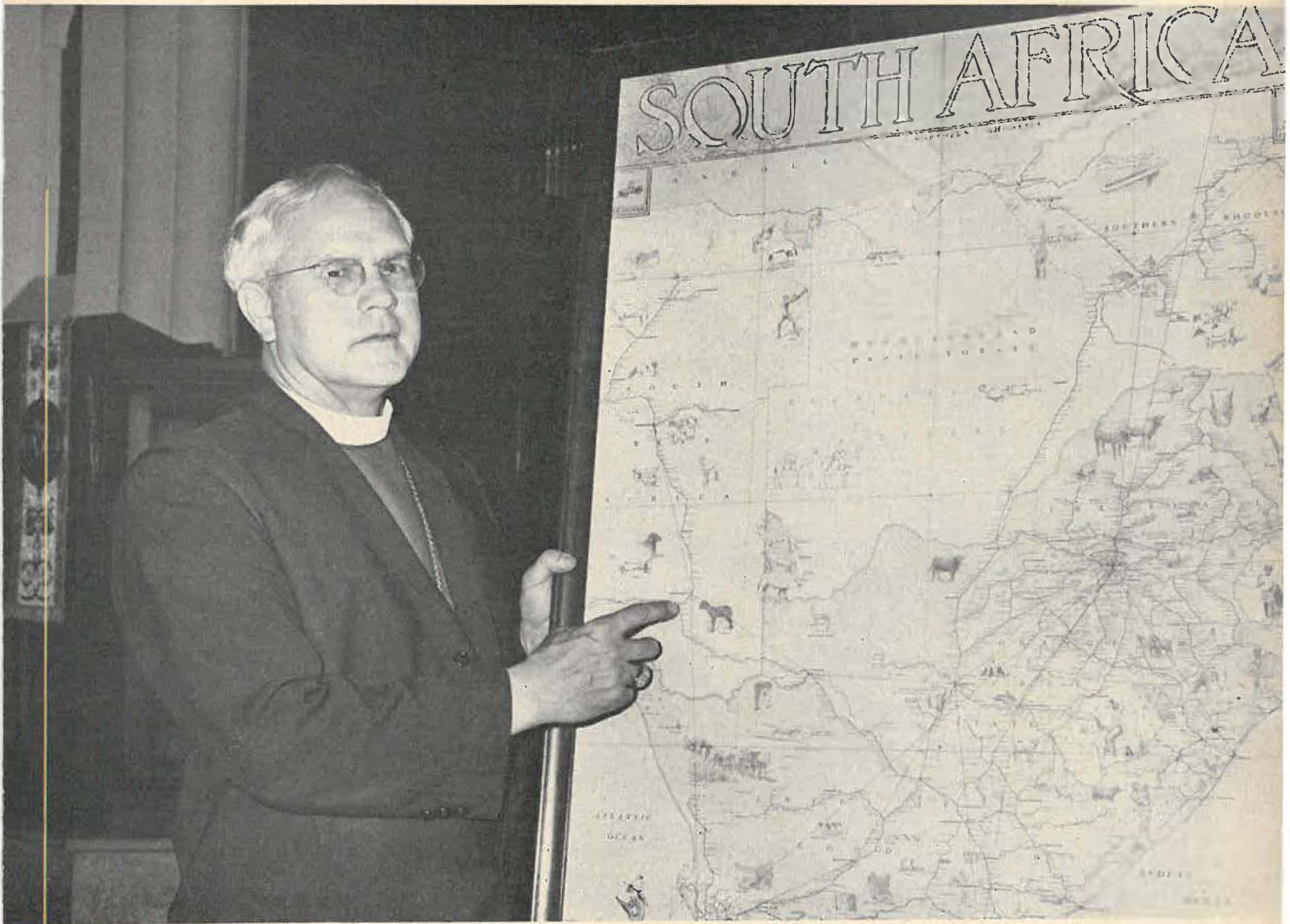


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William Griffith

Bishop Mize of Damaraland shows his see: A big tree becomes a schoolhouse [see page 5].

Bestseller from the Ghetto [page 8]

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BOOKS

Carefully Taught

Faith and Prejudice. By **Bernhard E. Olson.** Yale University Press. Pp. 451.
\$7.50.

Are the Church school materials in use in your parish fostering prejudice? Regardless of the materials used the answer is undoubtedly in the affirmative, although the way in which prejudice is fostered and the degree to which it may be balanced by positive inter-group teaching amount to a complexity which Bernhard Olson's monumental study helps to unravel and make clear.

Faith and Prejudice is the result of a seven-year study (1953-1960) of the junior-high-and-above curriculum materials of four publishers representing four basic theological perspectives — conservatism (Missouri Synod Lutheran), fundamentalism (Scripture Press), naturalistic liberalism (Unitarian-Universalist Beacon Press), and neo-orthodoxy (United Presbyterian Church, USA). The author is a Methodist minister now on the faculty of Union Theological Seminary, New York City, and it should be borne in mind that the project was a self-study identified with and friendly to the Protestant point of view. Church school materials prepared specifically for Episcopal Church use were not included in the study, and could not have been, because neither the official National Council curriculum nor the Morehouse-Barlow curriculum was available at the upper age levels. Episcopalians, however, have as much to learn from this exceedingly well documented study as anyone else.

Anyone who is concerned about Christian teaching via Church school, youth groups, or adult classes can profit greatly from reading the first three chapters where the study is introduced and the basic findings revealed. Those who have responsibility for producing Christian education materials and all Churchmen who make decisions in the selection of materials for parish use can profitably read the remaining eight chapters, where the data of the study are reported and analyzed. Professionals with some understanding of research procedures can revel in more than a hundred pages of appendices containing precise numerical data and the results of statistical analysis. Seldom has a single book aimed at the general Church public contained so much for all levels of interest and scholarship.

Among the many findings are these:

(1) Whereas most producers of Christian curriculum materials are inclined to think that their materials have little to say about other ethnic and religious groups, the analysis sharply disproves this conviction. The unique method of analysis employed by this study enables even editors to see in their

own materials what had previously not been perceived.

(2) Protestants have their greatest inter-group problem in dealing with Roman Catholics in their published materials, the recent increase in Protestant-Catholic dialogue notwithstanding.

(3) While there are many evidences of prejudice against the Jews, it is also true that Jews are treated more advantageously in Protestant materials than are all other religious groups. The place of Judaism in our religious tradition both makes this possible and also prepares the way for the many exceptions.

(4) Treatment of other (non-Roman Catholic) Christians and non-Christians reveals a more noticeable difference among the four representative groups. Leaders, however, should turn to the book for a precise knowledge of how the four representative groups differ. To attempt to describe this difference in a short review would provide Dr. Olson with another classical example of prejudiced reporting!

In a truly remarkable fashion Bernhard Olson has succeeded in making a sophisticated analysis of a highly charged problem which is either easily ignored or suppressed by the average Christian. What is even more remarkable, he has made this analysis against the backdrop of a careful and rather profound knowledge of the theological orientation and the faith demands of the religious groups under scrutiny. *Faith and Prejudice* will be a source book and a guide for years to come.

DAVID R. HUNTER, Ed.D.

The Rev. Dr. Hunter, director of the Episcopal Church's Department of Christian Education, is the author of Christian Education as Engagement, published in March by Seabury.

Spiritual Respiration

A Christian Therapy for a Neurotic World. By **E. N. Ducker.** Taplinger. Pp. 225. \$4.95.

In *A Christian Therapy for a Neurotic World*, Canon E. N. Ducker agrees with the sentiments of those who hold that the Church is quite skilled at embalming the souls of men at a time when spiritual respiration would be more in keeping. The Church, today, continues to lose influence in human society because there is little catering to the real needs of people.

Canon Ducker is not afraid to say that he practices psychotherapy and he insists that psychotherapeutic effort is an essential function of the ministry. Psychiatrist Dr. Frank Lake, in the *foreword*, agrees that any permanently healing psychotherapy can only take place within the religious area. A psychiatry outside the religious modality is only "patch-work" manipulation.

The case studies of the book are interesting and instructive. The writer points out that every priest-psychotherapist de-

Continued on page 13

The Living Church

Volume 147 Established 1878 Number 7

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

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DEPARTMENTS

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FEATURE

The Fire Next Time M. Moran Weston 8

THINGS TO COME

August

18. Trinity X
24. St. Bartholomew
25. Trinity XI
26. Meeting of the World Council of Churches' Central Committee, Rochester, N. Y., to September 3d

September

1. Trinity XII
8. Trinity XIII
Eighth international conference of the Order of St. Luke the Physician, St. Stephen's Church, Philadelphia, to the 11th.
15. Trinity XIV
18. Ember Day
Consecration of the Ven. John Adams Pinckney to be Bishop of Upper South Carolina, Trinity Church, Columbia, S. C.
20. Ember Day
21. St. Matthew (Ember Day)
22. Trinity XV
29. St. Michael and All Angels (Trinity XVI)
Girls' Friendly Society Day of Prayer around the World.

