

# The Living CHURCH

COMMISSION OF CHRISTIAN  
DIOCESE OF MARYLAND EDUC  
105 W MONUMENT ST  
BALTIMORE 1 MARYLAND  
SEP 21-64 REN-2 L05

July 7, 1963

25 cents

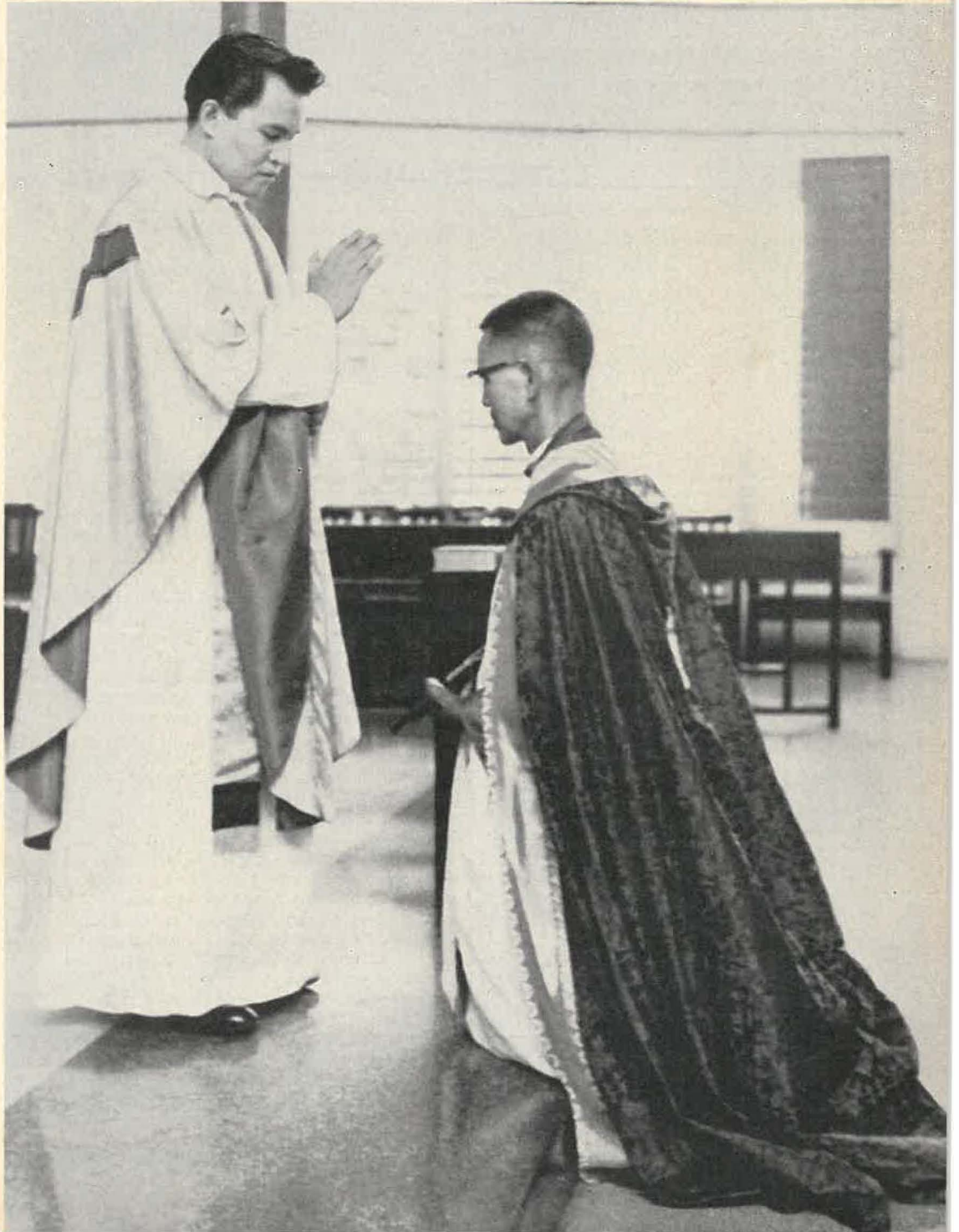
Pages 4 & 9:

**Churchman  
Charged  
in Mississippi**

Page 4:

**Costly Fire  
in New Hampshire**

Fr. Loñgid, newly ordained priest, blesses his father, Bishop Loñgid, Suffragan of the Philippines [p. 6].



GENERAL  
 RELIGIOUS BOOKS  
 DEVOTIONAL BOOKS  
 RELIGIOUS CARDS  
 IMPORTS  
 PRAYER BOOKS • HYMNALS  
 BIBLES  
 EDUCATIONAL TEXT BOOKS  
 CHURCH AND  
 SCHOOL SUPPLIES  
 VESTMENTS  
 ECCLESIASTICAL  
 APPOINTMENTS  
*Catalogs on Request*

**MOREHOUSE-BARLOW CO.**

14 East 41st St., New York 17, N. Y.  
 29 East Madison St. Chicago 2, Ill. 261 Golden Gate Ave. San Francisco 2, Calif.  
 4400 Melrose Ave., Los Angeles 29, Calif.



**VISITING  
 CHICAGO?**

Stop in to see  
 our distinctive  
 collection of

**RELIGIOUS ART  
 BEAUTIFUL CARDS**

*Write for free art catalogue*

**ST. BENET SHOP  
 Dept. LC**

**300 South Wabash Avenue  
 Chicago 4, Illinois**



15" x 9" x 5" high. Made of new resilient granulated cork, foam rubber, and durable Naugahyde. Oval or rectangular. Choice of colors.



**Collins Cushions**  
*by Samuel Collins*

68-12 YELLOWSTONE BOULEVARD  
 FOREST HILLS 75, NEW YORK

IL. 9-4125

**LESLIE H. NOBBS**

Designs and Estimates for Special Requirements in  
 Decorations MEMORIALS Furniture  
 536 MADISON AVE. NEW YORK CITY

**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.

**Practical Service**

I was interested to read in THE LIVING CHURCH for May 26th the news item that Trinity Church in Albany, N. Y., has undertaken to assist certain kinds of people in finding jobs. To be included are persons in prison who must have jobs in order to be paroled.

In New York State no man can be released on parole until he has secured an offer of employment which has been investigated and approved by the Division of Parole. If Trinity Church can assist some of these men it would be a great help. We have many men at Walkkill Prison who will be paroled to the Albany area and who need help in getting a job offer. Sometimes they must spend two or three months, or more, in prison after they are eligible for parole, because they cannot get employment. Chaplains try to help but there are no agencies whose help they can enlist.

I wonder whether any other parishes in the country have tried or are trying to offer such a practical service, and what success they have had. Congratulations to Fr. Lee, the rector of Trinity Church.

(Rev.) GEORGE H. HANN  
 Resident Protestant Chaplain  
 Walkkill State Prison

Walkkill, N. Y.

**Anglican Fault**

I was very much interested in reading Christine Fleming Heffner's recent article, "Practical Aspects of Confession" [L.C., June 16th]. Certainly there is much to be said for having the proper facilities for hearing confessions, but perhaps a prior consideration should be made.

All too few of the clergy in the American Church are even convinced that they have an obligation to teach the Sacrament of Penance — nor, often, do those that do know how to hear confessions. Perhaps this is because our seminaries, for the most part, neglect the subject entirely. How many of them instruct students on the manner of hearing confessions or, for that matter, how many offer courses in moral theology? Most prefer to substitute a course in Christian ethics with the result that candidates appear before their examining chaplains well able to talk at length on parish administration, fund raising, the latest gimmick in Christian education, or the writings of Epictetus, but on the "cure of souls" they are sadly silent.

A priest wanting to make his own regular confession finds it difficult to locate a confessor unless he is in a large city with several churches. One old priest who had commanded my respect for many years once told me he had no time for such nonsense. Another who considered himself a "Catholic" broke into my confession to inquire about my mother's health. Such lack of training is surely deplorable.

*Continued on page 11*

**The Living  
 CHURCH**

Volume 147 Established 1878 Number 1

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

**STAFF**

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

**EDITORIAL OFFICES**

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

**THE CHURCH LITERATURE FOUNDATION**

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

\*Director

†Member

**DEPARTMENTS**

Books	3	Editorials	9
Close-ups		Letters	2
and Long Views	10	News	4
Deaths	15	People and Places	14

**FEATURE**

Honour the Physician C. E. Rupe 8

**THINGS TO COME**

July

- 7. Trinity IV
- 12. Fourth World Conference on Faith and Order, Montreal, Canada, to 26th
- 14. Trinity V
- 21. Trinity VI
- 25. St. James
- 28. Trinity VII

August

- 4. Trinity VIII
- 6. Transfiguration
- 11. Trinity IX
- 13. Anglican Congress meeting, Toronto, Canada, to 23d
- 18. Trinity X
- 24. St. Bartholomew
- 25. Trinity XI

September

- 1. Trinity XII
- 8. Trinity XIII

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

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

**THE LIVING CHURCH** is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

**THE LIVING CHURCH** is published every week, dated Sunday, by the Church Literature Foundation, at 407 E. Michigan St., Milwaukee 2, Wis. Second-class postage paid at Milwaukee, Wis.

**SUBSCRIPTION RATES:** \$10.00 for one year; \$18.00 for two years; \$24.00 for three years. Foreign postage \$2.00 a year additional.



# BOOKS

## The Lawyer's Conscience

**Beyond the Law.** "The Religious and Ethical Meaning of the Lawyer's Vocation." By **James A. Pike.** Doubleday. Pp. 102. \$2.95.

It is not often that one of the clergy can talk to lawyers in their own language. This, Bishop Pike of California is eminently qualified to do. Before being ordained, he had a successful career in the legal profession. As far as this reviewer knows, he is the only member of the clergy who wears the key of the Order of the Coif (the Phi Beta Kappa of the law).

Immersed in the problems and responsibilities of a busy practice, too often the lawyer loses sight of his greater duties as an individual and member of the community. In *Beyond the Law*, based on addresses delivered as the Rosenthal Lectures at Northwestern Law School, Bishop Pike discusses the lawyer's role as counselor, judge, citizen, and person. The code of ethics by which every lawyer is bound leaves a wide field in which his conscience must be his guide. In pointing out the extent of this field and the principles which should govern the lawyer in making his decisions, he does not offer a pat answer to every moral problem which may arise but does give suggestions which should enable the reader to arrive at a Christian solution.

Every lawyer who takes seriously the moral responsibilities of his profession will profit by reading this book. With slight changes of emphasis it could equally well be read by members of the other professions.

HOWARD T. FOULKES, LL.D.

*The reviewer is chancellor of the diocese of Milwaukee.*

## Books Received

**THE LAND AND PEOPLE OF CEYLON.** By Donald N. Wilber, Ph.D. Lippincott (Portraits of the Nations Series). Pp. 157, including index. \$3.25.

**SONS OF THE PROPHETS.** Leaders in Protestantism from Princeton Seminary. Essays, edited by Hugh T. Kerr, in celebration of seminary's sesquicentennial, about Archibald Alexander, Charles Hodge, Samuel Simon Schmucker, John Williamson Nevin, Sheldon Jackson, Ashbel Green Simonson, Stephen Colwell, Henry Van Dyke, Francis James Grimké, Walter Lowrie, Toyohiko Kagawa, Josef Lukl Hromadka. Princeton University Press. Pp. 227, including index. \$5.

