

The Living CHURCH

August 7, 1960

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J. Etheridge Ward

St. Catherine's School, Richmond, Va.: The chain is not broken [p. 37].

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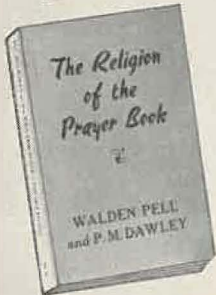


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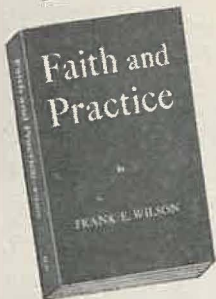


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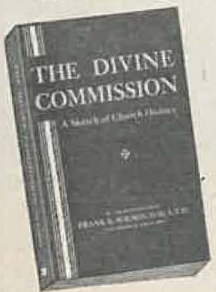


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The Living CHURCH

Volume 141 Established 1878 Number 6

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

STAFF

Peter Day, editor. Rev. E. W. Andrews, executive editor. Jean Drysdale, assistant to the editor. Christine Fleming Heffner, news editor. Rev. F. C. Lightbourn, S.T.M., literary editor. Very Rev. William S. Lea, Elizabeth McCracken, Paul B. Anderson, Th.D., Paul Rusch, L.H.D., associate editors. Lila Thurber, assistant editor. Patricia Williams, editorial assistant. Warren J. Debus, business manager. Marie Pfeiffer, advertising manager. Roman Bahr, subscription manager.

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THINGS TO COME

August

- 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
- 20. National Conference of Deaconesses, executive committee meeting, annual conference, and retreat, at DeKoven Foundation, Racine, Wis., to 23d

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.

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A Prayer Book Game

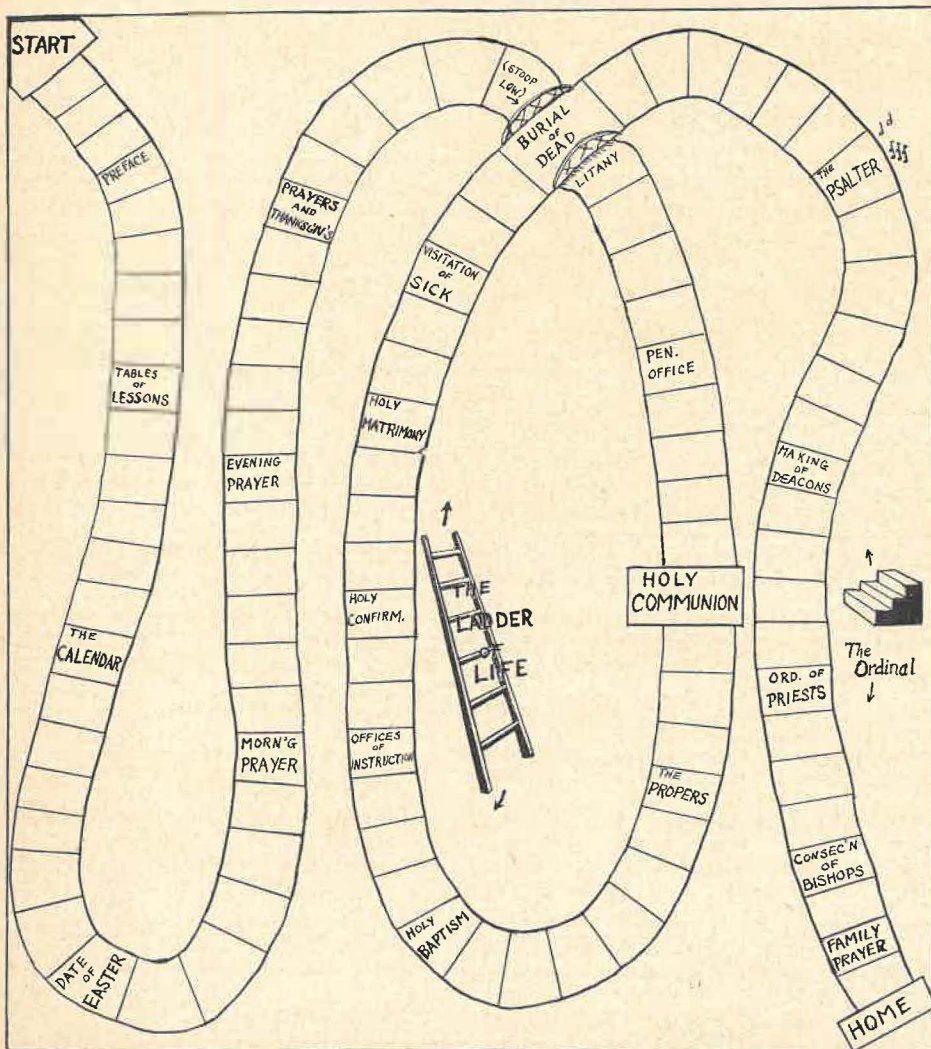
On a large size cardboard make a chart similar to the one shown. It need not be elaborate or artistic; the children are not critical. An older class may even make their own. The purpose of the game, aside from providing variety and some fun, with all participating, is to make the main terms of the Prayer Book familiar, and their order realized. With a very large class it would have to be played by one group, or after the session.

Use one die (large is best) for usual playing — two dice to speed up the game, providing larger counts per throw. Have several buttons of various kinds for counters. The game is played like Parchisi: Dice are thrown by each player in turn,

and a counter advanced the number of places shown. Make your own rules. When landing on (or passing) one of the Prayer Book items, player should say it aloud. To finish, a player must have the exact number on the final throw.

Drill on the Prayer Book may be incidental, as desired. The page for each item might be added on the lettered space. Reference to the steps from Baptism to Burial of Dead as the "Ladder of Life" is easy, as is to the steps forming the Ordinal. If you wish to keep all players busy, allow the winner to start over again, and perhaps run through another time before the slowest one finishes the game.

For variety and some fun, with all participating: make your own rules.



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BOOKS

Giant Resource

THE CHURCH AND THE FINE ARTS. An Anthology of Pictures, Poetry, Music, and Stories Portraying the Growth and Development of the Church Through the Centuries by **Cynthia Pearl Maus** in collaboration with **John P. Cavarinos, Jean Louise Smith, Ronald E. Osborn, Alfred T. Degroot.** Fully illustrated. Harpers. Pp. 902. \$6.95.

This 902-page book, which I suspect hardly anyone will read through in its entirety, is described in the Introduction as a "giant resource anthology." It is intended to round out, as it were, Miss Maus's earlier volumes, *Christ and the Fine Arts*, *The World's Great Madonnas*, and *The Old Testament and the Fine Arts*. In this capacity, it contains a wealth of material — indeed, an embarrassment of riches — in the form of prose, verse, halftone reproductions of works of art, and music.

All of this material that makes up *The Church and the Fine Arts* is arranged in five parts: Part I — The Apostolic Church of the Palestinian Era; Part II — The



Eastern Orthodox Church; Part III — The Roman Catholic Church; Part IV — The Protestant Reformation in Europe; Part V — The Protestant Church in North America; Part VI — Christianity, A World-Wide Religion.

Much of this material is conventional, and some of it possibly sentimental. Some of the verse is rather doggerelish. On the other hand, there is much material in the collection obviously worthy of preservation in this form. Nor is the more sophisticated, contemporary element lacking.

I suspect that the volume will fill obvious uses, for casual dipping into from time to time and for ready reference, although its serviceableness in this latter respect is somewhat restricted by a not too complete index. For example, I was unable to locate in the index Cyril C. Richardson's hymn, "God of the prairies, by Thy boundless grace," with its tune by R. Vaughan Williams, although both appear on page 609 of *The Church and the Fine Arts*.

