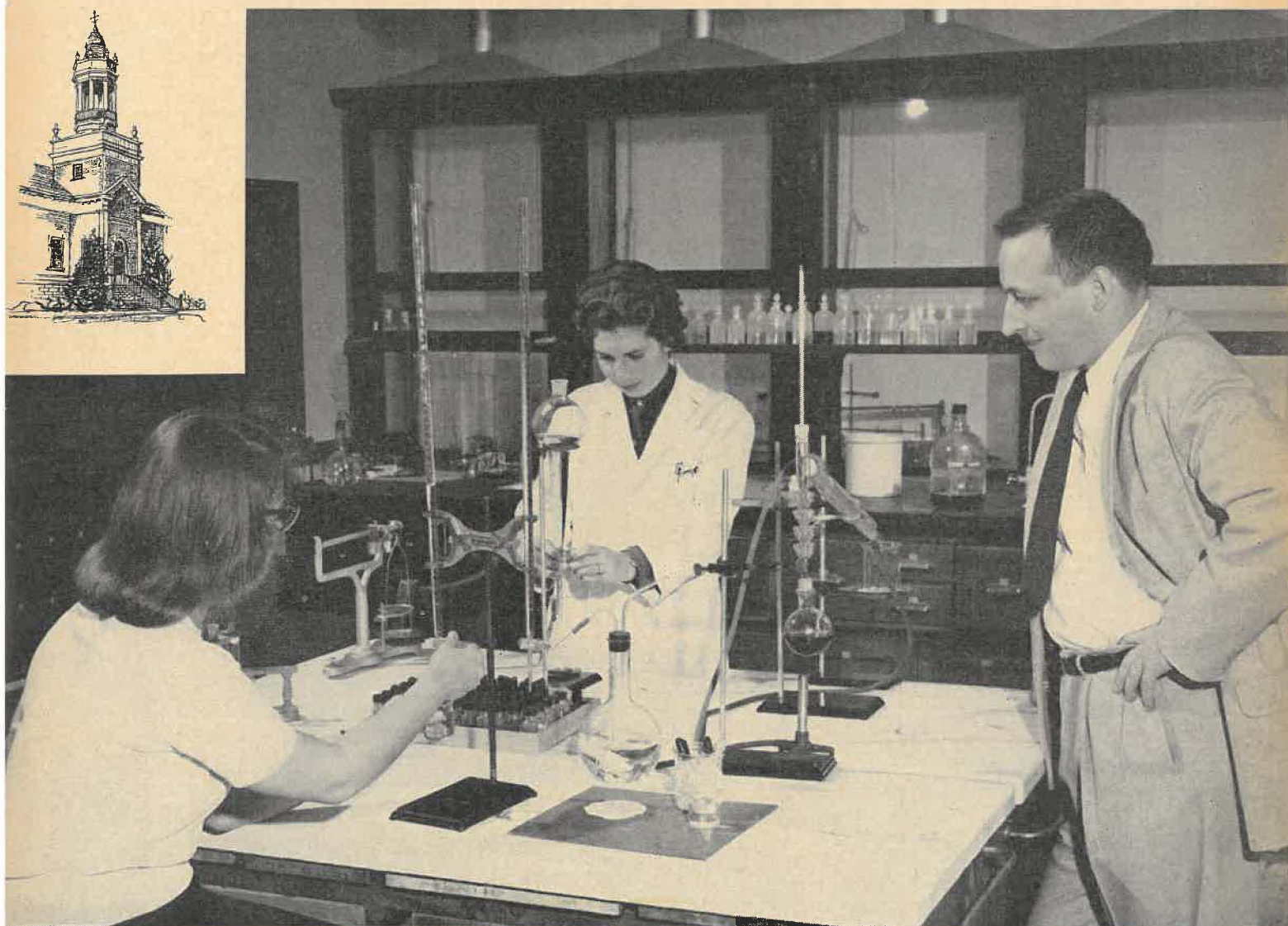


The Living CHURCH

July 12, 1959

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R. K. Sunderbruch

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and the Thought of the Episcopal Church.

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DEPARTMENTS

Big Picture	4	Letters	3
Books	8	News	5
Deaths	15	People and Places	14
Editorials	9	Sorts & Conditions	12

ARTICLES

Americans and Britons in Europe	S. L. Riddle	7
The Downtown Church	F. W. Kates	8

THINGS TO COME

July

12. Seventh Sunday after Trinity
19. Eighth Sunday after Trinity
25. St. James
26. Ninth Sunday after Trinity

August

2. Tenth Sunday after Trinity
6. Transfiguration
9. Eleventh Sunday after Trinity
16. Twelfth Sunday after Trinity
18. Meeting of the Central Committee, World Council of Churches, Island of Rhodes, to 29.
23. Thirteenth Sunday after Trinity
24. St. Bartholomew

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

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

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LETTERS

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.)

In Vienna, Pals for Eskimos

My husband serves with the US embassy in Vienna. We have three boys: Jonathan 9, Brand 7, and baby Mark. We have a little bank on the family altar to encourage the boys to help us contribute to mission work; we have decided to concentrate on a mission for Alaska Eskimos.

The boys would like to have pen pals to write to [see below]; perhaps letters and personal interest can supplement the small finan-



Mission-minded: Jonathan (left) and Brand.

cial contribution we can make. Any information about the mission to Eskimos will be appreciated. Please write to Howard Bowman, Hannplatz 2, Vienna XIX, Austria.

BRIGITTE BOWMAN
(Mrs. Howard)

Vienna, Austria

Dear sir,
I would like to have an Eskimo pen pal I am 9 years old and would like him to be about my own age. I am sending my picture please could my pen pal send his picture if possible.
I am American but I live in Austria.
I go to a school with children from all over the world.
YOURS TRULY JONATHAN Bowman

My name is Brand Bowman and I am 7 years old. My mother is writing this letter for me, and I will sign my name.

I am an American boy and my daddy works at the American embassy in Vienna which is in Austria, in Europe.

I would like to have an Eskimo boy or an Indian boy, about my age, be my pen pal.

July 12, 1959

I am sending my picture. I would like a picture of my pen pal if he can send one.

I go to a school with children of different countries. I am in 2d grade.

I hope you are having a good time.

BRAND BOWMAN

Vienna, Austria

A Time to Remember Teachings

Thank you very much for your editorial "South India Still" [L.C., May 31]. I think that you stated very clearly the policy our Church should follow now that the Church of South India has flatly rejected the essential nature of the historic ministry.

The Rev. Canon Herbert Waddams' article "Anglican Prospects and Attitudes" in the same issue was also quite timely. I think that he is correct in asking if there is too little concern for the survival of Anglicanism in our Communion. It seems to me that there is, and I firmly believe it is time for us to remember our heritage and return to the true teachings and practices of our Church.

It seems to me that there are too many of our clergy and laity who are quite willing to sacrifice Anglicanism for a type of unity in which only a few of the rank and file of our communicants would be happy.

HAMPTON B. CRAWFORD

Tazewell, Calif.

Anglican Magazines

THE LIVING CHURCH [L.C., June 21] came today and as usual I turned right away to the editorials. And now I must immediately write to compliment you. The one entitled "Somebody Thinks You're Wrong" is simply excellent and such good advice to all of us.

My father told me many years ago that I must be careful and not just read books whose authors agreed with my thinking and I have found through the years what excellent advice that was. How else can we test our thinking unless we pit it against someone else's thinking?

I have read from time to time all the magazines you mention except the *Anglican Theological Review* and am forthwith going to order a subscription. I have been fortunate in being a parish secretary for some years and that has whetted my interest in Church publications. However, for the past two years I have been secretary to the minister of a large Congregational Church and if you think that doesn't test one's ability to defend the Faith try it sometime! Now I have added the *Christian Century* and the *United Church Herald* to my reading list.

But THE LIVING CHURCH remains my favorite (most of the time) and thank you for it.

ELSA LEE SOLTER

Wichita, Kan.

The Religion of the President

Your editorial [L. C., June 14] advocating a Roman Catholic President was reprinted in the June 28 issue of the (R. C.) *Lone Star Catholic*. In the same issue of the Roman newspaper, we read the following news story: "New York — A former Episcopalian pastor, his wife, and their five children were baptized into the Catholic Faith here by Auxiliary Bishop Fulton J. Sheen of New York. Baptized in St. Patrick's Cathedral were Harold R. Bronk and his family, etc."

(Rev.) JOSEPH WITKOWSKI
Rector, St. Mary's Church

Charleroi, Pa.

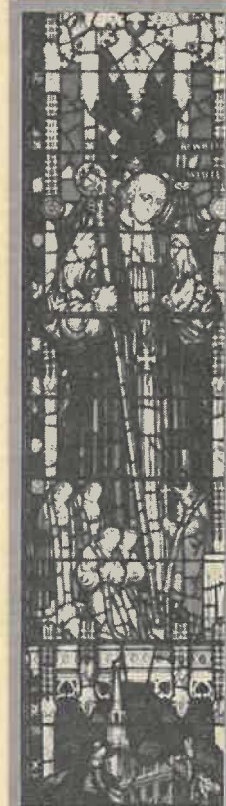
If Christ walked through your town today...

If Christ had chosen this year—and your town—as the time and place of His teaching, He would talk with you in the language and idiom of today . . . even as He talked with the people of Jerusalem in the language and idiom of their day.

