course of the long flight as the poet has envisioned it. What gives the poem its peculiar quality of spiritual radiance? How does the poet achieve the heightened sense of flight, leading through steadily accelerating rhythms to the final ecstasy? What is the spirit behind the words that causes them to glow with an inner fire? Why do the verbal harmonies of the poem communicate subtle messages to deeper levels of the personality? Why does the experience of this poem give the reader images and intimations so that he comes away from it feeling that he has torn aside the veil of his physical senses and apprehended a truth within a truth?

Though the answers to these questions are complex in themselves, perhaps a closer look at the materials of the poem will reveal more of its secrets. Certainly it will afford a study in itself filled with delight. For, as T. S. Eliot has said, "The experience of a poem is both the experience of a moment and of a lifetime." Though the rainbow glory of the poem can be caught from the first reading, only through long and intimate acquaintance may the deeps be probed and the essence of that glory distilled and partially absorbed by the reader.

Let us return, then, to the opening theme: "I fled Him." Brief, terse, fraught with all the inner tensions of haste, fear, evasion, this direct statement is introduced with all the urgency of the opening theme in a symphony. The reader can almost hear the three separate notes assume the pattern of the musical phrase. The use of the first personal pronoun is particularly felicitous, for it immediately

casts the poem in an intimate frame. This flight is the desperate, headlong experience of his own soul. "I fled Him"; it is a poignant phrase full of the nostalgic longing of the homesick soul, lost and knowing not where to turn.

Now, through repeated metaphor Francis Thompson clearly establishes the scope of that long flight, spatial and temporal. A heightened visual sense enables him to present ideas to the mind of the reader in pictorial symbols which intensify the total impression. Thus, when he speaks of "the arches of the years" we comprehend, architecturally, the long sweep of time. Similarly, the phrase "the labyrinthine ways of my own mind" is an apt and subtle symbol of the fickle instability of the human mind when it would try to fix itself on God. We pray, "Deliver us from coldness of heart and from wanderings of mind," and the phrase, "labyrinthine ways," calls up all the little bypaths down which our thoughts tend to dissipate their energies. Under "mists of tears and running laughter" the soul has attempted to hide; it has "sped up vistaed hopes" and has been "precipitated into the gloomy chasm of fear." These vivid visual symbols, reinforced by verbs that carry us along in a current of force and mobility, speak truly the language of human emotion.

Visual imagery again is chosen to depict the effort of the soul to lose itself in lesser loves, to dedicate itself wholly to the service of humanity. Like an outlaw the fugitive soul has pleaded "by many a hearted casement, curtained red/trellised with intertwining charities."

The combination of the epithet "hearted" with the color red suggests human love, eros, not necessarily base in itself, but of a nature inferior to the divine Love. Oddly enough the poet tells us here that he knew the love of his Pursuer but that he feared that, "Having Him, I must have naught beside." How aptly this admission reveals the recalcitrant will of the Christian! How truly it describes his feeble love, his reluctance to give up all and surrender himself wholly to God's will!

Is this not the tragedy of modern man, whose sense of values has lost all perspective, who takes so very seriously the surface trivia of life? This is the rich young man turning sadly away from our Lord's command: "Go, give thy goods to the poor, take up thy cross and follow Me." The soul finds earthly loves, though they temporarily promise safe harbor, closed to him by the Divine Love:

But, if one little casement parted wide,  
The gust of His approach would clash it to.

The tenacity and persistence of the Follower is stated in a strange but forceful line which recurs later like a minor refrain: "Fear wist not to evade as Love wist to pursue." In other words, the soul's evasion, constant and determined

though it may be, is weaker than pursuing Love.

The horizons of the poem widen immeasurably as the poet tells us:

Across the margent of the world I fled,  
And troubled the gold gateways of the stars,  
Smiting for shelter on their clangèd bars;  
Fretted to dulcet jars  
And silvern chatter the pale ports o' the moon.

I said to dawn, Be sudden; to eve, Be soon;  
With thy young skyey blossoms heap me over

From this tremendous Lover!  
Float thy vague veil about me, lest He see!

The subtle suggestion of the metaphor is in complete harmony with the delicacy of the color image, the blend of twilight hues. "Young skyey blossoms" calls to our immediate vision shifting and lovely cloud formations drenched in the soft rose, amethyst, and gold tones of early dawn or dusk. The figure is stated and



Lillian Kaplan

"But still within the little children's eyes  
Seems something, something that replies. . ."

the reader's imagination supplies the details, thus sharing in the creation of the image.

Once again the soul is repulsed, kept outside, for the myriad forms of celestial loveliness remain faithful to their Creator. The poet finds only

*My own betrayal in their constancy . . .  
Their traitorous trueness, and their loyal deceit.*

The skillful use of the contrasting epithet in the phrases "loyal deceit" and "traitorous trueness" further enhances the impression of estrangement between the soul and the forms of nature just mentioned. It requires no leap of the imagination to understand that the loyalty and trueness are toward the Pursuer, the

deceit and traitorousness toward the fleeing soul.

Auditory imagery now serves the poet as he weaves an incantation, alternately hushed and riotously noisy. Coupled with sound is the sensation of intense speed built through an adroit use of alliteration:

To all swift things for swiftness did I sue;  
Clung to the whistling mane of every wind.  
But whether they swept, smoothly fleet,  
The long savannahs of the blue;  
Or whether, thunder-driven,  
They clangèd His chariot 'thwart a heaven  
Plashy with flying lightnings round the spurn  
o' their feet; —

Fear wist not to evade as Love wist to pursue.

The reader not only sees the vast sweep of the blue ocean, the brilliant flash of the lightning; he not only feels the rush of the salt wind in his face. No, more than these, he catches some of the wild excitement and exhilaration, some of the untamed violence of sea and storm.

The refrain follows with a steadier and quieter rhythm, this time introducing a variant in the last line:

Still with unhurrying chase  
And unperturbèd pace,  
Deliberate speed, majestic instancy,  
Came on the following Feet,  
And a Voice above their beat —  
"Naught shelters thee, who wilt not shelter Me."

The mood changes, the rush of flight gives way to a moment of tranquil repose, earnest in its resignation and acceptance. With wistful and tender yearning the poet expresses his desire to find peace in the love of children:

I sought no more that after which I strayed,  
In face of man or maid;  
But still within the little children's eyes  
Seems something, something that replies;  
They are at least for me, surely for me!  
I turned me to them very wistfully;

But the angels of these little ones, the angels who do eternally behold the face of their Father in heaven, pluck them from him just as "their young eyes grew sudden fair/with dawning answers there."