FRANCIS C. LIGHTBOURN

In Brief

DIMENSIONS OF FAITH. Contemporary Prophetic Protestant Theology. Edited by **William Kimmel** and **Geoffrey Olive**. With a Foreword by **James Luther Adams**. New York: Twayne Publishers. Pp. 507. \$6.95. Selections from the writings of **Karl Barth, Nicholas Berdyaev, Rudolph Bultmann, Oscar Cullmann, Feodor Dostoevsky, Soren Kierkegaard, Richard Kroner, Reinhold Niebuhr, Richard Niebuhr, Rudolph Otto, Paul Tillich**, arranged under the heads, Rediscovery, The Dynamics of Creativity, The Incarnation. Brief biographical notes at the end.

Books Received

THE EPISTLE TO THE ROMANS. The English Text With Introduction, Exposition and Notes. By **John Murray**. Volume I, Chapters 1 to 8. Eerdmans. Pp. xxv, 408. \$5.

KRIEGIE. By **Kenneth W. Simmons**. Thomas Nelson & Sons. Pp. 256. \$3.95.

THE POPULATION EXPLOSION AND CHRISTIAN RESPONSIBILITY. By **Richard M. Fagley**. Oxford University Press. Pp. viii, 260. \$4.25.

THE PASTORAL SERMONS OF RONALD A. KNOX. Edited, with an Introduction, by **Philip Caraman, S.J.** Sheed & Ward. Pp. xv, 532. \$8.50.

THE STORY OF THE SCOTTISH REFORMATION. By **A. M. Renwick**. Eerdmans. Pp. 176. Paper, \$1.25.

THE CHRISTIAN TODAY. By **Jean Daniélou, S.J.** Translated by **Kathryn Sullivan, R.S.C.J.** New York: Deslee Co. Pp. 149. \$2.75.

CHRIST AND APOLLO. The Dimensions of the Literary Imagination. By **William F. Lynch, S.J.** Sheed and Ward. Pp. xvii, 267. \$5.

THE ORIGIN AND MEANING OF HASIDIM. By **Martin Buber**. Edited and translated by **Maurice Friedman**. Horizon Press. Pp. 254. \$4.50.

AS THY DAYS SO THY STRENGTH. By **Jesse Jai McNeil**. Eerdmans. Pp. 167. \$3.

RELIGION IN THE DEVELOPING PERSONALITY. Proceedings of the Second Academy Symposium 1958, Academy of Religion and Mental Health, With the Aid of the **Josiah Macy, Jr. Foundation**. New York University Press, Pp. xiii, 110. \$3.

SPIRITUAL THERAPY. How the Physician, Psychiatrist and Minister Collaborate in Healing. By **Richard K. Young** and **Albert L. Meiburg**. Harpers. Pp. 184. \$3.50.

GOD'S COLONY IN MAN'S WORLD. By **George W. Webber**. Abingdon Press. Pp. 155. \$2.75.

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 the Cycle by offering up the Holy Eucharist on the day assigned.

August

7. St. James', Paso Robles, Calif.
8. The Rev. A. Alden Franklin, Spokane, Wash.
9. St. John's, Kenner, La.; Teachers of the Children of God, Sag Harbor, N. Y.
10. St. Clare's Convent, Mt. Sinai, N. Y.; St. James', Port Daniel Centre, Quebec, Canada
11. Order of Holy Cross, West Park, N. Y.; Corpus Christi Ward, C.B.S., Mendham and Sparta, N. J.
12. St. Clare's House, Upper Red Hook, N. Y.
13. St. Mary's Hospital for Children, Bayside, N. Y.

The Living Church

LETTERS

(Most letters are abridged by the editors.)

Sociologizing?

I was chagrined to note in the Sunday *Times* of July 10th, an account of your recent survey demonstrating that one out of every eight of our clergy have defected partially from the Christian Faith [L.C., July 3d].

I doubt both the wisdom and the charity of your attack on the Church at a time when she is fully occupied with a defense against secular critics. This gratuitous memento of the enemies within is cold comfort for the faithful, who pray in their weekly Mass for agreement in the truth of her holy Word and for unity and godly love, nor is it likely to attract non-Catholics, who are many of them seeking the same blessed things.

May I suggest that THE LIVING CHURCH abjure its dubious sociologizing and confine itself hereafter to the preservation and propagation of the Faith?

HILARY W. GRAHAM

Chester, Pa.

Pastoral Calls

Recently you have had some discussion of the duties of the clergy, and parish visiting. One bishop wrote that he had often spent as much as 35 hours per week making calls [L.C., July 17th]. We repeatedly hear that the clergy do not make enough calls.

Sunday is taken up conducting Sunday services and doing the other things which must be done on Sunday; and we are told

that a priest needs to take a day off each week. This leaves five days, which may be used as follows:

- ✓ Making pastoral and evangelistic calls, 35 hours.
- ✓ Ministrations to the sick, about 10 hours.
- ✓ Reading Morning Prayer and Evening Prayer, celebrating the daily Eucharist, and vesting and unvesting, 1½ hours per day: 7½ hours.
- ✓ Daily half-hour meditation: 2½ hours.
- ✓ Daily hour for study: 5 hours.
- ✓ Sermon preparation and bulletin preparation: 5 hours.
- ✓ Correspondence, administrative duties: at least 10 hours.
- ✓ Appointments, office consultations, Confessions: 10 hours.
- ✓ Attending meetings of vestry, auxiliary, and other groups: 3 hours.

This is a total of 88 hours for the five-day week, or 17 hours 36 minutes per day. If we add another hour as the average of time spent in marriages, burials, and time spent attending clergy conferences, diocesan meetings, community meetings, and the like, we have an average close to 19 hours per day. At least 3 hours must be spent waking up, dressing, bathing, eating, and the like, totaling 22 hours per day.

The solution is to develop some pill that will enable the clergy to get all the sleep and rest they need in the remaining two hours per day. Until such a pill is discovered, something has to give; perhaps some of everything has to be neglected, including visiting.

(Rev.) ROY PETTWAY

Rector, Church of Our Saviour

Atlanta, Ga.

Flooded Island

Our little island is being invaded by Adventists, Baptists, and various other troublesome sects, and they flood the place with tracts denouncing the Church. We do not have any money to purchase reading material for our people, and they rather feel that the Church has let them down. I feel sure that there must be many bundles of old tracts and leaflets, stored away in closets, that would be so useful to us, and it would be new here no matter how out of date it might be there. We would be so grateful for just *anything* about the Church as long as it presents the Faith. Our people love to read, and it is such a temptation to read just anything handed out free, that the parish priest feels helpless in the onslaught of heretical teaching.

(Rev.) GEORGE W. LEWIS

The Rectory

Bequia, St. Vincent
British West Indies

Good Works Not Enough

It is unfortunate that in advocating tithing, which deserves to be advocated, the Rev. Philip J. Daunton goes so far as to say in the June 12th issue of THE LIVING CHURCH, "The way we support Christ's Church financially is a sure and certain indication of our spiritual maturity or lack of it."

Such overstatement only gives a new weapon to those who depreciate the Church's teachings on the use of money as "non-spiritual."