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

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

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August 18, 1963

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.

Relevant Book

I would like to share my enthusiasm for Harry Blamires' new book *The Christian Mind* with your readers, both clergy and laity. Here is a powerful, prophetic voice which speaks vigorously and clearly about a major, but rarely discussed, weakness of modern Christian life. Blamires' concern is that there is no longer a living dialogue in which social, political, and technological problems are considered in terms of the Christian faith. He claims that while we maintain a *personal* Christian ethic and spirituality, we use pragmatic and secular categories in our thinking about public issues. And he documents his case well. Therefore, while our parishes produce individual piety, they have little redemptive effect on the world about them.

Blamires' plea for study and dialogue on the implications of the faith for *the whole of life* makes his book particularly relevant to the rethinking of the role of the laity which is going on throughout all branches of Christendom.

THEODORE M. SWITZ
The University of Chicago

Chicago, Ill.

Another Key

In a recent issue of THE LIVING CHURCH it was said that Bishop Pike of California was probably the only ordained Episcopal person who is entitled to wear the key of "The Order of the Coif" [L.C., July 7th].

Please be advised that the Rev. Charles P. Wilhelm, vicar of St. Michael's Church, Kingwood, W. Va., wears the same key — West Virginia, 1927.

Fr. Wilhelm wears the combination of the law "Coif" and the National Honor scholastic key of the Agricultural Colleges of the U.S. — "Fraternity of Alpha Zeta."

(Rt. Rev.) WILBURN C. CAMPBELL
Bishop of West Virginia
Charleston, W. Va.

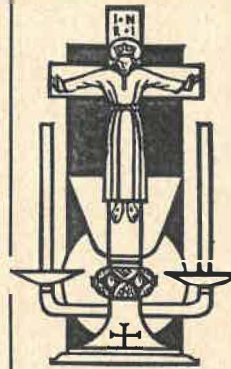
Godspeed

When I resigned as editor of THE LIVING CHURCH, 11 years ago, the parting was made easier by the knowledge that the magazine was in competent, experienced hands. Peter Day, who had come to us directly after his graduation from Dartmouth, had already proved his competence over a period of 18 years as managing editor, acting editor (for two years while the editor was on military leave of absence), and executive editor. During much of this time he had that most difficult task of all — the major responsibility for content, style, and general appearance, without the ultimate decision-making power, or the full credit for the success that was largely the result of his efforts. When he became editor, in 1952, the transition was made so smoothly that it was scarcely no-

Continued on page 12

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and the Thought of the Episcopal Church.

Tenth Sunday after Trinity
August 18, 1963

EPISCOPATE

Retirement

Presiding Bishop Lichtenberger has announced the resignation of Bishop Powell of Maryland, effective October 27th. The bishop will be 72 on that date.

Bishop Powell became Coadjutor of Maryland in 1941, and became the diocesan two years later. Before his consecration, he had been dean of the National Cathedral, Washington, D. C., since 1937. While dean, he also served as warden of the College of Preachers.

He was born in Lowndesboro, Ala., on October 27, 1891. He was graduated from the Alabama Polytechnic Institute, the University of Virginia, and the Virginia Theological Seminary, and was ordained to the priesthood in 1921. He served as rector of Emmanuel Church, Baltimore, Md., and as rector of St. Paul's Memorial Church, Charlottesville, Va., before going to the Washington cathedral.

WORLD AFFAIRS

Starting Step

The limited nuclear test ban recently concluded [see page 10] could be a step toward increased understanding among nations, according to a statement by the Rev. Canon Almon R. Pepper, director of the Department of Christian Social Relations of the National Council.

Canon Pepper told THE LIVING CHURCH this month:

"Churchmen and all who yearn for peace among men and nations rejoice at the progress represented in the signing of the limited nuclear test ban treaty. Hopefully, other nations will now sign the treaty.

"We hope all this will be a step in the direction of greater understanding, which may lead to other areas of agreement."

NEWARK

On the Map

In time for use in preparation for the present Anglican Congress, Bishop Stark of Newark gave an oak-framed, colored map of the Anglican Communion to St. Paul's Church, Wood-Ridge, N. J., a few weeks ago, to mark the parish's golden jubilee.

Bishop Stark and his wife were among the more than 50 guests attending a golden jubilee dinner, which was followed by a service of rededication. Dinner guests represented nine different divisions of Christendom, including the Roman Catholic Church and the Society of Friends. Dr. Henry Smith Leiper, former associate general secretary of the World Council of Churches; Dr. Ralph Mortensen, field secretary of the American Bible Society; Dr. Wallace C. Merwin, of the National Council of Churches; the Rev. Earl Redding, of Church World Service; and representatives of the 94 Cuban families recently resettled in the diocese of Newark were among the guests. Cordial messages of greeting were brought by a priest of the local Roman Catholic church and by the minister of a nearby Baptist church.

St. Paul's rector, the Rev. D. Allan Easton, pointing out that the 10th anniversary of Bishop Stark's consecration [June 9th] coincided with the 1,400th anniversary of St. Columba's arrival on the island of Iona, congratulated the bishop on having such a distinguished patron saint. [Fr. Easton, a Scot, is a former member of the present-day Iona community.]

To mark the occasion, Mrs. Stark was given a silver Celtic cross and a book of pictures of Iona. Bishop Stark was given a tartan scarf and an inscribed Scottish Prayer Book.

The bishop rededicated the church (which was recently extended and redecorated), and dedicated a Cuban flag that was given to the diocese by the recently-arrived refugees. The flag is kept in trust by St. Paul's.

ECUMENICAL SCENE

Making the Start

The following was printed as an editorial in a recent issue of the Oklahoma Courier, weekly publication of the Oklahoma City-Tulsa diocese of the Roman Catholic Church. LIVING CHURCH readers will understand that the term, "Catholic," is used here in the sense of "Roman Catholic." The editorial is reprinted with permission.

It is time we Catholics settled our quarrels with Protestants. It is up to us to start this process of reconciliation. Knowing how much this separation and alienation is due to our own faults and shortcomings in prudence and Christian charity, we can hardly expect others to come to us first. Besides, it is not a question of who was right and who was wrong. Let the man (or Church) without sin cast the first stone!

It is not a question of changing the essential truths of Christianity. These cannot and need not be changed. If we would compromise on what can be compromised there would still be some areas



The Anglican Communion, framed in oak: From left, Dr. Leiper, Bishop Stark, Fr. Easton.

where we could not change our stand. But, by cutting down our over-rigid stand on non-essentials we would make it easier for them to get together with us on the things that are of the essence of Christianity.

If, however, we make issues of such things as canon law, Latin, the Roman rite, the centralization of the Church, celibate or married clergy, and if we insist that Protestants accept the medieval and Tridentine [Council of Trent's] view of all these subjects, of course there can be no reconciliation. In many of these areas Protestants cannot accept in good conscience the modern stand of Catholics.

These areas and many more have become what some Catholics call traditions of the Church. Catholic tradition is not this at all. Tradition is defined as the truths of Christ which were given to the Apostles by word and example and later written down in the New Testament, and incorporated in the constitution of the Church. Tradition is truth. Every truth of Christ was a tradition as long as it was being passed on by living voices. Written down it becomes Scripture.

But Catholics who claim that such things as celibacy or Latin or the 2,400 Canons of the canon law are tradition are wrong and in fact heretical.

If the Church will change where it can change, if we are willing to be reconciled, not on our present terms but on terms that preserve what is best in Protestantism, then the Church must cease to insist that Protestants accept not only the authority of the successor of Peter, but the whole medieval (and Renaissance) Papacy with all its pretensions. Only then there will be a reconciliation. Not a submission to things against their conscience but a true reconciliation in the truly traditional Christian way, the way of freedom.

It is bad enough that when all concessions are made by the Church, when all possible good will has been displayed by Protestants, there will still be a considerable area of disagreement, without worsening matters by the invention of homemade dogmas and "traditions" that are not traditions at all.

SPORTS

"Take Me Out. . . ."

Bishop Peabody, retired, of Central New York was host to more than 35 Anglican bishops and priests early this month when the visitors — coming from overseas to the Anglican Congress at Toronto, Ontario, Canada — saw a professional baseball game.

Bishop Peabody said that before the game (Boston Red Sox vs. Minnesota Twins) he asked his guests to shout, "Kill the umpire!" if they disagreed with a decision, but he said "they just couldn't bring themselves to take my advice."

Some of the visitors were seeing professional baseball for the first time.

The game drew various reactions from the bishops:

✓ Bishop Longid, Suffragan of the Philippines, said the game reminded him of the way primitive tribes fight.

✓ Dr. S. A. B. D. Hans, Bishop of Chota Nagpur, India, seeing the players swing two baseball bats around before taking their stance in the batter's box, asked if the bats were made of rubber.