The soul now turns to nature, seeking to lose, to immerse itself in an exalted pantheism, to join that "delicate fellowship" of nature's children. And in the following lines, rhapsodic and undisciplined in meter and imagery, the poet captures much of that wild, sweet abandon to be found in nature:

Let me twine with you caresses,  
Wantoning  
With our Lady Mother's vagrant tresses,  
Banqueting  
With her in her wind-walled palace,  
Underneath her azure dais.  
Quaffing, as your taintless way is,  
From a chalice  
Lucent-weeping out of the dayspring.

For a brief interlude the soul believes that it has found repose.

But try as it will, the soul cannot truly

*Continued on page 19*



Lillian Kaplan

How does a young mother find time to be alone with God in solitude?

# EVERY WOMAN NEEDS A QUIET DAY

And at Trinity Cathedral, Sacramento, Calif.,  
they have arranged to give her one — regularly.

by Marilyn Hilliard Geraty

*The author, Mrs. Eugene T. Geraty, is a teacher, employed part-time, and the mother of three pre-school children.*

**P**acking children's lunches, washing clothes, ironing, sewing, gardening, balancing a budget, cleaning house, chauffeuring children here, there, and yon, cooking, volunteer work, and oh, an occasional home beauty treatment — through all of these necessary tasks, when and how does a young mother find time to be alone with God in solitude? Many churches are meeting this dilemma with a quiet day. Trinity Cathedral, Sacramento, Calif., has such a day once each month.

What is a quiet day? Its name is almost

self-explanatory: a day for quiet meditation, prayer, thoughtful reading, and listening. An unusual and practical aspect of the day's program at Trinity Cathedral is a baby-sitting service for pre-school children. The quiet day begins with Holy Communion at 10:00 a.m., which is followed by coffee and breakfast rolls. Between 10:30 a.m. and 2:30 p.m. there are planned times for reading, listening to meditations given by the director of the quiet day, prayer in church, and lunch at noon. A library of spiritual books is available for use during the day. While

those attending the quiet day are responsible for their own lunch, a committee provides the coffee and breakfast rolls. Quiet, that is, actual silence, is observed by those participating in the quiet day.

The quiet day, coming only once a month, is an unusual opportunity for a busy mother. To be away from the ringing of telephones and doorbells, and from the duties of a household is a gift. More important is the opportunity for some spiritual reading, meditation, and self-examination.

Since the director is well qualified in all fields of theology, one gains some new insights in how to deal with the practical problems of everyday life. Such subjects as patience, humility, giving of oneself completely to God, and what love means are of infinite value and are presented in a meaningful way.

Through the monthly quiet day in Sacramento, women's lives are being calmed and enriched.

## A New Order

We are happy to learn that the proposal of the Rev. Karl Tiedemann, OHC, for the formation of a new contemplative religious order for women [L.C., April 15th] is about to bear fruit. It is a pleasure to be able to report this news in the issue dated June 3d, Religious Life Sunday.

Fr. Tiedemann reports that response to the proposal by prospective members has been splendid, and that Bishop Brown of Albany has greeted the idea of an enclosed order with enthusiasm and has offered the proposed order property in his diocese.

Actual formation of the order may come soon, although of course it will take several months of informal living together before a formal rule can be adopted. Fr. Tiedemann, who has said that he doesn't think of himself as a "Father Founder," told THE LIVING CHURCH that the name of the order, its habit, rules, etc., will be decided by its members after they have lived together for a while. His aim, he says, has been merely to provide the opportunity and the means of the establishment of the order, and he will, of course, continue to serve it in an advisory capacity.

Bishop Brown has said that he is anxious to have within his diocese an order of nuns who will devote themselves exclusively to prayer. We commend the bishop on his wisdom and congratulate his diocese on its blessing. We hope that the prayers of the whole Church will be with this project, and that this new order may be brought to the attention of those women who are called to the religious life.

Information about the order may be obtained from Fr. Tiedemann, at the Order of the Holy Cross, West Park, N. Y. Gifts, which will be needed to help in the establishment of the order, may be sent through this magazine's relief fund. Checks should be made to THE LIVING CHURCH RELIEF FUND, and designated, "Albany contemplative order."

## Why Love God?

A correspondent [see page two] has taken exception to a statement in the recent article, "Eschatology in a Nutshell," by the Rev. Francis C. Lightbourn [L.C., April 29th]. The statement said, "Our job on earth is so to love God that these things will in heaven be ours," with "these things" referring to "such good things as pass man's understanding" in the Collect for the Sixth Sunday after Trinity. Says our correspondent, "Man does not or should not love God in order to obtain a reward of any kind, either in this world or the next."

We quite agree that the kind of love for God that is only "cupboard love," religion embraced for the sake of its benefits in success, peace of mind, personality-improvement, physical healing, or getting even with the more privileged by a reversal of circumstances in the

life to come, has nothing to do with the good news of the Gospels. But the invalidity of this kind of desire for the rewards of Church membership does not rule out the wholesome desire for the things that God has promised and that God desires to give us. We think that the statement of our correspondent badly needs one more word: "Man does not or should not love God *only* in order to obtain a reward of any kind."

Man's response to God is brought about primarily by the grace of God working in Him and by the fact that he is a creature of God. And that response begins in different men in different ways. For many, gratitude for what God has already done is a culmination, rather than a beginning. Man as he ought to be would begin, not even with gratitude, but with pure adoration, love for God for what He is in Himself. Man as he is very often begins with the promises of God, and, judging from the teachings of His Son, God does not seem to be disturbed about it.

Love is much more than gratitude or even admiration, and a healthy love will want what the beloved wants. There is a real correlation between truly loving God and deeply desiring those things that He wants us to have. Certainly love cannot be divorced from the desire to be with the beloved, and the presence of God is the one dependable description of heaven. How can we love God with a love divorced from desire to be with Him eternally? How can we love God without taking as our goal that which is His purpose for us?

God's purpose has been made clear in the Gospels, where we find His Son, again and again, speaking in terms of "reward in heaven," and urging those whom He taught (and us) to "lay up for yourselves treasures in heaven." He says "It is your Father's good pleasure to give you the kingdom," "If any serve Me, him will My Father honor," and, to the rich young man, "Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven." St. Paul, in the same chapter of the Epistle to the Romans that our correspondent credits as containing "the one brilliant statement on eschatology," says, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Certainly we must not love God *merely* for what we may receive from Him, and we must not love Him only for what we have already received; we must love Him as well for Himself. But if we believe in Him, we will trust in Him and have faith in His promises and His purpose as He has declared it. If we love Him, we will love that which He wills for us. And if we hope in Him, it must be for what He will do for us and will give us, for hope is the virtue that looks to the future, the eschatological virtue. But what God has done for us cannot be separated from what God has promised us, and surely we will love Him for both as well as for His majesty and glory and mercy.

