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Paul Parker

"I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." (Deut. 18:18)

In Colorado and New York, bishops raise their own clergymen [page 9].

Prayers Before School?

[pages 6 & 12]

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LETTERS

Most letters are abridged by the editors.

Assessment Change

The Church Pension Fund has sent a bulletin entitled "Regarding Value Placed on Living Quarters" to the Church announcing that the Fund intends to increase the basis of these assessments from one-sixth of the total of cash stipend to one-fifth [see p. 9]. This is an important change in assessments and will mean an increase in the pension assessments in every church and diocese.

The Canons of the Church presently give the trustees of the Church Pension Fund the right to do this. I believe, nonetheless, that this action is not only unnecessary in itself but that it is most unwise to accomplish it in this particular way in the light of the relationship of the Church Pension Fund to the Church. The Church Pension Fund is not an independent body but the creature of the Church. The Church can only be grateful for the wise management of the Fund by its trustees, but they are trustees of the Church in this capacity and they act for the Church.

Any action which changes the basis of assessments or the rate thereof should be fully discussed with the Church and not announced as an accomplished fact. If there has been "long and careful review," why was not the Church apprised of this process and invited to participate in it? If this was under consideration at the time of the meeting of General Convention last fall, why did not the trustees of the Fund announce this to General Convention and ask its approval? With all the respect which the Church has for the Church Pension Fund, apparently the trustees do not understand how the Church resents these arbitrary actions and the imperious attitude which the Fund so often takes toward the Church.

Substantively I do object to this increase in the base for pensions. The announcement in no way justifies the need. The parishes are already paying a very high rate and doing so gladly. There is no reason, however, that this should be increased. The bulletin indicates the considerable effect this will have on parish and diocesan budgets.

I propose in the next General Convention to offer an amendment to Canon VII, Section 3, which will require the Church Pension Fund to secure the approval of General

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.

July

8. The Rev. Urban T. Holmes, III, Baton Rouge, La.; Church of St. Stephen and St. Martin, Brooklyn, N. Y.; St. Luke's, Farmington, Maine
9. St. Peter's, Rockland, Maine
10. St. Mark's, Van Nuys, Calif.
11. St. Philip's, Buffalo, N. Y.; Holy Trinity, Three Rivers, Mich.; St. Matthew's, Portland, Ore.; the Rev. Ian L. Bockus, Caribou, Maine
12. St. Vincent's, Hurst, Texas
13. St. Luke's, Springfield, Ill.; St. James', Pewee Valley, Ky.
14. St. Paul's, Benecia, Calif.

Convention before changing the basis of the assessments or the assessment rate. I do not think that this in any way will hinder the management of the Fund. The Church will always gladly accept increased assessments when they are necessary for the good of the Church Pension Fund and those who participate in its benefits.

Though I disagree emphatically with this present action of the Church Pension Fund, I yield to no man in my admiration for the effectiveness of the Church Pension Fund and for the dedicated service which its staff and trustees render the Church.

(Rt. Rev.) FREDERICK J. WARNECKE
Bishop of Bethlehem

Bethlehem, Pa.

Ministers, Too

I read with interest the letter in your recent Parish Administration issue by Rabbi Arthur Gilbert [L.C., June 17th] and note something of a contradiction in its content. We need desperately to remove the feeling that the Church goes unrepresented when Episcopal priests are not a part of the official structure of any group. When Rabbi Gilbert summarizes your report on the National Conference of Christians and Jews stating that "there was not one of them who was an Episcopal priest, although Episcopalians are active members of our dialogue groups," he is in reality saying that the Church is hereby represented in the best possible place by the best possible personnel.

As a parish priest plagued by requests to pray at P.T.A. groups and Chamber of Commerce dinners, I cannot resist stating to Rabbi Gilbert that lay people are ministers of Christ also. Pray God for that great day when it will be recognized that our lay folk represent their Church and when it will be acknowledged that they too are competent to make decisions and to pray in the Name of Christ!

(Rev.) JOHN M. GALAGAN
Curate, St. Luke's Church

Vancouver, Wash.

Announced

The General Convention by a resolution at the Detroit meeting in 1961 placed in the Archives of the Church Historical Society a valuable collection of historical manuscripts that had been for 30 years deposited in the New York Historical Society, New York City.

This collection, *Archives Protestant Episcopal Church in the United States of America*, includes papers of Bishop John Henry Hobart, Bishop William White, Bishop John Stark Ravenscroft, the Rev. Samuel Peters, the Rev. William Smith, plus miscellaneous items.

Inquiries concerning the papers continue to be addressed to the New York Society, although the collection is now in Austin. In order to serve the best interests of scholars in the Church, would you announce in an issue of THE LIVING CHURCH that *Archives Protestant Episcopal Church in the United States of America*, formerly housed at the New York Historical Society, are now in the archives of the Church Historical Society, 606 Rathervue Place, Austin, Texas?

V. NELLE BELLAMY
Archivist

Austin, Texas

Success Story

If your advertising pulls like your letters column you ought to be bloated plutocrats!

I have received dozens of answers to my request for the Lena Sorabji prayer and for my stolen *Priest's Prayer Book*. I had forgotten that the prayer, with its history, had been published in the Easter, 1959, *Forward Day by Day*. Several copies of the prayer book have been sent me, and the ones whose return in case of duplication were not requested will be put into the hands of young priests and seminarians. As it is out of print, that will be a real help.

Two notes about the prayer: *Forward* establishes its authorship — one of the daughters of the first Parsee in India converted to Christianity. Two versions appear — the one I recall and the most logical form: “. . . Help us to make the noblest use of mind and body in our advancing years.” It so appears in the Edwin S. Gorham *A Book of Offices and Prayers*.

I am deeply grateful for the assistance of THE LIVING CHURCH, and to the many who so kindly sent me the copies asked for.

(Rev.) FREDERICK L. GRATIOT
Rector, Holy Trinity Church

Skokie, Ill.

Dead Center

That was a good article, *The Will to Meaning*, by Viktor E. Frankl [L.C., June 24th].

This existential vacuum he describes is the most common problem among college students; I encounter it all the time. Thousands of students have the capacity to achieve, but are hung up on this dead center of indecision.

A. R. PATTON
Professor of Chemistry
Colorado State University

Ft. Collins, Colo.

Loyalty to the Moon?

Robert Sargent's letter [L.C., June 3d] on the Vatican Council and possible revision of the Gregorian calendar, prompts me to make a modest proposal. Since world-wide acceptance of a totally new basis for months and holidays seems out of the question, the Christian Churches could agree on one simple change which does not much affect the civil calendar: Let Easter Day be always the first Sunday in April.

The virtues of simplifying the Church Year are obvious; I have never discovered any Gospel message in the bewildering expansion and contraction of Epiphany and Trinity seasons, nor do I feel that loyalty to the waxing and waning moon is part of my faith.

But the chief value of such an agreement would be as a witness to unity among all Christian peoples, Roman, Anglican, Orthodox, and Protestant. Favorable action by the World Council of Churches and by the Vatican Council would turn the trick, for most of the Christian bodies not represented by either are those which do not follow the Church Year closely anyhow.

And, I suspect, our mercantile and advertising brethren would rejoice to have a stable schedule for buying and promotion.

(Rev.) KINGSLEY SMITH

Assistant rector, Trinity Church
Towson, Md.

July 8, 1962

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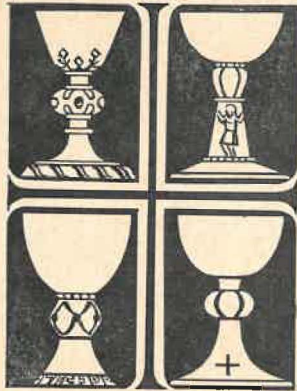
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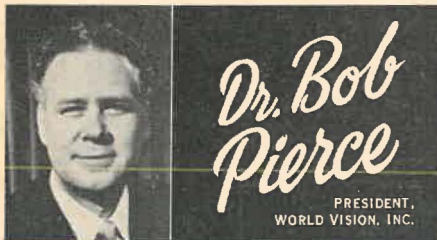
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BOOKS

N.T. Problems

CURRENT ISSUES IN NEW TESTAMENT INTERPRETATION. Essays in honor of **Otto A. Piper.** Edited by **William Klassen,** Mennonite Biblical Seminary, and **Graydon F. Snyder,** Bethany Biblical Seminary. Harpers. Pp. xiv, 302. \$5.

This is a collection of essays by American and European scholars in honor of Otto Piper, now professor of New Testament literature and exegesis at Princeton Theological Seminary and formerly, in pre-Nazi Germany, professor of theology in the University of Münster. Most of the essays, dealing as they do with both general and special problems of New Testament interpretation, are of a somewhat technical nature; a few, however, are exceptional, and deserve the attention of non-specialists, both clerical and lay. This brief review will be confined to a discussion of these.

