

# The Living CHURCH

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September 30, 1962

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Page 7:  
Hemingway  
and Religion

Page 8:  
Atheists  
and Ceremonial



Dallas Morning News

Bishop Mason of Dallas  
with Suffragan Bishop-  
elect McCrea [page 4].

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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.*

**Tamworth**

I have just finished reading the Rev. Dr. Norris' report on Tamworth Associated Churches [L.C., August 26th and September 2d], and have found it interesting but a bit misleading.

A writer, when using figures and percentages, should be careful to check them for some degree of accurateness before presenting them to his reading public.

In the next to the last paragraph of the second part of his report, Dr. Norris states: "They both feel that despite the objections raised by Christ Church, Portsmouth, in 1961, and some of the other clergymen and laymen of the diocese, they have the full support of 95% of the clergy and laity." I cannot speak in regard to the laity of that diocese, but I can state as a matter of fact that at least 15% of the clergy of that diocese are opposed to the Tamworth action. It is too bad that being so near, Dr. Norris did not take the trouble to poll the clergy of New Hampshire, in order to verify the figures given him. This failure to check on the correctness of figures given to him forces me to wonder about other statements in the report.

In closing may I say that there are those who wonder whether the mind of the diocese of New Hampshire knows the difference between "ecumenical" and "pan-Protestant."

(Rev.) CHARLES W. NELSON  
CDR CHC USN (Ret.)

Bethel, Maine

Thank you for the articles on the Tamworth Associated Churches [L.C., August 26th] which were, I think, both accurate and fair.

No doubt it was good that one from outside New Hampshire, but familiar with northern New England (Vermont), was chosen to present Tamworth to the Church at large. Dr. Norris deserves much credit for a difficult assignment well done.

Still, there are some aspects when "you had to be there." Some importance seemed to be attached to the diocesan convention of 1961, when discussion of Tamworth and open Communion was tabled. Ours is a one day convention. The previous year, 1960, the convention heard a long dissertation on the Confirmation rubric by the rector of Christ Church, Portsmouth, who charged the convention to take action on Tamworth. It did. The major part of the day was spent in discussion and debate resulting in a vote to commend the Tamworth Plan as a "practical application of Christian missionary concern." When the subject came up again the very next year, before much the same company, it was the almost unanimous desire to get on with the rest of the diocesan affairs.

It may help your readers to understand the point of view of Tamworth residents to have it pointed out that the population of the town has steadily, slowly declined since

1870. The present (1960) count of 1,012 represents a 40% loss. The people of the town are not faced with a temporary embarrassment, but rather an apparent and real decline in both industry and population.

You editorially state: "The chief thing we have against the Tamworth Plan is that it is not an experiment in Church unity but rather a last-ditch expedient for maintaining disunity." It is neither. It is the way in which the missionary concern of this diocese has found expression in this place. I have not heard it suggested, save by you, that it is "a more excellent way." But, of course, you may be right.

(Ven.) DONALD H. LYONS

Archdeacon, diocese of New Hampshire  
Concord, N. H.

**Not the Place**

Had I realized my letter [L.C., September 16th] would have created such an emotional response I would not have written, for I had no intention of raising the question of individual motives re church attendance.

We all know that no one can judge the motives of individuals because the facts are too subjective to be known. But when a group attends with declared motives a judgment can be given. And however right the principle a church at worship is not the place, in my mind, to assert the issue.

I can think of two instances in my ministry where I felt compelled to tell groups that they would be unwelcome. One was that of a Masonic body that wished to make Communion in keeping with Masonic Communion Sunday, and the other was a group of KKC's. Both were sincere and held principles which to them were right, yet I felt compelled to decline them the honor.

Far be it from me to judge individual motives, but when a group wants to come to establish a principle I am the kind of a priest that has to say: "This is not the purpose for which the Church exists."

As for the question of color, race or class there are no barriers here in Christ Church.

(Rev.) A. W. ABRAHAM  
Rector, Christ Church

Walton, N. Y.

**Heath Not Health**

In your September 2d issue, on page 19, "Health Village, Inc." should have read "Heath Village, Inc." The name was chosen from Heath House, which was in existence when Schoolys Mountain was a fashionable summer resort, according to Fr. Sickles.

(Rev.) GEORGE L. GRAMBS  
Rector, St. Paul's Church

East Orange, N. J.

**ACU CYCLE OF PRAYER**

**September**

30. St. Anne's Convent, Denver, Colo.

**October**

1. Church of the Blessed Sacrament, Placentia, Calif.; St. Luke's, Germantown, Pa.
2. St. Stephen's, Fall River, Mass.
3. St. Paul's, Doylestown, Pa.; Church of the Incarnation, Lynn, Mass.
4. Mission of St. Francis of Assisi, Mindanao, Philippines; Church of the Resurrection, Greenwood, S. C.
5. Chapel of St. John the Divine, Champaign, Ill.; Church of Our Saviour, Chicago, Ill.
6. St. Matthew's, Raytown, Mo.

# The Living CHURCH

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

## STAFF

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## FEATURE

Hemingway      T. R. Martland 7

## THINGS TO COME

September

30. Fifteenth Sunday after Trinity

October

1. Consecration of the Rev. Albert A. Chambers, Bishop-elect of Springfield, at St. Paul's Cathedral, Springfield, Ill.
3. Convention of the diocese of Northern Indiana, St. James' Cathedral, South Bend, Ind.
5. General Division of Women's Work, Greenwich, Conn., to 8th
7. Sixteenth Sunday after Trinity
8. Albany convention and election of suffragan, to 10th.
9. National Conference of Deaconesses, meeting and retreat, DeKoven Foundation, Racine, Wis., to 12th.  
National Council meeting, Greenwich, Conn., to 11th
12. Milwaukee council, to 13th.
14. Seventeenth Sunday after Trinity  
Convocation of the district of Western Kansas, Dodge City, Kan., to 15th.  
Enthronement of the Rt. Rev. Joseph Harte, Suffragan of Dallas, to be Bishop of Arizona, at Trinity Cathedral, Phoenix, Ariz.
18. St. Luke
19. Council of the diocese of Eau Claire, Christ Church Cathedral, Eau Claire, Wis., to 20th
21. Eighteenth Sunday after Trinity
27. House of Bishops' meeting, Columbia, S. C., to November 1st

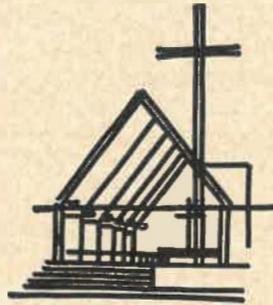
**NEWS.** Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

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September 30, 1962



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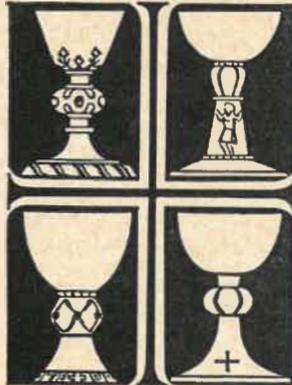
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A Weekly Record of the News, the Work,  
and the Thought of the Episcopal Church.

Fifteenth Sunday after Trinity  
September 30, 1962

## COLLEGES

### Eight Are One

Presiding Bishop Lichtenberger has announced the formation of the Foundation for Episcopal Colleges, Inc., comprising eight colleges associated with the Episcopal Church: Hobart, Trinity, Kenyon, Bard, Shimer, St. Augustine's, and St. Paul's colleges, and the University of the South.

"These colleges can do much to assure the future of the Church in the field of higher education," said Bishop Lichtenberger. "Too, the very fact of the foundation's organization solidifies and intensifies the Church-college relationship."

The foundation, said the Presiding Bishop, will "interpret the aims, functions, and needs of the colleges to members of the Church; foster and cultivate active participation by Episcopalians in support of the colleges; and seek funds and properties for the furtherance of the work of member colleges."

Membership in the foundation is limited by its by-laws to the presidents of the eight founding colleges, the Presiding Bishop, and the presidents of "other independent, four-year accredited colleges or universities, associated by history and tradition with the Episcopal Church."

## EPISCOPATE

### Suffragan-elect McCrea

The Rev. Theodore Harper McCrea, rector of the Church of St. John the Baptist, Dallas, Texas, was elected Suffragan Bishop of the diocese of Dallas on the seventh ballot of a special convention

of the diocese, meeting at the Church of St. Michael and All Angels, Dallas, on September 14th. He has accepted the election, subject to the necessary consents.

Fr. McCrea was elected from a field of 55 nominees, all — by virtue of a special "ground rule" adopted by the convention — nominated without speeches. His election was welcomed by Bishop Mason of Dallas, who said, "I'm delighted with the election. We have lots of work to do. We can do it together." The suffragan-elect will succeed the Rt. Rev. John Joseph Meakin Harte, who has become Bishop of Arizona [L.C., May 20th].

Fr. McCrea, the son of a Methodist minister, was born in Minneapolis, Minn., in 1908. He graduated from the University of Minnesota (1929), and the next year received the M.A. degree from Har-



vard University. In 1943 he graduated from the General Theological Seminary, and late that year he was ordained to the priesthood. From 1943 until 1946 he served as assistant at St. Martin's Church, Providence, R. I.; then, in 1946, he was placed in charge of St. John's Mission in Dallas. The mission became a parish in 1948, and called Fr. McCrea as its rector. [The church lists 827 communicants in the 1962 *Episcopal Church Annual*. The parish has a day school, of which Fr. McCrea is principal and chaplain.] Fr. McCrea is unmarried.

