

The Living CHURCH

August 30, 1959

25 cents

page 4:

**Montana quake:
cracked churches**

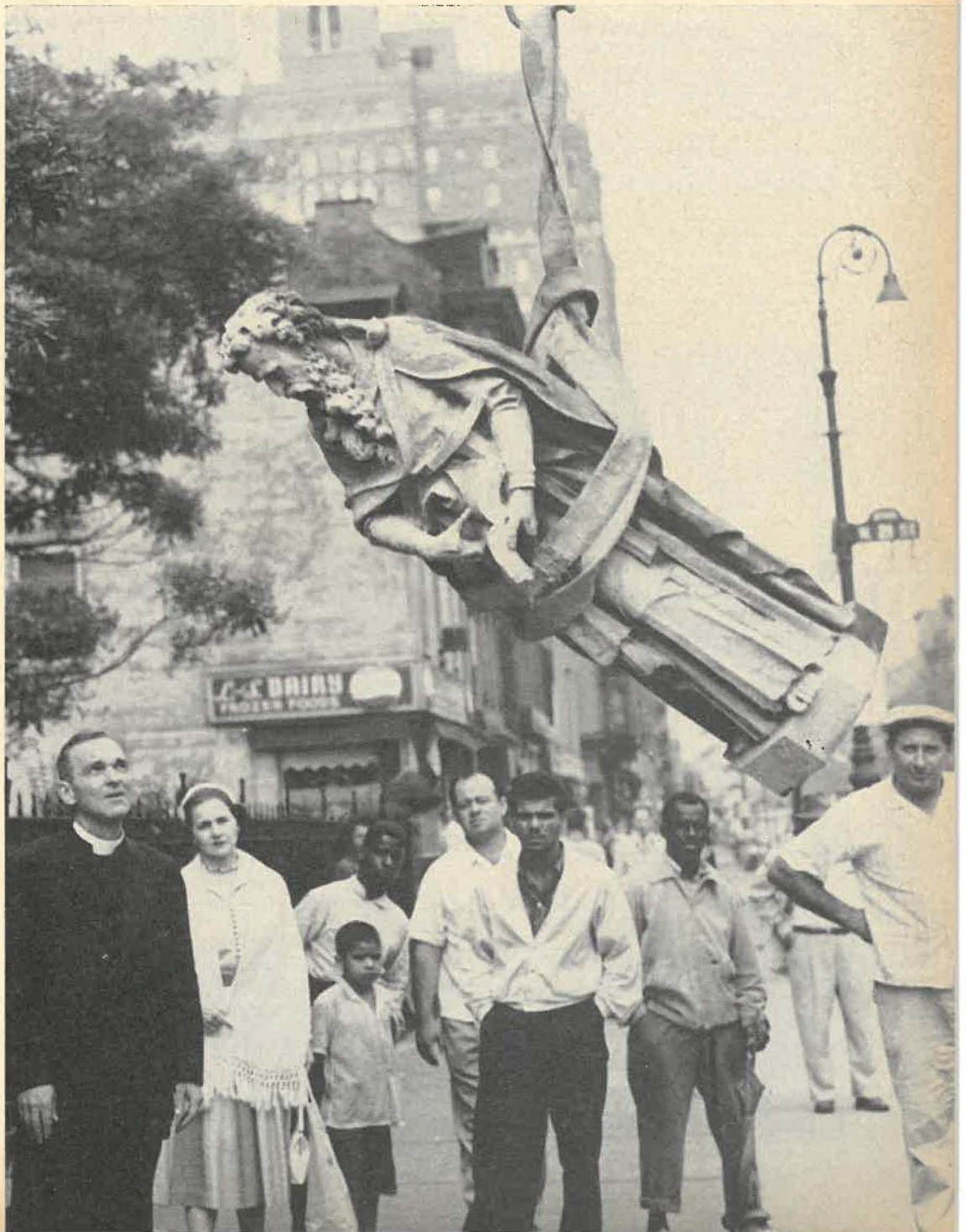
pages 7, 8, and 9:

**refugee relief:
action needed now**

page 10:

**unity: neither
cheap nor easy**

**Dean Rose and St. Paul:
After demolition, a new
niche in a new building.
[page 5]**



THE PRESENT SITUATION
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THE RECOVERY OF FAITH
LOVE AND SEX
THE CHILDREN
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FAMILY, CHURCH, AND GOD

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TALKS WITH TEACHERS

by the Rev. Victor Hoag, D.D.

Christian Skills: Personal Prayer

We want our children to grow up to be "praying Christians." Whatever our hopes for equipping them with knowledge of the Bible and the Church, we surely wish them to know how to pray, and to pray faithfully and intelligently. Prayer is one of the high expressions of human life — perhaps the highest — and although its urges come from the deep springs of life, it may be guided and trained as any other faculty.

That thousands of our people were never taught to pray intelligently and regularly is one of the large gaps in our systematic curriculum.

With this in mind, we here raise the question of how the Church school can start children in helpful prayer habits. No matter what the emphasis in the parish program, clearly the Church school must assume the largest part in this. Even though the parents may have an important part to play, the school must suggest and stimulate. Few parents, after the putting-to-bed prayers of the earliest years, know what to do about their children's prayers as they grow older. "Don't forget to say your prayers," is about the most help usually given, as the children are driven off to bed.

If the parish school is to teach, then responsibility falls mainly on the class teacher. The rector may exhort, in his "talk to the children," but systematic teaching in prayer, step by step, and with practice, must be carried through by the teacher. In this matter, the personal lack of the teacher may unhappily be revealed. If he has scant personal prayer life, or immature concepts of prayer as only asking when in dire need, he will have little to share. Yet he can learn.

The older Christian Nurture had, as one of its five interwoven weekly strands, some reference to "devotional life." A later system, the St. James Lessons, attempts this by asking a weekly report of each child's prayers; but as users have found, this scheme was too mechanical, and was seldom used as intended. Clearly, the teacher must himself give some continuous and cumulative direction in prayer habits if any effective training is to be accomplished.

This year, as you plan your opening sessions, and as you try to project the goals for your class, can you make room for

some definite teaching about prayer? If you don't, how will your pupils learn?

A recent writer in *The Christian Century*, speaking of prayers written by children (before confirmation) noted these revealing topics: Dependence on parents, guilt (perhaps a feeling of inadequacy from being corrected so often by parents), concern for the world's suffering, anxiety, and eagerness to give of self. Are children ready for a life of prayer with growing understanding of God and His purposes for them?

These suggestions are offered to teachers who wish to attempt some guidance in the prayer life of their pupils:

(1) Arrange to have every member of the class memorize one or two definite prayers. The prayer should be used by the class together, and its use at home reported. It should frequently be referred to as applying to some point in the lesson. This is "resource" in the best manner. (I am eternally grateful to the Junior Brotherhood of St. Andrew for causing me to memorize the collect for St. Andrew's. This, and the *Veni Creator*, are the only prayers I actually memorized as a result of my whole childhood course in a large parish.)

(2) Connect references to "saying it at home" with some effort to reach the parents — perhaps a note, a phone call now and then, or the typed assignment sent home with a line to the parents.

(3) Develop an awareness of the five kinds of prayer (not merely a drill on the five key words, which may be purely academic) through frequent application in the class activity, with relation to the lessons. Thus, Praise, Thanks, Penitence, Others, and Myself may become recognized as areas of prayer through actual use. A "little talk by the teacher" is not the way. "How can we speak to God about this?" or "Where could we find a collect in the Prayer Book asking for this?" or "Let's all pray for Helen's grandmother," are vital ways.

(4) Somehow, by your own tone and attitude, show that God is to be loved, and that we come to Him frequently in pure praise and worship.

Can you put some training in the prayer life into your class's experience all through this coming year?

ANGLICAN CYCLE OF PRAYER

August

- 30. North West Australia
- 31. Norwich, England

September

- 1. Nova Scotia, Canada
- 2. Nyasaland, Central Africa
- 3. Ohio, U.S.A.
- 4. Oklahoma, U.S.A.
- 5. Olympia, U.S.A.

LETTERS

(Most letters are abridged by the editors.)

Church Action in the Strike

Comment in your columns [L.C., August 16th] concerning the "deafening silence" in [response to requests to L.C. correspondents for] "a roundup of Church action in the nation-wide steel strike" witnesses to a common fallacy. In this view Christian action is limited to statements by bishops, diocesan convention resolutions, or organized action by the Church. This ignores the fact that there are many sincere and devoted Christians, including many Episcopalians, both in management and in the labor unions who, informed by their Christian faith, are working to bring this strike to an end. This is "Church action" also, and the most effective kind for my money. This is the Christian layman exerting leverage and influence for good in his work.

In no sense do I imply that the Church should not take action as a Church when it is wise, but I do mean that too often we forget that God works in His world through many more channels than simply His Church. There is much of life that for the moment is beyond the effective touch of the Church. Why then are we so slow to recognize that it is "Church work" when a man sits down in his union meeting or in a management group in the collective bargaining process and does so with a sense of Christian responsibility and integrity?

Further, this attitude assumes that the Church is only really represented by the clergy. The Church is present in this steel strike in the person of its laymen. They have an intimate, accurate knowledge of the realities of the situation which I as a bishop do not have. Their statements and their actions in the direct context of the strike are far more significant than any moralistic platitudes I might utter. I for one believe that many of them are acting with a feeling of Christian vocation in their work.