Out of this idea—the idea of Jesus speaking to us in our own language—has come a beautiful new version of His teaching and His life—"The New Testament in Modern English," translated by J. B. Phillips, Canon Prebendary of Chichester Cathedral, England.

Although it departs from the style of existing versions, this new translation (from the original Greek) has been enthusiastically endorsed by prominent Protestant clergymen of all denominations.

As you read this book, Christ's teaching will become clearer . . . you and your family will feel a closer bond with the fascinating story of the New Testament. If ever you have found other versions of the Bible difficult to understand . . . if you would like to read Christ's words as He would speak them to you today . . . you will want to read this book. The cost is only \$6.00. Visit your local bookstore, or write to The Macmillan Company, 60 Fifth Avenue, New York 11, New York.



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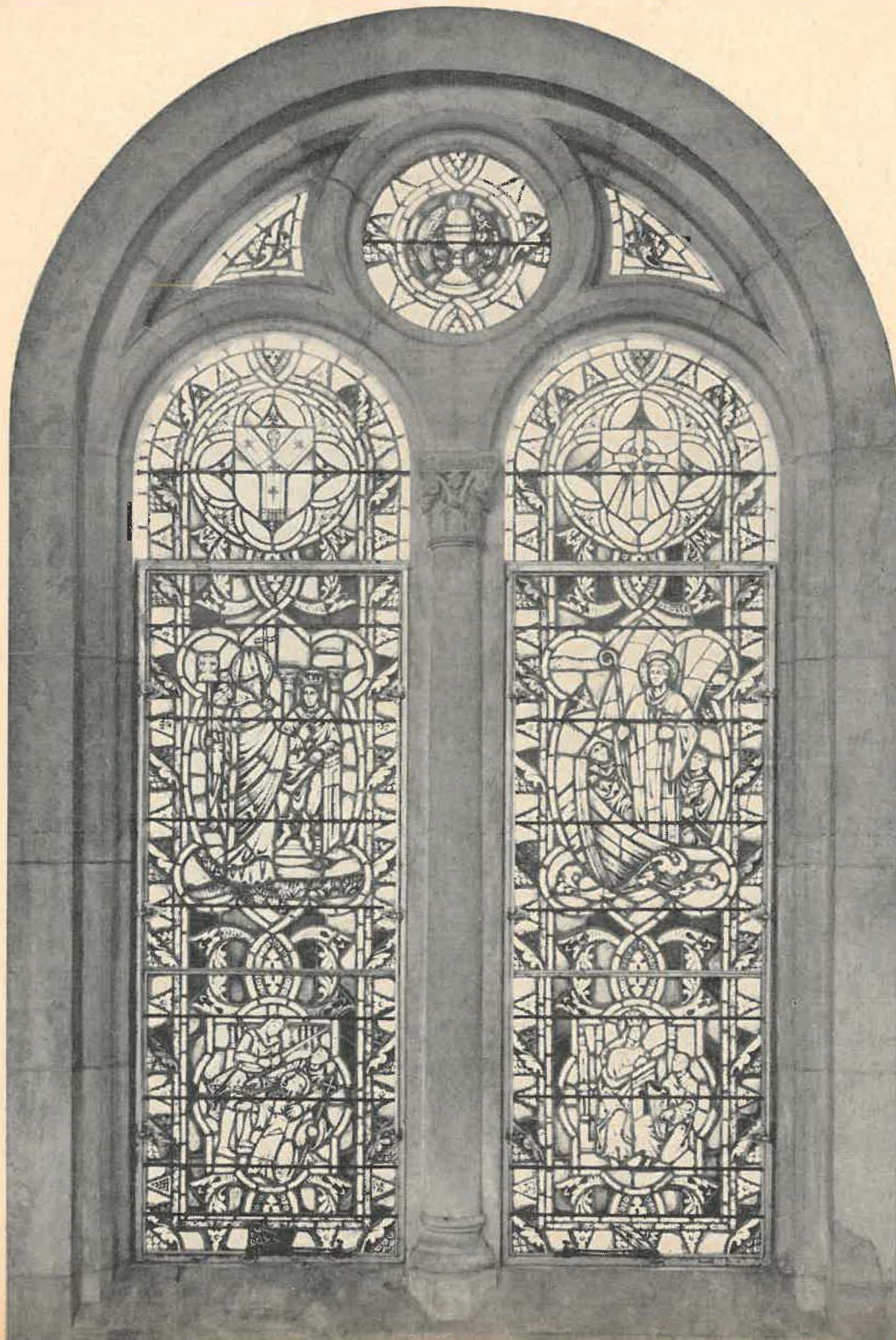
15 Prince Street, Paterson 7, N. J.

British Saints in Florida

Seven new windows depicting early British saints, kings, and scholars were dedicated not long ago in Trinity Church, Miami, Fla. Executed by Willett Studios of Philadelphia, Pa., they are in memory of Elizabeth Hawkins Davis, wife of Arthur Vining Davis, of Miami, who gave the windows. The Rev. George I. Hiller is rector of Trinity Church.

The seven windows each have seven parts, from the motif of the seven sacraments found in the traceries. Below the traceries are two lancets containing seals relevant to the scenes beneath.

Our picture shows window number one, with the sacrament of the Holy Communion represented in the tracery. In the right lancet is the Iona Cross, with St. Columba and St. Hilda beneath. In the left lancet is the seal of Canterbury, with St. Augustine of Canterbury and St. Thomas Becket beneath.



WE beseech thee,
O Lord, to multiply
thy grace upon us
who commemorate
the saints of our
nation; that, as we
rejoice to be their
fellow-citizens on
earth, so we may
have fellowship also
with them in heaven;
through Jesus Christ
our Lord. *Amen.*

— *English 1928 Prayer Book*

The Living Church

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

Seventh Sunday after Trinity
July 12, 1959

EPISCOPATE

Bishop Lewis Accepts

The Rt. Rev. William Fisher Lewis, bishop of the district of Nevada, announced acceptance of his election as bishop coadjutor of the diocese of Olympia, subject to the necessary consents. The bishop will assume his new duties on October 1. He will then succeed Bishop Bayne, when the latter resigns at the end of the year to assume his new position as Anglicanism's executive officer.

Bishop Lewis made his decision known in a telephone call to Bishop Bayne on June 28. At the time of his election [L.C., June 28], the bishop said he had not expected to be involved in the Olympia election and had asked that others be considered, "but that obviously the decision of the convention must have serious consideration and prayer."

Bishop Bayne made known Bishop Lewis' decision at a service at St. Mark's Cathedral, Seattle, Wash., on June 29.

New Diocesan

At a Holy Communion service celebrated at St. John's, Worthington, Ohio, on Tuesday, June 30, at 11:00 a.m., Bishop Hobson of Southern Ohio officially retired as the diocesan.

Ecclesiastical authority was conferred at that service upon the coadjutor, the Rt. Rev. Roger Wilson Blanchard, D.D. Diocesan clergy and their wives together with lay leaders of the diocese attended the service.

After the summer and early fall at Fisher's Island, N. Y., Bishop and Mrs. Hobson will be in residence at 405 Albion Ave., Glendale, Ohio.

EDUCATION

Episcopal Endorsement for Shimer, Mt. Carroll

Bishops of eight midwest dioceses have agreed to endorse 106-year-old Shimer College, Mt. Carroll, Ill., after discussion with college trustees.

The agreement was entered into by the bishops of the dioceses of Chicago, Eau Claire, Fond du Lac, Indianapolis, Iowa,

Milwaukee, Quincy, and Northern Indiana, and the bishop of each related diocese will serve in rotation on the college's board of trustees.

Shimer college will continue to be owned and operated by an independent board of trustees and will receive no reg-



Official Photo USN

Presiding Bishop Lichtenberger is greeted by Episcopal Chaplain (Cdr.) Matthew A. Curry, USN, as he boards the aircraft carrier U.S.S. Northampton. Bishop Lichtenberger was a luncheon guest of 22 Episcopalians aboard the Northampton during its official visit to New York in celebration of the 350th anniversary of the discovery of the Hudson River.

ular contributions from the eight related dioceses or from the general Episcopal Church budget. Its board, however, will be made up largely of Episcopal clergy and laymen, and there will be a staff chaplain and a consecrated Episcopal chapel.

The relationship of the Church with Shimer will be similar to its relationship with such colleges as Trinity, Hobart, and Kenyon, says Shimer's president, F. J. Mullin, Ph.D.

Shimer College is a small coeducational liberal arts college, one of the oldest in

Continued on page 10

SPG

A Faith Leaps Up

The Church of England's Society for the Propagation of the Gospel, in a major policy change, has switched its method of nurturing missionary work from a "hold-the-line" approach to one of intensified stewardship.

The action involves adding at least a half a million pounds (\$1,405,000) to its usual year by year income (which in 1957 was £547,115).

In a special 8-page, tabloid-style bulletin graphically illustrated with photographs and personalized with reports of specific mission needs, the SPG reports that it was inspired to act by Lambeth's emphasis on the world mission and by the stewardship of the American and Australian Churches.

The SPG was founded in 1701 to provide "an orthodox clergy for the American colonies." Over the years its policy has been to foster the independence of dioceses and provinces and to promote an indigenous ministry. It supports 48 overseas dioceses and its over-all work assists the Church in India, Pakistan, Burma, Malaya, Borneo, China, Japan, Korea, the West Indies, South, West, and Central Africa, Madagascar, Mauritius, and Europe.