## Arizona Consents

The Most Rev. Arthur Lichtenberger, Presiding Bishop, has received word that the necessary consents to the election of the Rt. Rev. John Joseph Meakin Harte as Bishop of Arizona have been received, according to a National Council release.

Bishop Harte, lately Suffragan Bishop of Dallas, was elected to the Arizona see in a two-ballot election on May 9th [L.C., May 20th].

## VIRGINIA

### Mrs. Tucker Dies

Mrs. Lillian Warnock Tucker, widow of the late Henry St. George Tucker, Presiding Bishop of the Episcopal Church from 1938 until 1946, died in Richmond, Va., on September 15th. Funeral services, in St. Stephen's Church, Richmond, were conducted on September 17th by Bishop Gibson of Virginia, assisted by the Rt. Rev. John Bentley (representing Presiding Bishop Lichtenberger), and the Rev. Reno S. Harp, Jr., rector of St. Stephen's.

Mrs. Tucker was born in Opelika, Ala. She went to Japan with her sister, Miss Charley Warnock, a missionary, and on April 18, 1911, she and Bishop Tucker, then president of St. Paul's College in Tokyo, were married. The same year her husband was elected Bishop of Kyoto, Japan (he was consecrated the next year). The Tuckers lived in Japan until 1923 when Bishop Tucker resigned his see and joined the faculty of the Virginia seminary. He became Coadjutor of Virginia in 1926, and served as its diocesan from 1927 until 1944. From 1923 until 1938,

## Dallas Election

Nominees:	1st ballot		2d ballot		3d ballot		4th ballot		5th ballot		6th ballot		7th ballot	
	C.	L.												
William Paul Barnds .....	8	25	9	24	8	17	6	16	5	14	5	12	—	2
Thomas Carson .....	18	36	21	51	19	48	18	37	9	26	8	11	5	9
Sherwood Clayton .....	5	18	2	11	2	9	2	7	—	5	—	2	—	2
Theodore McCrea .....	17	45	27	74	30	113	37	149	48	175	56	216	72	242
Dorsey Smith, Jr. ....	38	73	43	99	41	110	45	121	48	121	44	103	33	81
Guy Usher .....	5	18	3	12	4	6	2	4	3	4	1	—	—	—
<b>Total votes .....</b>	<b>117</b>	<b>354</b>	<b>118</b>	<b>349</b>	<b>111</b>	<b>328</b>	<b>118</b>	<b>356</b>	<b>119</b>	<b>361</b>	<b>119</b>	<b>357</b>	<b>114</b>	<b>349</b>
<b>Necessary to elect .....</b>	<b>59</b>	<b>178</b>	<b>60</b>	<b>175</b>	<b>56</b>	<b>165</b>	<b>60</b>	<b>179</b>	<b>60</b>	<b>181</b>	<b>60</b>	<b>179</b>	<b>58</b>	<b>175</b>

Other nominees, each of whom received fewer than five clerical votes on the first ballot, included: Edward H. Campbell, Wood B. Carper, Jr., Frank L. Carruthers, Daniel Corrigan, Walter Dennis, James P. DeWolfe, Jr., J. Powell Eaton, F. W. Fowler, Henry Fullerton, David A. Jones, Walter C. Klein, Charles C. K. Lawrence, Robert Martin, Donald Smith, W. T. Stevenson, Jr., Robert Swift, John van Dyk, Emmett Waits, C. V. Westapher, Fred C. Wolf,

Jr., Joseph Young, Frank Jarrett, James O'Connell, Claude Canterbury, Albert Pons, W. H. Beste, Norman Godfrey, T. J. Talley, W. W. Mahan, Edward Tate, R. A. Lewis, Charles Leach, Curtis Junker, William Heffner, Rex Simms, John Worrell, Donald Clark, J. W. Zulch, Louis Levinson, Edwin Conly, Theodore Heers, Charles Summers, Mark Holliday, Kenneth Snyder, A. A. Tafiaferro, G. C. McElvey, Malcolm Boyd, Homer Rogers, and Raymond Abbott.

the Tuckers resided in Norfolk, Alexandria, and Richmond, Va., but when Bishop Tucker was made Presiding Bishop, they moved to New York City.

Survivors include two sons, Dr. Henry St. George Tucker, Jr., of Richmond, and James Warnock Tucker, of Alexandria, and six grandchildren.

## MILWAUKEE

### Priest's Wife Beaten

Mrs. Bertha Stockett, wife of the Rev. Norman Stockett, Jr., Milwaukee Episcopal City Mission chaplain, was badly bitten and beaten on September 17th, reportedly by a 12-year-old girl attempting an escape from the Milwaukee County detention home. Mrs. Stockett is employed as a supervisor at the institution.

By press time, Mrs. Stockett's condition had deteriorated to the point where it was described in the Milwaukee *Sentinel* as "very critical." The newspaper report said that Mrs. Stockett's attorney had relayed information that she was completely paralyzed. The girl had been charged with aggravated assault.

According to newspaper accounts, the 12-year-old pinned Mrs. Stockett, who was on night duty, and took away her keys, inflicting much bodily damage in the process. Three other girls were then released from their rooms, and two of them, with the first girl, made their way to a playground, where they found further escape blocked by a fence. The other girl, instead of trying to escape, went to Mrs. Stockett, brought water, and summoned aid.

## CANADA

### Rabbi Homers but Romans Romp, 21-20

Canada's first "Ecumenical World Series," held recently in Sarnia, Ontario, saw the "Catholics" outpoint the "Protestants," 21 to 20, despite a home run by a rabbi who starred for the losers.

Roman Catholic and Anglican priests, Protestant ministers, and the rabbi took part in the game played for charity. A large crowd showed particular pleasure in the proficiency of the clergymen in baseball thievery — stolen bases.

The game netted \$2,000, which was given to the St. Vincent de Paul Youth Camp, a Roman Catholic charity.

Mayor Ivan Walker of Sarnia served as bat boy. The three umpires were leading lay members of the local synagogue.

[RNS]



### Microscopic Progress

"Little, if any progress is being made," according to a United Church of Canada committee, in talks between the committee and representatives of the Anglican Church in Canada. The problem: Anglican reluctance to accept as valid the ministries of those not ordained by bishops.

The United Church's Committee on Union reported to the Church's General Council, meeting recently in London, Ontario, that, despite the lack of progress, the talks would continue. The committee's chairman, Dr. A. B. B. Moore, suggested that the two-way talks be expanded to include the Presbyterian Church in Canada.

"The Presbyterians are in conversation with the Anglicans, and we are in conversation with the Anglicans, but we are not talking to each other," he said. Dr. Moore is president of Victoria College, University of Toronto.

Special mention was made, in the committee's report, of the assistance given by the Rt. Rev. A. Michael Hollis. Bishop Hollis was quoted in the report as saying: "It is the conviction of the Church of South India that it is God who ordains in answer to the prayers of the Church through the ordered procedures of the Church. If non-episcopal Churches are recognized as part of the Church, the Body of Christ, there can be no doubt about the validity and regularity of their ordination."

The Rt. Rev. George N. Luxton, Bishop of Huron, acknowledged to the Council that progress in United Church-Anglican relations over the past six years has been "microscopic." "I wish I could come here to assure you of the prayers and love of Anglicans," he said, "but I feel that I can't. I'm not sure that Anglicans are praying for you here." [RNS]

**COLORED PEBBLES — AND A NEEDED MILLION:** Nicholas Vergette is shown adjusting the position of one of 24,000 pieces of pebbled pottery in a ceramic tile mural he is creating for the new Episcopal Church Center in New York City. When completed, the 16-foot mural will hang in the center's entranceway. Artist Vergette is shown working in his studio at Southern Illinois University.

Another \$1,000,000 in pledges is still needed for construction of the center, contrary to an erroneous report in the September 16th LIVING CHURCH.

### Need Comes First

The Most Rev. Howard H. Clark, Primate of All Canada, believes his country's immigration policy should be balanced, but doesn't think anyone should be kept out "because of race or religion."

He was asked to comment on recent statements in London, Ont., by Dr. Hugh A. McLeod, retiring moderator of the United Church of Canada. Dr. McLeod reportedly told the General Council of his Church that the "overwhelming weight of Roman Catholic immigration" was a "threat to freedom as we know it."

"In times of need, such as the Hungarian uprising, when help is being offered to refugees, one cannot stop to look at their religion," said Archbishop Clark.

[RNS]

## PHILIPPINES

### Recognized Administrator

Estanislao R. Montoya, administrator of St. Luke's Hospital, Manila, has passed the board examination and has been received into the American College of Hospital Administrators. He is reported to be the first Filipino to become a member of the college.

In 1951, Mr. Montoya was granted a scholarship by St. Luke's Hospital to study hospital administration, and entered Northwestern University's graduate school in Chicago that year. He received the M.S. degree in 1953.

Coming, in October:

Shakespeare's Churchmanship

Upon his return to the Philippines, Mr. Montoya was appointed "Secretary for Medical Work" in the Philippine Episcopal Church. Later, he became assistant administrator of St. Luke's Hospital, and was made administrator in 1961.

## ACU

### **New Council**

In a recent election, members of the American Church Union chose 14 persons to serve on the ACU Council, the central governing body, for 3-year terms.

Those elected in the clerical order were: the Very Rev. Harold F. Lemoine, and the Rev. Messrs. Frederick Meisel, Benjamin V. Lavey, Osborne R. Littleford, Darwin Kirby, Sherwood S. Clayton, and Harold G. Kappes.

