

# The

# Living Church

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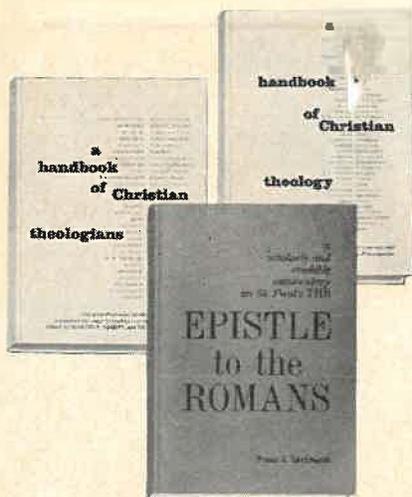
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The Rev. Osborne Littleford during healing service at St. Michael and All Angels', Baltimore, Md. —

*A Distinguished Congregation* [page 12]

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## BOOKS

### Hold Fast — but Not Too Fast

**The New Churches of Europe.** By G. E. Kidder Smith. Holt, Rinehart & Winston. Pp. 291. \$17.50.

When we look at modern church architecture, we may not literally fear it, but our negative or patronizing attitude is not without fear. We cling, especially in times of rapid change, to those things which it seems possible to arrest in their present state.

Like St. Paul, we do well to hold fast to that which is good, but not at the expense of advantages afforded by progress. Steel and reinforced concrete, factory-laminated wood, glass, and plastics make it a matter of decision, not necessity, whether to have a narrow nave. Once materials and methods offer freedom, we are in a position to determine, without technical limitation, just what we want our structure to express. What face do we want it to offer to the passing multitudes, and what effect produce upon those who enter in reverence, in joy, in sorrow, or in curiosity?

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It matters not that we have been subjected to some horrific modern church buildings in our own environments. Our respect for religious architecture can no more be based upon the mass-produced products of mistaken taste and false economy than our judgment of a religion can be based upon the antics of its least informed practitioner. Great achievements in the wise use of light and shade, of solidity and gracefulness can be recognized in this book. By increasing our understanding of what has been accomplished, it should increase our demand to be confronted with nothing less than the best.

(Rev.) WILLIAM TURNER LEVY, Ph.D.

### Graceful Technology

**The Crisis of Cultural Change.** By Myron B. Bloy, Jr. Seabury. Pp. 139. \$3.95.

In the thoughtful pages of *The Crisis of Cultural Change* the Episcopal chaplain at the Massachusetts Institute of Technology engagingly offers what he terms a Christian viewpoint concerning

the changes of our technological age. Myron Bloy, a young priest, has done his job well.

Often the style in the earlier pages is halting, but it increases in vigor. Chaplain Bloy writes clearly and carefully documents his thesis.

The book is a presentation on the theme of grace. God's grace is active and evidenced in God's world as in His Church. The Church, along with other instrumentalities in every age, is both a mediator and a celebrant of God's grace. Technology is neither inherently evil nor neutral spiritually, but has in our day—by increasing man's capacity for freedom and growth—demonstrated its own grace-laden potentialities.

The task for Christians is to recognize, assist with, and celebrate the fact of grace wherever it is found in the world.

Mr. Bloy's thesis is sound. It assumes the fact that Christ is prior to His Church, and that the central action of Christ was and is the proclamation of and call to participate in God's reign in the new age.

Few recently published books, by their simplicity, integrity, and importance of their subject matter, commend themselves



to a general readership—in parishes, schools, and public forums—more readily than does *The Crisis of Cultural Change*. It gives a clear and succinct picture of the pattern of our contemporary cultural transformation. The author sees the crucial problem occasioned by our changing way of life as our necessarily altered sense of self-identity. The book traces evidences of grace which make for the self-identity willed for us in Christ in various aspects of our present-day life. He points to signs of grace in evolutionary and conservative movements, in political structures, and technology. A chapter entitled, "Politics and Technology in Terms of Grace," might be read with a sobering pride by many engaged in public life.

The final chapter contains a presentation on worship which, without pretense of expertise, is illuminating, refreshing, and consistent with the author's theme that life itself is an act of celebration in which we are called to participate joyously in the acknowledged unfolding and fulfillment of God's grace.

(Rev.) NATHAN WRIGHT, JR., Ed.D.

The Living Church

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Questions may be submitted by readers, addressed to "The Question Box," THE LIVING CHURCH, 407 East Michigan St., Milwaukee, Wis. 53202. Questions may be shortened for use, or several questions on the same subject may be rephrased to be answered. We do not promise to answer every question submitted.

A friend of mine is "hepped" on the subject of spiritualism, and is convinced that the "communications" which he and others get from the "spirit world" prove the reality of personal immortality. What is the Church's teaching on this subject?

The Oxford Universal Dictionary defines spiritualism as "the belief that the spirits of the dead can hold communication with the living, or make their presence known to them in some way, esp. through a 'medium.'" The practice of spiritualism (as resort to mediums) is condemned in Deuteronomy 18:11, and has always been proscribed explicitly or implicitly by the Church. Some theologians have attributed some such "communications" to demonic agencies, on the principle that most of such alleged "messages from the beyond" are either hostile to Christian doctrine or morally and spiritually nugatory.

Christians regard personal immortality as a matter of faith and trust in the promise of God, not as a matter susceptible of proof or demonstration. Moreover, although there are certainly many strange phenomena in this realm of apparent communication from the world beyond, they are not of the nature of things that can be cited as empirical data to prove anything.

Anybody who wants to know the scientific status of the question today should read Dr. J. B. Rhine's *The Reach of the Mind* (available in paperback: William Sloane Associates, Inc.), especially his remarks in the closing chapter on parapsychology and the "survival question." Dr. Rhine knows all that there is to be known about this mysterious subject, and he finds all the parapsychological evidence to date utterly inconclusive.

# The Living Church

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**DEPARTMENTS**

Books	2	Letters	5
Deaths	22	News	6
Editorials	15	People and Places	19
In One Ear	17	Question Box	4

**FEATURES**

The Man Who Believed in Angels	A Repentant Modernist 10
Out of the Fire	William E. Ticknor 12

## THINGS TO COME

September

- 26. Fifteenth Sunday after Trinity
- 29. St. Michael and All Angels

October

- 3. Sixteenth Sunday after Trinity
- 10. Seventeenth Sunday after Trinity
- 17. Eighteenth Sunday after Trinity
- 18. St. Luke the Evangelist
- 24. Nineteenth Sunday after Trinity
- 28. St. Simon and St. Jude
- 31. Twentieth Sunday after Trinity

**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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The Living Church

# 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.

## How Protest?

The recent action of the National Council of Churches in testifying before a House Committee in favor of repeal of the Right to Work laws represented in my opinion a most unchristian act. Our vestry is either disinterested or believes that the matter is beyond their influence. Our diocese authoritatively takes the position that it has no responsibility since no funds to the national Church are earmarked for the National Council.

For this reason and others, I do not want any part of my financial church support to indirectly support the National Council of Churches. Two other members of our parish take the same position, and I am satisfied that many others agree with us.

Thus, how do we exercise a maximum protest in this matter without injury to our parish and diocese?

GIBSON LA FOY

Carrollton, Ga.

## Refugee

Since Bishop Pike and Mr. Merchant [L.C., Sept. 5th] obviously prefer Unitarianism, I sincerely wish they would go Unitarian and stay Unitarian, instead of trying to remodel the Episcopal Church into conformity with their thinking.

For Mr. Merchant's information, there are many modern men of great intellect who are sound biblical scholars and who do believe those things which he refers to as archaisms.

I am a refugee from the wasteland of Unitarianism, brought to faith and belief by modern men of faith who do believe in the Virgin Birth and the Trinity.

EARLE A. BRONSON, JR., D.D.S.  
Phoenix, Ariz.

The September 5th issue of THE LIVING CHURCH contains a letter written by Mr. Norris Merchant expressing a desire to be excommunicated from a Church that requires its members to subscribe to such archaisms as the Virgin Birth, the Trinity, and what he calls the preposterous exclusion of women from (Holy) Orders. I am very sorry for Mr. Merchant. It seems that he has not asked the priest that has the care of his soul for any clarification of these doctrines of the Church. I suggest that he do so.

The Church believes first in Christ as our Lord and Saviour, the Son of God. In this connection a belief in Jesus Christ is the same as belief in God the Father. The Church further believes in the Holy Bible as the record of the revelation to man of Himself by God. All of the skeptics, attempting to water down the Bible and whittle away its meaning, cannot destroy this because it is a thing indestructible. We find evidence for the Virgin Birth and the Trinity

Continued on page 17

September 26, 1965

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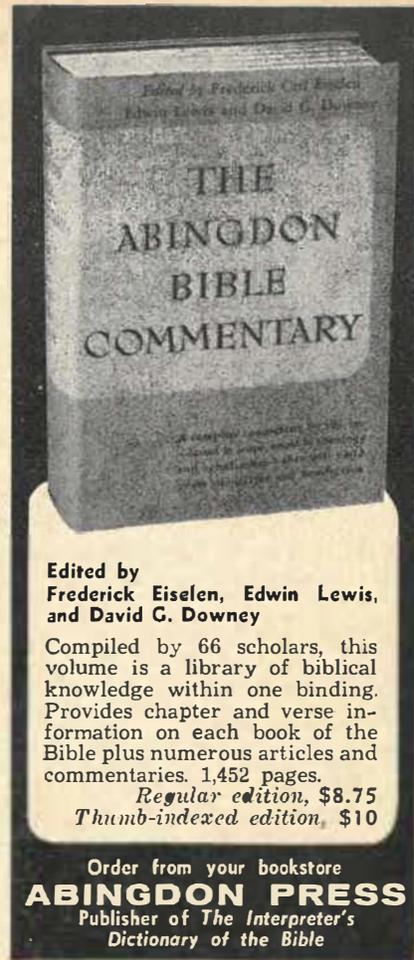
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# The Living Church

September 26, 1965  
Fifteenth Sunday after Trinity

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

## DISASTERS

### The Ravages of Betsy

The following is a recorded report of the experience of victims of hurricane "Betsy," given by the Rev. James G. Hyatt, vicar of St. Mary's Church, Chalmette, La., to THE LIVING CHURCH'S Louisiana correspondent, the Rev. Thomas C. Aycock, Jr. Chalmette is a part of the heavily damaged and deeply flooded area of St. Bernard Parish.

"More than half of the communicants and members of this mission church at present are destitute and helpless as a result of the ravages of the hurricane 'Betsy.' My wife and I experienced some of the ravages of the hurricane for some four days as refugees.

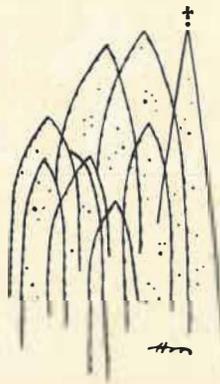
"Chalmette, Chalmette Vista, and the Carolyn Park area constitute one of the deepest flooded and devastated areas in St. Bernard Parish. Its thousands of residents went through a nightmare of experience during the past four days. Thursday afternoon, the eve of hurricane 'Betsy,' I took my wife to see an eye surgeon in New Orleans to check on surgery of two weeks ago. The parting words of the surgeon were: 'Go home, rest, and give your eye time to heal, don't exert yourself!'

"We returned to the rectory to sit out the storm, but at 7:30 p.m., we decided to accept an invitation of Mr. Owen McMullen, a council member, to spend that night with their family, and listen to the radio reports and watch the storm.

"Friday, at 6:00 a.m. approximately, a neighbor pounded on the door and said that the waters were rising and that we would have to evacuate. Mrs. McMullen took her three children and within a half hour had gone several blocks to the nearby Chalmette junior high for shelter. My wife and I followed at about 7:00 a.m., when it was apparent that the flood would not slow down but was increasing to the extent that there was more than a foot of water inside the house, between three and four feet of water in the area surrounding. We made our way with an overnight bag through the deep water and half way were assisted by several men who were making it their business to help people who were struggling through the water to get to the shelter.

"We spent the entire day of Friday at this evacuation center, where nearly

2,000 people had resorted—people of all ages, sexes, and conditions. The gym building housed nearly 800 people, who sat on chairs and seats on the balcony watching the rising waters in the gymnasium below, and the rest of the people—some 1,200—were in the various classrooms of the two-story school building adjoining. My wife, being sick, was taken to a room on the second floor where the Red Cross had set up a service for the sick, the injured, very small children, and infants, as many as they could accommodate, under the able direction of Mr. Sprinkle, who was the principal of that



school. We remained there all day without any electricity, lights, drinking water, toilet facilities, but with some food. The cafeteria on the first floor had been completely submerged by noontime.

"In the late afternoon it became apparent with the rising floods surrounding this building that it was dangerous for these 2,000 people to remain, so preparations were made under the directions of civil defense and the Red Cross to evacuate these people by boat to the main highway—St. Bernard Highway—and then by trucks and cars to the Kaiser aluminum plant.

"The Kaiser plant is a giant industrial plant located on the Mississippi River. It has its own power plant, its own water supply, and it had found it necessary to slow down, if not curtail, its production because of the hurricane. They provided the best accommodations they could for some 3,500 people. A sick bay was set up for the aged and crippled people, for the injured, and the little children, in certain buildings. Food was provided from their cafeteria, and was soon exhausted. There was plenty of water, toilet

facilities, shower facilities, and these thousands of people lay on corrugated pads on the floor of the industrial plant. Many of them were fortunate enough to have army cots and blankets, etc. It was a most extraordinary piece of salvage work for destitute people who at this time of day, with approaching dark, had nowhere to go.

