

# The Living CHURCH

June 26, 1960

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Baltimore News-Post

Procession before service of witness in Baltimore, Md.: Standing firmly for the Creed [p. 6].

In Defense of Social Workers [P. 8]



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## TALKS WITH TEACHERS

by the Rev. Victor Hoag, D.D.

# An Achievement Curriculum

This time we describe a scheme for teaching which was worked out in a western parish and produced surprising response from the children. It is based on the "Winnetka plan," which was in vogue in some secular schools some years ago. The root idea is that children like to learn by doing things in their own way, and on their own time, if given initial stimulus and encouragement. The plan suits best the middle grades — fourth through seventh — although it could be extended, with appropriate material, to older grades.

The method is to give each child written instructions for carrying out some definite learning activity. He does each of these on his own, and reports to the teacher for approval. One novel feature is that if the report is of factual matter it must be perfect. If not, it must be corrected. If it is something calling for original production, then the standard is "Is this the best this pupil can do?"

To start it, a group, of perhaps three leaders, works out a set of single projects to be done by every child in the course of the year. (A single grade is first prepared for an experimental year. If satisfactory, the first group will continue to use the same method the next year, with a suitable new schedule of projects devised. By its very nature, the projects assigned are largely local, depending on circumstances in the home parish.)

The group of leaders then makes a list of activities which they wish each child to accomplish. This may require a lot of time and creative discussion. It will raise the question, "What do we want them to know, to do, to experience — for sure — by the end of this year?" The group will list some areas to be covered, such as Bible, memory work, search, worship, missions, service, family. Under each of these they will begin to ask, "What can we assign as an activity which a child might do alone, with only a typed sheet of instructions?" To illustrate, here are some assignments which have been used:

(1) *Bible stories*: Four or five of these are scattered through the year. The title and location of the passage is given, with something definite to be done about each. For example: The Marriage at Cana. Read St. John 11:1-12. The pupil is to list all the persons mentioned, look up and write the meaning of [assigned] hard words, write the story in his own words, write answer to: "What does this teach us about Jesus?"

(2) *Memorization*: (Certain passages

named.) Each is to be copied in the pupil's notebook. When memorized, he is to recite to teacher, rector, or other adult, who signs the page. Special rule: It must be recited correctly *again* at least one month later, and signed by another adult.

(3) *Worship*: By attending three services in church, the pupil is to find for each the Bible passages read for the Epistle and Gospel or the lessons, and record them in his notebook with the opening sentence of each passage. Older pupils may be asked to report on the main theme of the sermon at several services, compose a prayer about. . . .

(4) *Handwork*: To be done usually outside the class time, often at home. Things to be made: a cross, a crèche, an illuminated prayer or verse, a poster, etc.

(5) *Research*: The pupil may be asked to find out the wording of each memorial marker throughout the church, and list with the article (altar, screen, etc.). He may copy wording on the cornerstone, and inquire to discover what objects are inside it. He may be asked to list the windows, describing all symbols or Bible characters shown.

The year's required work is divided into two or three time units which must be completed (to receive full credit) before a set date. Thus, three separate mimeographed sheets, each with an assorted list of projects, might be dated to be completed by December 1st, March 1st, and June 1st. No pupil is given the next sheet until the start of the period, to avoid his doing the easy ones, and slighting those more difficult. Each child is allowed to go at his own speed, to do items within the period in any order. Each has a personal notebook in which all written work is saved. The teacher's part is to explain the assignment, and to give any guidance requested. He signs the report in the notebook when it is found satisfactory. A class chart with stars showing individual progress is helpful, spurs laggards.

In the original experiment a score was assigned to each activity, with higher scores for the more difficult, e.g., look up a date, two points; memorize a long passage, 10 points. A minimum number of points was required for each period. Rewards were given at the end of the term for work accomplished — a much more sensible way than the giving of complicated badges for mere attendance.

It should be made clear that the achievement projects did not take the place of the regular course in class. Sometimes certain projects were done together in class. Many were done during the week, when the child was at the parish house for other activities. In practice, it was found that the parents took an interest, and the things done became a kind of scheme for accomplishing some real "home work" — an element almost entirely lacking from our systems today.

Any ingenious teacher, with some assistance, could invent a plan like this for supplementary learning by his pupils. Many of the items would correspond to material covered in the class lessons.



# The Living CHURCH

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## STAFF

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## ADVERTISING REPRESENTATIVE

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## SPECIAL FEATURE

A Ministry of Love      Paul Moore, Jr. 8

## THINGS TO COME

### June

- 26. Second Sunday after Trinity
- 29. St. Peter

### July

- 3. Third Sunday after Trinity
- 4. Independence Day
- 10. Fourth Sunday after Trinity
- 17. Fifth Sunday after Trinity
- 24. Sixth Sunday after Trinity
- 25. St. James
- 31. Seventh Sunday after Trinity

### August

- 6. Transfiguration
- 7. Eighth Sunday after Trinity

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

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

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## LETTERS

(Most letters are abridged by the editors.)

### Popeyed Characterless Fish?

Why must nearly every article on modern or contemporary church architecture be described as "inspiring?" To traditionalists, most of these extreme church buildings are as nightmares and are very ugly. [See L.C., June 5th.] It looks like a popeyed characterless fish — and on page 10, the pictures are not convincing.

WILLIAM LYNN McCracken  
Custodian,  
John Peter Zenger Memorial,  
New York, N. Y.  
Member,  
Palace of Fine Arts League,  
Inc., San Francisco, Calif.

**Editor's Note:** We hope that Mr. McCracken, who is a militant defender of old landmarks on Manhattan Island, read the defense of traditional gothic which appeared in our April 17th issue.

### Parishfield

Although we have become accustomed to misunderstanding, we were rather startled to read in the article on evangelism [L.C., May 15th] that "Parishfield has stopped trying to work in terms of parish. . . ." We are at the present working with at least 15 parishes. It is true that from time to time, along with many of our friends, we are almost overwhelmed with despair about the present form and direction of parish life and its imperviousness to change. Nevertheless, we believe that the Church can become fully and truly manifest only at the local level, and all our work is based on this belief.

(Rev.) FRANCIS O. AYRES  
Director, Parishfield

Brighton, Mich.

### Chapel at Annapolis

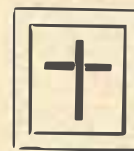
As rector of the parish within which the U. S. Naval Academy is located, I should like your help in obtaining the cooperation of our clergy throughout the land from whose parishes the new class of plebes come. These young men must report to the Naval Academy for summer duty on July 5th, which is well in advance of the September enrollment of other college students. Unless we make effective contact with the Episcopal plebes during the summer, we are at a great disadvantage in getting them to sign out to attend their own Episcopal Church.

Every pressure is exerted to lead them to "choose" to attend the nondenominational navy chapel service which is conducted by clergy whose orders are valid in their several denominations, but none of whom are Episcopalians. This becomes a real problem for the Churchman when one of the general Protestant chaplains offers a Communion service, every word of which is "in accordance with *The Book of Common Prayer*," and he is dressed in a cassock, surplice and stole in the color of the season.

We cannot, nor do we wish to control the rites and vestments and ceremonies of military chaplains at the U. S. Naval Academy.

Continued on page 12

An essential tool for  
the clergy, leaders, teachers



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By The Rev. William Sydnor

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# The Living Church

Second Sunday after Trinity  
June 26, 1960

For 81 Years:

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

## EPISCOPATE

### Bishop Carruthers Dies

The Rt. Rev. Thomas Neely Carruthers, Bishop of South Carolina, died at Camp St. Christopher, Seabrook Beach, S. C., the diocesan summer camp and conference center on June 12th. Death was caused by a cerebral hemorrhage.

Bishop Carruthers had been conducting a senior session of Bible study. On the evening of his death, he had gone on a picnic with the senior campers. On returning to the center he went to his room to rest. When he did not arrive to conduct a service at 10 p.m. he was found dead on the floor of his room. Death is reported to have taken place at 10:15 p.m. According to THE LIVING CHURCH's South Carolina correspondent, Bishop Carruthers' physician reports that when the bishop saw him about two weeks before no serious illness was apparent.

Bishop Carruthers, who was chancellor of the University of the South, had recently returned to the diocese after conferring degrees on the graduates of the university. Bishop Carpenter of Alabama has been named acting chancellor since Bishop Carruthers' death.

Bishop Carruthers was born in Collierville, Tenn., on June 10, 1900 [death came two days after his 60th birthday]. He received the BA degree in 1921, the BD degree in 1929, and the DD degree in 1940, all from the University of the South. In 1924 he received the MA degree from Princeton University.

He was ordained to the diaconate in 1925, to the priesthood in 1926. Presiding Bishop Henry St. George Tucker consecrated him 10th Bishop of South Carolina on May 4, 1944, in St. Philip's Church, Charleston, S. C.

Before his consecration, Bishop Carruthers served as rector of St. Peter's Church, Columbia, Tenn., 1926-1931, Trinity Church, Houston, Texas, 1931-1938, and Christ Church, Nashville, Tenn., 1939-1944. He had been president of the fourth province from 1953 to 1956, a member of General Convention's former Joint Commission on Holy Matrimony and former Joint Commission of the Anglican Congress. He was chairman of the present Joint Committee on Committees and Commissions. Bishop Carruthers was president of the board of trus-



Bishop Carruthers: Service to the end.

tees at Voorhees Junior College, Denmark, S. C., and Porter Academy, Charleston. He had been a member of the board of trustees of the University of the South, and was named chancellor in 1957. He was also a member of the board of trustees of St. Mary's School, Sewanee. He was author of *Sparks of Fire*.