Elected in the lay order were: Mrs. Paul Cassard, Phillip N. Smith, D. Byran Brown, Washington Irving III, Donald E. Hubbard, Ira H. Jones, and Mrs. Frank Potter.

The 1962 ACU Council is to convene in New York City on October 10th under the presidency of Bishop Lickfield of Quincy.

## DEACONESSES

### **Report of Six**

Five new candidates for the order of deaconess, plus one candidate in her second year of training, will be coming to the Central House for Deaconesses in Evanston, Ill., this fall.

The candidates bring with them training and experience from business and professional backgrounds including teaching, office management, accounting, and nursing. Two candidates are to be enrolled in the master of arts program in Christian education at Seabury-Western Theological Seminary.

## NEW ZEALAND

### **Romans Lend Ears**

Anglicans and Roman Catholics should march united against the challenge of a sinful world, said the Rt. Rev. E. A. Gowing, Anglican Bishop of Auckland, New Zealand, on September 9th — and having so said, he received a standing ovation from his audience, members of the Auckland [Roman] Catholic Men's Luncheon Club.

"What a glorious thing if we could march as one great company under one banner," said the bishop. "How much greater the spiritual impact of the Church would be."

Bishop Gowing said he believed that he was the first Anglican bishop to address a Roman Catholic society in New Zealand.

"There is a certain feeling of strangeness," he said, "the feeling one might have when one meets a close relation for the first time."

## WCC

### **Christians Aid Muslims**

The World Council of Churches has announced that it will rebuild a 500-family Muslim village that was destroyed by recent earthquakes in Iran. So far some \$416,000 has been pledged by Churches in the United States, England, western Europe, Australia, and New Zealand.

The plan includes building 500 houses, equipped with cooking utensils; a school; a public bath; and a laundry. Inhabitants are also to be given livestock, seed, and farm implements.

Over 10,000 bodies have been recovered from the earthquake area, and it is believed that many more are still buried by debris. [D.M.]

## ORTHODOX

### **No Observation**

The Assembly of the hierarchy of the Greek Orthodox Church, which was scheduled to consider the matter of sending a delegate observer to the Vatican Council, will not meet this year because the Church's Holy Synod recently decided there are no topics requiring the assembly's consideration.

The secular press in Athens, Greece, immediately criticized this action and labeled it an attempt to avoid dealing directly with an invitation to send a delegate-observer.

In August, the Holy Synod declined to make a decision on the matter of an observer. The Synod claimed that only the Church's hierarchy would be competent to deal with this question.

Meanwhile in Nicosia, Cyprus, Archbishop Makarios, president of the republic and head of the Orthodox community there, announced that the government would accept a Vatican invitation to send a representative to the opening session of the Vatican Council. He stressed that the representative would be from the government of Cyprus, and not from the Church. [RNS]

## VATICAN COUNCIL

### **Reports Through Space**

The Canadian Broadcasting Corporation is planning Telstar coverage of the Second Vatican Council.

Same-day reports on the opening day ceremonies of the Council are to be trans-

## **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 .....\$8,762.60  
Receipts Nos. 4882-4089, Sept. 13-19 ..... 138.00  
\$8,900.60

mitted to Canada *via* the communications satellite. The Council is to open on October 11th.

CBC plans to send its national supervisor of religious programs, W. J. Dunlop, of Toronto, to Rome to coordinate coverage for English-speaking Canadians. Mr. Dunlop is executive director of the Committee on Religion in Canadian Life, a member of the public relations board of the Anglican Congress of 1963, vice chairman of the national public relations board of the Salvation Army, and a member of the Canadian Council of Churches' centenary committee. [RNS]

## PNC

### **Prime Bishop Is Ill**

The bishops of the Polish National Catholic Church of North America have postponed the quadrennial General Synod of the Church, which was scheduled for October 9th to 12th. The Synod was rescheduled for next May.

Reason for the action was said to be the illness of the Most Rev. Leon Grochowski, Prime Bishop of the Church. Bishop Grochowski was hospitalized in Scranton, Pa., where his cathedral is located. No report on his progress had been received at press time.

Bishop Grochowski's duties as head of his Church are being assumed temporarily by the Rt. Rev. Joseph Soltysiak, of Manchester, N. H. The Rt. Rev. Joseph F. Lesniak, a retired bishop of the Polish National Catholic Church, has stepped in as temporary dean of St. Stanislaus' Cathedral. [RNS]

## SPECIAL REPORT

### **Credit Unions in Church**

Parish credit unions are a fairly recent phenomenon in Episcopal churches, according to a study done recently for THE LIVING CHURCH by the Credit Union National Association. Most of them were organized in the 1950s.

Some 13 Episcopal parishes have formed credit unions. They are St. Cyprian's, San Francisco; St. Mary's, Denver; St. Luke's, Washington, D. C.; St. Edmund's, Chicago; St. Matthew's, Detroit; Grace Church, Detroit; All Saints', St. Louis; the Church of the Epiphany, Orange, N. J.; St. Simon's, New Rochelle, N. Y.; St. Andrew's, Cleveland; St. Margaret's, Dayton, Ohio; St. Andrew's, Woonsocket, R. I.; and St. Michael's, Tucson, Ariz.

The credit unions got their start when members, or clergymen, being familiar with the operations of a credit union, believed that this type of financial association would benefit the parishioners.

"St. Simon's Federal Credit Union [at St. Simon's Church, New Rochelle, N. Y.] originated as a germ in the mind of our

*Continued on page 9*

# Hemingway—

## If he was fair to religion, is Christianity true to Christ?

by T. R. Martland

**E**rnest Hemingway's outstanding public characteristic was his hard and constant work at his "profession of observing life and recording it faithfully as he saw it." Perhaps we can go further and agree with the flamboyant language of the *New York Times'* editorial of July 3, 1961, that he was "a constant, tireless, and often successful seeker after the essence of reality," that "he sought truth and he sought perfect ways of expressing truth."

But was he successful with religion? In his passionate concern to observe life and record it faithfully, was he fair to the phenomena of religion? Did he capture its essence? Perhaps a more serious question: If his recording of religion is faithful to the role it plays in life, is it the role it should play in life? More specifically, is religion's role as Hemingway recorded it the role Christ meant for

Himself and His Church to assume? If Hemingway is a faithful recorder, is Christianity being true to Christ?

Hemingway reveals his attitude toward the essence of religion when one of his characters poses the religious question as "Who do you suppose has it easier? Ones with religion or just taking it straight?"<sup>1</sup> As Hemingway sees it, religion's role is to make life easier. Again and again, from his very earliest works to his very latest, he recorded religion in these terms. In Hemingway's earliest popular novel Jake Barnes says:

"I knelt and started to pray and prayed for everybody I thought of, Brett and Mike and Bill and Robert Cohn and myself, and all the bull-fighters, separately for the ones I liked, and lumping all the rest, then I prayed for myself again, and while I was praying for myself I found I was getting sleepy, so I prayed that the bull-fights would

be good, and that it would be a fine fiesta, and that we would get some fishing. I wondered if there was anything else I might pray for, and I thought I would like to have some money, so I prayed that I would make a lot of money, and then I started to think how I would make it, and thinking of making money reminded me of the Count, and I started wondering about where he was, and regretting I hadn't seen him since that night in Montmartre, and about something funny Brett told me about him, and as all the time I was kneeling with my forehead on the wood in front of me, and was thinking of myself as praying, I was a little ashamed and regretted that I was such a rotten Catholic, but realized there was nothing I could do about it, at least for awhile, and maybe never, but that anyway it was a grand religion, and I only wished I felt religious and maybe I would the next time; and then I was out in the hot sun on the steps of the cathedral. . . ."<sup>2</sup>

*Continued on page 10*

Dr. Martland, a Churchman, is an assistant professor of religion at Lafayette College, Easton, Pa.

<sup>1</sup> *For Whom the Bell Tolls*, New York: Charles Scribner's Sons, 1940, p. 468.

<sup>2</sup> *The Sun Also Rises*, New York: Charles Scribner's Sons, 1928, p. 99. Copyright 1926, Charles Scribner's Sons; renewal, copyright 1954, Ernest Hemingway.

## Atheism—Opiate of the People?

The serious-minded atheists of the Soviet Union have long had a difficult time attempting to cure the incurable religiousness of mankind, but a recent article in *Pravda* enthusiastically reports some new achievements of the National University of Atheism in Tartu, Estonia. A translation has been made available by the National Council of Churches, as part of a series under the direction of Paul B. Anderson (who is also a LIVING CHURCH associate editor), to keep Americans informed on the struggle between religion and atheism in Communist countries.

The University of Atheism, a brand new institution, has apparently come to terms with the fact that Communism has never understood the individuality of the individual. "They [the faculty] teach the Communists," the *Pravda* article says, "to become interested in each person, to be attentive to his needs, to come at the proper time to the assistance of people who have suffered some misfortune or are faced with some great difficulties or crisis. It is imperative to keep in mind that if the Party, Soviet, and State leaders do not come to the assistance of a man at an opportune time, then the sectarians do not hesitate to offer their services to him, and then they do everything to drag the man into their sect."

Atheistic compassion, it would seem, is based on the proposition that atheists must become compassionate in order to compete with religionists!

Another weakness of Communism — the lack of provision for ceremonially celebrating such solemn moments of human life as birth, coming of age, marriage, and death — is being industriously tackled by the citizens of Tartu, under the inspiration of the university. The municipal committee of the Communist Party and the executive committee of the Council of Representatives of Workers "called to their assistance the knowledge of ethnologists concerning the ancient national rituals; they displayed an extraordinary imagination. The members of the special committee found many modern solutions in order to help the population of the city celebrate more joyfully and happily family events — such as the birth of a child, a wedding, etc."