✓ Dr. Erita Sabiti, Bishop of Ruwenzori, Uganda, compared the game to cricket, as played in his country.

✓ Bishop Sherrill of Central Brazil, son of former Presiding Bishop Henry Knox Sherrill, found the game familiar. He was born in Boston.

[RNS]

GFS

New at the Top

Miss Jean Kind, leadership consultant for the Girls' Friendly Society for the last year and a half, will become executive director of the GFS on September 1st.

Before joining the American GFS staff, Miss Kind was a member of the national training staff of the GFS in England and Wales for eight years. She is a graduate of St. Christopher's Theological College, London.

Administrative assistant to Miss Kind will be Mrs. Bidwell McMichael, director of Christian education at St. Bartholomew's Church, New York City.

Recent elections resulted in this new slate of officers for the GFS:

President: Mrs. William Atkins, Denver, Colo. Vice presidents (provincial): 1st province, Mrs. Herbert Judd, Everett, Mass.; 2d, Mrs. Richard Moulton, Ridgewood, N. J.; 3d, Mrs. Julia Porter, Philadelphia; 4th (not yet selected); 5th, Mrs. Merrill Liller, Detroit; 6th, Mrs. John Kulbitski, Bemidji, Minn.; 7th, Mrs. Robert Foulsham, El Paso, Texas; 8th, Mrs. Frank Potter, Los Angeles. Directors at large: Mrs. George Timberlake, Grand Haven, Mich.; the Rev. M. Moran Weston, New York City; Mrs. Robert Anderson, New York City; Miss Karen Szamrey, Youngstown, Ohio;



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Miss Kind: At GFS' helm.

Miss Andrea Tsukamoto, Los Angeles; Miss Billie Watson, Philadelphia. Chairmen: leadership department, Mrs. Edward McNair, Marysville, Calif.; program department, Mrs. Joseph Moore, New York City; finance department, Mrs. Robert Durham, Detroit.

SOUTHWEST AFRICA

A Final Effort

The Rt. Rev. Robert H. Mize, Bishop of Damaraland, Southwest Africa [see cover], in the U.S. early this month en route to Toronto and the Anglican Congress, said that he is trying to find the means to continue and develop the Anglican schools in Ovamboland, part of his diocese. If the Church cannot operate the schools, the South African government is prepared to take them over.

Bishop Mize, an American, became Bishop of Damaraland late in 1960. He is the founder of the St. Francis Boys' Homes in Kansas.

Discussing his schools' situation, the bishops said, "The vicar general authorized the government of the Southwest Africa administration to take over our nine schools with their accredited teachers, following the pattern presented by the government and accepted by all the Churches. But when I arrived in Southwest Africa, the vicar general and I were determined to ask for the rescinding of the authorization, in order to give us time to make a final effort for the financing and operating of our own schools."

Of the nine Anglican schools with which Bishop Mize is concerned, the largest is St. Mary's, Odibo, which has some 820 students. In all, the nine schools accommodate some 2,000 students. Besides the nine schools, there are some 60 bush schools, which have no buildings of any kind. The students meet under poorly constructed tents or, most often, under large trees. A total of some 6,000 students — ranging in age from 7 to 30, and including women with babies strapped to their backs — attend.

"If we retain the schools we must find \$26,870, the amount needed now," said Bishop Mize. "The Southwest African administration continued, through March 31st, to subsidize the schools with \$5,750 per year, but we do not know whether the subsidy will be continued." He added:

"St. Mary's is the only primary school for Africans in Southwest Africa that teaches in the English language. It is now providing high school classes through the sophomore year. This year the Ovamboland Mission of the Anglican Church opened a seminary for the training of Ovambo students. . . .

"There has been only one senior high school for Africans in Southwest Africa in the past two years. It has graduated four students, and none of these has been eligible for university training. Students desiring further education have left Southwest Africa without passports. They are regarded as refugees and are not permitted to return to the country.

"Some of the refugee students have

turned to the Communist countries for further education. My hope is that the Church will be in a position to bear its share of the load in the education of Ovambo young people."

In the Ovamboland reserve, reports Bishop Mize, the only chance for income that an African has is for the man to contract himself to a government agency for a year at a time, to work in the mines, the fish canneries, on the farms, and in the towns. In the towns, the bishop says, Africans sweep up the stores, and almost every white household has at least one servant.

When the men contract themselves to a government agency, says the bishop, they must leave their wives and families behind for the term of the contract. A farm worker may be paid as little as one pound [\$2.80] per month, and the wage for more hazardous work in the mines may be three or four times that amount, says Bishop Mize.

NORTH DAKOTA

Wahpeton Meeting

Delegates to the 1963 convocation of the missionary district of North Dakota, at which Bishop Emery of North Dakota was made Chief Courageous Eagle of the Standing Rock Sioux Tribe [L.C., July 7th], adopted a budget for the coming year of \$61,357. The convocation met at Trinity Church, Wahpeton, N. D.

ELECTIONS. Bishop and council: Rev. J. Adin Mann, Rev. Theodore Jones; Dean Miller, Edward Burrell. Deputies to General Convention: Very Rev. Harry Vere; E. Forsyth Engebretson. Alternates to General Convention: Rev. Elliott Sorge; Ralph Black. Delegates to provincial synod: clerical, Sidney Smith, Donald Mayberry, Gordon Roberts; lay, Kent Horton, Herbert Officer, John Taylor. Alternates to provincial synod: clerical, Frederick Smythe, Elliott Sorge, William Davidson; lay, Charles Shell Track, Gerald Kanouse, Peter Simonson.

ROCHESTER

Experts Inadequate

"Christian leaders cannot put the problem of world peace out of their minds and be simply followers of political leaders," said Bishop Barrett of Rochester, presiding over his first diocesan convention at St. Thomas' Church, Bath, N. Y., recently. "They can be sensitive and concerned about problems of war and peace, emerging nations, world hunger, and population control. These problems are too serious to be limited to experts."

The convention admitted the Church

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Receipts Nos. 4431-4444, July 25-Aug. 7	158.00
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	\$6,101.50

of the Incarnation, Penfield, and the Church of the Good Shepherd, Webster, N. Y., as parishes, and adopted a missionary and program budget of \$194,079.33.

ELECTIONS. Standing committee: Rev. Frank Fisher, Rev. James Rockwell; Spencer Knight, Keith Marvin. Diocesan council: clergy, Bernard Granger, Quintin Primo, Alton Stivers, Richard Cohoon; laity, George Ewing, Lee Harder, Spencer Knight, Fred Gifford. Deputies to General Convention: clerical, Donald Stivers, Quintin Primo, Arthur Cowdery, Roger Alling; lay, Lee Harder, Russell Coward, Donald Harter, Amory Houghton, Jr. Alternates to General Convention: clerical, T. Chester Baxter, Donald Gratiot, James Rockwell, Walter Muir; lay, Thomas Hawks, Joseph McConnell, John Harrison, T. T. Odell.

PHILIPPINES

Capitol City College

The Philippine Episcopal Church and the Philippine Independent Church have entered the field of higher education this summer, with the acquisition of Capitol City College, España Extension, Quezon City, Republic of the Philippines.

On June 1st, the property, buildings, and equipment passed into the hands of the missionary district of the Philippines. By previous action of the National Council, the college at the time of change of ownership came under the control of the Joint Council of the Episcopal Church and the Philippine Independent Church.

Trinity College includes a college, a high school, and an elementary school. The college is offering at present liberal arts courses leading to the B.A. degree, with various majors including pre-nursing subjects, and courses leading to the B.Sc. degree in Education and the Associate in Arts degree in Commerce.

NORTH CAROLINA

Change to January

Little business was transacted at the recent convention of the diocese of North Carolina, held at Christ Church, Charlotte, N. C., because the delegates voted to hold the next convention in January, and the budget and other items of business will be dealt with at that time.

Delegates heard a missionary sermon by the Rt. Rev. Thomas G. V. Inman, Bishop of Natal, Church of the Province of South Africa, who took as his text, "Even so send I you."

ELECTIONS. Standing committee: Rev. Carl Herman, Rev. L. Bartine Sherman; Gilliam Nickerson. Executive council: clergy, Thomas Smyth, John Davis, Martin Tilson; laity, William Walker, Don Blanton, Ben Willis. Deputies to General Convention: clerical, T. W. Blair, Carl Herman, Thomas Smyth, Thomas Thrasher; lay, Henry Baurne, George Esser, Jr., George Penick, A. L. Perrington, Jr. Alternates to General Convention: clerical, A. J. Calloway, James Dick, John Mott, John Spang; lay, Charles Blanchard, Starke Dillard, Richard Stone, A. L. Tyler. Delegates to provincial synod: clerical, R. Martin Caldwell, Peter Robinson, Martin Tilson, Richard Turkelson, Jacob Viverette, O'Kelley Whitaker; lay, James Boyer, James Holt, David Howe, George London, Mark Lynch, James Skinner. Alternates to provincial synod: clerical, John Davis, Frank Fagan, William Hethcock, Richard Hicks, William Pilcher, W. David Woodruff; lay, Robert Darden, Kenneth Knight, Walter Long III, James Rogers.

