

The Living CHURCH

July 24, 1960

25 cents



Page 8:

**Sex Education
in the Parish**

Page 10:

**The Democrats:
Whoopla and
Significance**

Bishop Wright of East Carolina
stops to chat at Minowa Village.
Visit to KEEP [see p. 6].

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TALKS WITH TEACHERS

by the Rev. Victor Hoag, D.D.

Interpreting Church Life

We who teach the young must always be trying to help our children see that life makes sense, that life is purposeful, and that its purpose comes from God. Unfortunately, much that is handed to us as "curriculum" consists of material to be explained and (it is hoped) lodged in the minds of our charges. We are assigned to "teach" the Creed, the Commandments, the duties, and the Prayer Book. Yet these in themselves are only words. We do not start with them, nor did the first Christians.

Life is lived long before it is explained. From our earliest hours we are having experiences which gradually are discovered to have meanings in relation to other persons and to ourselves. First the experiences, then their organization into patterns, the giving of names, and meanings. This is our education. Children already "know" more than we realize.

The world is filled with false clues and wrong explanations of this life. The violence and amoral stuff of our T.V. fare

of the things we do. How few, if they have a verbal explanation, have any deep feeling of the spiritual importance of these things.

So, we teachers start with the lives of our boys and girls and try to relate them to Christ. If we will note the clues, all through the Gospels, of how Jesus taught, we may appreciate this order better. In many cases the Gospel writers record not only a teaching story, but the steps which introduced it. Thus, the lawyer started a conversation about duty, giving some personal experience, and Jesus clinched His teaching by the parable of the Good Samaritan. First the experience, then the teaching. Again, the parable of the Prodigal Son is preceded by two homely illustrations from life about finding the lost: the lost sheep and the lost coin. The contact made with ordinary experience, our Lord then speaks the more elaborate teaching story of the lost son. He said, "You know how to give good gifts to your children," mentioning some plain examples, and then built on this base the teaching, "How much more shall your heavenly Father give. . . ."

This is why we frequently talk with our children about their world, about what interests, troubles, or delights them. This is our base, our point of contact. Often, too, it becomes our very place of administering the curing resources of the Faith. This is no advanced theory, no new device. Wise teachers always have related life to life — the life they offer, through the resources of education, to the lives of their pupils.

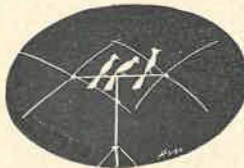
In every parish, our children have had experiences of worship which have already become part of them. We should not give them arbitrary definitions in adult words, nor lists of hard words in the hope of "equipping them." Rather, we should talk about what we have done, and why, and how the Christian life has substance and meaning. This can only be done person to person, and this is partly why we have our children meet regularly with informed, aware, adult Churchmen: that they may perceive for the rest of their lives the meaning of these our ceremonies.

fits Shakespeare's "tale told by an idiot, full of sound and fury, signifying nothing." And the Bard can only add,

"We are such stuff
As dreams are made on, and our little life
Is rounded with a sleep."

Yet, living amidst confusing experiences, our children do have the enriching experiences of Church life. No matter what the form, size, or program of their home parish, they take part, week after week, in the practices and fellowship of the Christian religion. There is a purpose in our doing these things through the years. To give a living sense of reality to these familiar activities is one of our main duties in the Church school.

At a Jewish celebration of the Passover, the youngest child is expected to ask the question, "What does this mean?" and the explanation of the ceremonies is repeated. This is historic drama-liturgy, and we have it in the Christian Church with even deeper sanction. To give meaning to the life we live, and in particular the ordered life within the Church, is an important goal of Christian education. How few of our people really know why we do many



ANGLICAN CYCLE OF PRAYER

July

24. Monmouth, Wales
25. Montana, U.S.A.
26. Montreal, Canada
27. Moosonee, Canada
28. Moray, Ross, and Caithness, Scotland
29. Nagpur, India
30. Nasik, India

The Living CHURCH

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DEPARTMENTS

Books	11	News	4
Deaths	15	People and Places	12
Editorials	10	Sorts & Conditions	11
Letters	3	Talks with Teachers	2

SPECIAL FEATURES

Sex and Souls	Richmond N. Hutchins	8
Palm Sunday	Peter Chase Robinson	9

THINGS TO COME

July

- 24. Sixth Sunday after Trinity
- 25. St. James
- 31. Seventh Sunday after Trinity

August

- 6. Transfiguration
- 7. Eighth Sunday after Trinity
- 14. Ninth Sunday after Trinity
- 21. Tenth Sunday after Trinity
- 24. St. Bartholomew
- 28. Eleventh Sunday after Trinity
- 31. Brotherhood of St. Andrew, annual convention, Sewanee, Tenn., to September 4th.

September

- 4. Twelfth Sunday after Trinity
- 11. Thirteenth Sunday after Trinity
- 18. Fourteenth 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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July 24, 1960

LETTERS

(Most letters are abridged by the editors.)

The Virgin Mary

Although I appreciate your motives for publishing the survey of clergy opinion about the Virgin Mary [L.C., July 3d], although I am aware of the journalistic courage it required, I think that you should have included somewhere in the issue a discussion of the basis and rationale of these theological opinions. Instead of simply saying that certain beliefs about the Blessed Virgin are traditional, you ought to have showed your readers how these beliefs arose and why they are worth talking about.

The importance of such doctrines as the immaculate conception, the virginal parturition and the perpetual virginity of our Lady consists only in the extent to which they affirm our redemption by the Incarnate Word.

Most of the Roman Catholic and Orthodox doctrines about the Virgin Mary presuppose theories of physiology, physical science, psychology, and epistemology which were dominant before the 18th century but not after. If one accepts the fact of the Incarnation and also accepts these philosophical views of the universe, then such doctrines arise out of logical necessity.

I am not asserting that the traditional Mariological views ought to be rejected. I would not even assert that all pre-eighteenth century science and philosophy ought to be rejected. Some of the medieval theories of psychology, for example, have great subtlety and intuitive validity. But on the other hand, I cannot agree with you that the wholesale rejection of these views by Episcopalians is necessarily "unfortunate." It would depend on the grounds for rejection.

Whether, personally, one accepts or rejects these Mariological views, I believe that we will all be able to discuss them with greater effectiveness and charity if we keep in mind their original purpose — to safeguard the Faith once delivered to the saints, by which we affirm that the Word was made flesh and dwelt among us.

(Miss) DORIS E. THOMPSON

Lincoln, Neb.

I recognize, as you do, a wide freedom of opinion within Anglicanism on all matters which do not have the "most certain warrant" of Holy Scripture. But you seem to acknowledge this freedom with regret, and to regard the visible unity of the Church as a higher good. By implication, you seem to

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.

July

- 24. St. John's, Monticello, N. Y.
- 25. St. Monica's Home, Roxbury, Mass.
- 26. St. Anne's, Calais, Maine; St. Ann's, New York, N. Y.; Grace, Cobleskill, N. Y.
- 27. The Blessed Sacrament Mission, Green Bay, Wis.
- 28. All Saints', Fort Worth, Texas
- 29. Order of St. Francis, Mt. Sinai, N. Y.
- 30. Convent of St. John the Baptist, Mendham, N. J.

suggest that it would be desirable to subordinate this principle of freedom to a pragmatic and historical end. You seem to take away in your last paragraphs what you grudgingly grant in your earlier ones.

I should like to say that this freedom (in nonscriptural matters) is one of the priceless gifts of our communion, and so far from marring her catholic status, is surely the fairest flower of it. If the reunion of Christendom demands the surrender of such freedom, the price is too high. The body so united would not be the Church of Christ.

(Rev.) C. P. PRICE

Department of Systematic Theology,
The Virginia Theological Seminary
Alexandria, Va.

In view of the poll on "What about the Virgin Mary?" should not this same courtesy, in all fairness, be extended to the laity as well? Possibly we could preface the questions (Prayer Book, p. 277) in the Ministration of Holy Baptism with:

MINISTER: Please understand that the following questions do not obligate you in any way. You are free to believe as you like, but we do like to have a random sampling on what our people think.

Naturally, a few dost's, thou's, and wilt's could be thrown in to give it that proper Elizabethan flavor.

(Rev.) LEWIS H. LONG

Vicar, St. Mary's Church
Phoenix, Ariz.

Your survey to determine the beliefs of Episcopal clergy concerning the mother of our Lord probably revealed many things, but to me it brought home most clearly the appalling fact that our doctrine of man is still controlled more by Greek myth than by Christian theology.

Asking the questions, "Do you believe that Mary's body was assumed into heaven and is there united with her soul, in advance of the general resurrection?" or "Do you believe that Mary's soul is in heaven but that her body suffered corruption?" is like asking a man if he still beats his wife. The Christian cannot answer the question without accepting the presupposition that the soul can be separated from the body, and the Christian cannot do this and remain true to the Old and New Testaments. An hour spent looking up the words man, body, soul, spirit, and flesh in a biblical word study book will reveal that soul is used synonymously with life to mean the total being of man. The Bible knows nothing of disincarnate spirit. The spirit or soul of man is the deepest level of his being as God's creature, but it cannot be isolated or separated from man's body and mind. In other words, NO BODY, NO SOUL!

(Rev.) ROBERT A. CROXSON

Chaplain, Virginia Episcopal School
Lynchburg, Va.