City statistics show, *Pravda* claims, that "the active work of the Tartu atheists decreased the number of persons who perform religious ceremonies. For example, now it is very seldom that anyone gets married in church. Fewer baptisms of children and funerals with a religious ceremony are conducted in this city than in other localities of this Republic."

*Pravda* admits, however, that "it would be erroneous to say that everything possible has been done to overcome religious convictions. The sects are still active in this city. There is still a large number of those who

fervently attend religious services. The basic shortcomings in the work of the Party organization, as concerns the scientific atheistic education of the working people, are that this work does not touch the main part of believers in many places. Those people who more than anyone else need the propaganda remain often outside the sphere of its influence. There has not yet been established a thoroughly prepared and harmonious system of scientific atheistic education, which would encompass all strata of the population and prevent the propagation of religious beliefs, most of all among children and young people."

It sounds as if the atheists of the Iron Curtain countries are groping their way toward an atheistic equivalent of the Sunday school!

In Estonia, one of the Baltic republics incorporated by force into the Soviet Union during World War II, religion is probably a more powerful force in the lives of the people than it is in Russia itself. Yet, there is a grim irony in the fact that militant atheists are learning to imitate ceremonies and actions based on the Christian view of man and of the meaning of man's life, in order to respond to inward motions of the human heart which can never be scientifically explained away. Perhaps the next thing they should try is a reassertion of belief in God!

## Don't Quit Yet!

We erred in reporting in the September 16th issue of THE LIVING CHURCH that the entire cost of the Episcopal Church Center had been pledged. The treasurer of the National Council gives the true facts of the matter in the following letter:

I have noted, in your September 16th issue of THE LIVING CHURCH, in connection with the cover portraying the new Episcopal Church Center, a statement concerning the pledges made for the new Center. It is incorrect to state that pledges have been received covering the full cost of the Center. At the present time we have approximately \$2,000,000 in firm pledges and another \$1,000,000 in unconfirmed pledges; but approximately \$1,000,000 more in pledges is needed to cover the full cost of the Center.

I would appreciate it if you would print a correction notice in regard to this statement, as the campaign is still going on and such a statement would certainly do a great deal of harm.

LINDLEY M. FRANKLIN, JR.  
Treasurer, the National Council  
New York, N. Y.

The unconfirmed pledges largely represent promises by bishops to raise the specified amount from sources available to them. But beyond these, there is still need for a million dollars to complete the total. Hence, both within each diocese which is still working to raise the amount agreed upon by the bishop, and in the Church at large, the time to close the campaign has by no means arrived. Don't quit yet!

## NEWS

Continued from page 6

dynamic pastor, the Rev. Arthur C. Moore," says Mrs. Florence E. Dickerson, treasurer of the parish and the credit union. "He saw it as a means of obtaining better housing through coöperatives, and financial independence for his parishioners."

The credit union idea spread gradually to become a democratic financial institution. Says Mrs. Dickerson:

"In the beginning, the board of directors and committees of the credit union were made up of members of the vestry and prominent persons. Over the years, this has changed to embrace more and more church members who are not formally or actively engaged in any church organizations.

[Current officers of the credit union include a machinist, an office manager, a federal civil service supervisor, and several housewives.]

"The first year of operation was the most difficult. The task of gaining the confidence of the church members seemed insurmountable. Our officers and Fr. Moore made many announcements at the services, items were included in the church bulletin and in the local paper, and month-to-month promotion was utilized. In 1956, a year after we were organized, we had assets of \$2,988, shares of \$2,966, and loans outstanding of \$1,305."

Today, the St. Simon's credit union has assets of \$19,356, its shares total \$17,885,

and there was \$9,878 in loans outstanding at the end of last year.

The credit union has lent members \$60,560 in the seven years since its founding. It now has 210 members out of a potential membership of 300, and 29 loans, totaling nearly \$10,000, were made to members last year.

St. Simon's credit union operates from a desk in the parish hall, and the credit union pays the church for the use of this space. (CUNA encourages all credit unions to become totally self-supporting as soon as they can.)

St. Simon's made credit union news when, some while ago, St. Simon's educational committee decided to offer a course in the fundamentals of credit union bookkeeping to its members. The New York State Credit Union League was impressed, and requested St. Simon's to open the classes to all credit union members in Westchester County. Officers have seen the need for education in credit unions and have been active in one-day workshops, credit union schools, and educational sessions at the state and district levels.

Why all this activity for parishioners in an organization which is basically non-ecclesiastical?

Mrs. Dickerson's answer is simple:

"The credit union has done a lot to reduce the necessity of its members to deal with high pressure finance companies. It has also provided fast and effective service to

members in need of immediate credit."

The credit union motto is "Not for Profit, Not for Charity, but for Service." It makes "charity" unnecessary for many people whose financial problems can be solved by a loan, made at reasonable rates on the basis of the borrower's character. It strongly promotes savings.

A credit union is a nonprofit corporation, an association among people sharing a common bond. This bond may be employment, as in the case of industrial credit unions; it may be residential, as in the case of community credit unions; or it may be associational, as in clubs, farm organizations, and churches.

Credit unions share common operating procedures and philosophy, regardless of the basis of their membership. Thus church credit unions, like industrial and farm credit unions, are operated by an elected board of directors and supervised by various committees. Each member, regardless of his savings or his debt to the credit union, has one vote. No proxy voting is permitted.

Shares — the savings units, usually \$5 each — earn an annual dividend of 4%-5% in the average credit union. These savings form the basis of loans to members in need of cash.

Most credit unions provide their members with free life insurance which matches their savings dollar for dollar up to a maximum of \$2,000. Thus, the man

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### ST. MARY'S THEOLOGICAL SCHOOL, OVAMBOLAND, SOUTH WEST AFRICA



Africa is being swept by vast changes unimagined a few years ago.

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An American priest, the Rev. Martin Garrison, is in Ovamboland to launch and direct the new seminary.

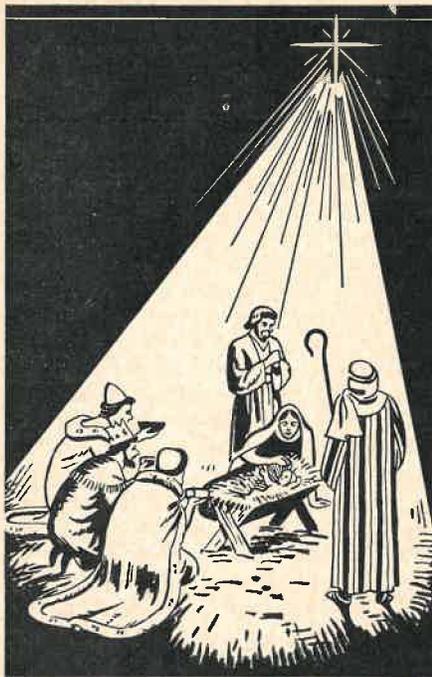
The foundations have been laid, but \$5,000 must be raised to complete the simple building which consists of a classroom, library, office and quarters for the warden and 12 students.

St. Mary's Theological School in Ovamboland can become a reality by Christmas with your help.

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with \$100 in credit union savings at the time of his death will leave \$200 in that part of his estate.

Bonding of officers and others who handle credit union money protects savers from loss through dishonesty and theft. Loans carry a maximum interest rate of 1% a month on the unpaid balance, a true rate of 12% a year. This compares with a true rate of interest of 18% to 40% charged by small loan companies and time payment plans. Lower rates are possible because most of the work in any credit union, regardless of size, is done by volunteers. Overhead is held to a minimum, and there are no outside investors to demand a high rate of profit from their holdings.

Loans must be for a worthwhile purpose: consolidation of debts with other lenders, purchase of furniture, improvement and purchase of homes, payment of taxes, and education costs, for instance. One member of St. Simon's credit union wanted money to buy a car so he could start a taxicab business.

"He would have had difficulty in borrowing the money from a bank or finance company," says Mrs. Dickerson. "But he received the money from the credit union, purchased the car, and started the taxi business. When he came to make the last payment on the loan, he told us that if it had not been for the credit union he could not have accomplished his aim — to be able to get back on his feet and make a worthwhile living."

Another loan made it possible for a parishioner to attend a business school. After completing the course, she got a job with the federal government in Washington, D. C.

Credit union growth within the Episcopal Church has not been even, nor has it been large in comparison with some Churches.

Episcopal-Church credit unions generally reflect the size of the church at which they are chartered and the wealth of its parishioners. St. Edmund's credit union (Chicago), for example, has about 400 members out of a potential 2,000. Its assets are relatively large: \$135,100. Its board of directors includes a social worker, a mail clerk, several physicians, teachers, and contractors. A school principal and an oil company president are also on the board. The largest savings of an individual member total \$3,841. The average amount saved by members is \$226. Many have far less.

St. Luke's credit union (Washington) has a membership of 195 and assets of \$7,940. It made 31 loans, totaling \$4,393, to members in 1961.

St. Michael's credit union (Tucson), with 76 members, has assets of \$5,178. Its 24 loans in 1961 totaled \$6,162.

These credit unions typify small credit unions in the United States, where 40% of all credit unions have less than \$50,000 in assets.