(Rt. Rev.) FREDERICK J. WARNECKE
Bishop of Bethlehem

Bethlehem, Pa.

Burial and Institution

Re: book review [L.C., July 26th] on Prayer Book Studies XIII:

I wonder if it "just happened" that "The Order for the Burial of the Dead" and "An Office of Institution of Rectors into Parishes" appeared in the same study!

(Rev.) JOHN M. KINNEY
Vicar, St. Paul's, Holikachuk,
and St. Luke's, Shageluk

Alaska

Belated Thanks

This is a belated but nonetheless heartfelt expression of thanks to THE LIVING CHURCH for the very fine picture of our new mosaic of St. Mark [L.C., May 31st].

I don't think that enough of us appreciate the very fine piece of work that is being done by your staff and editors and I personally resolve to put forth stronger efforts in this parish to extend the support of THE LIVING CHURCH.

(Rev.) DENNIS J. BENNETT
Rector, St. Mark's Church

Van Nuys, Calif.

Continued on page 12

August 30, 1959

The Living CHURCH

Volume 139 Established 1878 Number 9

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

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THINGS TO COME

August

30. Fourteenth Sunday after Trinity

September

1. Anglican Church of Canada, General Synod, Montreal, Quebec, to 9 or 10.
2. 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
18. Ember Day
19. Ember Day
20. Seventeenth Sunday after Trinity
21. St. Matthew
27. Eighteenth Sunday after Trinity
29. St. Michael and All Angels

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

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

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The Living Church

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

Fourteenth Sunday after Trinity
August 30, 1959

THE REACTOR

Will a Contract be Signed?

As of July 31st, the treasurer of National Council had received only \$100,944 in cash for the nuclear reactor which the Church plans to give to St. Paul's University in Japan for use in scientific research. Out of this total must come \$8,500 in expenses. The 1958 General Convention voted to conduct a drive to raise \$360,000 for the reactor. An additional \$140,000 has been subscribed by Japan's Fuji Electric Company.

Bishop Peabody of Central New York, chairman of the campaign committee, says that some dioceses have made pledges in addition to the cash received, and other dioceses have merely stated expectations.

The bishop says that "greatly renewed effort must be made early in fall by everyone" if the committee is to authorize signing of the contract for the reactor by October 1st, as scheduled.

DISASTERS

The Crash of Mountains

When Montana reeled under earthquake shocks in mid-August, and mountains fell crashing into the Madison river, the Rev. B. Shephard Crim woke to feel the rectory at Sheridan cracking around him. Fr. Crim, curate of the Episcopal churches of Madison County, was the only priest near the earthquake's center; his vicar, the Rev. John Hay, was on vacation.

The next days and nights were full of work for Fr. Crim — visiting the injured, comforting families of the dead, checking up on parishioners, inspecting shaken Church property.

No Episcopalians were reported among the dead whose bodies had been recovered by press time. No Episcopalians resident in the area were reported missing or injured — almost all those trapped by the giant landslides were tourists. Among the 18 injured who were flown to Bozeman for hospitalization, there was only one known Episcopalian, Mrs. Henry Bennett of Cottonwood, Ariz. She suffered bruises during the landslide and was discharged from the hospital within 48 hours.

The church at Ennis suffered no damage, since its wood construction was flexible enough to absorb the earth shocks.



Don MacAfee, *Alexandria Gazette*

"The affection we all had for Bishop Tucker was evident in the way we spoke of him."*

Ennis was evacuated at 3 a.m., a few hours after the quake, because it was feared a cracked dam upstream would break and flood the valley. However, dawn brought news that a huge slide had thrown a natural dam across the Madison river below the man-made dam, and Ennis citizens were allowed to return after some delay.

Other churches in the area did suffer damage. At Virginia City, famous old gold-mining camp and present tourist attraction, the stone walls of St. Paul's Church were cracked inside and out. The large stained glass window over the altar, valued at \$15,000, lost numerous pieces of glass, and parishioners feared that the remaining portion might collapse. The church has no earthquake insurance. Christ Church, Sheridan, and its rectory also suffered cracked walls.

At press time, no accurate estimate of the death toll was possible. The Madison valley is, throughout the summer, studded with the tents of campers enjoying the magnificent scenery and the fine fishing. The magnitude of the slides (the valley floor is covered with from 150 to 300 feet of earth in places) makes it unlikely that all bodies will be recovered.

At Bozeman, injured were visited by the Rev. Edwin B. Stube, curate of St. James Church. His rector, the Rev. Hanford L. King, Jr., was hundreds of miles to the north at the time of the quake, serving on the staff of the diocesan summer camp

on Flathead lake. St. James was not damaged, though Fr. Stube said, "The landscape waved a little."

MINISTRY

"The P.B."

In a statement made upon the death of Henry St. George Tucker, August 8th, [see cut above, and L.C. August 23d], Presiding Bishop Lichtenberger said:

"The affection we all had for Bishop Tucker was evident in the way we spoke of him as 'the P. B.' It meant much more than the title of his last office in the Church: the special way in which it was said expressed our admiration and love for him and the warmth which we felt in his presence.

"His simplicity, his directness, his openness — these are the qualities which endeared him to us. We cannot measure now the very great work he did as missionary and bishop and Presiding Bishop. But he was a towering figure and a lovable Christian man."

After Rome, 27 Books

The Rev. Dr. Walter Lowrie, rector of St. Paul's American Church, Rome, for many years and a noted authority on

*Photo of the committal service for Henry St. George Tucker in the cemetery of the Virginia Theological Seminary, on August 11th. From right: Bishop Goodwin of Virginia, Bishop Tucker, retired, of Ohio, Bishop Lichtenberger, the widow and members of the family standing behind her.

Danish philosopher Soren Kierkegaard died on August 12th in the Princeton, (N. J.) Hospital. His age was 91.

A painstaking and prolific scholar, Dr. Lowrie was the author of 38 books and 59 major articles. When he left Rome in 1930, after 23 years there, he said, "I am superannuated enough to retire." He then settled in Princeton and published 27 volumes in the next 27 years. In addition to his work on Kierkegaard, he is known for his interpretive articles on Karl Barth and many biblical commentaries. He helped prepare some of Dr. Albert Schweitzer's works for publication in English.

Ordained in 1896, he was a graduate of Princeton University and its theological seminary. He served in Philadelphia — for a time with its city mission.

Surviving are his wife, Barbara Armour Lowrie, and two sisters, Mrs. Andrew Derr and Mrs. Henry W. Sage.

Fr. Shoji's Anniversaries

Eighty years old, 60 years a Christian, 50 years a missionary: such were the anniversaries kept by the Rev. Canon Gennosuke Shoji, a retired priest of the diocese of Olympia. At a special service and reception August 12th at St. Peter's Church, Seattle, the pioneer Japanese-American priest was honored by his bishop, his friends, and his community for his distinguished career.

Fr. Shoji has devoted his ministry to the pastoral care of the west coast's first and second generation Japanese. Forced to retire because of illness in 1940, he returned to the active ministry and followed his countrymen into the relocation camps of World War II.

After the war, he returned to Seattle and became once more the vicar of St. Peter's (which he had served previously from 1918 to 1940). He played a heroic part in the resettlement of the Seattle Japanese-Americans into new homes and into a new place in the life of the community which had rejected them.

He retired again in 1949, but continued in an active pastoral relationship with Japanese in Canada and along the west coast. In 1957, Fr. Shoji was invited to visit Japan. There he preached in every diocese and was honored for his work as a distinguished Japanese-American Christian.

Fr. Shoji was made canon of honor of his diocese in 1958.

INTERCHURCH

Better Informed Laymen

An interdenominational Laymen's School of Religion has been formed in Berkeley, Calif., with at least three Episcopalians on its faculty, among them the Rev. Massey H. Shepherd, Jr., professor of liturgics at the Church Divinity School of the Pacific.

Also on the faculty are the Rev. Messrs.

Max M. Pearse, Jr., also of CDSP, and the Rev. C. Corwin Calavan of St. Stephen's Church, Orinda, Calif. The remainder of the faculty is being drawn from other Bay area seminaries and Churches.

The Rev. Mrs. Muriel James,* who will be dean, reports that about one fourth of 80 pre-registration inquiry blanks are from Episcopalians. The school is largely intended for people who are serving their Churches in full time paid work, but will include part time Church workers as well.

Responding to a query, the Rev. Canon Richard Byfield, executive assistant to Bishop Pike of California, says:

"I think the Episcopal Church will benefit from the school the same way other Churches will, namely by having laymen who are more informed than formerly on theological questions. There is going to be a real effort made, I understand, to teach the disciplines, such as the Bible, in a fair and unbiased way."

Classes, on Mondays and Thursdays, will be conducted at Pacific School of Religion and at Berkeley Baptist Divinity School, both in Berkeley. There will be evening classes, as well as morning and afternoon sessions.

POLISH NATIONAL CATHOLICS

Stronger Ties

Action was taken by the synod of the PNC Church in Poland to strengthen ties with the PNC Church in the United States. This report has been verified by the office of the Rt. Rev. Thaddeus F. Zielinski, Bishop of the Buffalo-Pittsburgh diocese of the Polish National Catholic Church.

According to a Religious News Service report, the synod adopted a resolution which declared that the Polish and American Churches would be united in all matters of faith, worship, liturgy, and dogma while remaining administratively separate.