Missing: Offering to Baal

Mr. Fenton's assertion in his letter [L.C., May 15th] that "Baptists do not belong to the one Catholic and Apostolic Church..." must surely be erroneous. The Church is defined as the Body of which "all baptized people are the members" (Prayer Book, p. 290), and one must certainly grant that the Baptists are indeed baptized. As a former

Continued on page 12



The Living Church

Sixth Sunday after Trinity
July 24, 1960

For 81 Years:

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

NATIONAL COUNCIL

Grants and Loans

The Allocations Committee of the National Council, as a result of meetings in New York in April, May, and June, has announced grants and loans made to date from the capital needs item of the 1960 budget. Although General Convention provided \$500,000 for capital needs this year, the sum of \$485,000 has been so designated by the National Council.

A guiding principle adopted by the Council is that the capital needs item is to be used in mutual cooperation "as an opportunity to join with dioceses and missionary districts in financing these capital needs."

Three-fourths of the funds available for the Church at home are in the form of loans. Candidates for grants at home are normally churches in crisis situations, going through rapid sociological or economic change. Overseas growth opportunities are normally candidates for grants.

The overseas grants and loans:

- ✓ \$140,500 grant to St. Andrew's Seminary, Manila, for living quarters, faculty building, and classrooms;
- ✓ \$15,000 loan and \$25,000 grant to San José de Gracia Cathedral, Mexico City, for office and parish dwelling;
- ✓ \$15,000 grant to St. Francis of Assisi Mission, Upi, the Philippines, for a residence;
- ✓ \$14,000 grant for missionary residence in Kofu, Japan;
- ✓ \$18,000 grant to Holy Cross Mission, St. Croix, V. I., for repairs;
- ✓ \$10,000 grant to St. Peter's-by-the-Sea, Sitka, Alaska, for repairs and renovation.

Total overseas allocations: \$237,500.

Grants and loans at home are:

- ✓ \$12,000 grant to East Carolina, to increase plant at St. Anne's, Jacksonville;
- ✓ \$10,000 grant to Kansas, for construction at Christ Church Mission, Johnson County;
- ✓ \$5,000 loan to Eastern Oregon, St. Michael's Mission, Alturas, Calif., for program expansion;
- ✓ \$11,500 grant to Eastern Oregon, for church site at Boardman;
- ✓ \$17,500 loan and \$5,000 grant to North Dakota, for purchase of rectory, St. James' Church, Grafton;
- ✓ \$25,000 loan to Wyoming, for construction of church at Worland;
- ✓ \$10,000 loan to Colorado, for purchase and reconstruction of parish house for the Chapel of the Intercession, Thornton;
- ✓ \$23,000 loan to Spokane, for vicarage

and parish hall, Mission of the Holy Spirit, Veradale, Wash.;

✓ \$25,000 loan to South Dakota, St. Mary's School, Springfield, for classrooms.

✓ \$20,000 loan to Erie, for addition to parish hall of St. Christopher's Church, Hickory, Pa.;

✓ \$15,000 grant to the American Church Institute for Negroes, for president's residence at Okolona College.

Total allocations to the home field come to \$179,000. Grants and loans in both areas total \$416,500.

The Allocations Committee, since April 12th, consists of the Presiding Bishop, Mr. Warren Turner, Mr. Lindley Franklin, the Rt. Rev. John B. Bentley, Miss Frances Young, and the director of the Home Department (the Rev. Clifford L. Samuelson is acting until the arrival of the Rt. Rev. Daniel Corrigan, September 1st).

RACE RELATIONS

For Forceful Leadership

Before the beginning of the Democratic National Convention, the Episcopal Society for Cultural and Racial Unity [L.C., January 10th] sent telegrams to presidential hopefuls Sen. John F. Kennedy, Sen. Lyndon Johnson, Sen. Stuart Symington, Mr. Adlai Stevenson, Rep. Chester Bowles, as well as Republicans Vice President Richard Nixon and Gov. Nelson Rockefeller, urging "forceful leadership" on civil rights.

"With separate-but-rarely-equal standards so widespread, no region is without guilt for our national shame," the telegrams said. "Both moral appeal and a firm determination to implement federal law must characterize our next President."

[RNS]

MILWAUKEE

Must Stop, and Shortly

Bishop Hallock of Milwaukee ascended the pulpit of his cathedral at both morning services Sunday, July 10th, to answer critics of cathedral policies and declare that gossip and criticism of the cathedral's new dean "must stop, and stop shortly."

Speaking during the absence of the Very Rev. Edward Jacobs, who was on vacation, Bishop Hallock referred to a number of sharp attacks mailed to the

cathedral on post cards sent to communicants to seek their preference on hours of service. These anonymous attacks were added to earlier criticisms, both verbal and written, which had been leveled at liturgical changes made and renovation work undertaken since the retirement of the former dean in 1959. Much of this criticism had been aimed at Dean Jacobs personally.

The bishop pointed out that a cathedral is not a parish church. "The cathedral is my church," he said. "The bishop may be wrong — I don't think I am — but whether he is wrong or not, it is he who sets the standards for the cathedral." He said that all the changes which had been made in the practices and the fabric of the cathedral had been done at his wish rather than the dean's.

Changes made include the elimination of the preparation at the altar and the Last Gospel, the reading of Gospel and Epistle facing the people, the institution of an offertory procession, and a general cleanup and renovation of the physical fabric of the cathedral. Answering a critic who complained that nothing could restore the "patina" lost in the renovation, the bishop said, drily, "The patina was mainly dirt." The renovation was largely financed by contributions made by Churchmen of the diocese generally.

Bishop Hallock remarked that the survey on hours of service provided an opportunity for anonymous criticism which had proved "too good to miss." He mentioned one card on which a parishioner had complained that, though parishioners were invited to vote on hours of service, they were not allowed to vote on the liturgical changes. Said Bishop Hallock, "Such people are in the wrong Church. It is in the Congregational Church that all things are determined by vote. Episcopalians do not vote on what they are to be."

Another card contained the question, "Why can't we have restored the full western rite that we are used to?" The bishop said, "Our loyalty is to Canterbury, not Rome. . . . Actually, with the impact of the liturgical movement on the Church of Rome, if we just stay put, Rome may catch up with us." He explained that the omission of the preparation at the altar and the Last Gospel were practices being introduced in advanced Roman circles.

Plus 14%

The final figures for the jubilee thanksgiving fund of the diocese of Olympia, issued on June 29th, show that the drive "went over the top" to a total of \$1,540,808, 14% more than the goal of \$1,352,000.

All oversubscriptions will go directly to the missionary expansion of the diocese. Sites are being looked at, and other plans are being made to utilize the funds.

ORTHODOX

Colorful Figure Resigns

Metropolitan Nikolai of Krutitsky and Kolonna has resigned as chairman of the Moscow Patriarchate's Council on Foreign Relations. Appointed as his successor is the Rt. Rev. Nikodim Bodolsk, until recently head of the Russian Orthodox Mission in Jerusalem, Israel. He is a graduate of Leningrad Theological College and reported to be the youngest bishop in the Russian Church.

Metropolitan Nikolai has been one of the most colorful figures in the Russian Orthodox Church. He was a member of the Soviet commission to investigate Nazi war crimes, an unusual position for a Churchman in a government which professes to be atheistic. He represented the Russian Orthodox Church at nearly every "peace" conference initiated by the Soviet government. In 1956, he visited the U.S. as head of the delegation of Russian Churchmen on an exchange visit with the NCC delegation in which Presiding Bishop Sherrill and Dr. Paul Anderson took part.

Federal Recognition Asked

A resolution to request that all federal agencies recognize the Eastern Orthodox Church as one of the major Churches in America has been introduced in the Senate by Sen. Clifford Case (R.-N.J.).

If adopted, the resolution would have the Senate declare that "the Eastern Orthodox Church is a major faith in this country, and that all references by agencies to major faiths now limited to Protestants, Catholics, and Jews include the Eastern Orthodox Church."

The resolution was referred to the Senate Committee on the Judiciary for consideration. [RNS]

ACU

Medium for Scholarship

Participating in the Margaret Hall Seminar, sponsored by the American Church Union, at Versailles, Ky., June 27th to July 2d, were 32 clergy, religious, and laymen.

The aim of the seminar was to bring together leaders of the catholic movement to consider problems confronting cath-



Episcopal Church Photo

Metropolitan Nikolai (with Bishop Sherrill)
An unusual position in an atheistic government.

olic-minded Churchmen and the nature, strategy and work of the ACU.

Among the concrete proposals made by the seminar to the council of the ACU were recommendations and plans for the publication of a quarterly theological review. The hope was expressed that such a publication would not only make it possible to present the studies of theologians, but would be a medium for making available the scholarship of various groups now beginning special projects, as, for example, lawyers in the area of canon law, psychiatrists and doctors in the area of the relationship of psychiatry and healing, and these and others in the area of catholic sociology.

Plans were made for similar seminars in other parts of the country and for future meetings of the same group, to consider such topics as: Christian family life, evangelism and the Church's laymen, Christian education, Anglican authority, Anglican moral theology, and the bearing of the ecumenical councils on the life and work of the Episcopal Church.

CHICAGO

The Small Gifts

Bishop Burrill of Chicago has announced that the 100,000,000th penny has been received on the Bishop's Pence program of the diocese. "God has indeed blessed the small gifts of a multitude of people," he said.

The program was originated in November, 1933, by the late Bishop George Craig Stewart, to promote the saying of grace at meals and to encourage Churchpeople to make a token offering of a penny per meal as a tangible expression of gratitude. The net proceeds are divided equally, between the bishop (for

work in the diocese), and the participating parishes and missions.