What undermines Fr. Daunton's position

Continued on page 18

"The true university of these days is a collection of books"



— Carlyle

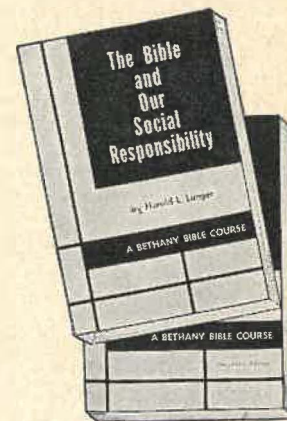
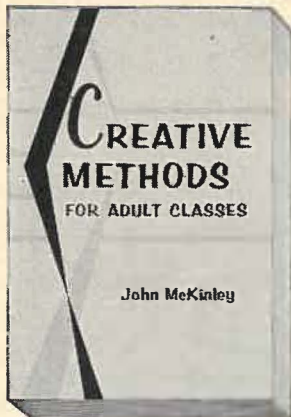
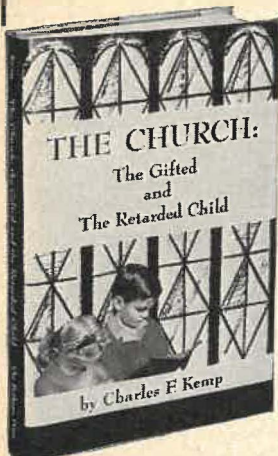
THE CHURCH: THE GIFTED AND RETARDED CHILD by Charles F. Kemp. An exposure of applied psychology in religion and guidance should inspire ministers and religious educators in this important field, long neglected by the Church: giving gifted or retarded children Christian education requires special effort. \$3.50

CREATIVE METHODS FOR ADULT CLASSES by John McKinley. Hats off to the author for providing the layman with a working knowledge of group dynamics in the field of Adult Christian Education. He has given an excellent introduction to group motives and methods which will achieve a maximum degree of learning experience. \$1.50

THE TEACHER AND YOUNG TEENS by Louise Griffiths. Compiled in one of Bethany's standard leadership books is a host of creative methods for teaching twelve- to fourteen-year-olds. Illustrations implement the discussions about materials and resources, needs and attitudes of the young teenagers. \$1.75

THE BIBLE AND OUR SOCIAL RESPONSIBILITY by Harold L. Linger. Now both teacher and student texts are available for Bethany's 13-session elective study course. The topic is an examination of the Scripture as a basis for social actions.

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St. Michael

The bronze group (shown in our picture) of St. Michael triumphing over the devil is fixed to the wall of the new Coventry Cathedral, in England. The group, which was the last major work to be completed by Sir Jacob Epstein before his death last year, was unveiled not long ago by Lady Epstein. Through the scaffolding can be seen the spire of the old cathedral, which is to be preserved.

Times, London

O God, who didst ordain that Michael the Archangel should fight against the Devil and should prevail, casting him forth from thy presence: Mercifully grant to thy Church such a measure of strength that, the forces of evil being subdued, the kingdoms of this world may become the kingdoms of thy Christ; who liveth and reigneth for ever and ever. *Amen.*

— F.C.I.

The Living Church

For 81 Years:

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

**Eighth Sunday after Trinity
August 7, 1960**

ECUMENICAL

Youthful Exhortation

Hunger for togetherness, both at the altar and in the world, seemed to be the driving force at the first gathering of Europe's young Christians, sponsored by the World Council of Churches.

About 1,800 young men and women, aged 18 to 30, met as the First European Youth Assembly at Lausanne, Switzerland. Represented, as well as 15 European nations (including Russia, Poland, and Hungary), were Africa, Asia, Australia, and the Middle East. The U.S. sent a delegation of 160.

An assembly statement, summing up discussions, urged the World Council to "work seriously for the establishment of increasingly inclusive inter-communion," and exhorted the Churches "not to send us to another conference like Lausanne until enough progress has been made on this point."

The assembly's president, the Rev. Canon Edward Patey (Anglican), refused formally to approve a joint service of the Holy Communion. However, over 1,000 delegates held the service anyway, at St. François (Reformed Church of Switzerland) Cathedral.

Delegates expressed a desire for a united Europe using "the discipline of neighborly love." They wanted this, they indicated, even if it meant lower standards of living for a while. Assembly speakers stressed responsibility of Christian young people in Europe toward the world at large, and especially toward underdeveloped countries in Africa and elsewhere.

POLITICS

Churchman Candidate

The Hon. Henry Cabot Lodge was elected Republican candidate for Vice President at the Republican National Convention in Chicago on July 28th, to run on the ticket with Vice President Richard M. Nixon.

In his acceptance speech, Mr. Lodge, American Ambassador to the United Nations and member of St. Peter's Church, Beverly, Mass., quoted from the prophet Micah: "to do justly, and to love mercy, and to walk humbly with thy God."

RELIGIOUS ORDERS

Sister Colonel

Sister Rachel of the Order of St. Helena observed the 25th anniversary of her profession on July 26th. Until June of 1959, Sister Rachel was principal of Margaret Hall School in Versailles, Ky. She is now stationed at the Mother House of the order in Newburgh, N. Y. Before leaving Kentucky, she was commissioned a Kentucky Colonel by Governor A. B. Chandler.

Centenary

Sister Marcia Margaret of the Society of St. Margaret celebrated her 100th birthday on July 16th. She rejoiced in having a message from President Eisenhower among her many letters and telegrams of congratulation. She recently kept the 53d anniversary of her profession.

SOCIAL RELATIONS

Attack on the Root

A proposal to mobilize Church forces around the world, in the largest single program for the needy ever undertaken, was made by Dr. Leslie Cooke, director of the World Council of Churches' Division of Inter-Church Aid and Service to Refugees at its consultation, in Berlin.

Vice presidential nominee Lodge and former Presiding Bishop Sherrill: To walk humbly.



Placed before some 150 Church welfare leaders from more than 30 countries, the plan was included on the study agenda of the division's administrative committee meeting at St. Andrews, Scotland, August 6th to 8th.

Dr. Cooke visualized the proposal as a joint effort of the Churches in a coöperative attack upon the root causes of underdevelopment, hunger, unemployment, illiteracy, and disease in overseas areas of acute human needs.

A major part of the program, Dr. Cooke continued, might be the development of "specific comprehensive" technical aid and training projects lasting five to ten years.

Some of these would include, he said:

Demonstration and training programs of such a size as to be significant for the community and neighboring areas.

Acquisition of sufficient land to show the advantage of improved techniques of production.

Processing and marketing of food production and training in home economy and welfare, family life, child-care, and nutrition. [RNS]

COLORADO

Unexplored Area

The Evergreen Conference, summertime center of the Episcopal Church in Colorado, welcomed some 75 members of the Conference of Church Workers Among the Deaf for their annual convention, July 10th-16th. Meeting with them in the mountains were members of the Presiding Bishop's advisory committee and representatives from National Council.

Sessions opened with a service of Holy Communion at St. Mark's Church, Denver. Here the Rev. James R. Fortune, president of CCWAD and missionary to the deaf of North Carolina, preached for a congregation of deaf and hearing, speaking and "signing" simultaneously. St. Mark's rector, the Rev. Harvey L. Woolverton, was celebrant.