MASSACHUSETTS

Summer School for Freedom

Under the guidance of the Rev. James P. Breeden, Jr., newly named race consultant to Bishop Stokes of Massachusetts, three "freedom schools" have been opened in Boston for 1,000 Negro high school students and young adults.

A "Citizens for Human Rights Committee," of which Fr. Breeden is the director, is sponsoring the schools.

Fr. Breeden, a member of the staff of St. Paul's Cathedral, Boston, says the schools are offering comprehensive courses dealing with race relations in the light of the Negroes' historical and cultural background within the United States.

Three local churches are being used for classes, which are held three nights a week. These churches are the Eliot Congregational Church, St. Mark's Episcopal Church, and All Saints' Lutheran Church. A number of educators, from Boston area colleges and public schools, are acting as volunteer faculty members in the project.

The initial school was started in June when Negro high school students attended "freedom schools" instead of regularly scheduled classes to protest what was termed *de facto* segregation in the Boston school system [L.C., July 14th].

DALLAS

Nothing New

A survey by Stewart Doss, religion news writer for the Dallas *Times Herald*, indicates that integrated worship, while not widespread in the Dallas area, has been a reality there for several years.

"Roman Catholic and Episcopal churches, it appears," said Mr. Doss in a *Times Herald* news story recently, "have been the leading religious groups here to practice the scriptural precepts that Christianity recognizes no color." Mr. Doss is Dallas correspondent for THE LIVING CHURCH.

St. Augustine's Church and the Church of the Epiphany, Dallas, both have mixed membership, Mr. Doss pointed out. In addition, Negroes attend the Church of the Holy Cross and the Church of St. Thomas the Apostle, he said. Among other religious groups, the First Unitarian Church has officially welcomed Negroes as members for nearly 20 years, and Temple Emanu-El, a Reformed Jewish congregation, has had a Negro member for more than five years.

The story quoted the Rev. H. A. Guiley, executive director of Christian social relations in the diocese, as saying, "We need to be compassionate for those Christian people who thus far have misunderstood or misinterpreted the meaning of the Church and membership within it, and the role of the Church in the social order. Many will be confused,

The rector

of a Manhattan parish reviews

The Fire Next Time

the nonfiction work which has been

at the top of bestseller lists for many weeks

by the Rev. M. Moran Weston, Ph.D.

Rector, St. Philip's Church, New York, N. Y.

Having been born in a ghetto against the will of my parents, having grown up in the ghetto against my own will ever since I was six or seven (which is about when I discovered I couldn't ever be in this country the man I really wanted to be); having lived all too many years against my will in the ghetto of five different cities; having seen, heard, read and endured all that the ghetto can do to destroy the heart, mind, soul and strength of its unwanted people, I had no intention of reading another book about this life-killing contrivance of greed and fear, the ghetto — not even one by Baldwin.

In recent months almost everytime I have had a chance to get outside the ghetto for a brief moment (and that is not often — even in New York) all sorts of people have asked me what I thought about Baldwin's book — as if the very question were self-explanatory. By contrast, I seldom heard his name inside what Baldwin calls the dungeon (of course a ghetto is not an address or street or place as much as it is a severely restricted way of life imposed on a group of people for generations against their will and in a way that destroys their essential humanity).

But when any book stays on top of the sales list week after week, it has to be read sooner or later. And then along came a request from THE LIVING CHURCH for a review, and against my intention, if not against my will, I found myself reading *The Fire Next Time*.

This is what I would say to anyone

who would now ask me, as many did ask before I read it, "What do you think of Baldwin's book?" This is what I would say:

Don't read *The Fire Next Time*, unless you are willing to go through the fire which purges the mind of its illusions, the heart of its indifference, the soul of its pride.

Don't read *The Fire Next Time*, if you are more or less satisfied with your world as you find it, if you have anything to lose by the shaking of the dungeon

into which all black men are born in America, if you are not willing to save your life by losing it.

Don't read *The Fire Next Time*, if you are looking for a way out to leave the world as it is, or for a way to justify the coming of justice on some tomorrow rather than today.

Do read *The Fire Next Time* if you are ready to see and be part of the rebirth of a nation, if you want to see racial walls "come tumbling down," if you want to see the black man's Bastille Day come without violence but without delay.

Do read *The Fire Next Time* if you want to be one who is truly free in a nation where none is free until all are free.

A Big Little Book

*The Fire Next Time** is a very short book, less than 115 pages of text. But it is one of the biggest books a person can read and this is shown by the fact that it has been at the top of lists of best sellers for nonfiction works for a long time. It is a big book because it deals with the biggest subject in the world — the torture and agony of man, the quest

*Published by Dial Press, \$3.50.

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in the American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in the Cycle by offering up the Holy Eucharist on the day assigned.

August

18. Sisterhood of the Holy Nativity, Fond du Lac, Wis.
19. — — — —
20. Church of the Good Shepherd, East Chicago, Ind.
21. — — — —
22. Convent of St. Anne, Chicago, Ill.
23. Chapel of St. Francis, Dennysville, Maine
24. St. Bartholomew's, Granite City, Ill.



James Baldwin
The politics of color must be reexamined.

for freedom of the mind and heart and soul and relationships of people, genocide as it has been practiced against a whole people simply because of the color of their skin, the destruction of the oppressed and the corruption of the oppressor, the fate of a nation born to greatness but shaken to its foundations by the falling of the dungeon which it has built for some of its own people. ("Genocide," as used here, refers to the systematic destruction of a people, not by the relatively simple expedient of killing them all off, but by robbing them, because of their color, from the cradle to the grave of their essential humanity, dignity, and right to live as men. There is something worse than concentration camps and gas chambers; ask anyone who has survived the brutalizing effects of the ghetto.)

A Dungeon Shakes

The first part of *The Fire Next Time* is a short letter from the author to an imaginary nephew on the 100th anniversary of the emancipation of African slaves in the United States. The letter is called "My Dungeon Shook." The author surveys the situation in which black Americans find themselves today and concludes with sharp bitterness: "This is the crime of which I accuse my country and my countrymen, and for which neither I nor time nor history will ever forgive them, that they destroyed and are destroying hundreds of thousands of lives and do not know it and do not want to know it." These lives destroyed are all those born in the dungeon of America's racial ghettos. He pleads with his nephew

not to accept the definition of his humanity which has been set by "white Americans" and urges him to work for an integration which means: "that we, with love, shall force our brothers to see themselves as they are, to cease fleeing from reality and begin to change it."

No Escape

The balance of the book, a little less than one hundred pages, is made up of a letter to the world from the author called "Down at the Cross." The letter opens with a poignant and soul-searing description of the agony and torment which the author went through as a teenager, when he sought flight from the harsh reality of the ghetto, which was intended to destroy him, through membership in one of the independent Pentecostal religious groups which spring up in the dungeon of the ghetto. The author discovered that flight from reality into an imaginary world of insincere religion made the dungeon only darker.

And then came the day when for the first time he listened to the speakers of the Nation of Islam ("Black Muslim") movement. He listened because "the behavior of the police" was different; the police did not interfere "not because they had become more human but because they were under orders and because they were afraid." A second reason for listening was "the behavior of the crowd, its silent intensity." The message the people were hearing was not new but they were listening for the first time, the author observes. They were listening because time has caught up with the dungeon of the ghetto. A turning point in this process of time was "the treatment accorded the Negro during the second World War" when "a certain hope died, a certain respect for white Americans faded." In time this hopelessness and despair turned to determination to fight for unconditional freedom now, not tomorrow.

The Futility of Racism

The author reviews the message and meaning of the Black Muslim movement (which has no more connection with the ancient Muslim religion than "white churches" have with the ancient Christian religion) and recounts a visit with its leader, the Hon. Elijah Muhammed, in Chicago, which gave him an opportunity to see the movement from the inside, as it were. The author rejects black racism as being as futile as white racism. "The Negro has been formed by this nation for better or for worse and

does not belong to any other — not to Africa, and certainly not to Islam." Baldwin feels that the Negro must accept his past in America and use it as a means of emancipation for himself and for the nation.

"There is simply no possibility of a real change in the Negro's situation without the most radical and far-reaching changes in the American political and social structure. And it is clear that white Americans are not simply unwilling to effect these changes; they are . . . unable even to envision them . . . the Negro himself no longer believes in the good faith of white Americans. . . ." Baldwin holds that the key to emancipation is power. The power which is available to the Negro is inherent in the world situation today. As Baldwin reads the movement of history, the future of the "white nations" is only one of "sterility and decay." America's salvation and security lie in recognizing and relating to this change. The Negro has the possibility of helping make this possible by accepting himself as he is. Thus he "might bring new life to the Western achievements and transform them. The price of this transformation is the unconditional freedom of the Negro" (p. 108).