The love of God that is Christian charity is a much more warm and human and personal thing than any impersonal and utterly selfless altruism. Paradoxically, it has more of self in it, because it is the giving of self rather than the mere negation of self. "If I give all my goods to feed the poor . . . if I give my body to be burned," says Saint Paul, "and have not charity. . . ."



It is the human love of human beings as they are that God desires, a love that is not easy but is, with the grace of God, possible, as a completely disinterested, an utterly selfless love is not.

Certainly we cannot demand heaven nor dictate to God what kind of a heaven we will have, but the love that we give Him for what we will have is in response to His gracious and free promise of eternal joy, not a bargain to gain it.

Certainly we must not ever attempt to specify what our rewards will be, but this does not mean that we cannot approach those rewards that He offers with the eager and open hands of humility and gratitude and love, loving Him for His love to us. When the obtaining of heaven is itself an obedience, then there is no conflict in the love that strives to obtain.

It is the Father's good pleasure — His will — to give us the kingdom, and in His will is our peace, our fulfillment, our obedience, and our love.

## A Great Step

When Bishop Hallock, president of the Church Literature Foundation, sent out his recent letter requesting gifts toward a \$200,000 LIVING CHURCH ENDOWMENT FUND, we more or less assumed that this was a long-range goal. But the response has been so prompt and generous that we are daring to entertain hopes of a great step toward the goal within this 10th anniversary year of the Foundation's ownership of the magazine.

Newspapers published items about the subject, not because they were asked to, but simply because someone on the paper had received the letter as a subscriber. Religious News Service carried a story about it, which impelled our friendly rival, the *Witness*, to say a word in our behalf. Gifts and pledges in the first few days totaled some \$4,000, of which the largest single amount was \$500. Each day's mail brings more.

The ball is rolling! Let's see what we can do in 1962.

## KEEP House

KEEP is a word that to most Churchmen has a meaning that will not be found in any dictionary. It means the Kiyosato Educational Experiment Project, which grew out of the American Committee for the Japanese Brotherhood of St. Andrew; it means Paul Rusch, the Church's own peace corps of many years' standing, who has been the dynamic behind the existence and the phenomenal success of the project; it means his program of achieving a better life for impoverished Japanese highland families, through co-operation with them.

The accomplishments of KEEP are myriad, but

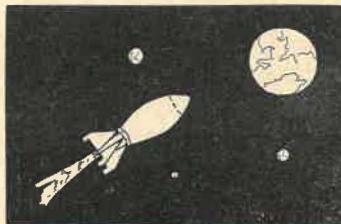
it doesn't rest on its laurels. This month the new St. Mary's Church in Nagasaka is due to be consecrated; next month the new Matsumoto Youth Camp will open and a new farm-trainee dormitory will be put into use. In August another outreach station is to be dedicated.

And recently Paul Rusch has finally consented to the building of a permanent year-round residence for himself at KEEP. It is scheduled to be built this fall, and we feel sure that Dr. Rusch's many friends among the readers of THE LIVING CHURCH will want to have a part in it through the RELIEF FUND. Checks should be made payable to THE LIVING CHURCH RELIEF FUND, and designated "KEEP Housing."

## Space Bonus

For hours, on May 24th, the eyes and hearts of the world followed the *Aurora 7* three times around the earth, and for 45 tense minutes men and women all around the world which it had orbited waited for news of the fate of Churchman M. Scott Carpenter, with whom contact had been lost and who had landed some 200 miles off course.

For Churchmen, this was not only a fellow man undertaking a great and dramatic venture, not only a fellow American pioneering in space, but also a member



of the Family, a man whose religious resources were the same as their own. And in the courage and effectiveness of Commander Carpenter, Churchmen had called to their attention the necessary depth and strength of those resources. For Astronaut Carpenter did not orbit the world by himself. Not only was he never outside the area of God's care and love — he took with him aboard the *Aurora 7* the care and concern of the people who remained behind on the earth. Each man and woman was by empathy with him in his flight and in the Atlantic where he waited for rescue planes to reach him.

He not only broke through the atmosphere that surrounds the earth, but also through the crust of materialism and self-centeredness and boredom from which too many of the world's people suffer. For a little while on that day, people forgot themselves in their concern for someone else — hates, nationalisms, prejudices forgotten.

Congratulations, Scott Carpenter; you have accomplished more than you know.

## Through Fire and Smoke in Chelsea Square

**GOD IN THE HEART OF THINGS.** By Hughell E. W. Fosbroke. With an introductory memoir by Stephen F. Bayne, Jr. Seabury Press. Pp. vii, 152. \$3.75.

*Hughell Edgar Woodall Fosbroke (1875-1957) was Dean of the General Theological Seminary from 1917 to his retirement in 1947. God in the Heart of Things consists of papers he wrote at various times, now brought together for publication. Bishop Bayne, Executive Officer of the Anglican Communion (who writes the introductory memoir), the Rev. Dr. Theodore P. Ferris, rector of Trinity Church, Boston, Mass. (who reviews the book), and the Rev. Francis C. Lightbourn, S.T.M., Librarian of Seabury-Western Theological Seminary, Evanston, Ill., and Literary Editor of THE LIVING CHURCH, were all students at "General" in the early 1930s when Dean Fosbroke not only acted as Dean but also taught in the Old Testament Department.*

Early in the first chapter of this book Dean Fosbroke writes, "It is in terms of experience rather than of theology that any religion must ultimately be considered." Those who knew Dean Fosbroke would expect him to say that. He was not an abstract theologian; in fact, he was the least abstract person you can imagine. This does not mean that he did not appreciate the importance of theology. What it does mean is that he always put it where it belongs: What happens comes first; man's interpretation of what happens to him comes second, and theology is man's interpretation of what God does to him.

Since he was primarily concerned with the religion of Israel, he continues, "Israel did not begin by saying, 'Our God is both God of storm and God of war.' These phrases were the result of the effort to formulate the meaning of what had hap-

pened to them." No teacher of the Old Testament ever made more vivid to his students what it was that happened to those Semitic tribes as they encountered the natural disturbances of the desert, the storm, the earthquake, and the volcano. As they listened to him lecture, nothing would have surprised them, not even the eruption of Chelsea Square itself, with Jahweh speaking through the fire and smoke.