## HEMINGWAY

Continued from page 7

The old man in the recent Nobel Prize-winning novel reflects the same attitude:

"I am not religious. . . . But I will say ten Our Fathers and ten Hail Marys that I should catch this fish, and I promise to make a pilgrimage to the Virgen de Cobre if I catch him. That is a promise."<sup>3</sup>

In the novels between the first and last the story is the same. For example, there are the passages which depict prayers to God in order to forestall death. Hemingway's characters address God as if they expect Him to make life easier for man. God and religion exist in order to serve man:

"Oh Jesus Christ, get me out of here. Dear Jesus, please get me out. Christ, please, please, please Christ. If you'll only keep me from getting killed I'll do anything you say. I believe in you and I'll tell everybody in the world that you are the only thing that matters. Please, please, dear Jesus."<sup>4</sup>

"Don't let her die. Oh, God, don't let her die. I'll do anything for you if you won't let her die. Please, please, please, dear God, don't let her die. Dear God, don't let her die. Please, please, please don't let her die. God please make her not die. I'll do anything you say if you don't let her die. You took the baby but don't let her die. That was all right but don't let her die. Please, please, dear God, don't let her die."<sup>5</sup>

Religion's role is to serve man. This is Hemingway's first observation. Pilar, in *For Whom the Bell Tolls*, very pragmatically says, "It is true that there is no sickness. . . . There probably still is God after all."<sup>6</sup>

But Hemingway carries his observations a step further. He notes that religion has failed to provide this easier life. The old man catches the fish, yet does not catch it. Despite the existence of God and religion to make life easier men still die:

"You have killed?" Robert Jordan asked. . . .

"Yes. Several times. But not with pleasure. To me it is a sin to kill a man. . . . No. I am against all killing of men."

"Yet you have killed."

"Yes. And will again. But if I live later, I will try to live in such a way, doing no harm to any one, that it will be forgiven."

"By whom?"

"Who knows? Since we do not have God here any more, neither His Son nor the Holy Ghost, who forgives? I do not know."

"You have not God any more?"

"No. . . . Certainly not. If there were God, never would He have permitted what I have seen with my eyes. Let them have God." . . .

"Clearly I miss Him, having been brought

<sup>3</sup> *The Old Man and the Sea*, New York: Charles Scribner's Sons, 1952, p. 71.

<sup>4</sup> *In Our Time*, New York: Charles Scribner's Sons, 1955, p. 87.

<sup>5</sup> *Farewell to Arms*, New York: Charles Scribner's Sons, 1929, p. 353.

<sup>6</sup> *For Whom the Bell Tolls*, p. 88.

up in religion. But now a man must be responsible to himself."<sup>7</sup>

The only conclusion possible is that there is no God and religion is a hoax. God exists in order to make life easier. Life is not easier. Therefore there is no God. Lady Brett expresses this same conclusion:

"You know it makes one feel rather good deciding not to be a bitch."

"Yes."

"It's sort of what we have instead of God."

"Some people have God," I said. "Quite a lot."

"He never worked very well with me."

"Should we have another martini?"<sup>8</sup>

Her observation that God "never worked very well with me" seems to lead to the conclusion that "man must be responsible to himself." There is no comforter. There isn't anybody to answer cries for help. There just isn't anybody or anything except man:

"Our nada who art in nada, nada be thy name thy kingdom nada thy will be nada in nada as it is nada. Give us this nada our daily nada and nada us our nada as we nada our nadas and nada us not into nada

<sup>7</sup> *Ibid.*, p. 41.

<sup>8</sup> *The Sun Also Rises*, p. 257.

## ANGLICAN CYCLE OF PRAYER

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

### September

30. Puerto Rico and Virgin Islands

### October

1. Qu'Appelle, Canada
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but deliver us from nada; pues nada.

"Hail nothing, full of nothing, nothing is with thee. . ."<sup>9</sup>

The same old man, who asks for divine help to catch a fish, in a calmer moment says: "Now we are joined together and have been since noon. And no one to help either one of us."<sup>10</sup>

This then is what Hemingway sees when he considers the role of religion and God. Religion is to make life easier for man and man expects it to do so. But for most, despite promises and cajolery, there is disappointment, sickness, and death. The only thing then to do is to remember that "a man must be responsible to himself." Hemingway answers his religious question, "Who do you suppose has it easier? Ones with religion or just taking it straight?" in a way which we should expect by now: "It comforts them very much but we know there is nothing to fear."

Alas, this is not the end of Hemingway's observations on religion. He takes a third step. As he sees it, men can't take it straight. Robert Jordan, the asker and answerer of the religious question, is whistling in the dark. Henry, in *A Farewell to Arms*, is much more consistent with the way things really are when he tries to put something in place of the inept God of organized religions:

"Couldn't we be married privately some way? Then if anything happened to me or if you had a child."

"There's no way to be married except by church or state. We are married privately. You see, darling, it would mean everything to me if I had any religion. But I haven't any religion."

"You gave me the Saint Anthony."

"That was for luck. Some one gave it to me."

"Then nothing worries you?"

"Only being sent away from you. You're my religion. You're all I've got."<sup>11</sup>

But even this fails, and later on in the story one of the characters finally observes that "it is in defeat that we become Christians."<sup>12</sup>

Hemingway completes the circle. Man worships God in victory because his life has been made easier and in defeat because he hopes his life will be made easier. Religion and God exist to serve man. It fails in its appointed task but man has no other place to turn so even in the full awareness of this disappointment he still asks for help. Religion begins and ends with man. In his passionate concern to observe life and record it faithfully, was Hemingway fair to the phenomena of religion? Perhaps a more serious question: If Hemingway is a faithful recorder, is Christianity being true to Christ?

<sup>9</sup> "A Clean, Well-Lighted Place," *Winner Take Nothing*, New York: Charles Scribner's Sons, 1933, p. 23.

<sup>10</sup> *The Old Man and the Sea*, p. 55.

<sup>11</sup> *Farewell to Arms*, p. 123.

<sup>12</sup> *Ibid.*, p. 189.

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# CHURCH SERVICES NEAR COLLEGES

Refer to key on page 15

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

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

**PUEBLO JUNIOR COLLEGE** Pueblo  
**CHAPEL OF ST. PETER THE APOSTLE** 3801 Thatcher Ave.  
Rev. Donald R. Van Splinter, v

**UNITED STATES AIR ACADEMY** Colorado Springs  
**ST. MICHAEL'S CHAPEL**  
Rev. Desmond O'Connell, v  
Sun, Eucharist on campus; Buses to Grace Church, Colorado Springs; chaplaincy to Episcopal cadets.

**WESTERN STATE COLLEGE** Gunnison  
**GOOD SAMARITAN** 307 W. Virginia Ave.  
Rev. Robert J. Baab, v  
Canterbury House 221 N. Teller St.

## DIocese of Milwaukee DEPARTMENT OF COLLEGE WORK

**BELOIT COLLEGE** Beloit  
**ST. PAUL'S** 212 W. Grand  
Rev. Joseph E. Mazza  
Sun 7:30, 9, 10:30; Fri 7:30; Tues & Thurs 5 EP

**CARROLL COLLEGE** Waukesha  
**ST. MATTHIAS** 925 N. East Ave.  
Very Rev. Bernard G. Buley  
Sun 8, 9:30, 11, 7 EP; Tues 6; Wed 7:30; Thurs 9:30

**MARQUETTE UNIVERSITY** Milwaukee  
**ST. JAMES** 833 W. Wisconsin Ave.  
Rev. Alan P. Smith  
Sun 8, 9:15, 11; Wed 12:10; Thurs 9:30; Fri 7

**MILTON COLLEGE** Milton  
**HOLY TRINITY** 409 Court, Janesville  
Rev. Ronald E. Ortmyer  
Sun 8, 9:15, 11; Thurs 9

**WHITEWATER STATE COLLEGE** Whitewater  
**ST. LUKE'S** Church and Center  
Rev. Robert W. Wise  
Sun 8, 9:15, MP 9:30

**WISCONSIN STATE COLLEGE AND INSTITUTE OF TECHNOLOGY** Platteville  
**HOLY TRINITY** Chestnut and Market  
Very Rev. Paul E. Traeumer  
Sun 9; Wed 7; others as anno

## UNIVERSITY OF WISCONSIN Kenosha Extension Center

**ST. MATTHEW'S** 5900 7th Ave.  
Rev. Sanford Garner, Jr.; Rev. James D. Anderson  
Sun 7:30, 9, 11; Tues 6:45; Thurs 9

**UNIVERSITY OF WISCONSIN** Madison  
**ST. FRANCIS' HOUSE** 1001 University Ave.  
Rev. Gerald White  
Sun 8, 10, 10:30, 5:30 EP; Daily HC and EP

**UNIVERSITY OF WISCONSIN** Milwaukee  
**EPISCOPAL CAMPUS RECTORY,** 3216 N. Downer Ave.  
Rev. James Dyar, Moffett, chap.  
Daily 9 MP, 12 HC, 3 EP

## DIocese of Texas DIVISION OF COLLEGE WORK

**BAYLOR UNIVERSITY** Waco  
**CANTERBURY HOUSE** 1015 S. 5th St.  
Rev. John C. Donovan, chap.  
Sun 5; Wed 7

**LAMAR STATE COLLEGE OF TECHNOLOGY** Beaumont  
**ST. MATTHEW'S and CANTERBURY HOUSE** 796 E. Virginia St.  
Rev. John D. Worrell, v and chap.  
Sun 7:30, 10, EP 7:30 (Supper & Meeting 6); HC 7 Wed, 10 Thurs; HD 7

**RICE UNIVERSITY** Houston  
**TEXAS MEDICAL CENTER** Houston  
**COLLEGE CHAPEL OF ST. BEDE** 6265 So. Main  
**AUTRY HOUSE**  
Rev. Lane Denson, chap.  
Sun HC 10; Wed HC 7; Mon thru Fri 5:15