The special bulletin, reporting on the decisive meeting, says:

"Hitherto the Society had presented a picture largely confined to those needs to which we had committed ourselves and which could be brought within our budget. And bishops overseas had told the Society only about those opportunities and challenges for which they might reasonably hope some help would be available. The bishops . . . having asked, say, for £1,000 have waited with bated breath to see whether it would be reduced to £500 or £300 — even though they had asked for an irreducible minimum."

To expedite the new leap-of-faith policy SPG-aided missionary bishops "had to be asked to make known their real needs, neither being blindly optimistic nor unrealistic."

When the new figures from the bishops were added up the total was £546,800. This is in addition to regular SPG income which "will be concerned with those needs we have already promised to meet."

SPG's sister missionary societies — no-



RNS

Central Africa
Link between white and non-white worlds?

table among them the Church Missionary Society and the Universities' Mission to Central Africa — have agreed to cooperate in the new approach.

Confronting the home Church with the need to raise not less than a half million pounds, not only this year, but year by year, the Society also calls for more prayers and more manpower.

"Perhaps the most significant thing which has happened in the Anglican Communion in the immediate past and is happening even more so in the present," says the SPG bulletin, "is the realization that we are not making full use of our resources." Adding weight to this realization is "the increasing pressure of world events." One pressure area given prominent space in the bulletin is Central Africa.

"Central Africa is the key position in the mission field now for it can be the real link between the white and the non-white world. We ought not to fiddle around but really go for the opportunities here," says Archbishop James Hughes [Archbishop of Central Africa and Bishop of Matabeleland]."

To Bechuanaland (189,000 Africans and 1,600 Europeans) the SPG is promising £16,220 even though the money is not yet in hand, to establish five central mission stations at once. The Rev. Derek Waldron writes that he is "swamped with requests to work in areas which, since the first missionaries came to Africa, have been firmly closed to Anglicans."

From missionary fronts around the world came other reports which would result in new SPG budget items:

A doctor's dilemma in an overflowing Zululand hospital where a measles epidemic had already caused four deaths: should he turn away the child who urgently needs treatment, or crowd in one more bed and increase the danger of cross-infection?

In the diocese of Nagpur, geographical heart of India, there are one and a half million people to each Anglican priest.

A mission in Mashonaland has to depend

for water on an open trench running through other people's property.

A hostel for theology students in Japan is "rickety, cramped, and insanitary."

Honduras needs money for missionary transport.

Jamaica needs money for new evangelistic work.

Lebombo must raise its clergy living standards — the missionary and his wife there "had to dig their own stone, and make their own bricks, and build their own house."

BRIEFS

THREAT TO THE ARCHBISHOP: Prime Minister Dr. H. F. Verwoerd, in a speech to the South African Senate, demanded "strong action" against Dr. de Blank, Archbishop of Capetown, because of his "libelous" attack on the government's apartheid policy. "Action should be taken against Dr. de Blank," he said, "not because he attacked apartheid — anyone can oppose any policy he chooses — but because he has traveled overseas and besmirched his adopted country. He has sought his own platform to libel it on the basis of allegations that were untrue. This is damnable coming from a Churchman." [RNS]



FOR EVERY MAN, A KEY: World Refugee Year was inaugurated at a service at Washington Cathedral on June 28. Last year the scientists of the world united in a "geophysical year" assault on the mysteries of the universe. Said the Very Rev. Francis B. Sayre, Jr., cathedral dean: "An ocean of human misery has inundated the world. Millions of human beings of every race have been driven from their homes. Much treasure is being expended for their minimum care, but just to feed them is not enough. Every man needs a key to a place he can call home and fresh free air to breathe. The purpose of Refugee Year is to give the common people an opportunity to go the second mile with their brethren. There can be no lasting peace until carpenters share their tools, until lawyers bring their counsel to people wound up in red tape." The dean urged that this be a "year of caring."



MATTINS AND METHODISTS: A joint Methodist and Anglican church is to be built at Greenhill, Kent (diocese of Canterbury), England. A letter to the august London *Times* from the Anglican vicar of Herne and the Methodist minister of Herne Bay, Kent, says: "The suggestion that we should combine in this way . . . came to us from the Archbishop of Canterbury and the leaders of the Methodist Church. . . . We frankly recognize the existence of two denominations and full provision is made for both." The plan is "to alternate Mattins and the Methodist morning service, Evensong and Methodist evening service on alternate Sundays with the Anglican Holy Communion service on

In an effort to personalize missionary giving, even while pointing out the necessity of flexible General and Medical General Funds, SPG's Home Secretary offers Church of England members "a list of priorities and a plan of action."

In the SPG board room as the historic decision was made "summoning the people of God" to an immense and urgent task, the prevailing attitude was, "With God all things are possible."

Sunday morning at or before 9 a.m. Both denominations will use the Methodist Hymn Book, and Anglicans and Methodists will be welcomed at the services of the other."



OFFICIALLY DEAN: The Rev. Dr. Alfred Hawley Lucas became dean of the Philadelphia Divinity School June 23, after having served for a year as acting dean, while the Very Rev. Frank D. Gifford was on sabbatical leave before retirement.



CRUSADER SCORES AGAIN: Making news again was the Rev. James A. Gusweller, crusading rector of St. Matthew and St. Timothy's, New York City, who has been spearheading an attack against housing violations by landlords. Responding to a plea from the city for neighborhood help, Fr. Gusweller furnished the addresses of 23 buildings which yielded 789 violations of multiple dwelling and sanitary codes and resulted in 11 summonses for landlords in the city's mid-west side, where his church is located.



PRIVILEGED COMMUNICATION: A law providing a "privileged" status for communications made to "regular or duly ordained" ministers, priests, and rabbis has been passed by South Carolina's legislature. Meanwhile, by a vote of 48 to 46, the Alabama legislature defeated a similar bill. [RNS]



CAMPUS EVANGELISM IN JAPAN: Two gifts totalling \$60,000 have been made by the Anglican Church of Canada toward the construction of a cathedral and a Christian student center in Japan, RNS reports. Made in the names of three Ontario women from whom bequests were received, one gift of \$30,000 will go toward a \$66,000 cathedral of the Nippon Seikokai at Nagoya [diocese of Mid Japan], and the other \$30,000 to the student center there. The student center will help promote the Japanese Church's aim to augment university-level evangelism.



TAX-FREE CHURCH TRAVEL? Legislation has been introduced in Congress to exempt persons traveling on behalf of Churches or religious institutions from the 10% federal transportation tax. [RNS]

Americans and Britons in Europe

What is the best way to minister to them?

by the Very Rev. Sturgis Lee Riddle, D.D.

Dean of the American Cathedral in Paris
and of the Convocation of American Churches in Europe

Dean Riddle's comments on the situation of the Church's work in Europe were prompted by an article written by the Rev. Canon Herbert Waddams [L.C., May 31] on "Anglican Prospects and Attitudes." Canon Waddams, now rector of St. James' Church, Manotick, Ontario, Canada, was from 1945 to 1959 general secretary of the Church of England Council of Foreign Relations (recently renamed Church of England Council on Inter-Church Relations). Texas-born Dean Riddle has been in charge of the American cathedral in Paris since 1949. Before that he was rector of St. James' Church, Florence, Italy for two years. Twice a deputy to General Convention, he was also a delegate to the 1954 Anglican Congress.

There is no place for rivalry or "sheep stealing" among the various national Anglican folds. In Europe, which I know best, there is in some places some overlapping of British and American Anglican efforts, to the detriment, perhaps, of united strength. In a couple of smaller centers there are two and even three Prayer Book churches, English and American, where one would probably suffice. In the larger centers, these several churches are needed and necessary.

For example, in Paris, there are the American pro-cathedral, the British embassy church, and St. George's, with others in the suburbs. In the concentration of American and British residents in the Paris area, some 30,000, these churches are all doing a job, and are justified. There are more than enough people to go around. There is no sense of rivalry or competition. On the contrary, the clergy and people of these churches live and work together in the closest harmony and coöperation. The five Anglican clergy in the Paris area, American and British, meet monthly, exchange services and aides, share and consult gladly in the ministry to Anglicans in the community, unite often in joint services, activities, and programs. There is a cordial, easy, and familiar relationship. There are differences of churchmanship, emphasis, and personal-

ity. But where aren't there in the Anglican world?

It has been said [L. C., May 31] that it is regrettable that Bishop Bayne "has been given jurisdiction over the American congregations in Europe without any suggestion that some new European arrangement might be adopted."

What new European arrangement? Placing the American churches under the English jurisdiction, or the English churches under the American jurisdiction? I suspect the former, although it could be argued that, despite the greater number of English church establishments on the continent, dating from former times and circumstances, the Americans, in the present situation, at least, outnumber the British. The American churches in Europe are not there by sufferance of anyone, nor are they intruders. The same motive prompted the establishment of both American and English churches — the motive being to see to it that Churchmen are ministered to in language, forms, and ways understood by them, and natural to them.

How would such a transfer of jurisdiction take place? I suppose the Archbishop of Canterbury or the Bishops of London and Gibraltar could receive the American churches by fiat. But it would take a change in the constitution and canons of the Protestant Episcopal Church to alienate the Churches from American jurisdiction. The Churches are not "chaplaincies," but self-governing and, for the most part, self-supporting parishes, with elected rectors and vestries, as integral a part of our branch of the Anglican communion as any parish in the United States. They are by the Church law set directly under the jurisdiction of the Presiding Bishop — the only parochial jurisdiction he has — who may appoint, if he so desires, a "bishop-in-charge" of the European Convocation, currently Bishop Bayne.

