

The Living CHURCH

August 23, 1959

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page 7:

**In Roseburg:
Dark Hours**

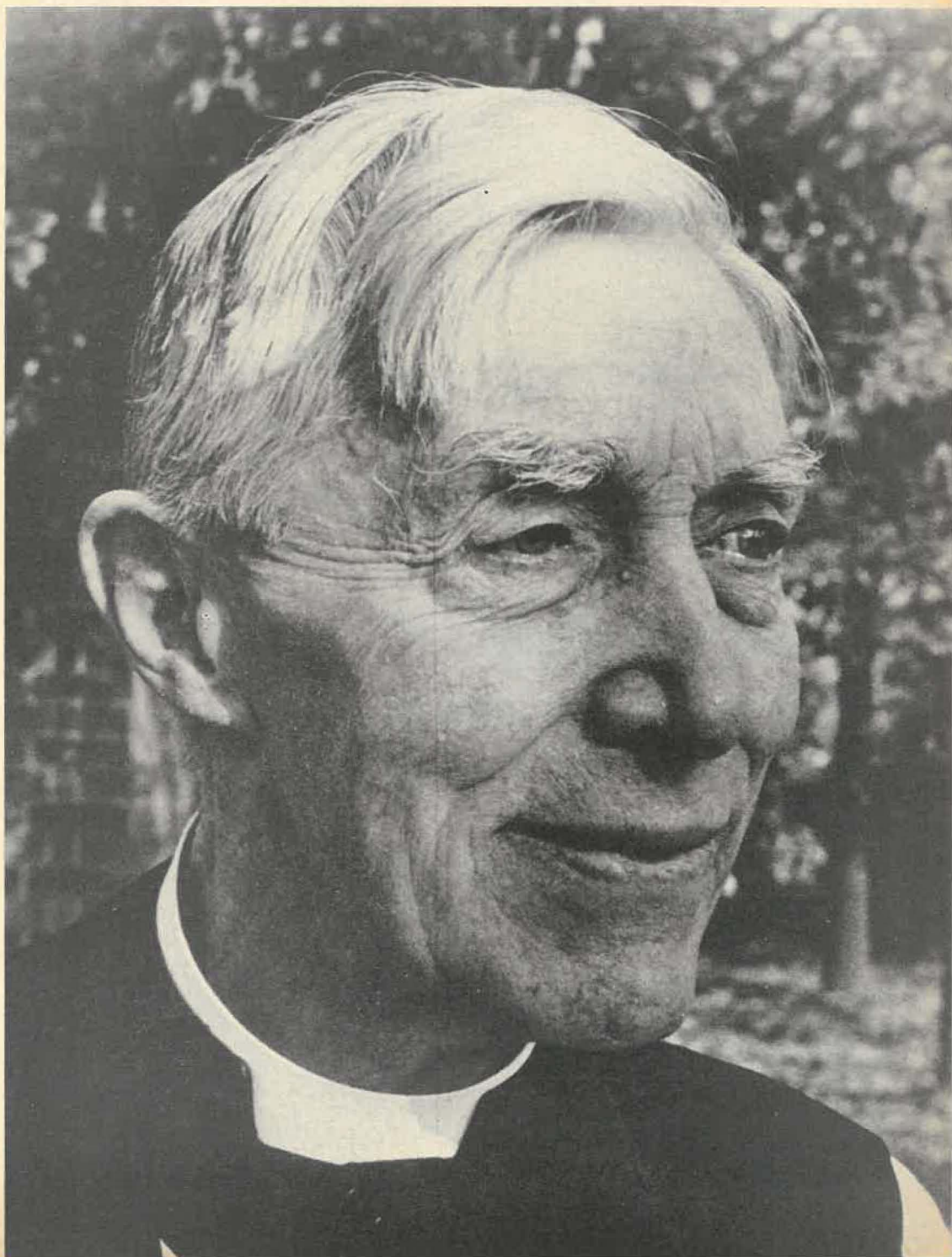
page 10:

**Holy Communion:
Open to Whom?**

page 11:

**Church Wealth:
Its Problems**

**Henry St. George Tucker:
Through storm and crisis,
a sturdy scion of Virginia.**
[page 5]



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The Living CHURCH

Volume 139 Established 1878 Number 8

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

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DEPARTMENTS

Big Picture	4	Letters	2
Books	3	News	5
Deaths	15	People and Places	13
Editorials	11	Sorts & Conditions	12

Vestryman's Diary 12

SPECIAL FEATURES

A Rude Awakening A. S. Tyson 7
Communion—open or closed James A. Pike 10

THINGS TO COME

August

- 23. Thirteenth Sunday after Trinity
- 24. St. Bartholomew
- 26. Study Conference, National Canterbury Association, Colorado College, Colorado Springs, Colo., to September 2.
- 30. Fourteenth Sunday after Trinity

September

- 1. Anglican Church of Canada, General Synod, Montreal, Quebec, to 9 or 10.
- Episcopal Pacifist Fellowship, Annual Conference, Seabury House, Greenwich, Conn., to 4. (Changed from August 25-28.)
- 5. Election of Canadian Primate
- 6. Fifteenth Sunday after Trinity
- 10. Bishop Baker's installation as North Carolina's diocesan.
- 13. Sixteenth Sunday after Trinity
International Conference on Spiritual Healing, St. Stephen's Church, Philadelphia, to 16.
- 16. Ember Day

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.)

Churchmen in Europe

It was my experience, when I was in Florence and Rome, 1954-55, that many — if not most — of the people who attend the American churches in those cities are not Episcopalians. (Rightly or wrongly, my rule-of-thumb was whether they knelt or sat.) If this is typical of the other American churches in Europe, then the suggestion [L.C., May 31st and July 12th] of a combined Anglican Church would not be very practical. I cannot imagine that non-Churchmen would be happy under such a setup. On the other hand, many Episcopalians are unhappy in the present American churches, and those who prefer a more Catholic emphasis — if only in the matter of a late Eucharist every Sunday — quickly switch their attendance to the local English establishment. Consequently, while the Episcopal Church is spending a considerable amount of money in serving American Protestants abroad, it is losing the support of some of its own people.

Both our Protestant brethren and our own Churchmen might be best served if the American churches were turned over to an interdenominational protestant organization, while those who are Christians of Anglican conviction first, and Americans second, could be encouraged to attend the English churches. For the fact remains that non-Episcopalians attending the American churches are Americans first and Anglicans not at all. As you state, "if Anglicanism ever moves in the direction of becoming an indigenous form of continental Christianity," then indeed a unified episcopate will be of great importance. But in many European countries it is unlikely that this will be allowed to happen.

(Miss) JOAN FALCONER
Graduate student
Columbia University

New York City

A Plea for a Manual

As one who has been a rector for almost 30 years, dealing with young people in week by week meetings, may I put in a plea for the Youth Division of the National Council to publish a printed manual annually or quarterly containing dated Sunday programs for our young people. These could contain correlated program subjects dealing with doctrine, history, biography, Bible, youth problems, and Church objectives. A wealth of material is available. The program would likewise have suggested hymns, Bible reading, prayers, and a game for the meeting together with suggested activities.

The Methodist Church does this. So does Christian Endeavor. An Episcopal quarterly of this nature would be a real boon to rectors, youth advisors, and youth leadership. If others who read this agree, maybe they will write their opinions to the Youth Division of our Church.

(Rev.) DAVID C. TRIMBLE
Rector, St. Luke's Church

Prescott, Ariz.

BOOKS

A Head-On Clash

THE Gnostic RELIGION. The Message of the Alien God and the Beginnings of Christianity By **Hans Jonas.** Beacon Press, 1958. \$6.

Every serious student of Christian origins sooner or later runs into that phenomenon known as Gnosticism, which posed such a problem for the early Church that traces of the Church's reaction are to be found in the New Testament itself.

Gnosticism, with its basic dualism, its belief in the essential evil of matter, its interposing (in some of its versions) of a series of emanations from the godhead, designed to keep God at a respectable distance from the world, its ascetic or libertine morality (depending upon the inference drawn by the particular version), not to mention its fantastic Christology, represents an outlook as much at variance with the American way of life as it was with second-century Christianity, albeit not for the same reasons.

A fascinating account of this movement in its manifold variety is provided by Hans Jonas in *The Gnostic Religion*, which for this reviewer at least has proved to be an intellectual treat.

The book is exceptionally well planned. After an introduction in which the Gnostic movement is set in its context of Hellenistic civilization, there follows Part I with the tenets, imagery, and symbolic language of Gnosticism clearly described. In Part II the great systems of Gnostic thought — those, for example, of Simon Magus, Marcion, Valentinus, and Mani — are in some detail outlined, and their similarities and differences noted. In all of this, original sources are cited for illustration. In Part III the revolutionary character of Gnosticism is brought more fully to light in its "confrontation with the classical pagan world of ideas and values, which it met in a head-on clash." (The final chapter, on Gnostic morality, neatly rounds out the study as a whole.)

Dr. Jonas, who is professor of philosophy on the graduate faculty of political and social science at the New School for Social Research in New York, writes with marked objectivity. It is somewhat difficult, in fact, to tell — at least from the present work — the extent of his Christian sympathies; but one particular passage affords in this connection a penetrating observation:

"... From the Christian point of view this [the antithesis of the 'just' God and the 'good' God] is the most dangerous aspect of Marcion's dualism: it sunders and distributes to two mutually exclusive gods that polarity of justice and mercy whose very togetherness

in one God motivates by its tension the whole dialectic of Pauline theology. To Marcion, a lesser mind and therefore more addicted to the neatness of formal consistency, justice and goodness are contradictory and therefore cannot reside in the same god: the concept of each god, certainly that of the true God, must be unequivocal — the fallacy of all theological dualism" (pp. 141f).

The *Oxford Dictionary of the Christian Church* (1957) says: "There is no comprehensive modern study of Gnosticism in English" (art. "Gnosticism," p. 565). I suspect that, in the light of Dr. Jonas' *The Gnostic Religion*, it will be necessary to amend this statement in future editions of the *ODCC*. And I shall be very much surprised if Dr. Jonas' work does not go down as a standard treatment of the subject.

For the parish priest who wants to read something more than little books on religion I suggest Dr. Jonas' *The Gnostic Religion*. But perhaps after he has read it he will try his hand at a sermon on Gnosticism, explaining what life might have been like had Gnosticism — and not Christianity — won out.