In another resolution, the synod agreed that each Church will have a representative on the synod of the other with the right to vote on all theological matters but not on administrative affairs.

The sessions ended with a Thanksgiving Mass celebrated by the newly-elected Prime Bishop Maximilian Rode.

A former Roman Catholic priest, Dr. Rode joined the Polish Catholic Church in 1957.

The Polish National Church has about 300,000 members in the U. S., Canada, and Poland. In 1951, the Polish branch broke ties with the American Church after Poland became a Communist country. Reunification took place after an exchange of visits between the Rt. Rev. Leon Grochowski, Prime Bishop of PNC in America, and Bishop Pekala of Warsaw in 1957.

*Mrs. James is herself a graduate of CDSP, which she entered as a Presbyterian lay woman under special permission to work for the B.D. degree. After serving as a lay worker in the Presbyterian Church, and then as minister (unordained) of Orinda, Calif., Community Church, she was ordained a Congregational minister.

BRIEFS

Patriarch and Politicians: Ecumenical Patriarch Athenagoras conferred with Sir Winston Churchill for about two hours during the latter's visit to Istanbul. Later Patriarch Athenagoras received Adlai Stevenson. [RNS]



A Khrushchev Promise: Soviet Premier Nikita S. Khrushchev, in a letter to an Anglican clergyman made public in London, pledged that Russia will not be the first power to resume nuclear tests.

His letter was addressed to the Rev. Canon Lewis John Collins of St. Paul's Cathedral, who has been prominently identified with public demands for nuclear disarmament. Canon Collins recently paid a two-week visit to the U.S.S.R. "to study the fight for peace and the state of religion" there. [RNS]



Appeal to Russia: World Jewish Congress meeting in Stockholm softened the language of an American resolution, but did call upon the Soviet Union to grant its Jews "full opportunity for collective self-expression" and communication with Jewish groups in other countries. It also urged the Soviet Union to permit those who desire to do so to move to Israel. The American Jewish Committee had warned that Soviet policies threatened the existence of the Jewish religion and culture in a vast region of the world. Only 60 elderly rabbis serve 3,000,000 Soviet Jews. An unverified rumor at Stockholm was that Premier Khrushchev would welcome talks with Jewish leaders during his visit to the U.S.

THE COVER

A statue of St. Paul has looked down on Ninth Avenue from over the entrance to the **General Theological Seminary** in Chelsea Square, New York City, since before the turn of the century. As demolition of existing GTS buildings continues, the statue had to be lowered from its niche. The Very Rev. Lawrence Rose, dean of the seminary, was on hand to observe the proceedings [see cover]. A new multi-purpose building, housing the library, graduate student quarters, and the administrative offices will be erected once the site is cleared. The statue will be cleaned and eventually placed in a new niche at the 21st Street end of the new structure. It may have been this statue looking out over Chelsea that inspired Mrs. Sylvia Wilks to leave in her will over one million dollars to "the seminary that I used to see from the Ninth Avenue 'El.'" The General Seminary has occupied the same location for over 140 years on the land given to it by Clement Clark Moore, for many years a professor of Hebrew at the seminary, but better known as the author of the children's poem, "The Night before Christmas."



Seminarians received the usual B.D. degree at Episcopal Theological School this year, while wives were awarded the P.H.T. (Pushing Hubby Through). Here Bishop Stokes congratulates four of the recipients. At left, the Rev. and Mrs. Oscar Swensen; at right, the Rev. and Mrs. Ronald Prinn. Both men were ordained to the diaconate in June. Mr. Swensen is now at work in New Hampshire as vicar of the Church of the Transfiguration, Derry, and curate at the Church of the Good Shepherd, Nashua. Mr. Prinn is assistant at the parish on Martha's Vineyard, Edgartown, Mass.

CHURCH AND STATE

This is a summary of recent federal and state government actions of interest to Churchpeople. For reports of other developments in the relationship between work of Church and State in the U.S. see p. 7.

A survey made by the missionary district of South Dakota has prompted bills in both houses of Congress which would give **clergymen** who have not yet done so a chance to elect **social security** coverage. The bills do not apply to new clergymen, who have two years in which to decide about coverage. The South Dakota survey revealed there were clergy in the state who would like to be covered by social security but did not know this was possible.

Legislation introduced in House of Representatives would give **PX privileges** and prices for subsistence supplies to **American missionaries abroad**. The bill's introducer says such action is necessary to alleviate the plight of missionaries, who, because of limited funds or remote location, sometimes run short of supplies.

House Ways and Means Committee has favorably reported a bill broadening **tariff exemptions** granted to **imported religious articles**.

Charlotte, N. C., postal authorities warn of a **chain letter** promising participants \$100,000 in 60 days and that churches all over the world will receive \$50,000,000 if the chain is not broken. The letter is said to violate mail fraud laws.

Union Theological Seminary has been awarded five graduate fellowships in the field of theology under a provision of the **National Defense Education Act**. Under this federal grant program 997 fellowships are being given to 123 institutions of higher education to assist graduate students studying for the doctorate with the intention of becoming college teachers.

Representatives of religious and temperance groups, as well as spokesmen for airline pilots and stewardesses, have been urging federal legislation to prohibit drinking of **alcoholic beverages on commercial airplanes**. The House subcommittee on aeronautics legislation has voted to report such a bill favorably. Federal Aviation Agency proposes instead to penalize any airline which serves a drink to an intoxicated passenger.

Concurrent legislation to convert some idle American ships and airplanes into a "**great white fleet**" of mercy was introduced in both Houses of Congress. The fleet would **assist in natural disasters** and serve as a vehicle for public health training. The government would lease ships for a minimal sum to agencies. And the presidents of 14 large American steamship lines have indicated readiness to aid the mercy fleet on a non-profit basis. The fleet would become "a symbol, not of American power, but of American goodwill, friendship, and maturity" to the world, said Sen. Hubert Humphrey.

SPIRITUAL HEALING

International Conference

The annual International Conference on Spiritual Healing, sponsored by the Order of St. Luke, will be held at St. Stephen's Church, Philadelphia, September 13th to 16th.

The Rev. Dr. Alfred W. Price, warden of the order, is rector of the host church. Speakers will be: the Rev. Edward Winckley, of Natal, South Africa, associate warden of the order; Mrs. Ethel T. Banks, widow of the founder of the order and editor of its magazine, *Sharing*; Dr. William S. Reed, surgeon, of Bay City, Mich.; and Dr. James A. Stringham, a Canandaigua, N. Y., psychiatrist.

Last year's conference attracted 300 registered participants, including 70 clergymen and seven medical doctors.

This month Chaplain Winckley has begun a 10-month tour of the Episcopal churches in the U.S. and Canada on behalf of his pioneer work in spiritual healing in South Africa. His schedule is available from St. Stephen's Church, 19 S. 10th St., Philadelphia, Pa.

LAYMEN

Maintainers and Defenders

In the city of Philadelphia, there has been in existence for about 25 years an organization known as the Laymen's Union for the Maintenance and Defense of Catholic Principles. The purpose of its members is "to learn as much as possible about the inexhaustible riches of the Church."

This is a group primarily for laymen. However clergy are welcome at meetings and a good number attend. At each January meeting Churchwomen are welcome. President is Judge (Orphan's Court, Delaware County, Pa.) Edward L. Van Roden.

During the past season, from Septem-

ber, 1958, until July, 1959, the emphasis was upon the topic of "worship." At one meeting the Rev. Edward C. McCoy, assistant at Trinity Church, Ambler, Pa., conducted a dialogue, with a minister of a Presbyterian church, comparing "free" and Anglican worship. At another meeting the dialogue was between Fr. McCoy and a Jewish rabbi.

Five monthly meetings featured addresses by the Rev. Paul C. Kintzing, Jr., on these subjects: Daily Prayer of the Church, Christian Initiation, Sacramental Estates in One's Life, Sacramental Repair in One's Life, and Sacramental Nourishments in One's Life.

It was the opinion of those present at the final meeting that Fr. Kintzing's explanation of the Real Presence helped them to feel the presence of Christ in the service as well in the reception of the Blessed Sacrament.

Average attendance at meetings was 75 to 100 men, ranging in age from teenagers to elderly gentlemen.

Meetings, opened with a brief service, were held in parish churches, and also at St. Andrew's Chapel of the Philadelphia Divinity School. A question and answer period and refreshments ended each meeting.

Laymen's Union members count fellowship among their Church riches. A family picnic in July at Judge van Roden's farm is the final event of each season.

ACU CYCLE OF PRAYER

August

30. The Rev. G. B. Armstrong, Bracebridge, Ontario, Canada.
31. St. Boniface, Chilton, Wis.

September

1. St. Giles', Northbrook, Ill.; St. Philip's, Gascons, Quebec, Canada.
2. Sisters of the Holy Nativity, Santa Barbara, Calif.
3. Church of the Crucifixion, New York, N. Y.; Church of St. Augustine and St. Martin, Boston, Mass.
4. St. John's, Chula Vista, Calif.
5. Trinity, Trinidad, Colo.; St. Luke's, Evanston, Ill.; H. M. Prisons, The Chaplains House, Nassau, Bahamas.

International news is on page 11.

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EDUCATION

Teacher Investigation

The department of social relations of the diocese of California has protested a proposed meeting of the House Un-American Activities Committee scheduled for early September in San Francisco to inquire into alleged leftist leanings of some teachers.