No, I think the answer is not a switch of jurisdictions, but an increasing interchange of coöperation, and pooling of resources, "getting to know each other better," recognizing that American and English Churches are essentially one in "the unity of the spirit and the bond of peace,"

while retaining their respective slants and obligations. This is what has worked so well in Paris. All is not made perfect by a simple change in title or jurisdiction.

George Bernard Shaw said in substance that the English and the Americans are one people separated by a language! It is certainly true that, with the best will and friendliness in the world, we do have our different ways of putting things and doing things, and this extends to the life of church and parish. There are "differences of administration." English and Americans do things differently. Nothing is gained by trying to gloss that over. The organizational life of English and American parishes reflects these differences. Under talented, flexible, and knowledgeable leadership, smooth amalgamation can sometimes be achieved where it is indicated and expedient. I know at least one city parish in Europe that is genuinely and happily Anglo-American under an English priest. I know of another important parish where true amalgamation failed, alas, because of an inflexible, unimaginative attitude on the part of the priest. The result was that, although Americans had largely contributed to the building of a new church, and were genuinely interested, most of them eventually withdrew from the union, and now, a strictly American church is being projected, which need not have been. I confess that this is a step backward in progress toward the ideal of a ministry to English-speaking people in Europe.

Recently, in a place where there are more Americans than British, an American priest has been put in charge of an English church under the English jurisdiction. More and more of this sort of thing can be done and should be done, but the success of it depends almost entirely upon the personality, understanding, and large-mindedness of the priest involved.

But all these things can be done without altering the present jurisdictional setup. I am of the opinion that much more would be lost than gained in attempting to squeeze together in uniformity and conformity peoples, natures, and traditions which outwardly and visibly at any rate are not the same, no matter how much they may be and should be inwardly and spiritually.

Real progress can be made, and is being made in the direction of more coöperation, joint effort, sympathy, and understanding between the American and English churches on the Continent. But any forced union of jurisdictions at this point would be disastrous to the fine work both jurisdictions are doing together for the same Church. Americans are not ready for it yet, nor, I think, are the British. Is not this the genius of our Anglican communion which can be ably demonstrated on the continent: "In essentials, unity; in non-essentials, liberty; in all things, charity."



Lionel Crawford

The Mission of the Downtown Church

by the Rev. Frederick Ward Kates
Rector, St. Paul's Church, Baltimore, Md.

The deep-downtown church is one with a mission. Its mission is to fail. The text for the downtown church is St. Matthew 27:42: "He saved others; himself he cannot save."

The downtown church is the place of the failure of techniques, but its leaders keep trying. If one idea or plan out of five catches on — even for six months — a victory is achieved. But its mission persists: to fail and to fail to win its own life.

Yet its mission is not only this. A big part of its mission is to be the lifeblood of the suburban church. Its task is to equip people and send them to the out-of-downtown church, people who will be, in a new church and community, convinced, consecrated, committed Christian leaders.

What the suburbs of our cities will become depends in large part on the job the downtown church does, and on the people it sends out to the suburbs. In other words, the downtown church is to train an apostolate who will be, in the residential and suburban areas of our cities, leaders in the new churches in the new neighborhoods. If the downtown church does its job, then the suburban church will do its job.

Again, the downtown church is the one church in our entire society which has the opportunity to be the Church, truly a colony of heaven for all God's children in a dark and threatening world. The friendship and fellowship it offers to those who come within its doors is and must be on the deepest as well as highest level — on the level of God. The downtown church is and must exist for all people — for the uprooted, the unwanted, the unrelated, young and old, for all sorts and types and races and classes. In this it differs radically from the residential-area

or suburban church which is perforce restricted to one set, group, class, or stratum. In the downtown church which is on its job and doing its job, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Galatians 3:28).

An exciting element in the downtown church situation is that it, far more than the standardized suburban church operation, is the matrix and pattern for the new church of the future. If it becomes what its destiny declares it must become, it will be a real unit of the real Church, in truth an entranceway into God's Kingdom.

Here, in the downtown church, the new church of the new tomorrow is today taking shape midst anguish and travail and sweat and tears. Here the pattern of the church of the future is being cut. Instead of being the moribund orphan church many think it to be, the downtown church can be, should be, and in many cases is, the spearhead of the new church of the 21st century.

Finally, the job of the downtown church is not to focus its energy and vision on building-up the church machine and machinery: its job is nothing less than to build a new nation, to create a new world. It is to lead a revolution, of all things, in the name of God, by the grace of Christ, for the sake of man, and to do this now.

Do not say the downtown church has not a job to do, a place to fill, a function to perform! In the downtown church right now the new church of tomorrow is being born!

*Harry Emerson Fosdick, *The Living of These Days*, Harpers, 1956.

BOOKS

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It is magnificent
to grow old —
if only one
stays young.*

Shown is St.
Augustine's Chapel,
New York City.

WAYWARD VICARAGE. By Anthony Bode. Illustrated by Fritz Kredel. Lip-pincott Co. Pp. 190. \$3.95.

Not just another too, too whimsical inside story of clerical life, *Wayward Vicarage* turns out to be that rare phenomenon — a truly amusing book about a real person. Anthony Bode, who describes his father with loving humor in this, his first book, is no amateur writer. He is well known to readers of *Punch* and other periodicals for his parodies and verse.

The author's father probably would be called, in the vernacular, a "character." It is a pity, perhaps, that the word has lost its true value because in its full sense it might well be used in this connection. Vicar of a country parish for 10 years before World War II, he dominates the pages of this small book and becomes almost as unforgettable to the reader as he must have become to his young son. Some of the legends of the village have been incorporated into the book because, as the author says, "History books are written the same way," and he is sure his father would not have minded.

To attempt to describe the book in detail is to spoil it. It has no plot or plan, no purpose except to entertain. It solves no problems, and creates none. Every reader will enjoy the descriptions of paying guests at the vicarage, and will recognize in their friends (and perhaps even in themselves) the "helpful ladies" of the parish. Unforgettable is the mysterious tale of the church hassocks that refused to stay neatly between the pews, but were found each morning in strange places, even though the church was locked tightly at night. (One was found in the font — "it had two flaps at the sides to provide a grip, and they were stuck up at an angle like ears; it appeared to be looking rather jauntily over the rim.")

Those who enjoy the right word in the right place will derive much pleasure from Mr. Bode's style. Where else would one find the huge bathroom described as the "silliest" room in the house; or the perfect word (probably invented on the spur of the moment) "kefuffle" to describe a village argument about the planting of a memorial tree? But above everything else, this book is written with that unself-conscious humor which is the only salvation for books of personal reminiscence. It would be a good book to give to a convalescent friend, to take along on a boring train journey, to have within reach on a leisurely vacation afternoon, or to read aloud in the company of a few congenial people.

MARION G. WHITE

The Living Church

Neither British Nor American

Dean Riddle's article in response to Canon Wadams' plea for a "united Anglican policy" regarding the Churches in Europe vividly points out the difficulties involved in arriving at such a policy [page 7]. Whether a unified episcopate in a particular area of Anglicanism is an essential or a non-essential is, perhaps, the basic point at issue. The dean suggests that it is not; we think that, in the long run, it is.

The justification for the present situation of two bishops, one for English churches and one for American, seems to us to lie precisely in the fact that these churches are chaplaincies, whether or not they are organized as self-supporting parishes. They are not in existence to try to make the Frenchmen of Paris Anglicans nor to convert the people of Rome to Episcopalianism. Their mission is to serve English-speaking communities within European nations, in full recognition that the indigenous Christian Churches of those lands are the bodies responsible for preaching the Gospel to the people of Europe.

Times and conditions change, however. When the Eastern Orthodox first came to the United States, they came to serve people whose language and cultural ties were with the old world rather than the new. Today, the second and third generation of Eastern Orthodox are Americans, not hyphenated Americans. There is a growing need for a truly American Orthodox Church, a need which is slowly finding expression in the use of the vernacular in the liturgy, the development of inter-Orthodox organizations and movements, the production of common Sunday school materials, etc. The fact that there is a well-established overlapping Orthodox episcopate makes it very difficult, however, for this movement to gain momentum.

Similarly, if Anglicanism ever moves in the direction of becoming an indigenous form of continental Christianity, the fact that there are two jurisdictions, two Prayer Books, two bodies of clergy, etc., will be a barrier to the effective preaching of the Gospel to the people of Europe.

Of much more immediate concern is the question of Anglican unity itself, as it is exemplified by the life of Englishmen and Americans in Europe. Are we really one interchangeable Church with one Lord, one Faith, one Baptism, one sacramental system, one Prayer Book, one ethos? Or are we Americans and Englishmen first, and Anglicans second? The way in which the Church is organized on the continent provides a practical answer to this question.

The appointment of Bishop Bayne as bishop in charge of American Churches in Europe seems to us to be, not a crystallization of the situation, but rather a real step toward a creative answer for it. As Anglican

executive officer, Bishop Bayne will not be working for the Archbishop of Canterbury or the Church of England; he will be the servant of the entire Anglican communion through agencies consisting of the primates of all the self-governing Anglican Churches. It is conceivable that in the long run both the British and the American Churches on the continent will become simply Anglican Churches, neither British nor American in their affiliation, but equally Canadian and Australian and Indian and Japanese and Chinese and West Indian and African.