FRANCIS C. LIGHTBOURN

In Brief

GOD GIVETH THE INCREASE. The History of the Episcopal Church in North Dakota. By **Robert P. Wilkins** and **Wynona H. Wilkins.** Fargo, N. D.: North Dakota Institute for Regional Studies. Pp. xiv, 208. \$4. Contains chapters on the missionary district of North Dakota under its successive episcopates, from the earliest years down to the present. Under Appendices contains clerical biographies, missionaries, Woman's Auxiliary presidents, lay people, and North Dakota men entering priesthood. Also an extensive bibliography and an index. Illustrated by a number of halftones of places and persons.

Books Received

ALCOHOLISM: THE NUTRITIONAL APPROACH. By Roger J. Williams. Austin, Tex.: University of Texas Press. Pp. 118. \$2.50.

THE PRAYING CHRIST. A Study of Jesus' Doctrine and Practice of Prayer. By James G. S. S. Thomson. Eerdmans. Pp. 155. \$3.

BETWEEN GOD AND SATAN. By Helmut Thielicke. Translated by Rev. C. C. Barber, M.A., D. Phil. Eerdmans. Pp. viii, 84. \$2.

CHRISTIANS IN RACIAL CRISIS. A Study of Little Rock's Ministry. By Ernest Q. Campbell and Thomas F. Pettigrew, Laboratory of Social Relations, Harvard University. Including Statements on Desegregation and Race Relations by the Leading Religious Denominations of the United States. Washington, D. C.: Public Affairs Press. Pp. x, 196. \$3.50.

ST. JOHN CLIMACUS: THE LADDER OF DIVINE ASCENT. Translated by Archimandrite Lazarus Moore. With an Introduction by M. Heppell. Harpers. Pp. 270. \$5.

THE CROWN AND THE CROSS. The Life of Christ. By Frank G. Slaughter. World Publishing Co. Pp. 446. \$4.95.

THE DOCTRINE OF GRACE IN THE APOSTOLIC FATHERS. By Thomas F. Torrance. Eerdmans. Pp. vi, 150. \$3.



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RNS

Vision of the Mysteries

El Greco's "St. John's Vision of the Mysteries of the Apocalypse," which was acquired by the New York Metropolitan Museum of Art in 1956, was for the first time on view at that institution not long ago.

The exact meaning of the picture appears to have eluded human understanding, but a passage thought to underlie it is Revelation 6:9.

O GOD, for whose pleasure all things are and were created: Grant that we, beholding the things that are made, may through them perceive the invisible things of thy eternal power and Godhead; Who with thy Son Jesus Christ and the Holy Ghost livest and reignest, God over all, to be blessed for ever. *Amen.*

— F.C.L.

Based on Revelation 4:11; Romans 1:20; 9:5 (RSV).

The Living Church

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

**Thirteenth Sunday after Trinity
August 23, 1959**

EPISCOPATE

The Bishop Who "Looked Like Us"

The soil of his home state of Virginia received the remains of the Most Rev. Henry St. George Tucker on August 11th. In the cemetery of the Virginia Theological Seminary, dignitaries, relatives, and friends paid their last respects to the former Presiding Bishop of the Church.

Bishop Tucker died in a nursing home in Richmond, Va., on August 8th at the age of 85, ending a ministry that began when he became a newly ordained missionary in Japan in 1899. In 1903 he became president of St. Paul's College, Tokyo, and in 1912 he was consecrated missionary bishop of Kyoto.

Ill health forced Bishop Tucker's resignation and return to the United States in 1923, and he became professor of pastoral theology at Virginia Seminary, from which he had been graduated in 1899.

In 1926 he was made bishop coadjutor of the diocese of Virginia; he took over as diocesan the next year upon the death of Bishop Brown. Bishop Tucker was elected to the National Council in 1927. He was elected Presiding Bishop in 1938, continuing as Virginia's bishop until 1944, when the canon requiring a Presiding Bishop to resign as diocesan took effect. In 1942 he was elected to a two-year term as president of the Federal Council of Churches, predecessor of the present National Council of Churches.

Bishop Tucker retired in 1947 at 72.

His immediate successor as Presiding Bishop, the Most Rev. Henry Knox Sherrill, said of him after his death:

"Bishop Tucker was a great missionary, bishop, and presiding bishop, but above all he was a great Christian — wise, understanding, completely dedicated. His contribution to the life of the Church during critical times will be felt for many years to come. There is not opportunity now to evaluate all that he did and was. Today I feel the loss of a dear friend who did so much for me through many associations. In company with a great multitude, and perhaps more than most, I thank God for every remembrance of him."

Bishop Tucker's life was lived in times tumultuous for the world and for the Church. During his service in the Orient, World War I was fought, and he served with the U. S. expeditionary force in

Siberia with the rank of major, in charge of civilian refugee work under the direction of the Red Cross.

He guided the Church through the difficult years of World War II, and his last General Convention as Presiding Bishop saw the stormy controversy over proposals for unity with the Presbyterians.

A sturdy scion of the Virginia tradition of strong theology and little ceremonial, Bishop Tucker was greatly beloved by Churchmen of all schools of thought. At consecrations of bishops in areas accustomed to more ritual and pageantry, the Presiding Bishop, as chief consecrator, would wind up a procession of bishops in cope and mitre attired in his customary rumpled black-and-white rochet and chimere. He missed only nine of the 65 episcopal consecrations in his nine years of office, and served as chief consecrator once before and five times after his term, compiling a record second only to that of Bishop Tuttle, who served as Presiding Bishop for 20 years.

In the diocese of Milwaukee, Churchmen still remember Bishop Tucker's visit to a three-day diocesan anniversary celebration, especially the third morning, when he folded his angular form to genuflect at the words "and was made man" in the Nicene Creed. Commenting at a breakfast after the service, the Presiding Bishop remarked that he had been impressed by the reverence and worshipfulness of the diocese's ceremonial practices and had found himself naturally sharing in them.

Long and thin, with rugged "early American" features, Bishop Tucker was equally at home in the mansions of tide-water Virginia and the humble homes of the mountain folk. Once, when his coadjutor took a visitation to a mountain mission for him, the missionary noticed that several of his people were standing around with gloomy faces. "What's the matter?" he asked them. "Don't you like the new bishop?" "Oh, he's very nice," one of them replied. "But what happened to the other bishop — the one that looks like us?"

Bishop Tucker was born in a rectory in Warsaw, Va., in 1874, before his father, Beverley Dandridge Tucker, became bishop of Southern Virginia. A brother, whose name is also Beverley Dandridge Tucker, was bishop of Ohio.

Another brother is also a priest: the



Bishop Tucker (signing a certificate of consecration): Strong on theology and light on ceremonial, he was loved by Churchman of all schools of thought.

Rev. Francis Bland Tucker, of Savannah, Ga. Three other brothers also survive. The late Presiding Bishop is also survived by his wife, Lillian Warnock Tucker, two sons, and three sisters.

Funeral services were held in St. Stephen's Church, Richmond, Va. Presiding Bishop Lichtenberger and Bishop Goodwin of Virginia read the Burial Office. At the committal at the Seminary, Bishop Goodwin read the prayers and Bishop Lichtenberger pronounced the benediction.

At least 10 other bishops were in the processions at the services. The clergy of the diocese of Virginia and neighboring dioceses were honorary pallbearers, while the active pallbearers were nephews of Bishop Tucker, three of them clergymen.

Twin Temptations

The Rt. Rev. Stephen Bayne, Jr., new executive officer of the Anglican Communion, and Bishop of Olympia, sees twin temptations facing the United States during the impending visit of Nikita Khrushchev [see L.C., August 16th, for reactions of other bishops]. Says Bishop Bayne:

"What Khrushchev ought to learn as a

visitor is the true texture of American life. Our twin temptations will be to impress him with either military might or technical wealth. I suspect he is adequately informed on both these scores. But does he know American patience with second thoughts, eagerness to improvise, and tolerance of mistakes for sake of human community? Does he know our desire not merely to coexist but to communicate? Does he know that the cartoon version of capitalism is hopelessly irrelevant to the continuing American revolution? My prayer is that he see not only what Russia hopes to be technically and industrially, but also the true nature of revolution against all systems and abstractions in favor of greatest human gentleness and room to live and grow."

ACU

Names of Blind Churchmen

The American Church Union requests the names of blind Churchmen who may be interested in its program for the blind.

The program includes plans for a pilot project of teaching the blind in Long Island [L.C., July 19th], a Braille library, a monthly Braille letter to blind Churchmen, and production of talking books. Director of the ACU's Episcopal Guild for the Blind is the Rev. Harry J. Sutcliffe, who is himself blind.

The ACU has two other new projects underway:

With the assistance of its Women's Work Committee and its New York Metropolitan branch, the ACU will place hymnals and altar kits aboard ships of the French Line.

The ACU has also made arrangements to send its monthly publication, the *American Church News*, to all Churchpeople in the armed forces without charge.

DEACONESSES

Meeting and Retreat

The Church's National Conference of Deaconesses will hold its executive committee meeting and annual conference at DeKoven Foundation, Racine, Wis., October 12th to 14th. The deaconesses also will have their annual retreat during that period.

PUBLIC AFFAIRS

The Great Highlander Raid

Fifteen county and state law enforcement officers raided Highlander Folk School near Monteagle, Tenn., recently, interrupted an exhibition of a documentary film, and, after an all-night search, asserted they found a few bottles of liquor. This led to the arrest of Mrs. Septimus P. Clark, 61-year-old educational director of the school, on the charge of possessing whiskey (the school is located in a dry county). The raid also led to threats to padlock the school as a public nuisance.

The whiskey, police say, was found in the home of Myles Horton, the school's
Continued on page 7

BRIEFS

OUT OF THE FLOOD, A HAPPY REPORT:

The Rev. William W. Swift, rector of St. Luke's Church, Fort Madison, Iowa, is understandably "happy to report" that the flood which left widespread damage in Fort Madison on August 26th did no harm "to St. Luke's Church, none to our parish house, and none to our new rectory!" After a 6:30 Holy Communion for the Feast of the Transfiguration, Dr. Swift and an acolyte drove around more seriously flooded areas. "We found," he says, "even at that early hour that there were more volunteers than work they could do." Parishioners suffered flooded basements and ruined yards, and there was "a great deal of good-neighbor work done in helping some of the families who were temporarily washed out."