A department's resolution said:

"No legislative purpose requires the presence of the Committee in the Bay Area because our primary and secondary school systems are already covered by the provisions of the loyalty oath, and the executive department of the state government is enabled to enforce the provisions of this act by virtue of existing legislation.

"Teachers called before this Committee are more often than not deemed guilty by association simply because they were subpoenaed, whether or not in fact they are guilty of subversive activities. Thus, because of the sensitivity of the governing boards of school districts to public opinion, they often lose their jobs and are stigmatized due to the public hysteria generated by the Committee's presence.

"The investigative procedure of the Un-American Activities Committee has proven to be so threatening to the private welfare of countless innocent individuals that the public conscience is and must thereby be outraged. . . ."

In a letter commending this position, Bishop Pike of California, said:

"I feel strongly about taking what measures we can to call the community's and the Congress' attention to the need for less destructive investigative procedure. My deepest objection to all this sort of thing is the lack of confrontation of witnesses by the accused, lack of cross-examination, and the lack of opportunity to adduce rebutting testimony."

Vote Spurs Parish Schools

The failure of Seattle, Wash., voters to approve a continuation of public school kindergartens has had an unlooked for effect in the Church life of the city. By "popular demand" many of the non-Roman churches are beginning day kindergarten classes. Some feel this may be the start of a return to parochial schools. Seattle's rapidly expanding population has placed a heavy burden on the school system and private schools have flourished in recent years.

The cancellation of public kindergarten service has added impetus to the parochial school trend in the diocese of Olympia. St. John's Parish, West Seattle, is using the kindergarten situation as a start for its new parish day school. The Church of the Epiphany is also enlarging its parish school facilities.

Many other Episcopal churches in Seattle are studying the needs in their neighborhoods. New construction is being planned with parish day schools in mind.

PRAYER

The ACU and Khrushchev

Special observance of the American Church Union's Cycle of Prayer is being asked of ACU members during the visit to the U.S. of Nikita Khrushchev. The cycle, which is continued daily by congregations, other organizations, and individuals, includes an intercession for world peace (see page 6). The ACU is asking for increased spiritual activity in those parishes and missions listed during the time of Khrushchev's visit. Said the Rev. Canon Albert J. duBois, ACU's executive director:

"It is our duty to pray for those who oppose and do not agree with us, and no matter what our personal reactions may be, we should meditate on what Jesus said in his Sermon on the Mount in this critical interval. It is to be hoped that Christians will be found on their knees during the time of the President's visit abroad as well as the premier's coming here, praying for a better understanding between the Russian and American peoples."

REFUGEES

Before Adjournment

The Hennings bill (see column three) is only one of six bills introduced during the present session of Congress to modify current immigration and nationality laws.

A relevant statement by Church World Service issued August 19th emphasizes the urgency of passing liberalizing immigration legislation in this session of Congress, which plans to adjourn next month.

The Rev. Alexander Jurisson, assistant secretary of the Episcopal Church's Committee on World Relief and Church Cooperation, suggests that Churchpeople write their senators and congressmen asking them to vote for such legislation [see pages 8 and 9].

The CWS statement finds favorable Congressional action on a \$10,000,000 U.S. contribution to world refugee year "heartening," but adds that "our country's participation in it [the year] must also find expression in U.S. refugee immigration legislation *this session*."

In considering such legislation, CWS (through which all major refugee relief work of non-Roman U.S. Churches is channeled) urges these objectives:

"(1) To meet the needs in the most desperate refugee situations and maintain a just and fair approach to all refugee groups, the eligibility criteria must be broad enough to include all refugee-escapees from oppressions, and political and military upheaval, who cannot return to their native countries.

"(2) To implement this refugee program the speedy issuance of permanent permits to enter must be assured.

"(3) Staffing for, and scheduling of refugee programs [by CWS] make definite numbers and time limits advisable and we recommend the admission to the U.S. of 20,000 refugees in the course of world refugee year."

The Hennings Bill

Sen. Thomas C. Hennings (D., Mo.) has introduced a world refugee relief act which expands the American program for aiding "homeless people" [see column 2].

In a bill drawn up in consultation with the U.S. Committee on Refugees, headed by the Very Rev. Francis B. Sayre, Jr., dean of Washington cathedral, Sen. Hennings calls for a broad new program which would combine the facilities of the government, United Nations, and Church and social organizations.

Twenty thousand refugees beyond those authorized by existing quotas and 5,000 physically handicapped refugees would be admitted annually to the United States under the measure.

Unlike earlier legislation in this field, the act would be "open end," that is, it would provide for no termination date, presumably making the program indefinite unless such a date is later added by amendment.

The bill also would resume the refugee-orphan program, which ended June 30th, under which orphaned refugees can be adopted by American parents.

The measure would appropriate \$10,000,000 and authorize the allocation of surplus commodities to aid in the resettlement and rehabilitation of refugees in a foreign land.

Another provision of the measure would permit the President to admit by proclamation refugees in a parole status for two years, at the end of which time they would be eligible for permanent residence in this country.

The act defines "world refugee" as "any alien who because of persecution has fled from a country because of race, religion, or political opinion, or because of natural calamity or military operation is out of his natural place of abode." [RNS]

LAYMEN

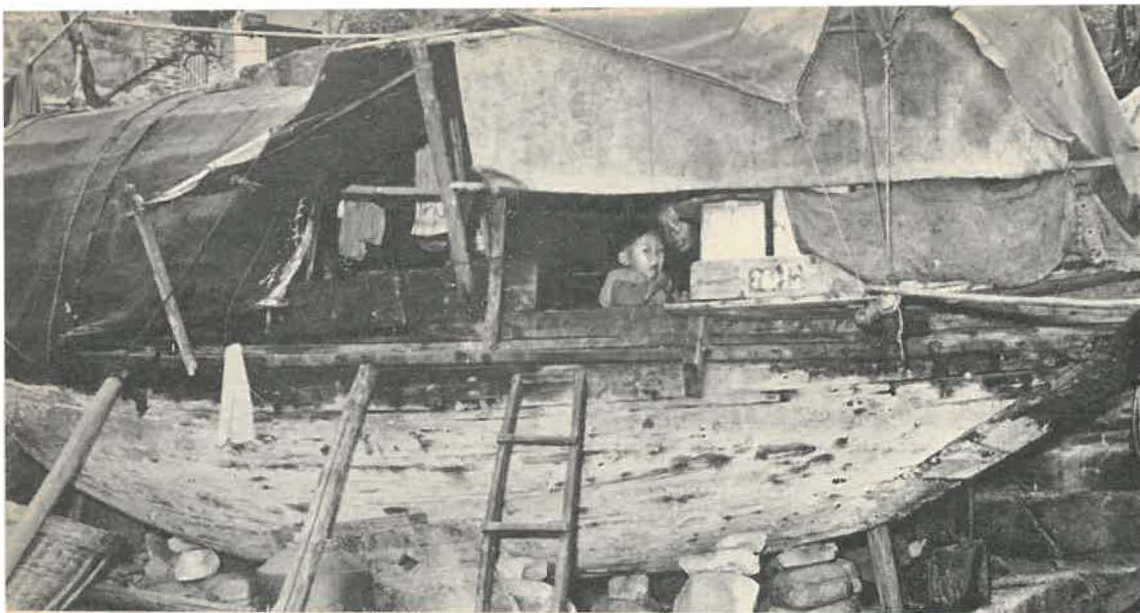
The Admiral's Funeral

A funeral service for William F. Halsey was held at 2 p.m. on August 20th, at the National Cathedral, Washington, D. C. Burial, with full military honors, was at Arlington cemetery.

Admiral Halsey, an Episcopalian, was believed to have suffered a coronary occlusion. He was found dead in bed at Fishers Island, N. Y., on August 16th.

Retired from the Navy in 1947, the admiral had commanded naval forces in the South Pacific early in World War II, winning public recognition by his dramatic operations. In addition to the five-star rank of fleet admiral, he held the Navy Cross and Distinguished Service Medal with three gold stars.

Admiral Halsey, who was 76, was a director of several large business corporations and in 1951 was named president of the International Telecommunications Laboratories.



Hong Kong: toe-hold for 800,000 Chinese refugees. (One family took refuge in a grounded junk.)

by the Rev.
Alexander Jurisson



Episcopalians have resettled 11,000 refugees since 1949. (The Arthur Kohl family came to this country under assurance signed by the Rev. Almon R. Pepper, shown with them here. Dr. Pepper is secretary of the Committee on World Relief and Interchurch Aid. The Kohls are ethnic Germans — Mr. Kohl from Latvia and Mrs. Kohl from Estonia.)



A dollar donated to Presiding Bishop's Fund sends over 300 pounds of surplus food overseas. (Photo is of an Anglo-Indian refugee family who took refuge in the slums of Calcutta.)

Refugee Year: reminder to the conscience

The author knows from experience what it is to be a refugee and what it is to administer refugee relief work; his article explains how Churchpeople have brought and can bring hope to the hopeless

This article does not pretend to be an analysis or study but rather a kaleidoscopic and erratic review of some basic ideas, misinterpretations, observations — encouraging and discouraging — and memories — in retrospect of my past as a refugee and my present work.