The funeral was held at St. Philip's Church on June 14th and interment was at the University of the South.

Survivors include his wife, the former Ellen Douglas Everett; two sons, Thomas N., III, of Birmingham, Ala., and Ewing, who is presently a student at the University of the South; a grandson, two sisters.

## PUBLIC AFFAIRS

### Science in Japan

The Rt. Rev. David Makoto Goto, Bishop of Tokyo, visiting in the U.S., said in Little Rock, Ark., that recent Japanese leftist demonstrations against President Eisenhower's visit were antimilitaristic, rather than anti-American.

At least three groups there, he said, oppose the new treaty between the U.S. and Japan, but for different reasons. The Communists fear a strong Japan, liberal democrats argue that rearming Japan violates the antimilitarism section of the country's postwar constitution, and po-

litical opponents of Prime Minister Kishi are trying to weaken his position.

The bishop said that when he left Japan many of those involved in the rioting were not Communists but their leaders were. He termed Communist methods in getting noncommunists to rise up "a science." [RNS]

## GHANA

### Dean Sayre Invited

The Very Rev. Francis B. Sayre, Jr., dean of Washington Cathedral, has been invited to preach in Holy Trinity Cathedral in Accra, capital of Ghana, July 3d during the official celebration of the adoption of the new republic's constitution and the election of its first president. Dean and Mrs. Sayre will be official guests of the Ghana government.

A special service was held in the Washington Cathedral three years ago to commemorate the independence of Ghana, then only 11 days old. The service was attended by the representatives of the government of Ghana, in Washington to establish the embassy. The Ambassador of Ghana, Mr. W. M. Q. Halm, an Anglican, is a regular worshipper at the cathedral.

## OKLAHOMA

### Very Much Concerned

Francis Powers, pilot of the U-2, plane downed in Russia on an intelligence flight, is the object of special prayers offered by a growing number of church members in Oklahoma City.

A churchwoman started the prayers through the St. Francis Guild at St. John's Church. "We know men in intelligence service are on their own when they get caught," she explained, "but we, as Americans, are very much concerned in this, I think."

The idea quickly spread to another Episcopal church, to Roman Catholic groups, and to several Baptist women's groups. Pattern set at St. John's Church is for morning, noon and night prayers. Francis Powers is prayed for during daily celebration of Holy Communion. The church's St. Francis Guild, Boy Scout troop and Brotherhood of St. Andrew also joined the effort. [RNS]



## Past and Present Deposited

Laying the cornerstone of Washburn Hall, the new refectory under construction, was the highlight of Episcopal Theological School's Alumni Day, June 8th. After the meeting of the alumni association, a procession of faculty, trustees, and persons carrying the material to be deposited in the cornerstone marched to the site of the ceremony reciting the Litany and Suffrages for Ordination. Over 200 people gathered as the Very Rev. John B. Coburn, dean of ETS, conducted the service. Mr. James Garfield, president of the trustees, extended greetings and told of the need for the new refectory which led to its gift by the trustees.

The new refectory is named Washburn Hall, in honor of the Very Rev. Henry B. Washburn, dean of the school from 1920 to 1940 and present dean emeritus. The refectory is the first new school structure built on the campus since 1912. In addition to the dining hall it will contain an auditorium, a student lounge, and other facilities for the social life of the students.

Histories of the school, books by Dean Washburn, fundamental articles and by-laws, a list of alumni, a picture of the present student body, and documents of current interest were deposited in the cornerstone.

After Psalm 118 and appropriate collects, Dean Washburn wielded a silver trowel with the skill of a mason and guided the laying of the stone marked on the outer face "A.D. 1960."

## TENNESSEE

### The Finest Method

Some 15 Tennessee boys and girls will leave in July to spend the major portion of their summer vacations working with children in two Indian villages north of Mexico City, thanks to a summer service



Dean Washburn: With the skill of a mason.



In Mexico, positive action and a way to learn.\*

project sponsored by the division of youth of the diocese of Tennessee, the district of Mexico, and the summer service projects committee of the National Council.

The Rev. David G. Jones, rector of Christ Church, Whitehaven, Tenn., is head of the project and will be one of three adults making the trip. He said of the undertaking:

"First, it provides an opportunity for young people to take positive action in the service of Christianity.

"Second, it's the finest method of Christian education; it gives them a broader view of the Body of Christ in the brotherhood of man.

"Third, it provides Christian education for young children who have not had opportunity to receive such training.

"Fourth, it provides a work force for labor in construction and repairs of facilities the people could not otherwise afford."

Those preparing for the trip, five of whom live in Memphis, have been learning about Mexico, taking Spanish lessons, gathering necessary equipment, etc. At their headquarters in Nopala, Mexico, they will live in dormitories without running water or modern plumbing. They will prepare their own food.

Main projects will be repairing two internados (dormitories for school children) in Nopala, and teaching a vacation Bible school for about 60 children in the village of Maravillas. They will be joined by about 15 Mexican students.

## EPISCOPATE

### Home Coming

The Rt. Rev. Arthur B. Kinsolving, Bishop of Arizona, has been invited to represent the Presiding Bishop as official visitor to the Episcopal Church in Brazil.

He will fly to Brazil in July, to be the guest of three Brazilian bishops, Bishop Krischke of Southern Brazil, Bishop

Simoes of Southwestern Brazil, and Bishop Sherrill of Central Brazil.

Bishop Kinsolving was born in Brazil when his father served there. He speaks Portuguese.

## DISASTERS

### Help Needed

An appeal to help the victims of disasters in Chile has been issued by the Church's Department of Christian Social Relations.

A threefold tragedy composed of earthquakes, tidal waves, and the eruption of nine volcanoes left two million people homeless and more than 5,000 dead in Chile.

The Presiding Bishop's Fund for World Relief is ready to receive contributions designated for Chile Disaster Relief and to put these funds into immediate action. The need for medicines, food, clothing, and temporary shelter is critical.

Woolen blankets and clothing should be sent directly to Church World Service centers, together with eight cents per pound for shipping costs. The addresses of the CWS clothing centers are as follows: New Windsor, Md.; Nappanee, Ind.; 919 Emerald Ave., Modesto, Calif.; 110 East 29th St., New York 16; 4165 Duncan Ave., St. Louis 10. CWS has already shipped some medicines, clothing, and token cash contribution of \$5,000, but the need cries for much more.

Taking the lead in the movement to meet this disaster, the United States government, in cooperation with the Red Cross, has already flown in field hospitals, serum, food and blankets. The National Catholic Welfare Conference, Jewish Distribution Committee and United HIAS (Hebrew International Aid Service) are

\*The Rev. David Jones (left) with Chris Kirchen, Beebe Woodside, Carolyn Comin, Jeff Haas, and Mary Beth Schultz.



shipping tents, blankets, clothing and medical supplies.

"Donations of money may be sent to THE LIVING CHURCH RELIEF FUND, 407 E. Michigan St., Milwaukee 2, Wis., marked "Chile Earthquake Victims," with checks made payable to THE LIVING CHURCH RELIEF FUND.

## ALBANY

### Financial Freedom

The diocese of Albany has raised well over its minimum goal of \$900,000 in pledges to a capital funds project for growth and expansion.

Begun on May 22d and completed on Pentecost, June 5th, which was celebrated throughout the diocese as Victory Sunday, this campaign will give the diocese financial freedom and resources for:

(1) A permanent \$300,000 revolving loan fund to aid parishes and missions at a low interest rate;

(2) A \$275,000 advance fund for Church extension, college work, diocesan schools, and the new diocesan conference and retreat center at Brant Lake in the southern Adirondacks;

(3) \$180,000 to pay off indebtedness on the diocesan headquarters, renovated and expanded in 1958;

(4) \$125,000 to help the Child's Hospital and St. Margaret's House and Hospital for Babies, Albany, with construction of new and expanded facilities as initial units of a major "Good Samaritan" diocesan social service center.

## MARYLAND

### Witness in Baltimore

A capacity crowd of over 700 filled the Church of St. Michael and All Angels, Baltimore, on Ascension Day at 8 p.m. for a service of witness, sponsored by the Baltimore-Washington branch of the Catholic Clerical Union and the Baltimore Chapter of the American Church Union. Before the service, an outdoor procession of clergy, acolytes, and lay readers marched down St. Paul Street from a neighboring church [see cover].

Solemn Evensong was sung by the Rev. James Richards, rector of St. Paul's Church, Washington, D. C., assisted by the Rev. James Carey, Jr., and the Rev. Greydon P. Copeland. The Rev. Grieg Taber, rector of the Church of St. Mary the Virgin, New York City, the preacher for the occasion, emphasized the Kingship of Christ and the fact that, as His followers, we must be missionaries standing firmly for every article of the Creed.

## NCC

### Freedom Study

Inauguration of a year-long, nationwide study of religious freedom by the member Communions of the National Council of Churches has been announced by Dr. Roy G. Ross, its general secretary.

Dr. Ross said the study program will place emphasis on local church discussion of questions pertaining to religious liberty.