NOTWITHSTANDING, A BROKEN ARM:

Bishop Carpenter slipped on a step at his home last May and broke his right arm. Writing in the July issue of the *Alabama Churchman* the bishop says, "While I had to postpone a couple of long distance trips requiring the use of my car, I have been able to keep my other regular appointments and by this evening [June 29th] when I get this cast off, I hope to be on full schedule again." After the accident, the bishop had several ordinations and solemnized the marriages of two of his children. "I suppose I talked to about 400 people at each of the two wedding receptions," he writes, "and each one wanted to know how I had broken my arm. I finally decided the best thing to say was simply, 'Notwithstanding.' Some of the people got the point and others just wondered what it was all about."



LAST VERSE: Edgar A. Guest, Churchman, journalist, and prolific writer of light verse, died in his sleep in his Detroit home August 5th. English-born and Detroit-reared, Edgar Guest joined the staff of the *Detroit Free Press* 64 years ago. He kept a desk at the *Free Press* until his death. As clerk, copy boy, and cub reporter he served his apprenticeship, and his first verse was published in the newspaper in December, 1908. The next year he and his brother printed a book of verse, the first of a long series. Mr. Guest joined the Episcopal Church after his marriage to a Churchwoman. Funeral services were held at the Cathedral Church of St. Paul, Detroit, with Bishop Crowley, suffragan of Michigan, as officiant.



THE DUCK GOES TO SUNDAY SCHOOL:

Cathedral Films, Burbank, Calif., has released a series of Sunday school filmstrips starring Donald Duck and various other Disney cartoon characters. The strips contain object lessons to be tied in with Bible instruction. A Cathedral Films official says, "Donald points up many human failings."

SUNDAY IN LITTLE ROCK: On August 9th, the Sunday before the opening of public schools in Little Rock on a partially integrated basis, prayers for peace and reason were offered in all three of the city's Episcopal parishes. In Trinity Cathedral parish, the Very Rev. Charles A. Higgins preached on the subject, "Teaching the Unteachable" based on Jeremiah 32:33.* In his service bulletin, Dean Higgins wrote: "There is plenty of room for disagreement on how public schools should be operated and ample legal avenues for making suggestions and voicing complaints. There is no room in a Christian community for the type of complaining in our streets that disgraced this city in September, 1957 [when riotous crowds protested efforts to integrate Central High School]. Let us pray that those who object to the opening of our high schools on an integrated basis will make their objections in a legal, mannerly, orderly and honorable way." When schools opened Wednesday, crowds sought to create disturbance, but were kept under control by city police.



MAKE A BABBITT OF OUR LORD?

Thunder against commercialism in the Churches is contained in an editorial appearing in the August 7th issue of *Printers' Ink*, national advertising and promotion magazine. *P.I.* describes a so-called "Good Friend" project of the Bon Ami Company, in which cash contributions are offered to participating churches based on the return of Bon Ami labels from the congregations. "Arrangements have been worked out with the churches" the magazine says, "for the collecting of labels and, in some cases, the ministers explain the program from the pulpit. Presumably these clerics first speak of cleansing the spirit and then the kitchen sink. Bon Ami seems pretty sanctimonious about what is just another promotion. But the venality of the churches is harder to understand. Is the need for money so desperate — for 1,000 churches — that they become label-collecting agencies?" The editorial concludes with a quotation from James Thurber: "He is by noble mind abhorrd who'd make a Babbitt of our Lord."



800 FEWER ANNUAL REPORTS: A 99-year-old law requiring that every Navy chaplain make an annual report to the Secretary of the Navy has been repealed by Congress. The law was enacted just before the Civil War, when the Navy had only 24 chaplains who were stationed over a widely-scattered area. Today there are more than 800 chaplains on duty and they submit quarterly reports to the Chief of Navy Chaplains who prepares an annual report on their work. The Navy said the repeal would save over \$6,500. [RNS]

*"They have turned to me their back and not their face; and though I have taught them persistently they have not listened to receive instruction." (RSV)

president, who is in Europe. Mrs. Clark was arrested, police say, because she was in charge of the school at the time of the raid. Three young men were charged with drunkenness when they protested her arrest.

Earlier this year, Highlander was investigated by a legislative committee because of its known integrationist policy and because it was charged with promoting communism. The committee did not establish the charge of communism, but recommended closure of the school on grounds of a technical flaw in its charter. Several

professors of nearby University of the South (Church college at Sewanee) rose to the defense of the school at that time. [L.C., February 22d]

Various press reports of the recent raid credited District Attorney General A. B. Sloane as saying:

(1) The members of the legislative committee gave him information "mostly on integration and communism and I wasn't sure I could be successful at that. I thought maybe this [the raid] was the best shot." (He said he has had a man watching the school ever since the legislative investigation.)

(2) He is not worried about communism or integration at the school, but "my concern is whether the school has violated state law to the extent that it has become a public nuisance."

Commented Arthur Ben Chitty, director of public relations at the University of the South: "A majority of our faculty are on vacation. From the disgust expressed by those to whom I have talked, it would be safe to say that the cause of segregation in Tennessee has lost a few more friends by the way in which this raid was staged."

SPECIAL REPORT

DISASTERS

A Rude Awakening

Six blocks of downtown Roseburg, Ore., were pulverized early in the morning of August 7th, when a parked truck loaded with explosives blew up. A 23-block area was badly damaged and people were knocked out of bed for eight miles around. The Rev. A. S. Tyson, rector of Roseburg's St. George's Church (669 communicants) gave this special report to THE LIVING CHURCH:

St. George's is located about 4½ blocks from the scene of the explosion, as the crow flies. The city police and fire headquarters are on the opposite end of the same block in which the church is located. The explosion shattered nearly all the windows (and frames) in the parish house, most of those in the rectory on the side facing the blast, but only one stained glass window in the church (which evidently was somewhat protected by business buildings across the street).

Damage to parish property is all covered by insurance with the Church Fire Insurance Corporation, and they assure us that the damage will all be repaired. In fact, new windows were installed in the rectory during the coffee hour after the late service on Sunday. Very little structural damage was done to any of our property, and "services as usual" were held Sunday morning, although attendance at the 9:30 family service was low (others were well attended). The pipe organ was not damaged. One roof beam was splintered (but a small beam); a few rafters cracked, and much of the ceiling board pulled down.

An interesting feature was a baptism held at 7 p.m. Friday night (the explosion took place Friday morning); one of the inspectors for the state fire marshal sat patiently in the parish house, waiting for the end of the service, before turning off the electricity as ordered by his superiors. Electricity was restored the next day, in time for the Sunday services. The baby to be baptized had come all the way from Calgary, Canada.

My wife and I were aroused by the fire sirens a little after 1 a.m. Friday morning, and were watching the flames from our bedroom window when the explosion occurred, looking for all the world like pictures of atomic explosions, with fiery balls of "fall-out" and a tremendous concussion. Screens were blow off the bedroom windows; the living room and hall were covered with broken glass, and chaos was in the darkness.

I got dressed (in clericals!) and, after find-

ing two flashlights, hurried over to the police and fire headquarters, just around the corner. There all was confusion. The fire chief had had a heart attack; the assistant was killed in the explosion. The telephones were so busy that the police were finding trouble getting their reserves called, so a policewoman came to the rectory and called the reserves on the two lines serving the church.

As the struggle went on, it soon became evident that some kind of refreshment for the fire fighters and police would be a god-send. All the restaurants in the downtown section were either closed for the night, or out of action from the blast. I offered the facilities of the parish house, and, with a policewoman, went to start the coffee brewing, only to find that there was no coffee. With the backing of the policewoman, I decided to "loot" the Safeway store across the street, but as we entered, we were met by the manager, a member of the parish, and so we were soon supplied with coffee and food for sandwiches.

Little by little dazed parishioners showed up, and the kitchen functioned continually from 2 a.m. Friday morning until the middle of Sunday afternoon; and is still functioning afternoons to provide ice water and ice tea for the men on duty. It has been an amazing demonstration of Christian service on the part of many members of the parish.

At least three men of the parish are volunteer firemen; they worked without rest from Friday morning to Saturday evening. Two women helped set up the Red Cross canteen for the stricken. (Our parish canteen has been mostly for the police, firemen, and men of the National Guard). Gen. C. T. Beecher, retired, functioned as head of the Red Cross disaster unit. And no doubt many others have done service not known to me. (The parish has a number of nurses in its membership, and they were all on duty — even several who had not been on duty for several years.)

The fire seems to have started in or just outside a building supply firm owned by the Gerretsen family, all of whom are active members of St. George's. Their establishment was completely demolished. Don Gerretsen miraculously escaped with his life, and without serious injury, while trying to telephone from the building across the street, alongside the truck that exploded. It was loaded with 6½ tons of high explosive. [A patrolman who was directing traffic near the fire was blown to bits by the blast.]

Several parishioners received minor injuries from falling glass or other debris; but no member of the parish was killed. One wom-

an of the parish was hospitalized with relatively minor cuts, escaping miraculously from an apartment just across the intersection from the explosion. Another older woman was hospitalized Sunday afternoon as a result of over-exertion at the hotel she helped manage. But everything considered, St. George's has a great deal to be thankful for.

Concerning property damage and business loss, however, it is another story. At least 25 members of the parish are known to have suffered damage to their places of business — from the Gerretsens, whose establishment was completely destroyed, to others who suffered extensive damage to windows and stock. Many, many more had windows and doors broken in their homes. It has been estimated that some 115 businesses suffered damage, and over 300 residences.

Telephone calls of interest, sympathy, and offers of help have come from all parts of the diocese, along with financial help for the needy. The strength of Christian brotherhood and coöperation has been most gratifying — both the willingness of members of the parish to pitch in and help in time of disaster, plus the prayers and messages from others, plus the effectiveness and speed of the Church's own fire insurance company which was a big help to the morale of the parish.

Bishop Carman of Oregon has offered diocesan help, and Bishop Dagwell (retired, of Oregon) has offered assistance from the Bishop Dagwell Foundation which he administers.

There is sorrow over the deaths and destruction that occurred; yet there is thankfulness that it did not occur during the daytime, when the business section would have been heavily populated, and many more would have been killed or injured. Had it occurred in the middle of winter, the suffering would have been much worse, as people would have been unable to heat their houses.