**UNIVERSITY OF TEXAS** Austin  
**GREGG HOUSE** 209 W. 27th St.  
Rev. Gerhard D. Linz, chap. Mrs. Paula McPherson, assoc.  
Open 9-5 daily ex Sat. Canterbury Assoc. meetings 6:30 Sun

## DIocese of Western Michigan DEPARTMENT OF COLLEGE WORK

**ALBION COLLEGE** Albion  
**ST. JAMES** 116 W. Erie  
Rev. R. McDougall, r and chap.

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

**FERRIS INSTITUTE** Big Rapids  
**ST. ANDREW'S** 323 State St.  
Rev. Kenneth G. Davis, r and chap.  
Sun 8, 9, 11; HD 7; Canterbury 5:30

**GRAND RAPIDS JUNIOR COLLEGE and CALVIN COLLEGE** Grand Rapids  
**ST. MARK'S CATHEDRAL** 134 N. Division  
Very Rev. G. D. Hardman, dean

**HOPE COLLEGE** Holland  
**GRACE** 555 Michigan Ave.  
Rev. W. C. Warner, r

**OLIVET COLLEGE** Marshall  
**TRINITY** Mansion at Jefferson Sts.

**WESTERN MICHIGAN UNIVERSITY** Kalamazoo  
**KALAMAZOO COLLEGE** Kalamazoo  
**BRONSON SCHOOL OF NURSING** Kalamazoo  
**ST. LUKE'S** 247 W. Lovell St.  
Rev. J. C. Holt, r  
Sun 8 HC, 9 Cho Eu, 11 MP, 8 EP;  
Wed, Thurs 7 HC on campuses

*Continued on next page*

# CHURCH SERVICES NEAR COLLEGES

Continued from previous page

Other Colleges in  
Alphabetical Order by States

## ALABAMA

**TUSKEGEE INSTITUTE** Tuskegee Institute  
**ST. ANDREW'S** 429 Montgomery St.  
Rev. Vernon A. Jones, Jr., r  
Sun 7, 9, 11

## ARIZONA

**UNIVERSITY OF ARIZONA** Tucson  
**ST. PAUL'S** 1501 E. Speedway  
Rev. Keith Kreitner, chap.  
Sun 8, 9:30, 11 (6 College Program & Supper)

## CALIFORNIA

**CALIFORNIA INSTITUTE OF TECHNOLOGY**  
**ALL SAINTS** 132 North Euclid Ave., Pasadena  
Rev. John H. Burt, r; Rev. Colin Keys, chap.  
Sun 8, 9:15, 11, 7; College Group 1st & 3d Sun

**OCCIDENTAL COLLEGE**  
**ST. BARNABAS'** Eagle Rock, Los Angeles  
Rev. Carroll C. Barbour, r  
Sun 7:30, 9:15, 11, Ev 7:30; 7 every Thurs on campus

**SAN JOSE STATE COLLEGE**  
**SAN JOSE CITY COLLEGE**  
**TRINITY** 81 N. 2nd St., San Jose  
Sun 8, 9:25, 11; Wed 7:30; HD 10:30  
**Christian Center** 300 So. 10th St.  
HC Tues 7:45; Thurs 7

**STANFORD UNIVERSITY** Palo Alto  
**ST. ANSELM'S CHAPEL** 1176 Emerson St.  
Rev. John W. Duddington, chap.  
Sun 8, 7:30; Tues 12:10; HD 7; full-time chaplaincy and Canterbury program

**UNIVERSITY OF CALIFORNIA** at Los Angeles  
900 Hilgard Ave., L. A. 24 - GR 3-1148  
Rev. C. E. Crowther, chap.; Rev. N. B. Phelps, asst.  
HC, EP daily; varied daily program

## CONNECTICUT

**YALE UNIVERSITY** New Haven  
**EPISCOPAL CHURCH at Yale**  
Office: 29 Vanderbilt Hall; Mailing address: 1955 Yale Station  
Rev. Kenneth R. Coleman, chap.; Rev. Jacques P. Bossiere, asst. chap.  
Sun MP & HC 9:45; Wed HC 7:30; HD EP & HC 5; Daily MP 11:15. All Services are in Dwight Memorial Chapel.

## DISTRICT OF COLUMBIA

**HOWARD UNIVERSITY** Washington  
**CANTERBURY HOUSE** 2333 First St., N.W.  
Rev. H. Albion Ferrell, chap.; Miss Patricia Gloster, assoc.  
HC Sun 9; Tues 5:15 Canterbury Assoc.; Wed & HD 7; Thurs 12:15; Wed 7:30

## FLORIDA

**ROLLINS COLLEGE** Winter Park  
**ALL SAINTS'** 338 E. Lyman Ave.  
Sun 7:15, 9, 11:15

## GEORGIA

**GEORGIA TECH and AGNES SCOTT COLLEGE** Atlanta  
**ALL SAINTS**  
Rev. Frank M. Ross, r; Rev. Harwood Bartlett, chap.  
Sun 8, 9:15, 11, 7; Canterbury 6

**UNIVERSITY OF GEORGIA** Athens  
**EPISCOPAL STUDENT CENTER** 980 So. Lumpkin St.  
Rev. A. Dawson Teague, Jr., chap.  
Eu 8 Wed & HD; EP 5:30 Wed; Canterbury Club Wed 6

## ILLINOIS

**NORTHWESTERN UNIVERSITY** Evanston  
**CANTERBURY CHAPEL & HOUSE**, 2000 Orrington  
Rev. Scott N. Jones, chap.  
Sun St. John's Chapel, 2122 Sheridan, 9:30, 11; Weekdays Cant. Chapel, HC 12:10 Tues, Thurs; 7:10 Wed

## UNIVERSITY OF ILLINOIS

**Champaign-Urbana**  
**ST. JOHN THE DIVINE** Champaign  
Rev. F. S. Arvedson, chap.  
Sun 9 HC, 11 Cho Eu, 5 EP, 5:30 Canterbury;  
Daily: MP, HC, EP

## KENTUCKY

**UNIVERSITY OF KENTUCKY** Lexington  
**ST. AUGUSTINE CHAPEL** 472 Rose St.  
Sun 8, 10:30, 8; Weekdays 7:30, 5; Sun 5:30 Supper and Program

## LOUISIANA

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

## MARYLAND

**GOUCHER COLLEGE and STATE TEACHERS COLLEGE** Towson  
**TRINITY** 120 Allegheny Ave.  
Rev. Wm. C. Roberts, r; Rev. Kingsley Smith, asst.  
Sun 8, 9:45, 11; Thurs 10:30

## MASSACHUSETTS

**HARVARD and RADCLIFFE** Cambridge  
**CHRIST CHURCH**  
Rev. Gardiner M. Day, r  
**CANTERBURY HOUSE** 7 Garden St.  
Rev. Charles E. Lange, chap.  
Sun 8, 11:15, 7; St. John's Chapel, E.T.S. 10

**LOWELL TECHNOLOGICAL INSTITUTE**  
**LOWELL STATE TEACHERS' COLLEGE**

**ST. ANNE'S** Merrimack Street  
Rev. Francis B. Downs, r; Rev. H. H. Choquette, asst.  
Sun 8, 9:15, 11

**MOUNT HOLYOKE COLLEGE**, South Hadley  
**ALL SAINTS'**  
Rev. Maurice A. Kidder, v and chap.; Constance M. Hindle, College Worker  
Sun 8, 10:30; Lawrence House, Fri 5:30

**WILLIAMS COLLEGE** Williamstown  
**ST. JOHN'S** 23 Park St.  
Rev. R. L. Rising, r; Rev. T. J. Abernethy, c  
Sun 8, 9, 11; Tues 7:20; Wed & HD 10

## MICHIGAN

**MICHIGAN COLLEGE OF MINING AND TECHNOLOGY** Houghton  
**TRINITY**  
Rev. Herman Page, r  
Sun 8 & 10:30; Canterbury House 9:15

## MINNESOTA

**CARLETON and ST. OLAF COLLEGES** Northfield  
**ALL SAINTS'**  
Rev. Donald C. Field, r and chap.  
8 HC, 11 MP (ex 1st & 3d) HC

## NEW JERSEY

**RUTGERS UNIVERSITY** New Brunswick  
**THE CANTERBURY HOUSE** 5 Mine St.  
Rev. Clarence A. Lambelet, Episcopal chap.

## NEW YORK

**COLUMBIA-BARNARD** New York, N. Y.  
**ST. PAUL'S CHAPEL on campus**  
Rev. John M. Krumm, Ph.D., Chaplain of the University; Rev. Geoffrey S. Simpson, Episcopal Adviser  
Sun 9, 11, 12:30; Weekdays HC 4:30 Wed, 12 Fri; Canterbury Assoc. Wed 5

**CORNELL MEDICAL SCHOOL**  
**ROCKEFELLER INSTITUTE**  
**NEW YORK HOSPITAL SCHOOL OF NURSING and FINCH** (Studio Club; East End Hotel)

**EPIPHANY** York & 74th, New York City  
Rev. Hugh McCandless, r; Rev. D. B. Wayne, chap.  
Rev. L. A. Belford; Rev. P. T. Zabriskie; Rev. Carleton J. Sweetser  
Sun 8, 9:30, 11, 7; Wed 7:25; Thurs 11

**CORNELL UNIVERSITY** Ithaca  
Rev. R. B. Stott; Rev. C. S. Tyler; Mrs. Donald Robinson  
Sun HC 9:30, 12 (1S & 3), MP (2 & 4); Tues & Thurs 5 HC; Wed 7, 12 HC