Amos Wilder's essay, "New Testament Hermeneutics Today," is a survey of recent work in this important field, that of going beyond the exegesis of a text to the appropriation of its meaning "as an essential condition of the understanding." The principles of hermeneutics are further clarified by Markus Barth, who applies a number of them in his essay, "The Old Testament in Hebrews." Both of these essays are of particular interest to anyone engaged in preaching or in teaching the Scriptures, and of even greater interest and importance to interpreters of God's Word are the essays of Eduard Schweizer and Johannes Munck.

The former scholar, professor at the University of Zürich, compares two New Testament "creeds" (I Corinthians 15: 3-5 and I Timothy 3:16) and makes some observations which need very much to be emphasized in these times, when a number of prominent Biblical scholars have spoken — so confusingly to the laity — of the "mythology" of the New Testament or, more disturbing still, of the "Christ-myth." Schweizer writes, "Jesus Christ Himself is the sole content of these creeds, as He is in all the older parallels. It is not therefore possible that we could keep Jesus' ideas without His person, as we can treasure the ideas of Shakespeare without having any idea who the author of this literature was. It is not possible that we could accept the result of Jesus' life without Himself. . . . There was never another content in the center of New Testament faith than Jesus Christ Himself" (pp. 171f).

Munck, in his essay, "The New Testament and Gnosticism," strikes a blow against much recent Biblical criticism, especially that which has been influenced by existentialist philosophy. Such inter-

pretation, he writes, "dissociates itself from the ancient narrator. When, for instance, he says that he has seen or experienced something that does not agree with 'modern science,' the view taken is that he did see something that agrees with it, but he misunderstood or falsified what he saw or experienced in his account. This reduction of the ancient narrator to a fool or a knave makes it necessary to reconstruct his experience; a result is produced that can be fully accepted by 'our modern culture,' but at the expense of the true conception of the whole setting within which the ancient narrator speaks and lives" (p. 231).

Two other essays deserve mention here. F. V. Filson renews, in "The Gospel of Life, A Study of the Gospel of John," his earlier attempt to show that the author of the Fourth Gospel, the Beloved Disciple, was — Lazarus! The argument is very persuasive, but I, at least, am not moved. Finally, Krister Stendahl, in his examination of the Muratorian Fragment, raises a number of thought-provoking questions about the formation of the New Testament canon, and about the relationship of canonization to "inspiration."

The editors of this collection deserve much praise; we are greatly in their debt.

E. VAN N. GOETCHIUS

Books Received

THE CHINESE GINGER JARS. By Myra Scovel. With Nelle Keys Bell. Harpers. Pp. 189. \$3.75.

PASCAL'S PENSEES. Translated with an introduction by Martin Turnell. Harpers. Pp. 447. \$6.

FREEDOM AND CATHOLIC POWER IN SPAIN AND PORTUGAL. An American Interpretation. By Paul Blanshard. Beacon Press. Pp. 300. \$3.95.

THE AUDACITY OF PREACHING. The Lyman Beecher Lectures, Yale Divinity School 1961. By Gene E. Bartlett. Harpers. Pp. 159. \$3.

CAESAR'S OR GOD'S? The Conflict of Church and State in Modern Society. By Peter Meinhold. Translated by Walter G. Tillmanns. Augsburg Publishing House. Pp. ix, 170. \$4.

SIR THOMAS BROWNE. A Biographical and Critical Study. By Frank Livingstone Huntley. University of Michigan Press. Pp. viii, 283. \$4.95.

SERMONS FOR SPECIAL DAYS. By G. Erik Hagg. Augustana Press. Pp. x, 160. \$3.50.

LAND OF SILENCE. By Anna Rose Wright. Friendship Press. Pp. 143. \$2.95.

THE BIBLE COLLEGE STORY: EDUCATION WITH DIMENSION. By S. A. Witmer. Preface by Dr. Merrill C. Tenney. Channel Press. Pp. 253. \$3.75.

ANGLICAN CYCLE OF PRAYER

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

July

8. Manchester, England
9. Maryland, U.S.A.
10. Masasi, East Africa
11. Maseno, East Africa
12. Mashonaland, Southern Rhodesia
13. Massachusetts, U.S.A.
14. Matabeleland, Southern Rhodesia

The Living Church

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DEPARTMENTS

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SPECIAL FEATURE

Camping to the Glory of God *Charles E. Rice* 10

THINGS TO COME

July

- 8. Third Sunday after Trinity
- 12. Central Brazil convocation, to 15th.
- 15. Fourth Sunday after Trinity
- 22. Fifth Sunday after Trinity
- 25. St. James
- 29. Sixth Sunday after Trinity

August

- 5. Seventh Sunday after Trinity
- 6. Transfiguration
- 12. Eighth Sunday after Trinity
- 19. Ninth Sunday after Trinity
- 24. St. Bartholomew
- 26. Tenth Sunday after Trinity

September

- 2. Eleventh Sunday after Trinity
- 9. Twelfth Sunday after Trinity
- 16. Thirteenth Sunday after Trinity
- 19. Ember Day

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

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Third Sunday after Trinity
July 8, 1962

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AMERICAN CHURCH UNION

Courtesies in Rome

The Rev. Canon Albert J. duBois, executive director of the American Church Union, has just completed a visit in Rome which included conferences with Cardinal Augustine Bea, president of the Secretariat for Promoting Christian Unity, Msgr. Willebrands, the secretary of this group, and others responsible for the forthcoming Vatican Council, according to a report from the ACU.

On behalf of priests of the ACU present at the Midwest Priests Institute held at DeKoven Foundation in Racine, Wis., last April, Canon duBois presented to Pope John XXIII a copy of the Anglican Missal and gave assurance to the Pope that, through its cycle of prayer, the members of the ACU would cooperate with his expressed wish that the forthcoming Council might be supported by the prayers of the faithful throughout the world.

Special courtesies were extended to Canon duBois on the Feast of Pentecost, when he was given a place of special honor near the throne at a solemn Mass at which Pope John XXIII presided.

PUBLIC AFFAIRS

School Prayer Decision

By a six to one vote, with Churchman Potter Stewart the lone dissenter, the United States Supreme Court ruled unconstitutional the use of an official prayer in public school classrooms of New York. Justices Felix Frankfurter and Byron White took no part in the case. The decision was announced on June 25th.

The court upheld the contention, held by parents of some New York pupils, that state laws requiring or permitting the use of the prayer should be struck down because the prayer was "composed by governmental officials as a part of a governmental program to further religious beliefs." (The parents of 11 school children in the Herricks School District, Nassau County, L. I., N. Y., brought the case to court.)

The majority opinion was written by Justice Hugo Black. A separate, concurring opinion was written by Justice William Douglas.

The New York prayer, written by the

Board of Regents in that state and caused by the local school board to be "read aloud by each class in the presence of a teacher at the beginning of each school day," reads:

"Almighty God, we acknowledge our dependence upon thee, and we beg thy blessings upon us, our parents, our teachers, and our country."

"We think that by using its public



school system to encourage recitation of the regents' prayer," said Justice Black in the majority opinion, "the state of New York has adopted a practice wholly inconsistent with the establishment clause. There can, of course, be no doubt that New York's program of daily classroom invocation of God's blessings as prescribed in the regents' prayer is a religious activity. It is a solemn avowal of divine faith and supplication for the blessings of the Almighty."

After pointing out that the use of prayers — specifically, the Book of Common Prayer — established by government was one of the reasons for people leaving England to seek religious freedom in this country, Justice Black said that Americans, in the time the Constitution was framed, "knew, some of them from bitter personal experience, that one of the greatest dangers to the freedom of the individual to worship in his own way lay in the government's placing its official stamp of approval upon one particular kind of prayer or one particular form of religious services. . . . There can be no doubt that New York's state prayer program officially establishes the religious beliefs embodied in the regents' prayer."

The school board ruling had provided that any child might remain silent during the prayer or, with written parental permission, leave the classroom during the recitation. Opponents of the use of the

prayer said that any child who exercised these options was marked as "different" by his classmates. Justice Black said, in part:

"Neither the fact that the prayer may be denominationally neutral, nor the fact that its observance on the part of the students is voluntary, can serve to free it from the limitations of the establishment clause, as it might from the exercise clause, of the First Amendment, both of which are operative against the states by virtue of the Fourteenth Amendment. . . . When the power, prestige, and financial support of government is placed behind a particular religious belief, the indirect coercive pressure upon religious minorities to conform to the prevailing officially-approved religion is plain. But the purposes underlying the establishment clause go much further than that. Its first and most immediate purpose rested on the belief that a union of government and religion tends to destroy government and degrade religion. . . . Another purpose of the . . . clause rested upon an awareness of the historical fact that governmentally-established religions and religious persecutions go hand in hand. The founders [of the Constitution] knew that only a few years after the Book of Common Prayer became the only accepted form of religious services in the established Church of England, an Act of Uniformity was passed to compel all Englishmen to attend those services and to make it a criminal offense to conduct or attend religious gatherings of any other kind. . . .