The Only Future

The only future for America is to create one nation, not two, and the author rejects the separate nation of the Muslims along with the discrimination of the segregationists. The author believes that Negro Americans and Caucasian Americans must reexamine the politics of color and be willing to work and sacrifice to build a nation which is neither white nor black. The hope of the future lies in the work of the "relatively conscious whites and the relatively conscious blacks. . . . [If we] do not falter in our duty now, we may be able, hand-ful that we are, to end the racial nightmare and achieve our country and change the history of the world."

The *Fire Next Time* is chiefly an essay of accusation and judgment. Its principal creative idea is the proposal of an alternative to the genocide projected by white racism, to the dead end of black racism, and to the invention of an African heritage as a basis for identity. Baldwin proposes, even insists, that the only road to identity and survival for Negro Americans is to accept and use the very real past which is their peculiar American heritage. Identity and dignity, Baldwin seems to say, can only grow out of the solid ground of a real heritage. This potentially creative idea will remain sterile as long as it is divorced, as Baldwin divorces it, from any religious dimension.

The slavery of the Jews in Egypt is a case in point. It became a creative factor in their future development when their emancipation was seen as an act of God

Continued on page 12

THE ANGLICAN CYCLE OF PRAYER

August

18. New Jersey, U.S.A.
19. New Mexico and Southwest Texas, U.S.A.
20. New Westminster, Canada
21. New York, U.S.A.
22. Ngo-Hsiang (Hankow), China
23. Niagara, Canada
24. Niger, The, Nigeria

EDITORIALS

Beginning

The treaty discontinuing atomic tests by the United States, Britain, and the USSR in the air, in outer space, and under water, would be of value even if it stood alone. There is no doubt that such testing in the past has appreciably increased world radiation levels, and the point at which they may become dangerous is not easy to determine.

But our chief reason for hoping that the treaty will be promptly ratified and put into effect is that it is, as several of those who participated in the signing said, a genuine breakthrough in the direction of disarmament and reduction of international tensions. Neither side is backing down in the slightest from its detestation of the other side's political system; neither intends to retreat from its support of friendly regimes in other countries; and these areas of conflict will continue to pose serious threats to world peace.

Yet both Russians and Americans have ample reason to prefer world peace to world war. They have a common interest in the survival of human civilization. The practical basis for confidence in the promises of another nation is not that nation's record of promise-keeping, but the fact that to keep this particular promise is in its national interest.

To implement this common interest in survival, there are further steps that may become possible if the first is successful.

As Christians, we are eternally opposed to atheistic Communism. But, as Christians who remember the lessons of history, we have long ago given up the idea of spreading the Gospel by the sword. Christ's power

is not of this world. It would be unthinkable to line up two opposing armies and say that one of them was fighting for Christianity and the other fighting against it, even if atomic weapons did not exist to reduce the whole question of victory to an absurdity.

God grant that this promising beginning may be followed by other level-headed, realistic steps toward a more orderly world.

Fine Arts in January

From time to time THE LIVING CHURCH has published articles and short features devoted to some aspects of the fine arts in churches. The Parish Administration Number of January 19th, however, is to be an entire issue devoted to the fine arts. The place of painting and sculpture in the parish church is a theme we think will be of interest to readers of THE LIVING CHURCH, both clerical and lay. We are announcing the theme of the January 19th issue this far in advance because we will welcome letters and suggestions as to the contents of the issue.

Spanish-Speaking Voters

The idea that a citizen of the United States of America must speak English in order to have full constitutional rights seems strange to a magazine published in Milwaukee, a city in which shops used to have signs in the window, announcing: "Englisch spoken hier." It must seem strange also to French-speaking voters of Maine and Spanish-speaking voters of New Mexico.

Nevertheless, the proposal by Mayor Wagner of New York that Spanish-speaking New Yorkers be permitted to take their literacy test in Spanish for qualification as voters is editorially opposed both by the New York Times and by Time magazine, two journals not noted for a tendency to agree on political matters.

The New York newspapers and radio stations that use Spanish are apparently considered by Time to be inadequate media of information for New York's 600,000 Spanish-speaking residents. The Times argues that to give Spanish this much recognition would "retard integration" of Puerto Ricans and other Spanish-speaking groups. To this, we reply, "Rubbish!" Milwaukee's Poles and Germans switched over to the majority language without any pressure of political disabilities.

The one-language condition of the average citizen of the United States is really not particularly beneficial to the United States. In relations with other nations, it is often a distinct handicap. A decent respect for those who speak and think in other languages might well begin at home, and accelerate the integration of the United States with the world at large.

A city and state containing more than half a million Spanish-speaking citizens ought to be able to make the same accommodation to their needs that is made by airlines and retail stores.



"SPEAKING"

NEWS

Continued from page 7

almighty God. One of the most significant traits of Fr. Williams is that he never loses his focus — and in *not* losing his, he helps countless others to regain theirs.

The unusual ability to combine administrative and spiritual talents appeared early in Fr. Williams' career, and continued to show itself in many ways. Upon graduation from Columbia University in 1911, he earned the Master's degree in metallurgical engineering, and went to work in the research department of the New Jersey Zinc Company. After four years, he became assistant to the company's chief metallurgist, and, at the entry of the USA into World War I, he served for two years in the ordnance department of the Army. He was ordained to the diaconate in 1918, became a priest in 1920, and in September, 1920, made his profession in the society. From 1924 until 1930, he was assistant superior of the American Congregation, after which he became rector of New York City's Church of St. Mary the Virgin until 1939, and at the same time superior of St. Mary's House in that city. He holds the honorary STD degree from Columbia University, conferred in 1931.

What comes next for Fr. Williams? At present, he is at Cowley, Oxford, editing the numerous papers of the late Fr. Benson, founder of the society. These documents, all in manuscript, contain the retreats and letters of the founder, and are to be made ready for future publication.

After this, Fr. Williams may well turn up in Japan. It was during his term as superior that the newly-founded province of the society in Japan made such strong progress, now having its own novitiate and its own provincial superior. This eastern family SSJE is one of the great loves of his life.

Wherever he journeys, East or West, the affectionate and lively "graduation wishes" of his family and friends go with him . . . and the Church at large adds its congratulations for a work well done.

NEVADA

Twenty Percent

At their 1963 meeting, held recently at Christ Church, Las Vegas, Nev., delegates to the convocation of the missionary district of Nevada accepted a completely revised set of district canons, and adopted a new system of quotas.

The revised canons were accepted unanimously; last year, when they were presented, they were tabled so that delegates could study them more carefully.

The new quotas system, adopted by a divided vote, is an attempt to improve stewardship in the district. Under the sys-



tem, each congregation is to send to the district office 20% of its current income each month. Nine-tenths of this sum is to be used for operation of the district, and the rest is for new work in the district: land, buildings, and aid to new missions.

Bishop Wright of Nevada gave the address.

ELECTIONS. Executive council: Rev. T. H. Jarrett; Paul Norton. Deputies to General Convention: Rev. W. B. Williamson; J. P. Thatcher. Alternates to General Convention: Rev. J. F. Hogen; R. N. Beatty. Delegates to provincial synod: clerical, C. L. Poole, D. S. Duncombe, Jr., T. H. Jarrett; lay, F. G. Brown, R. N. Beatty, R. L. Gill. Alternates to provincial synod: clerical, E. P. Shepard, D. K. Wilson, T. M. Magruder; lay, D. H. McWade, L. R. Hollenbeck, J. M. Richardson.

MINNESOTA

"Peaceful Coercion"

At St. Paul's Church, Minneapolis, recently, delegates to the 1963 convention of the diocese of Minnesota passed a resolution supporting peaceful demonstrations by southern Negroes in search of their full rights as U.S. citizens. "We strongly recommend that this peaceful means of coercion become the way of the world in settling its disputes," said the resolution.

The delegates also:

- ✓ Changed the canons to move the annual convention to January of each year. . . .
- ✓ Heard Bishop Kellogg of Minnesota, in his address, challenge the diocese to "deepen and intensify" its evangelistic program in the face of the population explosion.
- ✓ Saw Raymond A. Ferguson commissioned as an officer in the Church Army by Bishop Kellogg.
- ✓ Asked the diocese to concern itself more deeply in urban work, and to encourage and

The Rev. James Dawe, vicar of St. Aidan's Church, Michigan Center, Mich., shows Paula (left) and Kim Mann a church model built by a member of the congregation. The model, which required 200 hours to build, was put up for sale to the highest bidder. It has an altar cross, font, pulpit, bishop's and rector's chairs, pews, and carpeted floors. It has three "stained glass" windows. It is lighted and has a loud speaker in the tower to which a tape recorder can be connected. Proceeds from the sale have been earmarked for St. Aidan's new building fund.

develop a "serious and disciplined adult study" of the great issues of our time.