A luncheon honoring the Rev. and Mrs. Homer E. Grace followed. Fr. Grace, recently retired missionary to the deaf of the sixth province, and 2nd vice president of CCWAD, has been vicar of All Souls' Mission to the Deaf for 35 years. St. Mark's Church has been "home" to this

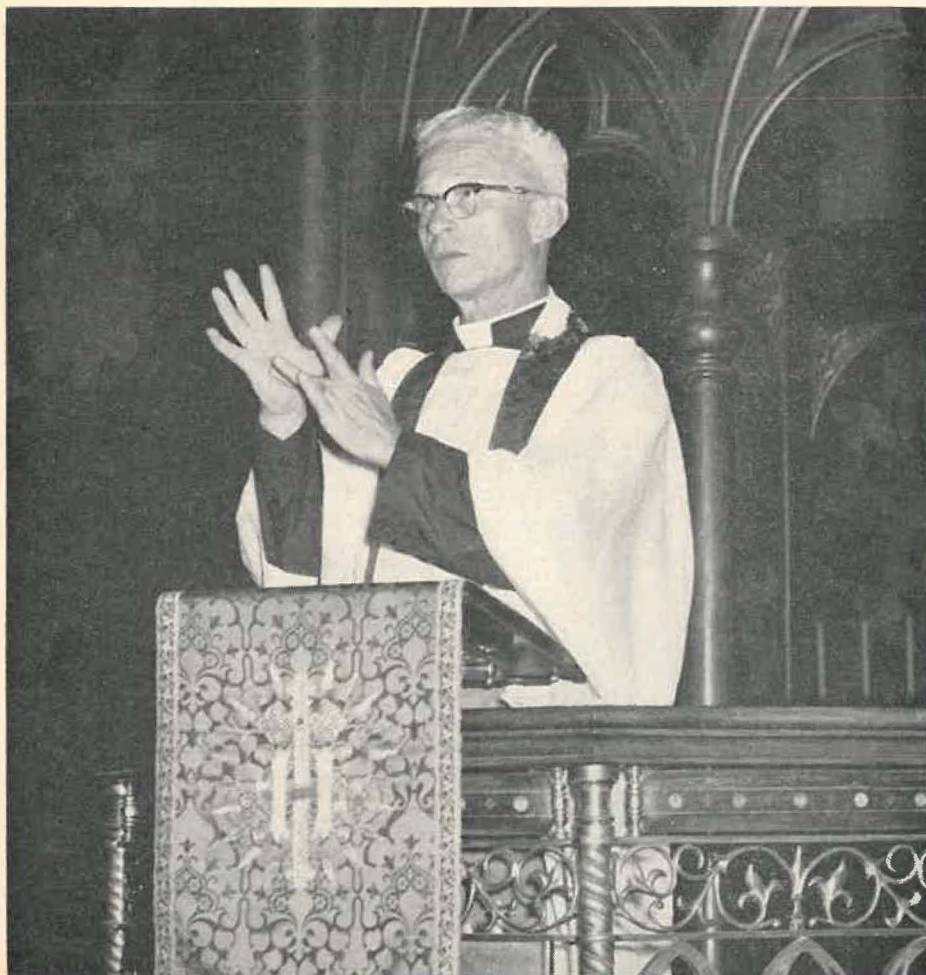
congregation of deaf Churchmen.

Sessions during the week in Evergreen dealt with problems, techniques, and materials for work with the deaf. National Council reports that one of the most unexplored areas in Christian education is the religious education of the deaf child, and the Church has produced no materials for their exclusive use. The Christian education section of the Presiding Bishop's committee is presently adapting some Seabury materials for this use. The Seabury method of presentation is reportedly helpful because it involves discussion rather than the lecture method. Other critical needs for work among the deaf are more teachers, either trained or willing to learn, better financing, and community participation.

At the General Convention of 1958, CCWAD became a coöperating agency under the Home Department of the National Council.

High on the list of achievements for the past year is the placing of a full-time Episcopal chaplain on the campus of Gallaudet College, Washington, D. C. The Rev. Douglas S. Slasor has represented the Church at this, the only college for the deaf, since January, 1960. He was present at the convention and brought three members of the newly organized Canterbury Association with him.

Fr. Fortune "says" the words, Jesus Christ.



ORTHODOX END AND BEGINNING: Two Orthodox clergy took part in the proceedings of the Republican National Convention, held in Chicago. The benediction on the first day of the convention was given by Archbishop Iakovos of the Greek Archdiocese of North and South America. The third day's business was begun with the invocation by Bishop Athenagoras of the District of New England of the same Church.



WHERE ARE YOU: Just out and obtainable from the National Council is the *1960 American Episcopal Church Directory*, for travelers. The introduction to the directory begins: "American Episcopalians. Geographically, you are in Europe. But ecclesiastically, where are you?"



ROVING EYE REPUGNANT: Immediate withdrawal of a textbook from schools in the New South Wales province on the grounds that it contains passages "repugnant to the truth and to the Church of England" was demanded by the Newcastle synod of the Anglican Church in Australia.

The textbook declares, according to the synod, that the "Church of England arose through the roving eye of Henry VIII."

[RNS]

AUTHORS SWITCHED: Did John Mark write John's Gospel and John son of Zebedee write Mark's, and each get credited with the other's work by confusion of the names? It is possible, says the Rev. Pierson Parker, professor of New Testament, General Theological Seminary, in an interesting and scholarly article, "John and John Mark," in the June, 1960, *Journal of Biblical Literature*. Dr. Parker finds a number of reasons — he marshals 13 at the outset — for seriously considering the possibility that the author of the Fourth Gospel is none other than John Mark, the companion of St. Paul. That John son of Zebedee is in turn author of our Second Gospel appears, in Dr. Parker's opinion, not so securely grounded as the suggestion that Mark may have written *John*. But he mentions it as a possibility in answering the question, "Who, then, wrote *Mark*?"



GOOD NEIGHBORS: When a tornado struck a cross-roads grocery store on Hollinger's Island in Alabama, teen-aged boys from nearby St. Andrew's Church, Dog River, were on the job within the hour to help salvage groceries from the severely damaged store. The boys worked for nearly 10 hours picking salvageable stock from the debris. A member of St. Andrew's Church supplied a truck, and storage space for the salvaged goods.



THE FLOCK IS THE GOAT: Anglicans in Thargonindah, Western Queensland, Australia, are collecting funds to build a new goat-proof church. The old church, erected at the beginning of the century, was fashioned from cane grass, but it was gradually nibbled away by herds of goats roaming the area. Services finally had to be held in a small public hall. [RNS]



REPRESENTED: The Roman Catholic Church in England was represented officially at the funeral of Sir Marcus Cheke who died in Rome while serving as British Minister to the Vatican. The funeral took place from the Anglican church at Bickeigh, near Plymouth. Sir Marcus received a visit from Pope John XXIII in a Rome clinic shortly before his death. This gesture brought a special message of appreciation from Queen Elizabeth.

[RNS]



PEAK OF PIKES: Co-consecrators with the Archbishop of Canterbury at the consecration of the new Bishop of Sherborne, England, were his two brothers, the Rt. Rev. R. B. Pike, Bishop of Meath, and the Rt. Rev. St. John S. Pike, Bishop of Gambia and the Rio Pongas. The new bishop is the Rt. Rev. Victor J. Pike, formerly Chaplain in Chief of the Royal Air Force. They are sons of the late Canon William Pike of Tipperary.

AROUND THE CHURCH

The Rev. **John Ledru Stiffler** is both vicar of St. Philip's Church, New Hope, Pa., and a member of the community's **art colony**.

In the latter capacity he put on his first one-man exhibit in 10 years at a local art gallery.

Fr. Stiffler was a professional artist for 18 years before entering the Philadelphia Divinity School in 1932. He has followed the dual career of priest and artist since his ordination to the priesthood which took place in 1935.

The 1960 convention of the Veterans of Foreign Wars, Department of Oregon, elected the Rev. **Charles Wood**, rector of St. Stephen's Church, Baker, as **department chaplain**. He is also chaplain of the Baker post.

The Rev. **Harry Leigh-Pink**, rector of Emmanuel Church, Grass Valley, Calif., was presented with the bronze **George Washington Honor Medal** by Freedoms Foundation of Valley Forge for his sermon "The Ramparts We Watch." The presentation took place at public ceremonies in Stockton, Calif., on June 15th.