He then goes on with these sentences which, more than any others in the book, seem to me to express the very heart of what the dean was saying all the time. "It would appear that for the nomad tribes there had been times when in the presence of the dread manifestation of destroying power in storm or earthquake or volcanic eruption the self-regarding instinct to tremble for their own safety gave place to the awe-struck wonder at the splendor of the manifestation of power." Those of us who knew the dean can hear his inimitable inflection as we read these words, and still hear one of the most beautiful voices ever given to a man.

"Then, with self forgotten," he continues, "they found themselves drawn into union with a force infinitely greater than themselves. Therefore shrinking terror was replaced by a strange exaltation which carried with it a sense of heightened capacity, and exhilaration of the whole being."

Perhaps those who did not know the dean personally will begin to see as they read these lectures and essays why it was that as a religious thinker he was both pre-Barthian and post-Barthian. He had wrestled with the transcendent God before Barth came on the scene, and he found in every aspect of human existence some sign of that same God.

The final sentence of the paragraph I have been quoting leaves no doubt either about his experience or his theology. "In the total surrender to One who claimed them wholly for His own purpose, there was the beginning of a new realization of what is meant to be drawn into a relationship to a transcendent God, possessed of incalculable power, unpredictable in its movement and absolutely beyond anything like human control."

In these days when the horizons of theology are so often shrinking, it is wonderful to have this record of one whose horizons were always expanding and whose interest in every detail of the human scene was sharpened by his experience of God.

THEODORE P. FERRIS

## Ghetto Christianity

**IF I GO DOWN TO HELL.** Man's Search for Meaning in Contemporary Life. By Malcolm Boyd. Morehouse-Barlow. Pp. 215. \$3.75.

In an arresting and convincing style, I already made familiar to us in three earlier small volumes, Fr. Boyd returns to the attack on churchianity, piosity, and moralism. His thesis is a simple one: People are suffering nowadays from an "existential" anxiety the remedy for which is the Christian Faith, but the Church is too "square" to be able to communicate her Gospel.

This is not a new message by any means. Yet, as in earlier such essays, Fr. Boyd makes his point with more effect than most who treat the problem in a semi-homiletical manner. Sometimes he seems to emphasize meaninglessness as the essential anxiety, sometimes loneliness. But since his solution or remedy is "belonging" to somebody or Somebody, he probably regards loneliness as the core malaise. This theory is in keeping, of course, with the Lonely Crowd Christian Education approach ("Join Our Club and Feel Accepted Now and Forever.") The club-idea of the Church, however, Fr. Boyd calls ghetto Christianity, and in its stead he pleads eloquently for a world-aimed evangelism in the spirit of Bonhoeffer's conviction that the Incarnation itself is a "secular" event — in and for the world.

Put in another writer's language, Alec Vidler's, Fr. Boyd is urging the claims of holy worldliness; and it is this posture in his way of looking at Christian evangelism that has won him the sobriquet of "espresso priest." Parts of this book appear to have been sermons, parts articles. It lacks proper transition from chapter to chapter and repetition is too much with it. Moreover, it is too much a loud cry on the side of reporting the facts of despair and a weak call on the side of how (repeat: how) to bring Christian contagion to bear as the remedy. But on that score, Fr. Boyd, God bless him, has lots of company. May his scorn of fat, ghetto Christianity win the day!

JOSEPH FLETCHER

## 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.

### June

3. St. Raphael's, Security, Colo.; Trinity, Saugerties, N. Y.; St. Christopher's, Hobbs, N. M.
4. St. Paul's, Peoria, Ill.
5. St. Peter's, Freehold, N. J.
6. St. Paul's, Roosevelt, N. Y.; St. John's, Flushing, N. Y.
7. St. Augustine's, Gary, Ind.
8. Holy Trinity, Spokane, Wash.
9. — — —

## ANGLICAN CYCLE OF PRAYER

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

### June

3. Jordan, Syria and Lebanon
4. Kalgoorlie, Australia
5. Kansas, U.S.A.
6. Keewatin, Canada
7. Kentucky, U.S.A.
8. Kiangsu, China
9. Killaloe, Kilfenora, Cloufert, and Kilmacduagh, Ireland

## LETTERS

Continued from page 3

### Advice from a Wife

In reply to "Advice Wanted" [L.C., April 1st] regarding a seminarians' fund, I would like to make a few statements from experience.

There is a tremendous need for funds to support men training for the ministry. It is an expensive three years, and each man is expected to pay his own way. Where does he get the money?

Some dioceses have excellent financial aid programs, as do many individual parishes, but not enough. There are some scholarships available, but usually not to married men. Depending on his individual talents, a man can usually get part-time work, or he may have an understanding family who is willing and able to support him. And last, but not least, there are many unsung heroes — the working wives.

After three years of being married to a seminarian and observing others in that situation, I am convinced that some men get through only by the grace of God — not by any help from people interested in spreading God's Kingdom through a well-trained priesthood.

The seminaries have absorbed as much of the financial burden as possible per student, and they also are in great need of financial help from individual members of Christ's Body.

Although it is always desirable to maintain a close relationship to one's home parish while in seminary, I definitely feel that the bishop should administer any fund for seminarians, because he is more aware than anyone of the problems and needs of each student. Also, one would feel very hesitant to submit his needs to a vestry or committee, say, asking for \$20 to cover an overdue book bill, or enough to tide you over after paying tuition, or \$5 to have a tooth pulled.

Also, I feel that it is extraordinary to ask a man to pay back money a diocese or parish granted him for his training. He feels the obligation whether he is legally bound or not, and pray tell me how is he to do this on a mission stipend or a curate's salary when he is also obligated to support his wife and family, and more often than not he is also trying to pay for a car which is not a luxury but a necessity.

What do parishes look for when they call a priest? Nice appearance; very intelligent; well mannered; expert administrator; compassionate pastor; and preacher extraordinary. But how much support do parishes give the seminaries that train these men? What do they give toward maintaining the quality of education given to those that God has called into His service? How many families are willing to give their sons their blessing and encouragement?

How many times have people asked me, "What made your husband give up everything and become a priest?" As long as this misunderstanding of the priesthood is prevalent, I don't see how people are going to see their responsibility toward supporting the future priests of God's Holy Catholic Church.