ELECTIONS. Standing committee: Rev. Samuel Cook, Rev. C. F. William Goddard; E. P. Atwood, John Grant. Bishop and council: clergy, Harry Kirkham; William Wedge, James Furlong, Douglas Pitts, Donald Field, Walter Schroeder; laity, Karl Sharp, George Power, Jr., Wallace Jaax, A. M. Marshall. Deputies to General Convention: clerical, Denzil Carty, Henry Hancock, John Hildebrand, William Mead; lay, David Bronson, E. G. Carpenter, John Gregg, Lloyd Hatch. Delegates to provincial synod: clerical, Kelsey Batchelder, H. W. D. Beresford, Louis Johnson, Frederick Kramer, George LeMoine, George Smith; lay, Archie Daws, Robert DeHaven, Donald McKay, William Mudge, Clarence North, Bruce Winslow.

NEW ZEALAND

Milestone

The Rt. Rev. Leonard Stanley Kempthorne, retired Bishop of Polynesia, died in Suva, Fiji Islands, on July 25th after a long illness.

Bishop Kempthorne, a native of New Zealand, was known and liked throughout Polynesia and was regarded as an expert on all its tribes and races. Before the introduction of small aircraft, he traveled through his diocese in small ships, and waded rivers and walked long distances. He helped to plan the diocese's cathedral, which was built in 1953. [RNS]

FIRE NEXT TIME

Continued from page 9

which on the one hand brought justice against the oppressors and on the other hand placed upon the emancipated people the responsibility to live in accordance with the religious and moral laws of God. They were a *chosen people* not because of their inherent goodness but as persons rescued by God and given a mission by God for the benefit of all mankind. When pride reduced this mission to national and religious exclusiveness their past of slavery and emancipation lost much of its dynamic quality.

As I see it, acceptance of the real past of Negro Americans in the United States can become creative only if it is projected within the religious dimension which would then see the emancipation of 100 years ago in terms comparable to the biblical view of the emancipation of the Jewish people from the Egyptian Pharaohs.

Incomplete Picture

Do not read *The Fire Next Time* for an accurate and complete picture of life in Harlem or in any other racial ghetto in American cities. It is not a photograph of a community. It is a closeup view of a very narrow segment of ghetto life, a segment which concentrates on and brings into sharp focus most of the brutality, distortion, corruption, and ugliness which are the by-products of racial segregation. Persons unfamiliar with ghetto life will be misled if they conclude that this close-up view is either representative of life as a whole or even a dominant motif. Baldwin, in his book, overlooks the hard bedrock fact that most people in the ghetto are good people who have survived the brutalizing pressures of the ghetto with dignity and responsibility — a fact which reveals the remarkable strength and resourcefulness of the human being.

Because of the moral failures on the racial issue of the Protestant, Roman Catholic, and Orthodox Churches controlled by Caucasians and because of his own unhappy experience of seeking escape in one of the religious racketeer groups which are products of the ghetto, Baldwin makes the serious error of ignoring the creative and constructive role of responsible Protestant Churches, controlled by Negroes, without whose influence on the lives of people and on the political and social conditions around them the intended genocide of the ghetto might have been accomplished.

Do read *The Fire Next Time*, not only because the author deals with the urgent question of race, and because he, out of suffering, has achieved a hope — however tenuous it may be. Read the book also because James Baldwin is a truly great writer with whom you may walk a long road from suffering to triumph.

LETTERS

Continued from page 3

ticeable, and since that time THE LIVING CHURCH has continued to prosper and improve editorially, and at least to keep its head above water financially.

Son of a distinguished priest who was both a theological professor and a devoted pastor, Mr. Day breathed the atmosphere of the Church from infancy. Probably there was never a doubt in his mind that his vocation lay in some area of the Church's work, yet he had the vision to see that the ministry of the printed word is as vital as that of the preached word, and that the Church has quite as much need of informed, intelligent, devoted laymen as of deacons, priests, and bishops. By training and experience he has become exceptionally competent as a theologian and a journalist — a rare combination of talents, and one that he has used to the utmost in the service of the Church. The same combination of talents fits him preëminently for the new post of Ecumenical Officer of the Episcopal Church, in which he will have an opportunity to blaze new pathways in the ecumenical movement, the great new dimension of present-day Christianity.

"Responsible laymen will have the job of making decisions and influencing the decisions of others on questions of Church unity in the years immediately ahead" — so Peter Day wrote prophetically in the preface to his latest book, *Strangers No Longer*. The book, in fact, was "designed to help them



see the issues involved in these decisions clearly and honestly." It may well have been the reading of this book, in which Mr. Day outlines his broad concept of the unity of the Church, that — along with his knowledge of the man himself — led the Presiding Bishop to choose its author as the responsible officer for charting the path of the Episcopal Church in this important area.

I am sure that I speak for all the members of the Living Church family in wishing Peter Day Godspeed in his new work, and in praying that a worthy successor may be found for him in his post as editor of this important periodical of the Church.

CLIFFORD P. MOREHOUSE
President, House of Deputies
of General Convention

New York City

Ninth Vow Needed

"Amen" to your editorial [L.C., August 4th], *The Ninth Vow!*

As a young, but no longer hopelessly idealistic, clergy wife, I am still shocked by the lack of charity, compassion, and good will which many of the clergy display toward one another. To see who can come up with the choicest bit of gossip is a favorite sport at many a social gathering; "unorthodox" beliefs or practices of one's colleagues

are viciously attacked; claims that So-and-so "must be the bishop's fair-haired boy these days" are reminiscent of the jealous school child's cry of "teacher's pet." And all of this is carried on as often as not in the presence of laymen.

If anyone dares to voice an objection to this parlor game the excuses are that "we are only human, after all" or that "everybody does it." Really!

Perhaps the older clergy *do* sometimes ostracize newcomers in the diocese, but I would say that it is also true that the younger men often consider their elders "beyond the pale" in matters liturgical and ceremonial, and are suspicious of friendly overtures and offers of advice or help.

And, of course, these very same clergy profess not to be able to understand it when they discover that gossiping and backbiting are rampant amongst the members of their parish families, and when they themselves are not treated with deference and respect.

There's no need to be even slightly apologetic about mentioning this malady and suggesting a possible remedy! It is a very serious, if not fatal, illness!

A CLERGY WIFE

Editor's comment: While THE LIVING CHURCH does not usually publish letters without signatures, in this case it seems obviously wise to withhold the name of the writer.

Cheers for Parish Schools

At last! A really good article on the parish day school movement in the Episcopal Church has appeared. THE LIVING CHURCH's long-standing support of the older Church-related boarding schools has long been the envy of many of us connected with parish schools.

William Hogue's "Parish or Public Schools" [L.C., July 21st] is a welcome recognition of a considerable segment of contemporary Church life. And, further cause for congratulations, you have chosen an author who really knows what he is writing about.

Will reprints be available?

(Rev. Canon) WILLIAM N. SHUMAKER
Director of Education
Diocese of Rhode Island

Newport, R. I.

Editor's note: Reprints of Mr. Hogue's article will be made available if sufficient requests are received within a reasonable time.

Apt Quotation

With an aching and bewildered heart I was reading the sad story of bitterness between Christians of different races and colors — particularly the reaction of certain letter-writers in your correspondence columns.

Then I picked up Helmut Thielicke's *Christ and the Meaning of Life* and in one of the meditations read this quotation from Dietrich Bonhoeffer: "Only he who speaks out for the Jews dare also chant in Gregorian."

I wonder if Bonhoeffer wants us to hear him still?

(Rev.) VINCENT REES BROWNE
Rector, Grace Church
Ridgway, Pa.

BOOKS

Continued from page 2

velops his own technique. It is unfortunate, however, that Canon Ducker did not give more space to his own methods. The already skilled worker can observe the implied technique but the beginner needs more explicit instruction. In spite of this small criticism, the priest, interested in the basic problems of his people, will find this book to be of great value.

JOSEPH WITTKOFSKI

Canon Wittkofski addressed the Washington, D. C., chapter of the Spiritual Frontiers Fellowship, June 7th, on the subject of Canon Ducker's book.

In a Positive Way

Good News. By J. B. Phillips. Macmillan. Pp. 210. \$2.95.

J. B. Phillips is the translator of the modern version of the Epistles called *Letters to Young Churches*, and of the rest of the New Testament in like manner. His recent book, *Good News*, subtitled "Thoughts on God and Man," is a collection of sermons, articles, and broadcasts. The subjects are the Purpose of God; Faith, Hope, and Charity; and the Christian Year. As a collection, the book would be more suitable for short daily readings than as a continuous narrative.

One primary theme is that the Gospel should be approached first in a positive way: "It is not good news for a man to be told he is a hell-deserving sinner, but it is good news for him to be told that he need no longer feel guilty and afraid towards God." The book aims to explain to the modern secular mind what the Gospel is all about.