"It is neither sacrilegious nor antireligious to say that each separate government in this country should stay out of the business of writing or sanctioning official prayers and leave that purely religious function to the people themselves and to those the people choose to look to for religious guidance. . . .

"To those who may subscribe to the view that because the regents' official prayer is so brief and general there can be no danger to religious freedom in its governmental establishment . . . it may be appropriate to say in the words of James Madison, the author of the First Amendment:

"It is proper to take alarm at the first experiment on our liberties. . . . Who does not see that the same authority which can establish Christianity, in exclusion of all other religions, may establish with the same ease any particular sect of Christians, in exclusion of all other sects?"

Justice Stewart, dissenting, maintained:

"With all respect, I think the court has misapplied a great constitutional principle. I cannot see how an 'official religion' is established by letting those who want to say

a prayer say it. On the contrary, I think that to deny the wish of these school children to join in reciting this prayer is to deny them the opportunity of sharing in the spiritual heritage of our nation. . . . What [the state of New York] has done has been to recognize and to follow the deeply entrenched traditions of our nation. . . ."

Several Churchmen have expressed their concern over the Supreme Court decision. Bishop Boynton, Suffragan of New York, speaking in the absence of Bishop Donegan of New York, said:

"This decision is not unexpected. It is the inevitable result of that increasing passion for separation of Church and State which the founding fathers had intended only as an assurance that no particular Church should be established as the state Church.

"This is a country in which the majority of people conform to some set of religious beliefs, but it is not, and, indeed, probably cannot be described as, a Christian country. Rather, it is a country with a predominantly Christian citizenship.

"The sooner this is recognized, the sooner we can get on with Christian missions."

A statement adopted at a three-day conference of the bishops and clergy of the diocese of Long Island, held late in June, said:

"We are chiefly concerned with the use which may be made in the future of this precedent, and the other areas of our people's life and activity to which its provisions may be extended.

"The ultimate effect of this decision may be to nullify and threaten with destruction the American people's long continued and precious religious tradition of reliance upon Divine Providence.

"This religious tradition is deeply embedded in our charter of liberties, the Declaration of Independence, continuously adhered to by our founding fathers, clearly expressed in our national anthem, symbolically imprinted upon our coinage, and unequivocally stated by the Supreme Court itself 10 years ago in the historic words of its decision *Zorach vs. Clauson*: 'We are a religious people whose institutions presuppose a Supreme Being.'

"In this connection we note with approval the dissenting opinion of Mr. Justice Stewart."

The Rev. Arthur Lee Kinsolving, newly-elected president of the Protestant Council of the City of New York, gave this statement to THE LIVING CHURCH:

"The decision does not surprise me; it is a further expression of the working out of this fastidious liberalism.

"I feel that the members of the court in their excessive work load seem out of touch with the realities.

"The American people, particularly the American children, educated in a secularized public school system, desperately need a simple religious expression.

"This regents' prayer didn't have anything to do with an 'establishment of religion,' but with the fact that religion has always been basic to American life.

"As in the court's inability to define salacious literature, though it threatens to under-

mine our moral fibre, so the court seems to misconceive the appropriateness and importance of a simple group prayer made voluntarily. One hesitates not to accept a decision of the Supreme Court in good grace, but after all, there is a higher tribunal, that of Almighty God Himself, and how can it be a court's duty to restrain children from addressing, in prayer, their Father in Heaven?"

The Rev. Arthur E. Walmsley, executive secretary of the National Council's Division of Christian Citizenship, told THE LIVING CHURCH:

"My only comment at this point would be that the National Council has authorized, and the Presiding Bishop has just appointed, a study commission to look into all aspects of Church and State relations.

"The recent Supreme Court decision points out the urgency of a careful examination of the Church's position on these matters.

"The only official pronouncement of our Church on Church and State questions is the resolution of General Convention opposing government aid to secondary schools."

Asked the Rev. H. A. Johnson, canon of the Cathedral of St. John the Divine, New York City, "Are we going to have to take 'In God we trust' off of our coins?"

And on the bulletin board outside Trinity Church, Northport, L. I., N. Y., appeared these exclamations, "Congratulations, Khrushchev!" and "God Help America!"

Call for Amendment

The council of the diocese of Newark has called for a constitutional amendment to assure retention of prayers in public schools.

Copies of the resolution, which was introduced by the Rev. William Griffin, rector of St. Paul's Church, Paterson, N. J., were sent to New Jersey's two U.S. Senators and to Congressmen from northern New Jersey. [RNS]

Together in Protest

Bishop Pardue of Pittsburgh (Episcopal) and Bishop Wright of Pittsburgh (Roman Catholic) have issued a joint statement deploring the decision of the Supreme Court in ruling use of an official prayer in New York schools unconstitutional.

The two bishops said that the decision marked a "dark day for our land and our schools." They said "a powerful aggressive spirit of secularism is abroad in our land," charging that "it filters through all levels of society for the purpose of eliminating God from our national life." [RNS]

"News to Us!"

To set the record straight, the Rev. Canon Almon R. Pepper, director of the National Council's Department of Christian Social Relations, has written to all diocesan Christian social relations offi-

cials, refuting a statement made by Dr. Leonard W. Larson, president of the American Medical Association, in his annual report.

"Proponents of the King-Anderson bill have made a real effort to win Church support," said Dr. Larson. "In February, 1961, the board of the National Council of Churches . . . endorsed the principle of the King Bill. Later in the year, however, four of its most important affiliates rejected similar resolutions. The United Presbyterians, Episcopalians, Disciples of Christ, and the American Baptist Convention all refused to endorse federal medical care for the aged under Social Security."

Dr. Pepper, in his recent letter, wrote: "This last sentence was news to us! The statement has been repeated elsewhere and it seems important to set the record straight."

No action of any kind on financing health care for the aged was taken by the House of Deputies or the House of Bishops at the General Convention in Detroit (September, 1961), said Dr. Pepper. The matter was not discussed in any of the appropriate committees in either house, he learned from their chairmen. No action on the subject has been taken by the National Council of the Episcopal Church.

This information was sent to Dr. Larson and to the AMA central office, said Dr. Pepper, and Dr. Larson has agreed to correct AMA records on this point.

RACE RELATIONS

Compromise

A deadlock resulting from different opinions as to the operation of Hemlock Haven, conference center of the diocese of Southwestern Virginia, was temporarily broken by the executive board of that diocese during a meeting June 20th and 21st.

After spending most of its time debating the Hemlock Haven matter, the recent council of the diocese [L.C., July 1st] adjourned without having settled the matter and without having passed budgets for diocesan operation. One faction in the council, largely clerical, favors operation of racially integrated young people's conferences at the center; the other faction, mostly made up of laymen, is opposed to such racial integration. In the recent past, the problem has been resolved by operating the center without any young

Coming Soon —

Impressions of an English clergyman serving in the American Church.

people's conferences, but that expedient failed to win sufficient support this year. A proposal to sell the center was made, but was not adopted.

Under the plan approved unanimously by the executive board, young people's conferences will be held in 1963. They will be segregated, but by sex, not by race — white and Negro boys together, and white and Negro girls together, but boys and girls at different times.

Francis T. West, a leader of the anti-integration lay faction in the council, and a member of the executive board, although concurring in the board's action, commented that "my basic conviction has not been altered at all, but at the same time I couldn't have it on my conscience continually to thwart the Church and the diocese. The Church is bigger than I am in this thing."

The executive board also passed a resolution approving the diocesan budgets as proposed, and recommending them to the council.

Bishop Marmion of Southwestern Virginia has called a special meeting of the council, to meet in St. John's Church, Roanoke, on September 27th.

ESCRU in Chicago

Three prominent Churchmen and a "Carolina Israelite" were featured speakers at the second annual meeting of the Episcopal Society for Cultural and Racial Unity, held in Chicago June 21st-24th.

The Ven. John M. Burgess, Archdeacon of Boston, examined "The role of ESCRU in the life of the Church" in a keynote address on Friday morning, June 22d. Bishop Sterling of Montana put a close to the speaking in a sermon on June 24th. In between, G. Mennen Williams, Assistant Secretary of State for African Affairs and former governor of Michigan, delivered the Saturday night address. And on Friday night, Harry Golden of Charlotte, N. C., publisher of the *Carolina Israelite* and author of *Only in America* and *For Two Cents Plain*, shared some of his observations of the human scene. In addition, the Rev. James Jones, director of Chicago's St. Leonard's House, preached at the opening Evensong on Thursday evening.

On Friday morning, the Society sponsored a symposium, at which the Rev. Alfred T. K. Zadig, of St. Andrew's Church, Mastic Beach, Long Island, N. Y., spoke on "The Church and Anti-Semitism"; Edwin Berry, executive director of the Urban League of Chicago, spoke on the problems of the city; the Rev. Peter Powell, director of Indian work for the diocese of Chicago, considered the matter of "The Church and the American Indian," and Melvin D. Kennedy, Professor of History at Morehouse College, Atlanta, Ga., told of the "Changing Patterns in the South."