Commenting on the achievements of the Bishop's Pence, Bishop Burrill stressed that they are the less important part of the story. "The good habit of returning thanks," he said, "has been firmly established in many homes. For this we thank God."

COLORADO

The Service Preferred

St. Andrew's Church, Denver, was host to the annual meeting of the Confraternity of the Blessed Sacrament on June 18th.

Celebrant at the Pontifical High Mass was Bishop Mallett of Northern Indiana, superior-general of the confraternity. The Rev. Robert D. Crawford, rector, St. Paul's Church, Vermillion, S. D., was the preacher. The annual conference was held during the afternoon and the council met the preceding day at St. Mary's Church, Denver.

Said Bishop Mallett, "We begin to see answers to our prayers. The Family Eucharist is now the service preferred by the majority of Episcopalians."

PUBLIC AFFAIRS

Next to the Bottom

According to a recent report by the Russell Sage Foundation, religious institutions receive about \$28,065,000 — less than 5% — of the grants distributed during an average year by this country's more than 5,000 philanthropic foundations. Among the various fields in which grants are made, religion gets next to the smallest amount. The least is given to government.

Of the total grants to religion, theological seminaries receive 44%, churches 26%, Church-related schools 9%, welfare programs 6%, and clergy 5%. [RNS]

No Release

U.S. Supreme Court Justice Felix Frankfurter has refused to grant the release on bail of Dr. Willard Uphaus, 69-year-old Methodist layman who is serving a year's sentence for contempt of court in the Merrimack, N. H., county jail.

Dr. Uphaus was imprisoned for defying a court order requiring that he give the state a list of guests who visited his World Fellowship Summer Camp in Conway, N. H. [L.C., January 3d, and 10th]. [RNS]

MISSIONS

Thirty-Two on Their Way

The 1960 conference for newly appointed missionaries, held at Seabury House, Greenwich, Conn., June 8th-17th, was attended this year by 32 men and

women, now on their way to missionary destinations around the world.

The Rev. Rowland Cox, director of the conference, said, "Our job overseas is to help establish an indigenous Church. This demands from the missionary an understanding of culture and an understanding of the Christ working to transform culture." Men and women from diverse backgrounds going to different locations were made aware of their common needs.

Dispatched to their posts at the close of the conference, they will go to Alaska, Hawaii, Mexico, the Caribbean, Nicaragua, Brazil, the Philippines, Guam, and South Africa.

Six of the 19 newly appointed missionaries are June graduates from seminary.

RELIGIOUS ORDERS

How Lovely

On June 24th the cornerstone was laid for the new chapel of the mother house of the Order of St. Helena, at Newburgh, N. Y. Ground was broken for the building on Palm Sunday.

The Rev. William R. D. Turkington, OHC, superior of the Order of the Holy Cross and of the Order of St. Helena, officiated and laid the stone. Among those on the platform during the ceremony were assistant superior of the Order of St. Helena, Sister Josephine, OSH, and the chaplain, the Rev. William Ridgeway of St. George's Church, Newburgh.

The chapel, which is to be of modern construction, blending with the Georgian architecture of the convent, is scheduled to be completed in October.

The cornerstone bears the inscription, "Quam dilecta tabernacula Tua" on the face, and the date, 1960, on the end.

NEW YORK

Immigration Injustices

The convention of the diocese of New York met in New York City in May.

The convention passed resolutions:

- ✓ Opposing capital punishment;
- ✓ Calling for a commission to study removal of present injustices in immigration laws;
- ✓ Calling upon the Division of Boarding and Day Schools of the department of Christian education to "study the need for and consider the feasibility of establishing a 'parochial school system' in the diocese."

A budget of \$540,006 was adopted.

ELECTIONS. Standing committee: the Rev. Leslie Lang; Mr. Linden Morehouse. Deputies to General Convention: clerical, George Barrett, John Heuss, John Bell, John Large; lay, Ludlow Fowler, Dr. Paul Anderson, Dr. Theodore Oxholm, Clifford Morehouse. Alternates to General Convention: clerical, George Bratt, G. M. Jones, John Johnson, George Kempself, Jr.; lay, Ralph Hartwig, R. K. Kane, Dr. Norman Pritchard, Andrew Oliver. Delegates to provincial synod: the Rev. Donald Gowe, the Rev. James Gusweller; Mr. Alexander Saunders, Mr. Arthur Atha. Alternates to provincial synod: the Rev. Michael Allen, the Rev. Osburne Budd; Mr. Harper Holt, Mr. Richard Beman.

BRIEFS

NO FLIGHTS, NO MEETING: The scheduled meeting of the board of trustees of the Episcopal Seminary of the Caribbean, which was to have been held June 23d and 24th in San Juan, P. R., was canceled by the chairman of the board, the Rt. Rev. John B. Bentley, as a result of the airline strike affecting Eastern and Pan American Airlines. No date has yet been set for another meeting. The trustees were to have considered preliminary plans for the new seminary's buildings, appointment of the faculty, and general business matters.

ORTHODOX TRIBUTE: On June 12th, observed by Orthodox Christians as the Feast of All Saints, a pontifical *Panikhidi* (Office of the Dead) was offered in the Russian Orthodox Cathedral of the Holy Virgin Protection, New York City, for the soul of Mrs. Irene Williams, wife of the Rev. Thomas J. Williams, chaplain of the Retreat House of the Redeemer. The service was held by direction of His Eminence the Most Rev. Metropolitan Leonty, as an expression of affection and respect for one who had been closely associated with the clergy and congregation of the cathedral at the time when St. Augustine's Chapel of Trinity Parish was used by the Russians as their cathedral church.

PILGRIMAGE TO WALSINGHAM: American Church Union will sponsor three pilgrimages to England and Europe in 1961, the itinerary to include the Shrine of Our Lady of Walsingham, assorted English cathedrals and sites of religious interest, Utrecht, and Paris. An interview with Old Catholic Archbishop Rinkel is scheduled at Utrecht. Sailings will take place in May, July, and September. A priest or bishop will accompany each group of pilgrims. Publicity support for the pilgrimages was given in a release sent out by the National Council's Public Relations Division late in June.

TRUMPET STYLE: Present at the final meeting of the Fulton Street Noon Prayer Meeting, in New York City, were 14 men and women. The 103-year-old daily prayer meeting is being discontinued by its sponsor, the Collegiate Reformed Church, because trumpet-style evangelism does not "express the voice of our historic Church," according to its senior minister. A practicing Episcopalian in the final congregation said, "This is the only place where I can get up and utter audible prayers."

1,400TH ANNIVERSARY: The Bishop of Glasgow and Galloway was preacher at the celebration of the 1,400th anniversary of the Welsh diocese of St. Asaph. St. Kentigern, Bishop of Glasgow, is traditionally regarded as founder of the diocese.

CHURCH AND THE LAW

State-wide Action

Parishes and missions throughout Pennsylvania are being urged to give moral and financial backing to efforts to have capital punishment outlawed by the 1961 state legislature.

A resolution calling for this support and for coöperation with a newly formed Pennsylvania Citizens' Council to Abolish the Death Penalty has been adopted by the departments of Christian social relations of the five dioceses of the state at a joint meeting at St. Stephen's Cathedral, Philadelphia.

The Pennsylvania Citizens' Council to Abolish the Death Penalty has been formed by 30 clergymen, lawyers, and socialists on a non-sectarian basis.

The council's membership is mostly from the Philadelphia area and includes eight Episcopalians.

JAPAN

Progress

In process of construction or planned for this year at the Kiyosato Educational Experiment Project (better known as KEEP) in Japan, are:

- ✓ A large new lodge, St. Andrew's House, with facilities for 100 guests.
- ✓ Rebuilt Tokyo and Osaka cabins, destroyed by Typhoon Vera, and the new Vera Memorial cabin.
- ✓ The "Minnesota" public health nurses' hostel opposite St. Luke's rural hospital. This will provide for the presence of nurses from two nurses' colleges, to give care to KEEP's village outreach centers around Yatsugatake.
- ✓ Three new village outreach centers, "George Washington House," "Christ Church, Whitefish Bay, Wis., House," and "St. Paul's, Milwaukee, House." (In 1961, "Chicago House," and "St. Mark's, Shreveport, La., House" will be built.)
- ✓ A mission church, rectory, and center in



Fr. Ridgeway, Sister Josephine, Fr. Turkington: To blend with Georgian.

a village in Kitakoma-gun.

✓ A clergy retreat house near to St. Andrew's Church, KEEP.

✓ Expansion of buildings in KEEP's Ohio experimental farm. (The diocese of Iowa has launched a livestock project to provide starter herds of pigs and sheep.)

On June 28th, Bishop Wright of East Carolina, chairman of the Overseas Department of the National Council, visited KEEP [see cover].

EUROPE

Old World and New

The Rt. Rev. Stephen F. Bayne, Executive Officer of the Anglican Communion, paid an official visit to Heidelberg on June 26th and confirmed 12 people in the chapel of the Army Hospital. Present were seven chaplains from the Heidelberg areas and parts of Bavaria, and five Old Catholic priests, headed by the German Assistant Bishop, the Rt. Rev. Otto Steinwachs, well known to Episcopalians.

The chapel was filled with Episcopalians and Old Catholics from Heidelberg and Ladenburg.

AFRICA

Out of One, Many

On July 1st, the diocese of Uganda ceased to exist. Replacing the Anglican missionary diocese are five smaller dioceses which have come into being as a preliminary to next year's inauguration of a new Anglican Province of Uganda.