"I was particularly impressed by the goodness and the unselfishness of people that came to the fore in this tremendous experience. Although there were some people who cracked under the strain and some who were showing obvious signs of coping with more than they were able to bear, most of them bore up quite well though they had lost everything they had owned. The wonderful work of the volunteer helpers who had not been organized but had set up an impromptu ferrying service was one of the most extraordinary things I have ever seen. It is estimated that some 4,000 to 5,000 people were transported to the Kaiser aluminum plant, the American sugar refinery, and the senior high school this way. The civil defense did everything it was able to do under the circumstances, the Red Cross was there at the start with its volunteers, the police jury members, and others were busy day and night. Dr. Wolfe, plant physician at Kaiser, went day and night in his effort of organizing and setting up the medical and first aid services throughout this part of the parish. Mr. Sprinkle, at the school which we occupied first, did an extraordinary job in maintaining calm and disciplining people who needed discipline.

"I want to thank publicly the Kaiser aluminum plant for opening their hearts and their plant to the thousands of homeless refugees. The morale of these people was extraordinary, the good nature, the unselfishness, the genuine cooperation and even the unexpected courtesy were something I shall never forget.

"Of course, many of us are suffering from the shock of this nightmarish experience, and it is going to take a long time to recover and to rebuild what has been lost. It has been said that there should have been a better warning system for all of the people in this distress area so that they would have had time to evacuate their homes, but this tidal wave of an estimated 10 or 12 feet which swept over the inadequate levee gave no time

for any warning system to reach all of these people.

"Some of the experiences I think worthy of repeating are as follows: One of our parishioners who had a family of four said she looked upon the street in front of the house and saw the water rising, and within less than five minutes the house was half flooded. They had no choice but to evacuate. The lady next door, whose husband was away at work, had the problem of moving their seven children, and she did so with success. All of this was done in an area where the water averaged anywhere from four to eight feet in depth. This was done with the help of neighbors who had boats with outboard motors, and those who swam into houses to break windows and open doors to release people or to take them off the roofs where they were waiting for help.

"I know of another case, where a man, who had had a stroke prior to the advent of 'Betsy,' and his sick wife both were rescued by neighbors with a boat and moved with great difficulty to evacuation points one and two. People who were totally helpless were saved by the efforts of their compassionate and helpful neighbors.

"At the Kaiser plant the women and men were asked to volunteer to do the things necessary in the preparation and the serving of food, and the other things necessary to do with the house-keeping of 3,500 people. In my opinion it was one of the most extraordinary examples of coöperation in such a disaster. At first we had only Dr. Wolfe, but on the second day other doctors were brought down from the vicinity of Marrero, along with nurses, and the first aid facilities were expanded and a very expanded program of immunization was instituted and completed. In all, I think it was a most magnificent piece of work.

"I said at the start of this recording that the doctor had told my wife to take it easy and to rest in order that her eye might heal. You can imagine that wading through three and four feet of water on several occasions and going through all the experiences she went through were anything but following the doctor's orders. Nevertheless she has come through quite well. Her eye has not been injured and we trust that it will heal the way the doctor and we pray it will.

"The problem from now on, as the waters recede, will be that of cleaning and removing the damage done to the thousands of homes throughout the St. Bernard area and rebuilding and refurbishing and reëquipping these homes. It is with heavy heart that these people will return to these tasks, but I believe that, strengthened and supported and guided by the grace of God, they will make it. It will take time, it will take a long time. With the aid of the government, and other civilian services, I think we will



Bishop Craine (left), the Rev. Richard Young, and Fr. Utaegbulum  
In the Indianapolis Cathedral, an ordination in a contemporary African-style setting.

build a new St. Bernard Parish.

"In addition, I would like to say it afforded me a great pleasure to have the privilege to counsel many of these distressed and brokenhearted people who felt that because they had lost all of their physical possessions there was nothing worth living for. I pointed out to them that they had discovered a great truth, that you can't take these things with you and that their lives did not consist of the abundance of things they possessed, that God had indeed spared their lives and has given them their health, and God will surely give them the grace and the spiritual guidance to build the new world of tomorrow.

"We held several services at the Kaiser plant on Sunday. The Roman Catholic priest celebrated their Mass, I was involved in a union service with the Baptist minister of Carolyn Park, whose church was totally destroyed. Tomorrow, September 15th, at St. Augustine's Church, Metairie, La., where we are temporarily residing, we will offer holy Eucharist in thanksgiving to God for His grace and for His help and divine guidance through this terrible tragedy, and again on Sunday morning at St. Mary's in Chalmette, we will offer the holy Eucharist with our congregation in building a new world for tomorrow."

An immediate survey of damage done to churches in New Orleans by the hurricane indicated that severest damage occurred at St. Paul's Church and Christ Church Cathedral. Extensive roof and wind damage took place at many churches, including St. Anna's, in an area where many people were left homeless.

## INDIANAPOLIS

### Nigerian Ordained

Television and radio cameras recorded a contemporary African-style setting of an ordination to the priesthood in Christ Church Cathedral, Indianapolis, Ind., on August 27th.

The ordinand was the composer of the Mass, the Rev. Matthew Utaegbulum, 24, son of the archdeacon of Nigeria and a student at Yale Divinity School.

Attending the service conducted by the Rt. Rev. John P. Craine, Bishop of Indianapolis, were 150 parishioners and a dozen African and Ethiopian students at Indiana University, dressed in tribal robes, who were Fr. Utaegbulum's classmates in Nigeria.

The unprecedented occasion was the first time a Nigerian was ordained outside his country and the first time a son of a Nigerian priest has been ordained.

Preacher for the service was the Very Rev. Peter Lawson, cathedral dean, with whom the ordinand has been staying this summer while attending a clinical training program in pastoral psychology at Indiana University Medical Center and Central State Hospital. He also had served the diocese as a supply deacon.

When he returns to Nigeria after completing his studies, Fr. Utaegbulum will continue evangelistic work with the people of the northern region, a mainly Moslem area.

"You will be returning to a work not possible a generation ago," Dean Lawson told the new priest in his sermon. In November, Anglicans, Methodists, and

Presbyterians will be joined as the United Church of Nigeria, an accomplishment the Churches have been striving for 20 to 30 years.

Fr. Utaegbulum, who plays the drums, piano, and organ, has translated many hymns from English tunes into the Nigerian idiom.

## AFRICA

### Death on the Steps

More extensive reports of religious persecution in southern Sudan [L.C., August 15th] — a massacre on the steps of an Anglican cathedral by government forces, the burning down of a Church training college, and the halt to virtually all organized Church life in the area — recently appeared in the London *Church Times*. The reports were said to have come from correspondents in the Sudan.

The cathedral massacre, according to the *Times'* informant, took place at Juba, capital of the Equatoria Province, in early July. Earlier reports had said that both Anglican and Roman Catholic cathedrals at Juba had been machine-gunned but that no one was hurt.

The Juba massacre occurred after a night of terror when more than 1,000 southern Sudanese in the area were shot down or burned to death in their homes by government forces.

Soldiers in tanks and armored vehicles surrounded the cathedral and forced 10 men who had taken refuge there to leave, the correspondent said. As they left, he said, they were shot at by the soldiers. Seven were killed, one was wounded, and two escaped, the *Times* reported.

The correspondent also reported indications of looting inside the cathedral. "The clock was torn off the wall, the Prayer Books and hymn books were destroyed, and possibly some of the Communion vessels were smashed," he wrote.

"The Roman Catholic cathedral at Juba was also used for refuge by the fleeing population," he said, adding that the priest in charge managed to bolt the door before the Army could enter, and that bullet marks were discovered on a door after they had left.

The *Times* also said that the Rt. Rev. Oliver Allison, Bishop in the Sudan, had returned to Khartoum and was seeking to be a pastor to his people in any way that still remained possible to him. However, he had not been allowed to visit the south for several months, the newspaper stated, adding:

"Both Bishop Dotiro and Bishop Ngalamu, the two Sudanese assistant bishops in the southern Sudan, have had to 'flee for their lives.' It is believed that they have now joined thousands of other southern Sudanese refugees who have crossed the country's frontiers and are now in the Congo or Uganda.

"Apart from Juba all official Church life in the south has ceased to exist. Par-

ish churches are deserted, and no information can currently be obtained as to the whereabouts of their pastors and congregations.

"Bishop Gwynne College, the diocese's training college in the south, was entered by the Army recently. The staff and students fled, and the college was burned down."

Publication of the reports came a few days after an appeal for peace in the southern Sudan had been issued in London by leaders of the Church Missionary Society and the Africa Centre.

[RNS]

## RELIGIOUS

### Jubilee

Over 180 people were with the sisters of the Holy Nativity as they celebrated the 50th anniversary of their house of retreat on September 12th at Bay Shore, L. I., N. Y.

Bishop Sherman, Suffragan of Long Island, brought greetings from Bishop De Wolfe of Long Island, who was unable to attend. In his sermon delivered at Vespers in the sisters' chapel, Bishop Sherman took as his text the following thought from the 25th chapter of Leviticus: "Ye shall hallow the 50th year . . . and it shall be a jubilee unto you." He said that the practice of a prayer life strikes deep and that the testimony of a prayer-centered life makes more of an impact upon the world than all the books on theology, whether by a Ph.D. or a bishop. He said that this was a time for rejoicing but not a time for complacency. He commented upon the recent growth and development of retreats, and urged that there be more quiet days and retreats on the parish level.

The Rev. Joseph Upson, S.S.J.E., chaplain-general of the Sisterhood of the Holy Nativity, was present for the occasion. In the morning he had been celebrant at the sung Mass in the sisters' chapel. The Rev. Dr. Gregory Mabry, chaplain at the house of retreat, spoke briefly of the founding of the retreat house. He said that Sister Emily, who was the first sister-in-charge, and Dr. Joseph G. H. Barry, then rector of the Church of St. Mary the Virgin in New York, were the co-sponsors of this undertaking which had its inception at West Orange, N. J., on May 31, 1915. Three years later Miss Sara Lawrence gave the sisters her summer estate at Bay Shore on Long Island. From this vantage point the sisters of the Holy Nativity have continued to develop the retreat work, making contacts in the adjoining states.

Among those present were 24 priests, 20 religious from six different orders: an extern sister of the Poor Clares, the Franciscans, Society of St. John the Evangelist, Order of St. Anne, Community of the Teachers of the Children of God, and sisters of the Holy Nativity.

## CALIFORNIA

### Rev. Mrs.

by CARROLL E. SIMCOX

Deaconess Phyllis Edwards may not lawfully administer Holy Communion, but she may properly be addressed as "the Rev. Mrs. Edwards," in the judgment of Bishop Pike of California, who officiated at a special service of recognition and investiture of Deaconess Edwards in Grace Cathedral, San Francisco, on September 13th. Her name has been added to the diocesan clergy list.

Bishop Pike's action followed almost immediately upon the refusal of the House of Bishops [L.C., September 19th] to approve the distribution of the eucharistic elements by a deaconess. By taking this step he kept alive a controversy which began last April when he announced his intention to ordain Mrs. Edwards as a deacon. In the Episcopal Church, a deacon may assist in the administration of Holy Communion. A deaconess, though set apart for teaching and social ministrations, is not authorized to perform this liturgical function.

About 70 people, most of them clergymen, attended the specially devised rite of investiture in the cathedral. Deaconess Edwards was vested in alb, amice, girdle, clerical collar, and rabat. Bishop Pike draped a red stole deacon-wise over her right shoulder to symbolize her ministry. The reporter of the service for the San Francisco *Chronicle* noted that the ceremonies, "a remarkable amalgam of traditionalism and improvisation, found the Rev. Mrs. Edwards, a 48-year-old widow, bright-eyed, pink-cheeked, and far more calm than her fellow-clergymen [at] the altar." The reporter described Bishop Pike's sermon as "an extemporaneous, laughter-wrapped lecture" in which he said that the formal "setting apart" of Mrs. Edwards as a deaconess in June, 1964, had been in effect her ordination, so that her clerical seniority dates from that time. "Remember that in clerical processions," he said to Mrs. Edwards, "so that you won't find yourself too low on the totem pole."

Describing this formal recognition of Mrs. Edwards' ministry as "but a little step forward" the bishop noted that the Episcopal Church is presently "negotiating unity with the United Presbyterian Church, the Methodist Church, the United Church of Christ, the Evangelical United Brethren, and the Disciples of Christ—all of which ordain women as pastoral ministers." He said further that "there is a strong feeling against women in the Church" and that in this respect "we are dragging behind secular society. So let's get with this," he exhorted.

Deaconess Edwards is presently a member of the Episcopal Church's team ministry in San Francisco's mission district.

## AROUND THE CHURCH

Planning has been completed for a Church school in Tamshui, Taiwan, outside of Taipei, which is expected to open in September, 1966. Funds for the 20-acre site were raised by graduates of St. John's University and St. Mary's Hall, Shanghai. Some funds also have been obtained from the Executive Council, and initial work will begin as soon as possible.

The Rev. Robert A. Burch has been appointed special projects officer of Operation Catapult for Church World Service, an agency of the National Council of Churches. Operation Catapult began eight months ago with the construction of a full-scale solar still on the island of Symi. The solar still, now also being constructed on three islands near Symi, changes salt water into fresh water. Since graduation from the Episcopal Theological School in 1958, the Rev. Mr. Burch has been vicar and then rector of the Church of the Incarnation, Penfield, N.Y.

Mr. Reed Stewart, executive secretary of the Unit of Field Study of the General Division of Research and Field Study of the Executive Council, has resigned his position with the Council to accept a post in Kenya at a teacher training college near Nairobi. Recruited for his new job by Teachers of East Africa, Mr. Stewart served in Africa from 1950 to 1958 at Bromley Mission and Episcopal High School, both in Liberia.