On June 16th, a crowd of several hundred clergy and lay people gathered at the **Franciscan Monastery of Little Portion**, Mount Sinai, N. Y., to present offerings gathered on Religious Life Sunday in their respective parishes. The money was collected to be used in support of the **Religious Communities Information Committee** which is devoted to the work of spreading news and information regarding the Religious Life in the Anglican Communion. The day's program was sponsored by the Long Island branch of the American Church Union.

Winner of the **Girls' Friendly Society's** annual Woodward Scholarship is **Janet Lee "Penny" RoBards** of St. Louis, Mo. Miss RoBards, 18, will use the **\$500** award to further her studies at Lawrence College, Appleton, Wis., where she is finishing her freshman year as a chemistry major. Her plans include graduate work in chemistry.

Recently opened for the summer is **St. Andrew's Church**, on the dunes of Southampton, Long Island, N. Y. Before 1879, the church was a **lifesaving station**. Services will be conducted by visiting priests and bishops.

Housing, education, crime, punishment, and other problems of the Negro community are the subject of *Perspective*, a **radio series** beginning July 3d on WNJR, Newark, N. Y. Taking part in the first program was the Very Rev. **Robert McGregor**, dean of Trinity Cathedral, Newark.

A Church hospital in New York City will undertake a three-year **study** of the **neurosurgical treatment** of multiple sclerosis and related disorders. The study, to be conducted at **St. Barnabas Hospital** for Chronic Diseases, the Bronx, will be financed by a \$269,000 grant from the John A. Hartford Foundation, Inc.

From left: Archbishop Athanasius Y. Samuel, of the Syrian Archdiocese of the U.S. and Canada; Bishop Scaife of Western New York; Fr. Bashir, secretary to the patriarch; His Holiness Mar Ignatius Jacob III, Syrian Orthodox (Jacobite) patriarch of Antioch and all the East. During a three-month visit to this country, Patriarch Jacob expressed regret that about 150,000 members of his church were behind the Iron Curtain and so "out of touch" with the rest of the church, and stressed the need for closer ties among the Orthodox communions.



Penny RoBards: Her plans include chemistry.

DEACONESSES

Report and Suggestions

An interim report on the work of deaconesses has been issued to all bishops by Bishop Mason of Dallas, chairman of the Church's nine-member Joint Commission on the Work of Deaconesses.

The report offers a number of suggestions to the Church for consideration and action, including suggestions for improvements in retirement income and stipend of deaconesses, increase in recruiting women for this work and the broadening of their professional training. Some of the suggestions are expected to come before the next General Convention.

OLYMPIA

Whoops!

The budget adopted by the convention of the diocese of Olympia, reported in last week's **LIVING CHURCH** at \$30,000, was actually \$385,927 — an increase of \$30,000 over the preceding year.

YOUNG PEOPLE

Sweepstakes for a Spillway

A Church young people's group produced the prize-winning parade float in the annual summer festival of the cities of Pasco, Kennewick, and Richland, Wash. Competing against 70 entries, the Episcopal Youth Fellowship of the Church of Our Saviour, Pasco, won the grand sweepstakes award. Entries by services clubs and chambers of commerce came from a two-state, 300-mile radius.

The winning entry features a 12' golden replica of Grand Coulee Dam, complete with water flowing over the spillway. At the front end of the float, above the caption, "Dedicated by an Episcopalian," President Franklin D. Roosevelt, who



dedicated the dam, is seated in a wheel chair and accompanied by an army officer.

The float was built at a cost of \$225, and features 40,000 handmade carnations. A vestryman supervised the building.

The float, which was designed by the Rev. Lester Kinsolving, rector, also won honors in Wenatchee's Apple Blossom Festival. It is the third in a two-year series of floats depicting such Episcopalians as William Clark of the Lewis and Clark Expedition, as well as last year's Seafair trophy winner — "Washington — the state named for an Episcopal Vestryman." The group has won trophies for all its float entries in the past three years.

To See and to Work

What started as a fund-raising campaign to aid struggling mission churches in coal mining regions has become a vacation-time project for four Connecticut high school seniors, scheduled to leave August 2d for Keystone, W. Va., and four weeks of service in a missionary region.

Susan Stanhope of Old Lyme, Desiree Robinson of Norwich, Robert Nagy of Fairfield, and William Benedict of Danbury, all members of local Young People's Fellowship chapters in the diocese of Connecticut, will work in the West Virginia coal region, under the direction of the Rev. W. Ross Baley, Jr., rector of Grace Church, Keystone, and priest-in-charge of several mission stations. Work projects will include painting, repairing, and decorating of facilities, and supervisory work in Church vacation schools.

In May, 1959, Connecticut's YPF convention adopted, as its national project for the year, the sending of financial aid to Bishop Campbell of West Virginia, to help relieve the poverty of parishes and missions in the coal mining sections of the diocese. Twenty-five local chapters have sent approximately \$600.

The plight of the West Virginia missions in the economically hard-hit soft coal regions was described to the young



The Rev. Alfred Leslie Griffiths, headmaster of Brent School, Baguio, the Philippines, and Mrs. Griffiths (left) receive congratulations from Baguio's Mayor Lardizabal (right.) During the city's Independence Day celebration the city council granted several American residents honorary citizenship in recognition of their valuable contribution to the community.



Mr. Nace (left), Sue Stanhope, William Benedict, Robert Nagy, Desiree Robinson. They sent money; then they sent themselves.

At Pasco's summer festival, a prize winner.



people by Mr. Morton O. Nace, general secretary of youth and laymen's work for the diocese of Connecticut. He saw the poverty of the areas as a secretary for the Brotherhood of St. Andrew.

Out of study of the region came the determination of the young people to see conditions and to work in the affected missions. Fr. Baley extended an invitation to the four young people, who will make the trip at their own expense.

NEBRASKA

In Case of Emergency

Emergency identification cards have been distributed to members of St. Barnabas Church, Omaha, Neb. Designed and printed by the Rev. James Brice Clark, rector, the cards list personal information, the person who should be reached in case of emergency, blood type and family physician, and ask that a priest of the Church be notified. Also listed with space to be filled in are place of burial instructions, location of will, insurance information, and special instructions.

EASTON

National Shrine

Trinity Church, at Church Creek, seven miles from Cambridge, Md., will be dedicated as a national religious and historic shrine on August 7th.

Restoration of the church, which dates to about 1675 and is one of the oldest in continuous use in North America, took seven years to complete.

Bishop Lichtenberger will celebrate the Holy Communion at a service limited to

the 44 families who are parishioners. He also will take part in a public service, with Bishop Miller of Easton, and Governor J. Millard Tawes.

The restoration is a memorial to the late Walter P. Chrysler and his wife, given by their daughter and her husband, Mr. and Mrs. Edgar William Garbisch.

The church, seating 100, is in the center of an old cemetery. Before the restoration, it was visited by some 2,500 persons a year. Many more than this are expected in the future. [RNS]

PUBLIC AFFAIRS

The Abundant Gifts

President Eisenhower has designated Wednesday, October 5th, as a National Day of Prayer.

In a proclamation issued at the Summer White House in Newport, R. I., he reminded Americans that each citizen can enjoy the blessings of liberty. He said:

"It is not by our strength alone, nor by our own righteousness, that we have enjoyed the abundant gifts of our Creator . . .

"In this time of testing we shall ever place our trust in the keeping of God's Commandments, knowing that He who has brought us here requires justice and mercy in return.