The NCC religious liberty department consists of 50 representatives of major American Protestant and Orthodox Communions, including several Churches not members of the council. The department has particular responsibility for questions of freedom of conscience, freedom of worship, censorship, and religious aspects of civil liberties. Its chairman is the Rt. Rev. Malcolm E. Peabody, retired Bishop of Central New York. [RNS]

## FOUNDATIONS

### Acceleration

The executive committee of the Episcopal Church Foundation, meeting at the organization's New York headquarters on June 7th, initiated plans for a major increase in the foundation's working funds. The action of the committee is in furtherance of instructions from the directors of the foundation, who have approved an acceleration in fund-raising activities to obtain \$3,750,000 within the next three years.

At the meeting, Mr. Bromwell Ault of New York was elected vice chairman of the executive committee, with special responsibility for coordinating the plans to increase resources. Chairman of the committee is the Most Rev. Henry K. Sherrill, former Presiding Bishop, who is also president of the foundation.

The increased funds will be used for the construction of parish churches in rapidly growing communities and in overseas work.

## WCC

### Roads and Bible Study

Work camps sponsored by the Youth Department of World Council of Churches are to be held in four African countries for the first time this year. The scheduled camps in the Belgian Congo, Ghana, Kenya, and Southern Rhodesia bring to a total of 47 the number of camps to be held in 1960. Nearly 200 young Americans, recruited by Ecumenical Voluntary Service of the National Council of Churches are among the campers.

Campers will build roads, plant trees, paint houses, care for refugee children, lay the foundations for a new church and undertake dozens of other projects. Participating in each camp will be an interracial, interchurch group of from 15 to 25 young people between the ages of 19 and 30. Protestants, Anglicans, and Orthodox, they will come from 55 countries.

Camps last about a month and the schedule includes labor, daily worship, Bible study, and discussion. In addition to volunteering their labor, campers will contribute to their living expenses and pay the cost of their transportation.

## BRIEFS

**SYMPATHETIC GESTURE:** St. Philip's Church in New York City recently presented a check for \$1,000 to the NAACP, to aid students involved in sit-in demonstrations.

**RELIGION ON THE HIGHWAY:** Governor Orville L. Freeman of Minnesota has urged the state's clergymen to take a more active role in promoting traffic safety.

"Our society was built on the idea of the sanctity of human life, but somehow that feeling isn't transmitted when a fellow gets behind the wheel of an automobile," he told a conference of 50 clergy.

A highway patrolman told the clergy that the jurors who acquit a man for drunken driving, despite a reading of .15% of alcohol in his blood, "are 12 members of your congregations and parishes who, in effect, have told the highway patrolman not to enforce the law." [RNS]

**LIGHTER BEERS:** More extensive use of "lighter" beers has been urged by the Social Questions Committee of the Church of England in Australia.

In a statement headed "Drinking Decently," the committee said that Australian beers are unnecessarily strong and consumption of lighter brews would "lead to fewer troubles."

All social drinking, the statement said, "should be controlled by the ideal of true social fellowship, which is a sacred thing." [RNS]

**TRADE-MARK ANNIVERSARY:** The 250th anniversary of the opening of St. Paul's Cathedral was celebrated in London recently.

Completed by Sir Christopher Wren in 1710, the cathedral — often called the "trade-mark of London" — was badly damaged by Nazi bombs during World War II. Its restoration has been in progress for the past 15 years.

In 1958 a \$280,000 chapel honoring American war dead was dedicated as a gift of the British nation. [RNS]

**AFTER NINETY YEARS:** In 1870, Daniel Sylvester Tuttle baptized two-year-old Anthony Hughes French in the frontier gold-mining camp of Bannock, Mont. He gave the infant a Prayer Book as a baptismal present. On May 30, 1960, Bishop Sterling of Montana used the same Prayer Book when he confirmed the same Anthony French in Dillon, 25 miles from Bannock. At the time of Mr. French's baptism, Daniel Tuttle was missionary bishop to Montana, Idaho, and Utah. He later became bishop of Missouri and Presiding Bishop of the Church.

**NEW NAME:** The diocese of South Tokyo changed its name last month to the diocese of Yokohama.



# CONVENTIONS

## CONNECTICUT

### Stewards of the Bounty

Bishop Gray of Connecticut, in his address to the convention of the diocese, held May 17th at Christ Church Cathedral, Hartford, said,

"It is useless to talk in Hong Kong to the Chinese refugees from Communism about the glories of our western civilization which we do not permit them to share, or to speak of democracy to the black South African who finds himself chained by the white man's government to conditions no different from slavery. It is hopeless for us to decry racial conditions abroad when demands for recognition of equality of opportunity so frequently fall on deaf ears here. It is impossible to provide justification abroad when puzzled peoples ask why in the face of the world's need we let millions of tons of grain rot in storage bins. . . . You and I are stewards of the bounty God has given us."

The convention adopted a missionary budget of \$340,370 for the national Church and \$327,406 for the diocese.

Bishop Gray announced his intention to seek consent for the election of a second suffragan in 1961. He said that this is necessitated by the rapid growth of the diocese. He expressed the thanks of the diocese to Mrs. Edgar F. Waterman of Hartford who has promised five two-family apartment buildings for retired clergymen of the diocese and an endowment for their structural maintenance. These are to be called "The Granberry Memorial Homes" in memory of her parents.

Note was taken of the retirement of Chief Justice Raymond E. Baldwin as chancellor of the diocese after 10 years service. President Albert C. Jacobs of Trinity College, Hartford, was appointed his successor.

St. Mark's Church, Bridgeport, was received as a parish.

**ELECTIONS.** Standing committee: the Rev. William Kibitz. Executive council: the Rev. Fred Sutton; Mr. Anson McCook. Delegates to provincial synod: clerical, Francis Belden, Aaron Cuffee, Sherman Andrews, Perry Miller; lay, William Bulkeley, Robert Woolsey, Roger Hartt, Tracy Lord. Alternates to provincial synod: clerical, Arthur Monk, Edward Taft, Sherril Smith, Jr., Anthony Treasure; lay, George Staib, H. R. Brew, William Mathews, Edward Stites. Deputies to General Convention: clerical, Ralph Read, J. W. Hutchens, Robert Appleyard, Robert Beecher; lay, Henry Bakewell, Robert Hartt, Albert Jacobs, Tracy Lord. Alternates to General Convention: clerical, Fred Sutton, Harry Whitley, Joseph Racioppi, Kingsland Van Winkle; lay, Anson McCook, Robert Worthington, Robert Woolsey, Philco Calhoun.

## WESTERN NEW YORK

### A Nonquota Basis

Challenging the annual convention of the diocese of Western New York, which was held at Calvary Church, Williams-ville, N. Y., May 9th and 10th, "in terms of our total responsibility as tithing Christians, giving to God His due as He has

given to us," Bishop Scaife of Western New York called upon the diocese to look toward a nonquota basis in finances.

In response to the bishop's request, the convention authorized the appointment of a committee to report back next year on all aspects involved in putting the diocese on a nonquota basis.

Still operating under the old quota system, the convention adopted an assessment budget of \$104,795 and an appor-



tionment budget of \$213,893 — a total of \$336,688, which represents a 13% increase over the current year. New items included are provision for a full-time chaplain to work on the campuses of the University of Buffalo and Buffalo State Teachers' College. A grant from the National Council's Division of College Work will assist in setting up the program. Provision was made for the beginning of two new missions on sites already owned by the diocese. The convention also approved a program of newspaper advertising.

A resolution supporting "the oppressed in South Africa as well as those in our own nation" and voicing "opposition to discriminatory racial practices wherever found . . . in our own diocese" was passed by the convention.

A resolution condemning capital punishment was defeated by a vote of 67 to 59.

St. Patrick's Mission, Cheektowaga, N. Y., was admitted as an organized mission.

**ELECTIONS.** Deputies to General Convention: clerical, Henry Krusen, Leslie Chard, Alexander Corti, Edward Kryder; lay, William Baird, Mervin Gleasner, Corning Townsend, Jr., Melvin Elliott. Standing committee: the Rev. William Bowker; Mr. Robert Sanborn.

## WESTERN NORTH CAROLINA

### The Eternal Truths

The convention of the diocese of Western North Carolina was held at "In-the-Oaks," the diocesan conference center at Black Mountain on May 11th and 12th. Bishop Henry of Western North Carolina spoke to the convention about the problem of race relations:

"Our particular age is face to face with a problem that it cannot sidestep. The problem has been sidestepped generation after generation, or else it has been solved to the satisfaction of a few on the basis of expediency. Expediency no longer can answer the question. If the answer is to last, not a few months but eternally, that answer must be based upon eternal truths."

He added that the Church cannot ac-

cept the ". . . standard of the world" on race relations or other problems such as home life, juvenile delinquency, rising crime rate, management and labor relations, and international relations. "When the Church is not at war with the world, then it either has been overcome by the world or the Kingdom of God has come. . . ."

Bishop Henry announced the launching of the \$580,000 campaign for the expansion program of Patterson School, the diocesan-supported school for boys located in Lenoir.

The convention adopted a budget of \$120,000.

Grace Memorial Church, Asheville, and St. Andrew's Church, Canton, were granted full parish status. The diocesan student center at Cullowhee was dedicated during the convention.

**ELECTIONS.** Deputies to General Convention: clerical, Frank McKenzie, John Tuton, James Perry, Jr., Welch Tester; lay, A. B. Stoney, James Perry, Sr., David Felmet, V. J. Brown. Alternates to General Convention: clerical, James Hindle, G. M. Jenkins, John Barr, Charles Fishburne; lay, E. O. Ledbetter, William Tyndall, E. S. Hartshorn, Sr., E. S. Hartshorn, Jr.