The Rev. Daniel Randall Magruder celebrated the 50th anniversary of his ordination to the priesthood in May, in a service in All Saints' Church, Dorchester, Mass. Fr. Magruder was born in Annapolis, Md. He attended St. John's College, received the B.D. degree from the Episcopal Theological School in Cambridge, Mass., in 1914, and was ordained to the priesthood in 1915. He was rector of the Church of St. John the Evangelist in Hingham from 1921 to 1951 when he retired from the active ministry.

Bishop Ogilby of the Philippines spoke at St. John's Cathedral, Albuquerque, N. M., on September 12th, to kick off the Mutual Responsibility and Interdependence project of the diocese of New Mexico and Southwest Texas with the district of the Philippines. The Bishop of the Philippines reported that the district is now placing missionaries in Southeast Asia, Malaysia, and Indonesia. A hospital dispensary is to be built in Talifugo, in the sub-province of Apayao, by the people of New Mexico and Southwest Texas.



RNS

### MARYLAND

#### Helping Hand

The congregation of the First Baptist Church, Elkridge, Md., which was gutted by fire on September 6th, has accepted the offer of the rector and vestry of Grace Church, Elkridge, to use its facilities as long as the all-Negro Baptist congregation finds it necessary. Held in connection with the fire, which was determined to have been deliberately set, is a 40-year-old white man. Three juvenile petitions have been drawn up against three presumed accomplices.

The Baptist church, which will celebrate the 100th anniversary of its founding next March, had just completed extensive improvements to its fabric and furnishings. Its pastor, the Rev. Monroe Simms, indicates that the estimated \$50,000 loss is only partly covered by insurance.

The Rev. Robert A. Gourlay, rector of Grace Church, who was at the scene of the fire, offered the use of the facilities of his church to the stricken congregation. A special vestry meeting the next evening gave unanimous approval of this step and further authorized the taking of a special offering among the people of the parish for the relief of the Negro congregation. With a few exceptions the parishioners of Grace Church are white.

The Baptist congregation accepted the offer of the rector and vestry of Grace Church, and made use of the parish church on September 12th, after the late morning service of the Episcopal congregation. Since all of the equipment of the Baptist church was lost in the fire, the Hymnal 1940 was used for the music of their worship, with the organist of the Baptist congregation taking her place at the console of Grace Church's organ.

The Most Rev. Frederick Coggan, Archbishop of York (at microphones) conducts an outdoor service in the Derbyshire village of Eyam, England, in memory of a country pastor who was a hero during the bubonic plague epidemic in 1665. The Rev. William Mompesson threw a "cordon" around the village to prevent spreading of the disease, which had stricken 100,000 Londoners. The clergyman's action successfully kept the disease from spreading beyond the village, though 260 of 350 villagers — including Mr. Mompesson's wife — died in the epidemic.

### CENTRAL AFRICA

#### No Politics

The Rt. Rev. Kenneth J. F. Skelton, Bishop of Matabeleland, criticized a government plan to force students who receive state university scholarships to pledge they will not engage in politics. Bishop Skelton said, in Bulawayo, Southern Rhodesia, that implementation of the plan would affect half of the 600 white and Negro students at Rhodesia's University College.

"It is against the true interest of the educational development of the people of this country," he said, "to limit by law or government regulation the freedom of teachers and students in universities and other institutions of higher education to study, discuss, write, and work in all fields of inquiry, including government and politics." [RNS]

### ORTHODOX

#### Get Out of the Streets

An Orthodox theologian has urged the nation's clergy and religious to further the cause of ecumenism by getting out of the streets and returning to the churches. The Very Rev. Alexander Schmemmann of St. Vladimir's Russian Orthodox Semi-

*Continued on page 16*

# The Man Who Believed in Angels—

## and his friends who did not

by a Repentant Modernist

Once upon a time there was a simple soul who believed in angels. His name was John Smith, as befitted a very ordinary sort of person. He believed that, although for the most part we must walk by faith rather than by sight, once in a while God sent His Angels, His messengers, to help and guide and guard His children, the sons of men.

John Smith knew that his belief in angels was probably very foolish, even childish, because his friends had told him so in no uncertain terms. They had all sorts of explanations for his naivete: It was due to ignorance, or superstition, or wishful thinking, or folklore, or myth, or legend, or fable, or hallucination, or illusion, or delusion, or chimera, or mirage, or phantasy, or hypnosis, or coincidence, or chance, or luck, or some twist of the subconscious mind, or e.s.p., or just plain stupidity. Or, maybe, he had some physical or nervous malady—hysteria, perhaps, or epilepsy. Or perhaps he was an existentialist (John did not quite know what an existentialist was, but he thought it was one who did not place too much reliance on reason). John, his friends thought, was too imaginative, too subjective, too unsophisticated, too introspective, or too something-or-other. His belief savored of witches, demons, apparitions, or magic lamps and rings.

His friends were very wise, much wiser than poor simple John Smith. In fact, they belonged to a club called The Intelligentsia, to which only people of the genius type were admitted. Certain words were tabu for them, such words as *God*, *revelation*, *inspiration*, *miracles*, and the *supernatural*—and, of course, *angels*. There were no celestial beings called angels, and that was the end of that! John's friends were very negative, and they seemed loathe to believe in any sort of good news.

His friends almost convinced John Smith that he was absolutely wrong in his belief about celestial beings. Perhaps it was akin to his childhood's idea about fairies. He remembered going to see *Peter Pan* and when the question was asked: "Do you believe in fairies?" he had jumped up and shouted, "Yes." But there was something nice about the awe and wonder of a child, looking out upon a world which was so wonderful, and thinking that nothing was impossible in that world. He still had that sense of mystery as he gazed at the sky at night or out upon the vast ocean.

And then there was that matter of "wishful thinking." Maybe he was guilty of that, too. When he sang the hymn, "Hark, hark, my soul," he often thought how splendid it was to believe that the

angels were singing "sweet songs of heaven above." No doubt there was some wishful thinking in religion, but he could not believe that there was nothing else. In fact, religion very often bade you do things which you would not want to do. He thought, in his childish way, of Moses who did not want to go to Pharaoh; and Jeremiah who did not want to become a prophet; and Jonah (if the story were history) who did not want to go to Nineveh; and Jesus who shrank from the Cross.

Although impressed by his erudite friends, John still clung to his belief in angels. If they were loathe to believe in angels and miracles and the like, he was equally loathe to disbelieve.

And then certain things happened which made John Smith doubt whether his friends were so wise after all:

One day he heard one of them say that he had "passed way beyond the teachings of Jesus." This man was brilliant, but John in his sluggish way did not think that he was quite that good. Later his friend ended up in an asylum.

Another day he heard another of his friends say, "No scientist believes in God!" John could have accepted his statement if he had said, "Some scientists do not believe in God"; or "A lot of scientists do not believe in God"; or even "Most scientists are unbelievers." But to say, "No scientist believes in God," was simply not true. John had read of distinguished men of science who proclaimed that they did believe in God, and some even seemed to believe in miracles. Possibly some of them believed in angels.

Still another member of the Club maintained that he was so broadminded that he did not believe in anything at all. Surely, John thought, we should believe some things for our very sanity.

On another occasion he had been asked, "Did you ever see an angel?" But were not angels *supposed* to be invisible? And surely there were many things that could not be seen but which yet existed. Electricity, for example. And pain and pleasure and honor.

His friends always seemed to take the most difficult hypothesis to explain things



"Angels are perpetual reminders of God and the eternal order."\*

RNS

such as angels, but surely some of their suggestions were more far-fetched and not nearly so logical as his views. Was it not unscientific to go so far afield when a simpler theory might better explain men's experiences?

John sometimes thought that his friends might also be guilty of wishful thinking, or perhaps of rationalization, in denying religious things. He had read somewhere of someone saying that if there were no God then "everything is permissible." And of a young man who was jilted by his girl, a Sunday school teacher like himself, and became an atheist. Unbelievers didn't seem immune from "psychological" explanations.

And so John Smith decided that de-

spite his friends he would continue to believe in angels. Was it not just as logical to believe in them as to offer some other explanation for the many happy experiences of people being helped and guided and guarded? Was it not just as intellectually honest to believe in God as not to believe in Him? Were there not many things in heaven and earth not dreamed of in our philosophy? Was it not just as rational to believe in immortality as in extinction? It was all right to get rid of ignorance and superstition, but we must not throw out the baby with the bath water.

And then John started collecting stories

\*A detail of the Portinari altarpiece, in Uffizi Gallery, Florence, Italy, by Hugo van der Goes.

of angels, as he came across them in books or magazines or newspapers. There were many such stories. All sorts of people had been guided and guarded and inspired by some unseen power. It was almost a normal experience, perhaps especially for those of a childlike faith, when faced with danger and disaster. Maybe the wise ones missed something possessed by the simpler souls.

Sometimes it seemed to John that clever people made it unnecessarily difficult for simple folk. Did one really need to know whether God was "beyond" or "out there" or "up there" or "within" or anything else? Even the wisest of men needed some symbol to try to comprehend God, and they could never actually know what God was like. It was as impossible to climb up into the mind of God as for an ant to creep up into man's mind and read his thoughts. John himself had never pictured God as a venerable old man, and so long as he remembered he had thought of Him as like Jesus Christ. If religion, as Donald Hankey said, was "betting your life there was a God," then Christianity was betting your life that God was like Jesus Christ. Perhaps that was all that was necessary, at least for a soul like John Smith.

John had a simple philosophy of life. He had read somewhere the phrase "the raw materials of living." He thought that perhaps all the joy and sorrow, the pain and happiness, the success and failure, the heartbreak and anguish of life, are "the raw materials of living," out of which we shape our souls. For the most part we must fight our own battles, meet our own dangers, face our own temptations, solve our own problems—we must walk by faith rather than by sight. But, once in a while, we see sights never seen on sea or shore; we hear the music of the heavenly spheres; we stand upon some Mount of Transfiguration; we hear the rustle of the angels' wings; and we know that all is well. Vast though the universe is, we are not alone. Behind all things is the love and the power and the wisdom of Almighty God, the Father of our Lord Jesus Christ.

The angels not only at times guard and guide us, but they are the perpetual reminders of God and the eternal order, of Jesus Christ our Lord, of such things as revelation and inspiration and miracles and the supernatural. They are reminders of the spiritual realm awaiting us where we shall meet our loved ones again and of the eternal truth and beauty and goodness.

"This is what you are to hold fast to yourself—the sympathy and companionship of the unseen worlds. No doubt it is best for us now that they should be unseen. It cultivates in us that higher perception that we call 'faith.' But who can say that the time will not come when, even to those who live here on earth, the unseen worlds shall no longer be unseen?"

—PHILLIPS BROOKS

# OUT OF THE FIRE—

## Revelation

and a Di

by the Rev. William E. Ticknor

Perpetual deacon, librarian



Chancel rood of St. Michael's after the church's destruction:  
"The fire drew the parish family together."

The Church of St. Michael and All Angels, in Baltimore, Md., is a down-town parish. Few of its communicants live in the surrounding area, which is a mixture of shops, offices, and tenement dwellings. At night these blocks are largely deserted.

On a sultry June evening in 1961 three people sat in the parish house of St. Michael's, working on Sunday-school material. The adjoining church building was dark and silent. One of the three workers thought he smelled something burning and walked out to investigate. He was met by firemen seeking an entrance into the church. They had come in response to an alarm set off just a few minutes before.

The firemen entered through the parish house and found some cleaning material burning in the nave. There seemed to be no great emergency. The three people returned to their work without misgivings. Fifteen minutes later they were ordered to get out as fast as they could. The nave was engulfed by flames which threatened the parish house immediately. By midnight an eight-alarm fire had destroyed the church proper, leaving only the thick stone walls, stained glass windows, and some of the massive roof beams.

If a motion picture camera had roved through the crowds of onlookers that night it would have recorded some interesting facts. The spectators were not curious—they were obviously concerned. Clergymen from every denomination in town came to offer, at the peak of the holocaust, their personal services, their buildings, their resources of every kind. Parishioners by the hundreds poured in from the suburbs. Some of them stood and wept unashamedly. Many of them,

The Living Church

# LIVING CHURCH

## Distiguished Congregation Award

Category I — down-town parish of over 600 communicants

# tinguished Congregation

disregarding the firemen's orders and their own safety, dashed between flames and cascades of water to salvage what they could. One man emerged with the reserved sacrament from the chapel altar. Others brought out jewel-encrusted frontals, chalices set with diamonds, richly embroidered vestments. The head of a prominent dry-cleaning firm (not a parishioner) asked that all the vestments and hangings he brought to his establishment for cleaning and storage—free of charge. Virtually every person in that crowd had come with the intention of giving help to a church known and loved throughout the city.

Fire destroys, but it may also reveal. In this case it revealed with great clarity the place which St. Michael and All Angels' Church occupies in the life of Baltimore. The congregation's response to the disaster showed how the Church has achieved that position.

For many generations the people of St. Michael's have been moved by a notable spirit of worship, love, and service. The same spirit was there in full force when the fire occurred. Under the splendid leadership of the rector, the Rev. Osborne R. Littleford, normal services and activities were continued, and plans were made for the restoration of the church. The people made (and are still making) liberal contributions of time and money toward the latter. Most significant of all was their unanimous decision to remain in the same location. Many congregations might, in these circumstances, have chosen to move to the suburbs. The people of St. Michael's felt that their church had a mission in downtown Baltimore. Instead of abandoning the old location, they have redoubled their efforts

to serve the people in that area. "The fire drew the parish family together in an unique way," Fr. Littleford has observed, "and it drew us closer to the community."