The members got to the business of

elections and resolutions on Saturday morning. In resolutions passed, the Society:

✓ Commended all persons, "especially members of this Church, who have entered the struggle for the achievement of justice under law through participation in sit-ins, freedom rides, voter registration drives, and other forms of direct action, often at great cost to themselves."

✓ Expressed appreciation to John Lasso, Jr., first president of ESCRU, who has resigned to become executive secretary of the National Council's Division of Church-Community Studies. The Rev. Joseph A. Pelham is acting president.

✓ Expressed "profound shame that the continued presence of segregation and discrimination on the basis of race at the University of the South stands as a blot upon the witness of the Church," and pledged to "take any and all steps necessary and appropriate to hold this matter before the Church."

✓ Commended the "positive leadership" of the Rev. George Kempself, Jr., of Scarsdale, N. Y., who protested bigotry at a local country club [L.C., January 29, 1961]; the Rev. Thomas B. Allen, of Bethesda, Md., who protested an alleged campaign against a Churchwoman who offered hospitality to Cuban refugees [L.C., June 17th]; Bishop Marmion of Southwestern Virginia (cited for his "continuing efforts to realize the inclusiveness of the Church in his diocese"); the Most Rev. Joseph F. Rummel, (Roman Catholic) Archbishop of New Orleans, for implementing desegregation of parochial schools under his jurisdiction; and the Most Rev. Paul J. Hallinan, (Roman Catholic) Archbishop of Atlanta, Ga., for his stand against segregation in the parochial schools in his charge.

✓ Urged that the Church recognize the need for "such quality of leadership . . . as to prevent the obstruction of the mission and ministry of the Church by those who would erect barriers and divisions between men . . .", and urged that ways be devised to bring such obstruction out into the open, and that "those practicing such obstruction be brought to account and that such action be devised as will keep those who persist in it from dictating the policy and the practices of the Church on the local level and higher."

✓ Called on President Kennedy to issue an executive order barring all racial and religious discrimination in federally assisted housing, and expressed gratitude for the leadership the President has shown toward the achievement of full rights for all.

✓ Gave support to a planned National Conference on Religion and Race, to be held in Chicago next January, and to include representatives of Protestant, Anglican, Orthodox, and Roman Catholic Communions.

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	\$5,222.50
Receipts Nos. 3894-3902, June 20-25	123.00
	\$5,345.50

ESCRU also expressed hope that its Chicago chapter will support the coming conference.

✓ After "whereasing" that "a number of health, welfare, and educational institutions identified with the Church persist in either open or tacit practices of segregation and discrimination, or do not actively attempt to implement the pronouncements and policies of the very Church bodies and authorities with which they are officially or nominally affiliated," urged the Church to "bend all efforts" to change such practices, or, failing that, to "sever all relationship or affiliation, however nominal, with such institutions."

✓ Called on the Church, nationally and in the dioceses, to "give all possible support in terms of finances and personnel to its Christian social relations departments."

✓ Turned its attention to discrimination in the placement of personnel within the Church. In a memorial addressed to the House of Bishops, the National Council, the clergy and vestries of the Church, and the leaders of the religious orders, ESCRU said: "We urge that a clear policy of the recommendation, selection, and appointment of persons, lay and [clerical], to staff positions solely on the basis of qualifications and without reference to race or national origin be stated and implemented at all levels of the Church's life, including: National Council staff positions (including those positions which do not have direct relationship to minority group problems); overseas mission posts (including those in areas other than Africa); diocesan staff positions; membership in lay and clerical religious orders; and the selection of rectors, vicars, and assistant ministers in parishes and missions without regard to the racial and/or national make-up of the congregation involved."

GEORGIA

Limited List

Calling attention to General Convention action defining the term, "communicant in good standing," Bishop Stuart of Georgia, addressing the convention of his diocese recently, said: "Next January the clergy are under canonical obedience to transfer from the list of active communicants in good standing all those persons who have not made their communions at least three times during this year. . . . They will remain on the list of confirmed persons, but 'communicants' will be limited to those who communicate."

In another portion of his address Bishop Stuart commented, "Opportunities to serve God in Christ and in fellowship with one another must be fully available to every person in the family of God. Educational opportunities within the Church must be open to every child of the Church who qualifies for the opportunity."

Bishop Stuart set 10-year goals for the diocese: 10,000 additional communicants, 10 more mission congregations, 10 more parishes, and 15 more clergymen.

The convention, by a vote of 87 to 13, followed the recommendation of its committee on resolutions and declined to ap-

prove a call for the diocese to withhold funds from the National Council of the Church that would ultimately reach the National Council of Churches to support its "political, economic, and social pronouncements." A resolution that would have indicated the diocese's approval of the "political, social, and economic pronouncements" of the NCC was tabled by the convention.

Convention delegates also voted (74 to 33) in favor of eliminating capital punishment, and adopted a total budget of \$85,718.62.

ELECTIONS. Standing committee: Rev. F. Bland Tucker; Wilton Howell. Executive council: Rev. Gustave Caution, Rev. Charles Schilling; Varnedoe Hancock.

MAINE

Second Chaplain

The convention of the diocese of Maine, meeting at St. Luke's Cathedral, Portland, Maine, on May 16th, approved the appointment of a second chaplain at the University of Maine, and adopted a budget of \$136,953.28.

ELECTIONS. Standing committee: Rev. Herbert Craig, Very Rev. Charles Brown, Rev. Wilbur Hogg; Fred Scribner, Jr., Donovan Lancaster, Ralph Kennison. Diocesan council: Rev. Leopold Damrosch, Very Rev. Charles Brown; Rodney Ross, Jr., Roderic O'Connor. Delegates to provincial synod: clerical, Raymond Hall, Llewellyn Diplock, Ernest Kenyon, Carl Russell, Jr.; lay, William Morris, Kenneth Cleaves, Haskell Cleaves, Harlan Doak. Alternates to provincial synod: clerical, Donald Corringham, Richard Adams, Daniel Sullivan, Malcolm Sawtelle.

CHURCH PENSION FUND

Changing Base

Beginning January 1, 1964, value of a clergyman's living quarters, for purposes of pension considerations, will be reckoned at one-fifth of the total of cash stipend and value of utilities and fuel provided, according to a bulletin recently issued by the Church Pension Fund.



RNS

The Boyntons: Father blesses father.

Currently, according to the bulletin, such reckoning is made on the basis of one-sixth of the clergyman's other compensation, in the case of a rectory that is owned by the parish.

In the case of a rectory that is rented, or a living allowance that is granted by the parish, the actual cost to the parish is used as the base. The new arrangement will apply uniformly [see page 2].

PROVINCES

To the Islands

Plans are being made for holding the synod of the Second Province in Haiti this year. [Second Province dioceses are those in New York and New Jersey.]

The synod, scheduled for November 15th to 19th, will be held in Port-au-Prince. Delegates will occupy four hotels, some five miles from the city. Bishop Voegeli of Haiti will be host.

Suffragan Bishop Wetmore of New York, chairman of the committee on arrangements for the synod, told **THE LIVING CHURCH**:

"I think it is particularly significant, that for the first time in its history the Second Province is holding its synod in a missionary district. The six missionary districts in the Caribbean historically have been connected with the Second Province, largely due to their continuing contact with the overseas department of the National Council, [which is in] New York.

"The committee on arrangements feels that the synod will do much to strengthen the work of the Church in the Caribbean and the committee has worked hard to develop a program which will provide, to the delegates, both experience of and information on our work in the Caribbean in general and in Haiti in particular."

ORDINATIONS

Family Priest

On June 18th, Bishop Boynton, Suffragan of New York, ordained his son, Charles Frederic Boynton, 25, to the priesthood. Ordination was in the Protestant chapel of Bellevue Hospital, New York City. Fr. Boynton has been on the chaplaincy staff of Bellevue Hospital for a year.

Fr. Boynton's first priestly act was to bless his father. Later, outside the chapel, father and son embraced.

[This week's cover shows the ordination, in process. Left to right: the Rev. Russell B. Myers, Jr., Bishop Boynton, Fr. Boynton, the Rev. Herbert C. Bolton, the Rev. Eversley S. Ferris (uncle of Fr. Boynton), and the Rev. Ralph D. Bonacker.]

Family Deacon

The Rev. Joseph Abell Minnis was made a deacon by his father, Bishop Minnis of Colorado, in St. Mark's Church, Denver, on June 18th.



The Minnises: Father ordains son.*

He was one of seven candidates.

The Very Rev. Edward S. White, retired dean of Nashotah House, presented Mr. Minnis, who was graduated from Nashotah House this spring.

Others ordained to the diaconate by Bishop Minnis during the service were the Rev. Messrs. Robert James Babb, Charles Harry Christopher, Robert Michael Darrow, James Baxter Johnson, Clarence Merle Langdon, and Jerry B. McKenzie.

Moving Nearer

John Knox, Ph.D., former Methodist minister, and faculty member of Union Theological Seminary, New York City, for several years, was ordained to the diaconate on May 19th by Bishop Donegan of New York.

