

The Living CHURCH

September 20, 1964

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Freedom, uniqueness, and, Saturday, square dancing [page 5].

Journey into the Valley [page 8].

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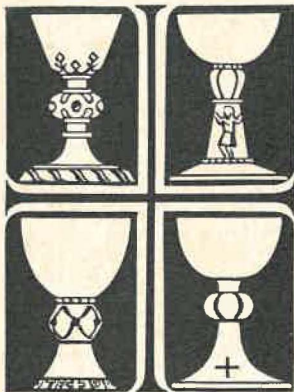
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by Thomas Van Braam Barrett

Tubal Bogle-Bray wobbled slightly in flight as he banked for a landing on the top deck of the ferry which was nosing out into the North River. He hit the deck with a soft scuff, and scurried up to Jubal Beadle who was leaning into the wind with a wing wrapped around a strut.

"What happened to you?" asked Beadle. "First time I ever saw you wobble; and you almost didn't get your landing gear down in time."

Bogle looked pale. His self-confidence seemed to have been punctured, his wing feathers were ruffled, and his chin sagged a few millimeters. "I have had a ghoulis experience," he began, his voice shaking with anxiety. "How can I live with the pain of this urgency to be me?"

Beadle shuddered. "Where in the name of Principalities and the gods of Baal have you been?"

Bogle looked vacantly at the river. Then he looked at the river with urgency. Then he looked at the scudding clouds with trepidation. "Let's get out of here!" he trumpeted.

"Out of the ferry?" Beadle queried, wondering if seasickness could overcome an archangel.

"Out of the earth," wailed Bogle.

"But our mission—" Beadle began, with a high sense of responsibility. He was shaken by Bogle's apparent collapse.

"I feel threatened by all these creatures," Tubal said in a hoarse whisper. "How can I find the certainty I expected, when the uncertainty out there," he waved a wing vaguely around, "makes me unsure of myself?"

Beadle was about to say, "Come, come, old fellow, pull yourself together," when he remembered the sessions in pastoral counseling which he had been observing. "You feel unsure of yourself?" he asked emphatically, casually stretching out his angelic form along the strut. Then he remembered that he must appear rather tautly tensed in a diagonal line between the deck and the sun, which might increase Bogle's anxiety; so he fell down in a slump against a ventilator.

"Can I find at-home-ness away from home?" pleaded Bogle, covering his head with his wings. Beadle remained silent for several breaths, hoping Bogle would discover self-motivation toward further un-

scrambling of his ego or his id. But Bogle remained silent also. Beadle hazarded a probing question, aware of the risk of directiveness.

"You feel away from home?" he asked hopefully.

"Sometimes," recited Bogle, staring at a sea gull that was lunging around their heads, crazy with hunger, "I have an overwhelming feeling that I'm becoming somebody."

"Perhaps," suggested Beadle, turning his shining face into the wind, "you are living into life." It was a phrase he'd heard somewhere on earth, and though he wasn't quite sure of its meaning, he thought it sounded rather helpful, in a hazy fashion.

"After all," mused Tubal, theologically, "death must come before resurrection; but how can I rise until I know who I



am? How can I die while I'm in this deep involvement out there, and feeling this terrible urgency to be me?"

"Who are you?" asked Beadle with interest, beginning to be caught up in the structure of the therapy that was starting to emerge. Bogle countered with a solemn look. "Who are you?"

"Jubal Beadle, sir," grinned Jubal, saluting. He stopped grinning as he realized the immensity of his error. "Who do you think I am?" he added in a soothing voice. "What feelings do you have about my emerging personhood?" He clambered out of his slump into a sitting position so that Bogle might get a better idea of his total personhood.

"It is a dialectical question," Bogle brooded, hanging his Invention Horn on the prow of a lifeboat. "In desiring to

Continued on page 14

The Living Church

The Living CHURCH

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

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FEATURE

Through the Valley of the Shadow Harry Leigh-Pink 8

THINGS TO COME

September

- 20. Seventeenth Sunday after Trinity
- 21. St. Matthew
Consecration of the Rev. Canon Scott Field Bailey, Suffragan Bishop-elect of the diocese of Texas, Christ Church Cathedral, Houston
- 27. Eighteenth Sunday after Trinity
- 29. St. Michael and All Angels
Consecration of the Rev. C. Kilmer Myers, Suffragan Bishop-elect of the diocese of Michigan.

October

- 4. Nineteenth Sunday after Trinity
- 9. National Council meeting, Sheraton-Jefferson Hotel, St. Louis
- 10. Opening service, General Convention, St. Louis, Mo.
- 11. Twentieth Sunday after Trinity
General Convention, St. Louis, to 23d
Triennial Meeting, Women of the Church, St. Louis, to 23d
- 18. St. Luke (Twenty-first Sunday after Trinity)
- 25. Twenty-second Sunday after Trinity
- 28. St. Simon and St. Jude

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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LETTERS

Most letters are abridged by the editors.

Invitation

Will you please print this invitation in the next issue of THE LIVING CHURCH?

Excitement is high with you I know, as it always is at General Convention. Tokyo also has a high fever, in last minute preparations for the epoch-making Olympics.

We at St. Paul's University sincerely hope that some of you will be coming to Japan in the near future. If you are, we want you to be sure to visit St. Paul's, the great university which your missionary, Channing Moore Williams of Virginia, established 90 years ago, in 1874, with five boys and a vision. Ninety-five percent of the bishops and clergy of the Nippon Seikokai are graduates of St. Paul's. Today the university has 10,000 students, with another 7,000 in the attached schools.

St. Paul's would like the opportunity to welcome you on the campus. Please let me know:

- (1) Date and time of arrival.
- (2) By ship or plane?
- (3) Hotel where you will be.

(Mrs.) VIRGINIA B. HALEY
Executive director,

American Committee for St. Paul's
Rikkyo Daigaku, Ikebukuro
Toshima-Ku, Tokyo, Japan

Bishop's Comment

I would like to comment on the letter from the Bishop of South Florida (in your issue of July 12th), which criticized participation by northerners in "demonstrations" on race issues in the south. He felt that such action made harder the efforts of fellow Churchmen in the south, because it irritated southern feelings and "stiffened the back" of those whites who opposed civil rights. I am bishop of a diocese from which several persons, clerical and lay, have gone down to participate in such demonstrations.

(1) Most who have gone down from here have appreciated more than ever the extraordinary pressures under which our southern fellow Churchmen (Negro and white) live. They recognize that often southerners have shown more courage than we northerners, given their situation, could muster. We honor, for instance, a southern priest who used penitential purple as the liturgical color for his Easter celebration in a town rent by racial conflict.

(2) The people who have gone down from this diocese have not done so self-righteously. They have recognized the inadequacy of our own efforts at solving the problem of racial justice here. Most of them have worked on the problem here and many have faced criticism by their parishioners and vestries. Our chief job is here.

(3) They have weighed seriously the question, "Will I really be helping if I go south?" It has been a difficult decision but usually they have felt that their role had validity.

(4) The issue that has decided many of them to go (and I have given my blessing when I felt they had really weighed the issues first), was that the problem of civil rights is not just a matter for decision by the whites. The new element in the last year or

two is the fact that the Negro himself has acted in the Freedom Movement. This angers some whites—but many believe it has forced us toward a solution. It is not just a matter of white people "granting" freedom. It is also a matter of Negroes acting to secure rights to which, as human beings and citizens, they are entitled. It is an aspect of their recovery of dignity.

I admit that the Negro has already, for over a century, shown a amazing dignity in his patience and in his trust in God and in his white fellow citizens. There is a spiritual quality in this which I believe many whites have recognized and which they would hate to see lost.

Also I recognize that true dignity is not advanced by the kind of lawlessness that has broken out in many northern cities. I can only hope it forces us to recognize the lack of dignity to which Negroes have been subjected in our ghettos.

However, neither the inadequate old-fashioned patient acceptance of his lot, nor the self-defeating violence of recent weeks show that real dignity which the non-violent Freedom Movement has contributed to our nation. Here is a quality of patient, disciplined, uncompromising non-violence which has become one of the great spiritual forces to appear on the American scene. It has taught us northern Christians a new dimension in faith.

(5) The people from this diocese who went south for demonstrations in North Carolina and Florida were asked to go by the Southern Christian Leadership Conference. They responded to Christian brothers—though usually not white and not Episcopalian—who were seeking non-violently to gain their rights, who were refusing to hate, and who were facing the loss of jobs and other intimidations.

I am not saying that all Negro demonstrations were always wise or were always Christian—but I can say that our people who participated in the non-violent demonstrations in Williamston, N. C., and St. Augustine, Fla., have come back humbled and inspired by these people, and will be better Christians as a result of their contact with them.

(6) Publicity was not sought for the northerners who went down—but for the efforts of the Negroes which were often being ignored. They needed to have their movement publicized. Is it not better to have that kind of non-violent action made known and made more effective, then to have headlines about "Molotov Cocktails" and the violence which erupts when more reasonable and more Christian approaches to problems are not reckoned with?

(7) Are there not many roles to play in this complex situation? Bishop Louttit appreciates the educational tasks of those who have gone to Mississippi. We know of his notable actions in his own diocese. I trust we appreciate the action of many southern clergy and laity—often unsung—doing their best. But let us not forget the chief actors, whose role has made so much difference—the Negroes and their non-violent Freedom Movement. It was these people who asked for help. If they are crushed or ignored more desperate and less wise alternatives, alas, are at hand. Is it not the vocation of some to help this movement to be a constructive force for dignity and justice?

ANSON PHELPS STOKES, JR.,
Bishop of Massachusetts

Boston, Mass.

The Living Church

For 85 Years:

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

Seventeenth Sunday after Trinity
September 20, 1964

EPISCOPATE

Bishop Dies

The Rt. Rev. William Fisher Lewis, 62, fourth Bishop of Olympia, died on September 6th in Seattle, after a week's hospitalization. He had been suffering from chronic lymphatic leukemia for years. Late last year he learned that he had but a few months to live, and asked that the diocese elect a bishop coadjutor. The Rt. Rev. Ivor I. Curtis was elected to the position last February.