The former Bishop of Uganda, the Rt. Rev. Leslie Brown, has become bishop of the new diocese of Buganda and Busoga, and has the title Bishop of Nami-rembe. The other new dioceses are West Buganda, Ruanda-Urundi, Ankole-Kigezi, and the Ruwenzori.

Formation of the province is scheduled to take place when the Archbishop of Canterbury visits Uganda, probably next April.

AUSTRALIA

Saint "Feet"

In Australia, an Anglican commission is considering canonization of a saint.

The synod of North Queensland has established a commission to investigate claims for elevating to sainthood John Oliver Feetham, a former bishop of North Queensland. Head of the diocese from 1915 until his death in 1947, he was reverently known as the "packhorse bishop" because of his bush travels.

Bishop Feetham, known for his rough and unconventional appearance, became legendary even in his lifetime. Nicknamed "Feet" by bushmen, he wandered remote areas of inland Australia with surplice, cassock, hymnals, and altar vessels in his saddle bags. To cover the vast areas of northern Queensland, he often swam crocodile-infested rivers.

July 24, 1960



Theme of the diocese of Grahamstown's stand at the Port Elizabeth Centenary Show, in South Africa, is a familiar one to readers of this magazine. Pictures on the panels showed the Church's role in the life of an individual, and at half hourly intervals film strips and slides were projected on a small screen and recorded commentaries played. For four days the stand drew crowds from all sections of the community.

As principal of the Brotherhood of the Good Shepherd in New South Wales, and later as bishop, he made personal sacrifices to bring education to country children. It is said that at one time he exhausted his credit and pledged his personal property to finance the building of Church schools in North Queensland towns. [RNS]

WCC

Scotland in August

Ways in which the world's Protestant, Anglican, and Orthodox Churches can move toward closer unity will be surveyed at meetings at St. Andrew's, Scotland, in August.

The meetings, August 16th-24th, will be the annual sessions of the 90-member policy-making Central Committee of the World Council of Churches. Also attending will be an estimated 300 from many of the WCC's 172 member Churches.

The selection of Scotland as the site for this year's meeting commemorates the 50th anniversary of the first World Missionary Conference held at Edinburgh in 1910.

Among those attending will be Bishop Dun of Washington, the Rev. James W. Kennedy, the Rt. Rev. Henry Knox Sherrill, former Presiding Bishop and president of the WCC, Mr. Charles P. Taft, and the Rev. Canon Theodore O. Wedel.

SOUTH AFRICA

Homeward Bound

Bishop Reeves of Johannesburg, now in England, plans to return to South Africa in September. He fled from South Africa two months ago, when his personal freedom was threatened, in order

to take out statements of the victims of the Sharpeville shootings [L.C., April 17th and June 19th]. His family will return with him.

Bishop Reeves plans to leave England on September 15th, the date on which he originally planned to end his leave of absence. He said that he intended to carry on his work in the same way as before.

The Ven. C. T. Wood, Archdeacon of Capetown, will also return to South Africa, on August 11th. He has been in England since his visit to the U.S. [L.C., May 8th].

Milestones

The newly consecrated bishop was English, the consecrators South African and American, when the Rev. **Edward George Knapp-Fisher** was made **Bishop of Pretoria** in a service at St. George's Cathedral, Capetown, South Africa, on June 29th.

The Most Rev. Joost de Blank, Archbishop of Capetown, was assisted in the consecration by 10 bishops of the Church of South Africa and by the Rt. Rev. Stephen F. Bayne, Jr., Executive Officer of the Anglican Communion and former Bishop of Olympia.

The new bishop gave the blessing in three languages — English, Afrikaans, and Tswana — at his enthronement.

Before his consecration Bishop Knapp-Fisher was warden of Cuddesdon Theological College. He had served earlier in the Province of South Africa.

The Rt. Rev. **John Dacre Vincent**, Bishop of Damaraland, died in Capetown, South Africa, recently. He was 66.

Ordained in 1920, he served in 1925 as curate at Bloemfontein Cathedral, where he was consecrated 27 years later. He was senior chaplain to South African forces from 1941 to 1946. He is survived by his widow and two sons.

Sex And Souls



Fr. Hutchins: Classes on Sunday.

**Confronted by
young people's
need for honest
information
and dependable
guidance, a priest
works out a
program**

by the Rev. Richmond N. Hutchins

Every pastor, I suppose, has officiated recently at weddings of pregnant teenagers. Every pastor has had to counsel young people who find themselves "in trouble." I claim no unique experiences. But I wonder whether a clergyman ever becomes professionally inured to seeing young lives injured, forced prematurely into adult responsibilities, robbed of joy and vitality. I wonder whether he can ever watch a pretty, promising teenager rotting in pain as peritonitis takes its toll following an abortion, and consider at her grave, "This is only routine — line of duty." I hope not.

Every pastor must ask himself how he can help young people to understand themselves and handle their sexual natures wisely, and how he can make our faith in the Creation and the Incarnation relevant to such concerns as dating and petting. I had been asking myself these questions when, one evening in February, my wife and I returned from a meeting earlier than we had expected, to catch our baby sitter in my study, with all of my books on sex out of place on the shelves. That was what did it, I guess.

I dashed off a notice for the local weekly, announcing a series of six Sunday afternoon classes for teenagers.

The coöperative editor featured the story on the top half of page one, with the heading: "Sex Education Offered by Local Church." After a paragraph of facts about time and place, the story ran thus:

"Fr. Hutchins reports that the program is offered to meet the needs he has encountered in his pastoral experience — needs for honest information, understanding, release from unfounded guilt feelings, etc., as well as to serve as a sort of 'crash program' to help prevent sexual promiscuity, abortions, forced marriages, etc.

"Only young people between the ages of 13 and 18 will be admitted, and these only with their pledge to attend all six of the Sunday afternoon meetings . . . and with the written consent of their parents.

The Rev. Mr. Hutchins is supervisor of the Seneca-Tompkins Mission Field in the diocese of Central New York. This article is reprinted with the kind permission of the Church Messenger.

'Parents' consent,' says Fr. Hutchins, 'must be given with the understanding that no words will be minced. We have been pussyfooting far too long in this vital area, leaving frankness and straightforwardness to the beatniks, failing to redeem our corporeality by a sense of the sacredness of our most intimate relationships. It is time that the Church spoke unblushingly about sexuality and human love.'

A final paragraph announced that the course would be open to those outside the Episcopal Church.

The telephone rang often that week, and citizens stopped me on the street, without exception to express their approval. Especially heartening was the encouragement from community leaders and school officials. I was even reassured about the older generation when a doctor reported having visited one of my older parishioners who had pointed to the newspaper article with pride for what her Church was doing. Many parents hoped that their children would attend. This was my own question: "Would the kids themselves respond?"

Seventeen appeared, just a bit timidly, for the first session. In a community of only 2,000 souls, this was not discouraging. The next week the 17 were back, more relaxed, with 15 newcomers; and the third week six more begged to be admitted, making a total of 38! Only 10 of these were my own young parishioners. Having purchased a tape recorder especially for this course, I was able to bring latecomers up-to-date with tapes of the sessions they had missed; and each week I played the tape of the week before for the benefit of those who had to miss.

I knew what I wanted to cover and where I hoped to arrive, but I carefully refrained from using lecture notes or outlines. It seemed better to "play it by ear," allowing an occasional question or quizical expression to govern the development and amount of detail. Thanks to the New York state department of health

for free copies of an excellent pamphlet, *The Gift of Life*, it was not necessary to consider such matters as menstruation and the process of fertilization. Requiring each pupil to spend 35¢ for the paper-bound *Facts of Life and Love for Teen-Agers*, by Evelyn Duvall, also obviated the necessity of technical involvements. However, basic anatomical facts were presented frankly.

Concerned primarily with attitudes, I opened each session with the Collect for Purity. I wanted to show that the use of our bodies was determined by our hearts and minds. Are we to accept the bodies God has created, or are we, rather blasphemously, to regard them with shame? If we respect the body as the temple of God and respect the personhood of ourselves and others, can we use it for selfish pleasure? Recognizing the stimulus-response mechanism which God has given us so that we can be partners with Him in procreation, how far can we go before marriage? And what are proper reasons for marriage? What does the marriage ceremony tell us about lifelong union?

The beauty and rightness of sexual love

in marriage has to be contrasted with sex out of bounds. Even the 13-year-olds read about rape, pornography, and perversions in the daily newspapers. It seems wise to include them in such a course for this reason, as well as to provide an opportunity to discuss common causes of anxiety, such as masturbation.

The experience of having given this course has not made me an authority; I'm not at all prepared to distribute blueprints to others. In unsigned questionnaires at the end of the last session, one suggestion for less anatomy and more religion was neatly balanced by another for less religion and more anatomy. One wished for guidance in bringing up children. All the others felt that nothing should have been changed. Five evaluated the course as "helpful in spots," all others as "helpful throughout," and none as "not helpful." A session with parents indicated that the course may have to be repeated for others next year; if so, it may be quite different. It's good to know that Seabury Press has just issued an excellent leader's guide, *Fit to Be Tied*, by Charles E. Batten and Donald E. Mc-

Lean, for \$1.75 [L.C., May 8th]. Designed for conducting a four-to-six week program, it is precisely what I was looking for in February. But I am really glad to have struggled through relying only on the Holy Spirit; perhaps each priest should do so.

Several parents have told me that the course has created a new ease and freedom of communication at home, not only in the area of sex, but in other matters pertaining to increasing maturity. The questionnaire revealed how much young people appreciate having an adult talk frankly and straightforwardly with them, not talking down to them, on matters about which they feel entitled to know the truth. Furthermore, many of them seemed to be pleasantly surprised to find the stodgy old Church showing some kind of awareness of their needs.