## A Missionary Project

The Women of the Episcopal Church of the diocese of Western North Carolina held their annual meeting in conjunction with the diocesan convention.

The women voted to give the All Saints' Day memorial offering to St. John's Church, Haw Creek, to be used for the building fund for a rectory. St. Augustine's College, Raleigh, was adopted as a missionary project.

**ELECTIONS.** Delegates to provincial synod: Mesdames R. L. Haden, Donnell Van Noppen, Walter Carpenter, E. O. Ledbetter, Blanch Lyles. Alternates to provincial synod: Mesdames H. A. Dobbins, Robert Craig, M. S. Wilson, Walter Bearman, Henry Harnna.

## HARRISBURG

### Home for the Aged

Bishop Heistand of Harrisburg announced to his diocesan convention, held at St. Stephen's Cathedral, Harrisburg, Pa., May 17th and 18th, that the diocese's home for the aged at Shippensburg will be ready for occupancy soon.

The convention adopted a budget of \$72,287.55.

The convention also adopted resolutions:

✓ Urging the abolition of capital punishment in Pennsylvania.

✓ Urging greater efforts to bring about world peace.

**ELECTIONS.** Deputies to General Convention: clerical, Harry Frownfelter, Heber Becker, Howard Clark, Llewellyn Ditlock; lay, Theodore Banks, Donald Reynolds, Samuel Burns, Col. John Dubbelde, Jr. Executive council: clergy, William Rinaca, Emmert Moyer, John Chalker, Arthur Fenton; laity, Lewis Dewart, IV, B. W. Derringer, Dr. Edwin Weaver, William Montgomery. Delegates to provincial synod: clerical, William Rinaca, David Birney, Albert Clark, Willis Doyle; lay, John Denny, Jr., Dr. T. K. Davis, John Bierstein, R. H. Waters. Standing committee: the Rev. Kermit Lloyd, the Rev. E. E. M. Philipson; Mr. Nathan Stuart, Mr. Ralph Armington.



The Church is selling out to social work professionals." "You cannot even be nice to anyone any more without having a graduate degree." "All social workers are interested in is the number of the case and the nine to five salary." These and other uninformed comments are still heard around the Church, even in relatively informed circles. It seems necessary, therefore, to state once more the role of social work in the Church.

First of all, many ask, "Why does the Church have social agencies?" Actually, the very phrasing of the question is theologically incorrect, for the Church does not *have* social agencies; rather, Church social agencies *are* the Church in one of its many functions.

Ever since our Lord Jesus Christ reached out to heal the man with the unclean spirit in the synagogue at Capernaum, and he cried out, saying, "What have we

**The marriage  
of social work  
and the Church  
can be a glorious thing**

## *A Ministry Of Love*

to do with Thee, Thou Jesus of Nazareth?"; ever since that time, the Church has felt impelled to go forth and heal in the name of that same Christ. Not only did He command us to heal and help in imitation of Him, but He has assured us that in so doing we are actually ministering to Him. And the strange thing is that down through the ages Christians have found Him in those who suffered, as surely as they found Him in the Eucharist. And they have found also that any Christian spirituality would be a thin and distorted thing if it ceased to meet Christ in His poor — poor of body, mind, or spirit.

When the Church ministers to those in need she is acting out the work of the Kingdom. She is being true to her essential quality as the Body of Christ. In recent years there has been much talk of the ministry of the laity, of how the Episcopal Church has been using her lay people merely as errand boys for the clergy. There has been much discussion of the proper role of the laity. I can think of no area of the Church's life where the ministry of the laity is more obviously shown forth than in the social work of the Church. As we discuss the philosophy and techniques of social work, keep in mind that the workers *are* ministers of the Church as they go about their appointed rounds, just as surely as the priest or bishop in his way and in his order fulfills his ministry.

In the year 1956 in this country, over 6,000,000 clients were serviced by social

workers in one way or another. Federal, state, county, and municipal governments, industries, adoption agencies, YMCAs, rehabilitation centers, veterans' associations, employment agencies, etc., used social work to carry out the purpose for which they were established in an increasingly complicated society. Now the Church is an institution in a very complicated society, and she is trying to carry out her purpose, the bringing in of the Kingdom by the ministry of God's love. Should she, of all groups, reject the instrumentality of this skill? For remember, *all* truth is of God, including the esoteric phraseology of social work.

Good will is often not enough to help those who are in need, who are caught up in the complicated pressures of this society. In fact good will misdirected can often do more harm than good. It is for this reason that the Church, wishing to do the best within her power for those

who need her help, enlists the skilled techniques of the social worker to fulfill her ministry of love.

Let us look at the method of social work and see how it complements the work of the Church.

In many parts of the country there is still prejudice against the profession of social work. The unenlightened Churchman thinks of social workers as professionals who, because of their devotion to scientific method and their salaried status, render a service which is cold and impersonal, the very antithesis of love.

There are those who connect social work with the government's interference in the personal life of people, somehow associating the profession with the welfare state. In Indianapolis, for instance, in recent months there has been a concerted effort on the part of certain sections of the press to discredit the integrity and reliability of social workers who are on the city payroll. The press has called for the opening of clients' files and the divulging of privileged communication which clients have given to workers whom they have trusted. On the part of clients, there is a fear of the social worker as a policeman in sheep's clothing, who comes into their life to manipulate and control as an arm of authority.

These prejudices, present in our society, make many social workers defensive. They feel that the society which they are seeking to improve is itself against them, and thus the effectiveness of their

**by the Very Rev.  
Paul Moore, Jr.  
Dean, Christ Church Cathedral,  
Indianapolis, Ind.**



work is interfered with. Since, like most prejudices, these are a result of ignorance, let us examine the philosophy of social work to see whether there is any basis at all for these assumptions.

I would say that the basic aim of social work is to help persons be themselves by assisting them to achieve emotional and social security. By changing environment, by reeducation, and by strong moral support, the worker carries the client through a situation which has paralyzed and imprisoned him, freeing him to become again a productive member of the community. It treats the whole person, working with him in terms of his job, his family, his housing, and himself. It is important to say here that without this kind of security, it is very hard for a person to function as a productive member of the Church.

Where does social work differ from other ways of helping? It has a built-in discipline that guards against ulterior motives on the part of the worker. You and I go out to help someone in trouble. We do not think of why. It may be that it makes us feel good inside, it may be that we need to feel superior to someone else, it may be that we need someone to be dependent upon us, it may be that we wish to project our own ideas of living upon this other person, or it may be that this is a way to seek new members for the Church.

The social worker, by his training, watches against such tendencies within himself, and by being under constant supervision, has his motives scrutinized by a superior. The objectivity of social work, derived from its scientific background, insures, as far as humanly possible, that the good of the client and the community are the only ends to be sought. This is the reason, for instance, why adoption agencies are exasperating in their elaborate red-tape. The very term "client" describes the fact that here is a self-respecting person retaining an agency for his own well-being, as one might retain a lawyer. He is not sick (not a "patient") nor is he being shepherded toward a particular faith (not a "parishioner").

This austere objectivity has a great deal to teach the Church in the pastoral area. The clergy and the volunteers should continually judge themselves by these same

standards. Christian love is poured out toward another with no ulterior motive except the other's welfare. To the degree that the love is selfish, to the same degree does it cease to be love in the deepest sense of that word. Does this mean that there is nothing for the Church to teach social work in return? I think there is, and I would say that social work informed with the Christian sense of involvement and personalism is the highest form of assistance which the Church can render on a human level. For the danger in objectivity is impersonality, and the danger of great skill is the sense of manipulative power it gives the one who is using it. However, these dangers may be avoided if the worker goes at his task with a deep sense of humility, based on the knowledge that Christ dwells in the person whom he serves, and that the person of the client



is inviolable for that reason. Further, this belief gives a passionate concern and warmth to the worker, which will make the entire process a healing one.

Take an example: A Church worker has referred to her an unmarried mother who is being sought by the state board of child welfare. The mother is panicky, fears arrest, fears that the child will be taken away. Society and tax considerations call for her being subjected to both these things. A secular worker's task would be fulfilled if she accomplished this, for it could be argued that her client in this case was the baby, who should be taken away from the mother, and the community, which should be protected from another such act. I would say that the Christian worker had a further obligation — that whatever the outcome and disposition of the case, she should minister to the mother, allaying her fear, dealing with her guilt, giving her courage once again to face her life. In other words, the worker should treat her as a person, restoring her as much as possible to human dignity, and becoming emotionally involved enough to be flexible in the enforcement of the necessary regulation. The young mother thus would be healed by the loving concern of the worker, freed from her fear, and able now to be free perhaps to turn to God.

In cases like this, the Christian ethos softens the social work technique. To put it in another light, social work is aimed at making the client an independent human being who no longer needs to lean on the agency. This is good for the agency and also good for the client. The clergyman, however, is often flattered by dependency, and even tends to encourage a dependency upon himself or a neurotic

dependency on the Church. If he had the psychiatric insight of the case worker, he could spot a neurotic religious tendency and help the person grow out of it, even if this meant he was not eternally hanging around the Church. Thus do pastoral and social-work insight complement each other.