**MATTER AND SPIRIT.** Their Convergence in Eastern Religions, Marx, and Teilhard de Chardin. By R. C. Zaehner, professor of Eastern religions, All Souls College, Oxford. Harper & Row (Vol. 8 in Religious Perspectives series, edited by Ruth Nanda Anshen). Pp. 210. \$4.50.

**THE LETTERS AND DIARIES OF JOHN HENRY NEWMAN.** Vol. XIII, Birmingham and London, January 1849 to June 1850. Edited by Charles Stephen Dessain of the Birmingham Oratory. Nelson. Pp. 520, including index. \$15.

**THE WORLD OF MONSIEUR VINCENT.** The life of St. Vincent de Paul. By Mary Purcell, biographer of saints. Scribner's. Pp. 243. \$4.50.

## New Books from WESTMINSTER

### The All-Sufficient Christ

STUDIES IN PAUL'S LETTERS TO THE COLOSSIANS

By **WILLIAM BARCLAY.** In this devotional study, the noted Scottish minister and Bible teacher shows how Christ is revealed to us in Colossians as all-sufficient to fulfill the plans of God and the needs of men. This is a completely different work from the author's commentary on Colossians in his *Daily Study Bible* volume. Paperbound, \$1.45

### Tales of Christmas from Near and Far

Edited by **HERBERT H. WERNECKE.** Another delightful Wernecke book of Christmas lore, filled with tales whose origins range from frigid Alaska to sunny Italy. \$3.95

### Christianity in Africa

By **CECIL NORTHCOTT.** A well-known author and *Christian Century* correspondent reviews the history of Christianity on the African continent, assesses the strengths and weaknesses of the church in Africa today, and outlines the challenges, dangers, and opportunities that lie ahead. \$2.95

A new volume in

CHRISTIAN PERSPECTIVES ON SOCIAL PROBLEMS

### The Church and Urban Power Structure

By **GEORGE D. YOUNGER.** This book points out the way in which the church can bring its redemptive influence to bear under the conditions created by our sprawling modern metropolitan areas. Paperbound, \$1.25

### God's Cross in Our World

By **DAVID L. EDWARDS.** A series of studies on the Crucifixion from the point of view of the third quarter of the 20th century — ending with a summary of the significance of the Gospels as an answer to contemporary religious doubts. Paperbound, \$1.45

Now at your bookstore

**THE WESTMINSTER PRESS®** Witherspoon Building, Phila. 7, Pa.



125

**Clergy and Choir  
VESTMENTS**  
**ALTAR HANGINGS and LINENS**  
**Chasubles - Albs - Amices - Copes**  
*All Embroidery Is Hand Done*  
Materials by the Yard — "Kits" for Altar  
Hangings and Eucharistic Vestments  
**J. M. HALL, INC.**  
14 WEST 40th ST. NEW YORK 18, N. Y.  
Tel. CHickering 4-1070

**R. GEISSLER, INC.**  
252-17 Northern Boulevard  
Little Neck 63, N. Y.  
**Church Furnishings**  
IN CARVED WOOD AND  
MARBLE-BRASS-SILVER  
FABRICS + WINDOWS  
NEW CATALOG AVAILABLE

**\* custom \***  
**Church Furniture**  
**WOLFE BROTHERS**  
and company, incorporated  
Piney Flats, Tennessee

**ST. MONICA'S HOME  
FOR SICK WOMEN**  
(Founded in 1888)  
125 Highland Street  
Boston 19, Massachusetts  
under the direction of  
**The Sisters of St. Margaret**

# The Living Church

Fourth Sunday after Trinity  
July 7, 1963

For 84 Years:

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

## RACE RELATIONS

### Churchman Charged

A Churchman was arrested late last month and bound over for trial in the shooting of a Negro man in Jackson, Miss.

The ambush-killing of Medgar Evers, a leader of the National Association for the Advancement of Colored People, was denounced by responsible segregationists as well as supporters of racial integration. It brought forth expressions of sympathy and concern from many quarters.

Byron De La Beckwith, 42, a member of the Church of the Nativity, Greenwood, Miss., was arrested by agents of the Federal Bureau of Investigation on June 22d. He was jailed on a federal charge of "conspiring to injure . . . Medgar Evers in the free exercise and enjoyment of rights," and later was charged with murder by Jackson police. He was connected with the killing through a finger print found on the telescopic sight of a rifle police said was used in the killing.

Medgar Evers was shot in the back by a hidden gunman shortly after midnight on June 13th, as he was returning to his home. The three small Evers children, with their mother, ran out to find their father on the ground, dying. Police found the rifle in a vacant lot nearby. A few days later, the National Council of Churches authorized a \$2,000 grant to an educational fund for the Evers children. [The grant was announced by Presiding Bishop Lichtenberger, chairman of the NCC's commission on religion and race.]

A dozen Episcopal priests — 10 of them listed as honorary pall bearers — attended Mr. Evers' funeral on June 15th. The 10 included the Rev. Messrs. Rowland Cox, John Snow, Warner White, David Gracie, Cornelius Tarplee, Brian Kelley, John Thompson, John Morris, Loren Mead, and Wofford Smith. In addition, the Rev. Malcolm Boyd and the Rev. Arthur Keeling attended. Others at the funeral included Americans prominent in diplomatic and entertainment fields.

Fr. Boyd described the funeral and surrounding events by saying:

"Riding through the streets of Jackson with Jeremiah X, leader of the Black Muslims in Atlanta, I caught the looks of white

people. The looks were, shockingly often, expressions of aggressive and concentrated hate, directed toward Negroes riding in a big car, and toward any white persons, such as myself, moving in an integrated company of Negroes and whites. . . .

"Thousands of us crowded into a hot auditorium for the funeral service, which was conducted with an impelling spirit of objectivity and hard clarity of purpose. . . .

"Roy Wilkins, head of the NAACP, told the mourners: 'Through all the years before us men have died for freedom. Now it is our turn. . . . Nothing can stop the fight for freedom. The bullet that tore away Evers' life tore away at the [segregation] system.'

"The Rev. Charles A. Jones, who presided over the funeral service, announced that the mayor of Jackson had granted permission for a 'silent and mournful procession. . . . We moved, the thousands of us, out of the hall and into the street outside. Under the blazing Mississippi sun, with the temperature over 100 degrees, thousands of men and women, Negroes and whites, marched to the funeral home.

"Many Negroes and a scattering of whites lined the streets. White policemen guarded the intersections. When the march was completed, a group of young Negroes and a few whites remained standing in the street outside the funeral home, singing, 'We Shall Overcome.' Within minutes, the group was surging down the street, reversing the route of the march. Students and others chanted, 'Freedom! Freedom! Freedom!' A cordon of helmeted police, holding shotguns, stood at the end of the block. Police dogs were brought out. I saw a photographer attacked by four policemen, the string of a night stick wrapped around his throat. The police advanced step by step, forcing the demonstrators back up the street. . . .

"I shall never forget the hundreds of faces which I studied, as they also studied mine. This was no casual, superficial studying on either side. The faces were profound and the feelings behind them were deep. The thoughts concealed behind the faces of the Negroes who lined the Jackson streets remained a mystery. The faces said that some key commitments and decisions had not yet been made. For how long will this be true?"

## NEW HAMPSHIRE

### Christ Church Destroyed

On June 19th, the 81-year-old edifice of Christ Church, Portsmouth, N. H., was burned to the ground. The fire, which raged for over seven hours, left only the gutted walls and bell tower standing.

The building, replacement cost for which is estimated at well over a million dollars, was completely engulfed in flames less than twenty minutes after the fire was discovered in the sacristies by the rector, the Rev. John D. Swanson. Fr. Swanson was in the church building less than ten minutes before the beginning of the blaze and noticed nothing unusual. Cause of the fire has not yet been determined. Insurance on the church amounted only to \$44,000.

After discovering the fire, the rector was able to save the reserved Sacrament, but was unable to rescue anything else of the contents of the church. All vestments, linens, vessels, candles, statues, and books were completely consumed.

Nine days before the fire, the Corpus Christi Chapel was dedicated by Bishop Hall of New Hampshire. The new chapel and all of its appointments were completely destroyed in the fire. During the past year, extensive work was done on rebuilding the organ and repairing the stained glass windows in the church. Nothing of any of this work remains.

Fire fighters from surrounding communities joined in efforts to control and contain the fire. At the time of the fire, a convention of New England fire chiefs was being held at a resort hotel near the city. Many of these men came to the fire and assisted in fighting the blaze. Notable among these men was the fire chief of Augusta, Maine, a member of St. Mark's Church, Augusta, who worked side by side with local fire fighters.

The rectory, next to the church, was seriously threatened by the blaze, and neighbors assisted in removing everything of value from the 60-year-old, 22-room house. However, by extreme efforts of the fire fighters, the rectory was saved.

Vestments and vessels have been loaned by surrounding parishes, and the regular schedule of Sunday and weekday Masses and offices has been maintained, using the first floor of the rectory.

Fr. Swanson, recounting the history of the parish, told THE LIVING CHURCH:

"This venerable parish church, built between 1881 and 1883, was a notable leader during the early days of the Tractarian movement in this country, and its building was one of the famous landmarks of an area rich in such famous buildings. In 1905, Christ Church was the scene of special Thanksgiving services occasioned by the

signing of the Russo-Japanese war treaty in Portsmouth. Since that time it was widely known as the 'Peace Church.' The Rev. Charles LeV. Brine, rector of the parish from 1897 until his death in 1933, was a prominent figure in the Catholic movement and instrumental in the early Catholic congresses in this country. He was responsible for the establishment of full decoration and ceremony at Christ Church at a time when few churches in this country boasted such practices."

**WASHINGTON**

**House of Mercy Acts**

A recent news release indicates that trustees of the House of Mercy, a maternity care institution affiliated with the diocese of Washington, has decided to eliminate race considerations in future admissions policies of the institution.

Bishop Creighton of Washington said that the action was taken "almost unanimously," according to Religious News Service. The action followed a resolution recently passed by the Washington convention [L.C., May 26th] calling for "steps to insure that all related schools and institutions now in existence and to be created in the future by the diocese, its parishes, missions, and separate congregations in communion therewith, be available to all people of the diocese." The convention asked the executive council to help institutions eliminate any discrimination within six months.

**ROME**

**View from the Street**

Glass doors are to replace the wooden ones at St. Paul's Church, Rome, Italy, as a memorial to the late Pope John XXIII.

The Rev. Wilbur C. Woodhams, rector of the church, said that the glass would be etched with a scene commemorating the visits to the Pope of the former Archbishop of Canterbury and the present Presiding Bishop of the American Church. "Passersby on Rome's busiest street," Fr. Woodhams pointed out, "could then look into the church and have a visible witness to our oneness in Christ, as they see the altar and the great symbolism of the mosaic behind it. An appropriate text would commemorate the visits and our desire to keep open a door to the healing of the Body of Christ. . . . That our church should make such a memorial will in itself be a great witness, and in the years to come it will remind all

**LIVING CHURCH DEVELOPMENT FUND**

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged .....\$2,665.00  
 Receipts Nos. 4228-4283, June 20-26 ..... 873.00

\$3,538.00



ABOVE: Chiefs Wright (left) and Brown in Bolahun. BELOW: Chief Courageous Eagle, alias Bishop Emery of North Dakota.

men of the door that opened in the time of John XXIII, Archbishop Fisher, and Bishop Lichtenberger."