Dr. Knox is presently Baldwin Professor of Sacred Literature at Union. From 1944 to 1957 he was director of studies at the seminary. He is the author of the commentary on Romans in *The Interpreter's Bible*, as well as *The Early Church and the Coming Great Church*, *The Fourth Gospel and the Later Epistles*, *On the Meaning of Christ*, *The Integrity of Preaching*, *The Death of Christ*, *Jesus: Lord and Christ*; *Christ and the Hope of Glory*, and other books.

Deciding to receive Orders in the Episcopal Church has been "a very important decision for me, and a good deal of thought and prayer has gone into the making of it," Dr. Knox told **THE LIVING CHURCH**. He said that he had been "gradually moving in that direction for a long time," and added, "I have felt very close to the Episcopal Church for 30 years or so, and have been moving constantly nearer."

*Foreground, from left: the Rev. Joseph A. Minnis, Bishop Minnis, the Rev. Harvey Woolverton. Bishop's chaplain (far right) was William H. Minnis, Joseph's brother, a middler at Nashotah House.

CAMPING TO THE GLORY OF GOD

Are we really justified

in spending the Church's money

to send the children to camp?

Is there a philosophy of Christian camping? The diocese of Tennessee, aiming to find one and to set it down on paper, assigned the task to the Rev. Charles E. Rice. The result appears on these pages, and has been adopted by Tennessee's Christian education department as setting forth the camping philosophy of the diocese. As such the paper is being used as a study piece for all diocesan camp staffs. In addition, a layman of Fr. Rice's parish is now preparing color slides on camping for use in parishes.

The Rev. Charles E. Rice, a former Methodist minister, was ordained priest in 1959. He is rector of St. Philip's, Donelson, Tenn. Fr. Rice has served diocesan camps as clergy staff member, chaplain, and camp director. He prepared this article at the request of Tennessee's diocesan Christian education department, and delivered it at a pre-season weekend conference for adult staff members of Tennessee's five youth camps. The camps are held annually at Camp Gailor-Maxon, Monteagle, Tenn. Fr. Rice has served four years on Gailor-Maxon staffs, including two years as a camp director. He is presently a member of the diocesan division of camps.

The convocation of young people into the "camp" or "conference" is an institution now taken for granted in the American Church. Numerous dioceses provide permanent facilities for such a program.

Any institution which claims to be Christian must sooner or later submit itself to theological inquiry. Whatever reasons may exist for camping generally there must be a special reason for proposing and planning a Christian camp. The Christian camping enterprise must be clearly related to theology, specifically to the theology of the Church.

The *raison d'être* of a Christian camp must be given in the light of our understanding of Christ and His Church. If we can do this then and only then can we justify spending the Church's money on

camping and likewise justify our claim to a uniquely Christian institution. That the camp convenes under the auspices of the Church is not enough. Nor does the fact that we have Christian campers and Christian staffers make the camping phenomenon itself Christian. (Just as having Christian doctors, nurses, patients, and a Church sponsor does not render a hospital philosophy Christian.)

The Christian camping program must be shown to be a particular expression of the organic life of the Church. As is frequently said of missions, the Church does not sponsor a camp so much as it goes to camp.

The institution of camping is a relatively modern one in Christendom. Those of us who are involved in it have reason to believe that it can be a vital thing in these urbanized times. Nevertheless, however oriented to the life and liturgy of the Church it now may be, it is an artificial form of Church life. By calling it artificial no condemnation is implied. It is merely to sober ourselves with the fact that the camping form at best is a handiwork of man. It is not ordained of God as is the state or the family.

This very artificiality gives us a certain freedom in planning the structure of a camp. Still, there is the hazard of forgetting that the camp plan is not the normal way in which God has given us to be the Church in the world. Some of the artificial factors in camping should be borne in mind in determining our goals and methods:

An age group is arbitrarily selected. We lift out for a brief period one stratum of the Church family, and form with it an intense association or life together. This is necessary for a certain kind of camping program but we must remember that the natural life of the Church is not lived in such a contrived selectivity. Too often an unrealistic kind of enthusiasm or piety develops in camps which is sure to be disillusioned back in the parish or at the family board. The same danger exists, incidentally, in such groupings as the Young Churchmen, the Young Marrieds, or any other arbitrary category of the Church's membership.

Some may insist that age groupings in camps are not really arbitrary if based on educational theory as to what a given age level may be expected to learn. The point is that such stratification is *theologically* arbitrary. Moreover, the camp is not a school in the conventional sense of the word. We work under the practical necessity of separating the age groups. (It might be noted that some camping programs are inclusive of whole families.)

Room and board are shared with a group other than one's natural family. This artificial factor, of course, has numerous parallels such as the college dorm, the military barracks, or the monastic house. With the last named the Christian camp has the common advantage of being made up at least of fellow Christians. But it is precisely this privilege which we cannot take for granted. The camper's own family may not share this advantage, much less the other institutions in which the Christians life is to be lived.

It is a source of keen joy to live together for a time with other Christians unhampered by the demonic diversity of the world. But it remains the calling of the Church to live most of her earthly life in dispersion in just this world. The world is still out there, nearer than we think. Many an idealistic communal life has foundered and failed because it forgot this. (Not least of all the experiment recorded in the Acts of the Apostles!)

Christians in the camping situation are released from the ordinary material cares. The camper is usually housed and fed pleasantly if not lavishly. He has a minimum of anxiety about economic responsibility and kitchen chores. Minor chores may be imposed, such as room cleaning and bed-making, but the camper is usually served more than he realizes by the generosity of diocese and parents.

If it be replied that the child camper does not know these burdens at home, it must be said that the economic anxiety of the parent inevitably affects the child. In point of fact, the economic situation of the Christian camper is analogous to that of the clergy whose time is released from ordinary productivity to devote to pastoral concerns. Neither the camper nor the clergyman should forget for a moment that his special privilege is paid for by others in the Body of Christ.

The location of a Christian camp is usually chosen for its unusual natural surroundings. Conceivably, a Christian camp could be planned and carried out in an urban hotel. In any case, the habitat

is deliberately different from that in which the lives of the campers are normally lived. The camp program justifiably takes advantage of this.

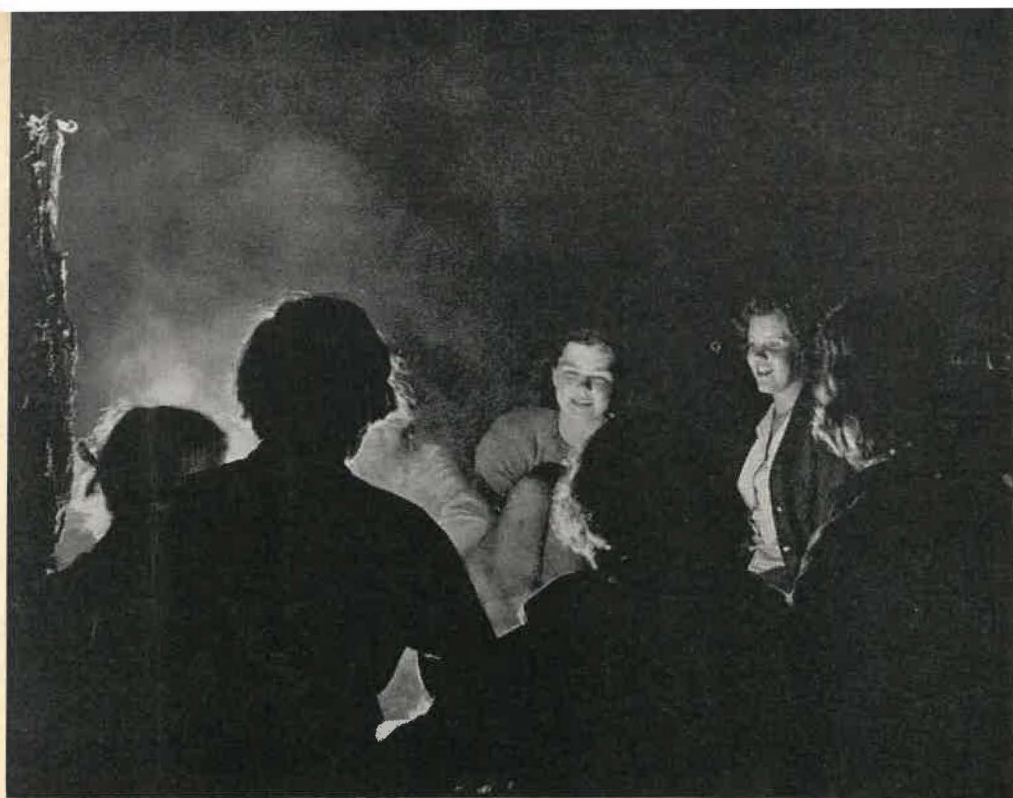
Two hints must be dropped, however, at this point. First, exposure to nature by itself does not warrant the title Christian for a camp. Second, it would be a spiritual *faux pas* if the camper were left with the notion that religious experience in the ideal environment is more satisfying than that available at St. Anthony's-by-the-Automat.