The marriage of social work and the Church, if executed properly, can be a glorious thing, and each can be a complement to the other. To put it more accurately, the Church is never more pastorally effective than when her members are using a combination of social-work technique and Christian love. I hark back to the time when I was privileged to work closely with the Youth Consultation Service of the diocese of Newark in Jersey City. We both had a great deal of learning to do. Our social worker found that the tightly scheduled interview calendar became a chaos, that the difference between an interview and a walk to the station with a youngster was immaterial, that group therapy and talking to a bunch of kids through a window were not so far apart. We, on our part, had to learn that you made referrals through a supervisor, not directly, for the supervisor was responsible for the worker's load. We learned that a case was not casually dropped because a person missed an appointment. We learned to look for other reasons than the one the client gave, when he came to see us. For instance, a child may profess interest in going away to school. Don't run for the catalogues. The child, if you are patient, will get around to telling you that her father was drunk the night before, and that she really wants *him* to go away.

Thus with patience and understanding, the social worker can learn flexibility and over-all concern and the priest can learn the advantages of disciplined alertness. There are many other parts to this mutual education. It has its difficulties as a relationship, but the overcoming of them is well worth while.

However, the Church agency can use the Church in a wrong way, looking to her merely as a means of support. The rest of the Church can use the agency in a wrong way. If a drunk calls in the middle of the night, a lazy rector can call the agency. This is not quite a proper referral. The intake policy of a Church agency is a thorny question: the Church loathes to say "no" to someone in need. Yet where do you draw the line? I would think that one rule of thumb would be that the agency would never handle a case which the priest or untrained layman could handle just as well. They are, in other words, specialists — either for a delicate counseling problem for which the priest is not equipped, or for a complicated use of referral agencies for which the priest is not fully enough informed. The agency must be flexible, but at the

*Continued on page 13*

## 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.

### June

26. Lincoln, England
28. Llandaff, Wales
29. London, England
30. Long Island, U.S.A.

### July

1. Los Angeles, U.S.A.
2. Louisiana, U.S.A.



## Safety and Morality

Summer weekends send Americans by the millions onto the highways. And among these millions, hundreds die and thousands are maimed in traffic accidents.

Secular agencies (police, highway engineering departments, courts, and highway transportation firms) know a great deal about accident causes and work to increase the safety of motor travel. The National Safety Council has had a long and distinguished record of service to the cause of accident prevention.

These secular agencies do an excellent job. In spite of the increase in traffic, the number of traffic deaths in a single year has never equaled the 1941 total.

However, it is no comfort to the bereaved to know that the 35,000 or so who are being killed each year are dying at a slightly lower rate than formerly.

The author of this editorial was in the headquarters of the National Safety Council in mid-June, speaking to some of America's most informed observers of the accident scene. He found them concerned with the religious aspects of accident prevention.

We are convinced that the Church has a role to play in accident prevention. We do not want the Church to pretend to competence in highway engineering and the techniques of law enforcement. But with the moral and the spiritual aspects of safety the Church is properly concerned.

A perfectly valid system of classifying wrongful human behavior was given the Church in ancient times. This system (we call it "the seven deadly sins") is a sound outline of the causes of traffic accidents.

*Sloth*, or laziness, is the sin that makes the motorist unwilling to take the time to correct mechanical faults in his car. It prevents the taking of simple precautions. It produces a lethargy deadly to body as well as soul. It is behind such crimes as double parking.

*Greed* is so obviously a traffic sin that the greedy driver has a specific title — road hog. The greedy one demands more than his share of the road, demands the right to be first across an intersection.

*Lust*, in a sexual sense, produces some accidents through one-armed driving and distraction. But lust for speed and excitement is deadlier in traffic.

*Gluttony*, particularly in the use of alcohol, dulls the senses, weakens the reflexes, spoils judgment. It is one of the deadly killers on the highway — and just as deadly for the drinking pedestrian as for the drinking driver.

*Envy* is a classic killer. The driver who resents being passed or being left behind at a stop light is being moved by envy to behavior that jeopardizes life.

*Anger* is a familiar phenomenon in drivers. The fault in the other driver — whether it be a real fault or an imagined one — stirs resentment and often provokes hazardous response. We understand our own faults, excuse them by saying we are only human and

therefore subject to error. But similar faults prove to us the inhumanity of the "enemy" in the other car whose fault imperils or inconveniences us. In traffic, the petty irritation can be as deadly as roaring wrath.

*Pride*. Behind every one of these driving sins lies the central sin of pride. We fallen, sinful people hunger for a sense of importance, strength, power. Once encased in sheet steel, with the power of more than 100 horses responding to the gentle touch of a foot, we find ourselves lifted with a false sense of greatness. Anyone — whether he be other driver, overworked patrolman, or even a feeble old lady tottering across the street — who in any way diminishes our exercise of this greatness is a threat to pride. So is the speed sign, the stop light, the very design of the highway itself. Unless we are led by the grace of God to a knowledge of our weakness and repentance of our sin, we will go blindly down the highways of this life a menace to ourselves and to our neighbors.

Pious resolutions to reform as a driver are unlikely to produce great moral advance as are other self-centered pious resolutions. We are fallen; we are trapped in the vicious circle of sin-producing sin. Unless we know the need of grace and actively seek it, we drive in continual peril to both body and soul.

The greatest of safedriving practices is, therefore, the regular reception of the sacrament of Holy Communion. In preparation for Holy Communion, we face our faults in penitence — and our traffic behavior should be under review just as is our behavior in other aspects of life. In the ante-Communion, we are called to a knowledge of God's will and commandments for us. In the Communion we receive the Body and Blood of Christ to refresh us and strengthen us for life's tasks. At the end of the service we leave with the blessing of God given us by His priest.

The Eucharist is no charm protecting us against future sins and their consequences. But it is the great channel by which the grace for daily living and driving is given by God. Possessed of His gift, we are empowered so to drive the roads of life that they need not be the roads of death.

In view of this fact, it is a terrifying anomaly that many Churchmen use long weekend motoring trips in summer as an excuse for staying away from the altar. This seems to us a somewhat more hazardous procedure than using a similar long trip as an excuse for not getting the brakes fixed.

Last week we editorialized on the desirability of family prayer on trips. The reasons why this prayer is desirable go far, far beyond the matter of safety, of course. But the presence of peril and the necessity of the spiritual strength to deal with it are among the reasons why prayer in travel is an excellent practice.

The Christian is called to live responsibly. He knows that he cannot expect God to rescue him from the physical consequences of his faults. He knows he is bound to observe the laws of the state and the rules of prudence which govern specific situations.

But, above all, he should know that the other driver is that neighbor whom, our Lord taught, he must love as he loves himself. For, to the Christian, the greatest peril is not killing himself, but causing harm to others.



# sorts and conditions

YOUR COLUMNIST has been vacationing in recent weeks. The trouble with my vacations for the last few years is that I have been devoting them to projects. The result is that I neither work very conscientiously on my project nor loaf around happily doing nothing. I just dawdle and feel guilty.

THE PLACE where I sit to work opens onto a small enclosed garden area containing a feeding station for the birds. All winter long, the birds chose to starve to death rather than visit our feeding station, but now that summer is here and food is plentiful, the little wooden cafeteria is a scene of constant activity.

THE BIRDS themselves are nothing fancy — sparrows, cowbirds, starlings, grackles, jays. A red-winged blackbird visits occasionally, and so does a white-breasted nuthatch.

HOWEVER, considering how long it took any birds at all to condescend to visit our patio, I am glad to have the common birds around. Among the English sparrows I have found a few chippies and one song sparrow.

AS A FOOTNOTE to the ancient arguments about heredity *vs.* environment, I wonder how young cowbirds find out that they are cowbirds. The mother bird lays her eggs in other birds' nests, and the babies do not join the cowbird flock until they are grown-up. This must be quite a traumatic experience not only for the foster-parents whose child turns out not to be a robin or a sparrow, but also for the young bird who discovers that he doesn't belong with his family.

BEING thrown out of the family is no unusual experience in nature, however. Parental concern comes to a definite stopping point as maturity approaches. I remember how our mother cat used to decide that it was time for the kittens to fend for themselves. After that, she wouldn't allow them around the house at all.

AND THIS reminds me in turn of the recent graduation ceremonies at our local high school. All the speeches, including the one ostensibly addressed to God, had a common theme — individualism. Think for yourself, choose your own goals, don't follow the herd, etc., etc. As I listened, I wondered why all these individualists insisted that everybody else had to be an individualist too.

FRANKLY, I have never understood

why individualists want other people to be individualists. As an individualist — in a quiet way — myself, I have always found it handy when the person I was talking to was a conformist. Conformists are predictable. They like to do what other people want them to do, they cooperate, they usually enjoy the company of individualists.

THE ONLY trouble with conformists, in Episcopal Church life at least, is that there are too few of them. There was a time, in the life of the Church of England, when Episcopalians were Conformists by definition, and all other varieties of Christians were Non-Conformists. There is still a considerable element of Conformity with a capital C in Anglicanism — a feeling of obligation to the Church and readiness to go along with its teachings.

BUT THE noteworthy thing about this kind of conformity — perhaps it should be called deliberate or rational or intentional conformity — is the way in which it seems to liberate people to be individualists.

CONFORMITY is a necessity of life. So is individualism, or inner-directedness, or integrity. We are social beings who could not exist in a really full way unless we belonged to a group. But each of us is an independent center of value in the group, and each of us has as a personal significance beyond the group.