Such a destiny would require of European parishes an even more drastic reorientation of thinking than would the process of moving the parishes from the care of one national Church to another. We may be sure that there would be some communicants who wouldn't like it. But there is a difference between mere reorganization in the interests of tidiness, which is about all that can be said for combining the jurisdictions under present conditions, and moving forward to a larger concept of the life and worship of the Church. It is in terms of this larger concept that we see the possibility of combining the Anglican jurisdictions in Europe into one body, neither American nor British, but a European expression of worldwide Anglicanism. Such a goal would be worth the inconvenience and self-sacrifice involved in its attainment.

Shimer and the Church: Two-Way Benefit

The announcement of the affiliation of Shimer College with the Episcopal Church [page 5] marks the culmination of a long uphill struggle by men of vision and determination. The memory of Daniel Baker College, of Canterbury, and of other abortive efforts in recent years to develop colleges related to the Episcopal Church was fresh in the minds of many who were asked to lend their support to Shimer, and we estimate that more cold water has been poured on the backs of those who sought the affiliation than on any other group of devoted Churchmen in the past generation.

The result was, we think, valuable for all concerned. Shimer College stands on its own feet financially and educationally. It does not come to the Church asking to be rescued from a crisis. Rather, its relationship will be one of full mutuality.

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SHIMER

Continued from page 5

Illinois. Its present capacity is 250*, and plans are being made for an enrollment of 450 to 500. Throughout much of its history Shimer has been affiliated with the University of Chicago, and although this affiliation was ended in 1954 it continues to use the plan of general education of that university.

Nelson Dezendorf, chairman of the board, and President Mullin are both communicants of the Episcopal Church. The Rev. Andrew Bro is the resident chaplain.

Plans, Commencements

Construction of a fine arts building, increasing of faculty salaries, and the establishment of a tutorial system similar to that at Oxford University were major points discussed by Dr. Edward McCrady, vice chancellor of the University of the South, Sewanee, Tenn., at a board of trustees meeting.

Dr. McCrady also announced the establishment of a fund for bringing notable speakers to the campus, a student exchange program between Sewanee's School of Theology and the Theological College in Edinburgh, Scotland, and plans for giving "more special attention" to the needs of Sewanee Military Academy.

The fine arts building, which is to include an auditorium, an art gallery, and academic space, is to be a memorial to Sewanee's late vice chancellor Alexander Guerry.

Speaking on faculty salaries, Dr. McCrady said, "While we were putting \$5,000,000 into building we also raised our endowment by \$5,000,000, and we have been able to raise the average salary level by something like 100%."

The vice chancellor recommended a system of tutorial supervision similar to that used in British universities whereby students are not required to attend any lectures, but must at least attend a weekly session with a tutor to read and discuss a previously assigned paper.

Dr. McCrady announced that a centennial year gift of \$50,000 from Mrs. Alfred I. duPont of Wilmington, Del., and Jacksonville, Fla., for special lectures is being capitalized as a foundation for a permanent lecture series to be called the duPont Lectures.

Chapel Opened

Commencement this spring marked the opening of the university's new \$1,450,000 All Saints' Chapel, now nearly finished in Collegiate Gothic style in Sewanee's native sandstone after remaining in a state of semi-completion for a half century.

The university awarded 114 degrees

*Shimer's small classes permit close relationships between faculty and students. Dean of the faculty, D. W. Weiser, is shown on this week's cover observing two advanced chemistry students.

and certificates at commencement exercises.

Seminary of the Southwest

Degrees and certificates were awarded to 24 persons at the commencement of the Episcopal Theological Seminary of the Southwest. The Rev. Allen J. Green, who was under appointment to the missionary district of Mexico, received a certificate as missionary fellow.

Virginia Theological Seminary

Sixty-three men and one woman, representing 39 dioceses and missionary districts, were graduated from Virginia Theological Seminary. The Rev. Dr. Frederick C. Grant, professor of New Testament at Union Theological Seminary, New York City, who was among the recipients of the honorary degree of Doctor of Divinity, delivered the commencement address. In his speech, Dr. Grant told the graduates, "You are enlisting in a campaign from which there is no discharge, until the war is won. You will have many allies . . . people in the fields of social welfare, politics, law, psychiatry, medicine, public hygiene — the world is full of good men and women who will want to help you."

Nashotah House

At the Nashotah House commencement, the Very Rev. Edward S. White, retiring dean of Nashotah House, was given the honorary degree of Doctor of Canon Law, and Bishop Lickfield of Quincy was given the honorary degree of Doctor of Sacred Theology. The preacher was Bishop Kellogg of Minnesota.

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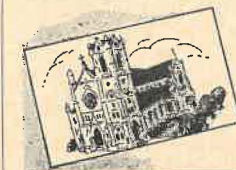
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The Living Church

Discussions, But No Decision

The second meeting of the Church Magazine Advisory Board was held in New York City, on June 25. The board, appointed by Presiding Bishop Lichtenberger upon direction of General Convention, is to convert *Forth* magazine into a magazine of general interest to Churchpeople through a period of exploration, testing, and experimentation. Mr. Robert E. Kenyon, Jr., chairman of the board, and president of the Magazine Publishers Association, reported on the progress of discussions with candidates for the editorship of the magazine. An editor was not chosen.

Presiding Bishop Lichtenberger announced the appointment of Mr. Hugh Curtis, of Des Moines, Iowa, editor of *Better Homes and Gardens*, to the board.

Mr. Kenyon reviewed present channels of communication between the national Church, and dioceses, parishes, and individuals. After the review, a discussion of changes that might soon be made in *Forth* was held.

The group heard a detailed presentation by the Rev. A. Gordon Baker, editor of the *Canadian Churchman*, on the trials and tribulations of that publication's first 13 months, and its climb to a current circulation of 270,000 copies a month as an insert in half of the diocesan papers of the Anglican Church in Canada.

Bishop Lichtenberger said the next meeting of the board would be in late September.

ORTHODOX

Closer Coöperation

Archbishop Theoklitos of Athens, Primate of all Greece, was warmly greeted by representatives of the Ecumenical Patriarchate and civic officials on his arrival in Istanbul to confer with Patriarchate Athenagoras.

His one-week visit was aimed at promoting closer coöperation among Orthodox Churches. A similar call was made recently to the Ecumenical Patriarch by Patriarch German, head of the Serbian Orthodox Church.

[RNS]

More news on page 13

ACU CYCLE OF PRAYER

July

12. St. Vincent's, Hurst, Texas; St. Luke's, Farmington, Maine.
13. St. Luke's, Springfield, Ill.; St. James', Pewee Valley, Ky.
14. St. Paul's, Benecia, Calif.
15. Convent of St. Anne, Kingston, N. Y.
16. Church of the Holy Family, Brooklyn, N. Y.; Church of St. John the Evangelist, Boston, Mass.; St. Paul's, Shigawake, Quebec, Canada.
17. Church of St. Mary-in-the-Field, Valhalla, N. Y.; Church of Christ the King, Huntington, Ind.
18. St. Dunstan's, Mineola, Texas.

July 12, 1959



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sorts and conditions

IF LUNG cancer doesn't get you, overweight will. Quite a few of my friends are giving up smoking, and promptly adding from ten to twenty pounds to their weight. Which reminds me of an item I read in the newspaper recently about the fact that people in their 70's and 80's are likely to be thin; a doctor was suggesting that the explanation may be, not that older people get thin, but that most plump people don't get old.

I AM going to give up smoking soon, not for reasons of health, but because I can't figure out how much I am smoking nowadays, nor how long a pack of cigarettes will last me. I used to be able to bring one open pack to the office, buy one from the counter man on my way in, and expect to go home with a few cigarettes left in the second pack. Now I am running out toward the end of the day because so many of my friends and associates who have quit smoking borrow just one cigarette from me — one at a time, that is.

OVEREATING and oversmoking are obviously a psychosomatic matter. There is something that we all seem to

crave — or, at least, that most of us seem to crave — which makes us smoke or eat in an irrational manner that is highly likely to shorten our life span.

THE DEMAND within us for "more" seems to be almost insatiable. Perhaps our primitive ancestors were always hungry, and the ones who survived best were those who gorged themselves when they had a chance. Perhaps, on the contrary, this demand for more is the result of the special conditions of our time, the elements of stress in our competitive civilization.

ST. AUGUSTINE, writing way back in the fifth century, said something about the demand for "more." "Thou hast made us for Thyself," he said, "and our hearts are restless till they find rest in Thee." This raises the question from the biological and psychological level to the spiritual level.

THE GREAT difficulty that confronts the Christian is that even when he commits himself to the love of God he has nearly as much trouble with food and tobacco as the non-Christian. Faith in God is no sure-fire prescrip-

tion for longevity. And this fact may actually drive us into an intensified anxiety which makes us feel like overeating and smoking all the more. "If I were a real Christian wouldn't I be able to master these little appetites?" — not to mention the big matters of love and patience and resolute action to cope with the problems of the world.

GOD'S GRACE is sufficient for us. His strength, as He told St. Paul in similar circumstances, is made perfect in weakness. The spiritual problem involved in overeating and excessive smoking is not these specific symptoms of the demand for more, but the internal hunger which gives rise to the symptoms. Once that heart-hunger is quieted, the symptoms are no longer important: Fat or thin, smoking or abstaining, we are His, and His gift of peace is ours — right now — for the asking.