Bishop Lewis had been three times elected bishop. In May, 1942, he became Bishop of Nevada. As bishop of a missionary district, he had been elected by the House of Bishops. In 1954, he was elected Bishop Coadjutor of Colorado, but declined the election, saying, "I can find no evidence in my most earnest prayers that I have been relieved of the responsibility for God's family in this jurisdiction."

In 1959, Bishop Lewis was elected to succeed the Rt. Rev. Stephen F. Bayne, Jr., as Bishop of Olympia. He became the diocesan on January 1, 1960.

The son of a clergyman, Bishop Lewis was born in Elmsford, N. Y., on May 15, 1902. He was graduated from Harvard University and the General Theological Seminary, which later awarded him the honorary degree of Doctor of Sacred Theology. He was also granted an hon-



Bishop Lewis: "A true shepherd."

orary degree of Doctor of Divinity from the Church Divinity School of the Pacific.

Bishop Lewis was ordained in 1926, and served churches in New Jersey, Montana, and Vermont, before he became Bishop of Nevada. His special interests have been in the field of rural work and college work. He was a member of the National Council from 1955 to 1961, being chairman of the Division of Youth from 1956 to 1960. He was chairman of the House of Bishops' Committee on Theological Education and was at the time of his death a member of the Church's Joint Commission on Approaches to Unity and of the Rural Workers' Fellowship. He had also been chairman of the board of directors of St. Margaret's House, Berkeley, Calif., and member of the board of trustees of Windham House, in New York City.

He was in demand throughout the Church as a leader of retreats and conferences.

The Rt. Rev. William G. Wright, who succeeded Bishop Lewis as Bishop of Nevada, said, "Bishop Lewis was a true shepherd of souls and a man imbued with the spirit of Christian love and concern for all people, and who made a real contribution to Nevada and to the Church in Nevada during his episcopate here. His great spirit, now at rest, will continue to inspire the Church in Nevada."

Bishop Lewis is survived by his wife, the former Margaret Thompson; a daughter, Mrs. Gerald Quesnel, of Reno, Nev.; and a son, Capt. Robert C. Lewis, USA, stationed at Fort Lewis, Wash.

NCC

Use of Funds Explained

The president of the National Council of Churches has said recently that he spends much of his correspondence time "trying to set people straight" on what the Council is doing in the south.

Bishop Reuben H. Mueller of Indianapolis, senior bishop of the Evangelical United Brethren Church, said the NCC's participation in two projects has confused some persons, especially southerners, who think it is financing the sending of hundreds of college students into the south to aid Negroes in voting registration.

What the NCC did, he explained, was to train the volunteers for the Mississippi Summer Project at Oxford, Ohio. This

was done, he said, because it was believed NCC's "Christian responsibility" to help influence the attitude of the volunteers and to train them in the "non-violent approach."

The NCC is also a co-sponsor of a missions project—the Mississippi Delta Project—in which it and the World Council of Churches will seek to help sharecroppers and other economically and politically-dispossessed persons in the Delta area of Mississippi.

The WCC will provide some workers from other countries for this project, marking the first time Americans will be on the "receiving" end of foreign missionary personnel, according to Bishop Mueller.

Workers in this project, for which \$250,000 has been allocated, will be supervised by the NCC. The bishop said he expected that some help might be given for voter registration also. [RNS]

DALLAS

Solar Project

A committee has been named to raise about \$6,000 to enable Bishop Mason of Dallas to take a six-month rest in the Virgin Islands. Bishop Mason, 60, began a year's rest last March due to an arthritic condition. Physicians have suggested he go to the Virgin Islands in November because he needs "the warmth of the sun."

The Rt. Rev. Theodore H. McCreary, Suffragan Bishop of Dallas, has appointed a committee to call the attention of priests of the 120 parishes and 40,000 Episcopalians of the diocese to the project.

The Rev. George French Kempsell, Jr., rector of the Church of St. Michael and All Angels, Dallas, is chairman of the committee.

NATIONAL AFFAIRS

Candidate Denounced

The *Churchman* has joined the *Witness* in editorially advising its readers not to vote for Senator Barry Goldwater, the Republican candidate for the Presidency. The independent monthly journal, published at St. Petersburg, Fla., declares in its September issue that it can "not only never support but must strongly oppose a candidate who violates so completely the slogan which it carries on its mast-

head — 'for the promotion of good will and better understanding among all peoples.'"

Earlier, the *Witness* in its editorial denunciation accused the Arizona Senator, who is an Episcopalian, of being "openly contemptuous of all the Church has been saying and teaching in the last 30 years or so." [RNS]

DOCTRINE

Disservice

A Methodist clergyman has taken public issue with an Episcopal bishop on the subject of the Holy Trinity. The bishop, the Rt. Rev. James A. Pike, Bishop of California, declared in a sermon at Trinity Church, New York City, on August 30th, that "the Trinity is not necessary." He is indirectly quoted by the *New York Times* of September 7th as having argued that the concept of the Trinity was not among the original teachings of Christianity and that it creates confusion.

In a sermon delivered the following Sunday in Madison, N. J., the Rev. Dr. Lynn J. Radcliffe, Methodist, said that Bishop Pike had rendered a "profound disservice" by his sermon. "Christianity has been from the beginning a trinitarian religion," Dr. Radcliffe said. It teaches that "God is one in His eternal substance, three in the eternal personalities of which His one life eternally consists. There is no confusion in our understanding of the oneness of God and there is infinite richness in our reverent contacts with Him as Father, Son, and Holy Spirit."

Dr. Radcliffe, recently a member of the Coördinating Council of the Methodist Church, said that the world needs the reaffirmation of a trinitarian faith. He added: "The service which the distinguished bishop has rendered to many good causes cannot minimize the profound disservice which he has now rendered by his break with the universal faith of the Christian Church."

CALIFORNIA

Rare Stamps Damaged

Trinity Church, San Francisco, has filed suit against Remington Rand Office Systems for \$10,000, alleging damage to rare historical documents.

Dudley Harkleroad, attorney for Trinity

THE 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.

September

20. Peterborough, England
21. The Philippines, Pacific
22. Pittsburgh, U.S.A.
23. Polynesia, Pacific
24. Portsmouth, England
25. Pretoria, South Africa
26. Puerto Rico

September 20, 1964



Five convocation participants with Dean Patey: From left, Bob O'Meally, Washington; John Thomson, Northern California; Dean Patey; Valerie Oldwine, Central New York; Ann Todd, adviser, Western Michigan; Georgia Rice, Spokane. The Beatles lent a festive air.

ty Church, said about 400 revenue and postage stamps, dating back more than 100 years, were removed or defaced on documents turned over to the firm early this year for copying.

Mr. Harkleroad said the Remington Rand firm explained that an employee had removed and destroyed the stamps in the belief that it was illegal to photograph them in the microfilming process. [RNS]

EYC

Triennial in Denver

During the week of August 26th to September 2d, approximately 300 young Episcopalians encountered some of the cultural demands and pressures of the times. The occasion was the Triennial Convocation of Episcopal Young Churchmen, meeting on the campus of Colorado Woman's College in Denver. Its purpose was "rediscovery of life in Christ, with its dimensions of freedom, and the uniqueness of the Christian person."

The Rev. Richard L. Harbour, Executive Secretary of the Youth Division of the National Council, was in charge of the meeting. Among others assisting him was the Rev. Edgar A. Thompson, chairman of the division of youth in the diocese of Colorado, who served as associate coördinator.

Delegates from 69 dioceses and nine missionary districts (including Panama) participated. In addition, a fraternal delegation from the Anglican Church in Canada was in attendance, as were representatives from Southwestern Brazil and Japan. Two young Europeans, a Swiss and a German, in this country on the International Christian Youth Exchange, were also present, together with two American teenagers who recently spent a year on the continent under the same program.

Special guest of the convocation was

the Very Rev. Edward H. Patey, Dean of the Liverpool (England) Cathedral and former residentiary canon at Coventry Cathedral. Each day at noon, Dean Patey presented a Bible study on the theme of "New Life in Christ," with emphasis on the freedom which it brings: "Freedom from Bondage," "Freedom in the Search for Truth," "Freedom to Belong to Other People," "Freedom to Belong to God."

"Don't run back, but press on and face up to whatever challenges there may be," admonished the dean during one session. He pointed out that the intellectual discoveries of the last 50 years have challenged our traditional understanding of God, the world, morals, and ethics, but this is nothing compared to the revolution in thought which today's teenagers will have to face in their lifetimes. The Christian must face new and unfamiliar truth without fear, he said, telling the young people that questions cannot be avoided and that to face them is to come of age.

Each evening a program presented some of the issues confronting man today. The programs were: A one-act drama, "Why?," by the Rev. Andrew Young. The characters asked themselves such questions as, "What is our real purpose in coming to this meeting?" "Who are we?" The necessity of coming to grips with the world's unpleasantness was pointed up. A film, "Edge of the City," documented a friendship between a white and a Negro laborer (played by John Casavetes and Sidney Poitier). It is primarily a story of man's search for identity. Selections from a recording of the off-Broadway production, "In White America," traced the attitude of white Americans toward black from colonial days.

Saturday evening was mainly devoted

to recreation, including a picnic and square dancing.

Other programs included a talk by Dean Patey, "God, Sex, and You," and "No Hiding Place," a film from the *East Side—West Side* TV series, dealing with integrated housing.

Leading the seminars in the morning sessions were Miss Emma Lou Benignus, associate director of the Institute of Advanced Pastoral Studies, Bloomfield Hills, Mich.; Mrs. Harold G. Kelleran, associate professor of pastoral theology, Virginia Theological Seminary; the Rev. Joseph G. Moore, Executive Officer, Strategic Advisory Commission; Miss Verna Dozier, teacher at Ballou Senior High School, Washington, D. C.; the Rev. Cornelius Tarplee, Division of Christian Citizenship, National Council; the Rev. Daisuke Kitagawa, executive secretary, Division of Domestic Mission, National Council; and the Rev. James G. Jones, director of Episcopal charities, Chicago.