Never in history has the refugee problem been so serious and alarming as it is now. Any attempt to give the exact number of refugees as of today would mean indulging in inaccuracy. Around 200,000 non-German, plus over 12 million East-German refugees are in Europe. In the Holy Land one million Arab refugees have been living in mud huts, patched tents or under the open skies and on meager rations for more than ten years. Hong Kong's 400 square miles has become

a temporary toe-hold to over 800,000 Chinese refugees. Add to them the homeless in Korea, the displaced in India, Pakistan, and North Africa, Tibetan refugees, and about 5,000 men, women, and children escaping from the East to the West every week, and you will get the total. It would be wrong to presume that their problems can be solved within one year and with one proclamation. The World Refugee Year was not conceived under this delusion, but as a reminder to the conscience of the free man and woman to continue praying, planning, and working toward the ultimate solution which may come after our lifetime or even later. But one is sure the refugees will be there so long as we have international Communism dedicated to the mission of destruc-

tion, and so long as man is courageous enough to oppose it.

The free world has come to acknowledge that the refugee problem constitutes one of the greatest menaces to free existence and it is time to close ranks in order to survive.

Episcopalians and other Christians have entered this struggle under the blessings of the Churches. The Episcopal world relief interest, work, and resources are coordinated by the Committee on World Relief and Interchurch Aid, under the chairmanship of the Presiding Bishop.

Through the Committee, Episcopal Church members, parishes, and dioceses:

- ✓ **Have resettled, since 1949, over 11,000 refugees** in this country and helped the World Council of Churches and Church World Service to find homes and employment for over 100,000 homeless persons.
- ✓ **Are shipping annually six million pounds of government surplus food overseas to feed the hungry** through the Share Our Surplus (SOS) program. (SOS is the most economical relief undertaking today. The food itself and the transportation charges are donated by the U.S. government. Every major American Church participates by covering packing and distribution costs. This function is performed in the Episcopal Church by the Presiding Bishop's Fund for World Relief. Every dollar donated to the Fund ships more than 300 pounds of surplus cereals and dairy products to Europe, Asia, Africa, and South America. For the past three years the Episcopal Church's Committee on World Relief and Interchurch Aid has appropriated \$20,000 annually for SOS.)
- ✓ **Collect annually around 60,000 pounds of used clothing** in cooperation with the United Clothing Appeal of Churches. (This is the weakest Episcopal world relief project and only increased support from you and me can change the situation.)
- ✓ **Help Anglican relief projects** in Hong Kong, Korea, India, and the Holy Land to carry on their relief projects.
- ✓ **Support relief programs of Orthodox and Old Catholic Churches.**

One may ask whether world relief work through the Church has any theological justification. The theological foundation of this work is our Lord's teaching about universal and indivisible love. Further we know that St. Paul organized the first world relief program of the Church (I Cor. 16 and II Cor. 8-9), and on this firm basis this program is here to stay as the most Christian and catholic project of the Church as long as we believe in Christ and His charity.

We are not engaged in the refugee relief work for the sake of refugees only, but for the sake of a healthy and good state of His Body, the Church, as well.

We may wonder whether the refugee problem perhaps should be a project for the International Red Cross, United Nations, etc. Following this path of thinking we might agree tomorrow that the mission

work of the Church should be placed in the hands of an advertising company.

Often we are too busy with our own problems at home, in our parish, or diocese. We have no time or desire to see things beyond our selfish horizon. This is parochialism, and parochialism is against the will of our Lord and is a sin. We should not make Him a captive of our home parish and look upon His Gospel as private property.

Two years ago I read a letter written to the editor of a Church paper saying that refugees should have stayed at home to resist oppression rather than to have come to this country. As a former refugee I felt badly. But I was later consoled by the answer written by another Episcopal rector saying that the writer of the original letter was apparently a man who was mad at his great grandfather for coming to the United States.

Last January I spent three weeks in Holland at the request of Church World Service to work among refugees from Indonesia. I was not much surprised to find out that the Episcopal Church is the best known American Church among refugees, the Dutch Church, and state officials. Credit for this belongs to the fine Dutch Indonesian refugee resettlement projects carried on by the dioceses of Los Angeles, California, and Massachusetts in cooperation with the National Council of the Church, Church World Service, and the World Council of Churches. This experience will help those who claim that the putting into action of one-third of Episcopal relief funds through the aforementioned agencies might harm our identity. This is not so. Ecumenical cooperation does not only reduce the ceiling of operational costs, but contributes consid-

erably to the international prestige of the Church as well.

You may ask why we are reminded again and again to channel our gifts for world relief through the Presiding Bishop's Fund. The two most urgent reasons are:

(1) It is more economical to give through the Fund than through a secular agency. Contributions to the Fund are used in their entirety for actual relief and no deductions are made for overhead. This means more bread, more clothing, and more medicines for refugees and other underprivileged.

(2) According to the tradition of the Church, we are expected to stay in His charity together and lay down our gifts before the same altar where we receive the Holy Eucharist.

To give a real meaning to the World Refugee Year, to bring hope to the hopeless, and bear witness of our belief in an universal and indivisible charity, let us:

- ▶ Support the world relief work of the Church through the Presiding Bishop's Fund for World Relief.
- ▶ Urge our parishes to resettle refugees when called upon.
- ▶ Be active in the United Clothing Appeal of the Churches.
- ▶ Find ways and means to transmit the World Refugee Year message to our diocesan conventions.
- ▶ Urge our parishes to set aside at least one Sunday for prayers and action for refugees.
- ▶ Write to our senators and congressmen asking them to stand for a more liberal refugee immigration legislation.
- ▶ Pray for refugees and other homeless people and help them through faith in Him.

Astra Studio

The Rev. Alexander Jurisson, assistant secretary of the Church's Committee on World Relief and Interchurch Aid, was born in Estonia in 1913. In 1939 he obtained his theological degree at the University of Tartu (Dorpat) in Estonia and was ordained a priest by the Estonian Orthodox Church (at that time under the jurisdiction of the Patriarch of Constantinople), and was elected secretary general of the National Synod of the same Church.

After World War II, he and his family lived in a refugee camp in Northern Germany. For four years he worked as a camp priest and director of the camp. The Jurisson family emigrated to this country in 1949.

Since then Fr. Jurisson has been working at National Council, first as refugee resettlement worker, then as Resource Secretary on the Committee on World Relief and Interchurch Aid, and now as assistant secretary of the same Committee.

He is also a member of a number of Church World Service Committees.

Within the past years he has frequently been called upon by World Council of Churches and CWS to visit refugee camps in Europe to explain the United States Refugee Resettlement Program, and to coordinate the resettlement work of Church World Service, World Council of Churches, and local governmental agencies.



Open Communion

Bishop Pike's memorandum to his clergy on the question of open or closed communion [L.C., August 23d] seems certain to stir up an old controversy in the Church. This is not necessarily a bad thing, for the Church has come, after years of debate, not to a satisfactory decision on the problem but to an accommodation based, perhaps, only on weariness.

The accommodation is well stated by the Rev. Massey Shepherd, Jr. in his *Oxford American Prayer Book Commentary* (p. 299): "In general the admission of 'non-conformists' to the sacrament of the altar in our Church has been left to the discretion of the priest, acting under the advice and counsel of his bishop."

Bishop Pike's advice and counsel to his clergy (he explicitly is not *directing* them in this case) is that the following announcement or one like it may be made by a priest in the diocese of California:

"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."

Many Churchmen feel that such an announcement is in flat violation of the rubric on page 299 of the *Book of Common Prayer*, which reads:

"And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed."

Many other Churchmen are accustomed to a Church practice which makes the invitation to Holy Communion a great deal broader than Bishop Pike's.

In the present state of disagreement, it does no good for the "closed communion" advocates to quote that rubric to the advocate of "open communion." The latter have read the rubric and come to a conclusion about it which, they feel, makes it irrelevant to the question of admitting non-Episcopalians to our altar rail. Essentially, the argument runs thus:

The rubric is an ancient one, framed long before anyone thought of the possibility of a society in which many different Christian communions existed side by side. It was designed to require the instruction of children and their confirmation by the bishop (a similar injunction urges the adult who is baptized to go on to confirmation promptly). The rubric is therefore not to be taken as a guide in our relationships with people who are not Episcopalians.

Whether this is a sound argument or not is an issue

by no means settled by the Church, either by formal action or by consensus.

Since the appeal to a strict construction of the words of the rubric does not, as a practical matter, settle the argument, any useful consideration of the question must follow a different line of reasoning.

Bishop Pike has come up with a temptingly rational solution of the problem. With a great deal of his reasoning we agree. We are glad that his proposal would exclude the kind of depreciation of the Eucharist which has been common in some liberal and ecumeniac circles of the Church, the "everybody welcome and never mind what it means" approach.

Yet Bishop Pike falls into one pitfall set almost across the track of good reason, when he says, "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* [anticipation] 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."

The bishop has set up an argument which no one supports, and his demolition of it proves exactly nothing. Of course, it is true that our altars are not "Protestant Episcopal." But we hope Bishop Pike does not mean to imply that they are not altars of the Catholic Church of Christ, that the Host of the Banquet did not establish that Church to be His Body, and that His Supper has no relationship to the question of membership in that Church. The Last Supper was not an ecumenical gathering. The early Church fathers were no narrow sectarians, but they did exclude from communion those who were not members of the Catholic Church or who, being members of the Church, were in rebellion against duly constituted authority within it. Even the pious catachumens were physically excluded from the climax of the Eucharist.