Estimated cost of the doors, said Fr. Woodhams, will be \$10,000.

**HONOLULU**

**Transfer**

A Hawaiian congregation of the Philippine Independent Church was received as a mission of the missionary district of Honolulu at the district's convocation, held recently in the islands state. The action has the approval of the Obispo Maximo of the PIC, and was taken under the terms of the concordat between the PIC and the Episcopal Church. The mission will be known as St. Paul's.

Canonical changes made at the convocation will make possible reorganization of the bishop and council for the district, with four new departments added: general committee of the total ministry, Episcopal Churchwomen of Hawaii, Church schools, and stewardship. (The stewardship department formerly was a division of the district's department of promotion.)

Delegates to the Anglican Congress will be the Rev. Joseph Pummill and Henry Budd, both of Honolulu.

**NEW YORK**

**Mrs. Donegan Dies**

Mrs. Pembroke Hand Donegan, mother of Bishop Donegan of New York and of the Rev. Harold Hand Donegan, rector of St. John's Church, West Hartford, Conn., died on June 12th.

Mrs. Donegan was a communicant of St. James' Church, New York City, where she was a member of the Woman's Association. She belonged to the York Club of New York, the Cathedral Guild, and the Gardeners of St. John the Divine.

Survivors include her two sons, three grandchildren, and six great grandchildren,



**EPISCOPATE**

**"Chiefs"**

*The office of a Bishop is, to be a chief pastor in the Church. . . .*

*—From the Second Office of Instruction, Book of Common Prayer*

Three bishops of the American Church have been made "chiefs" in a sense not mentioned by the Prayer Book's Offices of Instruction.

In Bolahun, Liberia, recently, Bishop Brown, Coadjutor of Liberia, and Bishop Wright of East Carolina, chairman of the National Council's Overseas Department, were made chiefs of the Bandi Tribe in Liberia.

And in Wahpeton, N. D., last month, Bishop Emery of North Dakota became Chief Courageous Eagle of the Standing Rock Sioux Tribe.

Bishop Emery's headdress was put on his head by a member of the Standing Rock tribal council, Charles Shell Track,

who is a lay reader at St. James' Church, Cannon Ball, N. D. The ceremony took place during the final dinner of the convocation of the missionary district of North Dakota.

Members of the missions of the Indian reservations of North Dakota took part in the gift-giving that followed the "chiefing" of the bishop. Moccasins, beaded shields, a deerskin jacket, and dolls were presented to Bishop Emery and Mrs. Emery. The young people of the Wahpeton Boarding School entertained with a friendship dance and a war dance. The 23d Psalm was recited in sign language, and simultaneously read in English.

"It was extremely kind of you to receive me into your tribe as Chief Courageous Eagle," wrote Chief Courageous Eagle later to the tribal council. "I was both greatly honored and deeply humbled by your kindness, and I wish to thank you for making possible one of the finest moments of my life."

## WESTERN NEW YORK

### Centennial Plus

A service of thanksgiving marking the 125th anniversary of the founding of the diocese of Western New York, held in Memorial Auditorium, Buffalo, on May 12th, was attended by some 10,000 Churchmen. A temporary altar, with gold frontal, was erected under a 15-foot cross of Philippine mahogany. A 200-voice choir, accompanied by a pipe organ, a brass choir, and tympani, provided music. Director was Cecil Walker, organist and choirmaster at Grace Church, Lockport, N. Y.

The Most Rev. Howard Hewlett Clark, Primate of all Canada, was preacher for the service. Presiding Bishop Lichtenberger was present, as were Bishop Crittenden of Erie (who read the Psalms); Bishop Higley of Central New York (lector); the Rt. Rev. Henry R. Hunt, Suffragan of Toronto (lector); Bishop Burroughs of Ohio; Bishop Barrett of Rochester; Bishop Stokes of Massachusetts; Bishop Sherman, Suffragan of Long Island; Bishop Persell, Suffragan of Albany; the Rt. Rev. Thaddeus Zielinski of the Polish National Catholic Church; and the Most Rev. Metropolitan Andrey, Archbishop of the Bulgarian Eastern Orthodox Church. Officiant at the service was the Rev. Canon Richard B. Town-

send, rector of St. Peter's Church, Niagara Falls.

After the service, Bishop Scaife of Western New York was honored at a dinner marking the 15th anniversary of his consecration and the 25th anniversary of his ordination to the priesthood. He was presented with a testimonial scroll and the gift of a three months' leave of absence, together with a check "to provide the means to enjoy it." The bishop is planning to use his gift the first three months in 1964.

## PHILIPPINES

### First Ordination

The first ordination by Bishop Loñgid, Suffragan of the Philippines, was that of his son, the Rev. Robert Loñgid.

Fr. Loñgid was ordained to the priesthood by Bishop Loñgid on June 5th in the chapel of St. Andrew's Theological Seminary, Quezon City, Republic of the Philippines. Fr. Loñgid was presented by the Very Rev. Ezra S. Diman, dean of the seminary. The dean has known Robert since infancy.

During his diaconate, Robert served as a tutor on the staff of the seminary. He is now to be priest-in-charge of the Philippine Independent-Philippine Episcopal chapel at the University of the Philippines in Quezon City.

## BRAZIL

### Steps to Autonomy

Bishops of three countries assisted in the dedication of the Church of the Resurrection in the new capital city of Brasilia, Brazil, on May 5th.

*Igreja Episcopal Brasileira*, the Episcopal Church in Brazil, was represented by Bishop Krischke of Southern Brazil, Bishop Sherrill of Central Brazil, and

Bishop Simoes of Southwestern Brazil. The Lusitanian [Portuguese] Church was represented by Bishop Luis Pereira. Bishop Wright of East Carolina represented the Presiding Bishop of the U.S. Episcopal Church.

The Rev. Lyle E. Scott, rector of Grace Church, Kingston, Pa., who attended the service, said the Church of the Resurrection "is a beautiful church in modern design, blending in with the architecture of the planned city of Brasilia. It is one of the few permanent church buildings in the city."

Holy Baptism followed the service of dedication, with Bishop Pereira officiating at the font, which was a gift from his Lusitanian Church. Bishop Sherrill then confirmed two of the young people who had just been baptized. That evening there was another service, preceded by an organ recital given by the Rev. Jose Del Nero, rector of Trinity Church, São Paulo.

Bishop Wright, speaking through an interpreter, brought greetings from the American Church and assured the people of the deep interest which their American brethren feel in their aspirations. "I come as the personal representative of our Presiding Bishop," he told them. "I am here as a member of the Joint Committee set up by our General Convention to discuss with you the subject of full autonomy for your Church in the great family known around the world as the Anglican Communion."

In a recent letter, Bishop Wright told of some of his Brazilian experiences:

"I am writing from a little town in southwestern Brazil named Baje. Today I spent the morning in a meeting of clergy and lay people who came together from as far away as 50 miles. They came to discuss with me the possibility of making their Brazilian Church independent in the year 1964. Our Church has been in Brazil now for 75 years as a missionary district of the American



Bishop Pereira, assisted by the Rev. Rodolfo Garcia Nogueira (holding book), baptizes a child in the Church of the Resurrection, Brasilia: A capital hewn from the jungle.

## ACU CYCLE OF PRAYER

### July

7. St. Luke's Chapel, New York, N. Y.
8. The Rev. Urban T. Holmes III, Baton Rouge, La.
9. St. Peter's, Rockland, Maine
10. St. Mark's, Van Nuys, Calif.; St. Matthew's, Portland, Ore.; the Rev. Ian L. Bockus, Caribou, Maine
11. St. Philip's, Buffalo, N. Y.; Holy Trinity, Three Rivers, Mich.
12. St. Vincent's, Hurst, Texas
13. St. James', Peewee Valley, Ky.; St. Andrew's, Mastic Beach, N. Y.

Church, and [because of] the rise of nationalism in Brazil and in the world at large, and for many other reasons, they would like to be an independent national Brazilian Episcopal Church. [Discussing this desire] is the purpose of my visit to Brazil, and I am having . . . meetings [with Brazilian Churchpeople] all over the country, listening to their speeches (through my interpreter), answering their questions, and assuring them of the interest of our Presiding Bishop in them and their hopes and ambitions.

"As I travel about the country I am met at the plane each day by a welcoming committee. They have a long schedule always arranged for me — stopping at churches, orphanages, homes of people whom they feel I must see, speaking to gatherings of people who have come together to welcome me. At every stop I am fed and we drink heavy black Brazilian coffee together. I suppose I am compelled to eat eight or ten times a day. This is the warm hospitality of the Brazilian people and I rejoice to be a part of their life at this time.

"This afternoon I spent in the 'Boys' Town' of Baje and it was thrilling to see the work being done there under the able leadership of Bishop Simoes. Some 115 little boys are in the town now. They are picked up from the streets of Baje and neighboring cities, and can stay in Boys' Town until they are 15 years old. They are well fed, clothed, and taught a trade before leaving. The town has been operating now for 15 years, and many boys have gone through this process.

"Our church in Baje has the largest number of communicants of any church in Brazil — 1,200 — and associated with it are 10 missions or preaching stations. Last night we had a service in this fine church (which is still under construction), and after the service a full-scale dinner was given in my honor, with speeches and entertainment. . . .

"In São Paulo I visited our fine work and spent two nights there conferring with our three Brazilian bishops who had come in to meet with me. (I was keenly interested in our new seminary program, with construction going on, looking to the removal of the seminary from Porto Alegre to São Paulo in the fall.) From there I went to Brasilia, the fabulous new capital of Brazil, hewn out of the forests and brush, with its new capitol building. It was as if our national capital had suddenly been moved from Washington with all of its employees. A whole new city has been erected in three years. To meet the immediate need of our Church, and for the years to come, we have just completed the beautiful new Church of the Resurrection. . . .

"From Brasilia I went to Porto Alegre again, meeting with our Churchpeople and discussing with them their hopes for autonomy. The members of the seminary faculty were present for the meeting and asked many questions about the implications of the new autonomous Church, if it should be granted in 1964. Everywhere I have been, the discussions have been vital, enthusiastic, and showing a deep understanding of the whole problem.

"After three weeks in Brazil I will leave for Africa, where I will spend a month, trying to come to know our Church leadership and hoping in this way to do a better job as chairman of the Overseas Department of the National Council."

**WRONG ACCOUNT:** When one of the missions of the diocese of Missouri had its last parochial report checked, the examiner made this complaint: "Check #230 for Layreaders' Sermons included in the trash disposal, which I am sure is merely an oversight."

**EXTRA MARGIN:** Seat belts have been installed on the school bus used by Christ Episcopal Day School, Bay St. Louis, Miss., according to the newspaper put out by the diocese of Mississippi. The belts increased the bus's cost by about \$250, but allow the driver to pay more attention to driving, and less to roaming children and the danger to them from sudden stops.

**ON THE BALL:** One of the few remaining time balls in the country is still in operation at the Seamen's Church Institute of New York. Every day, precisely at noon, on a signal from the U.S. Naval Observatory, the ball drops a few feet to a rubber cushion. Time balls once were a major method of insuring synchronized clocks all over the country. The one at the SCI is three feet in diameter, made of lead, and hollow. Ships in New York harbor have been checking their clocks against this visual signal since 1913, when it was put into operation.