A highlight of each day was the meditation on "Why I Am a Christian," given during evening worship by Miss Benignus, Fr. Jones, Miss Dozier, Mrs. Kelleran, and Fr. Tarplee.

Despite the intensive schedule, bongo drums and guitars were in evidence, and a number of impromptu hootenannys were enjoyed.

The Beatles arrived in Denver the day the convocation began, and city streets had a festive air as crowds gathered to catch a glimpse of them. Since Dean Patey is from "Beatlepool," and one of the quartet is an Anglican, comments on these facts were widespread.

LAYMEN

Provincial Post

A retired Texas businessman has undertaken full-time duties as chairman of laymen's work for the seventh province. Mr. George K. Reeder, of Dallas, has



Mr. Reeder: To visit every bishop.

been appointed to the post by the Presiding Bishop on the recommendation of the Rt. Rev. George H. Quarterman, president of the province and Bishop of Northwest Texas.

Mr. Reeder, 62, will also serve as a member of the Church's General Division of Laymen's Work. As provincial chairman, he plans to visit every bishop in the province and to attend diocesan laymen's meetings.

Mr. Reeder was at one time general freight agent in charge of sales and industrial departments of the Missouri-Kansas-Texas Railroad. Later, he was for five years general sales manager for the Houston Port Authority. He has owned and operated four successful retail businesses. During World War II, he was a Lieutenant Colonel in the Air Force, assigned to the Pentagon as a staff officer.

Churchman Honored

Dr. Hiroto Hashimoto, director of St. Luke's International Medical Center, Tokyo, has been named as one of the eminent medical and dental scientists, all alumni of the University Mayo Foundation for Medical Education and Research, Rochester, Minn., who are to receive the university's Outstanding Achievement Award on September 17th. The award recipients will be honored at the Mayo Centennial Convocation on that day.

Dr. Hashimoto, who succeeded the late founder of St. Luke's, has been director since 1941. He is a leading layman of the Nippon Seikokai, is active in the America-Japan Society, and is president of the Japan Hospital Association. He is one of the most active trustees of KEEP (Kiyosato Educational Experiment Project), and chairman of KEEP's St. Luke's Rural Hospital.

GENERAL CONVENTION

Laymen's Program

One of the features of General Convention of special appeal and value to laymen is the special Eucharist for laymen, which is sponsored by the Presiding Bishop. The service at the 61st General Convention will be held in Christ Church Cathedral, St. Louis, on October 18th, at 7 a.m. The post-Communion breakfast will be held at the Sheraton-Jefferson Hotel, directly across from the cathedral.

Speaker at the breakfast will be Ed-

The Living Church Development Program

Contributions currently received for the Development Fund will be used to assist THE LIVING CHURCH in reporting General Convention in larger issues, using the services of veteran reporters.

Contributions from readers are acknowledged by individual receipts and are recognized as legitimate charitable deductions on federal income tax returns.

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\$13,062.76

ward A. Dougherty, who is chairman of laymen's work for the fifth province. Mr. Dougherty is chief actuary for the Union Central Life Insurance Company of Cincinnati.

AFRICA

Help to the Divorced

The biennial synod of the diocese of Malawai (formerly Nyasaland) recently voted to permit divorcees who remarry to receive Holy Communion after they have completed a year in the new marriages.

The permission, however, was conditional on the couples "showing a real desire to have a Christian home and to bring up their children as practicing Christians."

(Commenting on the synod's decision, Anglican authorities in London said it was binding only in Malawi and not throughout the Anglican dioceses. One spokesman said the decision was "a bit unusual, but obviously taken in the spirit of charity in order to bring mercy and pastoral help to the divorced, of whom there are so many in this modern age.")

The proposal to permit divorcees to communicate at the altar had previously been hotly debated throughout the diocese. In some areas debates led to open clashes.

In another action, the synod decided to invite the Presbyterian Church and the Church of Christ in Malawi to enter into union discussions. [RNS]

LATIN AMERICA

University Mission Advocated

The Rt. Rev. R. H. Gooden, Bishop of the Panama Canal Zone, told the Executive Council of the General Synod of the Anglican Church of Canada that Anglicans should step up their influence at the university level in Latin America to combat materialism and secularism.

He suggested that a "university center" type of program should be designed to train Christian leadership in that part of the hemisphere. "This center should not be considered as a means of maintaining the status quo or of propagating the 'American way of life' nor even should it have a purely negative image of being simply anti-Communist."

However, he added, the program should be anti-Communist "primarily in its effort to combat the materialism and secularism—the practical atheism—found on both sides of the Iron Curtain and both sides of the Rio Grande."

Bishop Gooden said materialism and secularism constitute an "insidious cancer gnawing at individual freedom and dignity. We believe that work in the university is of strategic importance . . . the Communists think so, too."

He noted that a university center was being planned at the University of Pana-



In Juneau, Mr. Wade confers the Order of the Alaska Walrus on Fr. Easton.

ma, financed by the diocese of North Carolina.

"Latin America," he told 200 delegates from 28 Canadian Anglican dioceses, "is in need of drastic social change.

"It can be a rapid, democratic, constitutional revolution or it can be a veritable volcano. The only ones who could benefit from the latter would be those who are striving to create chaos in order that Communism may gain control." [RNS]

IRON CURTAIN FILINGS

Art for Art's Sake

The Russian Orthodox Cathedral of St. Sophia in Novgorod, for centuries a celebrated pilgrimage center, has been completely restored after having suffered serious damage in World War II, the Moscow radio reported. The report stated, however, that the cathedral will not be handed back to the Church for religious use, but will be open to the public merely as an ancient building of great architectural value. [RNS]

NEWS FEATURE

Compassion Epitomized

"Ever since the tragic events of last Good Friday, I have been increasingly convinced that some representative of the Church in this great metropolitan area should visit Alaska in person. After all, the 49th state experienced one of the most violent earthquakes on record, and suffered what is said to be the greatest disaster faced by any state since the birth of our nation. At such a time material aid is not enough, magnificent though the response has been in that regard. Nothing

can take the place of face-to-face confrontation, and the warm reassurance which it brings of involvement and concern." With these words the Rev. D. Allan Easton, world relief secretary for the diocese of Newark, and rector of St. Paul's Church, Wood-Ridge, N. J., explained a 10,000-mile camping trip which took his family nearly one-quarter of the way round the globe and back in less than six weeks.

The trip was made at the invitation of Alaska's bishop, the Rt. Rev. William J. Gordon, Jr. (himself on furlough at the time), and with the enthusiastic cooperation of Sen. Ernest Gruening of Alaska, who paved the way with letters of introduction to state and civic leaders.

Since Gov. William A. Egan was absent, Mr. Easton was received at Juneau by the Hon. Hugh J. Wade, Alaska's secretary of state, and conveyed to him the greetings of the Presiding Bishop, the Christian social relations departments of the diocese of Newark and New York, and of Gov. Richard J. Hughes, on behalf of all the citizens of New Jersey. After Mr. Easton was decorated with the Order of the Alaska Walrus, as a mark of appreciation and esteem, Mr. Wade paid special tribute to the work of the Episcopal Church in the state of Alaska, and to the magnificent leadership given by its clergy in recent months.

Introduced to Mayor George Sharrock by the Rev. Norman H. V. Elliott, of All Saints' Church, Anchorage, Mr. Easton heard appreciative comments on the fact that Episcopalians had given more than \$100,000 for Alaskan relief. At four different services, he also had an opportunity to speak to the parishioners of All Saints' Church, and St. Mary's Church,

both in the quake-stricken city.

"It was indescribably moving to have the privilege of representing, in a very small way, the churches and people of the New York metropolitan area to fellow citizens who had been through a truly terrible experience, and who are still living under conditions of great strain. Some of them had lost their homes altogether, and had suddenly been compelled to start life afresh. Others, in houses formerly some four or five blocks from the bluff, now find themselves only a block or two away in what is officially described as a 'high risk area.' But their faith has been strengthened by the experience, and their sense of values reshaped—and I was made humbly conscious that we in our more sheltered setting had much to learn from them."

The trip was nearly ruined by an argument with an "Alaskan pebble" on the highway, which wrecked the steering mechanism, necessitating an eight days' layup for the station wagon, while the required replacement was flown up from Portland, Ore. At this point the family party—the Eastons with their two small boys and four dogs*—found itself faced with the prospect of spending the waiting period at an isolated service station in the Alaskan wilds, 48 miles from the nearest bus line or airport, and then being compelled to return home without ever reaching their destination. Fortunately they were successful in hitch-hiking the last 260 miles of their journey, making an overnight trip in the back seat of a heavily overloaded Volkswagon pick-up, driven by a good-hearted Alaskan member of the Church of God. Learning of their safe arrival at All Saints', Anchorage, under these circumstances, the rector declared it to be in keeping with the best traditions of Alaskan pioneering!

Paying tribute to Mr. Easton's initiative, Gov. Hughes of New Jersey, himself a member of the Roman Catholic Church, wrote warmly: "It was with both pleasure and admiration that I learned of your decision to journey to Alaska as world relief secretary for the Episcopal diocese of Newark. Your unselfish devotion to duty is most commendable and reflects great credit upon you and your Church. . . . [You] epitomize the compassion which the people of New Jersey and the United States feel for their fellow citizens in Alaska."

An appreciative comment was added by the Rev. Alexander Zabriskie, Jr., of St. Mary's, Anchorage: "This is Mutual Responsibility and Interdependence in action. It may seem a small gesture, but it does represent the personal contact which means more than anything else."

*Three of the four dogs were Shih Tzuz, a rare breed of Tibetan "Holy Dog." Less than four days after the family's return home one produced a litter of five, and a second was expected to do so in the near future. Had the trip been further delayed the four dogs in the tent might have become a dozen!