MARTHA PRINCE

Mrs. Prince is a former news editor of THE LIVING CHURCH.

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Peekskill 9, New York

Booknotes

The Rev. Nathan A. Scott, Jr., Ph.D., priest of the Church and associate professor of theology and literature at the Divinity School of the University of Chicago, is the author of *Camus*, a study of the work of the late Albert Camus (pp. 112, \$2). The book is one of the Hillary House series, Studies in Modern European Literature and Thought. Says Dr. Scott (pp. 12 & 13): "Camus' vision is, in other words, an emphatically modern vision: in him we behold the style of the age, and this is so because, for him, the ultimate exigency which man faces in our time is an exigency arising out of a great abdication, a terrible collapse, a tragic death, in the City of God Himself. . . . He sees the human voyager as utterly alone and with nothing to rely upon except the compass of his own mind and heart." It is this consecration on the central themes of modern consciousness which cause Camus' novels and plays to "impress so deeply," points out Dr. Scott.

Copies of the supplements to the **Annotated Constitutions and Canons** of the Episcopal Church, a reference work for all concerned with the legal and governmental aspects of the Church, are now available. This set, the *Cumulative Pocket Parts 1961, Volumes I and II*, includes revisions passed at the General Convention of 1961, and replaces the 1958 supplement. Seabury Press is publisher; the price is \$1.25.

We asked the Rev. F. W. Kates, who is frequently called upon to lead public prayer outside his own parish of St. John, Elizabeth, N. J., to take a look at **Handbook of Public Prayer** edited by Roger Geffen (Macmillan, pp. 204, \$5.50). This is his report:

"This new handbook of prayers and liturgical material offers a minister a collection that will come in handy on almost any conceivable occasion. The compilation is made from 55 different other collections of prayers and denominational books of public worship. Upwards of 1,000 prayers are gathered together in this volume prepared by a clergyman of the Episcopal Church. Our judgment is that this book will be of most use and of greatest value to clergymen of other Churches than our own."

Paperbacks Received

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THE PHILOSOPHY OF ARISTOTLE. A new selection with an introduction and commentary by Renford Bambrough. New translations by J. L. Creed and A. E. Wardman. New American Library; Mentor Book. Pp. 431. 95¢.

METHODISM. By the Rev. Rupert E. Davies. Penguin: a Pelican Original. Pp. 224. 85¢.

THE ORTHODOX CHURCH. By Timothy Ware. Penguin: a Pelican Original. Pp. 352. \$1.25.

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THE LIVING CHURCH

PEOPLE and places

Ordinations

Deacons

We list below the names of recently ordained deacons not previously reported in our columns. The larger churches usually have the deacons' help as curates; where no church is listed we have not as yet received a report of appointment.

Jack D. Adams, Jr. (S. Va.), St. Ann's, Appomattox; Emmanuel, Glenmore; Grace, Manteo; some ministry to college students.

Archie L. Andrus (La.), St. Andrew's Mission, Mer Rouge.

Theodore O. Atwood (Ga.), Christ Church, Fred-erica.

Denis B. Baum (Ohio), St. James', Painesville.

Henry G. Bayne (Calif.), perpetual deacon, St. Mark's, Berkeley.

George D. Black (S. Va.), Ascension, Norfolk.

Barry Bloom (Mass.), ordained by the Bishop of California for the Bishop of Massachusetts.

Milton Fleming Brown, Jr. (W. Texas), St. James', Hebronville; Grace, Falfurrias.

George W. Brumbaugh (Minn.), to serve at Bemidji, Minn.

Joseph D. Canfill (La.), St. James', Baton Rouge.

Daniel W. Carroll (Ga.), Christ Church, Cordele; St. Jude's, Lake Blackshear.

Charles E. Cason, Jr. (Ga.), Grace, Cairo; St. Francis', Pelham; St. James', Quitman.

Fred M. Cleaveland (Calif.), perpetual deacon, Church of Our Saviour, Mill Valley.

Colby A. Cogswell (Calif.), St. Mark's, Palo Alto.

Sydney E. Cowlin (Ohio), St. Andrew's, Elyria.

Robert J. Cummings (S.W. Va.), St. Mary's, Bluefield; Christ Church, Pocahontas.

Thomas L. Dixon (Ohio), St. Peter's, Bay Shore, L. I., N. Y.

Walter C. Ellingson (Minn.), to serve at Rushford, Minn.

Frederick H. Gere (Calif.), St. Paul's, Burlingame, Calif.

Gary R. Gilbertson (Minn.), to serve at Naytah-waush and Rice Lake, Minn.

Leonard R. Graves, Jr. (S. Va.), St. Paul's, Petersburg.

Monroe J. Hagood (E. Carolina), Zion Church, Washington, N. C.; St. Thomas', Bath.

Joe Harrison (Texas), All Saints', Silsbee; St. Paul's, Woodville.

Douglas W. Hiza (S. Va.), Calvary Cathedral, Sioux Falls, S. D., training for work in Indian field.

Douglas R. Hogg (S. Va.), Christ and Grace Church, Petersburg.

Joel P. Hudson (Ohio), Christ Church, Shaker Heights.

Frank M. Kahout (Minn.), perpetual deacon, to serve at Elk River, Becker, Hassan, and Monticello, Minn.

Hugh C. Laughlin (Ohio), Trinity, Cleveland.

Albert D. Lewis, III (La.), Grace Memorial, Hammond.

Charles L. Lipscomb (S.W. Va.), English teacher at Augusta Military Academy, Fort Defiance, Va.; assistant at Emmanuel Church, Staunton, with emphasis on student work.

Allan Madden (Texas), St. Paul's, Navasota.

Earl N. McArthur, Jr. (W. Texas), Annunciation, Luling.

Charles C. McNeer (S.W. Va.), Episcopal chaplain for several colleges in the Abingdon convocation of the diocese, with address at 40 Wilderness Rd., Lowry Hills, Bristol, Va.

Paul K. Mears (E. Carolina), St. James', Wilmington, N. C.

Felix Medina (P.R.), Holy Trinity, Ponce.

Marshall Megginson (Texas), St. James', Beaumont; All Saints', Bridge City.

Robert W. Merchant (Ohio), Trinity, Princeton, N. J.

Wilner Millien (P.R.), St. John's Cathedral, San-turce.

Daniel M. Munn, Jr. (Ga.), Good Shepherd, Augusta.

Andrew H. Newman (Ohio), St. Michael's, Toledo.

Richard T. Nolan (Mass.), master of mathematics at the Choir School of the Cathedral of St. John the Divine, New York City; to study for doctorate at New York University on part-time basis. (Cardinal Cushing of Boston was represented at the ordination by a Roman Catholic priest, and a number of Protestant ministers were also present.)

Dennis R. Odekirk (Fond.), St. Francis', Orangeville, Mich.; St. Stephen's, Plainwell. Address: c/o St. Francis' Vicarage, RFD 1, Shelbyville, Mich.

Alfred P. Parham (W. Texas), All Saints', Pleasanton.

David L. Parrish (Minn.), to serve at Mankato, Minn.

Jordan Brown Peck (E. Carolina), St. John's, Fayetteville, N. C.

Thomas E. Peirce (Calif.), Grace Cathedral, San Francisco.

J. T. Raper (Texas), Good Shepherd, Friendswood; St. Augustine's, Galveston.

William R. Richardson (S.W. Va.), St. Paul's, Lynchburg.

Charles M. Riddle, III (S. Va.), Trinity, Portsmouth.

Kenneth E. Roush (Calif.), Transfiguration, San Mateo.

Joseph W. Sanderson (Minn.), to serve at Alexandria, Minn.

David M. Schofield (Calif.), St. Mary the Virgin, San Francisco.

Thomas C. Shepherd (Ohio), St. Andrew's, Toledo.

Ralph Shuffler (Texas), Good Shepherd, Tomball.

Kenneth W. Simmons (Minn.), to serve at Pine Island, Minn.

Don Leland Smith (Calif.), Holy Trinity, Menlo Park.

Charles B. Tachau (Ky.), St. Andrew's, Glasgow, Ky.; student work, Christ Church, Bowling Green.

Gregory B. Taylor (Ohio), chaplain, University Circle, Cleveland.

Ronald R. Thomson (W. Texas), Good Shepherd, Corpus Christi.

George B. Tilden (Calif.), Epiphany, San Carlos.

Ronald D. Wesner (Calif.), All Souls', Berkeley.

James T. White (S.W. Va.), St. Andrew's, Galax.

James R. Zosel (Minn.), to serve at Benson, Morris, and Glenwood, Minn.

Living Church Correspondents

Mr. Robert G. Reagan is now correspondent for the diocese of Los Angeles. Address: Department of public relations, 1220 W. Fourth St., Los Angeles, Calif., 90017.