SINCE we are both conformists and individualists, to accept the values of conformity may well encourage individualism instead of discouraging it. Liberty is possible only under law, and spiritual liberty is possible only within a context of spiritual order.

SO, the Episcopalian who knows quite clearly the demands of conformity knows equally clearly the limitations of those demands. The things you must do or must not do are few. They don't depend on the notions of either the pastor or the congregation. The result is an atmosphere in which individualism flourishes.

THE BIRDS that visit my feeding station are mostly members of species that live in flocks. It is interesting that these conformists of the bird world decided to make use of the feeding station before the more individualistic birds dared to try it. Eventually, perhaps, the individualists will follow the trail the conformists have blazed!

PETER DAY



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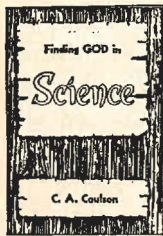
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## LETTERS

Continued from page 3

But we do want the rector of every man who comes to the academy to know these following facts, and to convey them to his parishioner before he comes.

(1) There is no Episcopal chaplain at the U. S. Naval Academy.

(2) The services of worship, sacramental and nonsacramental, have been according to *The Book of Common Prayer*.

(3) The USNA upholds the military regulation of permitting a man to worship according to his own conviction and choice; but each man must seek this permission through established academy channels.

(4) St. Anne's Church in Annapolis is glad and proud to serve the Episcopalians who come to the academy. More than 200 midshipmen have been attending one or another of our three services every Sunday this past academic year.

(5) We need the names of incoming midshipmen, (especially plebes this summer before July 5th) because we have no other way to obtain their names.

(6) It is urgent that this information be sent early because once the date for signing out has passed, the midshipmen will have small chance of making a change from chapel for a whole semester.

We feel a keen sense of urgency in the ministry of our parish to these young men, and ask your utmost cooperation.

(Rev.) JAMES F. MADISON  
Rector, St. Anne's Parish

Annapolis, Md.

## Finest to Date?

Your June 12th issue is without doubt the finest I have seen to date. It would be hard to pinpoint any one article because they are all absolutely tops. I think "Wake the Sleeping Giant" is excellent and hope it will be read — and even more, hope it will inspire many to try to tithe as it has my husband and me. "The Pastoral Call" was also interesting and thought-provoking.

Your regular feature "Diary of a Vestryman" is always good and I hope you will continue the series. I even enjoyed the editorial page this week as well as the news features.

I realize you can't please all the people all the time, but do continue to give us more down-to-earth articles such as this issue contained.

(Mrs.) W. S. PENNY

Indianapolis, Ind.

## Voices in the Wilderness

Concerning Bishop Sterling's "Ten Commandments for the Church" [L.C., June 5th], let me say hurrah. It is good for the clergy to find voices crying in the wilderness among those in the episcopate. Such ideas as the bishop expressed are often evolved by parish clergy in our individual solitude. When we find that others in the Church have arrived at the same conclusions, it helps us to see more clearly the guidance and working of the Holy Spirit in the Body of Christ. If Bishop Sterling is able to carry these insights into practice in his diocese, it should become a fertile part of the Lord's vineyard.

(Rev.) JOHN REINHEIMER  
Rector, St. Mary's Church

Arlington, Va.

## Clergy: Making Your Vacation Plans?

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## MINISTRY OF LOVE

Continued from page 9

same time never become so overloaded that it loses professional standing.

A word might be said in passing about the Church and the secular agency. In communities where social work is suffering from prejudice, the Church can do a great deal by standing behind it in its battles with community opinion. The Church also must never cease to exercise her pastoral responsibility to the social workers within the congregation, who often need a priest with whom to share their heavy load. Finally, the Church agency should never overlap the secular, but fill in gaps and coordinate various agencies working on the same case.

I would like to conclude by sharing with you a dream of the ideal Church agency. It would be organized on a diocesan level and centrally located. Its staff would be highly trained, and of greater competence than the staff of any other community agency. A worker would be assigned to every three or four churches, depending upon the need, and would see clients in their own parish houses. There would be a separate supervisor for every three or four workers, who, besides her job as supervisor, would conduct a continuous educational program in human relations for clergy, Church school teachers and other volunteer workers, and would coordinate the program on an archdeaconry (deanery) level. The central staff would be large enough to back up and support the workers in the field. There would be a business manager to relieve the director of financial worries, so that he could spend time in education on a diocesan level and in whatever research and study were necessary to keep the agency alive and vital.

The agency would serve not only young people but other persons with problems, even, where necessary, providing group workers.

If this dream ever became a reality, I think the Church would wonder how she ever did without it.

## 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.

### June

26. Grace, Sheboygan, Wis.
27. St. Paul's, Dowagiac, Mich.
28. The Rev. G. B. Armstrong, Bracebridge, Ontario, Canada
29. St. Peter's, Portland, Ore.; St. Peter's, Key West, Fla.; Christ, Dallas, Texas; the Bishop's Chapel, Dallas, Texas; St. Peter's, Peekskill, N. Y.
30. Church of the Good Shepherd, Rosemont, Pa.; St. John's, Oklahoma City, Okla.

### July

1. Monastery of St. Mary and St. John, Cambridge, Mass.
2. Trinity, Mattoon, Ill.

# PEOPLE and places

## Appointments Accepted

The Rev. Dr. W. N. Beachy, formerly vicar of St. Stephen's Church, Monett, Mo., is now chaplain at St. Luke's Hospital, 4400 J. C. Nichols Pkwy., Kansas City 11, Mo.

The Rev. Frederick T. Bender, formerly assistant at the Cathedral Church of the Nativity, Bethlehem, Pa., will on September 1 become rector of St. John's Church, Palmerton, Pa.

The Rev. James S. Butler, formerly vicar of Trinity Church, Cheneyville, La., and the Church of the Holy Comforter, Lecompte, is now rector of St. Mary's Church, Bolton, Miss. Address: Box 68.

The Rev. Richard W. Corlett, formerly curate at Grace Church, Plainfield, N. J., is now rector of All Saints' Church, Hoosick, N. Y., in charge of churches at Raymerton and Boyntonville.

The Rev. James C. Dorsey, formerly assistant at St. Paul's Cathedral, Fond du Lac, Wis., is now rector of St. Alban's Church, Olney, Philadelphia. Address: 537 Somerville Ave., Philadelphia 20.

The Rev. George E. Harper, formerly rector of St. Philip's Church, Richmond, Va., will on July 1 become rector of St. Cyprian's Church, Pensacola, Fla.

The Rev. Harry Hart, formerly curate at Grace Church, Merchantville, N. J., is now rector of St. John's in the Wilderness, Copake Falls, N. Y.

The Rev. James Hudson, formerly of Amarillo, Texas, is now in charge of Trinity Church, Edna, Texas, and St. James', Hallettsville.

The Rev. James E. Imler, Jr., formerly curate at Grace Church, Haddonfield, N. J., is now rector of Christ Church, Rouses Point, N. Y., in charge of St. John's, Champlain.

The Rev. John M. Kinney, formerly at St. Paul's Church, Holikachuk, Alaska, is now at St. George's Church, Cordova, Alaska.

The Rev. Walter C. Lardner, formerly rector of the Church of the Good Shepherd, Elizabethtown, N. Y., in charge of churches at Essex and Saint Huberts, N. Y., is now rector of Zion Church, Hudson Falls, N. Y.

The Rev. Alfred S. Lee, formerly assistant at St. Paul's Church, Albany, N. Y., is now rector of Trinity Church, Albany, and chaplain of Trinity Institute. He will continue his work as diocesan director of laymen's work.

Trinity Institute adjoins the church and conducts a wide work of social service on the south side of Albany. For the first time the directorship of the institute and the rectorship of Trinity Church will be divided. Mr. Richard Collins, formerly executive director of the institute, now assumes full direction of the work, with Fr. Lee serving as chaplain "in close partnership."

The Rev. Adams Lovekin, formerly vicar of St. John's Church, Williams, Ariz., and St. David's, Page, is now an associate rector of St. Luke's Church, Monrovia, Calif. He will also do graduate study in the Los Angeles area.

The Rev. Henry Clay T. Puckett, formerly rector of St. Thomas' Church, Corpus Christi, Texas, is now rector of St. John's Church, McAllen, Texas.

The Rev. Charles E. Rice, formerly rector of Christ Church, South Pittsburg, Tenn., is now rector of St. Philip's Church, Donelson, Tenn.

The Rev. Cyril B. Russell, formerly at Wisconsin State College, Oshkosh, Wis., is now rector of St. Paul's Church, Marinette, Wis.

The Rev. Malcolm S. Sawtelle, formerly curate at St. Luke's Cathedral, Portland, Maine, is now rector of St. Paul's Church, Fort Fairfield, Maine, and vicar of the church at Mars Hill. Address: 66 Main St., Fort Fairfield.

The Rev. George Swallow, formerly assistant priest at St. Mary's Church, Daytona Beach, Fla., is now vicar of the Church of the Holy Apostles, Grant Ave., Satellite Beach. Address: The Vicarage, Satellite Beach, Box 2144, Amherst Station, Eau Gallie, Fla.

The Rev. Francis W. Tyndall, formerly rector of

# SCHOOLS

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Every Church School should have a copy of THE LIVING CHURCH in its reading room. Students will find its weekly record of the news, the work, and the thought of the Episcopal Church stimulating, helpful, and a real contribution to religious education.



Christ Church, Chicago, is now canon missionary of the diocese of Chicago with special responsibility for the development and strategy of the Church's work in the inner city.