PETER DAY

ANGLICAN CYCLE OF PRAYER

July

12. Mauritius
13. Meath, Ireland
14. Melanesia, Pacific
15. Melbourne, Australia
16. Mexico
17. Michigan, U.S.A.
18. Mid-Japan

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Episcopal Theological Seminary of the Southwest, Austin, Texas

The General Theological Seminary, New York City

Nashotah House, Nashotah, Wis.

Protestant Episcopal Theological Seminary, Alexandria, Va.

School of Theology of the University of the South, Sewanee, Tenn.

Seabury-Western Theological Seminary, Evanston, Ill.

Separation at Roanridge

Bishop Welles of West Missouri has informed his executive council that the Church of the Redeemer, Roanridge (Parkville, Mo.) has been separated from the National Town-Country Church Institute.*

The diocese is to receive \$22,000 for its efforts and expenses in establishing the mission.

Establishing a rural congregation was one of the major objectives of Roanridge, which serves as a training institute for Town and Country Church work.

An early problem at Roanridge was a dearth of Episcopalians in the area. One rural Church extension method employed has been the use of existing or potential congregations of non-Episcopalians without a minister.

The Church of the Redeemer is a mission of the diocese of West Missouri, but has been served by Roanridge staff. The congregation is to have use of the chapel on the Roanridge property for one year.

The Rev. R. C. Allen, former vicar, is now diocesan missionary in Oklahoma.

The Rev. William G. Wright, director of National Council's Home Department,* observed that the mission cannot become a parish without its own building. The institute, by housing the mission, "is hampering the development of a parish in a highly potential area," he said.

MAURITIUS

New Bishop

New Bishop of Mauritius (island diocese in the Indian Ocean, east of Madagascar) is to be the Rev. Canon Alan F. B. Rogers, at present vicar and rural dean of Hamstead, London, and prominent member of SPG committees. Canon Rogers previously served Mauritius from 1935 to 1949.

He succeeds the Rt. Rev. Hugh van Lynden Otter-Barry, Bishop since 1931, who recently announced his retirement.

*Roanridge Rural Center, opened in 1949, is operated by the National Town-Country Church Institute and the Roanridge Rural Training Foundation. The Institute, which is directed by the Rev. Clifford Samuelson, is administered through National Council's Division of Town and Country.

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SCOTLAND

Oban Cathedral

The diocese of Argyll and the Isles has launched a full-scale appeal for funds to complete the Cathedral at Oban. The congregation was gathered about one hundred years ago, and a start was made in building the cathedral before the first World War. Only the chancel was completed and the rest of the building is a conglomeration of two old church buildings and the new section. The revised plan requires over \$210,000.

Unfortunately the cathedral congregation numbers only 250 souls, and the whole diocese numbers less than 2,500. The Bishop of Argyll, who is Primus of the Scottish Episcopal Church, has issued an appeal to the whole Church and to friends all over the world to help to raise the sum. About \$6,000 has been raised thus far.

POLAND

A Good Leader

Dr. Maximilian Rode was elected Prime Bishop of the Polish National Catholic Church at a synod meeting in Warsaw.

Dr. Paul B. Anderson, secretary of the Episcopal Church's Joint Commission on Coöperation with the Eastern Churches, reports that Bishop Rode is a well educated man, who is expected to be a good leader of his Church. The bishop is a former Roman Catholic priest.

Among overseas participants at the synod was the Most Rev. Leon Grochowski, Prime Bishop of the Polish National Catholic Church of America.

PHILIPPINES

Boy Scout Jamboree

The Tenth World Boy Scout Jamboree will be held in the Philippines from July 17 to 26 at the Mount Makiling National Park in Laguna, near Manila.

It is expected that there will be 12,000 Scouts attending the jamboree from 69 different countries. It is the plan of the religious activities committee to put chaplains in each of seven sub-camps. The Episcopal Church will participate.

SOCIAL RELATIONS

Boys' Homes Officials

Robert F. Burrowes, director of the Episcopal Boys' Home at Covington, Va., was elected first vice president of the National Association of Homes for Boys at its national convention in Chicago. Walker C. Hubbard, superintendent of the New Mexico Boys Ranch, a Baptist organization, was elected president to succeed the Rev. Robert H. Mize, director of the St. Francis Boys' Homes (Episcopal) of Salina, Kans.

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THE LIVING CHURCH

PEOPLE and places

of St. George's Church, Guatemala City, is now associate on the staff of the Church of the Good Shepherd, San Jose, Costa Rica. Fr. Shulhafer will fulfill both parochial and missionary district assignments in San Jose.

Ordinations

Priests

Alabama — By Bishop Carpenter: On June 16, the Rev. Allen L. Bartlett, Jr., vicar, St. James' Church, Alexander City, Ala., and St. Barnabas', Roanoke.

Albany — By Bishop Brown, suffragan: On June 20, the Rev. Jon Mark Lindenauer, a former Presbyterian minister, to be rector of St. James' Church, Au Sable Forks, N. Y., in charge of St. Paul's, Keeseville. By Bishop Barry: On June 21, the Rev. Thomas F. Brereton, a former Methodist minister, to be vicar of St. Luke's Church, Troy, N. Y.

Virginia — By Bishop Goodwin: On June 7, the Rev. Robert Lee Howell, in charge of Mason Parish, Mission Home, Va.; on June 13, the Rev. Macon B. Walton, rector, St. Asaph's, Bowling Green, Va., and churches at Port Royal and Loretto. By Bishop Gibson, coadjutor: On June 13, the Rev. David E. Bergesen, curate, Truro Church, Fairfax, Va.

Western New York — By Bishop Scaife: On June 17, the Rev. Donald M. Veale, curate, Calvary Church, Williamsville, N. Y. He was presented by his father, the Rev. Donald E. Veale.

Deacons

Atlanta — By Bishop Claiborne: On June 16, Frank K. Allan, to be in charge of St. Mark's Church, Dalton, Ga., and St. Barnabas', Trion; Charles A. Taylor, Jr., vicar, St. Matthias', Toccoa, Ga.

Chicago — By Bishop Street, suffragan: On June 20, Edward L. Barnett, Jr., curate, Trinity Church, Highland Park, Ill.; William G. Burrill, curate, St. John's, Elkhart, Ind.; Richard A. Crist, curate, Emmanuel Church, La Grange, Ill.; Gehret D. Deppen, curate, St. John the Evangelist, Flossmoor, Ill.; John L. Dreibelbis, curate, St. Mat-

thew's, Evanston, Ill.; William B. Easter, curate, Grace Church, Oak Park; Grant M. Gallup, curate, Church of Atonement, Chicago; John M. Larson, curate, Emmanuel Church, Rockford; Jack L. Schauble, curate, Church of Holy Comforter, Kenilworth; and Edwin G. Wappler, curate, St. Gregory's, Deerfield, Ill.

Dallas — By Bishop Mason: On June 20, Truman E. Bennett, locum tenens, St. Mary's, Hamilton, Texas; James A. Calhoun, Jr., curate, Christ Church, Dallas; Stanford Chambers, to work in the diocesan office and to do special visitation work in the department of missions; Thomas P. Hobson, to serve St. Matthias' Mission, Dallas, and St. Barnabas', Garland; A. Harrison Lee, foreign service in Durban, Natal, Union of South Africa; Floyd W. Lisle, to serve at All Saints' Church, Fort Worth, where he has been a communicant; and William E. Martin, St. Luke's, Dallas.

Eastern Oregon — By Bishop Barton: On June 19, Lane W. Barton, Jr. (son of Bishop Barton); also Hal Hargreaves, to be in charge of churches at Lakeview and Summer Lake, Ore.

Honolulu — By Bishop Barton of Eastern Oregon, acting for the Bishop of Honolulu: On June 5, Roger Melrose.

Kansas — By Bishop Turner: On June 6, Harry W. Firth, to serve the Church of the Ascension, Neodesha, Kan., and the Church of the Good Shepherd, Fredonia.

Missouri — By Bishop Haden of Sacramento, acting for the Bishop of Missouri: On May 30, James W. Evans, vicar, St. James' Church, St. Clair, Mo., and St. John's, Sullivan.

Missionaries

The Rev. Cecil Burton, who has been serving temporarily in San Jose, Costa Rica, is now rector of St. George's Church, Guatemala City, Republic of Guatemala.

The Rev. Charles P. Shulhafer, formerly rector

Resignations

The Rev. Dr. Laurence H. Blackburn has resigned as rector of Emmanuel Church, Cleveland, effective August 30. He will be engaged in writing and travel during the coming year in the interest of the work of spiritual healing, to which he has devoted much time.

The Rev. Canon Ralph H. Hayden, rector of St. Saviour's Church, Bar Harbor, Maine, will resign on August 31 and will be rector emeritus.

The Very Rev. Gerald G. Moore has retired as dean of St. Matthew's Cathedral, Dallas, Texas. He will visit England and the Holy Land for three months this summer, returning in fall to serve St. Andrew's Church, Grand Prairie, Texas, while the rector, the Rev. Mark Holliday, attends St. Augustine's College, Canterbury, England.

Changes of Address

The Rev. Herbert A. Willke, who recently became first full-time minister of St. James' Mission in the Mount Vernon area of Virginia, should be addressed at 4913 Buckner Rd., Woodlawn Manor, Alexandria, Va.

Diocesan Positions

The Rev. Richard B. Duncan, rector of St. Peter's Church, Eggertsville, N. Y., is now also adviser for diocesan men's work in Western New York.

Degrees Conferred

Bishop Stark of Rochester received the honorary degree of doctor of humane letters from Alfred University on June 7.