**DR. CRITTENDEN:** Gannon College, Erie, Pa., a Roman Catholic school, awarded the honorary degree of Doctor of Laws to Bishop Crittenden of Erie this spring. "In the intervening decade since his election as bishop," the citation said, in part, "his ecumenical interests and influence have been felt far beyond the community."

**BIG HELP:** The Rt. Rev. Alphaeus Hamilton Zulu, Suffragan Bishop of the diocese of St. John's, Kaffraria, in the Church of the Province of South Africa, left the U.S. a few weeks ago with a check for \$10,600 from the Episcopal Churchmen for South Africa for the Church's work in the St. John's diocese. The money was the gift of U.S. Churchmen. [Bishop Zulu is said to be training some 1,500 catechists and lay preachers in his diocese.]

**CLIMBING HIGH:** The Rev. Donald J. Gardner, rector of St. Barnabas' Church, Ardsley, N. Y., was "chaplain *in absentia*" to the American Mt. Everest expedition this spring. His principal duty as chaplain was to pray for the welfare and safety of the expedition and its members, and to provide moral support. A mountain climber himself, Fr. Gardner, before entering the ministry, climbed some of the highest peaks in Alaska, Mexico, and the U.S.

**EQUAL TIME:** A corporate Communion for women and girls was held for the first time in the Church of St. John the Evangelist, St. Paul, Minn. The affair originated when one of the girls in the Church school wanted to know why only the men had corporate Communion. The idea was well received as 89 women and girls attended the Communion service, which was followed by a breakfast and a tour through the church. Another such corporate Communion is scheduled for next spring.

**UP SHE GOES:** The flags of the U.S., the state of Florida, and the Episcopal Church were unfurled in June to mark the highest point of construction of the Suncoast Manor, a retirement community on Florida's west coast. Mr. Chester K. Guth, chairman of the St. Petersburg Episcopal Community, Inc., sponsor of Suncoast Manor, was keynote speaker.

**REWORDING:** The Sandusky, Ohio, *Register* recently reprinted the General Confession from the service of Holy Communion in the Book of Common Prayer, mentioning that Alfred M. Landon, former governor of Kansas, used the prayer. As the paper reprinted it, however, the words were:

"We do earnestly *repeat* and are heartily sorry for these our misdoings. . . ."

**RENT CUSTOM:** A custom which originated in the Pennsylvania Dutch country has been transferred to suburban Philadelphia. When Dr. R. V. Mattison wished to build a church in Ambler, Pa., as a memorial to his daughter he deeded the property to the diocese with the stipulation that the local parish would have the right to the use of the property and buildings by paying token rent annually in the form of a red rose. Each year, usually on the feast of dedication, Trinity Sunday, a vestryman of Trinity Church makes the presentation of this token rent to a representative of the Church Foundation of the diocese.

**VOLUME TWO?** Dr. John Robinson, Bishop of Woolwich, England, author of the controversial best seller *Honest to God*, plans a second book to "help clarify his position." The royalties go into a trust to aid Christian causes. [EPS]

**SUMMER SCHOOL:** The third annual two-week Clinic in Pastoral Care will be offered by the Divinity School of Duke University, Durham, N. C., July 22d to August 2d. Limited registration is open to ministers of any denomination actively engaged in some phase of the ministry who hold the B.D. or equivalent degree.

# HONOUR

## THE PHYSICIAN

### The making of the physician

cannot be attributed to the items

of a medical curriculum

by C. E. Rupe, M.D., FACP

*Honour a physician according to thy need of him with the honours due unto him: For verily the Lord hath created him.\**

These are words from the Apocrypha, written by Jewish thinkers who may have known the primitive attitudes toward physicians, and in their guided wisdom anticipated many things about the history of those who suffer and those who attempt to alleviate pain and prevent death.

The primitive attitude toward the physician can be characterized as one of fear and identification with the unknown. In early historical times, particularly in Greece and Egypt, the physician, because of the peculiarities of religion, became what might be called a priest doctor. This was followed by the physician of the Dark Ages. Toward the end of this time the dawn of scientific interest characterized the physician as a "grave robber." The next era in medicine might be characterized best in the person of the court physician, marking the reentry of the physician into politics by dint, not of his qualifications, but rather of the needs of the ruler. The army doctor personifies, in part, a long period of time after the Renaissance, and his successor brings us

almost to modern times in the person of the country doctor, who preceded the doctor as we see him now in a social, economic, scientific, and political setting.

If we consider modern attitudes toward the physician and attitudes of the physician toward the patient in light of the words of Ecclesiasticus and in light of the history of medicine, we can see something of the primitive attitude toward the witch doctor in the modern patient who fears the physician; something of the attitude toward the Egyptian physician and the priest doctors in the attitude of the patient who seems to revere the physician. We can see something of the attitudes of the army doctor in the attitude of some physicians to their patients. We regret the loss of, and look for continuing evidences of the family confessor in the person of the country doctor.

"Honour" has been defined as credit or reputation for behavior that is becoming or worthy of respect and high public esteem. It also means to accept and pay a draft when due. So Ecclesiasticus advises us to honor the physician according to our need of him and with the honors due unto him, and reminds us that the Lord has created him.

Dr. Rupe, an active Churchman, is a member of Christ Church, Dearborn, Mich. He is physician-in-charge of Medical Division #4 at Henry Ford Hospital, Detroit.

*For from the Most High cometh healing; and from the king he shall receive a gift. The skill of the physician shall lift up his head and in the sight of great men he shall be admired.*

A brief examination of what makes the physician brings into sharp focus the fact that from the Most High cometh healing. No medical school courses are given in the things that "make" a physician: the development of empathy rather than sympathy; a deeper respect for the values of human life: an attitude toward pain and suffering which makes the facts presented in the medical textbooks usable. Even the attitudes toward death are not presented in the medical curriculum. The making of the physician cannot be attributed to the items of a medical curriculum, and truly "from the Most High cometh healing."

Ecclesiasticus goes on to say that this skill should lift up the physician's head and should cause great men to admire him. Now this is "heady" material for a servant, which is what the physician is. True, he is a unique servant, willing to deal with the basest aspect of life, bound to keep absolute secrecy about the patient's faults; yet a servant who may need to become absolute master of his master in matters large and small from diet to the advising and administering of deforming or potentially fatal medical or surgical therapy. Here is a servant to be trusted now to the point of opening the master's heart, repairing it, and closing it — all done on the advice of the servant while the master is in a sleep as near death as it is possible to come and survive.

Next we receive an admonition to use these skills — God-given to the physician — and the medications involved:

*The Lord created medicines out of the earth; and a prudent man will have no disgust at them. Was not water made sweet with wood, that the virtue thereof might be known? And he gave men skill, that they might be glorified in his marvellous works. With them doth he heal a man, and taketh away his pain. With these will the apothecary make a confection; and his works shall not be brought to an end; and from him is peace upon the face of the earth.*

The history of pharmacy since Ecclesiasticus was written chronicles the advance from useless or even dangerous nostrums, which for the most part "worked" only in a setting of strong confidence called in modern pharmacology the placebo effect. An elderly woman once asked me for some sleeping pills and several weeks later returned all three with thanks, saying that they had worked very well. So long as they were available on the bedside table she slept.

With the great developments in pharmacology we have come to expect more

*Continued on page 12*

\*Quoted material, in italics, from Ecclesiasticus 38:1-15.



## Paging the Moderates

The shocking assassination of Medgar Evers [see page 4], has had, for Episcopalians, a shocking sequel in that the man accused of the crime is one who has always regarded himself as an active and devoted member of the Episcopal Church — Byron De La Beckwith. Mr. Beckwith has written letters to bishops, to the National Council, and even (a few years ago) to THE LIVING CHURCH, expounding his racial views.

However, he will not be placed on trial for his views but for what a segregationist Mississippi political leader has accurately described as a “cowardly assassination . . . abhorred by every decent and law-abiding citizen of Mississippi, white and colored.” Like any other defendant, he is to be presumed innocent unless his guilt is established by the court.

One thing seems clear now, no matter who is found guilty of this crime: The moderate white leaders in areas of racial tension had better come forward speedily to exercise as much influence as they possibly can. Among the Negroes, who have been waiting for a hundred years for things to get better, there is a growing impatience with a situation in which the moderates are all dark-skinned and the light-skinned leaders are all extremists. Obviously, no one is to blame for the murder of Medgar Evers except the individual, or individuals, who actually planned it and committed it. Nevertheless, the deed is symbolic of the attitude which says, “Things are going to get worse before they get better.” Instead, let’s get some action from those who think that things must get better before they get worse.

## Peter and Paul

The dramatic words, “*Habemus Papam*,” did indeed announce a great joy to the Roman Catholic world: “We have a pope” — Paul the Sixth, formerly Cardinal Montini, Archbishop of Milan. The immemorial child’s word for father, “papa,” is an indication of the affection and reverence which are natural in the relationship between the Christian and his pastors and chief pastors.

Paul VI follows a Pope whose fatherly affection and vast charity made him in spirit the *papa* of all Christians, indeed of all men of good will everywhere. It is neither fair nor wise to expect the new Pope to be the same kind of personality as his predecessor, or to make exactly the same kind of contribution to the Church and the world.

That the new Pope does intend to continue the Vatican Council, to work for Christian unity, and to seek world peace, he has made clear by word and deed in the first days of his pontificate; and this is important.

We think that the work of supreme importance in these times, however, is the internal renewal of the

Roman Catholic Church which is partly, but only partly, symbolized by the Council. What Roman Catholics think of Protestants, Anglicans, and Orthodox, is by no means as important as what they think of other Roman Catholics. Parish priests who consult with their laity, bishops who consult with their priests, and so on up to Popes who consult with their bishops — this restoration of the organic interrelatedness of all the ranks and orders of the Church is the foundation of everything else that can happen in the ecumenical field. One of the surest insights of Pope John XXIII was his insistence that the Church must make itself beautiful and lovable within in order to be beautiful and lovable to the “separated brethren.”

When we read Roman Catholic expositions of the Petrine primacy as it appears in the New Testament — and of course it does appear quite clearly in the New Testament — we wonder despairingly whether Roman Catholics will ever understand the difference between that kind of primacy and the kind that emerged in the middle ages and crystallized in the counter-Reformation. The new Pope has taken the name of the apostle who “withstood Peter face to face” on a point of Christian morals that involved some serious issues of Christian faith. Let us hope that in our day, as in the first century, Peter will be able to learn from Paul.

Pope Paul’s style must, of course, be his own — more reserved, perhaps, more intellectual, more subtle, than Pope John’s. We are greatly encouraged by his first actions, and await the reconvening of the Council with renewed expectations.

## The Loaves and Fishes

Copyright, 1963, Jane Carter

It seemed strange at first,  
 feeling the baskets grow heavier  
 each time they broke a loaf  
 or divided a fish  
 among the hungry multitude.

And yet, it had been thus increasingly  
 that, following Him, each measure ceded  
 became exhaustless plenitude —  
 overflowing the panniers  
 of their hearts.

JANE CARTER

# Close-ups and Long Views

## Portrait of Van Dyke

by Margaret Redfield

When TV star Dick Van Dyke rapped Hollywood across the knuckles in an interview with columnist Earl Wilson, his friends shook their heads. "You'll never work in another movie," they said sadly.

Oddly enough, the Hollywood knuckles, though stinging from the cracks delivered by the limber-limbed comic, failed to make themselves into a fist.