I thank God that we caught that baby sitter in my study. It led to something which I trust has helped at least one of these young lives. I am confident that, with God's grace, other clergymen and youth leaders need not fear to talk with young people about sex and their souls.

Palm Sunday

20th Century Version

by the Rev. Peter Chase Robinson

Rector, St. Francis Church, Greensboro, N. C.

Jesus said to his disciples: "Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him," Mark 11:2.

In one of my more irreverent moments, I suddenly thought, suppose the arrangements for the first Palm Sunday were presented to a modern vestry.

TREASURER: Couldn't we find an older animal, since it is just for one day that we need him? It is foolish to waste all that additional money on a young, strong animal.

FIRST VESTRYMAN: There is a good Churchman who runs a livery stable out at Mizpah, and we might hurt his feelings if we didn't give him the opportunity to lend us the animal. Of course it will take an extra day to get it from him, so we would have to have

the Palm Sunday procession on Monday.

SECOND VESTRYMAN: Really, I think the Master should provide for His own transportation expenses. After all He doesn't have any expenses for food and lodging.

SENIOR WARDEN: I wonder if it looks good to enter Jerusalem this way. Wouldn't it appeal to the people more if we all walked? We don't want to offend anyone.

After much discussion it was decided to appoint a committee which would consider every aspect of the problem. They would compare the relative cost of the animals. Perhaps they could get a young animal with the idea of selling it at a profit. They would also contact the manager of the livery stable at Mizpah and report back on Holy Saturday.



RNS

The report would come on Holy Saturday.

The Democrats

The Democratic convention provides us with cause for rejoicing, for hope, for sorrow, and for anxiety.

We are not concerned with the strange ritual characteristics which this convention shared with all its predecessors, both Democratic and Republican. Behind the barbaric facade, every such convention carries a real and profound significance. The Democratic convention in Los Angeles is no exception.

A political convention is an attempt to construct a coalition to insure the triumph of a party in an election.

The platform plank on civil rights was designed to strengthen the coalition next November. This plank was not the typical, middle-of-the-road straddle but a forthright advocacy of a quite advanced position on racial equality. This, we believe, tells us less about the Democratic Party than it does about what the Democratic Party thinks the American people believe.

If, as some southern orators declared, the desire for this advanced stand had come from a small group of Communists, radicals, liberals, and salvationists, the very practical men who controlled the Democratic convention would have seen to it that the civil rights plank talked out of both sides of its mouth.

The fact that a strong plank was adopted shows that it is the belief (a correct one we think) that the majority of Americans will vote for a policy of real extension of the principle of equality for minority races. We wish we were sure that these voters were equally ready to live their lives on the basis of this policy.

Two Traditions Die

Two political traditions based on expediency went down to defeat at Los Angeles. The first is that a Roman Catholic should not be nominated, and the second is that a candidate should be sought only among the men who have no clear record on national affairs — certainly not among the members of our national legislature. We rejoice in both these overturns.

As we have said before, we consider a man's religion a significant factor in determining his capacity for the presidency. We are happy that a man who frankly professes (and, we hope, practices) the Christian religion has been nominated. We know of no valid reason why a Roman Catholic should not be president. We do not consider the evidence of bigotry in other lands by Roman Catholics as any better evidence of the probable behavior of an American Roman Catholic president than evidence of Congregationalist bigotry in our own land in other generations would be of the probable actions of a 20th century Congregationalist president.

No member of the national legislature has been nominated for the presidency by a major party in

more than 50 years, with the exception of Warren G. Harding. It has been generally believed that any voting record on national issues is worse than no record. If the nation has turned its back on this tradition, we can hope that there will be much greater opportunities in this and future election years to vote on explicit issues.

So far, so good.

But there are aspects of the Democratic performance and its outcome that fill us with misgivings.

First of all, the platform as a whole (except for the civil rights plank) was a particularly gross example of the promise of everything to everybody. Every possible increase in governmental service and activity was promised — and it was also promised that these would not require increased taxes. Our politicians, it seems, still believe in the classic formula of demagoguery: "Favor every appropriation; oppose every tax."

Second, nothing in the convention proceedings suggests any cultural or intellectual advance in convention management. The best speech in the convention (Senator McCarthy's nomination of Adlai Stevenson) was without any practical effect. Demonstrations were somewhat curtailed in length, but they still partook of the contrived, stereotyped quality, in comparison to which the led cheers of a college football crowd have an honest spontaneity.

The Organization Man Wins

Third, we are impressed by the victory of the Organization Man. The Kennedy campaign has been slick, expensive, and self-consciously "scientific." Its team has been composed of professional politicians, bright young men, and experts in the study of the mass mind and its exploitation for political and commercial purposes. In this respect, the Kennedy organization is not a new departure. Such teams have been becoming more and more prevalent in politics.

What is happening, apparently, is that the competence of such teams is improving. The first conspicuous example of management of a political campaign by advertising experts was the Republican attempt to elect Landon in 1936. It was a catastrophic failure.

But this is 24 years later. The nature of political professionalism has changed. It is not the photographic memory of a Jim Farley or the astute parliamentary sense of a Joe Martin that counts. The individualists — the Garners, the Hoovers, the Roosevelts (of whatever first name) — are a dying breed.

The nation will, in November, have a choice between two organization men, two men surrounded by slick, expensive, competent crews with one eye on political polls and the other on the latest advice of the commercial propagandists.

Maybe these organizations will not be worse than the type of political machine that has lost power. Maybe they will introduce better grammar and discourage the grosser forms of political banditry. They will certainly have a surface efficiency, with their IBM machines and their charts. They are, apparently, the modern type of power organization, and only the history of tomorrow will reveal whether the new techniques work well for society or whether they prove destructive of the true needs of free men.

ANGELS and fallen angels, or devils, have a definite place in the Christian religion. Jesus referred to both kinds of beings in His teaching and healing, and the Epistles as well as the Gospels contain not a few references to supernatural creatures.

HOWEVER, the place accorded by St. Paul to angelology in the thinking, praying, and moral striving of the Christian was not large. It seems that one of the issues between the apostle and the Judaizing Christians was this very question. In Galatians 4:8, for example, after warning the Galatians not to accept circumcision or the Jewish ceremonial law, he goes on to take up the matter of rites that deal with spiritual beings. "How can you turn back again to the weak and beggarly elemental spirits, whose slaves you want to be once more?"

IN COLOSSIANS, he devotes a large part of his letter to the same subject, saying, "Let no one disqualify you, insisting on self-abasement and worship of angels. . . . If with Christ you died to the elemental spirits of the universe, why do you live as if you still belonged to the world?"

HIS POINT is not that such beings do not exist, but that their existence is largely irrelevant to the Christian. Christ is "the image of the invisible God, the first-born of all creation;



for in him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities [powers] — all things were created through Him and for Him" (Colossians 1:15-16).

AS THE SERVANTS — yes, even the members — of a greater Being, Christians have nothing to fear from elemental spirits.

ST. JUDE, on the other hand, in his brief, indignant epistle seems to be denouncing people who carried St. Paul's teachings too far. These people "Reject authority and revile the glorious ones." The word translated "author-

ity" here is the same as the word translated "dominion" in the Colossians passage.

THE EPISTLE to the Ephesians both asserts the supremacy of Christ over all such beings and warns Christians that they must fight with supernatural evil — "For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places." (Ephesians 6:12).

IN BRIEF, don't look under the bed to find a devil. Look into your own heart, and if Christ lives there you don't have to worry about mysterious powers anywhere in the universe. The armor against such, as Ephesians says, is truth, righteousness, the Gospel, faith, salvation, and the sword of the Spirit.

PETER DAY

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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THE CHRISTIAN FAMILY. By Leslie and Winifred Brown. World Christian Books No. 29, Second Series. Association Press. Pp. 80. Paper, \$1.

FAITHFUL WITNESSES. Records of Early Christian Martyrs selected and edited by Edward Rochie Hardy. World Christian Books No. 31, Second Series. Association Press. Pp. 80. Paper, \$1.

We seem to be living in an age of paperbacks. Two, which might well be in every parish library, are Leslie and Winifred Brown's *The Christian Family* and Edward Rochie Hardy's *Faithful Witnesses*.

Leslie and Winifred Brown are a husband-and-wife team, in this case especially qualified to write such a book, for the husband was the Bishop of Uganda [see page 7] and the wife a "qualified doctor." Drawing upon a rich variety of experience (Bishop Brown was for 14 years a missionary in South India), they have produced between them a readable and useful introduction to one of the most important topics of our day.

Edward Rochie Hardy's *Faithful Witnesses* "is the first of a series of books on Church history, in each of which a limited period will be studied, and set forth as far as possible in the actual words of the people who lived during that period." In *Faithful Witnesses* we have the *Acts* of some of the early martyrs (e.g., Cyprian, Polycarp, Justin and his Companions) in English translation, with brief notes and introductions. There is also a general introduction, which gives a particularly clear picture of the age of the persecutions, the first three centuries of our era.

In *Faithful Witnesses* Dr. Hardy has given us a useful little volume — "neat" as the teenagers say.

FRANCIS C. LIGHTBOURN

In Brief

LUTHER'S WORKS. VOLUME 34. CAREER OF THE REFORMER IV. Edited by Lewis W. Spitz. General Editor, Helmut T. Lehmann. Muhlenberg Press. Pp. xvii, 387. \$5. Another installment in what is to be a set of 56 volumes, a joint venture of Concordia Publishing House and Muhlenberg Press. Said to be the most complete edition of Luther's works in English.