A history of the parish, written by Miss Nellie W. Jones, is entitled *A School for Bishops*. The author states that "a succession of brilliant rectors has occupied the pulpit, four of whom have been elevated to the episcopate. But though they have been loved as well as admired, affection for them has never been confused with devotion to the Church they served." The title of the book indicates that the clergy, in the course of many generations, have learned a great deal from the people's devotion to their Church.

Miss Jones continues: "The love of its people for that part of the Body of Christ known as the Church of St. Michael and All Angels can be explained only by the spiritual life which underlies and ani-

mates all its activities, from the consecration of the Blessed Sacrament . . . to the brewing of a cup of coffee, which can be . . . an act of loving service to our Lord. Work done in His name, lives consecrated to His purposes, sacraments administered at His altar, the worship of His people, combine in a great stream of devotion to the living God, and make our parish church a place especially sanctified by His presence."

The spirit which animates the parish is expressed concretely in the work of its lay organizations. The Society of St. Timothy provides an interesting example. This is a devotional group composed of lay readers and other men who live under a rule of prayer, meditation, study, and service. The lay readers conduct Morning and Evening Prayer in the parish chapel, Evening Prayer at the Veterans' Administration Hospital, and Morning Prayer at Church Home and Hospital (a diocesan institution). Members of the society visit patients in the United States

After the Eucharist on Sunday: "A cup of coffee . . . can be . . . an act of loving service."





Society of St. Timothy at prayer in the chapel: Strengthening the spiritual life of the parish.

Public Health Service Hospital, where the parish clergy maintain a chaplaincy service. Thus laity and clergy together bring the assurance of God's love to those who might otherwise feel rejected.

The Society of St. Monica, for women, is a sister organization of St. Timothy's, with similar aims. Both groups hold frequent meetings for prayer and study. Their yearly retreats do much to strengthen the spiritual life of the parish.

Women's activities, as such, are distributed among a number of organizations. Some of these are found in most parishes, such as the Episcopal Churchwomen, the altar guild, and so on. Others are peculiar to St. Michael's. Among the latter are St. Anne's Guild, which supports the altar work, St. Hilda's, St. Mary's (Church school mothers), and St. Martha's Evening Guild. There is a group to suit the schedule and interests of every woman in the congregation. Together they combine devotional, educational, social, and fund-raising activities in a way which enriches the life of the parish and contributes substantially to its support.

The couples' club, the Ark Club (for younger married people), and the Men's Club provide entertaining programs for adults. A vigorous Young People's Fellowship does the same for the parish young people. The Order of St. Vincent, for acolytes, has been effective in bringing boys into the center of the Church's worship at the altar. A choir of men and boys and a girls' choir furnish superior music for the services.

The creative efforts of the laity are not confined to organizations. Parishioners contribute their individual talents in many different ways. A retired school principal is the parish librarian. A public school teacher brings his professional skills to the job of administering the

Church school. A business woman maintains the tract collection. Many others help with heavy mailings and send the monthly issues of *Forward Day by Day* to the sick and shut-ins of the parish.

The ancient ministry of healing has become a vigorous movement within the Episcopal Church. People are finding it to be a fresh approach to worship which comprehends the whole man, both physical and spiritual, in his total relationship with God. St. Michael and All Angels' is deeply involved in this ministry. It has its own Healing Mission, which is held in conjunction with the 10:30 a.m. Eucharist on Wednesdays. Several parishioners keep an up-to-date prayer list of the sick. After the celebration, there are intercessory prayers, laying-on-of-hands, and anointing with oil. Many non-Episcopalians come to this service.

The healing ministry is essentially ecumenical. It enables people who may differ on certain points of doctrine to unite in the recognition of God's sovereign power and His loving concern for men. The Order of St. Luke is a symbol of this union in diversity. St. Michael's is host to the Baltimore chapter of the order at its monthly meetings. Evening Prayer in the chapel is followed by a meditation, which may be led by a priest of St. Michael's or by a non-Episcopalian minister. The clergy of several Churches often join in the laying-on-of-hands at the altar rail.

St. Michael's has been increasingly active in inter-Church coöperation. It has started a regional Vacation Church School in which all the non-Roman churches of the area, including Negro Baptist and Methodist groups, participate. During Lent this year the parish joined with the same churches in a series of week-night services. Between 250 and 350 people, more than half of them Negroes, were present at each service. A special effort is being made to draw unchurched residents of the neighborhood into the parish family.

The spirit of St. Michael's cannot be limited to its own congregation. It thrusts outward continuously to the neighborhood, the city, the nation, and the world. Some 25% of the parish's budget is spent for work outside its own boundaries. This includes support of Bishop Mize's work in Southwest Africa, college work in the Philippine Independent Church, and Indian missions in North Carolina and South Dakota.

The church building, handsomely restored, was opened for services on Easter Sunday, 1962. It was formally rededicated two weeks later. Fire had almost destroyed it, but the spirit of the people had not been shaken. The rededication signified their resolve to carry a century-old tradition to an even greater future.

Choir practice: Creative efforts of the laity are not confined to organizations.



The Living Church

## War in Heaven

There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven" (Revelation 12:7-8).

Albert Schweitzer will be especially in our minds at this Michaelmas season as we meditate upon the picture of the War in Heaven set before us in the Epistle for the feast. For his thought and work, considered together as they must be, provide a dramatic living commentary upon the mystery of the cosmic conflict between the spiritual powers of good and evil.

It is the New Testament teaching, not only in the Revelation of St. John but throughout, that the real, ultimate struggle between good and evil is not between good men and bad men but between "spiritualities and powers"—good spirits loyal and obedient to God, and evil spirits hostile to God. (St. Paul gives it a most stirring and vivid treatment in the Epistle for the Twenty-first Sunday after Trinity.) And it is also taught that God and His fighting angels will triumph at the last.

The Christian understands that the War in Heaven is being waged at all times, in all places, in God's world, and that as a Christian he is called to be an active belligerent, a fighting soldier and servant of Christ.

As a young man, Albert Schweitzer was haunted by the vision of Africa's need for medical care. He was not disobedient to that heavenly vision. What follows is the kind of history that is a cordial to drooping spirits.

Schweitzer saw the pain, helplessness, fears, and ignorance of the jungle African as real works of the Devil. And he heard a divine Master distinctly call him to prepare himself to give battle to the Devil on that front. The War in Heaven had one of its battle-fronts down there in the jungle of French Equatorial Africa.

The young man went forth to his battle with a strange confidence that he was on a side that could not lose. By faith he saw what St. John saw on Patmos, and testified to in his strange language of demonology—"and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven."

We all need to understand these facts about the struggle between good and evil.

It is a truly cosmic struggle—bigger than any man, bigger than all men put together. Men are not the only victims of evil or doers of it.

The Lord Jesus Christ is the embattled King of creation, who still goes forth conquering and to conquer.

The War in Heaven is everywhere. It came to the front door of Dives, in the person of starving Lazarus, but Dives did not or could not or would not see it. It was in the African jungle where there was no medical science, and Albert Schweitzer saw it and joined battle.

It is in every home, every neighborhood, every business, every human heart.

To take up arms against the foe, on Christ's side, may be painful and costly. The Enemy's craft and power are great, and armed with cruel hate, as ever. But lo, his doom is sure.

With Albert Schweitzer having finished his earthly course so recently, this Michaelmas season is a most fitting time for Christians to honor his memory and glorify his Lord by renewing their vision of what St. John and Albert Schweitzer both saw in their respective times and ways: that the War in Heaven rages everywhere upon earth; that "There's a battle to fight e'er the guerdon be gained—the reward of it all!" and that he who fights under Christ's banner shares the sure victory with "angels and archangels and all the company of heaven."

### GUEST EDITORIAL

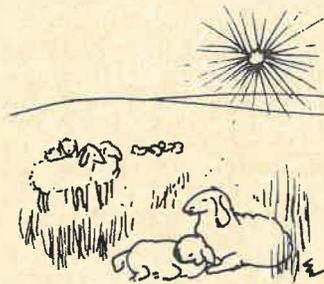
## Brotherly and Pastoral

In a score-card culture, where every game has a winner and a loser, where every argument ends in a conviction or an acquittal, it is easy to see the House of Bishops' action on the Pike case as a victory, an acquittal for the Bishop of California.

For those who seriously believed that Bishop Pike had gone so far away from the Catholic faith that the time had come for a formal presentment, trial, and punishment, the action of the House must indeed seem like a victory for Bishop Pike.

But for those, like this magazine's editors, who have in the past viewed Bishop Pike's assorted stands with an assortment of reactions pro and con, and for those, like this magazine's readers, who love and cherish the Episcopal Church and the fact as well as the principle of the episcopate, there is great ground for satisfaction in the action taken.

The House of Bishops, in its opening statement on Bishop Pike, declared that he was not on trial. In brotherly and pastoral fashion, the House then spoke to



the issues non-judicially. The clear intent of the statement was constructive: to guide Bishop Pike in his future course of action without indicting past conduct.

It is too early, of course, to know whether the action

of the House will prove fruitful. But the response of Bishop Pike, who as a lawyer and a person with natural gifts for intellectual conflict could have been counted on to fight back vigorously against any attack, was a welcome echo of the brotherly spirit in which he was addressed. And his own conduct in the second round of debate about the deaconess issue was in marked contrast to his intense struggle in the earlier debate on the same subject.

There is ground for hope that the pastoral concern of his brother bishops may well prove to have a changing effect upon Bishop Pike and that this change may well be for good.

In my opinion, the House of Bishops would have been criminally negligent had it proceeded at once to any form of trial and censure of Bishop Pike without first attempting to speak to him pastorally.

It may prove true that Bishop Pike has taught the Church something it needed to know—that in the tension between freedom and authority there is much good, even when the limits of freedom are, in the Presiding Bishop's word, "strained." For the Church is a redemptive society, and it must ever be wary of the trap of self-satisfaction and self-righteousness, must ever be ready to deal in love with those who, in or out of the Body of Christ, in or out of positions of leadership in the Body, are in need of help, guidance, and redemption.

BILL ANDREWS  
Contributing editor

## Lutheran-Anglican Dialogue

We gladly and hopefully second the motion made by our contemporary, *American Lutheran* [L.C., September 19th], calling for the establishment of formal full-scale theological conversations between Lutherans and Episcopalians. For many years we have wondered when this obviously sensible step would be taken.

The Lutheran editorialist mentions several good arguments from theology and history. We would add this one: that Lutherans characteristically hold that Christian unity must be *unity in faith*—dogmatic unity, no less. Not all our fellow Churchmen share our enthusiasm for this approach, but there are very many who do.

It is not enough that separated Christians should deplore their unhappy divisions—the scandal such division presents to the world, the sabotage which the Devil is able to accomplish through it. True though this is, Christians cannot be expected to unite simply for the good of the cause and without regard to their deep convictions. Their union must be received and realized through their one *faith* in their one Lord.

Lutherans, as Lutherans, see and stress this need for essential dogmatic concord as the basis of Christian union. There are many Episcopalians who share this conviction, and we rise to second the motion.

## NEWS

*Continued from page 9*

nary at Tuckahoe, N. Y., criticized what he called an over-emphasis on action by the 20th-century Western Christianity. This has been particularly true recently in the U. S., he said.

Fr. Schmemmann, a guest observer at Vatican II, addressing delegates to the National Newman Golden Jubilee Congress in New York City, said, "Today there seems to be a frenzied desire to reduce all doctrine to action. Thus we have the phenomenon of clergy and religious involved in public acts of civil disobedience, open defiance of the law, in behalf of so-called 'social action for civil rights,' as in Selma, Ala.

"This is quite opposed to the view of the Eastern Church, where the emphasis is upon prayer as the only action within the Church," he said. "It is difficult for us to understand, and makes a meeting of the minds more remote."

Laudable though the intentions of the involved Western clergy may be in such public actions, he said he doubted the ultimate worth of such activities, as far as the advancement of the Church was concerned.

"We Eastern clergy see the role of the Church as a sanctuary for meditation and prayer; a contemplation of the supernatural presence which the Church alone can give. The Church should help human

beings to freedom and justice—but in its own way, the way that God assigned it."

In Communist lands, the totalitarian government has reduced Churches to mere social instruments for the welfare of the state, Fr. Schmemmann said. He expressed regret that events of recent months in the U. S. have pointed the way toward a further reduction of the Churches' role as that of merely one of a hundred or more social institutions, chiefly concerned with the material advancement of mankind.

To an Eastern Church representative this is a limitation of the divine role of the Church, he held. "It is getting to the point in the U. S. and some other Western nations, that the rectory office resembles more a consulting room for a psychiatrist or a psychologist. Our very churches are getting to resemble hospitals. What are we trying to do? Mix sociology, anthropology, and psychology with theology? Let us not confuse Freud with God," he admonished.

On the other hand, he admitted that the Eastern Churches have historically been too passive, even dormant. They could learn some from the action motive of the Western Churches, he added.

Fr. Schmemmann traced the historical break of the Byzantine Church with the Latin. "It was more cultural and political than doctrinal," he said, referring to the

Great Schism of 1054. "We were once unique parts of a unity. It is to the advantage of both to come together again. This is the great mission of the 20th century. Each half complements the other: the passive, spiritual East, and the positive, active Western Church. We need each other."

Unofficial actions, he noted, have produced tremendous progress in small group, face-to-face discussions between representatives of the Eastern and Western Churches.