Five days after surgery, a priest tells of walking with Christ the Good Shepherd—

Every priest of God, if he is worthy of the title, is no stranger to the Valley of the Shadow of Death. His daily work of caring for the members of his parish, the "great treasure," as the Ordinal puts it, committed to his charge, will take him down there often as he prays with anguished souls.

During 20 years in the priesthood, this has been my privilege, too. The steep descent, gripping the hand of the suffering one; the gathering gloom; the narrow track vanishing in the shadows—all this is known to me. Quite apart from times like these, in my life I have been there three times before on my own account, mentally and spiritually tramping the long, grim traverse as the pleading companion of my own dear loved ones who were in peril of death.

When I was a boy in the late teens, my mother, after weeks of hemorrhage, suddenly was taken to hospital for surgery. For the next three days I went often to the solitude of my bedroom and down on my knees, with clenched hands, for half an hour at a time begging God over and over to spare my mother's life. I had no priest to help me. It was hard going, in the dark Valley. The only staff to lean on was my faith in Christ.

The second personal journey was made when I was a feature writer in Canada for the *Toronto Star*.

That time, steadily and earnestly, every day for four, weary, agonizing months, I prayed for my sister, the girl with whom I had grown up and whom I loved so dearly, doomed—said the letter from England—to die before the summer came.

While the blizzards still blew in Canada, and glare ice clutched the land in its iron grip, then slowly and reluctantly winter receded and spring freshets roared in spate down every stream-bed, daily I poured out my soul in prayer to God the Father on my sister's behalf.

Beside me knelt my wife, closer to Christ than I, and daily we trudged the Valley of the Shadow, summoning every ounce of Christian faith. We called our Christian relatives and friends to join us, threw into the battle all the reserves. In spite of all the news, I felt confident my sister would *not* die.

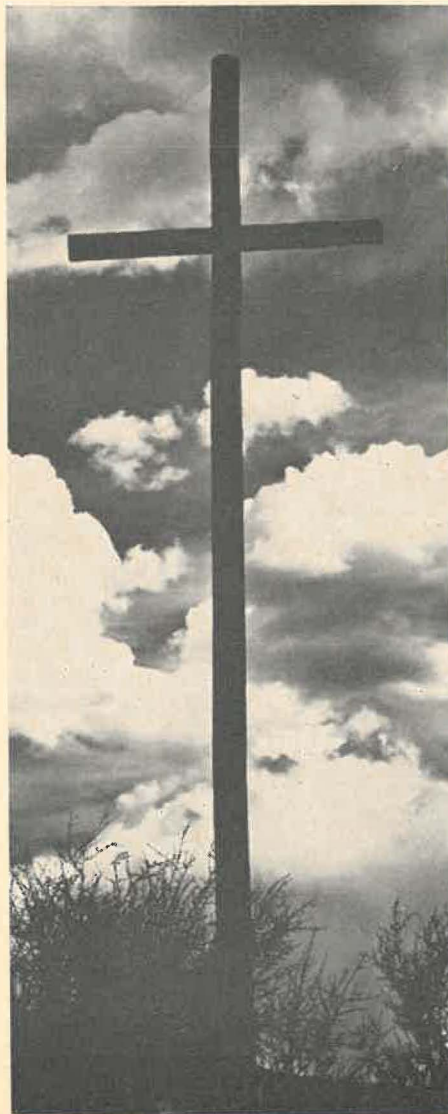
Two journeys into the Valley.

The first time, my prayers were answered quickly, gloriously. Mother recovered, lived a vigorous life, passed to higher service at 78. God said "yes" to a boy of 18, with a readiness which made my heart almost burst with happiness.

The second time, God said "No."

The second time, all my prayers—and I have never prayed so hard, for so long, with such earnestness—met a blank wall.

It seemed to me that God did not care, that the Father had shut His ears, that nothing and no one could penetrate the great wall and reach Him.



My sister died. Canadian forest Indians, among whom I had lived and travelled for years, said that when tragedy struck their people, their "hearts were on the ground." I felt like that. I had been so certain that God would answer prayer. "Knock," said Christ, "and it shall be opened. Ask, and ye shall have." "If any two of you shall agree . . . it shall be given unto you."

When the telegram came, with its dreadful news, I was in black despair—"O God, *why?*" If "Yes" the first time, why not the second? Did the many-times-daily cry from the heart, "Please, in the sacred name of Thy Son Jesus Christ," mean nothing to God the Father?

It took me many days to grope my way out of the dark Valley. As I emerged from my darkness, I began to realize that God had not changed; still He was loving and compassionate. It was just that this time He had made a different decision. He had decided this time it would be better for my poor sister if He lifted her gently in His arms, and carried her through the gateway into the blessings and peace and health and growth of Paradise, away from the dark Valley and just around the bend of the road. He was saying to me, through the lips of Christ, "I am the resurrection and the life. He or she, who believes in me shall never die." My sister *would* live, but with Him.

The lesson I had learned was that God knew best, that *His* was the sovereign will, that I must trust Him to do the best for His creature man in every situation.

With that realization, I could rise and go forward. How short the human life, even the life lived to the span of 70 years! Maybe I could do something better with my life than scribble words on paper to amuse and entertain? And I vowed then and there to commit my life fully to the Lord Jesus, to be used in any way He saw fit, for His purposes. That decision was the start of a series of events which led me by definite steps towards priesthood. A year later I entered a Canadian seminary.

Twenty-five years have rolled by since the second personal journey into the Valley, 20 of them crowded with the constant and precious load of God's work as His priest. It was during this time that the third trial came—my wife's illness, and need for major surgery. Our beloved

family physician was a skilled surgeon; the whole parish rallied to aid us and pray; if it were God's will, my wife would soon be well. This was our firm conviction. God quickly answered, "Yes." The operation was a complete success. Christian nurses, personal friends, offered themselves for "special" service far beyond the call of duty. Step by step, health was regained to the full. Our hearts sang with gladness.

During two decades of work as priest I have prayed hard and often for this one and that one in their need, by the bed-

Through

the Valley of the Shadow

sides of the sick, week in week out, as parish worker, cathedral canon, auxiliary Navy chaplain, Seamen's Church Institute superintendent, and port chaplain to seafarers of all nations. Always my prayers began "Heavenly Father, *if it be Thy gracious will. . .*"

I can never forget praying continually from 3:30 to 5:30 in the morning, in a hospital near San Pedro, Calif., for the life of George, a Scandinavian seaman, a Lutheran, and a fine Christian man who had called for me in his extremity after surgery. He was not expected to live the night through. I gave him Holy Communion, and began to pray, "If it be Thy will." Two hours later his agonized grip on my hand relaxed and he gave a great deep sigh. And his special nurse said in awe and amazement, "He's turned the corner—he's in a deep sleep! He'll be all right now!" And he was.

After 20 years as a priest, a man has many memories —

Suddenly, just the other day, came my fourth personal trial. The first Holy Communion I ever administered as a priest, in a remote Canadian village, was to a poor woman dying of cancer. Now a surgeon was telling me that I needed immediate major surgery myself—to remove cancer. I must go down again into the Valley of the Shadow, this time on my own account. It was serious.

There was only one thing to be done—put my hands, as always, into the hands of Christ, and go forward, with prayer. "Heavenly Father, if it be Thy gracious will," so my wife and I began our prayers for guidance. At once it came. Four days later I was in hospital, two days after that came surgery. During the brief period of preparation, it was the com-

by

the Rev. Harry Leigh-Pink

Fr. Leigh-Pink, a frequent contributor of articles and verse and a LIVING CHURCH book-reviewer, is vicar of St. Stephen's Church, Stockton, Calif., and an examining chaplain of San Joaquin diocese.

passionate welcome and magnificent Christian witness of a distinguished surgeon's nurse which gave me courage and assured me of the guiding hand of God. As long as I live I shall never forget her! That surgeon's scalpel was for me an instrument by means of which the Almighty could set in motion the healing which only flows from Him. And assisting at the operation was my old friend and former vestryman, the beloved family physician.

On the night before surgery, the nurse could not understand when I refused a

sleeping pill. I slept as soundly as I have ever done in my life.

Next morning, before the anesthetic claimed me, I prayed for my loved ones, that their trust in Christ would be strong, that they would not be over-anxious. And I prayed for my surgeons, that God would guide their minds, their hands. The biblical text from the Book of Ecclesiasticus fully applied to these skilful and sympathetic men. "Honour the physician for the need thou hast of him, for most High hath created him."

As the hour of surgery drew near, I began to experience the steady "lift" of the power of prayer, others' prayer, offered up for me as the news went out, and the telephones rang, and friends wrote letters to catch the mail. Scores of prayers were rising.

The Daughters of the King, prayer-group in my parish, held me up daily with prayer offered simultaneously at a given hour. The peace of soul and mind, so strong it was like a tangible thing, exhilarating at times, came with and from the surge of prayer supporting theirs; hundreds of present and former parishioners, old friends and new friends, were petitioning God the Father. Their cards and letters came pouring into the hospital to tell me so, as the days went by, *but I knew it long before!*

I was soon down into the Valley of the Shadow, with full trust in Jesus Christ the Good Shepherd as my holy guide. Called by the cry of the faithful, He never left me, but led me through and I was soon up on the outer rim of the farther side.

I can say now, as I have never quite been able to say it before, "Though I walk through the valley of the shadow of

Continued on page 14

William Fisher Lewis

Death has removed from the Church Militant one of the American Church's most capable and beloved leaders, the Rt. Rev. William Fisher Lewis, Bishop of Olympia [see page 4]. His successor as Bishop of Nevada called him "a true shepherd of souls and a man imbued with the spirit of Christian love and concern for all people," and this description of him will be echoed in the hearts of Churchpeople throughout the nation.

The fact that he had been elected to the episcopal office three times is an indication of the winsomeness of the man. People liked him at once. But he was not merely a naturally attractive person—his Christianity had everything to do with his charm. Charity and humility and faith, as well as the universal concern mentioned by Bishop Wright, were its chief ingredients. Known as a spiritual leader, as director of retreats, he could speak for Christian ascetic principles, but his personality was the antithesis of the grim, humorless Puritan misrepresentation of Christianity.