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LETTERS

Continued from page 3

Baptist, I was received into the Episcopal Church through Confirmation, not through any sort of conditional Baptism.

I was further astonished at the comment quoted in Mr. Wentworth's article [L.C., June 5th], "Those poor people . . . don't know what they are missing." Apparently, they are missing a service which is not only not authorized by the Episcopal Church, but specifically repudiated (Articles XXV and XXVIII). Surely a great number of possible services are missing from the Church, e.g., the Adoration of the Golden Calf, or the Offering to Baal. Should we feel sorry for ourselves that we are missing these?

JOHN L. PRATHER

Washington, D. C.

Tangible Assistance Needed

Just yesterday [June 14th] I received the May 15th issue of THE LIVING CHURCH and I should like to add my belated, but nonetheless resounding "amen" to the thoughts and ideas expressed in your excellent editorial, "A Voice for the Silenced." As a priest of the American Church at work in South Africa, I am very grateful that the serious financial problems involved in the tasks of "relief and witness" in this country have been brought to the attention of my fellow Episcopalians.

Economic protest pressures being brought upon South Africa ultimately affect even the loyal supporters of the Church's work here and consequently funds for extension and missionary outreach are limited. One obvious example of tremendous need arises out of the demolition of Durban's notorious shantytown, Cato Manor, and the moving of thousands of African families to Kwa Mashu, a new and modern native township nearby. These people are leaving hopeless filth to begin life anew; but what kind of hope and what kind of beginning will it be unless the Church is in the midst of them? We need a church at Kwa Mashu. A grant of land is available from the government, but construction must begin soon if a rich opportunity is not to be lost. This is but one illustration of why the Church in South Africa needs your tangible assistance as well as your prayers.

(Rev.) A. HARRISON LEE

Assistant, St. Paul's Anglican Church
Durban, Natal, Union of South Africa

No Short Cuts

Thanks for your article by Dean Croft on the Indiana Plan [L.C., May 29th]. Obviously what is needed is patience, thoroughness, and dedication concerning our "high calling of God in Christ Jesus." There are no short cuts to Christian education or Christian living.

(Rev.) MELVIN ABSON

Geneva, N. Y.

PEOPLE and places

Appointments Accepted

The Rev. Ernest J. Alt, vicar of St. Mary Magdalen's Church, Margate, Fla., is also vicar of St. Benedict's Church, Plantation, Fla.

The Rev. Duane S. Alvord, formerly assistant at St. Mark's Church, Medford, Ore., is now rector of Trinity Church, Ashland, Ore. Address: 44 N. Second St.

The Rev. Edward M. Berckman, formerly curate at All Saints' Church, Mobile, Ala., will on September 1 become assistant chaplain at Weed Hall Student Center, University of Florida, Gainesville. Address: 1552 W. University Ave.

The Rev. James H. Carrington, Jr., formerly curate at St. Mark's Church, Van Nuys, Calif., is now curate at St. John's Church, Los Angeles.

The Rev. John S. W. Fargher, formerly rector of the Church of the Epiphany, Independence, Kan., will on August 1 become rector of St. John's Church, Butte, Mont. (The Rev. Carl Lemm-Marugg, who has been serving St. John's, will remain as assistant.)

The Rev. C. Walton Fitch, formerly assistant at the Church of the Mediator, Chicago, will on September 1 become rector of Christ Church, Ottawa, Ill.

The Rev. L. Wells Folsom, formerly curate at the Church of the Transfiguration, New York, is now rector of the Church of the Holy Spirit, Brooklyn.

The Rev. David V. Guthrie, who has been serving St. John's Church, Henderson, N. C., and churches at Townsville and Wake Forest, will on August 15 become assistant at Holy Trinity Parish, Greensboro, N. C., and chaplain to Episcopal students at the University of North Carolina Woman's College, Greensboro.

The Rev. Charles W. Henley, formerly vicar of St. James' Church, Grafton, N. D., and St. Peter's, Park River, is now canon assistant at Gethsemane Cathedral, Fargo, N. D. Address: 821 Third Ave. S., Fargo.

The Rev. John Holman, formerly curate at St. Mark's Church, Buffalo, is now curate at Christ Church, Rochester, N. Y., and chaplain of the Church Home for the aged. Address: 28 Lawn St., Rochester 7.

The Rev. Leopold H. Hoppe, formerly in charge of St. Elizabeth's and St. Paul's Missions, Holdrege, Neb., is now rector of Grace Church, Ottawa, Kan. Address: 409 S. Elm St.

The Rev. Frederick F. Johnson, formerly assistant at St. James' Church, Greenfield, Mass., will in August become rector of St. Paul's Church, Spring Valley, N. Y.

The Rev. W. Alan King, formerly curate at St. Luke's Church, Kalamazoo, Mich., is now vicar of St. Alban's Church, Monroe, La., and the church at West Monroe. (The Kings would also like to report the birth of their first child, Mary Beth, on October 13.)

The Rev. Alvin P. Lafon, formerly curate at St. Stephen's Church, Pittsfield, Mass., will on September 15 become rector of St. Mark's Church, Leominster, Mass. Address: 11 Cotton St.

The Rev. Canon Robert M. G. Libby, formerly on the staff of the Cathedral of St. Philip, Atlanta, Ga., is now rector of St. Catherine's Church, Jacksonville, Fla.

The Rev. Frank W. Marshall, formerly chaplain and teacher at St. Peter's School, Peekskill, N. Y., is now curate at Christ Church, Newton, N. J.

The Rev. John N. McCormick, formerly administrative assistant to the dean of VTS, is now dean and rector of the Cathedral Church of the Nativity, Bethlehem, Pa. Office: Wyandotte St. at Third; home: 919 W. Market St.

The Rev. Louis L. Mitchell, Jr., formerly vicar of the Church of the Holy Communion, Lake Mahopac, N. Y., will on July 17 become curate at St. Luke's Church, Mountain Brook, Ala. Address: 906 Sheridan Dr., Birmingham 13.

The Rev. Turner W. Morris, formerly in charge

of St. Monica's Church, Newberry, S. C., is now vicar of St. Mary's Church, Augusta, Ga. Address: 1116 Twelfth St.

The Rev. Albert S. Newton, formerly assistant rector at Christ Church, Raleigh, N. C., is now rector of Calvary Church, Wadesboro, N. C., in charge of the church at Ansonville. Address: Box 332, Wadesboro.

The Rev. John L. O'Hear, who has been rector of St. Paul's Church, Cleveland Heights, Ohio, will about the middle of September become rector of Christ Church, Christiana Hundred, near Wilmington, Del.

The Rev. Robert D. Parlour, formerly rector of Grace Church, Dalton, Mass., will serve as a missionary in the district of Eastern Oregon, in Grant County.

The Rev. Edgar Parrott, who was recently ordained deacon in the diocese of Oregon, is now curate at St. Mark's Church, Altadena, Calif.

The Rev. David C. Patton, formerly rector of the Church of the Good Shepherd, Allegan, Mich., is now vicar of St. Timothy's Church, Gull Lake, Mich. Address: Route 2, Box 227, Richland, Mich.

The Rev. Lewis R. Sexton, Jr., formerly vicar of Christ Church, Harvard, Ill., will be curate at the Church of the Transfiguration (the Little Church Around the Corner), 1 E. Twenty-Ninth St., New York. He will also be chaplain of the Episcopal Actors' Guild, which has its national headquarters at the church. Fr. Sexton has a master's degree in theater and radio and was a radio announcer and program director in the middle west before entering the ministry.

The Rev. C. Wesley Shike, formerly rector of St. Thomas' Church, Lyndhurst, N. J., is now a chaplain at Greystone Park Hospital, Greystone Park, N. J.

The Rev. Frederick K. Smythe, formerly rector of All Saints' Church, Valley City, N. D., will on September 1 become general missionary for the district of North Dakota and superintending presbyter of Standing Rock and Fort Berthold Indian Reservations, with address at St. George's Church, Bismarck, N. D.

The Rev. Elliott L. Sorge, formerly vicar of missions at Oakes, N. D., and at Guelph and Ellendale, will on September 1 become vicar of St. Stephen's Church, Fargo, N. D.

The Rev. William Taylor Stevenson, Jr., who has for the past three years been studying for a Ph.D. degree at the University of Durham in England, will be an instructor in religious studies at Pennsylvania State University. Address: Helen Eakin Eisenhower Chapel, Pennsylvania State University, University Park.

The Rev. Alton H. Stivers, formerly vicar of St. Mary's Mission, Belem, Brazil, is now in charge of St. James' Church, Watkins Glen, N. Y. Address: 127 Fifth St.

The Rev. Jacob A. Viverette, Jr., formerly curate at Holy Trinity Church, Greensboro, N. C., will on August 1 become chaplain at the University of North Carolina. Address: 501 E. Rosemary St. Chapel Hill, N. C.

The Rev. Eugene L. Warner, formerly vicar of St. Mary's by the Sea, Imperial Beach, Calif., is now assistant rector at St. Mark's Church, San Antonio, Texas.

The Rev. Dr. Charles E. White, formerly vicar of St. Alban's Church, Auburndale, Fla., will on August 1 become vicar of the Church of the Holy Family, Orlando, Fla. Address: 1525 Hudson St.

Ordinations

Priests

Minnesota — By Bishop Kellogg: On June 25, the Rev. Edmond G. Hawley, assistant, St. Mark's Cathedral, Minneapolis; the Rev. Robert A. Lesch, rector, All Saints', Minneapolis.