Finally, he places the unity of the Church in a position of paramount importance. But what is the unity of the Church? Is it advanced by a gesture of conformity to an occasional rite? Or is it better advanced by a brotherly facing of differences and a loving effort to win to the Catholic Faith those who have no understanding of that Faith's magnificent insights into the meaning of Holy Communion?

Bishop Pike's own advice, quoted earlier, shows that he does not follow the argument of the misleading paragraph to its conclusion. But we are quite sure that many Churchmen will use that paragraph to attack every safeguard of the catholicity of the Church.

But if we regret the trap into which the bishop has fallen, we offer no aid and no comfort to those who, in the name of catholicity, would make that great word a misnomer for sectarianism. If we must acknowledge the fact of division, we must do so in sorrow, in penitence, and in a determination to replace division with unity.

An altar fellowship cheaply bought and easily arranged for is no solution. Nor does the solution lie in a cheaply-bought and easily-arranged isolationism.

INTERNATIONAL

WORLD COUNCIL

Getting Ready for Rhodes

by CHARLES P. TAFT*

In Spittal, a lovely little Alpine town in Austria, the annual gathering of World Council of Churches divisions, committees, and commissions was held early in August in preparation for the Central Committee sessions on the Island of Rhodes. Some 450 persons took part in the sessions of such committees as Faith and Order, Inter-Church Aid and Service to Refugees, Ecumenical Institute (Bossey), Work of the Laity, Men and Women in Coöperation, Youth Evangelism, the Commission of the Churches on International Affairs, and the joint session with representatives of the International Missionary Council.

Spittal was chosen for the meetings because it is the site of one of the great Austrian refugee camps — at one time filled with 10,000 refugees from terror. But now the barracks which held them are coming down; however, a few hundred refugees who cannot be moved remain.

Here as in many other places the World Council serves as an effective arm of the Churches' ministry of spiritual nourishment, and conducts a training school for homeless boys which rates the highest in Austria in the government examinations for trade schools public and private.

Among many highlights of the meetings, a few deserve notice.

The discussion on Church and society was full of the tremendously stimulating conference on areas of rapid social change just concluded at Salonika. For the first time the Africans, well represented, came into their own, and the Asians willingly took a back seat.

Faith and Order, with fresh enthusiasm, is for the first time sending a mission to consult helpfully where negotiations for unity are beginning (Madagascar). This renewal of spirit expressed itself also in a new determination that Faith and Order be more than just a "department" within the "Division of Ecumenical Studies."

Preparation for the third Assembly of the WCC in December, 1961, received special attention when preparation committees met here.

The meeting at Spittal was of a more widely representative group than the Central Committee. Pastor Boegner of the French Protestant Federation, Eugene Blake of the United Presbyterian Church USA, Roy Ross of the National Council of Churches in the USA were there, but few other "big shots" could be counted.

The talk around the dining tables was familiar. The Commission of the Churches on International Affairs under the skilled



John Taylor, World Council
The Ecumenical Patriarch (Athenagoras I)
A new kind of Orthodox participation in
World Council affairs is not an accident.

chairmanship of Sir Kenneth Grubb is considering a mission to Tunisia, we are told.

The most interesting change to note was the presence of so many new faces from distant places. Kyaw Than is the vital and appealing new secretary for the East Asia Council of the WCC. Strong Africans were in every meeting. The chairman of one of the important subcommittees is charming Joan McNeill from Australia, active in the Youth Department. Old heads and wise, like Hendryk Kraemer, provide the tie to the past and to wide geographical experience — from Java to California to the Netherlands.

But the most striking change from earlier meetings was in the Orthodox representatives.

In the past the Orthodox have had little to say except in Faith and Order, and even then there was little facility in discussion, with a few exceptions.

This meeting was different. Solid support of the World Council was indicated by the presence of strong Orthodox clergy representing the patriarchates of Istanbul, Jerusalem, Antioch, and Alexandria. These men provided an important part in the dialogue at Spittal. This change is not by accident, but comes from the deep concern for the ecumenical movement felt

by the Ecumenical Patriarch. There is not, one must always remember, any change in the basic Orthodox position which is that union is essential but can only be achieved by other Churches joining the Orthodox Church.

CENTRAL AMERICA

Costa Rica's First Council

The first council of the Episcopal Church in Costa Rica will be held in Limón, from September 18th to 20th. There will be four delegates from each church, parish, and mission in Costa Rica, two women and two representatives of "general Church life." Clergy and lay readers will also attend. Costa Rica is part of the missionary district of Central America, which was constituted in 1956.

GERMANY

Not All God's People Get Travel Permits

Only about 1,000 East Germans were among the 40,000 Christians who assembled for the ninth Congress of the German Evangelical Church Day (*Kirchentag*) in Munich this month. (In 1956, 15,000 East German Protestants received exit permits to travel to the *Kirchentag* in Frankfurt. And in 1954 the *Kirchentag* had been held in East Germany's Leipzig.) At the last minute the Communists refused to grant permits to 25 clergymen scheduled to hold morning services in Munich churches on the closing day of the Congress.

Bishop Dibelius, head of the Evangelical Church in Germany, said it was a "monstrosity" that a Communist state should dictate where citizens may travel and what they may think.

Said Dr. Reimer Mager, who got one of the thousand travel permits (he is from Dresden and vice president of *Kirchentag*): "If we are God's people we are freest among all men regardless of where we live, but if we are not we are slaves wherever we live and however loud we praise our freedom."

AFRICA

What Color is Nationalism?

The Rt. Rev. Francis Oliver Green-Wilkinson, Bishop of Northern Rhodesia, warns against racial and other troubles being used as a "political football."

Noting that Northern Rhodesia's constitution is scheduled to come up for revision in 1960, he told a diocesan synod that fears were growing on all sides that trouble would erupt because "both whites and Negroes are looking to nationalisms of their own."

"When two nationalisms clash," he said, "greater troubles are in store."

"Nationalism is a great and increasing power in Africa," the bishop added, "but

*Mr. Taft is chairman of WCC's information department.

we should not be moved by fear to condemn it, because there can be much that is right in nationalism, whether white or Negro. What is needed is more understanding and give-and-take between the interests of whites and Negroes in Africa."

[RNS]

OLD CATHOLICS

St. Paul in Holland

A missionary organization to be known as the Old Catholic Mission of St. Paul has been founded in the Netherlands upon the recommendation of the last International Old Catholic Congress. Largely a lay organization, the mission will be engaged in evangelistic work, and hopes to help recruit missionaries. Because of a short supply of both money and manpower in the Old Catholic Church, the mission will join in Anglican missionary work and use channels of Anglican organizations, but choose its own objectives and maintain control of its money.

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LETTERS

Continued from page 3

281 Can Win

Your editorial [L.C., August 16th], "They Can't Win," intrigues me to the point of responding to your implied plea to say a "good word" in behalf of the National Council's format for its current Annual Report.

I, too, have done my share of criticizing "281." My criticism has been of National Council's shortsightedness in the very matter for which certain elements of the Church are now condemning the format and its cost. I have felt, for years, that the National Church is remiss in its use of the various media of public relations and mass communications. It is tragic that the National Council — and local small town parishes — know so little of each other. The Church is the Church wherever it is; but many small town and rural parishes know little of their common effort. Thus, the beautiful and colorful jacket of this year's Annual Report is truly inspiring. National Council should be encouraged in this effort, not condemned.

The National Council can win if it will take its courage in its hands and really go all out in an effort in public relations. I say, more power to them.

I am no newcomer to the Church. I shall reach voluntary retiring age in October. I have spent the major portion of my ministry in rural areas and small town parishes. I believe I write from strength, not weakness.

(Very Rev.) PAUL F. WILLIAMS
Rector, St. Michaels Parish
Dean of the Middle Convocation
Diocese of Easton

St. Michaels, Md.

Mrs. Dobbin

In the obituaries [L. C., July 19th] note an error in the spelling of the name of Mrs. Emma Alice Miller Dobbin, which is correct, and not Dobbins as stated in the obituary.

FRED G. MAHLER

Raleigh, N. C.

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notations as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

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D. H., Palm Springs, Calif. 25.00
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\$402.43

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C. N., Los Angeles\$1.00

St. Sergius' Seminary, Paris

M. P., Everett, Wash.\$5.00

BOOKS

The Wrong Bag

THE SAINT MAKER. By Leonard Holton. Dodd, Mead & Co. Pp. 183. \$2.95.

When Fr. Joseph Bredder returned from a trip he went into his church to pray for a few minutes, leaving his airplane bag in a rear pew. Little did he realize, when he sent his housekeeper a few minutes later to fetch the bag (which contained the gift of a melon for the sisters of the adjoining convent), that a bag containing the severed head of a woman would turn up in the office of the mother superior, his own bag the while having mysteriously disappeared.

Thus the tracking down of a murder gets off to a good start — a murder, moreover, toward the solution of which Fr. Bredder insists on contributing his part:

"... in that this crime is a mortal offense in the eyes of God, it is a matter for all Christians, and especially for a priest. I am not concerned with the trial and execution of the murderer, which concerns the lay authorities. I am concerned only with the salvation of his soul. That is a charge upon me which I cannot ignore."