"As we lift our thankful hearts to Him, we will see clearly the vision of the world that is meant to be and set our hearts resolutely toward the achievement of it."

The National Day of Prayer was proclaimed by President Eisenhower under a joint resolution approved by Congress in 1952. It provided that the President "shall set aside and proclaim a suitable day each year, other than a Sunday, as a National Day of Prayer on which people of the U.S. may turn to God in prayer and meditation at churches, in groups and as individuals."

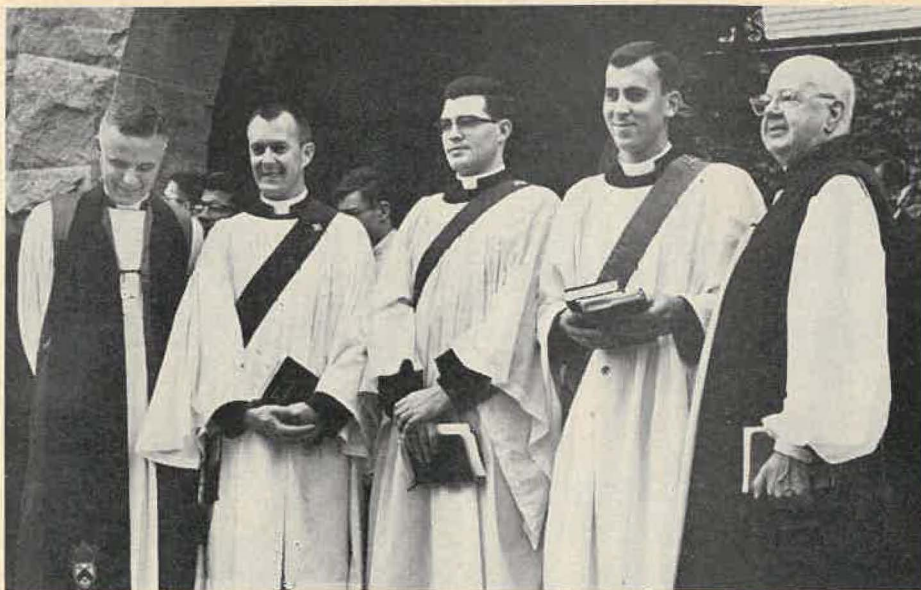
As in previous years, the 1960 Day of Prayer falls on the first Wednesday in October. [RNS]



Clemens Kalischer

The Lenox School choir sang an anthem.

August 7, 1960



Clemens Kalischer

(From left) Bishop Hatch, Mr. Price, Mr. Ferguson, Mr. Tuller, and Bishop Lawrence. The record is not unexpected.

EDUCATION

St. Helen's, Exurbanite

St. Helen's Hall, diocese of Oregon school and Portland landmark, is moving to the country.

Although the present site will become part of a freeway system within seven years, Bishop Carman of Oregon said the school would have been moved anyway — freeway or no. The bishop is head of the school's directors.

The new \$150,000 property, recently purchased, is 31 acres in an area known as Raleigh Hills. Building, "from scratch," will cost over one and a half million dollars.

The bishop has appointed a committee to survey architectural and other needs of the new school. He foresees an enrollment of 600 boys and girls. Present enrollment is about 400. Boys and girls are admitted from pre-school through 8th grade, and girls only in the high school grades. There is a boarding department for girls.

St. Helen's has been in downtown Portland for 91 years.

Efforts Worthwhile

Evidence of the Christian witness of a small New England Church preparatory school was shown when Bishop Hatch of Western Massachusetts ordained Lawrence Cooley Ferguson, Robert David Price, and Stuart Sidney Tuller to the diaconate in June. All graduates of Lenox School for Boys, Lenox, Mass., the men were ordained in Trinity Church, Lenox, where the school meets for daily services until a chapel of its own can be financed and constructed.

The student body of the school, some 230 boys, was in attendance, and joined with the school choir and glee club for

an anthem. The epistler was a fellow-student of the ordinands, and the litanist had been one of their teachers.

The ordination brings to a total of 18 the number of Lenox graduates now in the ministry. In addition, five of the school's former faculty have been ordained, and four recent graduates are enrolled in seminary. In little more than a generation, 27 Lenox-connected men have found or are seeking their vocation in the Church's ministry.

Said the Rev. Robert L. Curry, headmaster, in his charge to the candidates, "Whatever else we may or may not have done in this school, your presence here today makes all our efforts worthwhile." At the luncheon which followed the service, Bishop Lawrence, retired, of Western Massachusetts commented on the school's record.

"It is not unexpected," he said, "that Lenox School's record in ordained graduates is matched by no other school I know."

The Rev. Lawrence Ferguson graduated from Haverford College and the Episcopal Theological School. He will serve churches in Madras and Redmond, Ore.

Both the Rev. Robert Price and the Rev. Stuart Tuller are graduates of Virginia Theological Seminary, Mr. Price after attending Boston University and Mr. Tuller after graduating *cum laude* from Amherst College. Mr. Price will serve as chaplain to Belchertown School, a state institution for mentally-retarded children, and as vicar of Christ Church, South Barre, Mass. Mr. Tuller will undertake graduate study at the University of Edinburgh, returning after a year to be curate of St. Matthew's Church, Bedford, N. Y. All three are class of 1953 graduates of Lenox School.

News continued on page 33

A Teen-age Litany

***Petitions
pinpointed
to our time,
written
by teen-agers
for teen-agers
but worthy
of a double-take
by their elders.***

O GOD the Father, Creator of heaven and earth;
Have mercy upon us.
O God the Son, Redeemer of the world;
Have mercy upon us.
O God the Holy Ghost, Sanctifier of the faithful;
Have mercy upon us.
O holy, blessed, and glorious Trinity, one God;
Have mercy upon us.

REMEMBER not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins: Spare us, good Lord, spare thy people, whom thou hast redeemed with thy precious blood, and be not angry with us for ever.
Spare us, good Lord.

FROM all conceit, self-centeredness, vanity, selfishness, boasting, bragging, and showing off,
Good Lord, deliver us.
From all gossiping, cutting remarks, thoughtlessness toward friends and family, and bearing of false witness,
Good Lord, deliver us.
From loss of temper, swearing and profanity, vile and vulgar conversation, idle tattling, and thoughtless remarks,
Good Lord, deliver us.
From laziness, lack of self-discipline, snobbishness, envy, frivolous and idle chatter, meddling, cheating, and lying,
Good Lord, deliver us.
From unfair and incompetent teachers, parental misunderstanding, difficulties with brothers and sisters, and family quarrels,
Good Lord, deliver us.
From hypochondria, false rationalizations, and other emotional instability.
Good Lord, deliver us.
From unsportsmanlike conduct in the classroom or on the athletic field, and from discourtesy at home, at school, or on the road,
Good Lord, deliver us.
From bad habits which may impair our physical or mental health or mar our spiritual well-being,
Good Lord, deliver us.
From irreverence toward our Church and religion, from disloyalty to our Church, our families, our country, or our fellow man,
Good Lord, deliver us.

WE sinners do beseech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy Church universal in the right way;
We beseech thee to hear us, good Lord.
That it may please thee to give us diligence, good study habits, self-discipline, and faithfulness in our schoolwork;
We beseech thee to hear us, good Lord.
That it may please thee to give us good teachers, both at school and at church, adequate school facilities, and guidance and counseling so we may achieve best use of them;
We beseech thee to hear us, good Lord.
That it may please thee to make us gentle yet firm, popular yet courageous enough to stand by our convictions, and give us self-control, discipline, and the ability to lead when the necessity falls upon us;
We beseech thee to hear us, good Lord.
That it please thee to instill in us high moral standards, goodness, consideration of others, and beauty of mind and soul;
We beseech thee to hear us, good Lord.
That it may please thee to grant us enlightenment and fairness to those of racial backgrounds other than our own, and courage to speak up against prejudices and injustices done minority groups.
We beseech thee to hear us, good Lord.
That it please thee to direct us in the proper use of our talents, both physical and mental;
We beseech thee to hear us, good Lord.
That it may please thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word;
We beseech thee to hear us, good Lord.