GAYLE HARTRONFT  
(Mrs. Edward Hartronft)  
St. John's Church

Neosho, Mo.

June 3, 1962

## PURSUER

Continued from page 14

communicate with nature for:

We know not what each other says,  
These things and I; in sounds I speak —  
Their sound is but their stir, they speak by silences.

What an eloquent summation of all the melancholy outpourings of the nature poets, all those who have found nature impassive and who, in consequence, have turned away sorrowing. The poet's frustration is heightened by the ever recurrent refrain: the majestic, deliberate speed of the following Feet and the Voice, this time concluding: "Lo, naught contents thee, who content'st not Me."

In anguished desperation the soul no longer seeks a hiding place but cries out simply:

Naked I wait Thy love's uplifted stroke  
My harness, piece by piece, thou hast hewn from me,  
And smitten me to my knee;  
I am defenseless utterly.

But even this is not the surrender, the complete stripping of self desired by the great Pursuer; the soul sinks into a temporary oblivion from which it eventually wakes, still rebellious:

In the rash lustihood of my young powers,  
I stood the pillaring hours  
And pulled my life upon me; grimed with smears  
I stand amid the dust o' the mounded years —  
My mangled youth lies dead beneath the heap.

Thus, by an amazing feat of static, even plastic, visual imagination, the whole span of a human lifetime is presented as a pillared edifice wantonly and deliberately razed by excesses and debaucheries. Here for the first time are we shown the soul limited and inclosed by the temporal body. It is vulnerable, prey to the ravages of the advancing years and to its own suicidal impulses. How eloquently remorseful is the line:

My days have crackled and gone up in smoke,  
Have puffed and burst as sun-starts on a stream.

Now, having dispensed with corporeal realities and the human concept of time, the poet turns to the realm of fancy and imagination. He shows how even dreams have an ending, how the escape into fantasy is eventually closed to him:

Yea, faileth now even dream  
The dreamer, and the lute the lutanist;  
Even the linked fantasies in whose blossomy twist

I swung the earth, a trinket at my wrist,  
Are yielding; cords of all too weak account  
For earth, with heavy griefs so overplussed.

This is a rude awakening, for dream and fantasy formerly have served him well. He has made of them a safe retreat, shrugging off the real world as a mere

## Dora P. Chaplin

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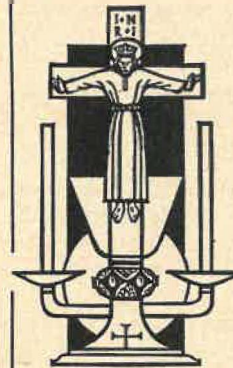
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bauble, a trinket. Once again the soul is confronted with the all-encompassing nature of his Pursuer's demands. The poet cries out:

Ah! is Thy love indeed  
 A weed, albeit an amaranthine weed,  
 Suffering no flowers except its own to mount?

He guesses that his own littleness must be consumed in the fire of divine Will, and in a wail of deep melancholy he asks:

Ah! must —  
 Designer Infinite!  
 Ah! must Thou char the wood ere Thou canst limn with it?

And the final gap of his brokenness is:  
 My freshness spent its wavering shower i' the dust:

And now my heart is as a broken fount,  
 Wherein tear-drippings stagnate spilt down ever  
 From the dank thoughts that shiver  
 Upon the sighful branches of my mind.  
 Such is; what is to be?  
 The pulp so bitter, how shall taste the rind?

What an outpouring of physical and mental exhaustion! Cast first in the vivid simile of the broken fount — calling up a visual image — it reinforces the totality of sensation with appeals to all the other senses: hearing, touch, taste, and smell.

The mood becomes loftier and the poem soars to a nobler plane with the brief vision of eternity:

Yet ever and anon a trumpet sounds  
 From the hid battlements of Eternity:  
 Those shaken mists a space unsettle, then  
 Round the half glimpsed turrets slowly wash again.

This is familiar language to all of us. For who has not had fleeting flashes of vision, waking or in dreams, when "the shaken mists" have, for a moment, unsettled to reveal "the half-glimpsed turrets"? What the reader encounters here is a visual symbol of human aspiring, the old ache for which there is no earthly healing. But the vision which is momentarily vouchsafed the soul ends on an ominous note engendering sick revulsion:

But not ere him who summoneth  
 I first have seen, enwound  
 With glooming robes purpureal, cypress-crowned;  
 His name I know and what his trumpet saith.  
 Whether man's heart or life it be which yields  
 Thee harvest, must Thy harvest fields  
 Be dunged with rotten death?

The pursuit draws to a close. Visual imagery is abandoned in favor of sound. It is no longer the Hound that is seen but the Voice that is heard encompassing the soul "like a bursting sea." So deftly has Francis Thompson built image upon image that the reader is now surveying the whole with the eye of inner vision where the senses lose their boundaries of sharp identity and blend into one: Sounds are seen; textures, odors and tastes are

apprehended by higher senses than those purely physical. The Voice is a divine mirror revealing the soul to itself in all its littleness. A question posed and an answer given point up the utter futility of this long flight, the vain seeking of the fugitive soul:

"Lo, all things fly thee, for thou flyest Me! . . .  
 Whom wilt thou find to love ignoble thee  
 Save Me, save only Me?"

Defeat is suddenly victory, terror and flight give way to repose and ecstasy as the soul learns of the designs of its Pursuer:

"All which I took from thee, I did but take  
 Not for thy harms,  
 But just that thou mightst seek it in My arms.

All that thy child's mistake  
 Fancies as lost, I have stored for thee at home:  
 Rise, clasp My hand and come!"

The mighty footfall halts, the comforting Hand is outstretched caressingly, the soul is at home.

Now, having traced in detail the course of the flight through the kaleidoscope of sensations, having seen how the poem is lavish in images, created by a perfect harmony of observation and imagination, always sharp, never blurred, we ask again the question: "What gives the poem its peculiar spiritual insights?" Certainly a part of the answer lies in the imagery and the figurative language which create the rich tapestry of impressions, not only as they would be immediately apprehended, but as if transmuted to a higher plane of vision by an aura of inner light. But perhaps this is not the whole answer.

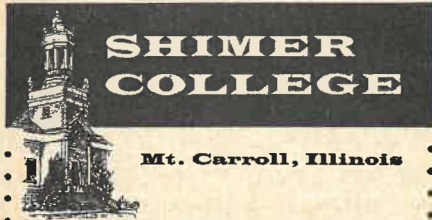
Let us look briefly at the metrics of the poem to see how they form in themselves a rhapsody of flight. The iamb has been chosen as the basic meter: rapid, fluid, legato, unencumbered by weighty pauses. However, in the statement of the opening theme — "I fled Him" — accents naturally fall on each word like the *tenuto* markings over the separate notes of a recitative in music. And this is only the first of countless variants on the basic meter; variants which make the lines alternately sing, whisper, shout, even declaim.