"What kind of reaction did you get from the Wilson interview?" I asked Van Dyke across the lunch table. "Letters — lots of them," he answered, winding his spaghetti expertly as we sat in the little cafe across the street from the studio. "The consensus was that they were glad someone in the entertainment field was sounding off at last. A lot of outsiders have lambasted the sex and violence trend in movies but to have someone from within the industry speak up — that seemed to carry weight.

"The only opposition I ran into was at a Hollywood restaurant one day, not long after the Wilson column appeared. I was introduced to a producer, and he hardly hit the seat before he began taking me to task for my stand. He said he disagreed with me completely — that the films I had labelled 'dirty' were merely 'adult.' My comment on that was that they're called adult because they're about adultery. We argued all through lunch, but I don't think I convinced him. It turned out he was the producer of the film I had come down on hardest!"

Not long after that, in an interview for Laymen's Sunday, Dick told Los Angeles Times religion editor Dan Thrapp, "The trouble with too many films today is that they have tried to make a buck the easiest way, and that has been a pretty immoral way." Self-control, he feels, is just as important for an industry as for an individual.

He observed that it's a hard job for parents to size up a film by its advertising, which can sometimes make "Rebecca of Sunnybrook Farm" sound like an evening at the *Folies Bergere*. "In France they solve that problem by the classification system. Films fall into one of four categories: for people over 21; for the 18 to 21 group; teen-age or 13 to 18 years; and for children under 13."

Does he exercise any control over his children's TV and movie viewing? Certainly, although he admits he throws up his hands when it comes to dissuading them from the science fiction horror stories. He isn't sure this type of film is going to harm them. "I liked that stuff

when I was growing up," he admitted with a grin.

The three oldest Van Dyke children, Chris, 13, Barry, 11, and daughter Stacy, 8, are allowed to stay up late enough on Wednesday evenings to see their father's TV show. Here is a series in which you'll never find a word, a look or a gesture that can be called "off color." "Blue" material is the industry term for suggestive or salacious content, and while there are several performers in the TV field who are noted for this, Van Dyke is not among them.

Lean, tanned, handsome, with a glint of humor in direct blue eyes, and a firm set to his jaw, he has a relaxed, unhurried air not often found in show business figures in his position of eminence. He looks like a happy man, and this in itself is an achievement in the competitive field of the entertainment world.

An ardent Churchman, he is a member of the Brentwood Presbyterian Church in Los Angeles, of which the Rev. L. David Cowie is minister.

Van Dyke works at being a Churchman. Unlike the elder in the old story, who stood up in meeting and cried, "Here I am, Lord — use me! — preferably in an advisory capacity!" Dick takes an active part in the church program.

"Do you teach Sunday school?" I asked, having heard that he did. "No, I don't," he answered, "we have trained, semi-professional teachers who do a lot better job than I could do. But I try to help in ways I know best. Last year we wanted to raise some money for a special project in the church. We put a notice in the bulletin, asking those interested to come to an evening meeting. We had in mind putting on the *Thurber Carnival*. I went ahead and cleared the rights with Samuel French, and turned up at the meeting, script in hand. To my surprise, the turnout was made up largely of teenagers. *Thurber Carnival* is a fairly sophisticated offering, so I put the play in my pocket and said, 'Okay, kids, how'd you like to put on a variety show?' And that's what we did.

I dug out some of my old material, we worked up some skits spoofing current TV shows, and we were in business — show business! We called it "Twists in TV," and you might say 'They loved us in Brentwood!'"

Van Dyke started his theatrical career on the nightclub circuit. Single, determined and scared to death, he launched forth with skits and sketches, branched

off into TV and finally wound up on Broadway as the star of *Bye Bye Birdie*, for which he won the coveted Antoinette Perry Award in 1961.

It took him a long time to save enough money to send back to his home town, Danville, Ill., for his childhood sweetheart, but he made it long before he reached stardom. He and the former Marjorie Willetts have been married 15 years. She is a non-professional who keeps busy being Mrs. Van Dyke and the mother of four little Van Dykes, the youngest of whom is just under two years.

Did Dick Van Dyke's stand for clean pictures hurt his career? Not a bit. Walt Disney read the Wilson column and put in a phone call, asking him to take a co-starring role in *Mary Poppins*, opposite Julie Andrews. This children's book by H. L. Travers has become something of a modern classic. It deals with a magical English "Nannie" who came floating into the nursery in times of domestic chaos.

"I think the tide is turning," said Van Dyke, "and that we'll see a trend toward family movies. It's been a strong trend in TV. Look at the Danny Thomas and Andy Griffith shows, the *Real McCoys* and the *Donna Reed Show*. I cited *Lassie*, *Leave It to Beaver* and that all-time record setter, *The Adventures of Ozzie and Harriet*. He nodded. "I think the movies are beginning to feel the tug of the current, but they'll have to paddle hard, upstream, to catch up to the family audience again."

One thing is certain — Dick Van Dyke practices what he preaches. His material is clean, sparkling, and entertaining. Three of the recent Emmy Awards went to the *Dick Van Dyke Show*. My guess is that he will continue to follow the biblical injunction to "eschew evil," by speaking out for decency in the entertainment media. And let no one think he has bitten off more than he can eschew.

The Van Dykes at home: Mrs. Van Dyke holds Carrie Beth; Dick Van Dyke with daughter Stacy; and sons, Barry and Chris.



The Living Church

# LETTERS

Continued from page 2

Perhaps the whole Anglican Communion is at fault for not taking moral theology seriously. One longs to find modern textbooks written by Anglicans for Anglicans on the subject. Roman theologians are too legalistic for our use but must be turned to for reference.

It would seem to me that once the clergy of the Episcopal Church take a stand and require the seminaries to train men as spiritual directors as well as playground supervisors and fund raisers, the problem which Christine Heffner discusses in her fine article will take care of itself: *i.e.*, the architecture of the churches will incorporate those facilities which are needed *and used!*

(Rev.) CHARLES ELDON DAVIS  
Rector, Old St. Paul's Church

Benicia, Calif.

## Out of Place

I would not debate the good intention of L. J. Tolle's article on flowers [L.C., June 16th] for on the surface he tried hard. But what appals me are the results of his efforts.

In modern times there has been an inclination to look upon the altar as a bric-a-brac shelf. Flowers should never be on the altar. Too often they detract from the real focal point — the crucifix or cross. Too often I have seen them all but covered by the flowers in a grand manner arrangement.

From a purely practical point they are often a hindrance. Many are the times when I continually have had to brush away bugs of one kind or another dropping from the flowers. Again, try on a hot day to concentrate on the service when a short distance from scented flowers (especially when three or four days old). Certain flowers scatter pollen all over the place, which, when from lilies, can stain terribly. Again, having to part a forest when bending over the altar, I have often felt like a trail blazer.

Flowers are by far best off the altar on brackets on the sides — and quietly and simply arranged at that. Two of Tolle's arrangements looked like what we see on tops of caskets, another looked forever like two trained seals. The arrangements were beautiful, but out of place. If someone feels in a particularly jolly mood such arrangements would look far better at the back of the church or in front of a statue or picture. There they have usefulness. But not the dreadful funeral parlorish fandango on the Holy of Holies. It is in bad taste esthetically *and* theologically.

(Rev.) RICHARD C. LITTLEHALES

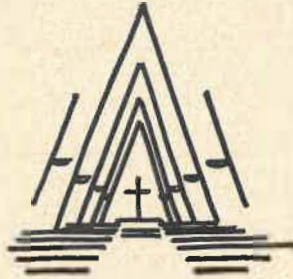
Associate rector, St. John's Church  
Los Angeles, Calif.

## ANGLICAN CYCLE OF PRAYER

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

July

7. Maine, U.S.A.
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.



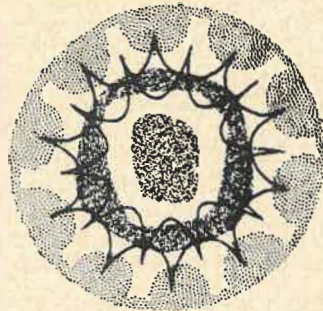
## The Church Pension Fund Affiliates

- |  |   |
|--|---|
| <input type="checkbox"/> Life Insurance      | <input type="checkbox"/> Fire Insurance and |
| <input type="checkbox"/> Lay Pensions        | <input type="checkbox"/> Allied Lines       |
| <input type="checkbox"/> Group Insurance     | <input type="checkbox"/> Fine Arts          |
| <input type="checkbox"/> Hymnals             | <input type="checkbox"/> Fidelity Bonds     |
| <input type="checkbox"/> Prayer Books        | <input type="checkbox"/> Burglary and Theft |
| <input type="checkbox"/> Prayer Book Studies | <input type="checkbox"/> General Liability  |

Please check fields of interest and return to

## The CHURCH Pension Fund

20 Exchange Place • New York 5, N.Y.



Write Or Visit The Site Today

# SUNCOAST MANOR

Sponsored by

The St. Petersburg Episcopal Community

6909 NINTH STREET SOUTH

P. O. BOX 4708

ST. PETERSBURG, FLORIDA

Telephone 867-1131

IF YOU WISH TO RETIRE  
WITH DIGNITY AND COMFORT AND  
COMPLETE FREEDOM... IF YOU WISH  
SECURITY IN A CLUB-LIKE ATMOSPHERE

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

were sold in 1962 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.

Sample FREE to Officials  
SANGAMON MILLS, INC.

Established 1915 Cohoes, N. Y.

### VESPERS OF THE DEAD

For Public or Private Devotions  
5¢ each — \$4.00 per 100

THE REV. MALCOLM DeP. MAYNARD, D.D.  
Superior-General

For further information, address the Secretary-General, Guild of All Souls  
32 Tenmore Road Haverford 1, Pa.

# OSBORNE



## CHALICES

Send for Chalice-Ciboria book No. LC1C showing over 150 original and historic designs. **EVERY KIND OF CHURCH SILVER AND METALWORK**

Send for book No. LC2G kindly stating your probable requirements

**117 GOWER STREET LONDON • WC1 • ENGLAND**

**1st CHOICE IN OVER 40,000 CHURCHES**

## Monroe

### Folding Pedestal TABLES

The Leader Since 1908

Every year more churches buy Monroe Tables! Real proof our factory prices save you money. Tested "DONOR PLAN" and new catalog FREE! Write today!

Folding Chairs

**THE MONROE CO.** 20 Church St., Colfax, Iowa

## KNEELING HASSOCKS

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

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

## RELIGIOUS BOOKS OF ALL PUBLISHERS

### Morehouse-Barlow Co.

14 E. 41st St. New York 17, N. Y.      29 E. Madison St. Chicago 2, Ill.

Morehouse-Barlow Co. of California  
261 Golden Gate Ave. San Francisco 2, Calif.      4400 Melrose Ave. Los Angeles 29, Calif.

English • American • French

## STAINED GLASS COMMUNION WARE EMBROIDERIES

*Studios of George L. Payne*

15 PRINCE ST., PATERSON 7, N. J.

## THE PHYSICIAN

*Continued from page 8*

and more of drugs. Indeed, we have come to expect what they cannot accomplish — for instance cure for a cold from penicillin, which has no influence on viruses. There is perhaps some indication of the Lord's will and the place of disease in our milieu in the fact that penicillin cures both the syphilis of the prostitute and the pneumonia of the saint.