That it may please thee to teach men to live together in peace, free from war and threats of war;

We beseech thee to hear us, good Lord.

Son of God, we beseech thee to hear us.

Son of God, we beseech thee to hear us.

O Lamb of God, who takest away the sins of the world;

Grant us thy peace.

O Lamb of God, who takest away the sins of the world;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. Amen.

O LORD, deal not with us according to our sins.
Neither reward us according to our iniquities.

Let us pray.

O HEAVENLY Father, who judgest with mercy the sometimes immature and ill-advised acts of teen-agers, we beseech thee to help us grow into a maturity in which all of our doings will be in accord with the Christian spirit of fairness, helpfulness, and brotherhood. Graciously grant that we may govern all of our actions by consideration of the good of all mankind and without thought for our personal exaltation. Grant that by the indwelling of thy Holy Spirit we may learn to understand and apply to our daily lives the teachings of the Holy Bible, and instill in our hearts a love and concern for our brothers and sisters throughout the world, as taught by thy Son. These things we ask through Jesus Christ our Lord. *Amen.*

Minister and People.

O Lord, arise, help us, and deliver us for thy Name's sake.

Minister.

O GOD, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

Minister and People.

O Lord, arise, help us, and deliver us for thine honour.

Minister.

Glory be to the Father, and to the Son, and to the Holy Ghost;
As it was in the beginning, is now; and ever shall be, world without end. Amen.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

With pity behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

O Lord, let thy mercy be showed upon us;

As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and, for the glory of thy Name, turn from us all those evils that we most justly have deserved; and grant that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory; through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

The "TEEN-AGE LITANY" was written by the ninth grade Sunday school class at St. James' Cathedral, Fresno, Calif.

When the class discussed the Prayer Book litany, one student suggested the class write one of its own. This was followed by consideration of the history of the litany and discussion of things to be included in theirs. The suffrages included in the "TEEN-AGE LITANY," and the words used, are the students' own. Every one of the regular class members contributed something specific to the final result.

Said the teacher of the class, Mr. Charles S. Hurley, city editor of the Fresno Bee, "Our litany wasn't the most important thing we did this year, but I think it will be the best remembered."

Teacher, city-editor, Charles Hurley, and his ninth grade litany-writers.



Ever since the advent of Sputnik it has become respectable to talk about the need for a reform of the educational system, and what many college teachers have been saying for years in the wilderness may now be shouted from the housetops. I hope, therefore, that I shall not be called unduly pessimistic if I say that I am very dubious about the possibility of such reform. My reason is that education in the West is proceeding largely by inertia, continuing endlessly because no one really wants to stop it, and no one would know how to if he did. The creative energy, the driving force, of education is lacking.

If one goes back through educational history, one finds that again and again, in country after country, the pioneer has been the Christian Church. My own school in Britain had on the wall of its 14th century hall a list of headmasters going back to 1040, for it claimed direct descent from the monastic school which existed before the Reformation. One has to think also of the important part played in the development of universal education in Britain by the Sunday school movement, of the pioneer work done by the Churches in this country in carrying education westwards, of the fact that in many countries of Africa almost the whole of education is still undertaken by the Christian Church, though financial help is given by the State, and of the important role of the Christian universities in China.

It cannot be denied that the kind of education given by Church institutions must often be described as limited (though this is by no means as generally true as some critics appear to believe), and it is certainly to be both expected and welcomed that the work of education shall be taken over by the State. No suggestion is being made here that the whole of education in any country should once more revert to the Churches. Such a move would, in fact, be seriously retrograde. Yet, in view of the extraordinary history of pioneering done by the Churches it would be equally hard to deny that in almost every country of the world the original stimulus to education has been the kerygma, the dynamic compulsion of the Christian argument. One may, of course, argue that the missionary movement was lamentable, but one should not close one's eyes to the fact that it took place, or to the further fact that its effect has always been to galvanize the educational system of the country to which the missionaries came.

This being so, the thoughtful observer may wonder where the stimulus is likely to come from in a system of education increasingly conducted in institutions where the kerygma may not be discussed. Most educational theory today, especially in relation to those levels where education

EDUCATION WITHOUT THE INCARNATION

It is too easy, says the author, for Christians to preen themselves about the disaster of divorcing education from a sound Christian understanding.

by A. Denis Baly

**Associate Professor of Religion
at Kenyon College,**

**Lecturer in Old Testament
at Bexley Hall, Mr. Baly**

**was a leader of recent international
conference on Life and Mission
of the Church, Strasbourg, France.**

**He is widely known as a
speaker and author. Among his
books: *Geography of the Bible.***

***Multitudes in the Valley,*
*Beseiged City.***

is compulsory, is developed in the education departments of State institutions, and is concerned with the kind of education which is to be given in other State institutions. Owing to the particular form which the doctrine of the separation of Church and State takes at the present time, both Christian and atheist are seriously hindered from discussing the relationship of what they believe to what they are doing. It might even be argued that the development of education in Russia at the present time has been furthered by the fact that there the kerygma can be attacked. What is so stultifying here is the sterilization of the whole argument, so that part of the historical basis of the educational system cannot be examined with the intellectual integrity which the philosophy of the system demands.

The result of this situation has been that thinking on education today is tending to develop in an artificial atmosphere, and one which must be described as to all intents and purposes "pagan." By this I mean that both the basis and the goal of education must be sought within the limits of this world of time and space. Whatever basis and goal one does adopt within the world of time and space must, for that very reason, be transitory. No absolutes can be discovered within this framework.

This inevitably leads to a chaos of relativism in which one is so uncertain of one's direction, because no course seems to have more authority than another, that one begins to ask whether there is anything that must be taught, and anything in the whole curriculum which one may with any honesty require students to know. All studies are equally relevant, and therefore equally irrelevant. Since

there is no clear reason why a student should know one thing more than another, it is difficult to be convinced that we should require him to know anything at all.

The confusion in which this argument lands us leads with equal inevitability to some form of positivism, in which we posit both the basis and the goal, and refuse to allow them to be questioned or criticized. College catalogues and commencement speakers are enamored of the unexamined goal, and it is to this revolt against the horrors of pure relativism that we owe such sacred cows as the myth of the "well-rounded personality." However, what men have posited men can with equal authority destroy, and it is the knowledge that this is possible which causes the furious reaction of those teachers, in college or elsewhere, whose values are challenged. The fresh student who questions the values of the college which he attends, or suggests that much of what is being done on the campus is not worth while, is apt to provoke a sharply defensive reaction on the part of the faculty, because he raises the nightmare vision that the value of their teaching may be illusory. An excellent example of this reaction could be seen a few months back, when *Life* ran a series of articles in which

This article is based on a talk delivered by Mr. Baly at Bexley Hall.



Mr. Baly
Will the Church break the locks
on education's prison of relativism?

American education was compared somewhat unfavorably with the Russian system, and a large number of schools canceled their subscriptions.