The flexibility and fluidity of the rhythm is further enhanced by varying the length of the lines, by using frequent overflow, alliteration, assonance, onomatopoeia, and interior rhyme. Perhaps this cursory glance at rhythm will suffice to convince us that Francis Thompson was a skillful and sensitive verbal musician as well as a precise and inspired visual artist. In fact, the cadence and imagery seem to blend and flow into each other at their frontiers so that the ear hears what the eye sees.

From a close reading of "The Hound of Heaven" we finally conclude that the total impression left by the poem somehow transcends the sum of its parts. The

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equation is a complex one, and the factors that we can understand — the vivid sensory imagery, the heightened fancy, the delicate flight of cadence — are perhaps intensified by intangibles not familiar to the surface vision or intelligence.

What we have in this inspired poem is a series of fixed images seen and portrayed in a state of flux, almost of transport, that speaks as surely to the eye of inner vision as to the outer physical senses. Through his own mystical intuition Francis Thompson has given us an intimate experience of the spiritual world. Because his heightened sensory perception has made him aware of the divine immanence he has been able to bring fresh vision of the material universe to his readers. As the mystic would say, he has used the world of appearance as an earnest of the deeper, underlying reality — eternal, abiding, untouched by accident or time.

This poem speaks to all aspects of the human personality simultaneously — will, intellect, and emotion. Actually it welds them into one, lifting them to a higher plane of knowing. Here knowledge becomes communion, communion with the whole of reality, immanent and transcendent, those heights or depths, if you will, normally hidden from the surface consciousness.

As the fugitive soul finally rests in the shade of the mighty Hand outstretched caressingly, so the reader of the poem finds an unknown window in the heights of his own being opened and a radiance shed upon him. With the poet, he, too, has come home; he shares the mystic vision and tastes the joy of final repose.

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# PEOPLE and places

## Appointments Accepted

The Rev. Churchill J. Gibson, Jr., who has been serving St. Martin's Church, Triangle, Va., will leave this work to be chaplain at St. Stephen's School, Alexandria, Va.

The Rev. James R. Gordon, formerly rector of Luray Parish, Luray, Va., will on July 1 become rector of Holy Trinity Church, Onancock, Va.

The Rev. Albert K. Hayward, formerly rector of the Church of the Holy Comforter, Richmond, Va., will on August 1 become rector of Christ Church, Smithfield, Va. The latter parish also includes historic Old St. Luke's Church, Isle of Wight.

The Rev. Charles F. Penniman, Jr., formerly vicar at the Church of St. Michael and All Angels, (West) Endicott, N. Y., is now rector of Trinity Memorial Church in the "Center City area" of downtown Philadelphia. (He succeeds the Rev. B. Janney Rudderow, who served Trinity Memorial Church for about 40 years as vicar and rector.)

The Rev. Martin H. Risard, formerly rector of St. John's Church, Tully, in the diocese of North Queensland, Australia, is now vicar of Holy Innocents' Church, San Francisco, Calif. Address: 455 Fair Oaks St., San Francisco 10. (He was ordained to the priesthood by Bishop Sterling of Montana in 1958 and transferred to the Church of England in Australia and Tasmania about two years later.)

The Rev. David McD. Simms, formerly curate at St. Mary's Church, Manhattanville, New York City, is now research associate for the National Council of Churches' Department of Research and Survey. Address: 475 Riverside Dr., New York 27.

The Rev. J. G. J. van Moort, formerly vicar at

St. Paul's Church, Angelica, N. Y., and St. Andrew's, Friendship, will on July 1 become rector of St. Stephen's Church, Douglas, Ariz. Address: 1038 D Ave.

The Rev. Macon B. Walton, formerly rector of St. Asaph's and St. Mary's Parishes in Caroline County, and St. Anne's Parish, Essex County, Va., will on June 18 become curate at Galilee Church (Bishop Tucker Memorial), Virginia Beach, Va.

The Rev. Lloyd L. Wolf, formerly rector of St. Stephen's Church, Thurmont, Md., and vicar of Harriott Chapel, Catoctin Furnace, Md., will on July 1 become rector of St. Gabriel's Church, Douglassville, Pa.

The Rev. James E. Wolfe, formerly curate at Christ Church, Andover, Mass., is now rector of St. Luke's Church, Malden, Mass. (This is the Rev. James Edward Wolfe, ordained priest a year ago. The Rev. James Ernest Wolfe, of the diocese of Central New York, died about a year ago.)

## Armed Forces

Chaplain (Comdr.) Kenneth D. Perkins retired from the Navy at the end of May, after 20 years and eight months of active duty as a chaplain. He and his wife will travel in Great Britain in June and July. About August 1 he will become vicar at St. George's Church, Pearl Harbor, Hawaii; address: Box 6052, Honolulu 18, Hawaii.

Chaplain Perkins reported for active duty at Pearl Harbor on September 22, 1941, the month after his 33rd birthday. Countries and places he has visited while on active duty have included Australia, Hong Kong, Singapore, Wake and Mid-



Chaplain Perkins  
Back to Pearl Harbor.

way Islands, Korea, Okinawa, Guam, New Guinea, Philippines, Canada, and much of Europe.

Chaplain John C. Ruback, formerly at the chaplain school at Fort Slocum, N. Y., may now be addressed at Box 1634, Fort Sill, Okla.

The Rev. James M. Wheatley, formerly vicar at

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### Missionaries

Early in May Deaconess E. M. Ashcroft reported that she would return soon to the Philippines. Address: Mission of St. Michael and All Angels, Tadian, Mountain Province, Philippines.

### Changes of Address

The Rev. Sydney H. Croft, vicar at the Church of St. Francis of Assisi, Simi, Calif., formerly addressed at Box 355, Santa Susana, Calif., should now be addressed at 2890 Rock St., Simi, Calif.

### Ordinations

#### Priests

Alabama — On May 1, the Rev. Peter M. Horn, curate, St. Paul's Church, Spring Hill, Mobile, and the Rev. Hoyt Winslett, Jr., curate, All Saints', Mobile.

Long Island — On April 28, the Rev. Richard Klopf, assistant, St. Joseph's Church, Queens Village, N. Y. (He is a former Lutheran minister.)