*My son, in thy sickness be not negligent; but pray unto the Lord, and he shall heal thee. Put away wrong doing, and order thine hands aright, and cleanse thy heart from all manner of sin.*

This puts "faith healing" in its proper setting — "be no negligent." The practice of spiritual healing is a true modern example of the Ecclesiasticus. The place of medical help is as a co-worker and not as a substitute for faith. "Pray unto the Lord and He shall heal thee" does not require us to question how, or to neglect the Lord's material miracles of healing.

*Give a sweet savour, and a memorial of fine flour; and make fat thine offering, as one that is not. Then give place to the physician, for verily the Lord hath created him; and let him not go from thee, for thou hast need of him.*

This reference to the ancient Temple offerings may be humorously reinterpreted as a warning against overeating. Then there is another reference to the fact that something not of man enters into the making of a physician.

"And let him not go from thee for thou hast need of him," might be rephrased in these days of concern about socialization in this way, "Let not the government take him from you for you have need of him." One aspect of the success of socialization is the fact that physicians are reluctant to leave those who need them. It seems very likely that the right of health will be provided so long as there are physicians, but the Apocrypha says, "Let him not go from thee for thou hast need of him," and places some of this responsibility in the hands of the patient. Much like the minister who kept his family's bones separated by the largesse of chickens and apple pies supplied by the farmer of the 1900s, the doctor, an essential nonproducer, was "kept" even when the money was short.

*There is a time when in their very hands is the issue for good. For they also shall beseech the Lord, that he may prosper them in giving relief and in healing for the maintenance of life.*

Here is the physician's secret main-spring of strength and healing power, after the books are digested and closed, the license hung on the wall, the latest drug mastered, the boldest new surgical procedure accomplished. The plain human recognition that the Lord is Creator and Master of all, alive, loving, current,

and available to those of His stumbling, sinning children who ask.

*He that sinneth before his Maker, let him fall into the hands of the physician.*

At first blush this seems to say, "Let the doctor punish the sinner." It is remarkable that failure to keep many of the Ten Commandments does lead to situations in which the offender may need the physician. But I believe this rejoinder — let the sinner fall into the hands of the physician — is another indication of the wonderful message of the Cross and Resurrection. It says, in effect, "Let the murderers' wounds be healed, let the adulterers' gonorrhoea be cured, let the coronary occlusion of those who overeat be relieved, let those who love themselves more than the Lord gain peace of mind in psychotherapy." It says that disease is not punishment. Let the Lord take care of reward and punishment, but give the sinner comfort and let the physician be another tool in the gentle miracle of forgiveness. Another chance — right to the end — another chance.

Taken as a whole, this passage from Ecclesiasticus defines so well the responsibility of the patient and physician in matters of health and lack of it, that the Greek oath of Hippocrates pales in significance as a mere behavioral code. This passage has a great deal to say about the patient-physician relationship, medical education, socialized medicine, advances in therapeutics, faith healing, and the place of disease in our lives. If I interpret it aright, it also contains some extremely important advice for the patient and the physician.

## VESTMENTS

CLERGY AND CHOIR  
CHURCH HANGINGS  
ORNAMENTS  
MATERIALS

Catalogue on Request

**THE C. E. WARD CO.**  
NEW LONDON, OHIO

## Clergy: Making Your Vacation Plans?

Why not arrange an exchange of work during the summer with another clergyman through a classified ad in The Living Church? Provides an inexpensive way for you and your family to see another part of the country, or perhaps a foreign land.

Minimum rate: \$2.00 an insertion.  
For details on rates, see page 14.

# DIRECTORY of SCHOOLS and CAMPS

## FOR GIRLS

### ST. MARY'S SCHOOL

SEWANEE, TENNESSEE

Develops the youth of today for tomorrow's Christian leadership in home, church, community, and nation. Fully accredited, college preparatory. Grades 9-12. Small classes. Individual guidance, family spirit. 435 acre campus. Riding, tennis, artistic pursuits encouraged. Supervised study and social activities. School aims to create a well-balanced adolescent life for each girl. Est. 1902.

*Early application advisable.*

**SISTER SUPERIOR, C.S.M.,**  
Director

### KEMPER HALL

Church Boarding School for Girls. 93rd year. Thorough college preparation and spiritual training. Unusual opportunities in Music, Dramatics and Fine Arts including Ceramics. All sports. Junior School. Beautiful lake shore campus 50 miles from Chicago. Under the direction of the Sisters of St. Mary.

*Write for catalog:*

Box LC Kenosha, Wis.

### ST. AGNES SCHOOL

Girls Episcopal Boarding (Grades 7-12)  
& Country Day (Grades 1-12)

Fully accredited. College preparatory and general courses. Music, Drama, Arts, Sports. 49-acre campus. Established 1870. Catalog.

**MRS. J. N. VANDEMOER, Headmistress**  
St. Agnes School, Box L, Albany 11, New York

### ST. JOHN BAPTIST

School for Girls  
Under Sisters of St. John Baptist

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

For complete information and catalog address:  
Box 56, Mendham, New Jersey  
**THE SISTER SUPERIOR**

### Hannah More Academy

The Diocesan Girls' School of Maryland

Grades 7-12. Boarding, day. Accredited. Two pre-college programs of study. Established 1832. For catalog and pictures with full information, write:

**Catherine Offley Coleman, M.A., Headmistress**  
Reisterstown 2, Maryland

## FOR GIRLS (Cont'd.)

### ST. MARY'S SCHOOL

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

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

## FOR BOYS

### THE CHURCH FARM SCHOOL

Glen Loch, Pa.

A School for Boys Dependent on One Parent  
Grades — 5th through 12th

College Preparatory and Vocational Training:  
Sports: Soccer, Basketball, Track, Cross-Country  
Learn to study, work, play on 1600 acre farm  
in historic Chester Valley.

Boys' Choir Religious Training  
**Rev. Charles W. Shreiner, D.D.**  
Headmaster

Post Office: Box S, Paoli, Pa.



The oldest Church school west of the Alleghenies integrates all parts of its program — religious, academic, military, social — to help high school age boys grow "in wisdom and stature and in favor with God and man."

*write*

**Rev. Canon Sidney W. Goldsmith, Jr.**  
Rector and Headmaster  
632 SHUMWAY HALL  
SHATTUCK SCHOOL, FARIBAULT, MINNESOTA  
Member: The Episcopal School Association.



Founded 1890

Thirty minutes from San Francisco  
in beautiful Marin County.

COLLEGE PREPARATORY FULLY ACCREDITED

Episcopal boarding and day school. Grades 7-12.  
Small classes. Exceptional science facilities.

NON-MILITARY SUMMER SESSIONS: Grade 5-12.

*For information, write:*

**The Rev. Sumner Walters, Ph.D., Headmaster**  
Fifth & Cottage Avenue, San Rafael, Calif.

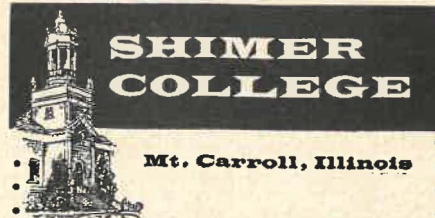
### SAINT ANDREW'S SCHOOL

BOCA RATON, FLORIDA

Episcopal Boarding School for boys of all denominations. College preparatory. Small enrollment. Grades 7-12. High academic standards. Broad curriculum. Individualized programs (Honors Courses for advanced work). Share-the-chores plan to develop responsibility. Sports. Healthful climate of Florida's southeastern coast. Also Summer School. Write for catalog: **The Rev. Hunter Wyatt-Brown, Jr., Headmaster, P.O. Box 130-L, Boca Raton, Fla.**

When Writing Advertisers Please Mention  
**THE LIVING CHURCH**

## COLLEGES



Mt. Carroll, Illinois

*Episcopal-related four-year liberal arts coeducational college . . . Integrated general education and specialization . . . Preprofessional program and secondary teacher training . . . Small class discussion method . . . Accepts qualified high school graduates and superior early entrants . . . Registration limited to 350 . . . Fully accredited . . . College chaplain jointly appointed by Shimer and the Bishop of Chicago . . . For information write*

*Shimer College*  
Mount Carroll, Illinois

## COEDUCATIONAL

### APPALACHIAN

SCHOOL FOR BOYS & GIRLS — GRADES 1-8

Small classes with emphasis on sound basic education and character development. Under direction of Episcopal Church. Resident Chaplain. Moderate rates. Catalog.

REGISTRAR, BOX L, PENLAND, NORTH CAROLINA

## COMING...

August 4th

in THE LIVING CHURCH  
the second of the semi-annual  
Educational Issues for 1963

## CAMPS

### EPISCOPALIANS

will be glad to know about

**HIRAM BLAKE CAMP**  
on Penobscot Bay  
CAPE ROSIER, MAINE

Recreational vacation cottage resort. Families or individuals. American Plan \$63 weekly. Sea bathing, motor boating, sailing, lobster picnics, good Maine food, nature trails. Sunday Eucharist (Resident Priest—Manager). Mid-June to mid-September. Send for descriptive (Beacon L.)

# PEOPLE and places

## Appointments Accepted

The Rev. James D. Anderson, formerly assistant rector of St. Matthew's Church, Kenosha, Wis., will on August 1 become minister of Christian education at Bethesda by the Sea, Palm Beach, Fla.

The Rev. Gordon-Hurst Barrow, formerly curate at St. Paul's Church, Indianapolis, Ind., is now associate rector of Trinity Church, Tulsa, Okla. Address: 501 S. Cincinnati Ave., Tulsa 3.

The Rev. Frederick H. Borsch, formerly curate at Grace Church, Oak Park, Ill., will after July 20 become tutor for New Testament studies at Queen's College, Somerset Rd., Edgbaston, Birmingham 15, England.

The Rev. Colin Campbell, Jr., who formerly served St. Francis' Church, Grayling, Mich., and St. Andrew's, Gaylord, is now serving the Church of St. Clare of Assisi, Ann Arbor, Mich. Address: 1863 Joseph St.

The Rev. George Clarke, formerly rector of St. Andrew's Church, Clearfield, Pa., is now rector of St. James' Church, Bedford, Pa. Address: 309 S. Richard St.

The Rev. Anson Dean Cole, formerly vicar of the Church of St. John the Baptist, Granby, Colo., and Trinity Church, Kremmling, will on May 1 become rector of St. Barnabas' Church, Cortez, Colo.

The Rev. James C. A. Cole, formerly rector of Grace Church, Wabasha, Minn., is now assistant at the Church of St. Michael and All Angels, Denver, Colo. Address: 2963 Cook St., Denver 10.

The Rev. Richard P. Constantinos, formerly assistant at Christ Church, Suffern, N. Y., is now vicar of Christ Church, Stanhope, N. J.

The Rev. M. Esty Denkinger, formerly rector of St. Paul's Church, North Arlington, N. J., is now vicar of St. Stephen's in the Field, Elwood, Ind. Address: 1601 Boulevard Pl.

The Rev. Joseph S. Dickson, formerly rector of St. Joseph's Church, Detroit, is now rector of St. Paul's Church, Chicago. Address: 4945 S. Dorchester St., Chicago 15, Ill.

The Rev. Richard C. Donnelly, formerly curate at Christ Church, East Orange, N. J., will on August 1 become assistant minister at Trinity Church, Roslyn, L. I., N. Y. Address: 28 Salem Way, Glen Head, L. I., N. Y.