Here is a well written, swiftly moving story, with suspense, a clever plot, and not a little spiritual acumen unobtrusively tucked in:

"We mustn't judge the acceptability of our work in God's eyes . . . All we can do is try. The assessment belongs to God. To try to judge ourselves is to usurp His position. It's pride. And pride brought about the fall of the angel. Do you have any more socks to be darned, Father?"

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FRANCIS C. LIGHTBOURN

In Brief

A HISTORY OF THE CHRISTIAN CHURCH.

By Williston Walker, Onetime Professor of Ecclesiastical History in Yale University. Revised by Cyril C. Richardson, Wilhelm Pauck, Robert T. Handy, of Union Theological Seminary, New York. Scribner's. Pp. xiv, 585, \$5.50. "Walker's Church History" was a standard textbook when this editor entered the seminary in 1930. In the opinion of the revisers of this edition, "despite the advances made in historical scholarship, the main text of Walker has held up remarkably well." It has been their aim, therefore, "to retain the main structure of the original, and only to revise those parts where there were errors of fact or where the interpretation was seriously questionable." The Rev. Edward R. Hardy of Berkeley Divinity School assisted in the sections dealing with the Greek Orthodox Church.

The Living Church

Books Received

I FOUND GOD IN SOVIET RUSSIA. By John Noble and Glenn D. Everett. With an Introduction by Rev. Billy Graham. St. Martin's Press. Pp. 192. \$2.95.

INTEGRITY FOR TOMORROW'S ADULTS. By Blanche Carrier. Thomas Y. Crowell Co. Pp. vii. 182. \$3.

SCIENCE, MEDICINE, AND MORALS. A Survey and a Suggestion. By Charles E. Raven. Harpers. Pp. 189. \$3.50.

THE CHOICE TO LOVE. By Robert Reynolds. Harpers. Pp. 192. \$3.75.

HELOISE, A Play in Three Acts. By James For-syth. New York: Theatre Art Books. Pp. 84. Paper, \$1.50.

WHAT IS A PRIEST? By Joseph Lécuyer, C.S.Sp. Translated from the French by Lancelot C. Sheppard. Hawthorn Books. Pp. 125. \$2.95. (Volume 53, Twentieth Century Encyclopedia of [Roman] Catholicism.)

SAINT PAUL AND HIS MESSAGE. By Amédée Brunot, S.C.J. Translated from the French by Ronald Matthews. Hawthorn Books. Pp. 140. \$2.95. (Volume 70, Twentieth Century Encyclopedia of [Roman] Catholicism.)

MINISTRY AND PRIESTHOOD: CHRIST'S AND OURS. Two Lectures by T. W. Manson. John Knox Press. Pp. 76. \$1.50.

LOLLARDS AND PROTESTANTS IN THE DIO-CESE OF YORK 1509-1558. By A. C. Dickens. Oxford University Press. Pp. 272. \$4.80.

THE ROAD TO EMOTIONAL MATURITY. By David Abrahamsen, M.D. Prentice-Hall. Pp. xii. 388. \$4.95.

THE PAULINE EPISTLES: THEIR MEANING AND MESSAGE. Introduction, Translation, Marginal Analysis, and Paraphrase. By James T. Hudson. James Clarke & Co. Ltd., 33, Store St., London, W.C. 1. Pp. 326. 21/- (allow about \$5 if ordering through an American dealer).

THE WAY OF THE CROSS. By Henry Ghéon. Translated by Frank de Jonge. With a Foreword by Dom Thomas Becquet. Second Edition. Longmans. Pp. 56. Paper, \$1.25.

JUNG AND THE PROBLEM OF EVIL. By H. L. Philip. Robert M. McBride Co. Pp. xiii, 271. No price given.

SCHOOLS

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PEOPLE and places

Appointments Accepted

The Rev. William A. Beal, formerly associate rector at St. John's Church, Bethesda, Md., is now rector. He succeeds the Rt. Rev. William F. Creighton, who was consecrated Bishop Coadjutor of Washington in May.

The Rev. Henry L. Bird, formerly in charge of St. Paul's Church, Bedford, Mass., will on November 1 become rector of the Parish on Martha's Vineyard. Address: Grace Church Rectory, Vineyard Haven, Mass.

The Rev. Philip W. Blake, Jr., formerly in charge of Grace Church, South Boston, Mass., is now in charge of St. Paul's Church, Beachmont, Revere, Mass., and St. Ann's Church, Revere. Address: 300 Beach St., Revere.

The Rev. Michael Canfield, formerly rector of St. Paul's Church, Pipestone, Minn., in charge of churches at Lake Benton and Tracy, is now rector of the Church of the Good Shepherd, Sioux Falls, S. D.

The Church of the Good Shepherd was started four years ago by the Rt. Rev. W. Blair Roberts, retired Bishop of South Dakota. Under his leadership a new building was constructed and the church recently became a parish. The church operates All Saints' School as part of its parochial work; the Rev. Edward Watson is headmaster of the school and associate rector of the church.

Bishop Roberts will continue his association with the parish as vicar emeritus.

The Rev. Perry E. Carstarphen, formerly vicar of St. Luke's Church, Detroit Lakes, Minn., is now rector of Grace Church, Charles City, Iowa. Address: 504 Kelly St.

The Rev. David Lang Clark, formerly curate at St. John's Church, Saugus, Mass., will engage in graduate study at Harvard Divinity School in September and will be part-time assistant at Christ Church (Old North Church), Boston. Address: 193 Salem St., Boston 13.

The Rev. Patrick Connor, formerly rector at Tamerton, Devonshire, England, will on September 1 take charge of St. Mark's Church, North Easton, Mass. Address: 89 Center St., North Easton.

The Rev. Thomas Lee Crum, formerly on the staff of Grace Church, New Bedford, Mass., will on November 1 become rector of St. Thomas' Church, Taunton, Mass. Address: 115 High St.

The Rev. William F. Donnelly, formerly rector of the Church of St. John the Baptist, Wausau, Wis., will on September 1 become chaplain of St. John's School, Delafield, Wis.

The Rev. William C. Downer, formerly chaplain of the Sisters of St. Margaret, New Hartford, N. Y., is now warden of St. Martin's Retreat House, Bernardsville, N. J.

The Rev. Donald I. Judson, formerly in charge of St. Paul's Church, Albany, N. Y., will on September 1 become rector of St. Paul's Church, Fremont, Ohio.

The Rev. Beverly B. Karsten, formerly rector of St. Jude's Church, Franklin, N. H., will on September 1 become rector of St. Stephen's Church, Fall River, Mass. Address: 1980 S. Main St.

The Rev. Thomas H. Lehman, formerly rector of the Parish on Martha's Vineyard, with address in Vineyard Haven, Mass., will on November 1 become rector of Grace Church, Newton, Mass., in charge of St. Margaret's, Brighton. Address: 64 Eldredge St., Newton.

The Rev. Carlos A. Loop, formerly rector of Ascension Church, Amherst, Va., St. Mark's Clif-ford, and St. Paul's, Amherst, RFD, will on Sep-tember 1 become rector of Trinity Church, Rocky Mount, Va.

A former high school and collegg teacher, the Rev. Mr. Loop was the first exchange teacher to go from Virginia to England after World War II. While in Amherst, he has been acting as chaplain to Episcopal students at Sweet Briar College.

The Rev. J. Edison Pike, formerly rector of St. James' Church, Keene, N. H., will on September 1 become rector of Christ Church, Andover, Mass. Address: 29 Central St.

The Rev. Fulton B. Smith, formerly curate at St. Stephen's Church, Lynn, Mass., is now in

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CHURCH SCHOOLS

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Canon and Mrs. Johnson. Sign said: "Ceremony of conferring doctor of divinity degree. Chapel, 9:30 a.m., August 3, 1959." [See Column two.]

charge of St. Ann's Church, Dorchester, Mass. Address: 10 E. Cottage St.

The Rev. Charles L. Taylor is the director of Peterkin Conference Center of the diocese of West Virginia at Romney, W. Va., and vicar of the church at Romney. He has had this work since February.

The Rev. Mr. Taylor reports a general misunderstanding due to reports that he is the rector of Grace Church, Elkins, W. Va. It is the Rev. Charles Wiant who is the rector of Grace Church, Elkins.

The Rev. Robert P. Taylor, formerly assistant at St. Andrew's Church, Chicago, and a member of the city mission staff, is now full-time chaplain at the Chicago House of Correction. Address: 648 N. Sawyer, Chicago.

The Rev. William K. Tibbett, formerly rector of Holy Cross Church, Poplar Bluffs, Mo., and vicar

of the chapel at Malden, will on September 7 become assistant at Calvary Church, Columbia, Mo.

The Rev. William D. Underhill, formerly curate at Trinity Church, Melrose, Mass., is now rector of Trinity Church, Wrentham, Mass. Address: 43 East St.

The Rev. Warner C. White, formerly chaplain and instructor at Shimer College, Mount Carroll, Ill., is now working for a Ph.D. at the University of Chicago and serving as Sunday assistant at the Church of the Redeemer, Chicago. Address: 5401 S. University Ave., Chicago 15.

The Rev. William P. Zion, formerly rector of St. Andrew's Church, Harriman, Tenn., and vicar of Christ Church, Rugby, will be in charge of Emmanuel Church, Somerville, Mass., and will work for a Ph.D. at Harvard. Address: 103 Irving St., Cambridge 38, Mass.

Ordinations

Deacons

Rhode Island — By Bishop Higgins: On June 20, Robert D. Duffy, curate, Christ Church, Lincoln.