**HOBART & WILLIAM SMITH COLLEGES** Geneva

**ST. JOHN'S CHAPEL**  
Sun 9:30, 7; Weekdays 5, 10; Canterbury Assoc. Fri 5

**SYRACUSE UNIVERSITY**  
**EPISCOPAL CHURCH AT SYRACUSE UNIVERSITY** 711 Comstock Ave.  
Rev. Robert C. Ayers, chap.  
Sun Eucharist 9:30 on Campus; Wed 5:05

**VASSAR COLLEGE** Poughkeepsie  
**CHRIST CHURCH** 105 Academy St.  
Rev. R. Rhys Williams, r and chap.  
8 HC, 9:15 HC, 11 MP

## OHIO

**CASE INSTITUTE OF TECHNOLOGY and WESTERN RESERVE UNIVERSITY** Cleveland  
Rev. George Lee, chap.  
Offices: Student Christian Union and Emmanuel Church, Cleveland

**KENYON COLLEGE** Gambier  
**HOLY SPIRIT**  
Rev. Richard F. Hettlinger, chap.  
Rev. John F. Batten

**OHIO STATE UNIVERSITY** Columbus  
**ST. STEPHEN'S**  
Rev. Jonathon Mitchell; Rev. Donald Claapp; Rev. Gordon Dean  
Sun 8, 9:30, 11, 7:30; Tues 7, Wed 12, Thurs 7

## PENNSYLVANIA

**BRYN MAWR COLLEGE and HAVERFORD COLLEGE** Rosemont  
**GOOD SHEPHERD**  
Lancaster and Montrose Avenues  
Sun 7:30, 9:30, 11; Daily 7:30

## SOUTH DAKOTA

**SOUTH DAKOTA STATE COLLEGE** Brookings  
**ST. PAUL'S** 6th St. & 8th Ave.  
Sun 7:30 & 11, 5 Canterbury Club

## VIRGINIA

**HAMPTON INSTITUTE** Hampton  
**ST. CYPRIAN'S** 129 W. Lincoln St.  
Rev. Walter D. Dennis, v  
Sun HC 8; MP, HC & Ser 11; Saints' Days 8

**MADISON and BRIDGEWATER** Harrisonburg  
**EMMANUEL**  
Rev. Francis Bayard Rhein, r  
Sun 8, 9:30, 11; York Club 6; Canterbury 6

## WASHINGTON

**WHITMAN COLLEGE** Walla Walla  
**ST. PAUL'S**  
Rev. D. S. Alkins, r; Rev. S. A. Watson, c  
Sun 8, 9:15, 11, Canterbury 5:30; Wed & HD 11; Daily (Mon thru Fri) 8:45

This Directory is published  
in all  
January and September issues.  
Write Advertising Manager  
for details.

# CLASSIFIED

advertising in **The Living Church** gets results.

# PEOPLE and places

## BOOKS WANTED

**WILL PAY \$5.00** each for three copies of Westcott's **CATHOLIC PRINCIPLES**, 1916 edition. Write before sending. Editorial Department, Morehouse-Barlow Co., 14 E. 41st St., New York 17, N. Y.

## LINENS AND VESTMENTS

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

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

## POSITIONS OFFERED

**LARGE NEW YORK SUBURBAN** parish desires correspondence with clergy anticipating move or affiliation as assistant to rector in full parochial duties. Moderate Churchmanship. Reply Box F-842.\*

## POSITIONS WANTED

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

**EXPERIENCED** priest wishes city curacy. Information on request. Reply Box R-831.\*

**PRIEST, 38,** five degrees, good teacher, preacher, pastor, seeks position as rector or assistant in large parish. Prayer Book Catholic. Cure of souls of primary concern. Reply Box D-839.\*

**YOUNG PRIEST,** experienced, rational Churchman, will accept call from west coast parish. Reply Box G-838.\*

## VACATIONS

**ROBINWOOD INN, JACKSON, NEW HAMPSHIRE.** Colorful fall vacations. Write: The Doersflers.

\*In care of **The Living Church, Milwaukee 2, Wis.**

## CLASSIFIED ADVERTISING RATES (payment with order)

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 consecutive insertions; 17 cts. a word an insertion for 13 to 25 consecutive insertions; and 16 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate per insertion, \$2.00.
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- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Copy for advertisements must be received at least 12 days before publication date.

## THE LIVING CHURCH

407 East Michigan Street Milwaukee 2, Wis.

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

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

## THE LIVING CHURCH

## Appointments Accepted

The Rev. **Geoffrey Ward Ashworth**, formerly rector of Trinity Church, El Dorado, Kan., and vicar of the new St. Michael's Mission, Augusta (which he helped to organize), will on October 1 become assistant at St. Paul's Church, Kansas City, Mo.

The Rev. **Ben H. Ciscel**, formerly assistant at the Church of the Good Shepherd, Dallas, Texas, is now assistant at St. Francis' Church, Houston, Texas. Address: 1023 Briarwood, Houston 27.

The Rev. **William H. C. Congdon**, formerly curate at St. Paul's Church, Wallingford, Conn., is now curate at St. Mark's Church, 1625 Locust St., Philadelphia 3, Pa.

The Rev. **S. H. N. Elliott**, formerly of Fort Wayne, Ind., is now rector of St. Paul's Church, Watertown, Wis. Fr. Elliott will also work two days a week in the institutions served by the Madison City Mission.

The Rev. **Waties R. Haynsworth**, formerly executive secretary and diocesan missionary of the diocese of South Carolina, is now rector of the associated parishes, Christ-St. Paul's, Adams Run-Meggett, S. C. He will also serve the church on Edisto Island, S. C. Address: Box 6, Adams Run, S. C.

The Rev. **William A. Hio**, who formerly served St. John's Church, Nago, Okinawa, is now priest in charge of the Okinawa Mission of the Episcopal Church. Address: Okinawa Episcopal Church, Box 47, Central Post Office, Naha, Okinawa. (He succeeds the Rev. **William C. Heffner**, who recently began work in the diocese of Dallas.)

The Rev. **Edwin B. Jeffress, Jr.**, formerly director of the department of Christian education of the diocese of North Carolina, with address in Raleigh, is now director of the department of Christian education of the diocese of East Carolina, with address at 1306 Airlee Ave., Kinston, N. C.

The Rev. **Harry Charles Keeton**, formerly curate at St. Andrew's Church, Amarillo, Texas, is now Episcopal chaplain at the University of Tulsa. Address: 3131 E. Fifth Pl., Tulsa, Okla.

The Rev. **Peter R. Lawson**, formerly canon at Trinity Cathedral, Newark, N. J., is now on the staff of Christ Church Cathedral, Indianapolis, Ind., with responsibility for the development of a special program relating the Church to the central business district.

The Rev. **Thomas J. Madden**, formerly vicar of churches at Hurlock, Vienna, and East New Market, Md., is now vicar on the staff of Trinity Cathedral, Easton, Md. Address: 113 Dover St., Easton. (He is not to be confused with the Rev. **Thomas A. Madden**, who formerly served in the diocese of Milwaukee and is now in South Florida.)

The Rev. **Robert L. Mathews**, who was ordained deacon this spring, is now vicar at St. Bartholomew's Church, Pewaukee, Wis., and St. David's, Jewelcrest.

The Rev. **Douglas C. McCreight**, formerly assistant at Trinity Church, Wauwatosa, Wis., is now rector of St. Augustine's Church, St. Louis, Mo. Address: 7039 Bruno, St. Louis 17.

The Rev. **Stephen L. Skardon**, formerly rector of St. Paul's Church, New Orleans, La., is now rector of St. Paul's Church, Summerville, S. C. Address: Box 299.

The Rev. **Ralph R. Stewart**, who has been doing graduate work at Seabury-Western Theological Seminary, is now vicar at St. Francis' Church, Menomonee Falls, Wis. While he worked for his master's degree, he assisted at the Cathedral of St. James, Chicago, and at St. Luke's, Evanston.

The Rev. **Charles R. Supin**, formerly curate at Grace Church, Massapequa, N. Y., is now rector of St. John's Church, Far Rockaway, N. Y. Residence: 304 Ocean Ave., Lawrence, N. Y.

The Rev. **J. Philip Talmage**, vicar at Holy Innocents' Church, Nashotah, Wis., is now also serving Grace Church, Hartland. The Milwaukee *Churchman* reported that studies had been undertaken to determine whether a merger of the two congregations would be in the best interest of the Church. While there is not yet a legal merger of the congregations, "this is perhaps a reasonable goal for the future," the diocesan paper said. The Grace Church cure recently became vacant, precipitating the extension of Fr. Talmage's duties.

The Rev. **John E. Taylor**, formerly rector of Grace Church, Plymouth, N. C., and St. Luke's Church, Roper, will on October 1 become rector of

Grace Church in the Mountains, Waynesville, N. C.

The Rev. **Roderick S. Ward**, formerly of Geneva, N. Y., is now curate at All Souls' Church, Miami Beach, Fla.

The Rev. **Edwin T. Williams**, formerly associate rector at Trinity Church, Covington, Ky., is now rector of St. Barnabas' Church, Dillon, S. C. Address: Twelfth Ave. and Cleveland St.

The Rev. **James E. Wolfkiel, Jr.**, who was ordained deacon in spring, is now in charge of Trinity and St. Michael's Church, Middleville-Fairfield, N. Y. Address: Box 155, Middleville, N. Y.

## Armed Forces

Chaplain (Lieut.) **Robert S. Ellwood**, formerly addressed at an FPO number in San Francisco, is now at the Naval Training Center at Great Lakes, Ill.