The Rev. John L. Wolff, formerly vicar of St. James' Church, Dover Plains, N. Y., in charge of St. Thomas' Church, Amenia Union, Amenia, N. Y., will on July 1 become rector of Grace Church, Mohawk, N. Y., and rector of St. Alban's Church, Frankfort. Address: Grace Church, Mohawk.

### Seminaries

The Rev. Robert L. Jacoby, formerly instructor in liturgics and Church music at Nashotah House, and the Rev. Frederick C. Joaquin, formerly instructor in Latin, are now assistant professors.

### Organists

Mr. Paul Lindsley Thomas, who has been serving as organist and choirmaster at St. James' Church, West Hartford, Conn., will begin work at the Church of St. Michael and All Angels, Dallas, Texas, in September.

The distinguished musician, a native of New York, is being brought to Dallas in accord with St. Michael's program of expansion. His work will also include the music program of St. Michael's School. In December a Moller organ of 51 ranks built in the classical tradition is scheduled to be installed in the completed St. Michael's Church.

### Marriages

Miss Rene Webb Cleveland, of New York, and the Rev. Miller M. Cragon, Jr. were married on April 23 in Dallas, where he is director of Christian education at the Church of St. Michael and All Angels. Mrs. Cragon was formerly employed by Harper & Brothers, publishers.

### Armed Forces

The Rev. George H. Quarterman, Jr., formerly curate at St. Andrew's Cathedral, Honolulu, is now a chaplain (1st Lieut.) in the Air Force. Address: Box 1544, Lackland Air Force Base, Texas.

### Changes of Address

The Rev. Duncan Fraser, formerly addressed at Grace Church Rectory, Canton, N. Y., may now be addressed at 113 S. William St., Johnstown, N. Y.

The Rev. J. Fred Hamblin, retired priest of the diocese of Newark, has had a change of address due to the renaming of the post office. Formerly addressed on the Star Route, Point Pleasant, N. J., he should now be addressed: 126 Forest Rd., Laurelhurst, Brick Town, N. J.

The Rev. Elton O. Smith, who is serving St. Paul's Church, Lee's Summit, Mo., should be addressed at 608 S. Green.

The Rev. John A. Zunes, non-parochial priest of the diocese of West Virginia, formerly addressed in Wilson, N. C., may now be addressed at Box 86, Smithfield, N. C.

### Missionaries

The Rev. Philip A. Getchell and Mrs. Getchell will leave Portland, Ore., early in July for Sao Paulo, Brazil, where they will spend the next three years in the mission field. Fr. Getchell graduated last year from CDSP and has been serving as curate at St. Matthew's Church, Portland.

The Getchells were married in May. Mrs. Getchell, the daughter of Mr. and Mrs. Joseph Lawson of Portland, has been taking courses as an X-ray technician at the University of Oregon Medical School. Until Fr. Getchell is able to preach in Portuguese, he will be attached to the British church in Sao Paulo [see cut p. 15].

Miss Hazel Gosline returned to the Philippines in May, taking up her work at St. Mary's School, Sagada, after furlough in the United States.

The Rev. William R. Jones, with his wife and two children, left for Japan recently. After some time spent in Japan for language study, the Rev. Mr. Jones will be assigned to Japanese work in Okinawa.

The Rev. Jonas E. White, Jr, left for La Ceiba, Honduras, in May to begin his second term of missionary service. Having served in San Salvador, he has now been transferred to Honduras during the extended furlough of the Rev. M. J. Farley.

### Births

The Rev. John H. Albrecht and Mrs. Albrecht, of Christ Church, Cranbrook, Bloomfield Hills, Mich., announced the birth of their fourth child and third daughter, Susan Alise, on April 22.

The Rev. George W. Razez and Mrs. Razez, of Trinity Church, Thomaston, Conn., announced the birth of their second child and first son, Robert Griggs, on March 28.

The Rev. Clarence W. Sickles and Mrs. Sickles, of St. James' Church, Hackettstown, N. J., announced the birth of their seventh child and fourth daughter, Monica Claire, on May 29.

The Rev. Richard Keene Smith and Mrs. Smith, of St. Andrew's Church, South St. Paul, Minn., announced the birth of their first child, Sylvia Marie, on May 15.

### Degrees Conferred

The Rev. Marion L. Matics, vicar of St. Francis' Church, Levittown, L. I., N. Y., has received the degree of doctor of philosophy from Columbia University after completing a program of studies supervised by the joint committee on religion of Columbia University and Union Theological Seminary.

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PRIEST to supply in small Catholic parish, last week in July and first three weeks in August. Rectory and modest honorarium provided, Emmanuel Church (Anacostia Parish), 1301 Vee Street, S. E. Washington 20, D. C.

PRIEST, general assistant to rector in improving depressed area, New York City parish. (Prefer musician able to rehearse boys' choir.) Reply Box H-453.\*

WANTED: HOUSEMOTHER at St. Mary's School for Indian Girls, Springfield, South Dakota. Write: Headmaster or call Springfield 156.

DIRECTOR CHRISTIAN EDUCATION. No Church Party members desired. Salary open. Grace Church, 1815 Hall Street, Grand Rapids 6, Mich.

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BLUE RIDGE SCHOOL, St. George, Greene County, Va., housemother for 15 boys, ages 6 through 11. For information, write: W. D. Ansel, Headmaster.

### POSITIONS WANTED

HOUSEMOTHER, experienced, desires new location. Well educated, excellent references. Reply Box D-456.\*

ORGANIST-CHOIRMASTER, excellent English qualifications, seeks change. Reply Box W-447.\*

ORGANIST-CHOIRMASTER, M.S.M., finishing additional graduate studies, 40, desires full time position; emphasis on Eucharist, corporate worship, liturgical music; finest musical and liturgical experience. Reply Box B-455.\*

RECTOR, married, moderate Catholic, wishes position as rector in education-minded parish in Great Lakes area, New York State or east. Over 15 years' experience. References. Reply Box S-448.\*

ACTIVE, ALERT, DEVOUT Churchman, 53, available, qualified, for parochial or diocesan business manager or assistant. Has been vestryman in four cities, lay reader, school superintendent. Excellent references, clergy and laity. Jesse A. Jewett, 2345 Perrysville Ave., Pittsburgh 14, Pa.

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### THE LIVING CHURCH

The Living Church



## Delegates

Official representatives of the Episcopal Church to the General Assembly of the National Council of Churches in San Francisco in December will be, in addition to the Presiding Bishop:

**Bishops**—Baker of North Carolina; Blanchard of Southern Ohio; Crittenden of Erie; Hallock of Milwaukee; Hines of Texas; Lewis of Olympia; Pike of California; Sherman, Suffragan of Long Island; and Warnecke of Bethlehem.

**Priests**—J. H. Burt, J. V. Butler, G. M. Day, R. T. Ferris, S. B. Goodwin, J. H. Johnson, J. C. Leffler, A. R. Pepper, D. R. Thornberry, R. W. Rowland.

**Laity**—Messrs. Philip Adams, Michael Budzanski, Peter Day, A. A. Smoot, C. P. Taft, W. H. Turner, Jr.; Mrs. C. C. Cowin, Mrs. L. P. Doty, Mrs. Harold Sorg, Miss Helen Turnbull, Mrs. P. F. Turner, Miss F. M. Young.



The Getchells: The next three years in Brazil.

## DEATHS

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

The Rev. Maurice George Foulkes, general secretary of the department of Christian education of the diocese of Connecticut, died May 23d. The Rev. Mr. Foulkes, Mrs. Foulkes, and their oldest son had returned to this country on May 21st from a three week "Samuel Seabury Pilgrimage" to England and Scotland.

Mr. Foulkes was born in Smethwick, England, in 1915. He was a graduate of Hobart College, and the General Theological Seminary, where he earned the S.T.B. and S.T.M. degrees. Ordained to the priesthood in 1942, his entire ministry was served in Connecticut in Trinity Church, Torrington; St. John's Church, Stamford; St. Philip's Church, Putnam; St. Paul's Church, Plainfield; and St. John's Church, Rockville. He became general secretary of the department of Christian education on September 1, 1959.

He served as archdeacon of Hartford, as member of the executive council and the missionary society of the diocese, as delegate to the Synod of Province I, and as a member of the diocesan youth committee, the rural work committee, the parish life conference committee, and the department of Christian social relations. He was a long-time member of the board of examining chaplains of the diocese of Connecticut, and at his death was serving as secretary of the board.

He is survived by his wife, the former Ruth E. Barrus, three sons, Peter, 14; Jonathan, 11; and David, 5; and his parents.

The Rev. William M. Hargis, priest of the diocese of West Missouri, died May 10th, in Downey, Calif.

The Rev. Mr. Hargis was ordained to the priesthood in 1934. He served churches in Missouri, Oklahoma, and Florida, and from 1950 to 1954, he was assistant to the dean of Grace and Holy Trinity Cathedral, Kansas City, Mo. In 1954, he moved to Downey, Calif., and retired on permanent disability pension.

Surviving are his wife, and daughter.

The Rev. Charles Edward Huntington, retired priest of the diocese of Arizona, died in Tucson, Ariz., on June 1st, at the age of 83.