Louisiana — On May 13, the Rev. Ernest Fred Bel, curate, Christ Church Cathedral, New Orleans.

Southern Virginia — On February 24, the Rev. John D. Chamblin, curate, Trinity Church, Portsmouth; on May 4, the Rev. L. Jerome Taylor, Jr., assistant, Bruton Parish, Williamsburg, and Episcopal chaplain at William and Mary College.

#### Deacons

Long Island — On April 28, 14 men ranging in age from 24 to 44, from such diversified fields as engineering, insurance, and law, were ordained to the diaconate in the Cathedral of the Incarnation, Garden City. Six of the new deacons are students of the George Mercer, Jr. Memorial School of Theology, which is operated by the diocese of Long Island in Garden City.

Ordained were: Hubert N. Air, Jr., Bayard C. Carmieneke, Jr., Edwin H. Cromey, Robert S. Kengla, Harry R. Little, John E. Madden, Gary E.

Maier, Donald S. McPhail, Roger W. Raskopf, Harry B. Sherman, Jr., Francis H. Spitzer, Edward F. Walker, Michael B. Webber, and James E. Wolfkiel, Jr.

The Rev. Mr. Cromey will serve the cathedral; the Rev. Mr. Maier will be assistant at the Church of the Advent, Westbury, N. Y.; the Rev. Mr. McPhail, assistant, Church of the Ascension, Rockville Centre, N. Y.; the Rev. Mr. Sherman will conduct a diocesan survey in Long Island; the Rev. Mr. Spitzer will work in Maine; the Rev. Mr. Webber will go to Damaraland, South Africa. The others are assigned to the bishop's office.

### Marriages

Miss Ellen Elizabeth Day, of Maitland, Fla., and the Rev. Robert Gould Tharp, vicar at the Church of the Good Shepherd, Maitland, Fla., were married in that church on April 28.

### Adoptions

The Rev. Alfred W. Burlingame and Mrs. Burlingame, of Calvary Church, Bayonne, N. J., announce the arrival on May 3 of their adopted daughter, Beth Anita, born January 30, 1962.

### Women

The Episcopal Churchwomen of the diocese of New York recently elected as their president Mrs. W. Stanley Edgar, Jr., a member of the Church of the Ascension, New York. She succeeds Mrs. Gurney Williams.

### Living Church Correspondents

The Rev. Charles R. Greene, Box 653, Pittsboro, N. C., is now correspondent for the diocese of North Carolina.

### Other Changes

The Rev. Dr. Robert B. Appleyard, rector of Christ Church, Greenwich, Conn., has been elected an honorary canon of Christ Church Cathedral, Hartford, Conn.

The Rev. William F. Egelhoff, who has been serving Holy Trinity Church, Onancock, Va., and Em-

manuel Church, Jenkins Bridge, will be a student this fall at St. Augustine's College, Canterbury, Kent, England.

## DEATHS

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

The Rev. Robert Wells Andrews, 91, died in Chicago April 29th.

Of his 65 years in the priesthood, Fr. Andrews served 36 in Japan. He also served in Wisconsin at St. Stephen's Church, Stoughton, and St. Martin's, Broadhead, and at St. Michael and All Angels, Seaford, N. Y.

A native of Newfoundland, he was a graduate of the University of London and received the Ph.D. from Johns Hopkins University.

During his last years he lived in Chicago and was an honorary assistant priest there at the Church of Our Saviour.

The Rev. Joseph Jacob Dixon died at his home in Litchfield, Minn., April 25th. He was 75.

A graduate of Nashotah House, he was ordained priest in 1912. From 1926 to 1936 he was rector of Christ Church, Chippewa Falls, Wis. (the town where he had been born), and from 1936 to 1940 was rector of St. Mark's, Hood River, Ore. While rector of St. Bartholomew's Church, Bemidji, Minn. (1924-26), he was elected mayor of that city. He also served churches in Nebraska and Wyoming.

A World War I sergeant, he served as an army chaplain with the rank of major in the South Pacific in World War II from 1940 until 1943, when he was retired for disability, and moved to Litchfield.

He was a Mason and belonged to the Elks and the American Legion.

Survivors, all of Litchfield, are his wife, Joan Kelley Dixon, whom he married in 1912; a daughter and son-in-law, Mr. and Mrs. Plymouth T. Nelson; a grandson, Plymouth Dixon Nelson; and a granddaughter, Lisa Jo Nelson.

# ATTEND SUMMER CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

#### TUCSON, ARIZ.

ST. MICHAEL & ALL ANGELS 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. MARY'S

3647 Watseka Avenue Culver City-Palms  
Rev. Robert W. Worster, r  
Sun Masses 7, 9, 11; Daily Mon, Tues, Wed, 7;  
Thurs, Fri, Sat, 9; C Sat 5-6

#### 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 DIEGO, CALIF.

ALL SAINTS' 6th & Pennsylvania Avenues  
Sun Masses 7:30, 9:30, 11; Daily Mass 7

#### 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 6; 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; 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 CHURCH AND DAY SCHOOL  
2750 McFarlane Road  
Rev. Canon Don H. Copeland, r  
Sun 6:30, 7, 8, 10; Weekdays 7:30

#### 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

*Continued on next page*

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

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

# ATTEND SUMMER CHURCH SERVICES

Continued from previous page

## PALM BEACH, FLA.

**BETHESDA-BY-THE-SEA**  
S. County Rd. at Barton Ave.  
Rev. J. L. B. Williams, M.A., r; Rev. Lisle B. Caldwell, 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

## EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Streets  
Sun H Eu 7:30, 9, 11, MP 8:30, EP 12:30;  
Weekdays H Eu 7; also Wed 6:15 & 10; also Fri (Requiem) 7:30; also Sat 10; MP 8:30, EP 5:30;  
C Sat 4:30-5:30, 7:30-8:30 & by appt

## PORTLAND, MAINE

**CATHEDRAL CHURCH OF ST. LUKE** State St.  
Very Rev. Charles O. Brown, dean  
Sun 7:30, 9 HC, 11 MP (ex 1S); Mon 10:30;  
Tues, Wed, Fri, Sat, 7:30 HC; Thurs 6:15, 9:30 HC;  
EP daily 5:30

## BALTIMORE, MD.

**MOUNT CALVARY** N. Eutaw and Madison Streets  
Rev. MacAllister Ellis; Rev. Robert Joques  
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. Hohenschield, 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

## NEWARK, N. J.

**GRACE** 950 Broad Street  
Rev. Herbert S. Brown, r; Rev. Fulton B. Smith, c  
Sun Mass 7:30, 9:15 (Sung), 11; Daily 7:30; Fri & HD 9:30

## TRENTON, N. J.

**TRINITY CATHEDRAL** West State & Overbrook  
Sun 7:30, 8:30, 9:30, 11; Wed 7:30 & 10 (Healing Service); HD 7:30

## 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

## ELMIRA, N. Y.

**GRACE** Church and Davis Sts.  
Sun MP 7:15, HC 7:30, 9, EP 5:15; Wkdays HC  
Wed 9:30, Thurs 7, HD as anno; EP daily 5:15;  
Healing Service 1st Mon 7:30; 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  
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, Ph.D., Th.D., r  
Sun 11. All services & sermons in French.