Christian camping is a special expression of the life and work of the Church. It is an artifact in the Church's existence. We may now set forth the unique possibilities of this apparatus known as the Christian camp.

Camping offers a special opportunity to learn the meaning of Christian identity. Wherever Christians go in their dispersion in the world, they go as members of a covenant family — a Catholic body. What is not so apparent in the diversity of contemporary life becomes obvious in the Christian camp. The camp becomes a living object lesson in the nature of membership in the Church. Our contrived interdependence in the life of the camp is, as the camper must be taught, our actual dependence anytime, anywhere in the household of God. The camper may be elated to see for the first time that he belongs to a "big outfit." He must be led to see that this "big outfit" is nothing less than the whole company of the saints.

Camping offers an unusual way to receive the grace which comes from the presence of other Christians. Familiarity among the contemptible must breed contempt. Among Christians we may expect it to breed humility, patience, charity, and the habit of mutual burden-bearing. The virtues which may grow with relative ease in the camp family are the same virtues which we are commanded to nurture in ordinary life. The actualization of Christian *koinonia* in camp can be no substitute for the outside, but it stands like the Eucharist as an earnest or pledge of God that His grace may be realized anywhere. No Gospel may be preached in camp which may not with confidence be proclaimed anywhere on God's earth. The reconciling force which God demonstrates in special situations is given that we may believe that He intends by the same grace to reconcile the whole world unto Himself.

The Christian camp becomes an experiment or a laboratory in Christian



RNS

The camper finds out he belongs to a "big outfit," and, then, that the big outfit is the whole company of saints.

discipline. At this point the camping mechanism bears a kinship to the retreat, the quiet hour, the monastic community. The necessity for faithful obedience in our given place in the Body is paramount in the Christian life. The camping routine makes the necessity obvious. Lack of discipline or order in a parish or in a family may be apparent to the priest but may not become recognized by others until it has grown out of hand. The pace of life in the camping schedule would become almost immediately chaotic without the leaven of obedience. If children or adults know the catechism, the vestments, the vessels, and the symbols of the Church and yet have missed the keynote of obedient discipleship they have not learned Christ and His Church.

The Christian camp is a special liturgical experience. We have termed the camping idea as artificial among the forms of the Church's life. It must be our constant design to conduct the kind of camp which may be commended to God, though the form is our handiwork. Any truly Christian activity becomes a specimen of Christian worship.

Camping then becomes a peculiar kind of liturgical experience. This, of course, includes the pattern of daily prayers and praise which are ordered within the camping schedule. But more is involved if the camp itself is to be a uniquely Christian event. We know that the word "liturgy" involves the entire life and work of the Church. So the total camp configuration must be understood as a living enactment of our worship.

We have claimed for camping a unique fellowship, a unique obedience, and a

unique community. We may now claim for it a unique glory and unique worship. Making camping a part of the liturgy of the Church is far more than merely making liturgy a part of camping. The camping episode like all episodes in the Christian career becomes an offering gathered up and consecrated in the "eucharist." The camper cannot in honesty be taught that this experience is typical of Christian living. He can be led nonetheless to be grateful for these privileged moments of camping, and he can be assured that these take their place alongside all the multifold ways of the Church.

Christian camping then becomes in part an end in itself. Glorifying God is always to be enjoyed as an end in itself. Let us be done with the heresy of pragmatism which is always nervously asking, "Of what use is it to this cause or that?" It is not given to us to use the camp to control or predict results beyond the camping experience. Let us not contrive them to serve some outside cause, however noble. We do not bring our children to camp to prevent juvenile delinquency, or to brainwash them with some fad which they will urge upon their parish priest, or to spark some future reformation. The children in the camps are not to be viewed wistfully as the "Church of tomorrow." They belong in their place in the Church today, and God will give them their place tomorrow.

Christian camping is not preparation for Christian living. It is Christian living in one of its forms. Camping is preparation only in the sense that all Christian living is ever looking toward the complete glory of life with God.

EDITORIAL

One Creation, Under God

The United States Supreme Court's decision against recitation in New York schools of a prayer written by the Board of Regents in that state has resulted in a great deal of furor among many clergymen and laymen [see page 6]. We cannot see that the furor is justified.

Religion was not at issue; religious exercise in the public school classroom was. Our "American way of life" was not in question — the ways of life of Americans are as diverse as the people who live in this country. A tradition was in question, but the tradition has been by no means universal. According to one estimate, only about half of the public schools in this country follow the practice of daily religious exercises.

The question at issue, we think, was that of governmental control of religion, and governmental promotion of religious beliefs. We agree with Justice Black and the majority of the Supreme Court that "there can be no doubt that New York's state prayer program officially establishes the religious beliefs embodied in the regents' prayer." That the prayer was supposed to be non-denominational, acceptable to all, is, we think, beside the point. Even if such a prayer were possible — and we seriously doubt this, considering the diversity of

beliefs to be found among Americans — it would, by the very fact of being a prayer, establish certain religious beliefs. For one thing: that there is a God. For another: that He has power over us. For another: that He hears us. For another: that He is benevolent. All these things are true, of course, but not all Americans believe them, and the public schools are not the place for the inculcation of religious doctrine. The Buddhist, the Moslem, the animist — each, as an American citizen, is entitled to constitutional protection of his religious freedom. And it is not true that all atheists are Communists.

And there is another question. From the standpoint of religion, is such a prayer worth having? A recent editorial in the Atlanta, Ga., *Constitution* (Churchman Ralph McGill, editor), said: "By the time a prayer is devised that is nonsectarian, and meets with the approval of all denominations, it is apt to be almost no prayer at all." Moreover, the Christian has the joy, the privilege, and the duty of making his prayers to God "through Jesus Christ our Lord." Such a phrase would, of course, be impossible in the hypothetical, universally acceptable prayer.

Some people are fearing that other practices (the use of the motto, "In God We Trust," for instance, or the "One nation under God" phrase in the Pledge of Allegiance) will be struck down. Many customs have developed during our fairly short history that have received only scant examination by the supreme judicial body of our land. We think that the recent case before the Supreme Court is one of the first searching, honest inquiries into such matters to have taken place. More and deeper examinations are overdue. With the phrase, "separation of Church and state," in common use, and with practical problems of Church-state relations arising continually, it is perhaps time for the nature of religious freedom in the United States to be more exactly understood.

This nation, of course—in fact, the whole creation—is under God, no matter whether this is publicly declared or not. Those of us who so believe should certainly see to it, in our daily lives, in our churches, that our children learn this, and act on it. Those of us who so believe should also live our own lives in accordance with the belief.

While we believe that the public school classroom is generally not the place for public prayer, we do *not* oppose the private use of prayers to start the school day. A child should start his schoolwork — even as a worker should start his day's labor, and a housewife her tasks — with a joyous surrender to God of his mind, his soul, and his body, and an earnest plea for God's guidance through the day. May we suggest that the families throughout this land — whether their children attend public or private schools — gather at the start of each day for morning prayers? Excellent material for this may be found in the back pages of the Book of Common Prayer, and in many tracts and booklets widely distributed throughout the Church. Where, because of the requirements of modern life, families find morning gatherings impossible, we urge that mothers, before sending their children to school, pray with them, however briefly.

PETITION

All in a world both dim and bright,
I walk in shadow yet in light,
The child alike of day and night.
Lord, give me vision with my sight.

The tumult wakes while it destroys.
The music hides sleep in its joys.
Beneath the silence and the noise
Give me, O Lord, to hear Your voice.

Through fingertips Your creatures speak;
Hands smash the beautiful and meek.
Your touch has healed the dead and weak.
Lord, take my hand the while I seek.

I speak to hide, and to reveal;
I speak to wound; I speak to heal;
But now I speak, Lord, to appeal:
O let my words Your Word reveal.

cfh

PEOPLE and places

Appointments Accepted

The Rev. Richard C. Adams, formerly chaplain at St. Mary's Hospital, Bayside, L. I., N. Y., will on August 1 become curate at Grace Church, Madison, N. J.

The Rev. Benjamin Axelroad, formerly rector of St. Mark's Church, Bridgewater, Conn., is now rector of St. James' Church, North Providence, R. I. Address: 474 Fruit Hill Ave.

The Rev. Jack A. Bates, who is serving St. John's Church, Raymond-South Bend, Wash., is now also vicar at St. Christopher's Church, Westport, Wash.

The Rev. John H. Battle, formerly rector of Grace Church, Cuero, Texas, in charge of the Church of the Holy Communion, Yoakum, will on August 1 become rector of St. Andrew's Church, Fort Scott, Kan. Address: 412 S. Judson St.

The Rev. Alan Paul Bell, formerly rector of Trinity Church, Arlington, N. J., will on September 1 become vicar at St. Stephen's Church, Fort Lee, N. J., on a part-time basis.

Fr. Bell has received a grant to study at the American Foundation of Religion and Psychiatry in New York City, possibly for three years. He is also a Republican candidate for the office of freeholder in Hudson County, N. J.