Organists

Mr. William J. Gravesmill has resigned as organist at Grace and St. Luke's Church, Mem-

CLASSIFIED

advertising in *The Living Church* gets results.

CHURCH FURNISHINGS

ANTIQUÉ SANCTUARY-LAMPS. Robert Robbins, 1755 Broadway, New York City.

LINENS AND VESTMENTS

ALTAR GUILDS: Linen by the yard, Dacron and Cotton for surplices, transfer patterns, threads, etc. Samples on request. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

FAIR LINENS — Imported, exquisitely hand embroidered, made to order to fit your altar, and other beautiful embroidered Altar Linens. Church Linens by the yard including Crease Resisting Alb Linen. Mary Moore, Box 394-L, Davenport, Iowa.

POSITIONS OFFERED

TEACHER: Hawaii, high standard college preparatory boys' boarding school seeks man single or married, grammar, literature, English, Latin. Education courses not required or even desired. Write air mail Box 67, Kamuela, Hawaii.

PARISH, NORTH MIDWEST, needs single or young married priest, \$3000, plus housing, car expense, utilities. Potential for right man. State qualifications. Reply Box R-320.*

UNMARRIED PRIEST wanted for unusual rural work. Sense of vocation necessary; must be Prayer Book Churchman. Reply Box B-318.*

ASSISTANT MINISTER: suburban location in Southern Ohio. Evangelical, Prayer Book parish. Rector shares full ministry. Special responsibilities in Christian education (Seabury) and youth program. Good stipend and allowances. Please submit photo and references. Reply Box M-317.*

TEACHERS WANTED — School year 1959-60. Vacancies for maths and science, English and social science. Apply: Headmaster, St. Mary's School for Indian Girls, Springfield, South Dakota.

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

POSITIONS WANTED

ORGANIST-CHOIRMASTER desires full-time position where high musical standards prevail. Communicant, Churchman, with excellent qualifications. Many years successful experience with various types of choirs in substantial parishes. Reply Box A-312, The Living Church, Milwaukee 2, Wis.

MATURE PRIEST good pastoral and organizer, exceptional preacher, seeks small parish for Fall. No extremes. Reply Box M-310, The Living Church, Milwaukee 2, Wis.

EXPERIENCED SPEAKER AND TEACHER — Schools of Prayer, instructions in Healing Ministry. Reply Box K-319.*

PRIEST, 38, single, war veteran, university and seminary graduate, 10 years' experience, desires position as rector, assistant, or chaplain in New York City, Philadelphia, or respective environs. 20 Bellevue Avenue, Rumson, N. J.

SINGLE PRIEST, capable and experienced, good Churchman, age 39, available for new parish beginning September. Excellent references. Reply Box M-315.*

PRIEST, Seminary Graduate, 12 years' experience in the parish ministry, desires change to southwest or west. Married, three children. Prayer Book Catholic. Reply Box W-316.*

ORGANIST-CHOIRMASTER available this summer. Trinity Church, Waterbury, Connecticut, is acquiring priest-organist. Because of strain on budget, Trinity feels obliged to find new position for present organist. Salary, \$1200 plus pupils and fees. Apply to church.

ORGANIST-DIRECTOR available September for full-time position. Communicant, music degrees, sixteen years experience. Midwest and east preferred. Reply Box H-313, The Living Church, Milwaukee 2, Wis.

PRIEST, 52, married, Prayer Book Churchman, builder, desires parish or mission in east, where a preaching, teaching and pastoral ministry acceptable. Available September 1st. Reply Box C-314, The Living Church, Milwaukee 2, Wis.

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(payment with order)

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 consecutive insertions; 17 cts. a word an insertion for 13 to 25 consecutive insertions; and 16 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rates as (A) above, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Church services, \$1.00 a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager.
- (E) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

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The Living Church

phis, Tenn., in order to spend more time at Southwestern College, Memphis, where he teaches music. He plans to start a chapel choir at the college.

Mariages

Miss Anita Wu and the Rev. James L. Lowery, Jr., curate at Grace Church, Elmira, N. Y., were married on June 20.

Miss Linda Claire Bell, organist, and the Rev. Rue Ingram Moore, Jr., director of Quintard House, Memphis, were married on June 18.

Miss Patricia Musick and the Rev. Raymond W. Storie, assistant at St. Andrew's Church, Tampa, Fla., were married on June 6.

Miss Thyra Pope Day and the Rev. George Zabriskie, II, curate at St. Thomas' Church, New York, were married on June 20. The couple will return to New York after a honeymoon in Europe. In fall they will go to Manila, where the Rev. Mr. Zabriskie will become rector of Holy Trinity Church.

Corrections

St. John's Church, Westfield, Pa., rather than St. James' Church, Mansfield, attained independent parish status at the convention of the diocese of Harrisburg.

Other Changes

The Rev. N. Carlyle Spitz, curate of the Church of the Holy Trinity, New York, planned to teach at a Church seminary in Haiti during the summer, while the Rev. Eric Hutchison, assistant at the Church of the Epiphany, New York, planned to be on the staff of a college on the Upper Nile.

DEATHS

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

The Rev. C. Lennart Carlson, rector of St. James Church, North Providence,

R. I., since 1945, and former director of Christian education for the diocese of Rhode Island, died suddenly at his home in Pascoag, R. I., on June 15.

Dr. Carlson was born in Pascoag, in 1912. He received the B.A., M.A., and Ph.D. degrees from Brown University, and was elected to the Phi Beta Kappa fraternity at Brown. He also studied at Yale University and abroad. Dr. Carlson was ordained to the priesthood in 1943. Before his ordination, he had taught at Brown University, and Colby College, in Maine.

During his ministry, he served as priest-in-charge of Calvary Church, Pascoag, chaplain at Wallum Lake state sanatorium, and vicar of Christ Church, Chepachet, R. I. Dr. Carlson was a member and former chairman of the board of examining chaplains, and a member of the diocesan board of Christian education.

He was the author of *The First Magazine*, *A History of the "Gentleman's Magazine,"* and edited Mather Byles', *Poems on Several Occasions*.

Dr. Carlson is survived by his wife, the former Constance Lowell Hedin, a daughter Julia, and a sister, Mrs. Sigrid Miller.

The Rev. Canon Edwin Walter Merrill, rector emeritus of St. Mary's Church, Kansas City, Mo., was found dead apparently of a heart attack, outside his quarters at the church on June 25.

Canon Merrill was born at Acworth, N. H., in 1885. He attended Colby College, and Western Theological Seminary. He was priested in 1913, and served churches in Illinois, Maine, and Western Michigan. Canon Merrill became rector of St. Mary's Church, Kansas City, Mo. in 1918 and served until 1953, when he became rector emeritus. He was made an honorary canon of Grace and Holy Trinity Cathedral, Kansas City, Mo., in 1950.

During Canon Merrill's ministry in the diocese of West Missouri, he was a member of the ecclesiastical court, board of examining chaplains, and standing committee. He had been a deputy to General Convention six times.

Canon Merrill was the author of *The Blessed Sacrament at Old St. Mary's*.

Surviving are a sister-in-law, Mrs. N. P. Merrill,

a niece, Miss Jean Merrill, and a nephew, Prentis Merrill.

The Rev. William Henry Stone, retired priest of the diocese of New Jersey, died June 8, at the age of 80.

Fr. Stone was born in Havre de Grace, Md. He attended Nashotah House, and was ordained to the priesthood in 1904. He served churches in Columbus and Milwaukee, Wis., Jerseyville, Ill., and Hammonton, Allentown, Trenton, Collingswood, Woodbury Heights, Wenonah, and Mantua, N. J. Fr. Stone was registrar of the diocese of Milwaukee from 1916 to 1927, and secretary of the diocese of Milwaukee from 1924 to 1927. From 1922 to 1927, he was manager and editor of the *Church Times* of the diocese of Milwaukee.

Surviving is his wife, the former Mary Emma Cash.

Manfred Keller, who was a vestryman and senior warden at Trinity Church, Wilmington, Del., died at Delaware Hospital, Wilmington, on June 19, at the age of 55.

Mr. Keller was born in Zurich, Switzerland, and came to the United States in 1927. He was a member of the executive council of the diocese of Delaware from 1949 to 1953, and was chairman of the department of promotion from 1949 to 1951. Mr. Keller was also active in the department of laymen's activities, and worked on a survey of communities helping to find locations for new churches.

Mr. Keller is survived by his wife, Cary Anderson Keller, and two daughters, Estelle Keller, and Mrs. I. D. May.

Dr. Samuel Allen Wilkinson, senior warden of All Saints' Church, Brookline, Mass., died June 23, at his home in Brookline.

Dr. Wilkinson was internationally known for his work in gastroenterology.

Survivors include his wife, the former Margaret Jones, four sons, Samuel A., III, David, Robert, and Dan, and a daughter, Mrs. William L. Rodgers.

ATTEND SUMMER CHURCH SERVICES

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

LITTLE ROCK, ARK.

TRINITY CATHEDRAL
Very Rev. C. Higgins, dean
1 blk E. of N-5 Hwy 67
Sun 7:30, 9:25, 11

17th & Spring

LOS ANGELES, CALIF.

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

4510 Finley Ave.

ST. NICHOLAS 17114 Ventura Blvd. (at Encino)
Rev. Harley Wright Smith, r;
Rev. George Macferrin, Ass't.
Sun Masses: 8:30, 9:30, 11, Ch S 9:30; Adult education Tues 8; Penance Fri 7 to 8 & by appt

SANTA MONICA, CALIF.