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

**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. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
Rev. C. H. Graf, r; Rev. A. MacKillop, asst.  
Sun HC 8, 11; Daily HC 7:30

**ST. MARY THE VIRGIN** 139 West 46th St.  
Sun Masses 7, 9, 11 (High), EP & B 8; Daily 7, 8;  
Wed 9:30; Fri 12:10; C Thurs 4:30-5:30, Fri 12-1,  
Sat 2-3, 7:30-8:30

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c  
Sun Masses 8, 9, 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; Daily ex Sat HC  
8:15; Tues 12:10; Wed 5:30

## THE PARISH OF TRINITY CHURCH Rev. John Heuss, D.D., r

**TRINITY** Broadway & Wall St.  
Rev. Bernard C. Newman, S.T.D., v  
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily  
MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed & Thurs,  
EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt

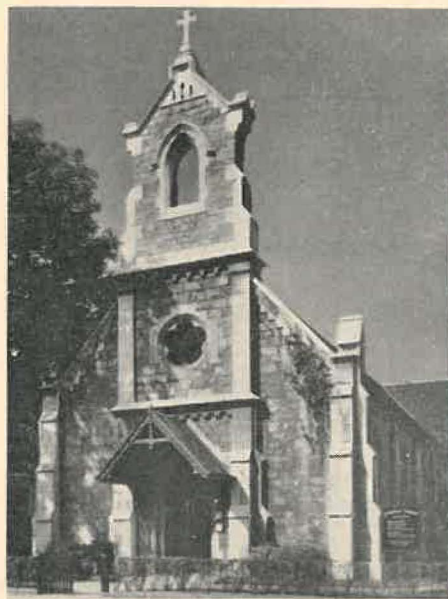
**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8, MP HC Ser 10; Weekdays HC (with  
MP) 8, 12:05 (HD also at 7:30); Int & Bible  
Study 1:05 ex Sat; EP 5:10 ex Sat 1:30; C Fri  
4:30-5:30; Organ Recital Wed 12:30

**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



THE AMERICAN CHURCH (Emmanuel Episcopal)  
GENEVA, SWITZERLAND

## 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 9:30; Daily EP 5:30; C Thurs  
8:45, Sat 4:30-5:30

## TROY, N. Y.

**CHRIST & ST. BARNABAS** 2900 Fifth Ave.  
Rev. Edward Kronvall, Jr.  
Sun Low Mass 9; Daily as anno

## WATKINS GLEN, N. Y.

**ST. JAMES'** (the Grand Prix town)  
Rev. Alton H. Stivers, r  
Sun H Eu 8, 10:30; Wed 9:30

## FRONTIER CITY, U.S.A. (Okla. City, Okla.)

**ST. RAPHAEL'S, The Travelers' Church on Rt. 66**  
The Little Pioneer Church of Frontier Days  
Sun MP 8:30, 11

## JIM THORPE, PA.

**ST. JOHN'S** 3rd & Center off Pa. 903  
Rev. R. H. Hutchinson, r  
Sun HC 7:30 (ex July) & 9; MP 8:45

## 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

## SEWANEE, TENN.

**ALL SAINTS' CHAPEL** Univ. of the South  
Sun HC 8, 11 1S, 12:15 ex 1S, 11 MP; 2 Carillon  
Concert; Weekday services as anno

## FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Road  
Sun HC 7:45, 9:30, 11, EP 6; Daily (ex Thurs) MP  
& HC 6:45 (Thurs 6:15) EP 6; C Sat 12, 4:30 &  
7:30

## 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.

**EPIPHANY** 38th & E. Denny  
Rev. E. B. Christie, r  
Sun 8, 11; Wed 7:30, 10

**ST. PAUL'S** 15 Roy St. at Queen Anne Ave.  
Rev. John B. Lockerby; Rev. Eugene L. Harshman  
Sun 8, 9 H Eu, 11 Mat & H Eu

## 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, 5:45

## TACOMA, WASH.

**CHRIST CHURCH** Division and No. "K"  
Sun 8, 9:15, 11, MP 8:45, EP 5:30 (ex Sat);  
HC 10 Wed & HD; 7 Thurs

**ST. MARY'S—Lakewood** 10630 Gravelly Lake Dr.  
Rev. George H. Ziegler; Rev. John J. Miller  
Sun 8, 10; Daily 7 ex Wed & Sat 9:30

## PARIS, FRANCE

**HOLY TRINITY PRO-CATHEDRAL**  
23 Ave. George V  
Very Rev. Sforgis Lee Riddle, D.D., dean; Rev.  
Samuel E. Purdy, Rev. Frederick McDonald canons  
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

## NAPLES, ITALY & ISLE OF CAPRI

**CHRIST CHURCH** Via San Pasquale A. Chiaia  
Rev. Harold W. Johnson, chap., Anglo-Episcopal  
Sun HC 8:30, Mat 11; Wed HC 8:30  
CAPRI Via Tragara 9 (in Lutheran Church) 2 & 4  
Sun Mat 11:30

## MEXICO CITY, MEXICO

**CHRIST CHURCH** Artículo 123, No. 134  
(in downtown Mexico City)  
Sun 8, 9:30, 11; Thurs 11

## PONCE, PUERTO RICO

**HOLY TRINITY**  
Abolition Street (near Darlington building)  
Sun (Spanish) 7, 9, 6, English 11

## GENEVA, SWITZERLAND

**The American Church (Emmanuel Episcopal)**  
4 rue Dr. Alfred Vincent (off Quai Mont Blanc)  
Rev. Perry R. Williams; Rev. William Brewster, Jr.  
Sun 8 HC, 9 MP & Ch S, 10:45 MP & Ser (HC 1S)