The Rev. James G. Birney, formerly rector of St. Luke's Church, Seaford, Del., is now canon at the Cathedral Church of St. John, Wilmington,

Del., and also director of program and education for the diocese of Delaware (a new post).

The Rev. Harold B. Boughey, formerly vicar at St. Francis' Church, Holden, Mass., is now rector there.

The Rev. Philip T. Brinkman, formerly vicar at the Church of the Shepherd of the Hills, Branson, Mo., is now rector of St. Paul's Church, Lee's Summit, Mo. Address: Fifth and Green Sts.

The Rev. E. Guthrie Brown, formerly rector of St. Andrew's Church, Morehead City, N. C., will on September 5 become rector of Trinity Church, Staunton, Va.

The Rev. Walter E. Campbell, Jr., formerly chaplain of the Medical Research Foundation, Houston, is now rector of the Church of St. James the Apostle, Conroe, Texas.

The Rev. Roger H. Cilley, formerly rector of the Church of the Holy Comforter, Angleton, Texas, will on July 15 become rector of Trinity Church, Galveston, Texas.

The Rev. Arthur E. Cole, formerly curate at St. Martin's Church, County and Rivet Sts., New Bedford, Mass., is now rector there.

The Rev. Howard B. Connell, formerly vicar at St. Margaret's Church, Park Falls, Wis., and the Church of Our Saviour, Lugerville, will on August 1 become rector of St. Mark's Church, Beaver Dam, Wis. Address: Box 433.

The Rev. George Bell Davidson, who has been serving St. Peter's Church, Plymouth, Pa., will on September 1 become rector of the Church of the Ascension, Bogota, N. J.

The Rev. W. Gilbert Dent III, formerly assistant minister at St. Mark's Church in the Bouwerie, New York City, is now vicar at St. Christopher's Church, Chatham, Cape Cod, Mass. Address: 115 Old Harbor Rd., Chatham, Cape Cod, Mass.

St. Christopher's has been a mission of the Church of the Holy Spirit, Orleans, Mass., since last year, when a building was purchased from the Universalist Church.

The Rev. Roger S. Derby, formerly curate at Christ Church, Pittsford, N. Y., is now in charge of St. Paul's Church, Angelica, N. Y., and St. Andrew's Mission, Friendship. Address: 109 W. Main St., Angelica.

The Rev. William B. Dunning, who was recently ordained deacon, is now curate at St. John's Church, Dover, N. J.

The Rev. Ira A. England, formerly headmaster of St. Stephen's Church School, Coconut Grove, Miami, is now assistant at the Church of the Resurrection, Miami.

The Rev. Norman B. Feaster, formerly curate at St. Martin's in the Fields, Pompano Beach, Fla., is now rector of All Saints' Church, Jensen Beach, Fla. Address: Box 305.

The Rev. Dwight A. Filkins, formerly rector of the Church of St. Michael and All Angels, South Bend, Ind., is now rector of St. Bartholomew's Church, St. Petersburg, Fla.

The Rev. Kurt M. Fish, formerly vicar at St. Matthew's Church, Sparta, Mich., and St. Mark's, Newaygo, is now vicar at St. Paul's Church, Elk Rapids, Mich., and St. Sebaldus', Bellaire.

The Rev. Samuel C. Fleming, formerly rector of All Saints' Church, Fort Lauderdale, Fla., will on August 1 become executive secretary of the diocese of South Florida. Address: 1085 N. Park Ave., Box 597, Winter Park, Fla.

The Rev. George W. Floyd, Jr., formerly vicar at St. Mark's Mission, Wichita, Kan., will be vicar of the Church of the Epiphany, Dallas, Texas. (St. Mark's, which was started in 1959, recently dedicated its new church building. The congregation now has about 200 communicants.)

The Rev. Thomas F. Frisby, formerly rector of Trinity Church, Marshall, Mich., will on September 1 become rector of St. John's Church, Detroit.

The Rev. Howard S. Hane, formerly canon pastor of St. Andrew's Cathedral, Honolulu, is now assistant at St. Mary's Church, Burlington, N. J.

The Rev. Alex B. Hanson, formerly vicar of the Church of the Messiah, Murphy, N. C., St. Barnabas', Murphy, and the Church of the Good Shepherd, Hayesville, is now rector of St. Stephen's Church, Erwin, N. C.

The Rev. Charles K. Horn, who has been serving Epiphany Church, Guntersville, Ala., will on August 15 become curate at All Saints' Church, Home-

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wood, Birmingham, Ala., and vicar at St. Alban's, Bluff Park, Birmingham. Address: Box 5985, Birmingham 9.

The Rev. Harold Humphrey, of the diocese of Michigan, is now serving the Church of St. Augustine of Canterbury, Mason, Mich.

The Rev. Irvin F. Kracke, formerly rector of Grace Church, Alvin, Texas, is now associate at St. Andrew's Church, Houston.

The Rev. G. Paul Musselman, formerly executive director of the central department of evangelism of the National Council of Churches, has since January 1 been assistant minister at St. Paul's Church, Westfield, N. J. He will be in charge of the parish during the absence of the rector, the Rev. Richard J. Hardman, who will spend four months in travel and study abroad.

The Rev. A. Benjamin Narbeth, formerly assistant rector at Trinity Church, Wilmington, Del., is now rector of St. John's Church, Shady Side, Md.

The Rev. Herman F. Nelson, Jr., canon chaplain for college work in the diocese of Western Michigan, will on September 1 also be Episcopal chaplain to the Starr Commonwealth for Boys, Albion, Mich., where he may be addressed.

The Rev. Arthur H. Newberg, who has been doing supply work in San Francisco while working for an engineering management firm for about a half year, is now assistant at St. Stephen's Church, Orinda, Calif. Address: 12 Via Las Cruces, Orinda.

The Rev. Leonard T. Newton, formerly assistant at the Cathedral Church of St. John, Wilmington, Del., will be vicar of St. Martin's in the Field, Selbyville, Del.

The Rev. Raymond M. O'Brien, formerly rector of Grace Church, Elmira, N. Y., is now chaplain at St. Andrew's School, Boca Raton, Fla. (Bishop Higley of Central New York has appointed the Rev. James L. Lowery, curate at Grace Church, to be priest in charge until October 1.)

The Rev. Wesley Perschbacher, formerly rector of St. Paul's Church, Bad Axe, Mich., and vicar at St. Margaret's Church, Harbor Beach, is now rector of St. Peter's Church, Hillsdale, Mich.

The Rev. Quay D. Rice, formerly vicar at St. Martin's in the Field, Selbyville, Del., will on August 1 become vicar at St. Stephen's Church, Harrington, Del.

The Rev. Edward A. Roth, formerly Episcopal chaplain at the University of Michigan, Ann Arbor, is now rector of All Saints' Church, East Lansing, Mich. Address: 800 Abbott Rd.

The Rev. Herbert E. Rowe, formerly vicar at St. Anne's Church, Abington, Pa., is now rector.

The Rev. Ernest K. St. Johns, formerly vicar at St. Paul's Church, Elk Rapids, Mich., and St.

Sebaldu's, Bellaire, is now curate at St. Paul's Church, St. Joseph, Mich. Address: 914 Lane Dr.

The Rev. C. Edward Sharp, formerly rector of St. Paul's Church, Beaufort, N. C., will on September 1 become rector of Christ Church, New Bern, N. C.

The Rev. John G. Shoemaker, formerly associate canon at the Washington Cathedral, will on July 15 become rector of St. Luke's Church, Seaford, Del.

The Rev. Welsh K. Tester, formerly vicar at Trinity Church, Spruce Pine, N. C., will on August 1 become rector of St. Luke's Church, Lincolnton, N. C.

The Testers are now at Camp Henry at Black Mountain, N. C. Fr. Tester has directed the camp for several years. During this time vacationing clergy serve the church at Spruce Pine.

The Rev. Peter Tomkins, formerly associate priest at the Church of St. Agnes and the Ascension, Washington, is now chaplain to Protestants at the Veterans' Hospital, Syracuse, N. Y.

The Rev. Roy S. Turner, formerly chaplain to Episcopal students at the University of Kansas in Lawrence, will be rector of St. John's Church, Crawfordsville, Ind., and chaplain to Episcopal students at Wabash College.

Fr. Turner will be succeeded in his work with students at the University of Kansas by the Rev. Robert J. L. Matthews, Jr., who will be spending a year in Kansas as a trainee in pastoral care and counseling under the Menninger Foundation. Fr. Matthews will also serve as assistant at Trinity Church, Lawrence.

The Rev. William T. Walker, formerly rector of the Church of the Epiphany, Brooklyn, N. Y., is now headmaster and chaplain at St. Mark's School and assistant at St. Mark's Parish, Fort Lauderdale, Fla. Address: 1840 N.E. Forty-First St.

The Rev. Charles G. Warden, formerly assistant at Christ Church, Bradenton, Fla., is now vicar at the Church of the Messiah, Winter Garden, Fla.