Many offers of help have come in, but at the present there is not too great a need. Greatest losses now are in the heavy business losses incurred, even after insurance claims have all been paid; in addition, too, there will be the loss of wages to many people who will have no work for a week to several months. But the general feeling of the community is that we shall rebuild and be an even better community than we were before the disaster hit us.

The Episcopal Church has been well represented in the leadership it has given to our community; may God's Holy Spirit inspire us in His service in the days of re-building that are yet to come in the same way that He inspired us during the dark hours of the tragedy.

Fr. Baldwin Is Prior of Mt. Calvary

After the annual chapter meeting of the Order of the Holy Cross, held at the Mother House of the community in West Park, N. Y., the Rev. John S. Baldwin, O.H.C., was appointed prior of Mount Calvary, the western house of the order located in Santa Barbara, Calif.

Stationed with him at Mount Calvary retreat house will be the Rt. Rev. Robert E. Campbell, retired bishop of Liberia, the Rev. Frs. Karl Tiedemann and Vern Adams, and Brother Michael, all members of the Order of the Holy Cross. Among the important works of the western house is the conducting of retreats for laymen and clergy.

Fr. Baldwin has conducted preaching missions and schools of prayer along the west coast. He recently spent several months in Alaska conducting schools of prayer at Ketchikan, Sitka, Fairbanks, Anchorage, and at numerous villages along the Arctic Circle. He has been stationed at West Park, and was director of the priests associate, a confraternity for clergy under a rule of life directed by the Holy Cross fathers.

Fr. Baldwin has also served as prior of the Holy Cross mission in Bolahun, Liberia. During the second World War he was a military chaplain.

In developing a new approach to the Holy Cross's children's mission, Fr. Baldwin has departed from the discursive presentation of material to a Socratic method which involves both pupil and teacher more intimately in learning the articles of the Catholic Faith.

For a short time, Fr. Baldwin served as advisor for the Department of Christian Education of the National Council in the organization of the new Seabury curriculum.

Among his contributions to Christian education for children are his compilation of a teacher's manual, *Lessons for Children*, and *God Came Down*.

ALABAMA

A Bishop Mightily Glad

The Rt. Rev. George Mosley Murray, formerly suffragan of Alabama, is now officially coadjutor of that diocese. On June 2d, the Presiding Bishop notified the diocese of receipt of the necessary "consents" to the change in status from bishops and standing committees. Bishop Murray was elected coadjutor on April 14th. Writes Bishop Carpenter in the July *Alabama Churchman*:

"As I believe you know, this means that Bishop Murray is automatically the next bishop of Alabama when I retire or if I should die before retirement, and I am mightily glad that the diocese will be in his most capable hands."

INTERNATIONAL

JAPAN

Bishop Declines Tokyo

The Rt. Rev. John Naohiko Okubo, Bishop of North Kanto, who was elected Bishop of Tokyo last June, has declined the election. A convocation has been called for September 12th to hold a new election.

The Rt. Rev. Kenneth Viall, S.S.J.E., the only foreign member of the Japanese episcopate, has been in charge of the diocese of Tokyo since the Rt. Rev. Timothy Makoto Makita retired in April. Bishop Viall had been assistant bishop of Tokyo since 1949.

Bishop Makita, who suffered a heart attack in February, has now returned to his former home in Tochigi City, after a long stay at St. Luke's International Hospital, Tokyo.

ENGLAND

by the REV. DEWI MORGAN

West Indians Get Help

Just a year ago race riots at Notting Hill in London were making headlines. At the same time the Rev. Ronald Campbell, a Jamaican of Negro descent, was arriving in London for a bold experiment.

By an arrangement between the Bishop of Jamaica and the Society for the Propagation of the Gospel, which supports Church work in Jamaica, Mr. Campbell came to London to see how the Church could help improve the lot of the large numbers of West Indian immigrants who in recent years have made the United Kingdom their home, whether temporarily or permanently.

Mr. Campbell spent a remarkable year working among his own people in a pastoral capacity and also advising clergy who have concentrations of West Indians in their parishes.

So valuable has been this work that the Church of England, as represented in the dioceses of London and Southwark, has now decided it must itself take financial responsibility for the continuance of the work, thus sparing the sacrifice which Jamaica made of part of its SPG grant.

Mr. Campbell is returning to the West Indies where he is resuming parish work. He is being succeeded by the Rev. Canon John Hay, another Jamaican of Negro descent, who has already spent a year at St. Augustine's College, Canterbury.

Bishop to Marry

The Rt. Rev. Mark Hodson, Bishop of Taunton, and Miss Susan Grace Lister have announced they will marry in the autumn. Both are in their 50s. They first met before the war when Miss Lister assisted at a mission in the parish of which

Bishop Hodson was then in charge. Miss Lister, who is an Anglican representative in the Anglican-Methodist talks, has already had no small experience in looking after bishops, since she was largely responsible for all hospitality arrangements at the last Lambeth Conference.

Strike Makes Pie

Britain's six-week, longest-ever, and most expensive print strike ended with the promise of an inevitable rise in prices and a pie of other after-effects.

Many print works carried on as normal, but have been able to serve only customers of long standing. Hence SPG has been able to produce its monthly magazines without any apparent difficulties. CMS, on the other hand, has been able to keep the sequence going only by sacrificing topicality and printing far ahead, with doubts still existing about September issues. The *Church of England Newspaper* failed to come out. Religious books planned for publication in the fall will probably be delayed. And UMCA has failed to bring its magazines out.

So far there has been no perceptible effect on the supply of Bibles and hymn books, but parish magazines have been among the major sufferers. *Church Illustrated*, after many over-sized headaches, was among the comparatively few monthly papers to come out and did so only in an attenuated form and with the help of French printers. Another attenuated effort was the *English Churchman*, reduced to four quarto pages. The London *Church Times* managed to publish without interruption.

The Worker Priests

Five worker priests, believed to be the only ones in England, spent their August weekend holiday in conference at Harlington, Bedfordshire. (The first Monday in August is a national holiday in U. K. so priests would be factory-free that day.) The meeting-place was the vicarage of the Rev. John Strong, parish priest of Harlington, who, for 44 hours each week, is a bench-hand and shop steward at a Luton engineering works. Mr. Strong makes no claim to lead the group:

"I am the oldest and the meeting was at my house, but we do not think in terms of leaders. At this stage we don't want to become too closely bound together or become too rigid in formation."

Mr. Strong gets no ecclesiastical income but lives with his wife and two children on the £10 a week he gets for checking oil meters; also, he estimates his free vicarage is worth about the same as five hours overtime for his factory mates. He spends about 42 hours a week on his parish duties, fitted in during evenings and weekends, plus up to five hours a week which he is allowed to take off during factory hours. The same allowance is granted to



Lay workers and rice growers: Students from the Pearl Lagoon.*

any worker in the same factory who is engaged in "civic duties." He never preaches during factory hours but finds that fellow-workers come to him during tea-breaks for advice. He recognizes that the reactions of his village-parishioners are not wholly enthusiastic.

Broadcasting in a BBC program on August 4th, Mr. Strong says that one of his reasons for doing this work is that so many workers regard the Church of England as "a financial racket," because of its central funds, which they believe are expended for the benefit of a few. It seems useless to argue the matter or deplore the allegation. The only thing to do is to show that the essential life of the Church can be carried on without depending on those central funds. "In my experience my factory associates seem to have confidence in me as at least being an honest man," he says.

"I do not regard this work," said Mr. Strong in his broadcast, "as a wasteful use of a priest because the whole system needs a bomb under it to revitalize it. I think many more priests ought to be making this witness." Mr. Strong acknowledges, however, that there are many other people who realize that the Church of England has to bridge the gap between the workers and itself and that many such people are working hard to this end, though not by the same methods he uses.

Other priests who joined in the conference were the Rev. John Rowe of Stepney, London, the Rev. John Wilcox of Warrington, Lancs., the Rev. T. M. Quigley of Carlisle, and the Rev. Martin Grubb of Southall, Middlesex, son of Sir Kenneth Grubb. None of them accept any ecclesiastical stipend.

CENTRAL AMERICA

Industry Aids Church

Seven young Churchmen from the Pearl Lagoon area of Eastern Nicaragua have been chosen for a special month-long course in rice growing and handling at the United Fruit Company Agricultural School at Zanmorano, Honduras.

Arrangements for the course were made by Dr. William Paddock, director of the school, and Bishop Richards of Central America. Funds for the trip were made available by a grant from the United Thank Offering, which grant has also constructed a rice drying unit in the village of Tasbapauni. One of the young men, Oliver Forbes, will become the adminis-

trator of this unit which has been constructed to serve rice planters in the whole area.

Most of the young men attending are of Mosquito Indian background and serve the Church in a full time lay capacity as catechists and teachers in the villages along the Pearl Lagoon. They will return to their village homes in late August in time for the September rice harvest.

While in Zanmorano, the group will attend services and Bible study sessions led at the school by the Rev. Patrick Hurley, rector of St. Andrew's Church, Teucigalpa, about 30 miles from the United Fruit Company School.

RELIGION AND COMMUNISM

At the Bar of History

The Rt. Rev. Marcus L. Loane, bishop coadjutor of Sydney, Australia, has replied to a charge that the visit of a delegation of Australian Anglicans to China three years ago, of which he was a member, did more harm than good. Bishop Loane said, according to the National Council of Churches' *China Bulletin*, that freedom of religion really did exist in China then, but that the situation has "seriously deteriorated."

The Rev. Malcolm Mackay (Presbyterian) of Sydney recalled the Anglicans' trip when he questioned the visit this year of a delegation of six Australian Protestant clergymen to Iron Curtain countries. The six men clergymen said that in China the churches are being required to "work out a theology and a policy of their own which aims at the application of all that is good in the Christian heritage to the situation in which the Church now finds itself."

Said Dr. Mackay:

"I myself have letters telling of evidence from 'reliable' Chinese who were put through their paces by the Communists for such occasions. Those who actually meet the visitors are closely watched and any subsequent evidence of a bad impression on the part of the visitors is likely to cost them their freedom, even their lives. Then there are the Christians who do not have the misfortune to meet the visitors. They face the agonizing experience of seeing the representatives of the free

*Shown, left to right: Oliver Forbes, Victor Ordonez, Edward Stanwood, Juan Ordonez, the Rev. Richard Johns, Peter Martinez, Sidney Fox, Edmundo Garth, Joseph Bendless, Wyman Martinez, Bishop Richards. The Rev. Mr. Johns is rector of All Saints', Managua, and Mr. Standwood is a vestryman of that parish, which supports a downtown neighborhood center and clinic in Managua.