Officially, the pace has been slower, he admitted. He expressed hope that the forthcoming Ecumenical Commission of the Standing Conference of Orthodox Bishops of the Americas and the Roman Catholic Bishops' Commission on Ecumenical Affairs, to be held at Worcester, Mass., may produce some progress. [RNS]

### MIDDLE EAST

## Communication Needed

The Rev. Pitt S. Willand, rector of Emmanuel Church, Webster Groves, Mo., commenting on his return from a two-month visit to the Middle East, gave credit to the Christian Churches for whatever communication exists between the people of Israel and the Arab nations. The Rev. Mr. Willand served as leader of a

study tour of Israel, Iran, Jordan, and Lebanon, and represented the Overseas Mission Society.

The Eastern Rite Catholic Churches, Mr. Willand said, were "doing the best job of communicating with the people in the Arab-dominated countries." The Orthodox Churches, he added, "have begun to modernize their methods and are now reaching more people."

Mr. Willand, who made similar tours in 1961 and 1963, said that on a more official level there is no contact at all between the Arabs and Israel, and relations between them "will continue to deteriorate until some means of communication is found." He said that because of the political situation, he was able to get only a fragmentary picture of mission work, except in Iran. That nation, he said, "is not part of the Israeli-Arab conflict and we were able to observe the Episcopal mission work there under fairly normal conditions."



## IN ONE EAR

by G. Sage Thrasher

President Johnson has a new Bible, according to *Time* [September 3d, p. 19]: Barbara Ward's *The Rich Nations and the Poor Nations*. *Time* astonishingly describes the book as "a Baedeker to the Great Global Society along with Isaiah and the Gospels, but in far less murky prose."

And *Time* doesn't hand out many plugs.

I'm wondering if I want to read a book about my duty to my neighbor which would be as unmurky as all that. As it is, I can't read some things in those murky old masterpieces, Isaiah and the Gospels, without trembling a bit (Isaiah 1:17-20 and 10:1-6; St. Luke 10:25-37; and St. Matthew 25:31-46, to mention only a few). The word of divine warning and judgment comes through even these murky media terribly loud and clear.

Mark Twain once remarked that it wasn't the passages in the Bible he couldn't understand that troubled him, it was the passages he *could* understand. That's my problem, too.

No, the cruel clarity and unmerciful unmurkiness of this new Bible sounds too much for me. But what a fine bit of prose!

## LETTERS

*Continued from page 5*

in the Bible. As for the "preposterous exclusion of women from Holy Orders," this is a matter, as I see it, of discipline and not of faith. Whenever anyone brings the matter of women into the area of occupation, calling, profession, etc., an appeal is made, either directly or indirectly, to the principle of "right." I submit to the theory that no one—no one on this earth—has a "right" to be a priest. Of course there are many objections to the priestesshood of women. One stands out from the others: Can a woman mediate God's forgiveness of sins to mankind? I think not.

In general it seems clear that any clergyman who cannot, as a matter of conscience, or through intellectual sterility, accept the doctrines of the Church that ordained him, should bring about a separation that will no longer place on him the duty of teaching what he cannot accept himself. The matter is even simpler for a layman: All he must do is to withdraw from the Church. If he gets himself excommunicated there will always be those who will suspect this to be for other reasons than inability to accept the teachings of the Church that is his spiritual mother.

(Rev.) GEORGE R. CLARK  
Vicar, Church of the Good Shepherd  
Hansford, W. Va.

### A Man's Job

I am compelled to protest your editorial on "Labor Day, 1965" [L.C., September 5th].

I would begin with the confusion and contradiction in terms. In the first part of the editorial the term "work" is used to mean toil or labor, a man's job. In the latter part, work is carefully defined as being utterly distinct from the job. As it stands, the editorial says that we should rejoice that machines are doing more and more of the total task which God gives man to do in the world.

In drawing the distinction between a man's work and a man's job, the job is relegated to a mere bread-and-butter status. The great tragedy of cybernation is the fact that this may become true. Historically and psychologically, it is false and misleading. A man's job is the means whereby he carries his share of the load; it is the way in which he makes his contribution to the welfare of all. In our age of specialization many jobs are quite routine and repetitious, yet they are still necessary to the functioning of the system that makes up our way of life. It is through his job, his contribution to the welfare of all, that a man knows his dignity and worth. If cybernation makes it possible to eliminate the job and still provide him with the income, he is being subjected to the degradation of being told that what he does doesn't matter. Changing definitions will not change this psychological fact.

In the final paragraph you state, "In Adam, man's work is a burden grievous to be borne." The context does not make clear which definition of work you intend. The book of Genesis, however, makes clear that labor is a basic part of man's life. Adam was placed in the garden to till it and to keep it. The curse after the fall was not labor, but fruitless labor.

You state that in Christ man's work is

joyous partnership with God. Certainly this has always been true of the job of a healer, a teacher, or a farmer. Unless this is true of all that a man does, whatever he does will be a burden grievous to be borne. Unless this is true of all that a man does, he is not a servant of God. One who breaks one commandment is still a lawbreaker. One who keeps part of his life away from God is separated from God.

I certainly agree that the advent of cybernation will bring the need for many new insights and definitions. Our concepts of work, job, labor, leisure, and rest will have to take new shapes and directions. These will not be workable and useful unless they take into account the inner meanings in the lives of people.

(Rev.) RUSSELL W. TURNER  
Rector, St. Peter's Church  
Uniontown, Pa.

### Good Teacher

Instead of criticizing Dr. Fletcher [L.C., July 18th, ff.] it would be more to the point to recognize him as the good teacher he is. His position that no code of laws is adequate to meet every conceivable situation in a spirit of love is certainly a Christian one. By stating it the way he did he encouraged the young people to analyze, a bit further than they might otherwise have done, the loving reasons behind the commandments. This is much better preparation for meeting temptations in their own lives than unanalytical acceptance of rules of behavior. It also will make it more possible to withhold snap judgments against others without knowing the circumstances with which they have to deal.

Nobody who has had friends who lived through the Nazi occupation—or who has just lived the ordinary span of life with eyes open—can fail to know that there are extraordinary circumstances where it is loving to break the law. To face this only strengthens one's respect for the validity of the commandments as general rules.

EDITH BRADLEY  
Brattleboro, Vt.

### First Things

I have just completed a third reading of your center-spread article: "Chaplain on the Campus" by L. W. Kutcher, Jr., on the work of the Rev. Everett Greene at the Univ. of Rhode Island [L.C., September 5th]. The latter appears to be a very busy and indefatigable man—so busy that he has, apparently, no time to celebrate Holy Communion or even to read the Daily Offices. Of course he may, and probably does, these minutiae in odd moments but they seemed unworthy of mention by the writer of the article.

Through our children and the young people of many parishes over a period of years, we have learned many valuable lessons in this field of campus ministry. We have met, seen, and heard of many kinds of chaplains: organizers, hail-fellows-well-met, deep and earnest counsellors, money-getters, campus influencers, good publicity men, etc. But the real meaning and efficiency in this field of work was brought home to us most potently by the work of the late Rev. Merrill A. Stevens, chaplain at the University of Maryland, 1950-64. He made no bones about it; he was commissioned, sent, and

paid to be a priest of God, ministering the sacraments and fellowship of the Church to all who needed or would receive them.

But not alone. *Every day*, in the chapel assigned to him, the Holy Communion was celebrated at noon with the assistance of a server, three students who brought the offering of money, bread, and wine to the altar, and from 12 to 30 in the congregation. The Daily Offices were conducted by a staff of student lay readers, trained by Fr. Stevens. Nor were the social and personal contacts neglected. After the noon services most of the youngsters who had the time gathered with Fr. Stevens and any visitors for lunch, and after the saints' days 7:30 a.m. services for a well attended breakfast. There was (and is) a student vestry, also Sunday and week-night meetings for discussions, social life, picnics and dances.

Thus, instead of one man, bustling around an enormous campus, helping with the band, arranging discussional movies, etc., and feeling that the 11 a.m. kaffee-klatch is "the most important part of his work," there develops a Christian community, a hard core of youngsters, loyal to their Church, devoted to their Lord, both worshipping and witnessing so that there have been uncounted enquirers who, observing such a situation, have been moved to ask: "What gives? Why do they do these things?"—and there exists fallow ground for the sowing of the seed.

There are practical consequences of this concentration upon "first things first." Many parents and pastors hereabouts have manifold reasons to thank God for the ministry thus oriented by Fr. Stevens (who was drowned while yachting in the Chesapeake Bay last year) and being carried on substantially unchanged by the Rev. W. K. Smith. Youngsters have been won to, and held for, the Church and the loyal service of the Lord by a program which places Him in the center of life.

(Rev.) R. B. GRIBBON, S.T.M.  
Canon emeritus, Trinity Cathedral  
Easton, Md.

### Not Necessarily True

In the answer to the second question in the Question Box of August 29th the writer states that allegorical interpretation of the Bible "digs down beneath the literal plain meaning of the words to their hidden spiritual meaning." The "their" in the sentence suggests that the allegorical exegetes give the true hidden spiritual meaning. I suggest that it gives what these exegetes themselves find beneath the text and not necessarily "their hidden spiritual meaning." This certainly stands for Paul's interpretation of the story of Abraham and his sons as told in Genesis 21.

(Rev.) FRANCIS J. MOORE, D.D.  
Retired  
Cincinnati, Ohio

### Criticisms

In my many years of reading THE LIVING CHURCH I have never sent a letter to the editor, but the August 8th copy finally prompts me to do so.

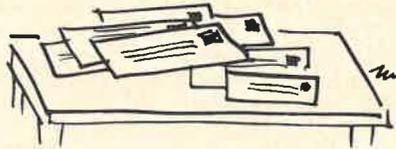
Frankly, the only real reason that I read the magazine at all is because it is the only periodical in the Church upon which one may depend for weekly reporting of news subjects and a running record of clergy

changes. For these two functions you deserve the Church's gratitude.

I long ago, however, gave up any attempt to wade through the articles which generally suffer from mediocrity or the editorials which are far too often involved with brinksmanship with straw men.

In any event, this past week for some reason the editorial page caught my eye, and I suddenly had a personal insight into what is my real criticism of your magazine. The two editorials, "What's New?" and "Roman and Anglo-Catholic," appearing as they did on the same page, served well to emphasize the confusion which so often characterizes THE LIVING CHURCH.

In "What's New?" (a somewhat hand-spanking little presentation) you criticized, with a good bit of validity, personalistic ecclesiastical innovators. Your general criticism implied that too often the current expressions in liturgy and theology play fast and loose with Canons, rubrics, and dogma



of The Institution. Perhaps this is so, although it is really nothing more than a continuation of your policy of suspecting almost anything that differs from what has been done in certain mid-western dioceses in your area for the past 75 years.

On the other hand, "Roman and Anglo-Catholic" is a goody-goody hand clapping (cf., hand-spanking) little piece piously applauds lace-cotta Anglo-Catholicism that for decades has played faster and looser with the doctrine, discipline, and worship of the Episcopal Church than any other group, and which fortunately, at least here in the west, is gasping its last.

I feel free to make these criticisms for two reasons. First, because this parish is a eucharistically-centered church with three Eucharists each Sunday, so that we cannot receive the customary reply which has traditionally been implicit in your magazine—namely, what could a "Morning Prayer Parish" know about anything anyway? Secondly, because as a parish caught up in the liturgical revival (a movement upon a number of occasions vividly magnificent during this spring's New York Liturgical Conference which I attended) I can say that your implications that certain new liturgical actions (actually usually historically very old) must necessarily always be bad and suspect and in violation of the Establishment's codes is false.

I would rejoice if a magazine with the potential for good that THE LIVING CHURCH has would gain the intellectual and spiritual courage to leave the Neanderthal Church behind and find the truth of the New Testament vitally crying out in what is happening in the Church today.

The reason that I have never written a letter like this before is that I doubt they have a chance of ever being published, but maybe you can show that I am at least wrong on this point.

(Rev.) LEONARD P. WITTLINGER  
Rector, St. Martha's Church  
West Covina, Calif.

### Grave Danger

Over 30 years ago a Lutheran minister and an Episcopal clergyman teamed together to bring a message of moral, intellectual, and spiritual integrity to decadent, discouraged, and disillusioned people in the pews. Their methods were largely rejected by the Church but a few Churchmen were challenged, invigorated, restored, and empowered by their message: "People are more important than things, and God can guide." The standards these two men erected in front of each individual who came to them for help meant deep and complete soul-searching which, if accepted, ended in a vow of complete obedience to the commands of the God of Abraham, Isaac, Joseph, and Jesus of Nazareth as found in Holy Writ. Their message was simple, direct, and clear: If you are separated from the love of God, get on your knees and ask for the intellectual honesty to see and to admit the sin which is causing the separation; if you have wronged anyone by thought or deed, make the necessary restitution, confess your sin, ask for forgiveness, and accept with thanksgiving and gratitude the sacrifice which Jesus Christ made on the cross for your redemption, then go your way rejoicing and be a witness to the great things God does for you, pray for others, and read your Bible.

Mrs. Hansbury's article, "Out of Step with the Times" [L.C., August 22d] was just about the last straw. I'd like to join her and invite any others who have been healed of spiritual blindness by that same Jesus to continue to be out of step with us. He is risen but His religion will never be popular. Our modern curates, and others, who are trying to make it widely acceptable and popular are in grave danger of becoming false prophets and blind guides. My brothers, let us not be like the housewife who puts the clothes and the soap into the washing machine and starts it spinning without *the water!*  
FRANCES GRAFF  
San Gabriel, Calif.

How true was the article written by Doreen T. Hansbury [L.C., August 22d]. Most of the news we hear now is that if you do not descend to the gutter then you are out of step with the Church.

I remember the day when a minister, priest, or man of God was respected. Not any more.  
A. MELAND  
La Grange Park, Ill.