The Rev. Mr. Huntington was born in Athol, Mass. He was ordained to the priesthood in 1909 and served churches in Medford, Westboro, Abbottsford, Milwaukee, and Burlington, Wis. From 1926 to 1929 he was missionary in the mining towns of Ray and Hayden, Ariz. Mr. Huntington was chaplain at St. Luke's-in-the-Desert Tubercular Home, Tucson, and chaplain to the sick people in the city of Tucson, from 1929 until his retirement in 1948. He was editor of *The Living Church Annual* from 1919 to 1926.

He is survived by his wife.

The Rev. Boston M. Lackey, retired priest of the diocese of Western North Carolina, died May 28th, in a Charlotte, N. C., hospital.

Fr. Lackey was born in Lincolnton, N. C., in 1886. He studied at the University of North Carolina, and Virginia Theological Seminary, and was ordained to the priesthood in 1919. Fr. Lackey served churches in Winton, and Raleigh, N. C., and was rector of St. James Church, Lenoir, and St. Paul's Church, Wilkesboro, N. C., from 1928 to 1956. He was on the board of trustees of St. Mary's Junior College, Raleigh, and chairman of the Christian social relations department of the diocese of Western North Carolina. Fr. Lackey was a deputy to General Convention in 1937 and 1952.

Surviving are his wife, the former Janet Lee Matthews, and two sons, the Rev. Boston M. Lackey, Jr., rector of Christ and Grace Church, Peterburg, Va., and Dr. Robert Lackey.

The Rev. John James Kirkpatrick, an English teacher, died May 30th, at his home in Los Angeles, Calif., at the age of 51.

Mr. Kirkpatrick was born in Brooklyn, N. Y. He was a graduate of the University of North Carolina, and the Philadelphia Divinity School. Mr. Kirkpatrick was ordained to the priesthood in 1935, and served churches in Pennsylvania and New Jersey. He left the active ministry in 1942. Surviving is a brother, Arthur M. Kirkpatrick.

# 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**.

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Sun: HC 7:30, 9:30, 11:15, MP 9, EP 7; Wkdys:  
MP & HC 7 daily, EP 5:45 daily, also HC Mon, Fri,  
Sat 8, Wed 6:30, Thurs 9; C Sat 4:30-5:30

### LITTLE ROCK, ARK.

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Sun 7:30, 9:25, 11

### LA JOLLA, CALIF.

**ST. JAMES-BY-THE-SEA** 743 Prospect  
Rev. R. M. Wolterstorff, r; Rev. D. W. Gaines, Ass't.  
Sun 7:30, 9, 11; HC Tues thru Fri

### 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 Macfarren, Ass't

Sun Masses: 8:30, 9:30, 11, Ch S 9:30; Adult education Tues 8; Penance Fri 7 to 8 & by appt

### SAN FRANCISCO, CALIF.

**ADVENT** 261 Fell St. Near Civic Center  
Rev. James T. Golder, r  
Sun Masses: 8, 9:30, 11; Daily (ex Fri & Sat)  
7:30, Fri & Sat 9; HH 1st Fri 8; C Sat 4:30-6

### SANTA MONICA, CALIF.

**ST. AUGUSTINE-BY-THE-SEA** 1227 4th St.  
Rev. R. C. Rusack, r; G. F. Hartung, J. C. Cowan  
Sun 7:30, 9:15, 11; Daily MP, HC & EP

*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.

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# ATTEND SUMMER CHURCH SERVICES

Continued from previous page

## 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, choirmaster  
Sun 7, 8, 9:15, 11 and Daily; C Sat 5

## FORT LAUDERDALE, FLA.

**ALL SAINTS'** 335 Tarpon Drive  
Sun 7:30, 9, 11, & 7; Daily 7 & 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  
Sun HC 7, 8, 10; Daily 7:30; Tues 6:30; Fri 10; C Sat 4:30

## ORLANDO, FLA.

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

## ATLANTA, GA.

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

## CHICAGO, ILL.

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

**ALL SAINTS CHAPEL** (Loop Center) 211 W. Madison  
Wkdays: MP & HC 7:45; EP 5:15; HC 12:10 Mon, Tues, Thurs; Lit & Ser 12:10 Wed; Lit, Int 12:10 Fri

**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; Fri & Sat Mass 7 & 9:30; C Sat 4:30-5:30 & 7:30-8:30

## EVANSTON, ILL.

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

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

## NEW ORLEANS, LA.

**ST. ANNA'S** (Nearest Downtown & Vieux Carre)  
1313 Esplanade Ave., Rev. Henry Crisler, r  
Sun 7:30, 9:15, 11, 6; Wed 10; HD 7 & 10

## PORTLAND, MAINE

**ST. LUKE'S CATHEDRAL** State Street  
Sun 7:30, 9, 11; Daily 7:30 ex Mon 10:30; Thurs 6:15 & 9:30; C Sat 5

## BOSTON, MASS.

**ALL SAINTS'** at Ashmont Station, Dorchester  
Rev. S. Emerson, Rev. T. J. Hayden, Rev. D. F. Burr  
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, r  
Sun 8 & 11. Church built in 1714.

## GULFPORT, MISS.

**ST. PETER'S-BY-THE-SEA** 3100 W. Beach Blvd.  
Rev. Frank W. Robert, r  
Sun HC 7:30, 9, 11 15, MP; HC Thurs & HD 9:30

## KANSAS CITY, MO.

**GRACE AND HOLY TRINITY CATHEDRAL**  
415 W. 13th St.  
Very Rev. D. R. Woodward, dean; Rev. R. S. Hayden, canon; Rev. R. E. Thurston, 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, 15, MP; HC Tues 7, Wed 10

## LAS VEGAS, NEV.

**CHRIST CHURCH** Maryland Pkwy. at St. Louis  
Rev. Tally H. Jarrett, Rev. Robert H. Cochrane  
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

## ROCHESTER, N. H.

**REDEEMER** 57 Wakefield St.  
The Most Modern Church In New Hampshire  
Rev. Donald H. Marsh, r  
Sun 8 HC, 10 HC 1 & 3, MP 2 & 4; C by appt

## NEWARK, N. J.

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

## SEA GIRT, N. J.

**ST. URIEL THE ARCHANGEL** 3d & Phila. Blvd.  
Sun 8 HC, 9:30 Sung Eu, 11 MP; Daily: HC 7:30, ex Fri 9:30

## BUFFALO, N. Y.

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

## IDLEWILD INTERNATIONAL AIRPORT NEW YORK, N. Y.

**ST. JOHN'S** 109th Ave. & 134th St.  
South Ozone Park, L. I.  
Sun 7:30, 9:15, 11; Holy & Saints' Days 6:30

## 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, 9:30 & 11, Ch S, 4 EP (Spec. Music); Weekdays HC Tues 12:10; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals Wed 12:10; EP Daily 5:45. Church open daily for prayer.

**SAINT ESPRIT** 109 E. 60 (just E. of Park Ave.)  
Rev. René E. G. Vaillant, Ph.D., Th.D., r  
Sun 11. All services & sermons in French.



CATHEDRAL CHURCH OF ST. LUKE  
PORTLAND, MAINE

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

**HEAVENLY REST** 5th Ave. at 90th Street  
Rev. John Ellis Large, D.D.  
Sun HC 8 & 9, MP Ser 11; Thurs HC and Healing Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 7

**ST. IGNATIUS'** Rev. Charles A. Weatherby, r  
87th Street, one block west of Broadway  
Sun Mass 9; Daily as anno; C Sat 4-5

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
46th St. between 6th and 7th Aves.  
Sun Masses 7, 9, 11 (High), EP & B 8; Daily 7, 8; also Wed 9:30, Fri 12:10; C Sat 2-3, 4-5, 7:30-8:30

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, 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, Organ Recital 3:30; EP Cho 4; Daily ex Sat HC 8; Thurs 11; HD 12:10; Noonday ex Sat 12:10

## THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

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

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8:30, 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; Weekdays HC Mon 10, Tues 8:15, Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 15 minutes before HC, Int 12 noon, EP 8 ex Wed 6:15, Sat 5

**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 Street  
Rev. C. Kilmer Myers, v; Rev. M. O. Young, p-in-c  
Sun HC 8, 9, 10 (Spanish), 11:15 Sol & Ser; Daily: HC 7:30 ex Thurs 6:30, Sat 9:30, EP 8; C Sat 5:15 and by appt

**ST. CHRISTOPHER'S CHAPEL** 48 Henry Street  
Rev. C. Kilmer Myers, v; Rev. Wm. Wendt, p-in-c  
Sun HC 8, 9:30, 11 (Spanish); Daily: HC 8 ex Fri 9, Sat 9:30, also Wed 5:30, EP 5:15; C Sat 3-5 & by appt

## MOREHEAD CITY, N. C.

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

## TULSA, OKLA.

**TRINITY** 501 So. Cincinnati Ave.  
Rev. Curtis W. V. Junker, r  
Sun: HC 7, 8, HC or MP (Family Service) 9, HC or MP 11; Wkdays: HC 7 Tues & Wed; 12 noon Mon, Thurs, Fri, MP 9; EP 4:45 daily

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 15th and 17th Sts.  
Sun HC 9, 11; Daily ex Sat HC 7:45, (Fri 12:10, Sat 9:30), Daily EP 5:30; C Sat 12

## ALEXANDRIA, VA.

**GRACE** 3601 Russell Rd.  
Rev. Edw. L. Mellow, r; Rev. H. H. Thomas, Jr., c  
Sun 7:30, 9, 11 & Daily

## 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

June 26, 1960