Christian community fraternizing with their own politically acceptable Church leaders. They long for fellowship and confidence, and must face a hell of doubt and self-scrutiny. Can they be wrong after all? Should they toe the line and spare themselves any more suffering? So their integrity begins to be undermined."

According to Dr. Mackay, Australian Anglicans "have been trying repeatedly to contact the Rt. Rev. K. H. Ting, Bishop of Chekiang, who was host to the Anglican delegation, to invite him to lead a return visit to Australia. He has not so much as replied. Perhaps he has not even seen the letters."

The six-man delegation this year also visited Russia and Czechoslovakia where they found "crowded churches" and "vigorous Church life."

Dr. Mackay says that these "sincere and kindly men" had "zealously proclaimed that our fears can be diminished and hope strengthened by what they have seen and heard." If they are wrong, he points out, "then they and the Churches which have sent them will have to answer at the bar of history for the effect their reports are having on the free world."

Dr. Mackay is master of Basser College in the University of New South Wales.

Words from Hromadka

Controversial Czech theologian Dr. Joseph Hromadka provided the Presbyterian World Alliance (of which he is a former president) with a statement of his position on Christianity and Communism.

He told the Alliance, meeting in Sao Paulo, Brazil, that Communism is not hostile to religion, that the Churches must be continued at all costs in Communist countries, and that Christianity might someday Christianize Communism.

Dr. Hromadka, who has been prominent in the World Council of Churches, said, "I am not a Communist." He has frequently been accused of being an apologist for the Communist regime in his country.

The Presbyterian World Alliance represents 76 Reformed and Presbyterian Churches with over 45 million members.

REFUGEES

Boston and Freedom

Eighteen Dutch refugees from Indonesia, the first large contingent to come under the sponsorship of the diocese of Massachusetts (two families preceded them) have arrived in Boston. They came by chartered bus from Hoboken, N. J., where they had arrived on the Dutch liner, *Groote Beer*. Among the sponsoring churches is Old North Church (Christ Church), Boston, itself a symbol of freedom. Two hundred Dutch from Indonesia will be sponsored by the diocese during the present Refugee Resettlement program.



Bishop Pike: It is not evident that the Host at the Banquet is an Episcopalian.

Communion— open or closed?

by the Rt. Rev. James A. Pike, J.S.D.

Bishop of California

This memorandum on the pros and cons of "open communion" (the question of who may or may not receive the Holy Communion in the Episcopal Church) was issued by Bishop Pike to his parish and mission clergy late last Lent. An impending revision of the memorandum will contain one insert [set off by brackets in § 2]. Bishop Pike has asked THE LIVING CHURCH to emphasize the permissive nature of the memorandum and to point out that it was not sent out as a reaction to the controversy aroused by the bishop's recent customary on liturgical use [L.G., July 5th].

To: RECTORS AND VICARS
Re: OPEN/CLOSED COMMUNION

Queries from some of the clergy in regard to the above matter, plus the fact that I have publicly announced the episcopal policy here on the subject at the Cathedral Church, makes this an appropriate time to set the matter down in an official memorandum.

§ 1. *Open Communion:* It would seem obvious that no Communion can be an "open" one, because:

(a) Baptism as a requisite is universal throughout the Holy Catholic Church.

(b) Applicable to all, including Episcopalians, is the limitation stated in the Invitation, "Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intended to lead a new life, following the commandments of God, and walking from henceforth in his holy ways," which is further elaborated in the Second Exhortation after the Communion Office. (As to the implementation of this Exhortation re private confession see § 7, below.)

(c) The meaning of the Eucharist taught by our Church is not universally shared; for many Christians it is merely a memorial (in the modern usage of that word, not the sense in which the word is used in the Prayer Book) of the Last Supper. We, of course, in addition to sharing this meaning, believe in the Real Presence. Therefore, it would not

be appropriate for a person to receive who does not believe that in the service God in Christ really acts. The phrase in the Invitation, "draw near with faith," would seem to include faith in what the Sacrament means. Therefore it would seem that "open communion" is out of the question. The question then is: how closed Communion should be?

§ 2. *The Confirmation rubric.* It is my considered judgment that in answering the question the Confirmation rubric is not relevant one way or the other. I share the view of the late Professor Muller and of Professor Shepherd (cf. the *Oxford American Prayer Book Commentary*) that the rubric does not have to do with denomination but with maturity, since it was simply carried through in our Prayer Book from a similar medieval rubric, and before the Reformation and at the time of the Reformation (when the vernacular Prayer Book was provided) it could not have related to the problem of reception of persons of different Christian communions. This conclusion follows the generally accepted principle of legislative interpretation, namely, determining the intent of a passage from the circumstances at the time of its adoption and from the obvious mind of those who adopted it. [As Massey Shepherd has pointed out, the tendency in Anglicanism has been to leave this definition to the Bishops. On page 299, of *The Oxford American Prayer Book Commentary*, he says, "At the Lambeth Conferences of 1920 and 1930 the bishops passed resolutions affirming that the rubric does not 'necessarily apply to the case of baptized persons who seek Communion under conditions that in the Bishop's judgment justify their admission thereto.'"] (As to the meaning of "ready and desirous" in relation to reception of Holy Communion by children who have not yet reached an appropriate Confirmation age, see § 6, below.)

§ 3. *Theological and ecumenical considerations.* As we discussed at Lambeth last summer in connection with the study of Church unity plans (primarily North India, Pakistan, and Ceylon) to which we gave our approval, it is apparent that episcopal Confirmation is not in the Holy Catholic Church universally a condition *sine qua non* for reception of Holy Communion. In the Orthodox and separated Eastern Churches Confirmation occurs at the time of baptism by the priest (albeit using oil provided by the bishop); in the Roman Catholic Church children are admitted to Holy Communion with Confirmation, the Confirmation either following several years later or not at all (i.e., if a person fails to get around to Confirmation at a later age this does not prevent him from continuing to receive Holy Communion). Under the regulations of the Church of England, Presbyterians from the Church of Scotland in communities where there is no Presbyterian

Church are free to receive Holy Communion. Episcopal Confirmation is not required in the approved plans for the union Churches to which I have referred, and yet at Lambeth we made it clear that this will not be a barrier to our being in full communion with these Churches. We are in full communion with the Old Catholic Churches and with the Polish National Catholic Church, where Confirmation is not there required as a precedent to Holy Communion. Therefore it is obvious that Catholic principle does not impose such a requirement. As far as the ultimate authority goes, the Bible does not indicate that the Apostles were confirmed before receiving Holy Communion at the Last Supper.

Even more basic is the fact that the altar in one of our churches is not a "Protestant Episcopal" altar; it is the Lord's Table; and the Eucharist is a *prolepsis* of the Heavenly Banquet, which I am sure is not limited to Episcopalians or to episcopally confirmed persons; nor is it evident that the Host at the Banquet is an Episcopalian.

In addition to this, anything which can legitimately encourage the unity of the Church is of paramount importance. This is why with good reason at the World Council of Churches meeting in Evanston the Presiding Bishop and the Bishop of Chicago participated with a Bishop of the Church of South India in the celebration of Holy Communion for the Assembly, and that the Bishops at Lambeth last summer received at a service, according to the South India liturgy, celebrated by an unconfirmed South India bishop, in Lambeth Chapel. And there have been many such occasions on local levels.

§ 4. *Pastoral considerations.* Adults of various categories attending our services, "fellow travelers" of Anglicanism, those seeking the help from Christian worship or those simply attending with their spouses and friends or because of the convenience of location (such as the many visiting non-Episcopalians who attend the services at the cathedral) are much more likely to consider coming into the Episcopal Church via Confirmation if they are accepted at the Lord's Table. The policy upon which Bishop Bayne acted as chaplain at Columbia University and which I followed as his successor and the policy we followed at the Cathedral of St. John the Divine, resulted in many coming into our Church — many more than would have resulted, I am convinced, from a flatly closed policy. On the other hand, pastoral considerations would also indicate a prompt "follow-up" in such cases, wherever possible on the part of our clergy.

Therefore, in summary, I do not believe that rubrical, theological, ecumenical, or pastoral considerations support communion closed on the basis of denominational lines.

Continued on page 13

Bishop Tucker

The whole Church mourns the death of the Most Rev. Henry St. George Tucker, 19th Presiding Bishop, even while rejoicing in the confidence that he is going from strength to strength in the nearer presence of His Lord.

The first Presiding Bishop to serve until the age of retirement as a full-time chief executive without diocesan responsibilities, Bishop Tucker combined to an unusual degree the qualities of leadership, personal saintliness, and pastoral concern. The fact that General Convention temporarily altered the canons to defer his retirement for three years is a tribute to the affection and esteem in which he was held.

Missionary, educator, diocesan bishop, and Presiding Bishop, he has left his mark on the life of the Episcopal Church and upon the lives of many individuals who knew Christ better because of his influence. May he rest in peace, and may light perpetual shine upon him.

Church and Taxes

Under present corporate income tax regulations, according to the Rev. Dr. Eugene Carson Blake, writing in *Christianity Today*, Churches are so advantageously placed that they may become the owners of a large share of American business enterprise. If this happens, Dr. Blake thinks there may be a severe public reaction against the Churches.

We agree with Dr. Blake's thesis that there is no reason why a business of secular type conducted by a Church should be exempt from the taxes that must be paid by competitive businesses under private auspices. Actually many local taxing bodies have taxed this kind of Church property for years. Nashville, Tenn., has just added 29 Church-owned properties, formerly tax-exempt (including a number of Church-owned parking lots), to its tax rolls.

But, in our opinion, the problems of Church wealth are not merely problems of taxation. Endowments invested in ordinary businesses which pay ordinary taxes are today, and probably always will be, by far the largest proportion of the Churches' income-producing property.