In regard to Doreen Hansbury's article in the August 22d issue of THE LIVING CHURCH:

So a "real authority on morals" says, "It's O.K.—an extramarital affair—but, of course, it must be done with love." By what authority does he say that? We would be interested in chapter and verse. The Seventh Commandment has not had any exception clauses added to it. Adultery is still adultery. There is too much human misery now. Let's not add to it by nudging people away from the standard given to us by Almighty God.

I heartily agree with Doreen Hansbury. I could not worship in a church where the clergy did not strongly support our religious heritage.

(Rev.) WALTER P. HURLEY  
Rector, St. Paul's Church  
Muskegon, Mich.

# PEOPLE and places

## Appointments Accepted

The Rev. Irwin Dean Addington, former vicar of St. Barnabas', Saratoga, St. Mark's, Hanna, and St. James', Encampment, Wyo., is vicar of St. James', Dalhart, and St. Paul's, Dumas, Texas. Address: Box 508, Dalhart (79022).

The Rev. Albert W. Anderson, former rector of Christ Church, Montpelier, Vt., is rector of All Saints', Syracuse, N. Y. Address: 1800 S. Salina St.

The Rev. Ralph A. Banks, Jr., former rector of St. Michael's, Chickasaw, Ala., is on the faculty of St. Andrew's School, St. Andrews, Tenn. 37372.

The Rev. Denis B. Baum, former assistant at St. James', Painesville, Ohio, is a chaplain in the Air Force. Address: Chaplains' Office, Patrick AFB, Cocoa Beach, Fla.

The Rev. Victor M. Bircher, former curate at Grace Church, Paducah, Ky., has been vicar of St. Paul's, Corinth, and Our Saviour, Iuka, Miss., for some time. Address: Box 544, Corinth.

The Rev. Robert Fulton Cherry, former assistant at Trinity Church, Columbia, S. C., is rector of St. George's, Germantown, Tenn. Address: 8520 Highway 72.

The Rev. Howard Bruce Connell, former rector of St. Mark's, Beaver Dam, Wis., is vicar of St. James' Mission, Pentwater, Mich. Address: Box 234.

The Rev. Herbert C. Crandell, Jr., former assistant to the rector of St. Paul's, Flint, Mich., is rector of St. Jude's, Fenton, and the parochial mission, St. Bede's-of-the-Lakes, Linden, Mich. Address: 605 S. Leroy St., Fenton (48430).

The Rev. Ralph E. Darling, former assistant rector of St. Peter's, Lakewood, Ohio, is rector of St. Clement's, Greenville, Pa. Address: 103 Clinton St.

The Rev. Gordon B. Davis, former student at St. Augustine's College, Canterbury, England, is assistant (pro tem) at the Church of the Ascension, Norfolk, Va.

The Rev. John C. Fredenburgh, former vicar of St. John's, Marathon, and Grace Church, Whitney Point, N. Y., is curate at St. Peter's, Lakewood, Ohio. Address: 18001 Detroit Ave.

The Rev. David T. Gleason, former rector of St. Matthew's, Seat Pleasant, Md., is assistant to the rector of St. John's, and chaplain and instructor in mathematics at St. John's School, Olney, Md. Address: Box 253 (20832).

The Rev. W. Bradford Hastings, former rector of All Saints, Worcester, Mass., is rector of Christ Church, Greenwich, Conn.

The Rev. Robert E. Hoggard, former vice-dean of Grace Cathedral, San Francisco, Calif., is rector of St. Augustine's-by-the-Sea, Santa Monica, Calif.

The Rev. David A. Jones, former rector of St. Luke's, Denison, Texas, is rector of St. Luke's, Mineral Wells, Texas.

The Rev. Fenton Kovic, former vicar of St. Christopher's, Show Low, and Church of Our Saviour, Snowflake, Ariz., is assistant rector of St. Paul's, Tucson, Ariz. Address: Box 5922 (85703).

The Rev. George J. Kuhnert, former assistant at the Cathedral of St. Mary, Memphis, Tenn., is rector of the Church of the Advent, Nashville, Tenn. Address: 1200 S. 17th Ave.

The Rev. Walter K. Malone, Ph.D., former rector of St. John's, Huntingdon Valley, Pa., and master of religious instruction at Meadowbrook School, is professor of philosophy at Cheyney College, Cheyney, Pa. Address: 330 Laurel Dr., Parkchester, West Chester, Pa. 19380.

The Rev. Richard W. Mansur, rector of St. Thomas', Garden City, and vicar of St. John's, Ulysses, and St. Luke's, Scott City, Kan., is no longer in charge of St. Luke's, Scott City. Address: 710 N. Main St., Garden City (67846).

The Rev. Alfred C. Martin, former rector of Gibson Church, Crewe, St. Paul's, Kenbridge, and St. Andrew's, Victoria, Va., is rector of St. John's, Halifax, and priest in charge of Emmanuel, Mountain Road, and St. Thomas', Clarkton, Va. Address: c/o the church, Halifax.

The Rev. Daniel P. Matthews, former assistant at the Church of the Holy Communion, Memphis,

Tenn., is vicar of St. David's, Nashville, Tenn. Address: 6501 Pennywell.

The Rev. Rue I. Moore, former vicar of St. David's, Nashville, Tenn., is chaplain to the medical-university community, Albany, N. Y. Address: 127 N. Westchester Dr., Delmar, N. Y.

The Rev. Paul Reeves, former rector of the Church of Our Redeemer, Sarasota, Fla., is rector of St. Stephen's, Coconut Grove, Fla.

The Rev. John F. Rollman is a chaplain intern in clinical training at St. Luke's Hospital, Houston, Texas, after a term of clinical training at the Berkshire Farm for Boys, Canaan, N. Y. Address: c/o the hospital, 6720 Bertner Ave. (77025).

The Rev. Edward A. Rouffy, former assistant at St. John's, Boulder, Colo., is vicar of St. Luke's, Westcliffe, and in charge of St. Andrew's, Cripple Creek, Colo. Address: c/o the church, Westcliffe (81252).

The Rev. George R. Schoedinger, former archdeacon for the missionary district of Eastern Oregon, is a canon on the staff of St. Michael's Cathedral, Boise, Idaho. Address: 313 Dorchester Apts.

The Rev. James D. Schorr, deacon, (formerly a minister in the Evangelical United Church), is assistant to the rector of St. Paul's, East Cleveland, Ohio.

The Rev. Harry Shadden, former vicar of St. Luke's In-As-Much Mission, Chattanooga, Tenn., is a student for 10 months at the Urban Training Center, Chicago, Ill. Address: c/o the center, 40 N. Ashland Ave.

The Rev. Clarence W. Sickles, former vicar of St. James', Hackettstown, N. J., is executive director of Heath Village, Hackettstown. This is a housing project for the aging, endorsed by the diocese of Newark. Address: 321 Washington St., Hackettstown, N. J.

The Rev. Stanley B. Smith, former vicar of St. Anselm's, Lafayette, Calif., is a special student at the Episcopal Theological School, Cambridge, Mass. Address: 652 Belmont St., Watertown, Mass. 02100.

The Rev. William Smythe, vicar of Ascension, Colby, St. Paul's, Goodland, and St. Francis, Russell Springs, Kan., is also in charge of St. Luke's, Scott City, Kan.

The Rev. John Shelby Spong, former rector of Calvary Church, Tarboro, N. C., and the associated missions, is rector of St. John's, Lynchburg, Va. Address: Box 3123.

The Rev. Wallace E. Sprague, former assistant at Trinity Church, Reno, Nevada, is curate at All Saints', Denver, Colo. Address: 2222 W. 32d Ave., Denver 11.

The Rev. Fred W. Sutton, Jr., former rector of All Saints', Richmond Hill, L. I., N. Y., is rector of Christ Church, Brooklyn, N. Y. Address: 326 Clinton St., Brooklyn (11231).

The Rev. Robert H. Throop, former rector of Trinity Church, Rutland, Vt., is rector of Christ Church, Lincoln, R. I. Address: 113 Grove St.

The Rev. F. Allyn Walker, former rector of St. Anthony's, Wilmington, Ohio, is associate rector of St. Paul's, Chillicothe, Ohio.

The Rev. Robert Carroll Walters, former curate at St. Paul's, Fort Benton, Mont., is vicar of Christ Church, Rochdale, Mass. Address: 4 Carleton Rd. (01542).

## Ordinations

### Perpetual Deacons

Tennessee—Albert Joseph Magee, Jr., a chemist with the duPont Co. He was received from the Roman Catholic Church several years ago, in Kingston, N. C. He will serve on the staff of his home parish, St. Philip's, Donelson, Tenn. Address: 2936 Fernbrook Lane.

## Births

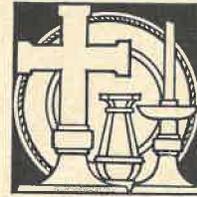
The Rev. Edward M. Hartwell and Mrs. Hartwell, of St. George's, Austin, Texas, announce the birth of their sixth child, David Paul, on June 29th.

The Rev. Hollinshead T. Knight and Mrs. Knight, of St. Luke's, San Francisco, Calif., an-

*Continued on page 22*

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# CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 24

**C**OLLEGE students need to be re-membered. 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 COLLEGE** Colorado Springs  
Grace Church 631 No. Tejon  
Rev. James A. Mills, chap. & c  
Wed 7 HC in Shrove Chapel. Canterbury activities

**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, ass't  
Daily Eucharist 7 in term; chaplaincy

**COLORADO STATE UNIVERSITY, Ft. Collins**  
ST. PAUL'S CHAPEL 1208 W. Elizabeth St.  
Rev. Horace A. Lycett, chap.  
Sun & daily Eucharist; full-time chaplaincy

**COLORADO WOMAN'S COLLEGE** Denver  
ST. LUKE'S 13th & Poplar  
Rev. R. Dudley Bruce, r; Rev. Paul M. Snider, 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 DALLAS DIVISION OF COLLEGE WORK

**ARLINGTON STATE COLLEGE** Arlington  
ST. ANSELM OF CANTERBURY HOUSE  
300 W. Third St.

Rev. George E. Luck, Jr., chap.  
H Eu Mon & Wed 12:15; Tues 12:30; Fri 7; EP Mon-Fri 5; full-time chaplaincy

**AUSTIN COLLEGE** Sherman  
ST. STEPHEN'S  
Very Rev. W. Tate Young, r  
401 S. Crockett

**EAST TEXAS STATE COLLEGE** Commerce  
EPIPHANY and CANTERBURY HOUSE 2300 Neal  
Rev. Rodney W. Jarchow, v

**NORTH TEXAS STATE UNIVERSITY and TEXAS WOMAN'S UNIVERSITY** Denton  
ST. THOMAS OF CANTERBURY HOUSE and CHAPEL 1519 W. Hickory St.

Rev. Arthur L. Sargent, chap.  
Sun Ev & Canterbury dinner & meeting 6; Mon-Fri MP 12 noon, H Eu 5; C Mon 4; full-time chaplaincy. Methodist Student Center, Texas Woman's University Campus, H Eu at 1 on Wed.

**SOUTHERN METHODIST UNIVERSITY** Dallas  
CANTERBURY HOUSE and ST. ALBAN'S CHAPEL 3308 Daniels

Rev. John A. Messinger, chap.  
Sun H Eu 9:30 & 11 (1S), MP & Ser 11 (2d, 3d & 4th S); Canterbury Association meeting Sun 7; MP 6:40, H Eu 7 Mon-Fri; MP 7:10, H Eu 7:30 Sat; EP 5 Mon-Sat; full-time chaplaincy

**TARLETON STATE COLLEGE** Stephenville  
ST. LUKE'S and CANTERBURY HOUSE  
1141 W. Sloan

Rev. James W. Garrard, r  
Sun HC & Ser 10; 6:30 college group; 3d Tues Callege Corporate Communion

**TEXAS CHRISTIAN UNIVERSITY** Fort Worth  
ST. EDWARD THE CONFESSOR HOUSE and CHAPEL 2715 Cockrell

Rev. Gordon Miltenberger, chap.  
Daily MP, H Eu & EP; full-time chaplaincy

## DIocese OF MILWAUKEE DEPARTMENT OF COLLEGE WORK

**ALL MILWAUKEE Universities and Colleges**  
International Student House

ARMITAGE HOUSE 1221 No. Marshall St.  
ALL SAINTS' CATHEDRAL 818 E. Juneau Ave.  
Rev. Canon Robert G. Carroon, provost  
Sun 8, 10, EP & B 7:30; Daily Eu 7, EP 5:30; C Sat 4-4:30, 8-8:30

**BELOIT COLLEGE** Beloit  
ST. PAUL'S 212 W. Grand Ave.  
Rev. Joseph E. Mazza, r & chap., Rev. Richard Greene, Rev. Chad Walsh  
Sun 7:30, 9, 10:45; Thurs 5 HC on campus

**CARROLL COLLEGE** Waukesha  
ST. MATTHIAS' N. East & Main St.  
Rev. Maxwell Brown, r  
Sun MP 7:45, HC 8, 9:15, 11

**CARTHAGE COLLEGE** Kenosha  
ST. MATTHEW'S 5900 Seventh Ave.  
Rev. Peter L. Stoné, r, Rev. Neal H. Dow  
Sun 7:30, 9, 11; Tues 6:45; Thurs 9

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

**MILTON COLLEGE** Milton  
TRINITY 403 East Court, Janesville  
Rev. Ronald E. Ortmyer, r; Rev. C. Robert Lewis  
Sun 8, 9:15, 11; Weekdays as anno

**STATE UNIVERSITY AT PLATTEVILLE**  
HOLY TRINITY Chestnut & Market  
Rev. Paul Brisbane, r  
Sun 9; Holy Days 5:15

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

## DIocese OF MILWAUKEE (Cont'd)

**UNIVERSITY OF WISCONSIN** Madison  
ST. FRANCIS' HOUSE 1001 University Ave.  
Rev. Paul K. Abel, chap.  
Sun 8, 10, 5:30 EP; other services as announced