Nebraska By Bishop Brinker: On January 7, the Rev. Robert E. Hodgson, rector, St. Luke's, Plattsmouth; on February 4, the Rev. Terence E. Keefe, in charge, St. Hilda's, Kimball; on June 15, the Rev. Warren R. Borg, curate, All Saints', Omaha, and the Rev. Orin M. Hunkins, in charge of churches at Gordon, Merriman, and Rushville-Hilly.

Newark — By Bishop MacAdie, Suffragan: On June 25, the Rev. Christian Hovde, vicar, St. John's, Englewood, N. J.

Western Massachusetts — By Bishop Hatch: On June 24, the Rev. Frank D. Baker, curate, St. Michael's on-the-Heights, Worcester. By Bishop Campbell, retired Suffragan of Los Angeles, acting for Bishop Hatch: On June 26, the Rev.

Darwin H. Nutt, a former Evangelical United Brethren minister, now assistant at St. John's, Arlington, Mass.

Wyoming — By Bishop Hunter: On June 20, the Rev. Richard Lee Shacklett, Jr., rector, Little Snake River Parish, with address at St. Paul's Church, Dixon.

Diocesan Positions

Mr. Eric E. Ley, formerly executive director of the 175th anniversary fund campaign of the diocese of New York, is now director of stewardship for the diocese. The program will include seminars for clergy and canvass chairmen and development of stewardship training materials, as well as assistance to churches which need to analyze and strengthen their stewardship.

Organists

Mr. Melvin Dickinson, who recently returned from study with Helmut Walcha at Frankfurt am Main under a two-year Fulbright Fellowship, is now organist and choirmaster at the Church of the Ascension, Frankfort, Ky. He will play



the Austin 31 rank three manual organ of classic Baroque design recently installed in the church. The installation of the organ was part of a \$70,000 chancel refurbishment program.

Resignations

The Rev. Hugh V. Clary, rector of Christ Church, Stevensville, Md., has retired. He and Mrs. Clary will live in the vicinity of Stevensville; address: Stevensville RFD. Fr. Clary was for many years head of the diocesan camp and conference center, dean of the northern convocation of Easton, and executive council member.

The Rev. Edward G. Holtam, rector of St. Thomas' Church, Greenville, Ala., has resigned as of August 1 to enter the novitiate of the Society of St. John the Evangelist. Address: 33 Bowdoin St., Boston 14, Mass.

The Rev. Herbert Koeppe-Baker, Ph.D., has resigned as rector of the Church of the Incarnation,



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Dr. Munds: From 150 to over 1,000.

Highlands, N. C., effective in mid-September. He has been named Distinguished Professor of Speech Pathology at Southern Illinois University, Carbondale, Ill.

Dr. Koeppe-Baker is recognized internationally as an authority on disorders of speech and language of children. During the five years that he served the Church of the Incarnation, it tripled its membership and budget and became a parish.

The Ven. William O. Leslie, Jr. has retired as canon missionary and archdeacon of Newark. Address: Box 517, Sparta, N. J.

The Rev. Dr. William Capers Munds, rector of Christ Church, Christiana Hundred, Wilmington, Del., will retire in September.

During the 18 years that Dr. Munds has served Christ Church, the communicant strength has increased from about 150 to well over 1,000 active communicants and 1,600 baptized persons. In his first years at Christ Church he organized discussion groups which met in the homes of members; the sessions made religion vital for hundreds of people, many of them new adherents. In the three dioceses in which he has worked, Dr. Munds has taken a prominent role in diocesan and community life.

The Rev. James F. S. Schniepp, vicar of St. Paul's Church, Siketon, Mo., has resigned and will do graduate work at the University of the South.

The Rev. Dr. Killian A. Stimpson will retire in September as rector of St. Christopher's Church, River Hills, Wis. Fr. Stimpson helped to organize the church while he was the rector of St. Mark's Church, Milwaukee. Several years ago he

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The Gliddens and the Rev. E. B. Connell, Jr., rector of St. Peter's Church, Albany, Ore., are shown looking at a map of Liberia, where the Gliddens will spend the next three years.

resigned the latter position to serve only the church in River Hills.

The Rev. Dr. George Carlton Story, rector of the Church of the Mediator, Chicago, since 1928 and honorary canon of St. James' Cathedral, Chicago, will retire on July 31. Address: 460 S. Forty-Fourth St., Boulder, Colo.

A stone church and parish house were built during his rectorship, and the parish is debt-free. The vestry elected him rector emeritus, and the parish presented him with a substantial purse at a dinner held in his honor.

Missionaries

Returning to their posts after furlough: The Rev. H. Floyd Freeston, to St. Andrew's Seminary, Manila, Philippines; the Rev. Walter W. Hannum, to St. Stephen's Mission, Fort Yukon, Alaska; and Miss Elsie Sharp, to Baguio, Philippines.

Mr. and Mrs. Richard Glidden, members of St. Peter's Church, Albany, Ore., will leave for Liberia this summer. Inspired by a talk given at their church last fall by the Rev. Raymond A. Gill, O.H.C., the Gliddens decided to spend the next three years as lay workers at the Holy Cross Mission in Bolahun. Mr. Glidden, who is a June graduate of Oregon State University, will teach and assist in the agricultural program. His wife will work as a medical technician.

The Rev. William A. Hio, missionary in charge of St. John's Mission, Nago, Okinawa, is in the United States for a three-month furlough and may be reached at 30 Sixth Ave., Gloversville, N. Y.

Depositions

Robert Harold Bone, presbyter, was deposed on June 3 by Bishop Stark of Rochester, 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; action taken for causes which do not affect moral character.

Robert Frank Evans, deacon, was deposed on June 10 by Bishop Jones of Louisiana, acting in accordance with the provisions of Canon 62, section two. (There are three other Robert Evanses listed in the *Episcopal Church Annual*, one of whom, a priest of the diocese of Washington, has the same middle initial.) Canon 62 has to do with abandonment of the communion of this Church.

Marriages

Mrs. Florence Hayden Stabler and the Rev. G. Melbourne Jones, rector of the Church of the Good Shepherd, Newburgh, N. Y., were married on May 28 at St. Luke's Church, Beacon, N. Y.

Miss Caroline D. Byars and the Rev. Robert E.

Morrisseau, assistant at St. Peter's Church, Ladue, St. Louis County, Mo.

Miss Mary Frances Winters, daughter of Mr. and Mrs. Austin P. Winters of Summit, N. J., and the Rev. James D. Schulthess, curate of Calvary Church, Summit, were married on June 25.

Degrees Conferred

St. Margaret's, women's graduate school in Christian education, awarded the degree of Master of Arts to eight women at recent commencement exercises. Two received certificates for completion of an alternate program. Officiating was Bishop Lewis of Olympia. Speaker — Cynthia Wedell; celebrant at the service of Holy Communion: Bishop Pike of California.

Windham House—The following graduates who earned the degree of master in religious education at UTS received certificates in a service held in the Windham House Chapel: Mles. Laurel Bittaker, who will work at St. Mary's Orphanage, Johannesburg, South Africa; Jane Evans; Anne Hobson, staff, Christ Church Cathedral, Hartford, Conn.; Anne Kremer, General Division of Women's Work; Eleanor Miles, D.R.E., St. Thomas' Church, Terrace Park, Ohio; Margaret Sheriff, staff, Christ Church, Andover, Mass.; Lucy Thomas, Trinity Church, Asbury Park, N. J.; and Barbara Hunter, who has been serving All Saints' Church, Bayside, L. I., while completing her work.

A Windham House certificate was also given to Miss Ruth Beetlestone, the only member of this year's class to graduate from the New York School of Social Work. Miss Sonia Shine was in June completing work on the B.D. earned at Union Theological Seminary.

Changes of Address

The Rev. Floyd W. Finch, Jr., rector of the Church of the Holy Comforter, Charlotte, N. C., has had a change of address because of the renaming of the street. From 2701 Avondale Ave. to 2701 Park Rd., Charlotte 9.

The Ven. Sydney E. Grant, new archdeacon for missions of the diocese of Newark, may be addressed at 13 Redman Terr., West Caldwell, N. J.

The Ven. William Macbeth, who recently became assistant to the Bishops of Newark, is now living at 289 Parker St., Newark 4, N. J.

The Rev. Claude L. Pickens, Jr., associate secretary of the Overseas Department of the National Council, formerly addressed in Montvale, N. J., may now be addressed at 29 Lenox Ave., Ridgewood, N. J.

CLASSIFIED

advertising in *The Living Church* gets results.

CAUTION

CAUTION is recommended in dealing with a man giving the name of Louis Red Elk or Running Cloud, claiming to be a member of St. Thomas' Mission, Fort Totten, N. D. About 5' 11" tall, with prominent nose described as bulbous with pock marks, with a scar on side of nose. Wearing levis. He may ask for money. Further information may be obtained from the Rev. S. A. Watson, rector, Emmanuel Episcopal Church, Kellogg, Idaho.

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CHALICES, Ciboria, Pyxes. Sterling silver at half USA prices. List free. Mary Moore's customers can buy through her. Lists of used and new books free. Pax House, 29 Lower Brook St., Ipswich, England.

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EXPERIENCED PRIEST curate in large suburban parish. Moderate churchman. Residence. Reply Box M-466.*

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

CURACY Philadelphia area, moderate churchmanship. Opportunities for youth work and religious education. Reply Box M-460.*

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

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ENGLISH MISSIONARY PRIEST, 42. Catholic, seeks temporary post (minimum one year) in America. Wide experience. Highest credentials. Free October. Whelan, Parish Church House, Huddersfield, England.