The income tax, whether corporate or personal, enters into the picture in a way which, though powerful, is indirect. The real evil about it is that it is just too big a factor in every decision made by everybody. If you are a bricklayer and want a carpenter to help you build your house while you help him build his, it

may cost both of you quite a bit of money to exchange services. If you are a non-professional writer and write a book, the taxes on it will be a great deal less than those on a book that brings in the same amount to a professional writer. You can take a customer to lunch for a great deal less money than a friend.

The income tax regulations about Churches and charitable enterprises are only a part of a whole tissue of growing tax-domination of the American way of life. It seems to us that one of the principles involved in the separation of Church and State is that the Churches should not be taxed to provide the government with its means of carrying out its policies, including the enforcement of its will by armies and atomic bombs.

The power to tax is, as has often been said, the power to destroy. Today, in the United States, it is also the power to distort. Such distortion of natural relationships is undoubtedly involved in the use of any charitable enterprise as a means of securing competitive business advantages.

But this, as we have noted before, seems to us, to be only a side-issue in considering the question of Church wealth. On this latter, and larger, question, we are as ambivalent as anybody else. We should like to see THE LIVING CHURCH well endowed. We should like to see our parish and diocese well endowed. We should like to see the Episcopal Church as a whole well endowed. On the other hand, when endowments become excessive, they can be harmful in more ways than one. There is not only the danger of a public reaction against the Churches' wealth, but also the danger of stagnation and indolence in the life of the Church itself.

Much is to be said for the concept that Churches should be supported mostly by living donors. Of course, the corollary of that is that the living communicant is an object of intense interest as a donor and the main evangelistic efforts of prudent Christians are directed toward those who can pay their own way in the Church. A place chosen for a new mission is not always one where there are people for the Church to serve but rather where there are people to serve the Church. Wisely administered endowments could be used to carry out a more truly Christian policy.

But, as Dr. Blake points out in his article, heavily endowed parishes have not always used their endowments in this way. Sometimes they have used them merely to support dwindling congregations who lack the desire or the know-how to win the people of the neighborhood.

The sum and substance of the matter is that money and endowments are means to an end, and that the end itself is what matters. So far, the financial power of the Churches is as nothing compared to the power of individuals, families, insurance companies, and great industrial corporations, each using their financial resources as a means to their particular ends — including religious, as well as secular, goals.

The real difference in the picture today is not that we have too much Church but that we have too much government. And that problem will not be solved by tinkering with the tax status of the Churches.

sorts and conditions

DR. HOAG, who conducts the Talks With Teachers department in THE LIVING CHURCH, had an interesting column about hymns for children in last week's issue, but one thing he said brought me up short: "Many of our hymns unfortunately end with somber references to death, and these may well be omitted, with children."

DEATH has generally seemed to be one of the favorite subjects of our children. Of course, on TV, it is usually the death of the "bad guy" in the Western, or somebody other than the hero in the detective story. The children are now getting past the childhood stage and into the automobile driving stage. I hope that when they get behind the wheel of an automobile they will be aware of the fact that a subconscious wish to flirt with death is responsible for a large share of teenage auto accidents.

MEANWHILE, the wholesale slaughter of the war documentaries, and the necrophilia of the late late shows, will have to satisfy them until they get their driving licenses. How I wish TV had more wholesome fare like Shakespeare's *Macbeth* or *King Lear*, or the old ballads about poisoned lords and suicidal ladies.

WHEN I was a child I read a great many fairy tales in which, as in modern TV, the corpses were generally the bad guys — witches and step-parents and ogres. I don't date far enough back for the touching deaths of fictional child heroines, including the one who refused to give her father a last kiss until he swore off cigars and alcohol. That must have given every little Victorian girl a great sense of power.

TO BE SURE, the hymns of the Church do not talk about death in quite the same way as these fictional accounts. They present it as something that is going to happen to you and me. Hymns like "In the hour of trial" and "Abide with me" treat it as a solemn crisis; hymns like "I heard a sound of voices" and "O mother dear, Jerusalem" treat it as a subject of great excitement and enthusiasm.

NEVERTHELESS, I doubt that children object to talking and thinking about death. It is my impression that adults are the ones who just can't bear the thought that someday children are going to die. PETER DAY

Diary of a Vestryman

The Call

(fiction)

by Bill Andrews

August 20, 1959. The Rev. John Orren attended the first part of our vestry meeting tonight, and we bombarded him with questions. We found out where he was born, how old he was, that his wife was the stay-at-home type, that his children were good students. We also learned that Fr. Orren was a middle-of-the-road Catholic Churchman. In effect, we learned nothing that we hadn't known or guessed before he came to visit us.

Then, for a few minutes he questioned us. He apparently knew a good deal about the parish before he came, but he wanted some details on the Church school, on the financial situation, on the midweek organizations — and, finally, he asked:

"Is the parish united?"

Harry Hunting said, emphatically: "Yes!"

At the same time, John Lacey snapped: "No!"

Fr. Orren looked at John, and asked him what was the cause of disunity. John let loose a blast at all things which were, in his words, "high Church." We had all heard John on the subject so often. Knowing that he represented a small minority viewpoint in the parish, we were not much impressed by his speech. But Fr. Orren listened attentively, asking a question now and then.

Henry Corrington answered John quietly and firmly, saying that he felt the parish was substantially united.

Finally, Fr. Orren said:

"Why don't I take a walk and do some thinking and praying. While I'm gone, you talk it over among yourselves. I'll wait in the church after my walk for word from you."

After he left, Corrington lit into Lacey, accusing him of trying to discourage a man most of us wanted. Lacey stubbornly maintained that Fr. Orren was not suited to be our rector. Then he added that it would be fairer to be frank with him than have him come in with false impressions about the situation.

In the end, the senior warden moved that we give Fr. Orren a call as rector. Lacey promptly moved an amendment (which got only three votes and was defeated) that the call be conditional upon Fr. Orren's agreement to be bound to make no liturgical changes without vestry approval. Finally, the vote was 11 to 1 in favor of the original motion to call him.

When Fr. Orren returned to the meeting, the senior warden made a formal and stately speech offering him the rectorship of St. Martha's.

Fr. Orren asked if our decision to call

him was unanimous. When we told him how the voting went, he asked for a moment to consider, and then he stood up:

"Gentlemen, I think I know what I must do in this situation. Frankly, I'm attracted to the idea of coming to St. Martha's. I know and admire Fr. Jones, and it would be an honor to follow him as rector. I'm interested in your laymen's program, and your Church school is, apparently, in such an unholy mess that it would be a challenge to try to help you on that.

"Financially, you haven't made an attractive offer. But I would waive that point, in



the hopes that when a good stewardship program was installed you could pay your rector a reasonable salary.

"I don't think I'm naïve. In any parish there is, of course, difference of opinion. But, quite frankly, I think I will be helping you more by declining the call than by accepting. And may I, in a perfectly friendly way, suggest to you that you find some way of agreeing among yourselves before you try to call a priest. I'm sorry, gentlemen, but the answer has to be, 'No!'"

He made his good-byes, and left for a visit to Fr. Jones, who is convalescing at a cabin at Lake Mababa.

We all sat around the table thunderstruck. In 30 seconds of talk, Fr. Orren had knocked the props out from under our parochial conceit. We thought we were offering a fat plum, and we'd been told we had a mess on our hands, that we were tightwads, and that it was only as a "challenge" that we were attractive.

Even John Lacey was so surprised that he revealed his own game:

"It never occurred to me he'd say 'No.' I was just trying to influence his ministry in the right direction, not trying to keep him out."

We adjourned in total frustration.

ANGLICAN CYCLE OF PRAYER

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

August

23. Northern Indiana, U.S.A.
24. North Kwanto, Japan
25. Northern Michigan, U.S.A.
26. Northern Nigeria, West Africa
27. North Queensland, Australia
28. Northern Rhodesia, Central Africa
29. North Texas, U.S.A.

COMMUNION

Continued from page 10

§ 5. *How closed?* I am quite aware that there are differences of opinion in the Episcopal Church re this problem. There are some churches in which open communion is practiced without regard to the limitations outlined in § 1 which I regard as essential; there are places where a more-or-less closed communion policy is followed (though I believe that these represent a considerable minority); there are a few places (though I am sure none in this diocese) where people have been actually barred at the rail; and I am sure that many follow the policy I have outlined above. Therefore, while my episcopal office is interpreter of the canons and rubrics, the teaching function with which I am charged calls upon me to provide guidance in this realm and set permissible limits. I do not wish to *direct* clergy to adopt a particular teaching and action in this regard. Therefore, what follows is episcopal *permission*, within the limits set down:

(a) An announcement may be made either in the following words or in words to the same effect which explicitly state the limitations herein included:

All baptized Christians are free to come to the Lord's Table as bidden by the Lord of the Church, if in conscience they believe that they meet the terms of the Invitation, "Ye who do truly and earnestly repent you of your sins and are in love and charity with your neighbors and intend to lead a new life following the commandments of God, and walking from henceforth in his holy ways" and believe that in the blessed Sacrament not only do we symbolize the Last Supper, but that God in Christ acts, through His real presence, enabling us to enter anew into His saving passion, death, and resurrection. We do urge, however, that those who intend to receive Holy Communion with us regularly over a period of time, prepare for Confirmation.

(b) No announcement to this effect may be made during the course of the Liturgy, except at the allowable announcement period; but it may be made in the parish bulletin, when relevant, in the course of sermons or instructions; or in individual conferences with persons raising the question.

(c) It is the duty of the clergy to "follow-up" non-confirmed adults who do receive (except those who are in the category of what historically has been called and accepted as "occasional conformity"), using pastoral tact and zeal seeking to bring them to instruction and Confirmation.

§ 6. *Admission of unconfirmed children to Holy Communion.* As you will recall, this question was discussed at the last clergy conference. The factors in the problem would appear to be these:

(a) Confirmation should be at an age when the promises really represent a decision and commitment, which is normally at the age of at least 12. Furthermore, children who, though apparently of a suitable age, are in fact not ready to make such a commitment (except as a matter of conformity or in response to "social pressure") should be deferred, even though they have completed the classes and have "passed." Furthermore, Confirmation instruction should be for longer periods than in the present practice.

(b) Children of a much younger age are

often "ready and desirous" as far as receiving Holy Communion is concerned. It is natural for them to receive with their families (hence the development of the less satisfactory custom of children coming to the rail with their families for a blessing). Further, children who have been regularly receiving Holy Communion would be more likely to wish to make a serious commitment at the time of Confirmation and are likely to maintain the continuity of Eucharistic practice which we should obtain *after* Confirmation.