South Carolina — By Bishop Carruthers: On June 11, Louis C. Fischer, III, to be in charge of St. Barnabas', Dillon; Charles M. Furlow, III, assistant, Grace Church, Charleston. On June 13, Edward E. Johnson, in charge, St. Mark's, Charleston.

West Texas — By Bishop Jones: On July 10, James U. Norwood, in charge, St. James', Hebronville; on July 14, Robert H. Bonner, in charge, churches at Pleasanton and Hondo, and William V. Kegler, Raymondville and Mercedes.

Degrees Conferred

In the presence of some 200 Japanese and overseas Episcopalians gathered in All Saints' Chapel, St. Paul's University, Tokyo, August 3, the Rev. Canon Irwin C. Johnson, rector of St. John's Church, Detroit, received the honorary doctorate of divinity [see cut] from the president of the university, Dr. Masatoshi Matsushita. Dr. Johnson is also honorary canon of St. Paul's Cathedral, Detroit, chairman of the 1961 General Convention committee, and vice-president of the American Committee for KEEP.

The event ushered in the opening day of the month-long Japan Pilgrimage to KEEP and seven of the 10 dioceses of the Nippon Seikokai. The pilgrimage is co-sponsored by KEEP, the Japan Brotherhood of St. Andrew, the Presiding Bishop of the Nippon Seikokai (Bishop Yashiro), and Dr. Paul Rusch.

Armed Forces

Chaplain Calvin J. Croston, formerly at the U.S. Naval Air Station in Memphis, is now chaplain on staff, Comdesron 20, FPO, New York.

Chaplain Kenneth D. Perkins, formerly senior chaplain of the U.S. Naval Air Station in San Diego, will on September 25 become senior chaplain of the Marine Corps Air Station, El Toro, Santa Ana, Calif.

Depositions

Edward Bentinck Birch, presbyter, was deposed on August 5 by Bishop Hubbard of Spokane, acting in accordance with the provisions of Canon 60, section one, with the advice and consent of the clerical members of the standing committee; renunciation of the ministry.

Francis Kane McNaull, Jr., presbyter, was deposed on July 30 by Bishop Hallock of Milwaukee, acting in accordance with the provisions of Canon 60, section one; renunciation of the ministry; action taken for causes not affecting moral character.

Women

Mrs. Raymond Strong of Memphis was chosen Sertoma woman of the year at the Sertoma International convention held in Memphis recently. She is a civic, church, and club leader, active in St. Mary's Cathedral.

Mrs. Strong has advised, employed, and befriended displaced persons from Latvia and Estonia. She has arranged and produced a panel radio and television program, The Truth about Youth, and has been active in the YWCA and the USO.

Changes of Address

The Rev. R. H. Hayden, rector emeritus of St. Saviour's Church, Bar Harbor, Maine, may now be addressed at 604 Romany Rd., Kansas City 13, Mo.

The Rev. Edwin B. Jeffress, director of religious education of the diocese of North Carolina, formerly addressed in Greensboro, N. C., may now be addressed at 802 Hillsboro St., Raleigh, N. C.

The Rev. H. Charles Kellogg, of the diocese of Pennsylvania, formerly addressed in Pittsford, N. Y., may now be addressed at the Conwyn Arms Apts., 830 Montgomery Ave., Bryn Mawr, Pa.

The Rev. Sydney C. Swann, Jr., rector of St. Paul's Church, Petersburg, Va., formerly addressed

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POSITIONS OFFERED

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

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.

WANTED—SINGLE PRIEST for diocesan office secretarial work, bookkeeping, typing, mimeographing and general office work. Reply Box E-337*.

WANTED — PARISH SECRETARY for large mid-western parish. Reply, stating qualifications and desired salary, to Box J-336*.

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

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

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.*

PRIEST AVAILABLE for opening as rector or vicar. Reply Box H-338*.

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The Living Church

on Monticello Ave., Petersburg, should now be addressed in care of St. Paul's Church, Box 564, Petersburg. The rectory, formerly on Monticello Ave., is now at 1679 Westover Ave. Mail will come to the rector's attention more quickly if it is sent to the box number.

Corrections

The Rev. Frederick A. McDonald does not serve on the staff of St. Christopher's Church, Frankfurt am Main, Germany, as stated in the issue of August 2. He is indeed permanently located in Frankfurt am Main and receives some mail at the church, which is on Sebastian Rinz Strasse 19. (He resides at Apt. 5, 33 Adickesallee, Frankfurt am Main.) The rector of St. Christopher's is the Rev. Donald O. Wiseman, who offered the Rev. Mr. McDonald the use of his parish office. The Rev. Mr. McDonald stated:

"My mission is to untended Episcopalians in Europe, especially those in the Armed Forces not being served by a chaplain of the Episcopal Church. Frankfurt is about as good a center for this work from the standpoint of communications and travel as can be found. . . . Please see that some correction is made so that no one would be confused about the Rev. Mr. Wiseman's or my status."

Engagements

Mrs. Helen Himich of East Brunswick, N. J., has announced the engagement of her daughter, Pauline C. Kammerer, Spotswood, N. J., to the Rev. Dr. Raymond R. Taylor, rector of Holy Trinity Church, South River, N. J. The wedding will take place on August 18.

DEATHS

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

The Rev. Roger Atkinson Walke, retired priest of the diocese of Maryland, died August 10th.

The Rev. Mr. Walke, born in Earleville, Md., 1877, attended the Episcopal High School, Alex-

andria, Va., the University of Virginia, and was graduated from Virginia Theological Seminary. His service to the Church included missionary work in Japan, 1904-1918. He also served St. Paul's, Charlottesville, Va., St. Mark's-on-the-Hill, Pikesville, Md., 1919-1943, and St. David's, Baltimore, Md., from which he retired in 1946.

At the time of his death, he was a patient at Guggenheimer Memorial Hospital, Lynchburg, Va. Survivors are two sons, the Rev. Stephen C. Walke, St. John's Church, Hagerstown, Md.; and the Rev. Roger A. Walke, Jr., headmaster, Virginia Episcopal School, Lynchburg, Va.; a daughter, Mrs. John C. Rogers, Jr.; and nine grandchildren. His father, the late Lewis Walke, was also a priest in the Church.

Alvin C. Breul, 74, organist and choir-master of St. John's Church, Bridgeport, Conn., for 45 years, died July 14th.

Born in Bridgeport, he received the M.A. degree from Yale University where he studied organ; he also studied organ in Germany. He headed the music department at Central High School, Bridgeport, 1921-1938, and retired as organist and choir-master at St. John's in 1951.

His wife, Mildred; three sons, Frank R. Breul, Alvin C. Breul, and the Rev. Henry H. Breul, Topeka, Kan.; a daughter, Mrs. Frederick French; and seven grandchildren survive.

Scott Hurtt Paradise, father of the Rev. Scott I. Paradise who is a member of the staff of the Michigan Industrial Mission, Detroit, died August 1st. He was 68.

A teacher of English and a football coach at Phillips Academy in Andover, Mass., Mr. Paradise retired in 1956 after teaching at the school 31 years. He was graduated from the academy and Yale University.

Mr. Paradise is also survived by his wife, Alma; and two daughters, Mrs. Frederick Decker, and Mrs. Samuel Russell survive.

Ethel May Scaife, mother of the Rt. Rev. Lauriston L. Scaife, Bishop of West-

ern New York, died August 7th, at the age of 84.

Born and educated in Boston, Mass., she was the widow of Roger L. Scaife, prominent publishing executive who died in 1951.

Mrs. Scaife is also survived by a daughter, Mrs. Elizabeth Beveridge, and another son, Roger M. Scaife.

Marguerite Rudling Welden Smythe, wife of the Rev. Thomas B. Smythe, rector of St. Michael's Church, Birdsboro, Pa., died June 15th. The Rev. Mr. Smythe is also secretary of the province of Washington.

Mrs. Smythe had been active in parish activities and served on the Board of the diocesan Woman's Auxiliary, and as president of the Girls' Friendly Society in the diocese of Bethlehem. She had also been a leader of the Camp Fire Girls.

She is survived by her husband; three sons, the Rev. Thomas B. Smythe, Jr., rector of St. John's Church, Birmingham, Ala.; the Rev. William Smythe, vicar of Christ Church, Kealakekua, Hawaii, and Dr. John W. Smythe, and 11 grandchildren.

William W. Taylor, 40, former assistant director of the Department of Communications of the diocese of Michigan, former editor of the *Cathedral News*, monthly publication for St. Paul's Cathedral, Detroit, and member of the Central Committee of the Episcopal Men of Michigan, died July 22d of a heart attack.

Mr. Taylor was establisher of a weekly newspaper in South Salem, Mass., and at one time, a member of the staff of the *Iron Age*, a steel industry journal. During the Korean War he was information officer for the United States Department of Commerce in Detroit. At the time of his death he was editor of *Manage Magazine* which is an organ of the National Management Association.

Survivors include his wife, Anne; two sons, David and Peter; and his parents, Mr. and Mrs. William E. Taylor.

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Rev. Anthony P. Treasure, r
Sun 8, 9:30 (Sol), 11, EP 6:30; Daily MP 8, EP 6;
Weekday Masses Tues 7:15, Wed 8:30, Thurs 10,
Fri 7:30; HD 8; C Sat 5-6

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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.

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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