In writing for a symposium on the standards of Confirmation instruction for THE LIVING CHURCH in 1961, Bishop Lewis said that he thought no firm minimum age limit for Confirmation could be set. "Children differ," he said. "It's a matter of real desire and spiritual apprehension rather than just book learning." He wasn't one to lump things easily into categories, and even the casual acquaintance in his presence felt that he was seen by Bishop Lewis for what he was, and not as a stereotype. This is a rarer quality than men suppose, and it is an essentially Christian one.

Before the diocese of Olympia elected him in 1959 to be its bishop, the clergy of the diocese were polled on their views of what an "ideal bishop" would be like. Our Olympia correspondent at that time tabulated the returns from this questionnaire, and reported that the appraisal of the "ideal bishop" included the provisions that he should be "a true pastor, particularly of his clergy, and a teacher, particularly of the laymen. He should have parochial, institutional, and national administrative experience." Surely they elected by the standards of their ideal, and surely now he will be the more greatly missed because he so greatly filled those standards.

The Very Rev. John C. Leffler, dean of St. Mark's Cathedral, Seattle, wrote in his parish newsletter:

"It has been a great and moving experience to watch my bishop meet death as a Christian.

"The physical aspects of dying are just the common things shared by all mortals; but somehow even these are caught up by the power of the Spirit so that what St. Paul called 'death's sting' is transmitted into the victory that is in Christ Jesus our Lord. . . .

"What did [the bishop] show us about the Christian way to die?

"First was his capacity for objective realism about

his illness. He wanted to know the facts. . . . He would discuss the latest developments and make his decisions as though he were talking about someone else. In other words, the true Christian does not deny the fact of the body's death. He accepts it; fights it as long as he reasonably may; cooperates in every effort for his care and cure; but he does not dread or fear it or try to hide it from himself.

"Again, the bishop showed us the amazing strength of the Spirit over a weakening body. He told us last December that there was much to be done for Christ and he wanted to keep at it as long as he could. To use a common phrase he prayed to die 'with his boots on.' He almost did; but it was through sheer will and a strength not his own. Those who have seen him in these past two or three months had to resist assisting him as he drove himself in his weakness; and while our hearts ached in sympathy, he had none for himself, nor did he want others to show it. Again like Paul, 'he fought the good fight and finished the course' to the end.

"There is yet one other thing which he demonstrated above all others, and that was the importance of a disciplined spiritual life. The habits of prayer, of meditation, and sacramental devotion which had been his for years sustained him to the end.

"When he grew too weak to kneel, he forced himself to his knees before the altar every morning and partook of the Holy Mysteries. He was a Catholic of an older school who believed with all his heart that the realities of faith are very simple. The expression of that faith was plain and unadorned; but one never had any doubt as to the Real Presence of the Risen Lord as he met Him at the altar. And even in the semi-coma of his last days, the repetition of a familiar psalm or prayer would bring a momentary glint to his eyes and smile to his lips. On his last morning on this earth, as I choked a bit in repeating the 23d Psalm, he looked at me intently for a moment and his lips said: 'Go on.'

"So I like to think of those two words as being the motto of this great Christian. And the only tribute we can pay to him is to 'go on' growing in the knowledge and power of God which is in Christ Jesus, our Lord."

From Slave to Bishop

One hundred years ago, Samuel Adjai Crowther was consecrated first bishop of the Niger, and the first African bishop of the Church of England. This centennial note seems in order.

Bishop Crowther was born around 1809, a child of the Yorubi tribe. He was captured in a slave raid on his people and sold into slavery, in 1821. The following year he was rescued by the British ship *Myrmidon* and was set free at Sierra Leone. Here he was educated in an Anglican mission school, then sent to England for further education. He was ordained priest in 1842, and was raised to the episcopate in Canterbury Cathedral on June 29, 1864.

A hundred years after, his land of Nigeria is a free

democratic republic, albeit a troubled one. The Church has been an emancipating and enlightening force in Nigerian life, and continues to be. Bishop Crowther played a very large part in shaping and directing the movement of Nigerian Christianity. He had a passion for both evangelism and education; and a century after his consecration his people still rejoice in the fruits of his labors.

If any of our readers can contribute to our factual information about this great soldier and servant of Jesus Christ we shall be most grateful and will share it with our readers. What we know about him makes a story which is a cordial to drooping spirits. This reminds us of one of the mordant witticisms of Bishop Irving Peake Johnson, who was a professor of Church history before he was a bishop. When asked which of these two positions he preferred, he answered, "You meet unpleasant people in Church history, too—but they're all dead!"

Samuel Adjai Crowther is one of the more "pleasant" people in Church history. He should be much better known. We hope that before this centennial year is over he will be gratefully remembered before many altars of the Church he served so faithfully.

Needed—MRI Specifics

At a recent meeting, the bishop and the General Convention deputies of Northern Indiana adopted a statement of their common mind concerning the document, "Mutual Responsibility and Interdependence in the Body of Christ" [see below].

Their statement strikes us as worthy of thoughtful consideration by the Church at large, and especially by members of the 61st General Convention. We believe wholeheartedly in the principle which underlies and permeates and informs MRI *as we understand it*. So, quite clearly, do the brethren from Northern Indiana. No fair-minded reader of their statement can say that they are in the road-block or monkey-wrench business.

But we hope, and we earnestly request, that some of the very general terms in the MRI document will be translated into concrete and unmistakable specifics by the leaders of the Church, at St. Louis, so that we may all be of one heart, mind, and understanding as we undertake to serve God's will throughout the world.

A RESPONSE TO M. R. I.

Statement concerning "Mutual Responsibility and Interdependence in the Body of Christ," adopted last month by the General Convention deputies and Bishop of Northern Indiana:

"The clergy and laity of the diocese of Northern Indiana, as loyal members of the Anglican Communion, accept and welcome M.R.I. We have studied the document searchingly and, so far as we have been humble enough to do so, with unsparing criticism of our own attitudes, which, as we are obliged to admit, have not always been completely Christian. We respond to M.R.I. with penitence and with the hope that we shall not allow any private interests to stand in the way of its implementation. We recognize that our Christian vocation commits us to mission. . . . We should be sorry indeed if our pride, covetousness, or sloth hampered us, in any degree, in the prosecution of our mission.

"Mission, however, cannot escape a certain relativity. Our exercise of mission should not be limited by our selfish use of natural gifts and material possessions, but it is in fact limited by the finitude of those gifts and possessions. Further bounds are set to it by those towards whom our mission is directed. Some, of course, reject the faith we offer. Others accept it and thereafter live by it and are willing to die for it. Still others embrace it mainly in order to exploit it. Giving and receiving are not altogether simple operations. Finally, we have to distinguish

between the things we are at liberty to give away and the things we hold in trust.

"It seems to us, therefore, that the arguments and proposals of M.R.I. require some clarification. We refuse to allow ourselves so to be placed that we have to choose between questioning the urgency of world mission and committing ourselves uncritically to a still largely indefinite program. We have already said that we do not take an apathetic view of mission. At the same time, we shrink from making reckless pledges.

"Perhaps the matter that most needs elucidation is the nature of the change M.R.I. would have us undergo. We are told that 'the ideas, the pictures we have of one another and of our common life in Christ, are utterly obsolete and irrelevant to our actual situation.' Our 'unity and interdependence must find a completely new level of expression and corporate obedience.' What precisely does such language mean? When the document speaks of 'the death of much that is familiar about our churches now,' is it referring to the accidental peculiarities of Anglican discipline and worship or is it suggesting that we surrender things more fundamental than these? If we are to be led into 'entirely new relationships,' we are certainly interested in the prospect and perhaps thrilled at it, but may we not, in every case, have explicit information about the relationships that are envisaged? We are prepared to rejoice in the elimination from Anglicanism of a great deal that now seems useless and pointless, but if what is contemplated is far more radical than such a salutary trimming, we

are not sure that we could accept it. At all events, we want to know more about the changes that the authors of the document have in mind.

"Another matter that concerns us is the position of the Anglican Communion with reference to the native Anglicans in the multitude of infant nations now clamoring for assistance. Are we encouraging the formation of national Churches as such, with the eventual absorption of the native Anglicans? Are we really going to establish a dignified giving-receiving relationship with such Churches, or is most of the help in fact going to flow in one direction? Again, we are not being captious; we are simply asking for an interpretation of phraseology that seems to us blurred and ambiguous.

"We agree with the Primates and Metropolitans that 'we must continue and extend the whole process of inter-Anglican consultation.' Indeed, we advocate a real measure of centralization in the administration, if not in the government, of the Anglican Communion. At present, in missions, in ecumenical conversations and negotiations, and in other matters, duplication, competition, and conflict are resulting in waste and frustration. The Anglican Communion needs to organize itself. We can achieve efficiency without creating an Anglican curia.

"We offer these comments with due awareness of our imperfections, in knowledge, in perception, and in wisdom. If the Anglican Communion is to be renovated and reinvigorated, we want to contribute to the effort to the full extent of our resources."

CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 16

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

DIocese of Colorado Division of College Work

UNIVERSITY OF COLORADO Boulder
ST. AIDAN'S CHAPEL 2425 Pennsylvania St.
Rev. A. B. Patterson, Jr., chap.
Sun & daily Eucharist; full-time chaplaincy

COLORADO SCHOOL OF MINES Golden
CALVARY 1320 Arapahoe
Rev. Bruce P. Moncrieff, chap. & r
Sun & daily Eucharist

COLORADO STATE COLLEGE Greeley
THE CANTERBURY HOUSE 1865 10th Ave.
Rev. Charles V. Young, chap. & r;
Rev. Fred F. King, asst.
Daily Eucharist 7 in term; chaplaincy

COLORADO STATE UNIVERSITY, Ft. Collins
ST. PAUL'S CHAPEL 1208 W. Elizabeth St.