(c) But the crucial question is: is it possible to interpret the Confirmation rubric to include the possibility of a "First Holy Communion" at an age prior to Confirmation e.g., at seven? Such an interpretation would have to be along these lines: the child may be ready (as far as intellectual appropriation goes) and desirous of Confirmation, but it is not the diocesan policy to confirm since it has been deemed that a later age is more suitable for the commitment involved in the promises. But frankly, I am not as sure of this interpretation as I am of the one rendered above (in regard to the application of the rubric to non-confirmed adults), nor do we have behind this interpretation the authority of Anglican scholars. Therefore, I am deferring judgment on this matter until consideration of it by the clergy committee I have appointed at the suggestion of the last clergy conference.

§ 7. *Private confession.* Voluntary private confession is a definite part of Anglican teaching and practice, and since it is grounded in the Prayer Book it should not be regarded as a matter of "churchmanship." However, while I am sure that none of our clergy would refuse to hear a confession, there are not generally enough who make clear to their people the availability of this sacramental rite and pastoral help. I would urge, therefore, that in Confirmation instruction, in sermons and otherwise, the Biblical and Prayer Book basis and the availability of private confession and its suitability under certain circumstances, be made a definite and explicit part of our teaching. I think it would be well also, from time to time (and perhaps regularly), to include in the standing notices some such statement as the following (which was developed for the bulletin for the Cathedral of St. John the Divine):

Those desiring to avail themselves of the ministrations of pastoral counsel and confession, offered in the Second Exhortation (pages 86-88, Book of Common Prayer), may do so by appointment with the clergy.

ACU CYCLE OF PRAYER

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

August

23. Chapel of St. Francis, Dennyville, Maine.
24. St. Bartholomew's, Granite City, Ill.
25. Emmanuel, Elmira, N. Y.
26. St. John's, Napoleon, Ohio.
27. St. Andrew's, Beacon, N. Y.
28. St. Augustine's, Kansas City, Mo.; St. Augustine's Chapel, New York, N. Y.; Oratory of St. Mary and St. Michael, Gloucester, Mass.; St. James', Port Daniel Centre, Quebec, Canada.
29. Mount Calvary, Baltimore, Md.

PEOPLE and places

Appointments Accepted

The Rev. John F. Ashby, formerly vicar of St. John's Church, Durant, Okla., and St. Peter's, Coalgate, is now rector of St. Luke's Church, Ada, Okla.

The Ashbys announced the birth of their second daughter, Elizabeth, on May 30.

The Rev. Jack A. Bates, formerly vicar of the Church of St. Paul the Apostle, Lamar, Colo., is now vicar of the Church of the Good Samaritan, Gunnison, Colo. Address: 221 N. Teller St.

The Rev. Charles H. Bradberry, who was recent-

SCHOOLS

FOR GIRLS

ST. JOHN BAPTIST

School for Girls
Under Sisters of St. John Baptist

An Episcopal country boarding and day school for girls, grades 7-12 inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample grounds, outdoor life.

For complete information and catalog address:

Box 56, Mendham, New Jersey
THE SISTER SUPERIOR

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

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

NURSING

SCHOOL OF NURSING

St. Luke's Hospital, Davenport, Iowa

Fully Accredited, three year program. College affiliation. Male and Married Students accepted. Loans and Scholarships available. For information write to director.

COEDUCATIONAL

THE BLUE RIDGE SCHOOL

Co-ed Grades 1 thru 8 Established 1909

A moderately priced Episcopal Church Boarding School in the beautiful Blue Ridge Mountains, 23 miles north of Charlottesville, and 115 miles southwest of Washington, Gymnasium, Riding, Board and Tuition \$900.

REV. D. C. LOVING, Headmaster
Box L, St. George, Greene County, Va.

FOR BOYS

CATHEDRAL CHOIR SCHOOL

Established 1901

The Cathedral Church of St. John the Divine

A boarding and day school, where curriculum follows standard independent school requirements, but with emphasis placed upon the Christian perspective. From 4th through 8th grades. Applications welcomed from boys of good voice. Liberal scholarships for choir memberships.

Headmaster, Alec Wyton, M.A. (Oxon)
Dept. D, Cathedral Heights, N. Y. 25, N. Y.

ly ordained deacon, is now assistant at Grace and St. Peter's Church, Baltimore, Md. Address: 707 Park Ave., Baltimore 1.

The Rev. Charles O. Brown, formerly rector of St. Mark's Church, Waterville, Maine, will on September 1 become senior canon and dean of St. Luke's Cathedral, Portland, Maine. Address: 153 State St.

The Rev. Joseph L. Brown, formerly rector of St. Luke's Church, San Antonio, Texas, is now rector of the Church of the Good Shepherd, Corpus Christi, Texas. Address: Broadway at Park Ave.

The Rev. John Allen Bruce, who was ordained deacon recently, is now curate at the Church of St. Barnabas, Irvington-on-Hudson, N. Y.

The Rev. C. Corwin Calavan, formerly rector of St. John's Church, Oakland, Calif., will on September 13 become rector of St. Stephen's Church, Orinda, Calif.

The Rev. John B. Haverland, formerly vicar of St. Mark's Church, Santa Clara, Calif., is now rector of St. Peter's Church, Redwood City, Calif. Address: 35 Inner Circle.

The Rev. Theron R. Hughes, Jr., vicar of St. Andrew's Church, Peoria, Ill., will also be in charge of mission work in Chillicothe, in an effort to reestablish work in that community. A man recently ordained to the diaconate will serve St. Stephen's, Peoria, which Fr. Hughes has served for five years. After September 1, mail for Fr. Hughes and for St. Andrew's Church, Peoria, should be sent to 1601 N. E. Madison St., Peoria.

The Rev. Stanley F. Imboden, who was recently ordained deacon, is now vicar of Hope Church, Mount Hope, Pa., and St. Paul's, Manheim.

The Rev. W. Pipes Jones, formerly rector of St. Mark's Church, Palatka, Fla., is now vicar of a new church in the Highlands area of Jacksonville. Address: 2347 Dolphin Ave., Jacksonville 8, Fla.

The Rev. John L. Kelly, formerly vicar of Grace Church, Sandersville, Ga., will on September 1 become rector of St. David's Church, Cheraw, S. C.

The Rev. Donald N. Kreymer, formerly rector of St. Andrew's Church, Emporia, Kan., is now rector of Christ Church, Beatrice, Neb. Address: 520 N. Fifth.

The Rev. William N. Malottke, who was recently ordained deacon, is now vicar of Trinity Church, Mount Vernon, Ill., and St. James', McLeansboro.

The Rev. Robert Dean Martin, formerly rector of St. Paul's Church, Grand Rapids, Mich., is now on the staff of St. Stephen's Church, Miami, Fla., in the newly-created post of chaplain of the day school and director of youth activities.

The Rev. Charles L. McGavern, formerly rector of Christ Church, Macon, Ga., will on September 1 become dean of St. John's Cathedral, Duval and Market Sts., Jacksonville, Fla. Residence: 1807 Challen St., Jacksonville 5.

The Rev. Wiley W. Merryman, formerly associate chaplain at St. Luke's Hospital, New York, is now associate minister at St. Thomas' Church, Mamaroneck, N. Y. Address: 325 Prospect Ave., Mamaroneck.

The Rev. William V. Murray, formerly vicar at St. Mary's Mission, Lake Ronkonkoma, N. Y., will on September 1 become rector of St. Thomas' Church, Malverne, N. Y.

The Very Rev. A. Paul Nancarrow, formerly canon residentiary at Grace Cathedral, Menominee, Mich., is now dean.

The Rev. Omar W. Pitman, Jr., formerly vicar of St. John's Church, Fort Sumner, N. M., is now rector of St. James' Church, Pittston, Pa. Address: 6 Kennedy St.

The Rev. George C. Stierwald, formerly assistant at St. James' Church, Madison Ave., New York, is now rector of St. Clement's Church, St. Paul, Minn. Address: Portland at Milton, St. Paul 4.

While the Rev. Mr. Stierwald was in New York, he completed graduate work at Union Theological Seminary for the S.T.M., and also studied at the William Alanson White Institute.

The Rev. Richard W. Turner, formerly curate at Trinity Church, Bristol, Conn., will on September 1 become vicar at St. Paul's Church, Fort Benton, Mont.

The Rev. Edwin M. Ward, formerly vicar of St. Mark's Church, Troy, Ala., Trinity Church, Union Springs, and the Church of the Advent, Tuskegee, will be chaplain at St. Mark's School, Southborough, Mass.

The Rev. John M. Wilcox, formerly curate at St. Andrew's Church, Fullerton, Calif., will on September 1 become vicar at St. Mary's Mission, Manteca, Calif. Address: 452 Cowell Ave.

The Rev. Koga W. Porcher, in charge, Church of the Resurrection, Surfside Beach. On May 23, the Rev. John Q. Beckwith, III, in charge, Church of the Messiah, Maryville, and St. James', McClellanville. On May 25, the Rev. Richard F. Dority, in charge, St. Matthias', Summerton, and St. Mark's, Pinewood. On May 26, the Rev. William S. Peggall, in charge, Holy Trinity Church, Ridgeland, and the Church of the Cross, Bluffton.

Religious Orders

The Rev. Joseph H. Smyth, M.D., has arrived in the United States on furlough from the Holy Cross Mission in Bolahun, Liberia. Fr. Smyth is a Companion of the Order of the Holy Cross and physician in charge of St. Joseph's Hospital. His work is being carried on temporarily by Dr. Ralf Stinson of San Mateo, Calif., who has volunteered to spend his summer vacation in this way.

After Dr. Stinson's return to his home, while the mission is without an accredited doctor, Sister Elvina, of the Community of the Holy Name, Malvern, England, and the Rev. James Crowther, also a Companion of the order, will carry on as medical assistants.

Medical care has always been a major project of the Bolahun Mission, together with its evangelistic and educational programs. Patients, especially lepers or persons needing surgery, frequently travel considerable distances from the neighboring countries of Sierra Leone and Guinea, by-passing their own adequate medical facilities, to be treated by the mission's hospital staff. In 1958, more than 44,000 treatments were offered in the out-patient clinic. Malaria is still the chief cause of death in infants and small children in the area.