The Rev. Hugh A. Douglin, who formerly served St. Augustine's Church, Norristown, Pa., as assistant working under the rector of St. John's, Norristown, is now vicar of St. Augustine's. Address: 1206 Green St.

The Rev. E. Addis Drake, formerly priest in charge of St. Peter's Church, San Pedro, Calif., is now rector.

The Rev. Richard W. Dunne, formerly curate at Trinity Church, Roslyn, L. I., N. Y., will on September 1 become curate at St. Paul's Church, Syracuse, N. Y.

The Rev. Don R. Edwards, formerly rector of St. Paul's Church, Wilmington, N. C., is now rector of St. Stephen's Church, Goldsboro, N. C. Address: Box 935, Goldsboro.

The Rev. Duff Green, formerly priest assistant at St. Mary's Cathedral, Memphis, is now rector of St. Paul's Church, Athens, Tenn. Address: 1100 Coosa Dr., N. E.

The Rev. Carter J. Gregory, formerly vicar of St. Michael's Church, Racine, Wis., is now curate at St. John's Church, Memphis, Tenn. Address: 3546 Highland Park Pl., Memphis 11.

The Rev. Paul J. Habliston, formerly rector of St. Matthew's Church, Grand Junction, Colo., will on September 1 become rector of St. Alban's Church, El Paso, Texas. Address: 1810 Elm St.

The Rev. George M. Jarvis IV, formerly vicar of Christ Church, Longwood, Fla., is now vicar of St. Patrick's Church, Ocala, Fla.

The Rev. John Romig Johnson, Jr., formerly Sunday assistant at Christ Church at Pelham, Pelham Manor, N. Y., is now serving part-time as church school chaplain at St. James', New York, while working for his doctorate at UTS. Address: 527 Riverside Dr., New York 27.

The Rev. David K. Johnston, formerly assistant vicar at the Church of Our Saviour, Baltimore, Md., is now vicar of St. Peter's Church, Lonaconing, Md. Address: 6 St. Peter's Pl., Lonaconing.

The Rev. Lyman G. Kauffman, formerly assistant rector of Trinity Church, Hamilton, Ohio, is now assistant rector at St. Mary's, Waynesville, Ohio; St. Patrick's, Lebanon; and St. Dunstan's Mason (the Warren County Shared Ministry). Address: 398 Miami St., Waynesville.

The Rev. David Crichton Kennedy, who was recently ordained deacon, is now curate at All Saints' Church, Lakeland, Fla. Address: Box 871.

The Rev. Richard T. Loring, formerly fellow and tutor at GTS and associate priest at St. John's of Lattington, Locust Valley, L. I., N. Y., will, on October 1, become curate at Grace Church, Elmira, N. Y. Address: Grace Church, W. Church and Davis Sts., Elmira.

The Rev. Robert J. L. Matthews, Jr. will become a canon of Grace Cathedral, Topeka, Kan., on July 22. During the 1962-1963 school year Fr. Matthews studied in the pastoral counseling clinical training program at the Menninger Foundation in Topeka, and served as chaplain to Episcopal students at the University of Kansas, Lawrence.

The Rev. James W. McLeod, formerly curate at Trinity Church, Menlo Park, Calif., is now vicar of St. Clement's Church, Rancho Cordova, Calif. Address: Box 241.

The Rev. Charles M. Miller, formerly assistant at St. Paul's Church, Burlington, Vt., will on August 1 become rector of St. John's Church, Randolph, Vt., and Christ Church, Bethel. Address: Randolph.

The Rev. Ronald A. Norton, formerly curate at All Souls' Church, Oklahoma City, Okla., is now curate at the Holy Child Mission, Holly Hill, Daytona Beach, Fla.

The Rev. Herman Page, who has been serving as rector of Trinity Church, Houghton, Mich., will on September 1 become an associate secretary of the Division of Domestic Mission in the National Council's Home Department. Fr. Page will have special responsibility for the program of Town and Country and will be located at Roanridge, the National Town-Country Church Institute. Address: R. R. 28, Kansas City 54, Mo.

The Rev. Ronald V. Perrin, formerly vicar of

## CLASSIFIED

advertising in *The Living Church* gets results.

### BOOKS WANTED

CLERGYMAN desires buy old books magazines on theological subjects, etc. Reply Box A-955.\*

### FOR SALE

NUN DOLLS Hand crafted authorized authentic reproductions of habits worn by sisters of the Religious Orders in the Church. \$4.50 each. Francinette, 4187 Culver Road, Rochester 22, New York.

### LINENS AND VESTMENTS

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

HAND EMBROIDERED Altar Linens for all requirements, exquisitely executed by skilled needlewomen. Crease Resisting Linen Funeral Palls embroidered in wool. Write for our new catalogue. Mary Moore, Box 394-L, Davenport, Iowa.

### POSITIONS OFFERED

DIRECTOR of Religious Education for parish 40 miles east of Los Angeles, near Claremont colleges. Write: Rev. J. A. Erickson, St. Mark's Parish, Upland, Calif.

GROUP WORKER AND CASE WORKER to staff new group home for adolescents and to develop decentralized neighborhood services for Indian communities on Wind River Reservation, Missionary District of Wyoming. CASE WORKER to develop social work services for Indians as part of the program of St. Matthew's Church, Rapid City, Missionary District of South Dakota. Challenging opportunities for creative and experimental work under Church auspices. Excellent salaries and fringe benefits. M.S.W. essential. Apply: Mrs. Charles Monroe, Episcopal Church Center, 815 Second Ave., New York 17, N. Y.

TEACHERS of Latin and history, also house-mother, needed in midwest girls' boarding and day school. Reply Box K-953.\*

WANTED — Priest to say daily Mass at convent school during month of August. Reply Box K-960.\*

WANTED — Retired person as companion for cultured lady living in Georgia. Good home conditions plus small salary. Reply to: R. B. C., "Wraywood," Farmington, Ga.

WOMEN TEACHERS for grade and high school. Reply: Headmaster, St. Mary's Episcopal School for Indian Girls, Springfield, S. D.

### POSITIONS WANTED

CHICAGO SUPPLY. Priest resident supply; August; housing and stipend. Parish use. Reply Box T-957.\*

CHURCH MUSICIAN, young woman, 30, SMM 1963, AAGO 1962, 15 years' experience, looking for position in parish and/or teaching. Excellent references in liturgical service playing, choir training, recital work, teaching of organ, piano, theory. Available September 3. Reply Box R-959.\*

ORGANIST-CHOIRMASTER seeks change. Experience with multiple choirs. B.Mus. in organ and voice. Reply Box A-954.\*

PRIEST, married, 56, B.D., M.A., experienced in parish and mission, invites correspondence in regard to vacancy, west coast preferred; references. Reply Box B-956.\*

PRIEST, single, 35, desires eastern urban or suburban position. Reply Box H-949.\*

\*In care of *The Living Church*, 407 E. Michigan St., Milwaukee 2, Wis.

### RELIGIOUS COMMUNITIES

THE SOCIETY OF ST. PAUL — Operates St. Jude's Nursing Homes, Gresham and Sandy, Holy Trinity elementary school, St. Paul's Press, St. Paul's Retreat House, St. Paul's Mission for overseas medical aid and St. Peter's Priory in South West Africa. Second Order — The Sisters of St. Paul. There is a Third Order for men or women in the world. Send a gift or write for information to the Father Rector, P.O. Box 446, Gresham, Oregon. An Active Order for Lay Brothers and Sisters. Inquiries welcomed from possible postulants.

### CLASSIFIED ADVERTISING RATES

(payment with order)

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

### THE LIVING CHURCH

407 East Michigan Street Milwaukee 2, Wis.

### NOTICE TO SUBSCRIBERS

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

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

THE LIVING CHURCH

The Living Church

Christ Church, Gettysburg, S. D., and associate priest of the Cheyenne River Indian Mission, is now assistant at St. George's Church, 207 E. Sixteenth St., New York City.

The Rev. George Peters, formerly rector of St. Paul's Church, Monroe, N. C., is now assistant at St. Paul's Church, Shreveport, La. Address: 215 Southfield Rd.

The Rev. Samuel E. Purdy, who has been priest in charge of St. John's Church, Northampton, Mass., and chaplain to Episcopal students at Smith College for the past year, will on August 1 become rector of Epiphany Church, Walpole, Mass.

Before going to Northampton, Fr. Purdy was for three years canon residentiary of the American Cathedral in Paris and regularly visited the five American military bases in central France. For this he was awarded the Certificate of Service by headquarters of the U.S. Air Force in France.

The Rev. Victor O. Reigel, Jr., formerly associate minister of Grace Church, Jamaica, L. I., N. Y., is now rector of St. Stephen's Church, Jersey City, N. J. Address: 328 Union St., Jersey City 4.

The Rev. Robert W. Renouf, formerly rector of St. Alban's Church, Staten Island, New York, is now director of Christian education and assistant at St. Philip's in the Hills, Tucson, Ariz. Address: 3291 E. Fifth St.

The Rev. Howard Rutenbar, who has been serving as canon of Christ Church Cathedral, Houston, Texas, will on August 15 become vicar of St. Barnabas' Church, Florissant, Mo. Address: 2625 Narragansett.

The Rev. John C. Sanders, formerly rector of Holy Trinity Church, Port Neches, Texas, is now rector of St. James' Church, Houston, Texas. Address: 3129 Southmore Blvd., Houston 4.

The Rev. Philip D. Schaefer, formerly curate at St. James' Church, Painesville, Ohio, is now rector of All Saints' Parish, Aliquippa, Pa. Address: 1213 Boundary St.

The Rev. William Smythe, who formerly served St. Elizabeth's Church, Russell, Kan., Holy Apostles', Ellsworth, and St. Mark's, Lyons, will on July 15 become assistant to the dean at Christ Cathedral, Salina. Address: 801 S. Highland St.

The Rev. George N. Thompson, formerly a graduate student at the University of Southern California, Los Angeles, is now rector of Holy Faith Church, Inglewood, Calif. Address: 260 N. Locust St.

The Rev. T. D. Wallsteadt, formerly assistant to the headmaster of St. Barnabas' and St. Gregory's Schools, Chicago, is now headmaster of St. Joseph's

Parish Day School, Boynton Beach, Fla. Address: 522 N. W. Fifth St.

The Rev. Francis B. Walter III, formerly vicar of Holy Apostles' Church, Savannah, Ga., will on August 1 begin work on the staff of Grace Church (Van Vorst), Jersey City, N. J. Address: 268 Second St., Jersey City 2.

The Rev. Ralph K. Webster, formerly chaplain at Christ School, Arden, N. C., is now assistant at St. James' Church, Baton Rouge, La., and headmaster of St. James' Episcopal School. Address: 204 N. Fourth St., Box 126, Baton Rouge.

The Rev. Ronald E. Whittall, formerly assistant rector at St. Peter's Church, Salisbury, Md., is now vicar of St. John's Church, Louisville, Ky. He received the degree of Master of Science in Education from the University of Pennsylvania this spring. He has also received certification in marriage counseling from the Marriage Council of Philadelphia, Inc.

The Rev. A. Donald Wiesner, formerly vicar of St. Stephen's Church, New Port Richey, Fla., is now curate at the Church of the Resurrection, Biscayne Park, Miami. Address: 823 N.E. 116th St., Miami 61.