The Rev. Wilfred T. Waterhouse, formerly rector of St. Peter's Church, Washington, N. C., is now rector of Calvary Church, Louisville, Ky.

The Rev. Clarence Van Westapher, formerly rector of St. James' Church, Texarkana, Texas, will on August 1 become associate rector at the Church of St. Michael and All Angels, Dallas. Address: 4300 Colgate, Dallas 25.

Church Army

Captain Raymond E. Oehley, who was commissioned as an officer in the Church Army during the opening service of convocation of the district of Wyoming, will serve the Church of the Good Shep-

herd on the Onondaga Indian Reservation in the diocese of Central New York. He was formerly at work in Wyoming.

Layreaders

To accommodate vacationists, the diocese of California will again operate a summer mission in La Honda on the Monterey Peninsula. Mr. Ames K. Swartsfager, a postulant at CDSP and licensed layreader, will again be in charge of the mission, in the La Honda Odd Fellows' Lodge. A visiting clergyman will come on the fourth Sunday of the month to celebrate Holy Communion.

Missionaries

The Rev. Richard R. Over, who has been on leave of absence granted by the Overseas Department for study at CDSP, has returned to the Philippines. Address: Epiphany Mission, Box 61, Baguio, Philippines.

Armed Forces

The Rev. Robert B. Lucent, who has been rector of St. John's Church, Kenner, La., for the past five years, is now a chaplain (Lieut. i.g.) in the U.S. Navy. Address until August 20: Chaplains' School, Building 117, U.S. Naval Schools Command, U.S. Naval Base, Newport, R. I.

Honorary Degrees

Berkeley Divinity School — Doctor of Sacred Theology: His Eminence Iakovos, Archbishop of North and South America in the Greek Orthodox Church; Bishop Stokes of Massachusetts; and (previously reported) the Rev. Warren Traub.

Defiance College, Defiance, Ohio — Doctor of Humane Letters: George Cornell, religious news-writer for the Associated Press.

General Theological Seminary — Doctor of Sacred Theology: Bishop Brown, Coadjutor of Liberia; Bishop Hutchens, Suffragan of Connecticut; Rev. Herbert S. Brown; Rev. Lawrence B. Larsen; Rev. Benjamin Minifie; Rev. Dr. Albert T. Mollegen; Ven. D. T. Stevenson.

Diocesan Positions

Eau Claire — Because the Rev. H. Bruce Connell will soon move to another diocese, the following new appointments have been made by Bishop Horstick: secretary of diocese, the Rev. R. C. Bell; to standing committee, the Rev. R. S. Ottensmeyer; to board of examining chaplains, the Rev. B. M. Bennett, Jr.; to missions and finance committee, the Rev. D. D. Cole; to Fr. Bell's

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EXPERIENCED PRIEST available shortly as priest in charge of mission or parish or will consider being assistant where there is a need. Further particulars by writing Box W-808.*

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ORGANIST-CHOIRMISTRESS desires post in South. Experienced. Reply Box H-798.*

PARISH SECRETARY, ten years' experience, desires position in moderate size eastern state parish. Reply Box W-806.*

PRIEST with experience in Christian Education of children, young people, and adults, as well as general pastoral work, desires part-time position in San Francisco Bay area. Reply Box K-809.*

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unexpired term on the executive board, the Rev. E. C. Maier.

Georgia — Secretary of diocese, Rev. James H. MacConnell; president of standing committee, Rev. Kenneth M. Gearhart (address both men at 3101 Waters Ave., Savannah). Secretary of standing committee, Mr. Gwinn Nixon, 909 Marion Building, Augusta.

San Joaquin — To board of examining chaplains, Rev. Harry Leigh-Pink, who is associate rector at St. Paul's Church, Bakersfield, Calif., and instructor in world religions at Bakersfield College.

Women

Mrs. John Kirkpatrick, of St. John's Church, Ithaca, N. Y., is now college work secretary for the Episcopal Churchwomen of the diocese of Central New York, succeeding Mrs. Herschel O. Halbert.

Mrs. Donald C. Schneider is now president of the Girls' Friendly Society of the diocese of Central New York, succeeding Mrs. E. R. Quigg. Mrs. Schneider is the wife of the rector of St. John's Church, Whitesboro, N. Y.

Deaconess Evelyn E. Seymour is now with the diocese of Michigan and may be addressed at 1523 E. Jefferson Ave., Detroit 7.

Other Changes

Appointments to the faculty of the University of the South starting with the fall semester include Mr. William B. Campbell, assistant professor of history (replacing David Underdown, who will go to the University of Virginia); Miss Martha McCrory, assistant professor of music; Eric W. Naylor, instructor in Spanish (replacing Thomas A. Rogerson, who will go to Florida State University); Captain J. H. Allen-Kepley, USAF, assistant professor of air science; Major Frank R. Murray, assuming duties of the present professor of air science, Lieut. Col. Joseph Powell (who will go to Uruguay for three years as advisor to the air command at the college).

The Rev. Norman F. Kinzie, Ph.D., has left his work at the Church of St. Augustine of Canter-

bury, Mason, Mich., and will spend a sabbatical year in England.

The Rev. John E. Lee, rector of St. Mark's Church, Detroit, will be acting dean of the East Side Detroit convocation of the diocese of Michigan, until the convocation's annual meeting in January.

DEATHS

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

The Rev. Marcus J. Simpson, retired priest of the diocese of Connecticut, died June 14, 1962.

He was born in Ireland in 1873, son of the Rev. Samuel Hoare Simpson and Anna Whitten Simpson. Both grandfathers and his paternal great-grandfather were priests of the Church, as were two uncles, a cousin, and two brothers. Coming to this country as a boy, he was graduated from the University of Minnesota and Seabury Divinity School. Ordained deacon and priest in 1899, he spent his early ministry in Minnesota and Wisconsin. Going to Connecticut in 1905, he spent the remainder of his ministry in that diocese — until 1934, when, on account of illness, he was forced to retire. Making a comeback 10 years later, he did supply work practically every Sunday and on other occasions until he was 79.

His wife, daughter of James Walmsley Carman and Jane Lowry Carman, of St. Catharines, Ontario, died in 1938.

He is survived by one son, Cyril B. Simpson of Portland.

(In making due provision for his final earthly necessities, Fr. Simpson wrote the above obituary himself — all but the date.)

The Rev. Tage Teisen, retired priest of the diocese of South Florida, died June 3d, in Palm Beach, Fla.

He was born in 1889 in Denmark. He was a graduate of New York State University and Phila-

delphia Divinity School, and received the D.D. degree from Rollins College in 1943. Dr. Teisen was ordained to the priesthood in 1916. He served churches in New York, Pennsylvania, and Massachusetts from 1915 to 1936, when he went to Europe. From 1939 until his retirement in 1961, he was rector of Bethesda-by-the-Sea, Palm Beach.

Beaufort Barnwell Cubbedge, chancellor of the diocese of Georgia, died in Rome, Italy, April 24th, while on a holiday.

A communicant of Christ Church, Savannah, Mr. Cubbedge had been chancellor of the diocese since 1956. He had also served as a deputy to General Convention.

Joseph E. Ewing, newly appointed director of field operations of the U.S. Department of Agriculture, in Washington, D. C., died unexpectedly May 20th, in Washington, apparently of a heart attack. Mr. Ewing was named to the Washington post on May 7th. He left his home in Springfield, Ill., for Washington on May 9th to assume supervision of 43 field offices serving all 50 states.

A native of Schuyler County, Ill., Mr. Ewing was a 1929 graduate of the University of Illinois.

He had served as a vestryman at Trinity Church, Takoma Park (near Washington), D. C.; St. Mark's, Richmond, Va.; and Christ Church, Springfield, Ill. In 1957 he transferred to St. Paul's Cathedral, Springfield, where he taught Church school, as he had in previous parishes. He was a vestryman at St. Paul's until he went to Washington, and had helped to organize the Brotherhood of St. Andrew in the cathedral parish.

Mr. Ewing was a diocesan keyman in Springfield, and was a member of the council, and a trustee of the diocese.

Surviving him are his wife, Ida, in Springfield; three children, Robert, a public school teacher in Seattle, John, a metallurgist in Concord, Calif., and Nancy, a recent high school graduate.

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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

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Very Rev. Charles Higgins, dean
1 blk E. of N-S Hwy 67
Sun 7:30, 9:25, 11

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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

Culver City-Palms
3647 Watseka Avenue
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. off 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.

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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.

ALL SAINTS' Chevy Chase Circle, Rt. 240
Rev. C. E. Berger, Th.D., r; Rev. H. B. Lilley,
Rev. A. E. Livesay, associates
Sun HC 7:30, Family Service 9:30, MP 11, 1S HC 11;
Daily MP 10; HC Wed & HD 10

ST. PAUL'S

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

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r
Sun 7, 8, 10; Daily 6:45; C Sat 4:30

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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

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

Continued on next page

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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; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