ST. AUGUSTINE-BY-THE-SEA
Revs. R. C. Rusack, r; G. F. Hartung; J. C. Cowan
Sun: 7:30, 9:15, 11; Daily MP & HC

1227 4th St.

NORWALK, CONN.

ST. PAUL'S-on-the-Green
Rev. Anthony P. Treasure, r; Rev. Ronald A. Smith, c
Sun 8, 9:30 (Sol), 11, EP 6:30; Daily MP 8, EP 6;
Weekday Masses Tues 7:15, Wed 8:30, Thurs 10,
Fri 7:30; HD 8; C Sat 5-6

WATERBURY, CONN.

TRINITY
(across from Roger-Smith Hotel)
Sun HC 8, 9:30; Tues & Thurs 9; Wed 10;
C Sat 5-5:30

25 Prospect St.

WASHINGTON, D. C.

ST. PAUL'S
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass daily 7; also Tues & Sat 9:30; Thurs & HD 12 noon; MP 6:45, EP 6; C Sat 5-7

2430 K St., N.W.

CORAL GABLES, FLA.

ST. PHILIP'S
Rev. John G. Shirley, r; Rev. Robert G. Tharp, c;
Rev. Ralph A. Harris, choirmaster
Sun 7, 8, 9:15, 11, and Daily; C Sat 5

Coral Way at Columbus

FORT LAUDERDALE, FLA.

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

335 Tarpon Drive

LAKE WALES, FLA.

GOOD SHEPHERD
Sun HC 8, Family Service 9:30, 1 S HC 11; others MP; HC Tues & HD 7; Thurs HC 10; C by appt

4th St. & Bullard Ave.

Continued on next page



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

ATTEND SUMMER CHURCH SERVICES

Continued from page 15

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r; Rev. Wm. J. Bruningo,
Rev. George R. Taylor, Ass'ts; Rev. Warren I.
Densmore, Headmaster & Director of Christian Ed.
Sun: 7, 8, 10 HC; Daily HC 7:30; C Sat 4:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs &
HD 10; C Sat 5-6

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7;
Fri 10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
thru Fri) Int 12:10, 5:15 EP

ASCENSION 1133 N. LaSalle Street

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

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun H Eu 7:30, 9, 9:15 (Children's), 11, MP 8:30,
CH S 9, EP 5:30; Weekdays: H Eu 7, 10; also
Wed 6:15; also Fri (Requiem) 7:30; MP 9:45,
EP 5:30; C Sat 4:30-5:30, 7:30-8:30 & by appt

NEW ORLEANS, LA.

ST. ANNA'S (Little Church Around the Corner)
1313 Esplanade Ave., Rev. L. A. Parker, M.A., r-em
Sun 7:30, 9:30 & 11; Wed 10; HD as anno

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. Osborne Littleford, r; Rev. Frank MacD.
Spindler, c; Rev. E. Maurice Pearce, d
Sun 7:30, 9:15, 11 & Daily; also Fri (Requiem) 7:30

MOUNT CALVARY N. Eutaw and Madison Streets

Rev. MacAllister Ellis, Rev. Donald L. Davis
Sun: Masses 7, 8, 9:30; Daily 7, 9:30; C Sat
5:30-6:30, 7:30-8:30

OLD ST. PAUL'S Charles St. at Saratoga

Rev. F. W. Kates, r; Rev. A. N. Redding, c
Sun 8 HC, 11 MP or HC & Ser; Daily 12:10 to
12:40; HC Tues & Thurs 11, HD 11 & 12:10

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Revs. S. Emerson, T. J. Hayden, R. T. Loring
Sun 7:30, 9 (sung), 11 MP, HC & Ser; Daily 7
ex Sat 8:30; C Sat 5, Sun 8:30

MARBLEHEAD, MASS.

ST. MICHAEL'S Washington St. at Summer
Rev. David W. Norton Jr., r
Sun 8 & 11. Church built in 1714

SOUTH HADLEY, MASS.

ALL SAINTS' 5 Woodbridge Street
Rev. Maurice A. Kidder, v
Sun: HC 8, 9:30 HC (1 & 3), MP (2 & 4)

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Masses: Sun 7:30, 10:30, Daily: 6:30

KANSAS CITY, MO.

GRACE AND HOLY TRINITY CATHEDRAL
415 W. 13th St.
Very Rev. D. R. Woodward, dean; Rev. R. S. Hayden,
canon
Sun 8, 9:30, 11 & daily as anno

The Living Church

ST. LOUIS, MO.

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

OMAHA, NEBR.

ST. BARNABAS' 129 North 40th Street
Rev. James Brice Clark, r
Sun Masses 8, 10:45 (High & Ser); C Sat 4:30-5

ROCHESTER, N. H.

REDEEMER 57 Wakefield St.
Rev. Donald H. Marsh, r
Sun 8 HC, 10 HC 1 & 3, MP 2 & 4; C by appt

NEWARK, N. J.

GRACE Broad & Walnut Sts.
Rev. Herbert S. Brown, r; Rev. George H. Bowen, c
Sun: Masses 7:30, 9:15 (Sung); Daily 7:30 (ex
Fri 9:30); C Sat 11-12, 5-5:30, 7:30-8

SEA GIRT, N. J.

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

TOMS RIVER, N. J.

CHRIST CHURCH Washington St., opp. Central Ave.
Rev. Luman J. Morgan, r
Sun 8 HC, 10 1st & 3rd S, 10 MP

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main St. at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8 & 10 (Sung); Daily 7, Thurs 10;
C Sat 4:30-5:30

ST. JOHN'S 51 Colonial Circle

Rev. G. C. Backhurst, r
Sun HC 8:30, MP 11

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10;
C by appt

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
Wkdays: MP 7:45; HC 8 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.

Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 M Service & Ser; Weekdays HC
Tues 12:10; Wed & Saints' Days 8; Thurs 12:10;
EP Tues & Thurs 5:45. Church open daily for prayer.

SAINT ESPRIT 109 E. 60 (just E. of Park Ave.)

Rev. René E. G. Vaillant, Ph.D., Th.D., r
Sun 11. All services & sermons in French

HEAVENLY REST 5th Ave. at 90th Street

Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12 & 5:30; HD HC 7:30 & 12

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.

46th St. between 6th and 7th Aves.
Sun: Low Masses 7, 9, High Mass 11; B 8
Weekdays: Low Masses 7, 8; Wed 9:30; Fri 12:10;
C Thurs 4:30-5:30, Fri 12-1, Sat 2-3, 4-5, 7:30-8:30

RESURRECTION 115 East 74th

Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c
Sun Masses 8 & 10 (Sung); Daily 7:30 ex Sat;
Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Ave. & 53rd Street

Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S) MP 11; Daily ex Sat
HC 8; Thurs 11; HD 12:10

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

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.

Rev. Bernard C. Newman, S.T.D., v
Sun HC 8, 9, 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 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Int & Bible
Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by
appt; Organ Recital Wednesday 12:30

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10,
MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

ST. LUKE'S CHAPEL 487 Hudson St.

Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.

Rev. C. Kilmer Myers, S.T.D., v
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.

Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8
ex Thurs at 8, 10, EP 5:30

POUGHKEEPSIE, N. Y.

CHRIST CHURCH Academy & Barclay Sts.

Rev. R. E. Terwilliger, Ph.D., r; Rev. L. H. Uyeki,
B.D., c
Sun 8 HC, 9:15 MP (1st & 3rd), HC (2nd & 4th),
9:15 Ch S, 10:15 Children's Service, 11 HC (1st &
3rd), MP (2nd & 4th)

PHILADELPHIA, PA.

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

Sun HC 9 & 11, EP 5:30; Daily 7:45 (ex Sat) 5:30;
Fri 12:10; Sat 9:30; C Sat 12-1

MIDLAND, TEXAS

Halfway between Dallas and El Paso

HOLY TRINITY 1412 W. Illinois Ave.
Rev. George Morrel; Rev. K. C. Eade
Sun 8, 9:30, 11

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.

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

VIRGINIA BEACH, VA.

GALILEE Rev. Edmund Berkeley, r

Sun HC 8, MP & Ser 9:15, MP & Ser 11; Thurs
HC 10, Healing Service 10:30

SEATTLE, WASH.

ST. CLEMENT'S 1501 32nd Ave. So.

Rev. James T. Golder, r
Sun HC 8 & 11; Tues 7; Thurs & HD 9; C Sat 7-8

WHITE SULPHUR SPRINGS, W. VA.

ST. THOMAS' (near) The Greenbrier

Rev. Edgar L. Tiffany
Sun 8 HC; 11 MP & Ser (1st HC)

ETHETE, WYO.

(Near Lander and Riverton)

CHURCH OF "OUR FATHER'S HOUSE"

ST. MICHAEL'S MISSION
(To The Arapahoe Indians), Wind River Reservation
Rt. Rev. James Wilson Hunter, D.D., Bishop of Wy-
oming; Rev. Timothy E. J. Sullivan, v; Ven. Howard
L. Wilson, Archdeacon of Wyoming; Mr. Lawrence
Higby, Dir. of Church Community Activities

The Sunday Worship of God: HC & Ser 8, Sun
School Mat 10:30, Ev with Hymns & Meditation 7;
Wed & Prayer Book HD HC 10 (or earlier as anno,
in case of HD), Daily Mat 7, Ev (with music) 5

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

July 12, 1959