Changes of Address

The offices of the **Episcopal Mission Presbytery** of the diocese of California (under the Rev. Canon Robert W. Cromey, general presbyter) are now at 1292 Potrero Ave., San Francisco 10. This is the Good Samaritan Community Center.

The presbytery churches in San Francisco are now Good Samaritan, Holy Innocents', and St. Barnabas'; St. John's is no longer participating in the presbytery. Other changes in the set-up include the employment of Mr. Paul Laus to work among Filipinos and American Indians in the city; his salary is being paid by the National Council.

The Rev. **Hale B. Eubanks**, retired priest of the diocese of Los Angeles, formerly addressed in Cardiff, Calif., may now be addressed at 29092 Desert Hills Rd., Box 277, Sun City, Calif.

The Rev. **J. Lindsay Patton**, who is retiring this summer as rector of Grace Church, Colorado Springs, Colo., may now be addressed at 2505 Gough St., San Francisco, Calif., 94123.

The Rev. Canon **Richard Young**, formerly director of the Bishop Anderson Foundation, Chicago, may now be addressed at National Council headquarters, 815 Second Ave., New York, 10017. He is a research fellow on the Presiding Bishop's strategic advisory committee.

Canon Young will travel in Africa from October, 1963, through March, 1964. He may be addressed there in care of the Bishop of Nyasaland, Likwenu, Kasupe, Nyasaland, Central Africa.

Depositions

Robert E. H. Peeples, presbyter, was deposed on June 27 by Bishop Stuart of Georgia, acting in accordance with the provisions of Canon 60, Section one, with the advice and consent of the standing committee; renunciation of the ministry.

Births

The Rev. E. T. Lottsfeldt and Mrs. Lottsfeldt, of All Saints' Church, Seattle, Wash., announce the birth of their fourth son, Nathaniel Peter, on July 19. They have also moved from Sunnycrest Ave. to 3448 Cascadia Ave. S. W., Seattle 44.

Fellowships

Mr. Stephen T. Andrews, a spring graduate of Antioch College, has been awarded a Danforth fellowship for four years of study toward his doctor's degree. He will attend the University of Chicago Divinity School. Steve, who is the son of the Rev. E. W. Andrews and Mrs. Andrews, of Pierre, S. D., is a postulant of the diocese of Montana.

Resignations

The Rev. George C. Ashton, rector of St. Augustine's Church, Asbury Park, N. J., has retired because of illness. Address: 587 James Rd., Bricktown, N. J.

The Rev. Joseph A. Erickson, Jr., for the past 10 years rector of St. Mark's Parish, Upland, Calif., has resigned effective August 31. He plans to complete work for the Th.D. degree in pastoral counseling at the Southern California School of Theology at Claremont. During the coming year he will work as part-time chaplain at the Good Samaritan Hospital in Los Angeles. He also expects to open an office in Claremont for private counseling. The Ericksons may be addressed at 450 Cedar Crest Ave., Claremont, Calif.

Armed Forces

Chaplain (Lieut. Col.) William P. Barrett, formerly addressed in Arlington, Va., may now be addressed at HQ, 2nd Log. Command, Fort Lee, Va., 23801.

Other Changes

The city of Austin, Texas, has taken official action to name the street on which St. John's Episcopal Church is located "PECUSA Drive."

DEATHS

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

Arthur E. Barlow, 95, member of Christ Church, Short Hills, N. J., and former vestryman and warden of St. Paul's Church (now St. Philip's) in Newark, N. J., died July 27th, at his home in Short Hills.

Mr. Barlow was a member of the board of St. Barnabas' Hospital, Newark, until 1949, and was a member and past vice-president of Newark's former Social Service Bureau. From 1907 until elected warden-emeritus several years ago, he was a vestryman of St. John's, Avon-by-the-Sea. From 1930 to 1932 he was president of the old Newark Chamber of Commerce.

Mr. Barlow leaves a son, A. William; two granddaughters; and six great-grandchildren.

Col. Owen Hill Kenan, 92, a survivor of the sinking of the *Lusitania*, died July 9th, at Wilmington, N. C. He was a member of St. James' Church, Wilmington, and of Bethesda-by-the-Sea Church, Palm Beach, Fla., where he served as vestryman.

He was a passenger on board the *Lusitania* when it was torpedoed by a German submarine in 1915 off the coast of Ireland.

Col. Kenan was a graduate of the University of North Carolina and received the M.D. degree from the University of Pennsylvania. He served in the U.S. Army from 1917 to 1940 and was awarded the *Croix de Guerre* and the French Legion of Honor for service during World War I. He practiced medicine in New York City and Palm Beach before retiring to his home in Wilmington.

Survivors include two nephews, James G. Kenan of Atlanta, Ga., and Frank H. Kenan of Durham, N. C., and a niece, Mrs. Ann Klein of Tampa, Fla.

Helen Ross Lade, retired missionary, died on June 17th, at her home in Angola, N. Y., after a long illness.

Miss Lade was born in 1888. She was appointed a missionary in 1922 and served in Japan until

1947 when she retired. A graduate of the Massachusetts General Hospital Training School for Nurses, she served primarily at St. Luke's International Medical Center in Tokyo.

She is survived by a brother, B. Lawrence Lade, a sister, Mrs. Margaret Cohn, and a sister-in-law, Mrs. Arthur Lade.

Caroline G. St. Claire, mother of the Rev. Elbert K. St. Claire, rector of the Church of the Advent, Kennett Square, Pa., died in Yeadon, Pa., June 22d, at the age of 77.

Mrs. St. Claire was born in Auburn, N. Y. She was the widow of the Rev. George E. St. Claire, who was in charge of St. Elizabeth's Magyar Mission (no longer in existence), Trenton, N. J., from 1916 to 1930.

In addition to her son, Mrs. St. Claire is survived by a daughter, Miss Caroline I. St. Claire, of New York City, and two grandchildren.

Marjorie H. Shearer, coördinator of activities of St. Luke's Church, Atlanta, Ga., died on June 28th. She was 47 years of age.

Mrs. Shearer, the former Marjorie Rosalthe Scott, was born in Vicksburg, Miss. She was instrumental in the formation of the Time 'N Talent Club for people of retirement age, at St. Luke's Church, and for several years was in charge of the senior league of the Episcopal Young Churchmen.

Mrs. Shearer has written a group of religious plays, soon to be published by the Seabury Press. At the time of her death she was writing a religious autobiography for publication.

Surviving are her husband, Vernon H. Shearer, of Atlanta, and a daughter, Mrs. Brownell Bergen, of New York City.

Mary A. Steen, wife of Robert B. Steen, business manager of the Church of the Incarnation, Dallas, Texas, died July 25th, in a Dallas hospital.

Mrs. Steen was born in Oklahoma City in 1908. She attended the University of Oklahoma. She was an interior decorator, a past member of the Women in Construction and a member of the D. A. R. She was an active worker in the Church of the Incarnation.

Survivors are her husband and two sisters.

ATTEND SUMMER CHURCH SERVICES

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

TUCSON, ARIZ.

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

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.

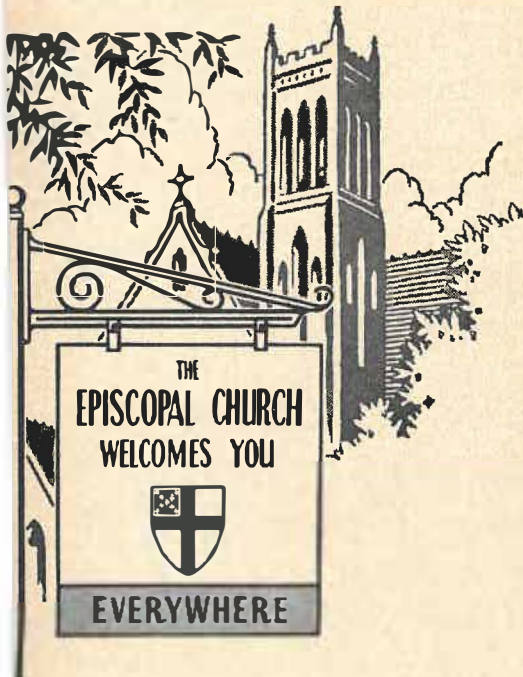
ST. PAUL'S ON THE GREEN 60 East Ave.
Rev. F. L. Drake; Rev. A. E. Moorhouse; Rev. R. I.
Walkden
Sun 8, 10 (Sung); C Sat 5-6

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.



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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 7:30 & 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. Hahenschild, 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

The Living Church

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tolly 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

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, Weekdays HC Tues 12:10; Wed & Saints' Days 8; Thurs 12:10; EP Daily 5:45. Church open daily for prayer.

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. 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. JOHN'S CHURCH
COLUMBUS, OHIO

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

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

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

COLUMBUS, OHIO

ST. JOHN'S "Across the River"
Rev. L. M. Phillips, r
Sun 8 H Eu, 10 MP; HD, regular

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

August 18, 1963