The Rev. Frederick P. Woodruff, formerly curate at St. Peter's Church, Auburn, N. Y., is now serving as missionary at Trinity Church, Canastota, N. Y., and St. Andrew's, Durhamville.

### Changes of Address

Sister Mary Elizabeth, retired prison worker on the staff of the Chicago city mission, has moved in San Francisco from Golden Gate Ave. to 225 Fell St., San Francisco 2.

The Rev. Herbert Barsale, assistant secretary of the General Division of Research and Field Study, has moved from Evanston, Ill., to 10 Brookside Dr., Apt. 1-E, Greenwich, Conn. The General Division was formerly located in Evanston and is now in the Episcopal Center, 815 Second Ave., New York 17.

The Rev. Hooper R. Goodwin, priest of the diocese of Vermont, has been addressed in Randolph, Vt. He may be addressed at 82 Orchard St., Franklin, N. H., after August 1, when he retires.

The Rev. Derald Stump, formerly addressed in Carroll, Iowa, where he was in charge of Trinity Church, may now be addressed at St. Andrew's School, St. Andrews, Tenn. He is engaged in study at the University of the South.

The Rev. Arthur E. Woolley, Jr., rector of St. Barnabas' Church, Haddington, Philadelphia, has

moved into the rectory, which was undergoing extensive renovations, and may now be addressed there at 6400 Haverford Ave., Philadelphia 51, rather than on Baring St. (Fr. Woolley also recently earned the degree of Master of Science in Library Science from the Drexel Institute of Technology.)

### DEATHS

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

J. Wall Anderson, 81, one of the founders of St. George's Church, Asheville, N. C., died May 5th, in Asheville, after a long illness.

Mr. Anderson was a charter member of St. George's Church in Malvern Hills, West Asheville, N. C., and was very active in its organization.

He is survived by his widow, the former Almira Mahan and a sister.

Edith H. James, director of religious education at St. Matthew's Cathedral, Dallas, from 1925 to 1960, died at her home in Dallas, May 2d.

Miss James taught religious education classes at St. Mary's School for Girls from 1925 to 1929 and the Bible Credit Class at St. Matthew's. She was active in the Altar Guild of the cathedral, the young people's fellowship, and the Junior Daughters of the King. She was a former president of the Dallas association for directors of Christian education.

She is survived by two brothers, Robert B. James, of Detroit, and Allan B. James, of Texarkana, Ark.

Faye K. Minto, Jr., a member of St. Andrew's Church, Grand Prairie, Texas, died in his home in Grand Prairie, on June 12th. He was 40 years of age.

A native of Cleveland, he lived in Grand Prairie for 22 years. Mr. Minto, a veteran of World War II and graduate of the University of Alabama, was a Mason and member of the Elks Club.

Surviving him are his wife, Edith; two daughters, Betty and Terry; a sister, Mrs. V. K. Carter; and his parents, Mr. and Mrs. F. K. Minto, Sr.

## ATTEND SUMMER CHURCH SERVICES

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

### TUCSON, ARIZ.

**ST. MICHAEL & ALL ANGELS** 5th St. & Wilmet  
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

### LOS ANGELES, CALIF.

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

**ST. MARY'S** 3647 Watseka Ave.  
Rev. R. Worster; Rev. H. Weitzel  
Sun Masses 7, 9 (Sol), 11; Daily 7, 9; C Sat 5-6

**ST. MATTHIAS**  
Washington Blvd. at Normandie Ave.  
Sun Masses 7:30, 9:15 (Sung), 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'** 625 Pennsylvania Ave.  
Rev. Paul G. Satrang, r; Sisters of the Holy Nativity  
Sun Masses 7:30, 9, 11; Daily Mass 7, Wed & Fri  
7 & 9:30; C Sat 5

### SAN FRANCISCO, CALIF.

**ADVENT** 261 Fell St. Near Civic Center  
Rev. James T. Golder, r; Rev. Warren R. Fenn, asst.  
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,  
Fri & Sat 9; C Sat 4:30-6

### SANTA MONICA, CALIF.

**ST. AUGUSTINE-BY-THE-SEA**  
1227 4th St. near Wilshire Blvd.  
Sun 7:30, 9:15 & 11; Daily HC, MP & EP

### NORWALK, CONN.

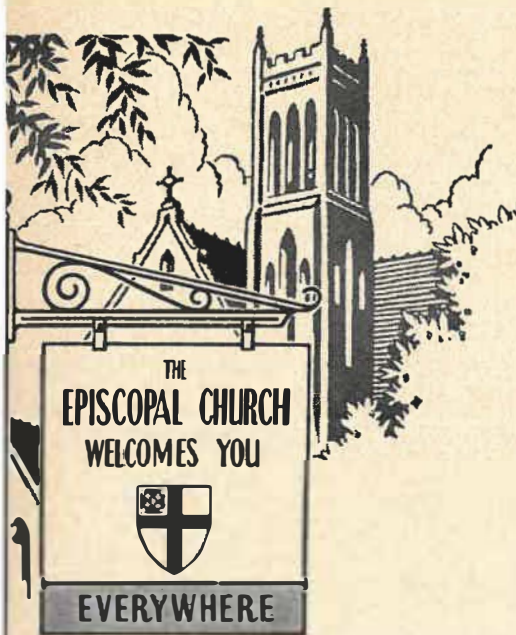
**ST. PAUL'S ON THE GREEN** 60 East Ave.  
Rev. F. L. Drake; Rev. A. E. Moorhouse; Rev. R. I.  
Walkden  
Sun 8, 10 (Sung); C Sat 5-6

### WASHINGTON, D. C.

**WASHINGTON CATHEDRAL** Wis. & Mass. Aves.  
Sun 7:30, 9, 11, 4; Daily 7:30, 9:30, 12, 4.  
Frequent guided tours.

*Continued on next page*

**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; 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.



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

# ATTEND SUMMER CHURCH SERVICES

Continued from previous page

## WASHINGTON, D. C. (Cont'd.)

**ST. JOHN'S** Lafayette Square  
Rev. John C. Harper, r  
Sun HC 8, HC & Ser 9:30, MP & Ser 11, French Service 4, EP & Ser 7:30; Daily services at 12:10. Church open from 7 to 7.

**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

**ST. THOMAS'** 18th & Church Streets, N.W.  
Sun HC 8, Morning Service & Ser 11, EP 7:30; Tues & HD HC 12:15; Thurs HC 7:30

## 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

## FORT LAUDERDALE, FLA.

**ALL SAINTS'** 335 Tarpan Drive  
Sun 7:30, 9, 11, & 7; Daily 7 & 5:30, Thurs & HD 9; C Fri & Sat 5-5:25

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun HC 7, 8, 10; Daily 7:30, 5:30, also Tues 6:30, Fri 10; HD 6:30, 7:30, 10; 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. James D. Anderson; Rev. Lisle B. Caldwell  
Sun 8 HC, 10 MP & Ser; 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

## 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, 12:15 (Low Mass), 9 (Sung 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 Wed 10, Sat 9; EP & C Sat 5; C Sun 8:30

## DETROIT, MICH.

**ST. JOHN'S** Woodward at Vernor Highway  
Rev. Thomas F. Frisby, r  
Sun 8 HC, 11 MP Ser; Wed HC 12:15

## ST. LOUIS, MO.

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

## ELKO, NEV.

**ST. PAUL'S** 8th & Sage (on Rt. 40)  
Sun HC 7:15 & 9

## 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

## WELLS, NEV.

**ST. BARNABAS & ST. LUKE'S** (on Rt. 40)  
Sun HC 11:15

The Living Church

## NEWARK, N. J.

**GRACE** Broad & Walnut Sts.  
Rev. H. S. Brown, r; Rev. Jay H. Gordon, c  
Sun Masses 7:30, 9:15 (Sung), 11; Daily 7:30 (ex Fri & HD 9:30); C Sat 11-12, 4:30-5

## SEA GIRT, N. J.

**ST. URIEL THE ARCHANGEL**  
Sun HC 8, 9:30, MP 11; Daily HC 7:30 ex Fri 9:30

## TRENTON, N. J.

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

## ALBANY, N. Y.

**CATHEDRAL OF ALL SAINTS** So. Swan & Elk  
Sun HC 7:30, 8:30 (Sung), 10:45 (Sung), EP 5:15; Daily MP 7, HC 7:15, EP 5:15; also HC Thurs 10; Wed & HD 12:05; C Sat 4-5

## NEW YORK, N. Y.

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

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Terence J. Finlay, D.D., r

Sun 8, 9:30 HC, 11 Morning Service & Ser, 9:30 & 11 Ch S, 4 EP (Spec Music), Weekdays HC Tues 12:10; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals Wed 12:10; EP Daily 5:45. Church open daily for prayer.

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

**HEAVENLY REST** 5th Ave. at 90th Street  
Sun HC 9 & 1S, 11, MP Ser 11 ex 1S; Wed HC 7:30; 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 & Sal Mass (Nursery care); Daily ex Mon 7:15 MP & Mass; C Sat 4

**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
Rev. Chas. H. Graf, D.D., r; Rev. A. MacKillop, c  
Sun HC 8, Cho Eu 11; Weekdays HC Wed 7:30, Thurs 10; HD 7:30 & 10

**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** 115 East 74th St.  
Rev. Leopold Damosch, r; Rev. C. O. Moore, c;  
Rev. C. L. Udell, asst.  
Sun Mass 8, 10 (Sung); Daily 7:30 ex Sat; Wed & Sat 10; C Sat 5-6



THE AMERICAN CHURCH (Emmanuel Episcopal)  
GENEVA, SWITZERLAND

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

**ST. STEPHEN'S** The Bronx, Woodlawn  
Vireo Ave. at E. 238th St.  
Sun HC 7:30, 10 (Sung); Mon, Tues, 9:15; Wed, Fri 7; Thurs 6:30; Sat 9:30; C Sat 4:30, Sun 9:15

**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 12:10 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 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 Low Mass, 9 (Sung), 10:45 MP, 11 Sol bilingual Mass, 5 EP; Weekdays Mon, Tues, Thurs, Fri, Sat 9:15 MP & Low Mass; Wed 7:15 MP & Mass; EP daily 5

**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, 10 (Sung); Tues 7, Wed 9:30, Fri 6, C by appt

## SYRACUSE, N. Y.

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

## WATKINS GLEN, N. Y.

**ST. JAMES'**  
(Founded 1830; present church built 1863)  
Rev. Alton H. Stivers, r  
Sun H Eu 8, 10:30; Weekdays as anno

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Sun HC 9, 11; Weekdays 7:45 (ex Sat), 5:30; Wed 12:10; Sat 9:30; C 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 11:15; Mass daily 7 ex Tues & Thurs 10; C Sat 4-5

## MEXICO CITY, MEXICO

**CHRIST CHURCH** Articulo 123, No. 134  
(In downtown Mexico City)  
Rev. Thomas D. Bond, associate r & p-in-c  
Sun 8 HC & Meditation, 9:30 Family Service & Ch S, 11:15 MP or HC & Ser; Thurs 11 HC

## PARIS, FRANCE

**HOLY TRINITY PRO-CATHEDRAL**  
23 Ave. George V  
Very Rev. Sturgis Lee Riddle, D.D., dean; Rev. Jack C. White, Rev. Frederick McDonald canons  
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

## GENEVA, SWITZERLAND

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