The Rev. **Mark C. Gasquet**, formerly vicar at Trinity Church, Cheneyville, La., is now chaplain with the 37th Armored Battalion, Fort Knox, Ky.

Chaplain (Lieut. Col.) **Gregory J. Lock** is now also acting as assistant at St. Paul's Church, Falls Church, Va. Address: 4003 Oak Lane, McLean, Va.

Chaplain (Lieut.) **Robert B. Lucent, USNR**, formerly addressed at the chaplains' school at Newport, R. I., is now with the Fifth Marine Regiment, First Marine Division, FMF, Camp Pendleton, Calif.

## Births

Chaplain (Captain) **John R. McGrory, Jr.** and Mrs. McGrory announce the birth of their fourth child, Lisa Locke, on August 7 at the hospital of the U. S. Naval Air Station, Kenitra, Morocco. Chaplain McGrory is assigned to Sidi Slimane Air Base, Morocco.

The Rev. **Roderic D. Wiltse** and Mrs. Wiltse, of Christ Church, Cooperstown, N. Y., announce the birth of their first child, Diana Louise, on August 15.

## Changes of Address

In the diocese of Missouri, the Youth Counseling Service and the office of the Episcopal City Mission have moved from 4657-a Maryland to 314-a N. Euclid, St. Louis 8.

The Rev. **George F. Collard**, retired priest of the diocese of Harrisburg, formerly addressed in Kingston, N. Y., may now be addressed at 361 Mulberry St., Williamsport, Pa.

The Rev. **A. Roy E. Green**, priest of the diocese of Connecticut, formerly addressed in Manchester, Vt., may now be addressed at 110 Harrison Rd., Daytona Beach, Fla.

The Rev. **Dr. Theodore O. Wedel**, warden emeritus of the College of Preachers, Washington, and Mrs. Wedel, formerly addressed in Cambridge, Mass., may now be addressed at 99 Claremont Ave., New York 27. The address will be effective until June 1, 1963.

## DEATHS

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

The Rev. **Romeo C. Gould**, retired priest of the diocese of Los Angeles, died August 13th, in the Hospital of the Good Samaritan, Los Angeles.

Mr. Gould was born in 1874, in Hanover, N. H. He was a graduate of Pomona College, and studied at Episcopal Theological School. Mr. Gould was ordained to the priesthood in 1904 and served churches in New Jersey and New York until he became a chaplain in the United States Naval Reserve in 1917. He served as chaplain until 1919, when he went to Trinity Church, Utica, N. Y., as rector. He was rector of Trinity Church until 1921, and was a missionary worker in the diocese of Los Angeles from 1922 to 1930. Mr. Gould was rector of Trinity Church, Claremont, N. H., from 1932 until his retirement in 1937, when he returned to the diocese of Los Angeles and resumed missionary work.

He is survived by a son, Dorrance, of Running Springs, Calif., with whom he made his home.

# CHURCH DIRECTORY

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

## TUCSON, ARIZ.

**ST. MICHAEL & ALL ANGELS** 5th St. & Wilmot  
Sun HC 7:30, 9:30, 11:15; MP 9, Cho EP 7;  
Daily MP & HC 7, EP 5:45; also HC Wed 6:30,  
Thurs 9, Mon, Tues, Fri, Sat 8; C Sat 4:30-5:30

## LITTLE ROCK, ARK.

**TRINITY CATHEDRAL** 17th & Spring  
Very Rev. Charles Higgins, dean  
1 blk E. of N-S Hwy 67  
Sun 7:30, 9:25, 11

## LOS ANGELES, CALIF.

**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
Rev. James Jordan, r  
Sun Masses 8, 9, 11, MP 10:40, EP & B 5:30;  
Daily 9; C Sat 4:30 & 7:30

## ST. MATTHIAS

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

## SAN FRANCISCO, CALIF.

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

## WASHINGTON, D. C.

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

## CORAL GABLES, FLA.

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

## FORT LAUDERDALE, FLA.

**ALL SAINTS'** 335 Tarpon Drive  
Sun 7:30, 9, 11, & 7; Daily 7 & 5:30, Thurs 7  
HD 9; C Fri & Sat 4:30-5:30

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Rev. Canon Don H. Copeland, D.D., r  
Sun HC 6:30, 7, 8, 9, 11; Daily 7:30, also Tues  
6:30, Fri 10; HD 6:30, 7:30, 11:15, 6; C Sat 4:30

## ORLANDO, FLA.

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

## PALM BEACH, FLA.

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

## 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

## CHICAGO, ILL. (Cont'd.)

**ASCENSION** 1133 N. LaSalle Street  
Rev. F. William Orrick  
Sun MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdys  
MP 6:45, Mass 7, EP 5:30; Fri & Sat Mass 7 &  
9:30; C Sat 4:30-5:30 & 7:30-8:30

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

## EVANSTON, ILL.

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

## BALTIMORE, MD.

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

**MOUNT CALVARY** N. Eutaw and Madison Sts.  
Rev. MacAllister Ellis; Rev. Robert Jaques  
Sun Masses 7, 8, 9 (Low Mass), 11 (High Mass);  
Daily 6:30, 7, 9:30; C Sat 4:30-5:30, 7:30-8:30

## BOSTON, MASS.

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

## BUFFALO, N. Y.

**ST. ANDREW'S** 3107 Main Street at Highgate  
Sun 8 Low Mass, Family Mass & Ch S 9:30, Sung  
Mass 11; Mon 9 Low Mass; Tues, Wed & Fri 7  
Low Mass; Sat 8:30 Low Mass, C 10 to 11

## NEW YORK, N. Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;  
Wkdys 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.



ST. MARK'S CHURCH  
PHILADELPHIA, PA.

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

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

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

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

**ST. MARY THE VIRGIN** 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, 4-5; 7:30-8:30

## RESURRECTION

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

**ST. THOMAS** 5th Avenue & 53d Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S), MP 11; 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 8 HC, 8:45 MP, 9 Sol High Mass, 10:30 HC  
(Spanish), 6 EP; Weekdays Mon thru Thurs 7:30  
MP, 7:45 HC; Fri 8:45 MP, 9 HC; Sat 9:15 MP,  
9:30 HC; EP daily 6

**ST. CHRISTOPHER'S CHAPEL** 48 Henry Street  
Rev. Wm. 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

## PEEKSKILL, N. Y.

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

## PHILADELPHIA, PA.

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

## RICHMOND, VA.

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

## SPOKANE, WASH.

**ST. JOHN'S CATHEDRAL** Grand at Sumner  
Very Rev. Richard Coombs, dean  
Sun 8, 9, 11; Daily 7 (ex Wed 10, Sat 8) 8:45, 5:45

## TACOMA, WASH.

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

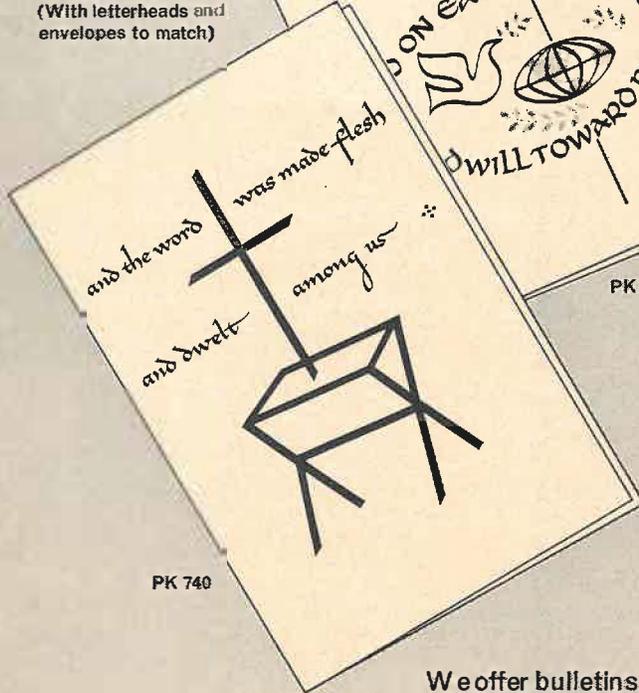
## FOND DU LAC, WIS.

**ST. PAUL'S CATHEDRAL** West Division St.  
Very Rev. John E. Gulick, D.D., dean  
Sun Masses 7:30, 10:30, Ev 7; Daily Mass 7:15,  
ex Mon & Wed Mass at 9; C Sat 4:30

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

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WHICH HE HATH  
GIVEN THEE

Thanksgiving Bulletin HL2

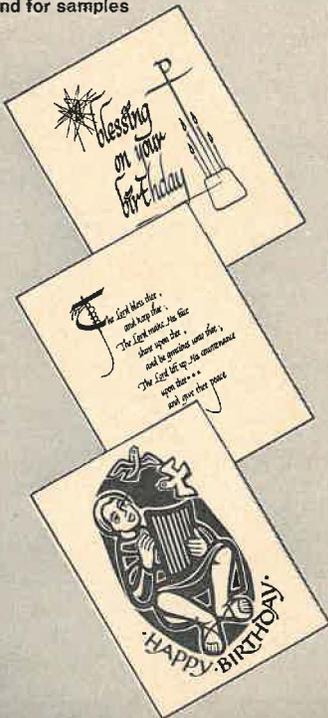
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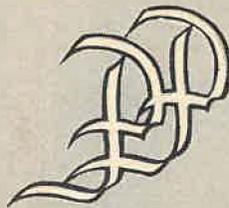
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