Changes of Address

Bishop Baker of North Carolina, formerly addressed in Greensboro, N. C., may now be addressed at 802 Hillsboro St., Raleigh, N. C.

Bishop Craine of Indianapolis, formerly addressed at 5273 N. Illinois, Indianapolis 8, Ind., may now be addressed at 4164 Washington Blvd., Indianapolis 5.

The Rev. M. P. S. Huntington, retired priest of the diocese of New York, may be addressed at 105 Maple Ave., Richmond 26, Va. This is his permanent address, to which he will return in October. Mail is forwarded to him from that address.

The Rev. David M. Talbot has returned from an academic year as priest-student at the Central College of the Anglican Communion, Canterbury, Kent, England. He has resumed his duties as supervisor of the north country mission of the diocese of Central New York, rector of Christ

Ordinations

Priests

South Carolina — By Bishop Carruthers: On May 15, the Rev. Michael P. Ollic, Jr., who is serving St. Stephen's Church, St. Stephen, S. C.; the Rev. Jesse S. Sparks, Trinity Church, Pinopolis. On May 16, the Rev. John C. Ball, Jr., Christ Church, Denmark, S. C., and St. Alban's, Blackville; the Rev. St. Julian M. Lachicotte, assistant at St. Michael's Church, Charleston, in charge of the Church of the Holy Spirit, North Charleston;

CLASSIFIED

DIED

BARBARA MATTESON PULLEN, organist of St. Barnabas' Church, Foreman, Arkansas, died July 24, 1959, after a long illness. She was 39 years of age. She is survived by her husband, Charles Pullen, a daughter, Barbara Jo, her parents, three brothers and one sister.

CHURCH FURNISHINGS

ANTIQUE SANCTUARY-LAMP. Robert Robins, 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

WANTED: Resident Nurse for Church boarding school for girls ages 11 to 18. Eastern Seaboard. Reply Box H-332.*

STAFF VACANCIES. Latin, Home Economics, Graduate Nurse. Episcopal School for Girls in midwest. Reply Box K-322.*

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.

MANAGING EDITOR OF THE LIVING CHURCH:

There's a seat at the hottest editorial desk in the Church opening up early in the fall. We'll consider any man or woman who knows the Church, loves it enough to feel that reporting its life is an exciting job, has editorial experience, and is willing to work in Milwaukee. Please write fully, giving details of your personal, Church, and editorial background, and at the same time giving us a taste of your copy. Present managing editor is leaving only because her husband's work will take the family out of the city. Reply: Executive Editor, The Living Church, 407 E. Michigan St., Milwaukee 2, Wis.

POSITIONS WANTED

PRIEST, 40, experienced and capable, married, desires parish in midwest. Emphasizes Christian Education for all ages. Effective preacher, organizer; active in civic affairs. Reply Box S-333.*

SUBURBAN RECTOR, 10 years' experience, seeks position in team ministry, specialty Christian Education. Reply Box J-334.*

EXPERIENCED Organist and Choirmaster available September 1. Full particulars please, stating minimum starting salary offered, also teaching facilities and opportunities for organ, piano and voice. Reply Box G-330.*

ORGANIST-CHOIRMASTER, recently returned from service, young, desires position in south or east. Communicant B.A. degree. Experienced. Recital and teaching privileges. Reply Box M-331.*

SERIOUS YOUNG CHURCH MUSICIAN, male, Bachelor Music, desires organist-choirmaster position. Recitalist, adult and children choirs, fine liturgical church experience. Excellent references. Reply Box J-335.*

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

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- (B) Keyed advertisements, same rates as (A) above, add three words, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) 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

407 East Michigan Street Milwaukee 2, Wis.

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

THE LIVING CHURCH

The Living Church

Church, Clayton, N. Y., and priest in charge of the Church of St. Lawrence, Alexandria Bay.

The Rev. Charles T. Webb, retired priest of the diocese of New Hampshire, who has for the past year been in charge of St. George's Church, Durham, N. H., should now be addressed at 1 Wibird St., Portsmouth, N. H.

St. Mary's Church, Tampa, Fla., formerly at 3313 Bay to Bay Blvd., Tampa, is now located at 4311 San Miguel, Tampa. The Rev. Dr. Carroll E. Simcox is rector.

The Rev. John E. Booty has for almost a year been an assistant professor at the Virginia Theological Seminary and should be addressed at the Seminary Post Office, Alexandria, Va. He was previously addressed in Princeton, N. J., and in England.

The Rev. James H. Davis, formerly rector of the Church of the Ascension, Hinton, W. Va., is now doing graduate work at West Virginia University. Address: 756 Willey St., Morgantown, W. Va.

The Rev. John L. Denny, of the Church of the Transfiguration, Towaco, N. J., may be addressed at Two Bridges Rd., Towaco.

Engagements

The Rev. Robert Pollard, III, curate at Holy Trinity Church, West Palm Beach, Fla., will be married in October to Miss Mary Markley, daughter of Mr. and Mrs. Max Markley, Bluffton, Ind.

Armed Forces

Chaplain (1st Lieut.) Neunert F. Lang, USAF, formerly stationed at Evreux, France, and addressed at APO 253, New York, should be addressed after September 1: Office of the Chaplain, 3902d Air Base Wing, Offutt AFB, Neb.

Resignations

The Rev. Charles A. Grier has resigned as rector of St. Mark's Church, Barrington Hills (Fox River Grove), Ill., having reached compulsory retirement age. He and Mrs. Grier have moved to Tryon, N. C.

St. Mark's gained parish status in May, about four years after Fr. Grier began work there. A

former structural engineer, he was ordained priest in December of 1954. He also served as director of Bishop McLaren Center for several years.

The Rev. William E. Soule, priest in charge of St. Peter's Church, Oxford, Conn., and Christ Church, Quaker Farms, will retire from the active ministry on September 1. He will move to Waterbury, Conn., where he will be organist and choir-master at Trinity Church.

The Rev. John A. Todd, vicar of St. James' Church, Dalhart, Texas, and St. Paul's, Dumas, has retired because of disability and is in a veterans' administration hospital. Address: 507 Elysian Fields Rd., Nashville 11, Tenn.

Laymen

The Rev. David T. Agnew, a former Presbyterian minister, is now serving as lay vicar of the newly-formed mission of the Incarnation, Salina, Kan. Mr. Agnew will be ordained deacon this fall. He was confirmed as a boy in the Church of Ireland.

Births

The Rev. Scott N. Jones and Mrs. Jones announced the birth of their first child, a daughter, Alison, on July 24, her mother's birthday. Fr. Jones is Episcopal chaplain and lecturer at Northwestern University, Evanston, Ill.

The Rev. Sylvan W. Law and Mrs. Law, of St. Peter's Church, Conway, Ark., announced the birth of a daughter, Amy, on August 3.

The Rev. Alton H. Stivers and Mrs. Stivers, of the Mission of St. Mark the Evangelist, Belem, Para, Brazil, announced the birth of their second child, Elizabeth Ann, on May 20.

Mrs. Stivers, who is a registered nurse, has been organizing a clinic with the help of a lay worker, Mr. Peter Schalken. A group of 15 English-speaking women will assist in the clinic. The mission also has a newly-formed church school, offering kindergarten and one other grade.

Living Church Correspondents

The Rev. Haig J. Nargesian, rector of St. Thomas' Church, Camden, Maine, is now correspondent for Maine.

DEATHS

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

Emma Spangler Morse, widow of the late Harold Morse, former rector of Grace Church, Merchantville, N. J., died July 21st. Mrs. Morse was 78 years of age.

A native of Merchantville, Mrs. Morse was the daughter of one of the early members of the Merchantville Borough Council. She had long been active in Grace Church, having served as Sunday school superintendent and having taken part in many of the women's organizations.

Surviving are two stepdaughters, Mrs. Chester R. Haig, and Mrs. Edward S. Hoe; four grandchildren; and 10 great-grandchildren.

Thomas Hill Smith, father of the Rev. William T. Smith, rector of St. John's Church, Wayne, Mich., died July 31st in Metropolitan Hospital, London, Ontario, Canada. He was 86.

He was a member of St. Jude's Church, London, Ontario. Mr. Smith was one of Canada's most successful horse trainers.

Survivors also include his wife, Nora, and four daughters.

The Living Church Development Program

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

Previously acknowledged\$3,801.50
Receipts Nos. 1704-1705, July 8-Aug. 10.... 25.00
\$3,826.50

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 17th & Spring
Very Rev. C. Higgins, dean
1 blk E. of N-S Hwy 67
Sun 7:30, 9:25, 11

LOS ANGELES, CALIF.

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

ST. 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 1227 4th St.
Revs. R. C. Rusack, r; G. F. Hartung; J. C. Cowan
Sun: 7:30, 9:15, 11; Daily MP & HC

NORWALK, CONN.

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

WATERBURY, CONN.

TRINITY 25 Prospect St.
(across from Roger-Smith Hotel)
Rev. F. Newton Howden, r
Sun HC 8, 9:30; Tues & Thurs 9; Wed 10;
C Sat 5-5:30

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
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

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. Robert G. Tharp, c;
Rev. Ralph A. Harris, choir-master
Sun 7, 8, 10 and Daily; C Sat 5

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 4:30-5:30

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga,
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

Continued on next page



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

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, MP 8:30, Family Eu, Ch S, and
Parish Breakfast 9, (Nursery during 9), Cho Eu &
Ser 11, EP & B 12:30; Weekdays H Eu 7, also Wed
6:15 & 10, also Fri (Requiem) 7:30, also Sat 10,
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. Hohenschild, 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.

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 9, MP & Ser 11; Thurs HC & Healing
Service 12; Wed HC 7:30; 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

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.

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. Uyeke,
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)

MOREHEAD CITY, N. C.

ST. ANDREW'S Rev. E. Guthrie Brown, 12
Sun HC 8, Ch S 9:30, MP & Ser 11 (HC 1S) HD HC
11 (as anno)

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 10:30; 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

ETHELE, WYO.

(Near Lander and Riverton)
CHURCH OF "OUR FATHER'S HOUSE"
ST. MICHAEL'S MISSION
(To The Arapahoe Indians), Wind River Reservation
Rev. Timothy E. J. Sullivan, v
The Sunday Worship of God: HC & Ser 8

August 23, 1959