COLORADO WOMAN'S COLLEGE Denver
ST. LUKE'S 13th & Poplar
Rev. R. Dudley Bruce, r; Rev. S. T. Gulbrandsen, c
Midweek Eucharist, on campus, in term. Canterbury activities

ST. LUKE'S HOSPITAL SCHOOL OF NURSING Denver
601 East 19th Ave.
Rev. Robert L. Evans, chap.
Sun, Wed, Fri, Eucharist in Chapel; chaplaincy for School & Hospital

SOUTHERN COLORADO STATE COLLEGE Pueblo
CHAPEL OF ST. PETER THE APOSTLE 3801 Thatcher Ave.
Rev. Donald R. Van Splinter, v

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

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

UNIVERSITY OF DENVER Denver
Rev. W. Christian Koch, chap.
EVANS CHAPEL
Sun 7 HC; 9:30 Cho Eu; Wed 7 HC

DIocese of Milwaukee Department of College Work

BELOIT COLLEGE Beloit
ST. PAUL'S 212 W. Grand Ave.
Rev. Joseph E. Mazza, r

CARROLL COLLEGE Waukesha
ST. MATTHAIS' N. East & Main St.
Rev. Maxwell Brown, r

CARTHAGE COLLEGE Kenosha
ST. MATTHEW'S 5900 - 7th Ave.
Rev. Peter Stone, r; Rev. Neal H. Dow

DOWNTOWN COLLEGES Milwaukee
MARQUETTE UNIVERSITY Milwaukee
ST. JAMES' 833 W. Wisconsin Ave.
Rev. Harold O. Martin, r
Sun 8, 9:15, 11; Wed 12:10; Thurs 9:30; Fri 7

MILTON COLLEGE Milton
HOLY TRINITY 409 Court, Janesville
Rev. Ronald E. Ortmyer, r

STATE UNIVERSITY AT PLATTEVILLE
HOLY TRINITY Chestnut & Market

STATE UNIVERSITY AT WHITEWATER
ST. LUKE'S Church & Center
Rev. Robert W. Wise, r

UNIVERSITY OF WISCONSIN Madison
ST. FRANCIS' HOUSE 1001 University Ave.
Rev. Paul K. Abel, chap.
Sun 8, 10:30, 5:30 EP; Daily HC & EP

UNIVERSITY OF WISCONSIN Milwaukee
EPISCOPAL CAMPUS RECTORY 3216 N. Downer
Rev. Robert Brown, chap.

DIocese of Northern California Division of College Work

UNIVERSITY OF CALIFORNIA Davis
ST. MARTIN'S 640 Hawthorne Lane
Rev. William G. Burrill, v & chap.
Sun 8, 9:15, 11; Wed 9:30; Thurs 7; Daily EP 5:15; Canterbury Sun 5:30

CHICO STATE COLLEGE Chico
ST. JOHN'S Third and Solem Sts.
Rev. Robert Gould, r & chap.
Sun 7:30, 9, 11, 7 Student EP; Fri 10; Student Eu Thurs 11:30

HUMBOLDT STATE COLLEGE Arcata
ST. ALBAN'S 1675 Chester Ave.
Rev. Alan Chalfant, r & chap.
Sun 8, 10:30

SACRAMENTO STATE COLLEGE Sacramento
TRINITY CATHEDRAL CHURCH 2620 Capitol Ave.
The Rev. Albert O. Lott, chap.
Sun 8, 9, 11, 7; Fellowship Group 7:30; Canterbury Tues HC 6:30; meets on campus Tues 1

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

Other Colleges in Alphabetical Order by States

ALABAMA

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

ARIZONA

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

CALIFORNIA

CALIF. INSTITUTE OF TECHNOLOGY
ALL SAINTS 132 North Euclid Ave., Pasadena
Rev. John H. Burt, r; Rev. Terry Lynberg, chap.
Sun 8, 9:15, 11, 7; College Group 2d & 4th Sun

CALIF. STATE POLYTECHNIC COLLEGE San Luis Obispo
ST. STEPHEN'S 1344 Nipomo St.
Sun 8, 9:30, 11. — Tel. 543-7212

MILLS COLLEGE Oakland
ST. ANDREW'S 5201 Hillen Dr.
Rev. Robert Challinor, r
Sun 8, 9:30, 11; Wed 10:30 (7 on campus)

SAN JOSE STATE COLLEGE
SAN JOSE CITY COLLEGE San Jose
TRINITY 81 N. 2d St.
Sun 8, 9:25, 11; Wed 7:30; HD 10:30
Christian Center 300 So. 10th St.
EP Sun 5:30; HC Thurs 6:30

STANFORD UNIVERSITY Palo Alto
CANTERBURY HOUSE 1176 Emerson St.
Rev. John W. Duddington, chap.
Sun 8 (at All Saints' Church); 9 Breakfast & Program at Canterbury House; Tues 12:10; Fri 5:15; HD 7 (at Canterbury House); Thurs 12 noon at Stanford Woman's Club house; full-time chaplaincy and Canterbury program

UNIVERSITY OF CALIF. AT LOS ANGELES
URC, 900 Hilgard Ave., L. A. 24
Rev. Nicholas B. Phelps, acting chap.
HC, MP, EP daily; full-time chaplaincy

CONNECTICUT

UNITED STATES COAST GUARD
CONNECTICUT COLLEGE
MITCHELL COLLEGE New London
ST. JAMES' Paul D. Wilbur, r; H. K. Maybury, ass't
Sun 8, 9:15, 11; Thurs 10

UNIVERSITY OF BRIDGEPORT Bridgeport
ST. JOHN'S Park & Fairfield Ave.
Rev. Harry B. Whitley, r; Rev. Robert G. Holt, chap.
Sun 8, 9, 11; services at Student Union as anno

UNIVERSITY OF CONNECTICUT
ST. MARK'S CHAPEL Storrs
Rev. Eugene C. Dixon, chap.
Sun 9:15, 11; daily 4:40; HD 7; Canterbury activities Sun 6:30

DISTRICT OF COLUMBIA

HOWARD UNIVERSITY Washington
CANTERBURY HOUSE 2333 First St., N.W.
Rev. H. Albion Ferrell, chap.
HC Sun 9; Wed & HD 7; Thurs 12:15; Canterbury Association Wed 7:30

Continued on next page

CHURCH SERVICES NEAR COLLEGES

Continued from previous page

FLORIDA

ROLLINS COLLEGE Winter Park
ALL SAINTS' 338 E. Lyman Ave.
 Sun 7:30, 9, 11:15

GEORGIA

EMORY UNIVERSITY Atlanta
EPISCOPAL CHAPLAINCY, Room 117, Alumni
 Memorial Building, P.O. Box M
 Rev. Robert H. Manning, chap.
 Eu 5 Sun through Fri, Noon Sat; Canterbury Club
 Sun 6

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

ILLINOIS

KNOX COLLEGE Galesburg
GRACE CHURCH Prairie & Tompkins
 Rev. George W. DeGraff, r & chap.
 Sun 7:30, 10; weekdays as announced

MONMOUTH COLLEGE Monmouth
TRINITY N. 2d & E. Archer
 Rev. James P. Barton, v & chap.
 Sun 11; weekdays as announced

UNIVERSITY OF CHICAGO Chicago
EPISCOPAL CHURCH at the University of Chicago
 Rev. John W. Pyle, D.D.; Rev. Michael Porteus, M.A.
 Bond Chapel on Campus: Sun 9:30 Sung Eu; Thurs
 12 Noon HC; 5:05 EP
 Brent House, 5540 S. Woodlawn: Wed 7:30 HC,
 Sun 7 EP
 University Hospital (0.400) Fri 7:30 HC

UNIVERSITY OF ILLINOIS
 Champaign-Urbana
ST. JOHN THE DIVINE Champaign
 Rev. F. S. Arvedson, chap.; Rev. H. C. Johnson, ass't
 Sun 8, 9 HC, 11 Cho Eu, 5 EP, 5:30 Canterbury;
 Daily: MP, HC, EP

INDIANA

INDIANA UNIVERSITY Bloomington
TRINITY 111 S. Grant
 Rev. W. A. Eddy, r; Rev. A. S. Lloyd, chap.
 Sun 8, 9:30, 11

MAINE

UNIVERSITY OF MAINE Orono
CANTERBURY HOUSE
 Rev. T. W. Lewis, chap.; Rev. A. P. Burnworth, ass't
 Sun and daily Eucharist in term

MARYLAND

GOUCHER COLLEGE and
TOWSON STATE COLLEGE Towson
TRINITY 120 Allegheny Ave.
 Rev. Wm. C. Roberts, r; Rev. Kingsley Smith, ass't
 Sun 8, 9:45, 11; Thurs 10:30

WASHINGTON COLLEGE Chestertown
EMMANUEL High St.
 Rev. Robert T. Hollett, r & chap.
 Sun 8, 9:30, 11; Canterbury Assoc.