**UNIVERSITY OF WISCONSIN** Milwaukee  
Episcopal Campus Rectory; St. Bede Oratory 3216 N. Downer Ave.  
Rev. Robert J. C. Brown, chap.  
Weekdays: HC 8:30, Wed 12:30; HD 6:30 & 12:30; MP 8:15, EP 3:30

## 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

### CALIFORNIA

**CALIF. INSTITUTE OF TECHNOLOGY**  
ALL SAINTS' 132 No. Euclid Ave., Pasadena  
Rev. John H. Burt, r; Rev. Terry Lynberg, chap.  
Sun 9, 9:10, 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

**OCCIDENTAL COLLEGE** Los Angeles  
ST. BARNABAS' Eagle Rock, Los Angeles  
The Rev. J. Earl Cavanaugh, r  
Sun 8, 9:30, 11, 7:30; HC Services every Tues on campus, 5:40

**SAN JOSE STATE COLLEGE** San Jose  
Trinity 81 N. 2d St.  
Sun 8, 9:15, 11; Wed 7:30; HD 10:30  
Chapel of Reconciliation 300 S. 10th St.  
HC Sun 8, Thurs 7; EP Sun 5:30; MP daily 8:45

**STANFORD UNIVERSITY** Palo Alto  
CANTERBURY HOUSE 1176 Emerson St.  
Rev. Lane W. Barton, Jr., Chap  
Services as announced

**UNIVERSITY OF CALIF. AT LOS ANGELES**  
URC, 900 Hilgard Ave., L.A. 90024  
Rev. Nicholas B. Phelps, chap.  
HC, MP, EP daily; full-time chaplaincy

**WHITTIER COLLEGE** Whittier  
ST. MATTHIAS 146 So. Washington Ave.  
Rev. Albert E. Jenkins, Rev. A. L. Young,  
Rev. J. B. Grosso  
Sun 8, 9, 10, 11; Canterbury, Wed 7 and 5

### CONNECTICUT

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

**UNIVERSITY OF BRIDGEPORT** Bridgeport  
ST. JOHN'S 768 Fairfield Ave.  
Rev. Harry B. Whitley, r; Rev. Robert G. Holt, chap.  
Sun 8, 9, 11; Daily 8 HC, and as announced

### DISTRICT OF COLUMBIA

**GEORGE WASHINGTON UNIVERSITY** Washington  
Episcopal Church Center  
Rev. Richard C. Martin, chap.  
On campus services as announced

**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

**UNIVERSITY OF SOUTH FLORIDA** Tampa  
 Episcopal Church Center  
 Rev. A. G. Noble, D.D., chap.

## 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

**SOUTHERN ILLINOIS UNIVERSITY**  
**ST. ANDREW'S** 404 W. Mill St., Carbondale  
 Rev. A. W. Hillestad, r; Rev. C. F. Doyle, chap.  
 Sun 8, 9, 10:45; Canterbury Assoc. 6:30; Weekday  
 Masses Mon 8, Tues 7, Wed 7 & 12, Thurs 7, Fri  
 9:30, Sat 8; Greater Feasts 5:15; EP daily 5:15

**UNIVERSITY OF CHICAGO** Chicago  
**EPISCOPAL CHURCH at the University of Chicago**  
 Rev. John W. Pyle, D.D.  
 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 (G106) 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** 408 E. Kirkwood  
 Rev. W. A. Eddy, r; Rev. A. S. Lloyd, chap.  
 Sun 8, 9:30, 11. Tel. 336-4466

## LOUISIANA

**TULANE UNIVERSITY and**  
**NEWCOMB COLLEGE** New Orleans  
**CHapel of the Holy Spirit** 1100 Broadway  
 Rev. W. Donald George, chap; Rev. Nelson C. Long-  
 necker, ass't  
 Sun HC 7:30, 9:30, 11:30; EP 5:30; Daily MP 6:45,  
 HC 7, EP 5:30; also HC Wed & HD 12; Canterbury  
 Wed 6; C Sat 4:30-5:30

## 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

## MASSACHUSETTS

**HARVARD and RADCLIFF** 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, 4:30

**LOWELL TECHNOLOGICAL INSTITUTE**  
**LOWELL STATE TEACHERS' COLLEGE**  
**ST. ANNE'S** Merrimack St., Lowell  
 Rev. Francis B. Downs, r; Rev. Laurence P. Teeter, c  
 Sun 8, 9:15, 11; Wed 7:15

**MOUNT HOLYOKE COLLEGE** South Hadley  
**ALL SAINTS'**  
 Rev. Maurice A. Kidder, v & chap.  
 Eleanor F. (Mrs. Edward) Shirley, college worker  
 Sun 8, 10:30; Lawrence House Fri 5:30

September 26, 1965

## MASSACHUSETTS (Cont'd)

**WHEATON COLLEGE** Norton  
**ALL SAINTS'** 121 N. Main St., Attleboro  
 Rev. Thomas F. Airey, r; Rev. Bruce A. Young, ass't  
 Sun 8, 10 HC; Tues 6 HC; Wed 7:30 HC; Thurs 7 HC  
 Cole Chapel on campus

## MICHIGAN

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

## MINNESOTA

**UNIVERSITY OF MINNESOTA** Minneapolis  
**EPISCOPAL CENTER** 317 - 17th Ave., S.E.  
 Rev. G. Russell Hatton, chap.  
 Sun 10 MP & HC, 11:30 HC, 7:30 EP; Daily MP,  
 EP, HC

## MONTANA

**UNIVERSITY OF MONTANA** Missoula  
**HOLY SPIRIT PARISH** 130 S. 6th St. E.  
 Rev. Claude C. Boydston, r  
 Sun 8, 9:15, 11; Wed 7 & 10; EP daily 5:30

## NEBRASKA

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

## NEW JERSEY

**RIDER COLLEGE** Trenton  
**TRINITY CATHEDRAL** W. State St. & Overbrook Ave.  
 Rev. Canon Gary Y. Canion, chap.  
 Sun 7:30, 8:30, 9:30, 11  
 J. Goodner Gill Chapel: Sun 11:45

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

## NEW YORK

**CORNELL MEDICAL SCHOOL**  
**ROCKEFELLER INSTITUTE**  
**N. Y. HOSPITAL SCHOOL of NURSING**  
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**EPHANY** York & 74th, N. Y. 10021  
 Clergy: Hugh McCandless, Vincent Anderson, John  
 Fletcher. Associates: Lee Belford, Philip Zabriskie,  
 Carleton Sweetser, 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 10 on Campus; Wed 5:05

**UNION COLLEGE** Schenectady  
**ST. GEORGE'S** N. Ferry St.  
 Rev. Darwin Kirby, r; Rev. Richard W. Turner,  
 Rev. Thomas T. Parke

**UNIVERSITY OF BUFFALO** Buffalo  
**ST. ANDREW'S** 3107 Main St. at Highgate  
 Rev. Anthony P. Treasure, r  
 Sun 8, 10, 5:30; Tues, Wed, Fri 7; Thurs 10; Sat  
 8:30; 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)

## PENNSYLVANIA

**BRYN MAWR COLLEGE and**  
**HAVERFORD COLLEGE**  
**GOOD SHEPHERD** Lancaster Ave., Rosemont  
 Rev. James H. Cupit, Jr., r  
 Sun 7:30, 9:30, 11 HC, 5:15 EP; Daily 7:30 HC

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

## PENNSYLVANIA (Cont'd)

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

**HAVERFORD COLLEGE** Haverford  
**ST. MARY'S** 36 Ardmore Ave., Ardmore  
 Rev. Michael Porteus, SCM, chap.  
 Sun 8, 9:30, 11

**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; Wed 7:30 College Coffee House

## RHODE ISLAND

**BROWN UNIVERSITY, PEMBROKE COL-**  
**LEGE, RHODE ISLAND SCHOOL OF**  
**DESIGN, BRYANT COLLEGE** Providence  
**EPISCOPAL COLLEGE CHURCH** 114 George St.  
 Rev. Bennett L. Owens, 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 Pritchardt  
 Sun 8, 10, 11:15

**STATE COLLEGE and**  
**CLAFLIN UNIVERSITY**  
**ST. PAUL'S** 186 Watson St., Orangeburg  
 Rev. Rupert F. Taylor, p-in-c & chap.  
 Sun HC 8:45; Canterbury Club 4; for others, see  
 priest-in-charge

## SOUTH DAKOTA

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

## TENNESSEE

**MEMPHIS STATE UNIVERSITY** Memphis  
**Bishop Barth House & Chapel** 409 Patterson  
 Rev. E. L. Hoover, chap.  
 Sun HC 9, EP 7; weekdays as announced

**UNIVERSITY OF TENNESSEE** Knoxville  
**EPISCOPAL CHAPEL & TYSON HOUSE CENTER**  
 824 Melrose Pl. S.W.  
 HC Sun 9, 11, Tues-Fri 7, HD 5; EP Sun 6:30,  
 weekdays 5

## TEXAS

**RICE UNIVERSITY**  
**TEXAS MEDICAL CENTER** Houston  
**COLLEGIATE CHAPEL OF ST. BEDE**  
 Autry House 6265 So. Main  
 Rev. John D. Worrell, chap.  
 Sun HC 10; Wed HC 5; Mon-Fri 5:15

## VERMONT

**GREEN MOUNTAIN COLLEGE** Poultney  
**TRINITY** Church St.  
 The Rev. A. Stringer, r  
 Sun 7:30, 11; Weekdays as announced

## VIRGINIA

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

**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, 11, 6; Wed 7; HD 7 & 10

Continued from page 19

nounce the birth of their second child, Stephen McCormack, on June 22d.

The Rev. Henry I. Louttit, Jr., and Mrs. Louttit, of Trinity Church, Statesboro, Ga., announce the birth of their daughter, Amy Virginia, on July 11th. The baby is the granddaughter of the Rt. Rev. Henry I. Louttit, Bishop of South Florida.

The Rev. James D. Marrs and Mrs. Marrs, of Trinity Church, Winner, S. D., announce the birth of their second child, Katherine Marie, on July 18th. The Ven. Vine V. Deloria is the baby's great-great uncle.

The Rev. Kenneth D. Miller and Mrs. Miller, of Grace Church, Westwood, N. J., announce the birth of their daughter, Kimberley Ann, on July 13th.

The Rev. Harrison T. Simons and Mrs. Simons, of Richmond, Va., announce the birth of their second child, Deanna Louise, on August 17th. Fr. Simons is rector of the Episcopal churches in King George County, Va.

The Rev. Thomas F. Stall and Mrs. Stall, of St. Mary's, Delphi, Ind., announce the birth of their second child, Peter Cyril, on July 2d.

The Very Rev. Robert M. Wainwright and Mrs. Wainwright, of the Church of the Messiah, Gwynedd, Pa., announce the birth of their third child, Timothy George, on August 7th.

The Rev. R. H. Walton and Mrs. Walton, of Trinity Church, Fostoria, Ohio, announce the birth of their daughter, Susan Elizabeth, on July 6th.

The Rev. Frederick S. Wandall and Mrs. Wandall, of St. Andrew's, New Paltz, N. Y., announce the birth of their second child, James Frederick, on May 24th.

### Adoptions

The Rev. Michael H. Dugan and Mrs. Dugan, formerly of St. Matthew's, Lisbon Falls, Maine, announce the adoption of their son, Peter Michael, born November 6, 1964. Since September 1st, Fr. Dugan has been assistant rector of Trinity Church, Southport, Conn.

### Marriages

Mr. Robert Troth Gribbon and Miss Nancy Eve Inasley were married at St. Peter's Salisbury, Md., on August 28th. The Rev. Canon Robert B. Gribbon, father of the groom, read the marriage ceremony. Mr. Gribbon is a midler at General Theological Seminary, New York, N. Y.

The Rt. Rev. William Loftin Hargrave, Suffragan Bishop of South Florida, and Mrs. Hargrave announce the marriage of their daughter, Minnie Frances, to Mr. Raymond Hunter McPhee, at Trinity United Church of Christ, St. Petersburg, Fla., on September 1st. The McPhees' address is 122 Elmwood Ave., Narberth, Pa.

The Rev. Raymond L. Holly, vicar of St. Alban's, Spooner, Wis., and Miss Joy I. Tooke were married at the Church of the Advent, Chicago, Ill., on August 21st. The Hollys' address is 614 Summit St., Spooner, Wis.

### Laywomen

Miss Ruth J. Bersch is director of Christian education at the Church of the Holy Trinity, and at the Episcopal Day School, Midland, Texas.

Miss Sheila Crawford is on the staff of St. Luke's, Rochester, Minn. She is a recent graduate from Seabury-Western Seminary, with a master's degree in Christian education. Address: 1884 N.W. 22d St.

Miss Helen Ann Fisher, is executive director of the Youth Consultation Service of the diocese of Newark. She has been director of the YCS's residential center and apprenticeship program. Address: 237 Broadway, Newark, N. J. 07104.

Mrs. Daniel W. Hollis is director of Christian education at Trinity Church, Columbia, S. C.

Miss Daphne Hughes, who was executive director of the Youth Consultation Service of the diocese of Newark, for 22 years, is director of the national YWCA's Bureau of Personnel and Training. Address: 600 Lexington Ave., New York, N. Y.

### Seminaries

The Rev. John Knox, New Testament scholar, formerly at Union Theological Seminary, New York, N. Y., is on the faculty of the Episcopal Theological Seminary of the Southwest, Austin, Texas.