PRIEST, trained for hospital chaplaincy or team ministry, seeks immediate placement pending such openings. Excellent references. Could do locum tenens or longer if required. Reply Box C-461.*

RECTOR, 45, married, experienced initiating, guiding growth, building programs, seeks parochial opportunity. Record available. Moderate churchman. East. Reply Box S-467*

PRIEST, single, 35, Prayer Book Catholic, good preacher and pastor, desires small parish. Available October 1st. Reply Box L-464.*

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

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THE LIVING CHURCH

The Living Church

Births

The Rev. Colley W. Bell, Jr. and Mrs. Bell, of St. John's Church, Cornwall, N. Y., announced the birth of their second child, Colley Wood, III, on May 23.

The Rev. John S. DuBois and Mrs. DuBois, of the Chapel of the Intercession, Trinity Parish, New York, announced the birth of their third child and first son, Peter Dunelac, on May 18.

The Rev. Charles R. Fletcher and Mrs. Fletcher, of St. Andrew's Church, Chariton, Iowa, announced the birth of their first child, Robert William, on June 21.

The Rev. John R. Griffith and Mrs. Griffith, of St. Andrew's Church, Mastic Beach, N. Y., announced the birth of their first son, Mark Stephen, on May 13.

The Rev. Richard A. Hennigar and Mrs. Hennigar, of All Saints' Mission, Whalom, Mass., announced the birth of a son, Mark Richard, on May 26.

The Rev. Frederick F. Johnson and Mrs. Johnson, of St. Paul's Church, Spring Valley, N. Y., announced the birth of a daughter, Celia Burr, on April 2.

The Rev. Martin Knutsen and Mrs. Knutsen, of Trinity Church, Sonoma, Calif., announced the birth of a son, James Kenyon, on June 17.

The Rev. J. Keith Lawton and Mrs. Lawton, of St. Thomas' Mission, Point Hope, Alaska, announced the birth of a son, Jon Mark, on May 15 in St. Joseph's Hospital, Fairbanks.

The Rev. Frank R. Sandifer and Mrs. Sandifer, of Trinity Church, Long Green, Md., announced the birth of their third son, Michael Andrew, on May 30.

The Rev. Benjamin Bosworth Smith and Mrs. Smith, of St. Andrew's Mission, Mobile, Ala., announced the birth of a son on June 16.

The Rev. Dale L. Van Meter and Mrs. Van Meter, of St. Stephen's Church, Westboro, Mass., announced the birth of a daughter, Amelia Margaret, on June 16. Amelia is a grandchild of the Rt. Rev. William Appleton Lawrence, retired Bishop of Western Massachusetts.

The Rev. Richard N. Walkley and Mrs. Walkley, of St. Timothy's Mission, Tannacross, Alaska, announced the birth of a daughter, Elisabeth Natalie, on May 29 in St. Joseph's Hospital, Fairbanks.

The Rev. Roderick S. Ward and Mrs. Ward, of

the Church of the Redeemer, Addison, N. Y., announced the birth of their fourth child and second daughter, Gabrielle Lee. The Wards' other children are Michael, 3½; Raymond, 2½; Patricia, 14 months.

Other Changes

The Rev. Henry A. Wiesbauer, chaplain at Westboro State Hospital, Westboro, Mass., and recently supply priest at St. Matthew's Church, Worcester, has been elected vice president of the National Association of Mental Hospital Chaplains. He is conducting a 12-week course in clinical pastoral training at the hospital this summer.

Armed Forces

Chaplain (Major) Gordon Hutchins, formerly addressed in New Rochelle, N. Y., may now be addressed at Post Chapel, USMA, West Point, N. Y.

DEATHS

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

The Rev. Ernest John Harry, retired priest of the diocese of Pennsylvania, died June 13th, at the age of 79.

The Rev. Mr. Harry was born in Conshohocken, Pa. He studied at the University of Pennsylvania, and Philadelphia Divinity School, and was ordained to the priesthood in 1941. He served the Church of the Nativity, Crafton, Pa., and from 1930 until his retirement in 1949, he served St. Paul's Church, Oaks, Pa.

Sister Mary Gabriel, S.H.N., died March 20th, at the age of 86.

She was born in Jersey City, N. J. Sister Mary Gabriel served the Church of St. Mary the Virgin, New York, N. Y., St. Matthias' Parish, Los Angeles, Calif., the Oneida Indian mission, in Wisconsin, and other houses of the Sisterhood of the Holy Nativity.

Surviving are a sister, Miss Florence Clarkson, Spring Lake, N. J., and a nephew, David Reynolds Clarkson, Lexington, Ky.

Julia D. Bruce, wife of the Rev. Dudley Bruce, rector of St. Luke's Church, Denver, Colo., died July 3d.

She was born in 1914, in Aurora, Ill., and attended public schools there. In 1936, she was graduated from Colorado College at Colorado Springs, Colo., and in 1938 received a master's degree from the University of Denver.

In addition to her husband, she is survived by three sons, Robert, Jr., Thomas, and Douglas; her father, Thomas Dunham, a brother, and a sister.

Laura An Lisk Firestone, wife of Raymond C. Firestone, president of Firestone Tire and Rubber Co., Akron, Ohio, died July 3d, in Akron General Hospital.

Mrs. Firestone's husband was a member of the vestry of St. Paul's Church, Akron, for many years.

Beside her husband, Mrs. Firestone is survived by two daughters, Judith An, and Christie An, and two brothers, Anson Lisk, Jr., of Oregon, Mexico, and Belevan Lisk, San Diego, Calif.

Elizabeth Marie Hicks, wife of the Rev. Frederick G. Hicks, rector of Church of the Redeemer, Lorain, Ohio, died July 3d, in Cleveland Clinic Hospital, Cleveland.

Mrs. Hicks was born in Boston, Mass. Her husband has served the Church of the Redeemer since 1949.

In addition to her husband, she is survived by two sons, David, and Donald.

William John Orr, vestryman of St. Stephen's Church, Coconut Grove, Fla., died June 23d, at Miami, Fla.

Mr. Orr was born in Bay Port, Mich. He was a graduate of the Northwestern Military and Naval Academy, and the Wharton School of Finance and Commerce. He was director, vice president, and treasurer of the Michigan Bean Company, retiring in 1955 after 31 years of service. Mr. Orr served as a vestryman and senior warden of St. Paul's Church, Saginaw, Mich., from 1955 to 1957, and was a trustee of the diocese of Michigan. Mr. Orr and his family moved to Florida in 1957. He served St. Stephen's Church, Coconut Grove, as treasurer.

Survivors include his wife, the former Helen Kuehl, three sons, two grandsons, a brother, and three sisters.

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Very Rev. Charles Higgins, dean
1 blk E. of N-S Hwy 67
Sun 7:30, 9:25, 11

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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. Rusock, 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.

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

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
Mon thru Fri 7; Tues & Sat 9:30; HD 12 noon;
MP 6:45 (Sat 9:15), EP 6; C Sat 5-6

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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

Rev. F. William Orrick, r 1133 N. LaSalle Street
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, 11, MP 8:30, EP 12:30;
Weekdays: H Eu 7; also Wed 6:15 & 10; also
Fri (Requiem) 7:30; also Sat 10; MP 8:30, EP 5:30;
C Sat 4:30-5:30, 7:30-8:30 & by appt

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

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Streets
Rev. MacAllister Ellis, Rev. Donald L. Davis
Sun: Masses 7, 8, 9, 11 (High); Daily 7, 9:30;
C Sat 4:30-5:30, 7:30-8:30

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 1S, MP; HC Thurs & HD 9:30

The Living Church

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. Thrumston, canon
Sun 8, 9:30, 11 & daily as anno

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

CHRIST CHURCH Maryland Pkwy. at St. Louis
Rev. Tally H. Jarrett, Rev. Robert H. Cochran
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.

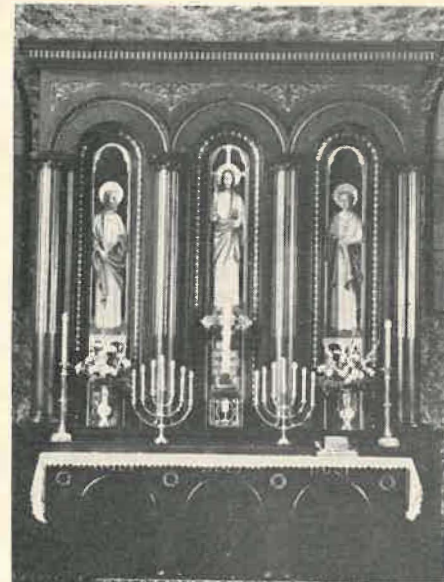
ST. JOHN'S 109th Ave. & 134th St.
South Ozone Park, L. I.
Sun 7:30, 9:15, 11; Holy & Saints' Days 6:30

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 & HC 7:15 (& 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;
Weekdays HC Tues 12:10; Wed & Saints' Days 8;
Thurs 12:10; EP Tues & Thurs 5:45. Church open
daily for prayer.



GRACE AND HOLY TRINITY CATHEDRAL
KANSAS CITY, MO.

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

SAINT ESPRIT 109 E. 60 (just E. of Park Ave.)
Sundays 11
All services and sermons are in French.

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 & 12

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 Avenue & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S) MP 11; Daily ex Sat HC
8:15; Tues 12:10; Wed 5:30; Thurs 11; HD 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 & byappt

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 16th 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