MASSACHUSETTS

HARVARD and RADCLIFFE Cambridge
CHRIST CHURCH Rev. Gardiner M. Day, r
 Episcopal Church Center 2 Garden St.
 Rev. William J. Schneider, chap.
 Sun 8, 9:30, 11:15, 4

MASSACHUSETTS (cont'd)

LOWELL TECHNOLOGICAL INSTITUTE
LOWELL STATE TEACHERS' COLLEGE
ST. ANNE'S Merrimack St., Lowell
 Rev. Francis B. Downs, r
 Rev. H. H. Choquette, ass't
 Sun 8, 9:15, 11; Wed 7:15

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

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

MICHIGAN

UNIVERSITY OF MICHIGAN Ann Arbor
ST. ANDREW'S 306 N. Division
 The Rev. Daniel Burke, chap.
 Sun 8, 9, 11, 7; Tues 10:15; Wed 7; Fri 12:10

MINNESOTA

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

MISSOURI

UNIVERSITY OF MISSOURI AT ROLLA
CHRIST CHURCH 1000 Main St.
 The Rev. Joseph W. Carlo, r
 Sun H Eu 8, Family Service 9:30, MP 11 (2d &
 4th), H Eu 11 (1st & 3d); Wed H Eu 7

NEBRASKA

McCOOK COLLEGE McCook
ST. ALBAN'S 521 West First
 Rev. Donald J. West
 Sun HC 8, 10, EP 5; Tues 6 Canterbury Club

NEW JERSEY

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

TRENTON STATE COLLEGE
RIDER COLLEGE
TRENTON JUNIOR COLLEGE Trenton
TRINITY CATHEDRAL W. State St. & Overbrook Ave.
 Very Rev. Lloyd G. Chaffin, Episcopal chap.
 Sun 7:30, 8:30, 9:30, 11; Daily HC 7:30; HD 6:30

NEW YORK

COLUMBIA-BARNARD New York, N. Y.
ST. PAUL'S CHAPEL on campus
 Rev. John M. Krumm, Ph.D., S.T.D., Chaplain of
 the University; Rev. John D. Cannon, Adviser to
 Episcopal students
 Sun 9, 11, 12:30; Weekdays HC 5 Tues, 12 Fri

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 Fletcher. Associates: Lee Belford, Philip Zabriskie,
 Carleton Sweetser, J. W. Murchison, Thomas Gibbs,
 John Danforth
 Sun 8, 9:30, 11; Wed 7:20; Thurs 11

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

NEW YORK (cont'd)

UNIVERSITY OF BUFFALO Buffalo
ST. ANDREW'S 3107 Main St. at Highgate
 Rev. Anthony P. Treasure, r
 Sun 8 Low Mass, Family Mass & Ch Sch 9:30, Sung
 Mass 11; Tues, Wed & Fri 7 Low Mass; Sat 8:30
 Low Mass, C 10-11

VASSAR COLLEGE Poughkeepsie
CHRIST CHURCH 105 Academy St.
 Rev. R. Rhys Williams, r & chap.
 Sun 8, 10; Thurs 7:30 (Vassar Chapel)

NORTH CAROLINA

DUKE UNIVERSITY Durham
EPISCOPAL UNIVERSITY CENTER
 Rev. W. Robert Mill, chap.
 Sun 9:15 HC; Wed 7:10 HC; Thurs 5:30 HC

OHIO

MIAMI UNIVERSITY
WESTERN COLLEGE FOR WOMEN Oxford
HOLY TRINITY Walnut & Poplar Sts.
 Sun HC 8, MP 10 (HC 1st Sun); Wed HC 7, 4:30;
 College Club Fri 5-12

PENNSYLVANIA

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

CHATHAM COLLEGE Pittsburgh
CALVARY 315 Shady Ave.
 Rev. John Baiz, r; Rev. D. C. Casto, chap.
 Rev. Stewart Pierson, Rev. W. L. Sheppard
 Sun 8, 9:15, 11; Thurs 5:30 HC at Chatham

WILKES COLLEGE, KING'S COLLEGE
COLLEGE MISERICORDIA Wilkes-Barre
ST. STEPHEN'S S. Franklin St.
 Rev. Burke Rivers, r; Rev. M. W. Edwards, chap.
 Sun 8, 11; Canterbury Club

RHODE ISLAND

BROWN UNIVERSITY, PEMBROKE COL-
LEGE, RHODE ISLAND SCHOOL OF DESIGN,
BRYANT COLLEGE Providence
EPISCOPAL COLLEGE CHURCH 114 George St.
 Rev. Canon John Cracker, Jr., chap.
 Miss Judith A. Speyer, assoc.
 Sun 11:15, College Eu & Ser; HC Wed 7; Thurs 7:30

UNIV. OF RHODE ISLAND Kingston
ST. AUGUSTINE'S CHAPEL and
CANTERBURY HOUSE Lower College Rd.
 Rev. Everett H. Greene, chap.

SOUTH CAROLINA

CONVERSE and WOFFORD COLLEGES
ADVENT Advent St., Spartanburg
 Rev. Capers Satterlee, Rev. Paul Pritchard
 Sun 8, 10, 11:15

VIRGINIA

HAMPTON INSTITUTE Hampton
ST. CYPRIAN'S Kecoughton Sq., 55 E. Tyler St.
 Rev. Walter D. Dennis, Rev. William R. Coats
 Sun HC 8; MP, HC & Ser 11; Saints' Days 8

MARY BALDWIN COLLEGE Staunton
TRINITY
 Rev. E. Guthrie Brown, r
 Sun 8 HC, 11 MP (ex 1st HC); Thurs 10:30 HC

RANDOLPH-MACON COLLEGE Ashland
ST. JAMES THE LESS
 Rev. McAlister C. Marshall, r & chap.
 Sun 8, 10, 6; Wed 7; HD 7 & 10



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ANGELS

Continued from page 2

escape the ambiguities of existence I am caught in the existential situation. How do I fit into the world?"

"There's always room for one more," Beadle answered blithely. "I mean to say, you are of the opinion that your existence is ambiguous?"

"I feel a free-floating anxiety," said Bogle, glowering at the pilot house.

"An occupational hazard," said Beadle comfortingly. "Think back. Haven't you always been free-floating?" Bogle looked into his past and shuddered deeply. "That may be it." He passed a wing-tip over his forehead as if to brush away a cosmic ray. "I resented being created; I always had this urgency to be somebody else. A Dominion, or a Virtue, instead of a floating angel." Beadle took out his cloud-plastic flute and played a few measures of "And the Angels Sing," hoping to invoke a mood of quietude.

"I loathed being a cherub," Bogle grated.

"I think we've had enough therapy for today," Beadle said directly. "Let's barrel back to the Top of the Luke for a change of scene; now that you've come to terms with your subconscious."

"That's what I need," said Bogle straightening his medals. "A bit of relaxation. I'll be all right in a few moments."

"Of course you will," Beadle nodded hopefully. "You've been all right all along; except for a slight case of officiousness, pardon me sir. You were all right when we parted at sun-up, which reminds me; where did you go? You said you were off to observe the educational work of the Church."

"That's what happened," moaned Bogle, struggling to arrange his wings for a take off. "It's bad enough for them to speak in old Latin and middle English and glossolalia; but just wait till you get exposed to the Church school program for sub-teenagers. The only reason you don't have the pain of this urgency to be you is because you haven't been to Sunday school."

"Great Powers and Things Invisible," gasped Beadle. "Let's be off." He leaped up from the deck, and with an unaccustomed grace, became immediately airborne, without even holding his breath. For the first time since they had been together Bogle followed Beadle all the way to the Top of the Luke. Once safely down among the familiar glasses on the shelf back of the bar, Bogle began to feel better.

"Listen here, Bud, I says to him," Tony the Bartender was speaking to a customer. "I says you ain't talkin' to no egg-head, yer talkin' to Tony Candello."

Beadle looked at Bogle with wide eyes. An impudent smirk played around the corners of his wide mouth. "Is he feeling an urgency to be he, or is he on the verge of becoming somebody?"

VALLEY

Continued from page 9

death, I will fear no evil; for thou art with me."

Prayer continues to rise for me, as the days of recovery and convalescence pass. I can feel the beat of it, the power of it, daily bringing me new health, new strength, as prayer reaches the heart of God, and His mercy flows back down in answer: "I will; be thou clean."

How the words of the Psalms, loved and admired before, come alive and leap off the pages of the Prayer Book as one reads them in the long night watches, while corridor-lights burn dim:

The Lord is the strength of my life: of whom then shall I be afraid? When the wicked, even mine enemies and my foes, come upon me to eat up my flesh, they stumbled and fell. . . . Therefore will I offer in his dwelling an oblation with great gladness!

How the heart echoes the cry of the inspired Israelite of three thousand years ago—

Our soul is escaped even as a bird out of the net of fowler; the snare is broken and we are delivered! Our help standeth in the Name of the Lord!

How the Order for the Visitation of the Sick speaks to the sufferer's every need! Its seven pages, so few which say so much, are thumbed again and again. Indeed the Book of Common Prayer, incomparable treasury of devotion, I have enjoyed all my life, but it has taken the fourth and most personal journey of all, through the dark Valley, to make me relish its every page as the daily food for famished souls.

Most of all, on emerging from the Valley, one longs and yearns for Holy Communion, for the Body and Blood of the Redeemer, preserving "body and soul unto everlasting life." Thankfully, gratefully indeed, one drinks of the holy cup, "in remembrance that Christ's blood was shed for thee." Ah, what a life-giving draught it is after the climb up out of the shadows! How tender the hands of one's bishop, administering the sacred elements!

Standing on the rim of the Valley, with the past behind and the hand of the Christ upon one's shoulder, the view is glorious. "Heal me, if it be Thy gracious will." You know it is His will, you know it beyond all doubting. And you know He has for you a work yet to be done on earth, a fight to be fought, souls to be won, a song to be sung, before He opens up those yet more glorious vistas of the shining life of Paradise.

Fellow-pilgrim, what lies ahead for you? If the Valley of the Shadow should yawn before you, do not fear. Lift up your hands to Christ in prayer, and He will catch them, and hold them, and never let you go, until the way leads up again and the shadows are all behind. Surrender completely to Him—"Thy will be done"—and leave the decision to your Lord, and your God.

PEOPLE and places

Appointments Accepted

The Rev. George Abele, former archdeacon of the diocese of Lexington, is rector of the Church of the Nativity, Maysville, Ky. Address: 416 W. Second St.

The Rev. Edgar G. Adams, former rector of Grace Memorial Church, Darlington, Md., is rector of St. Asaph's, Bala-Cynwyd, Pa. Address: Conshohocken State Rd.

The Rev. Floyd A. Adams is minister in charge, St. Martin's, Marcus Hook, Pa. Address: 2 West Ridge Rd., Linwood, Pa. 19062.

The Rev. Hugh W. Agricola, formerly on leave, is curate, Church of the Advent, Birmingham. Address: 1900 Wellington Rd., Birmingham, Ala. 35209.

The Rev. Elmer L. Allen, former rector of the Church of the Good Shepherd, Jupiter, Fla., is on the staff of the American Church Union, Inc. Address: 60 Rockledge Dr., Pelham Manor, N. Y. 10803.