### New Addresses

The Rev. Grayson Barry Garvin, Box 487, Spartanburg, S. C.

The Rev. James E. Leach, retired, Whitson Trailer Court, Lot 10, 108 W. 5th, South Hutchinson, Kan. 67501.

The Rev. Charles R. Wilson, director of the Pilot Project, missionary district of Idaho, 107 E. Fort St., Boise, Idaho.

# SCHOOL DIRECTORY

## FOR BOYS

### ANNOUNCING

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### DEATHS

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

The Rev. Dr. Arthur Vincent Bennett, retired rector of Christ Church, Fitchburg, Mass., died May 25th in Fitchburg. He was 69.

The Rev. Dr. Bennett was born in Fort Scott, Kan. He attended the Upper Iowa Academy, received the A.B. degree from Des Moines University, the B.D. degree from Garrett Biblical Institute, and the D.D. degree from Upper Iowa University. He did graduate work at Harvard. Dr. Bennett was ordained to the priesthood in 1926. He was an instructor in Church music and hymnody at the Episcopal Theological School from 1923 to 1925. In 1925 and 1926 he was an assistant at the Church of the Messiah, Boston, Mass. For a year he served Holy Trinity Church, Philadelphia, Pa. He was rector of Christ Church, Fitchburg, from 1927 until 1964, when he retired.

Dr. Bennett was a member of the National Council on Church Music, was a deputy to 10 General Conventions. He was director of religious works in the Y.M.C.A., while in the Army during World War I. From 1948 to 1952 Dr. Bennett was director of the Wellesley Conference. He was director of the Massachusetts Federated Council of Churches. Surviving are his wife, Catherine Bennett; two

sons, Arthur V. Bennett and Charles L. Bennett, both of Fitchburg; a daughter, Mrs. Arthur de la Ossa, of Barre, Mass.; and three grandchildren.

The Rev. Harry Mitchell Blair, rector of St. Stephen's Church, Florence, N. J., died July 26th of a heart attack, in Florence.

He was born in 1904 in Richmond, Va. Fr. Blair attended Montgomery School, Wynnewood, Pa., and Phillips Andover Academy. He attended Haverford College and Wesleyan University and later undertook studies in systems and procedures at the University of Pennsylvania. Before his ordination to the diaconate in 1956 Fr. Blair was active as a management consultant and manager of systems and procedures for two companies in Philadelphia. He served as an officer and director of a firm of investment brokers in New York City. He was comptroller and assistant manager of Chester Crest, Katonah, N. Y., a rehabilitation rest home for men, and later he was business manager of the building corporation, Calvary Church, New York City, as well as assistant treasurer of the church.

Fr. Blair was ordained to the priesthood in 1961. He served several churches in Pennsylvania and West Virginia, and before becoming rector of St. Stephen's, Florence, this year, he was assistant rector of St. Philip-in-the-Fields, Orelana, Pa. He was a past president of the northeast clericus of Philadelphia and was a member of the Order of St. Luke the Physician and of the American Church Union.

He is survived by his wife, the former Editha Lidie Flood; three daughters, Mrs. L. William Hamilton, of Philadelphia, Mrs. James W. Howse III, of Devon, Pa., and Mrs. Richard E. Day, of Columbus, Ohio; and five grandchildren.

The Rev. George Virgil Hewes, assistant, St. Paul's Memorial Church, Tucson, Ariz., died August 11th in Tucson of a respiratory ailment.

Fr. Hewes was born in Faribault, Minn., in 1899. He received the A.B. degree from Colorado State College and the B.D. degree from St. John's Seminary, Greeley, Colo. He attended the General Theological Seminary and the New York School of Social Work. Fr. Hewes was ordained to the priesthood in 1925. He served churches in Utah, Colorado, New York, Massachusetts, Pennsylvania, and Montana. He had been at St. Paul's Memorial Church, Tucson, for two years. Fr. Hewes was a social worker and parole officer in New York City from 1932 to 1943. He was a probation officer of the Juvenile Court in Seattle, Wash., from 1947 to 1949. Fr. Hewes was YMCA secretary in Denver, Colo., from 1950 to 1955, and was a member of the Sons of the American Revolution.

He is survived by a sister in Kansas.

The Rev. Frank M. Kohout, deacon-in-charge of St. John's Mission, Hassan, and the mission of St. Michael and All-Angels, Monticello, Minn., died suddenly of a heart attack on August 10th, while on vacation in Branson, Mo.

The Rev. Mr. Kohout was born in Cass Lake, Minn., in 1913. He was a high school teacher in Minneapolis, Minn. Mr. Kohout attended Nashotah House in 1935 and participated in the Carroll College-Nashotah House plan. During his third year there he decided his vocation was to secular teaching and he discontinued his plans to enter the ministry. He received the B.A. degree from Carroll College in 1938. He had taught school in Minneapolis since that time. In 1960, Mr. Kohout turned again to the ministry, studied for the diaconate and was ordained deacon in 1963. He had planned to teach one more year and then return to seminary to complete his studies for ordination to the priesthood.

Mr. Kohout is survived by his wife, Viola; three sons; and two grandchildren.

The Rev. Ernest Grant Maguire, assistant at St. James' Church, Hackettstown, N. J., died August 2d in Hackettstown. He was 56.

The Rev. Mr. Maguire was born in Everett, Mass. A graduate of Boston University, he was a minister in the Methodist Church for 11 years. In 1946 he was ordained priest in the Episcopal Church. He served churches in the diocese of New Hampshire and the diocese of Massachusetts until 1949 when he became rector of Grace Church, Jer-

sey City, N. J. Later he was assistant at St. Luke's Church, Montclair, N. J. From 1953 to 1958 he was vicar of the Church of Our Saviour, Secaucus, N. J. For five years he was assistant rector of Christ Church, Bloomfield and Glen Ridge, N. J. He had been at St. James' Church, Hackettstown, since February.

Mr. Maguire was a member of the diocese of Newark's Christian social relations department. There are no immediate survivors.

The Rev. Dr. Edgar Charles Young, retired priest of the diocese of Pennsylvania and father of the Rev. Harold A. Young, prison chaplain with the New York City Mission, died in Philadelphia on August 16th. He was 76 years old.

Dr. Young was born in Spanish Town, Jamaica, B.W.I. He was graduated in 1912 from Oskaloosa College. He received the B.D. degree from the General Theological Seminary, the M.A. degree from New York University; the B.S. degree from



Temple University; the D.D. degree from Wilberforce University; the S.T.M. degree from the Philadelphia Divinity School; and the Th.D. and S.T.D. degrees from G.T.S. He was ordained to the priesthood in 1916.

Dr. Young served as vicar of Phillips Brooks Memorial Chapel, Philadelphia, from 1916 to 1943 and as a chaplain at the Mercy and Douglass Hospitals in Philadelphia from 1916 to 1926. From 1944 to 1949 he was professor of biblical literature at Bishop Payne Divinity School, Petersburg, Va. He was professor of Old Testament literature and languages at the Philadelphia Divinity School from 1949 to 1957, when he retired.

Dr. Young was president of the third province Conference of Church Workers among Colored People from 1927 to 1936 and from 1947 to 1950. He served on the board of examining chaplains in the diocese of Pennsylvania from 1939 to 1943, and he was a member of several diocesan committees. He was the author of *Ethics and Religion of the Apocryphal Literature* and *Christ the God of Wisdom Literature*.

Surviving are his wife, Myra Young; two daughters, Mrs. James T. Townsend and Mrs. William J. Burke, of Philadelphia; two other sons, Kenneth, of Martinsville, Va., and Donald, of Yeaton, Pa.; a sister, Miss Alethe Young, of Kingston, Jamaica; and 11 grandchildren.

Margaret Douglas Cumpston Rutland (Mrs. James Walter Rutland), mother of the Rev. Edward Cumpston Rutland, rector of the Church of the Epiphany, Independence, Kan., died August 1st in the Veterans Administration Hospital in Houston, Texas, after suffering a fall 10 days earlier. She was 76.

Mrs. Rutland was born in Lynchburg, Va. Her maternal ancestors had been associated with George Washington in the establishment of Alexandria, Va. When she was a child her family moved to Washington, D. C., where she was graduated as a registered nurse from Garfield Memorial Hospital.

After taking post-graduate studies at the Boston Floating Hospital for Children, she joined the Red Cross and became one of the first women to be assigned to the U. S. Army and to be sent to France during World War I.

By special appointment she became one of the few women who were awarded the 32d degree of Free Masonry, which was conferred upon her in recognition of her humanitarian services during the war.

For the past six years Mrs. Rutland was a resident of the Sheltering Arms, a Church-related home in Houston. She was a communicant of Christ Church Cathedral, Houston; a member of the Daughters of the King; and a member of the American Legion.

In addition to her husband, of Houston, and Fr. Rutland, she is survived by another son, James William Rutland, vestryman, of Corpus Christi, Texas; two sisters, Miss Anna R. Cumpston and Mrs. James Drysdale, both of Washington, D. C.; a brother, Edward Cumpston, of Rochester, N. Y.; and five grandchildren.

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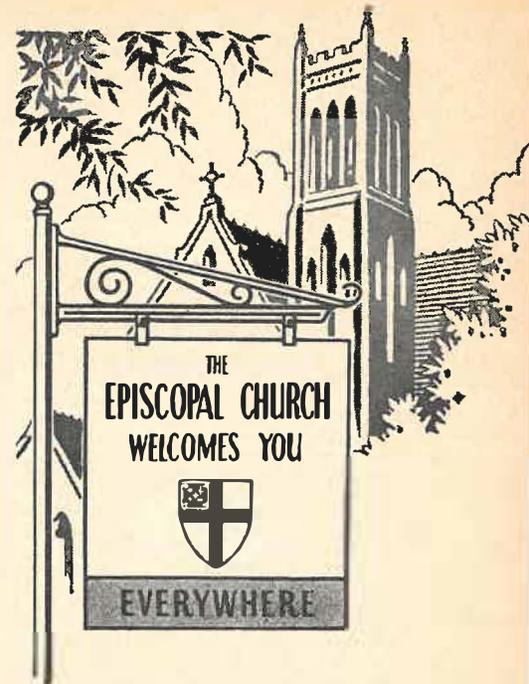
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## THE LIVING CHURCH

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Sun 7:30, 9:25, 11

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## SAN FRANCISCO, CALIF.

**ADVENT** 261 Fell St. near Civic Center  
Rev. James T. Golder, r; Rev. Warren R. Fenn, asst.  
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Fri & Sat 9; C Sat 4:30-6

## WASHINGTON, D. C.

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

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun HC 7, 8, 9, 11; Daily 7:15, 5:30; also Tues,  
Thurs, HD 6; Fri & HD 10; C Fri 4:30-5:30, Sat  
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 Tarpon Drive  
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30, Thurs &  
HD 9; C Fri & Sat 5-5:25

## ST. MARK'S 1750 E. Oakland Park Blvd.

Sun Masses 6, 7:30, 9, 11:10, MP 11; Daily MP &  
HC 7:30; Wed HU 9:30 & HC 10; Sat C 7

## MIAMI, FLA.

**HOLY COMFORTER** 1300 SW 1st St.  
Rev. Robert B. Hall, r; Rev. Joaquin Valdes, asst.  
Sun 8, 10, 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

## 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

**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; IS, first Sunday; hol, 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.

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MP, 7:30 HC, also Wed 10, Thurs 6:30; (Mon thru  
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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.

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5:30, Wed 10, Sat 9

## DETROIT, MICH.

**ST. JOHN'S** Woodward Ave. & Vernor Highway  
Rev. Thomas F. Frisby, r; Rev. R. S. Shank, Jr., c  
Sun 8 HC, 11 MP; 1st Sun HC; Wed 12:15 HC

## ST. LOUIS, MO.

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

## LAS VEGAS, NEV.

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H Eu, & EP

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## NEW YORK, N. Y.

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Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;  
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## ST. BARTHOLOMEW'S Park Ave. and 51st St.

Rev. Terence J. Finlay, D.D., r  
Sun 8, 9:30 HC; 11 Morning Service & Ser; Week-  
days HC Tues 12:10; Wed 8 & 5:15; Thurs 12:10;  
Ep Tues & Thurs 5:45 Church open daily for prayer

## HEAVENLY REST 5th Ave. at 90th Street

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Sat; Sat 10; Thurs & HD 7:30 & 10

## ST. MARY THE VIRGIN 46th St. between 6th and 7th Avenues

Rev. Donald L. Garfield, r; Rev. Louis G. Wappler  
Sisters of the Holy Nativity  
Sun Mass 7:30, 9, 11 (High); EP B 6; Daily Mass  
7:30, Wed 9:30, Fri 12:10, HD 9:30, 12:10; EP 6.  
C Fri 12:40-1, 5-6, Sat 2-3, 5-6, 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 ex Sat  
Wed & Sat 10; C Sat 5-6

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

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

## THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

**TRINITY** Broadway & Wall St.  
Rev. Bernard C. Newman, S.T.D., v  
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily  
MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed & Thurs,  
EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 by appt

## ST. PAUL'S CHAPEL Broadway & Fulton St.

Rev. Robert C. Hunsicker, v  
Sun HC 8, MP HC Ser 10; Weekdays HC (with  
MP) 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt.  
Organ Recital Wed 12:30

## 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, v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,  
& by appt

## ST. AUGUSTINE'S CHAPEL 292 Henry St.

Rev. Wm. V. 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. V. 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

## PHILADELPHIA, PA.

### St. MARK'S Locust St. between 16th and 17th Sts.

Sun HC 8, 9, 11; Weekdays 7:30, 5:30; Wed, Thurs,  
Fri 12:10; Sat 9:30; C Fri 4:15-5:15, 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

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