The Rev. John H. Arthur, former assistant chaplain, Bird S. Coler Hospital, New York, is assistant editor, *Anglican Digest*, "Hillspeak," Eureka Springs, Ark. 72632.

The Rev. Jarrette C. Atkins, former priest in charge, St. Christopher's, Fort Lauderdale, and St. Philip's, Pompano Beach, Fla., is priest in charge, Emmanuel Church, Memphis, Tenn. Address: 425 Cynthia Pl.

The Rev. Jack M. Baker, former canon, Christ Church Cathedral, Springfield, Mass., is chaplain, Stuart Hall, Staunton, Va.

The Rev. John C. Beaven, former rector, Emmanuel Parish, Miles City, Mont., is chaplain, Kent School, Kent, Conn.

The Rev. Jack O. Bird, former vicar, St. Mary's Church, Edmond, Okla., is assistant rector and organist-choirmaster, Christ Church, Williamsport, Pa. Address: 816 Louisa St., Williamsport, Pa. 17702.

The Rev. James W. Bottoms, former curate, Christ Church, Gardiner, Maine, is curate, St. Mary's Church, Manchester, Conn. Address: 33 Park St.

The Rev. David W. Hyatt is curate, Church of the Holy Apostles and the Mediator, Philadelphia, Pa. Address: 570 Larchwood Ave., Upper Darby, Pa. 19082.

Births

The Rev. Gene E. Curry and Mrs. Curry, of the Church of the Epiphany, Mt. Morris, Mich., announce the birth of their second child, Linda Joy, on August 22.

The Rev. David C. Randles and Mrs. Randles, of St. George's, Clifton Park, N. Y., announce the birth of their second child and first daughter, Mary Elizabeth, on July 14.

The Ven. Donald Moore Whitesel and Mrs. Whitesel, Trinity Church, Tyrone, Pa., announce the birth of their third child, first daughter, Julia Ann, on July 7.

Clarification

When we said that the Rev. Walter K. Malone, rector of St. John's Church, Huntingdon Valley, Pa., had received the Ph.D. degree from Temple University, we were right. When, later, we said that he had received the S.T.D. degree instead, we were partly right. He had received the S.T.D. degree some time before. Dr. Malone has both degrees, but the one received in June was the Ph.D.

DEATHS

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

The Rev. Canon Mitchell M. Haddad, canon sacrist of St. Paul's Cathedral, Buffalo, N. Y., died suddenly on July 5th, at the age of 52. Death was attributed to a heart attack.

Canon Haddad was born in Willimantic, Conn. His formal education included study at Columbia University and Union Theological Seminary. He gave up a newspaper career in 1946 to study for Holy Orders, and was ordained to the priesthood in 1951. He served the cathedral as an executive assistant from 1946 to 1951, when he became canon sacrist.

In the diocese of Western New York, he served as chairman of the department of publicity and promotion, and was editor of the diocesan magazine.

Canon Haddad is survived by his wife, the former Nan Russell Saum, and three children.

The Rev. Canon Alexander Simpson, retired rector of St. Luke's Church, Racine, Wis., died in a Racine hospital on August 10th.

Canon Simpson was born in England in 1896. He was educated in England and came to the United States in 1924. He received the B.D. degree from Nashotah House in 1927, and was awarded the D.D. degree from the seminary in 1952. He was ordained to the priesthood in 1927 and served churches in Delafield, Okauchee, and Waterville, Wis., in 1927 and 1928.

From 1928 until 1933 he was rector of St. Mark's Church, South Milwaukee, Wis., and from 1933 to 1934, when he became rector of the Racine church, Canon Simpson was rector of Trinity Church, Janesville, Wis.

He was deputy to General Convention in 1955 and served on various committees in the diocese of Milwaukee. He was a member of the board of trustees of St. Luke's Hospital, Racine, and secretary of the board of trustees of Nashotah House.

Canon Simpson retired in 1961, and was named an honorary canon of All Saints' Cathedral, Milwaukee.

He is survived by his widow, Helen Keeler Simpson; two sons, Alexander R. Simpson, of Rochester, N. Y., and the Rev. Geoffrey S. Simpson, of Racine; and three grandchildren.

Sister Marcia Margaret, S.S.M., died at St. Margaret's Convent, in Boston, Mass., on July 31st. She died two weeks after her 104th birthday, in the 57th year of her profession.

Bryon Hall Mashburn, vestryman of Trinity Church, Vero Beach, Fla., lost his life in an automobile accident near Shelbyville, Tenn., on July 12th. His wife died of injuries received in the same accident.

Mr. Mashburn was born in 1915 at Kansas City, Mo. He received his education at the high school of that city and at the University of Kansas. He has worked as a professional surveyor for the past 10 years for the state of Florida. National and state conservation societies honored him for his research in the field notes and maps of the original surveys of our government in the Florida territory. He is credited for preserving many areas noted for their natural beauty and interest to sportsmen.

Mr. Mashburn is survived by his mother, Mrs. Stella H. Mashburn.

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4:30-5:30, 6:30-7:30

CORAL GABLES, FLA.

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

FORT LAUDERDALE, FLA.

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

INTERCESSION (Low Church) 501 N.W. 17th St.
Rev. Bruce E. Whitehead
HC 7:30 ea Sun; 9:15 1st & 3d Sun; MP 2d &
4th Sun

MIAMI, FLA.

HOLY COMFORTER 1300 SW 1st St.
Rev. Robert B. Hall, r; Rev. Joaquin Valdes, asst.
Sun 8, 9:30, 11, 12; LOH Wed 10:30, Thurs 9

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,
Fri & HD 10; C Sat 5

ST. PETERSBURG BEACH, FLA.

ST. ALBAN'S 85th Ave. & Blind Pass Road
Rev. John F. Hamblin, Jr.;
Rev. George P. Huntington
Sun 7, 8, 9, 11; Daily 6:30; C Sat 4

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily
Mass 7:30, Ev 7:30; C Sat 5

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.

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
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

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

EVANSTON, ILL.

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

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Sts.
Rev. MacAllister Ellis; Rev. William L. Jones
Sun Masses 7, 8, 12:15 (Low Masses); 10 (High
Mass); Daily 6:30, 7, 9:30; Fri 5:30; C Fri 5-6,
Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Rev. Frs. F. A. Frost, T. J. Hayden, D. R. Magruder
Sun 7:30, 9 (Sung), 11 Mat, High Mass & Ser;
Daily 7 ex Mon 5:30, Sat 9; EP 5:30; C Sat 5,
Sun 8:30

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. Hohenschild, S.T.D., r-em
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tally H. Jarrett
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Mon,
Tues, Wed H Eu 9:30; Thurs, Fri, Sat H Eu 7:10;
EP daily 5:30

EAST MEADOW, LONG ISLAND, N. Y.

CHRIST THE KING 5th St. off Prospect Ave.
Rev. Marlin L. Bowman, v
Sun 8 HC (Said), 10 MP & HC (Sung)

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

HEAVENLY REST 5th Ave. at 90th Street
Sun HC 9 & 1S, 11, MP Ser 11 ex 15; 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. M. R. Harrison, c
Sun HC 8, Ch S 10, Cho Eu 11; Daily HC 7:30 ex
Sat; Sat 10; Thurs & 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 Damrosch, r; Rev. C. O. Moore, c;
Rev. C. L. Udell, asst.
Sun Mass 8, 9 (Sung), 11 (Sol); Daily 7:30 ex Sat;
Wed & Sat 10; C Sat 5-6

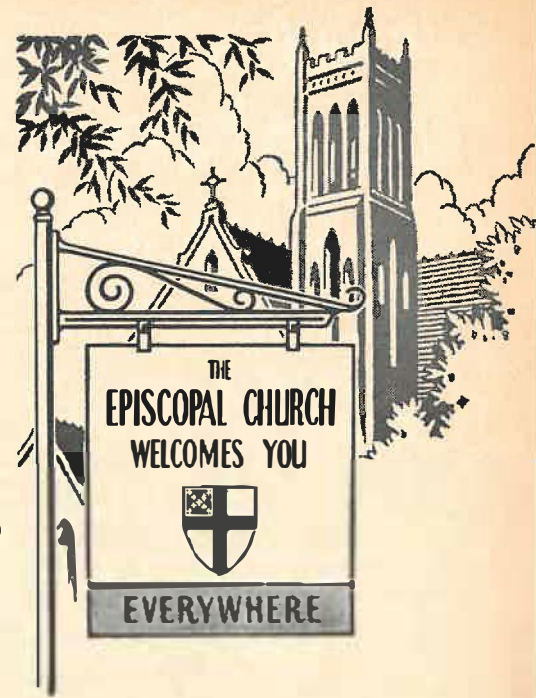
ST. THOMAS 5th Avenue & 53d Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat HC
8:15; Tues 12:10; Wed 5:30

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily
MP 7:45, HC 8, 12, Ser 12:10 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; Int 1:05; C Fri 4:30-5:30 & by appt.
Organ Recital Wed 12:30



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

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Leslie J. A. Lang, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon, Fri, and Sat 9,
Tues 8, Wed 10, Thurs 7; Int noon

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. Jeffrey T. Cuffee, p-in-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn
High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat
9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low
Mass

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c
Sun MP 7:15, Masses 7:30, 9, 11 (Spanish), EP
5:30; Daily: 7:45 Matins, 8 Mass, 5 EP

NIAGARA FALLS, N. Y.

ST. PETER'S Jefferson Ave. & 2d St.
Rev. Canon Richard B. Townsend, r
Sun HC 8, MP 11, 1S HC 11

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11; EP 5:30; Weekdays 7:30, 5:30;
Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:15-5:15,
Sat 12-1

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd.
Sun MP & HC 7:45, HC 9, 11, 5, EP 8; Daily MP &
HC 6:45 (ex Thurs 6:15), EP 6

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

SEATTLE, WASH.

ST. PAUL'S 15 Roy St. at Queen Anne Ave.
Rev. John B. Lockerby, r
Sun 7:30, 9 H Eu, 11 Mat & H Eu

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; hal, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HU, Holy Unction; 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.