The great majority of people in the teaching profession, however, are neither thoroughgoing relativists nor complete positivists, for the fallacy of both positions is fairly easy to see. They are therefore left dangling awkwardly between the two, aware of the necessity of some clear points of departure and direction, and yet uncomfortably aware also that they cannot posit them themselves. It is for this reason that they accept almost with relief standards set by the State, which in every country, not excluding this one, are tending more and more to determine what shall be taught and what the goal of education shall be. It must not be imagined for one moment that because the federal government does not interfere very directly in education the educational system is free from statism. It is a state legislature which decides whether the history of that state shall be taught in the schools, whether the children shall be required to learn to drive cars, and so forth. I have visited education departments in state universities where the faculty told me quite bluntly that it is their duty to teach just what the state tells them to teach and to train teachers who can work contentedly in institutions where they are not permitted to question the assigned curriculum. Obviously, such teachers must limit their teaching to the textbook, for to demand that the students shall question the textbook is to undermine the basis of their own employment.

This would perhaps be less serious if the State were at all interested in learning, but this is the last thing in which the

State as such is concerned. The real concern of the State is not that people should know anything but that they should behave themselves. Order, and not knowledge, is its essential function. Consequently, the State in any country is well pleased if people do not know too much, or if what they know is harmless and, on the whole, irrelevant. It has always been the intellectuals who have been the spearhead of any revolution, but when the revolution has taken place, the government which the intellectuals have raised to power soon dispenses with their services. Even in a democratic country, where the danger of revolution is extremely remote, the government views with a certain nervousness the academic world as only too likely to produce intellectual smart alecks who question the ways of the State. Hence the problem of loyalty oaths in academic circles.

The result of this curious educational situation in which we now find ourselves has been an alarming failure of nerve on the part of the teachers, a strange uncertainty about what should be taught and whether the social mores are a subject for education at all. From this proceeds the serious absence of discipline, both intellectual and social, which is so characteristic of the present system.

In view of this, it seems desirable that the theological basis of education should at least once more be opened to public enquiry. A theory certainly worthy of discussion is that the only real basis for education as we understand it is a lively doctrine of Creation, and the only real basis for universal education is the doctrine of the Incarnation. It has never, as far as I know, been seriously argued in any society that all men are equal, except upon the basis of a Christian foundation. It is not, in fact, a biblical argument that they are equal in themselves, but only that in Christ there is neither Jew nor Greek, bond nor free, male nor female. The argument for the essential equality of men and women has been based upon the new creation effected in the person of Christ, and consequently, in country after country, the fight for the education of women has been a fight undertaken by the Christian Church. The revolution taking place at present in the status of women in Muslim countries is the direct result of this challenge.

Moreover, it is essentially a biblical argument that (to use Archbishop Temple's phrase) "God is not primarily interested in religion." It has been upon this foundation that Churches throughout the world have established schools in which religion is only one among many subjects, or even where religion is not taught at all. They have done so from the conviction that men have not merely a right but a duty to study faithfully what God has made.

If one had time, it would be interesting to trace the various weaknesses and cracks

in the educational system back to the basic weaknesses in theology. However, a few examples must suffice. It is, for instance, a neglect of the doctrine of Creation which has led to the curious requirement of so many colleges that a student must have "two years of a language" instead of requiring that he should know the language itself. It is a similar weakness which permits the proliferation of "multiple-choice" examination, and the truly horrifying development of teaching entirely by machine. This is the inevitable result of the assumption that the thing studied is merely a "thing," which is entirely at our disposal to make as much, or as little, use of as we like. My own particular bête noire in the grading system, the "cumulative average," seems also to be based on a theological weakness, upon the inability to grasp the concept of repentance and forgiveness. It has long been the Christian understanding that the possibility always exists of a completely new start, that it is always within the providence of God to say, "Be of good cheer. Thy sins are forgiven thee." Therefore, to construct a system in which the student has no possibility of escaping from his past errors, which are bound to lower his average until the day of his graduation, is a denial of the Christian argument.

Now, it is only too easy for Christians, and perhaps especially easy for clergy, to preen themselves upon the disastrous result of allowing education to become divorced from a sound Christian understanding. Therefore, the more urgent question must be asked, "Whose fault is it?" Moreover, why do Church institutions, seminaries and Church schools, etc., reflect unchanged so much of the educational system of the world at large? The seminary is staffed entirely by committed Christians and the student body is also fully committed to the Christian faith. It is, or should be, a Christian community. Yet the student at almost any seminary is unlikely to find the atmosphere markedly different from that which he knew at college. Equally, the child who goes to Sunday school will find himself in a situation extremely similar to that of the school which he attends during the week, though he is unlikely to be struck by an increased efficiency in the teaching.

If the argument has been sound that the malaise in education is the result of a weakness in theology, one should expect, at least, a certain difference in quality. But it is not there. Therefore, one is bound to ask whether the same weakness in theology does not exist also within the Christian Church, and whether the fact that Church schools have taken over unaltered so much of the pagan educational philosophy is not the result of this weakness.

The weakness appears to be this: It has always been the Christian argument that

Continued on page 32

The Republicans

The GOP has nominated a non-pacifist Quaker to oppose a separation-of-Church-and-state Roman Catholic. But nothing in the discussion at the Republican convention indicated that Richard Nixon's religion was considered a significant point.

Neither was the religion of Episcopalian Henry Cabot Lodge a factor in his choice as vice-presidential nominee (which appeared definite at press time), any more than was Sen. Lyndon Johnson's membership in the Christian Church.

We are perfectly content to leave Church affiliation out of consideration in selecting a president. If there was any satisfactory way of truly determining the nature of an individual's religious life and thought, we would consider it a most significant factor. But to classify a man simply by the name of the Church to which he gives some measure of allegiance is, in modern America at least, to classify on information which has no necessary significance.

What the Republicans have given us is a presidential candidate who is quite representative of a central Republican position. He appears to bisect the Republican spectrum, standing well to the right of Nelson Rockefeller and well to the left of Barry Goldwater, just as his Democratic opponent stands right of Hubert Humphrey and left of Lyndon Johnson.

Senator Goldwater himself, in his speech withdrawing his name from consideration, stated clearly the truth that each major party is a coalition of diverse elements. Neither the platform (he said explicitly), nor the candidate (he implied) can be completely satisfactory to all elements. He stressed that, nonetheless, there is a significant difference between the two parties.

Television made this difference much clearer than did the words of the Republican platform. It was eloquent statements of conservative principles that evoked the loudest applause of the delegates. Endorsements of the U.N., of union organization, and of civil rights were received with the same coolness that greeted southern states'-rights statements on the floor of the Democratic convention.

Since the nomination for the presidency was never a real issue in the Republican convention, the most interesting contest was that over the platform and for positions of leading party influence in the future. In the sharp infighting over the platform, Gov. Rockefeller proved himself a powerful advocate of the more liberal viewpoint. But on the floor of the convention, Sen. Goldwater nominated himself as the leader of the conservative wing of the party, and issued a call to conservatives to win party control in the future.

While such party matters are subject to analysis and calculated decision-making by professionals, it certainly seemed true that Sen. Goldwater had the convention with him emotionally. His handling of the situation is not insignificant evidence of his capacity for political leadership.

There were times when the oratory at the Republican convention reached a high level. Sen. Goldwater (an Episcopalian) opened one of his speeches with references to a doctrine of man that rang with a note of almost theological zeal. In his keynote speech, Rep. Walter Judd, who is a former medical missionary, made a strong effort to relate a conservative political position to the essential premises of Christianity.

On the other hand, all the orators demonstrated that the Republican party was not planning to sit back in cool dignity and conduct what is sometimes called a "high-level" policy campaign. On the contrary, their enthusiasm for attacking the works and personality of the opposing candidate easily matched the enthusiasm of the Democrats for condemning the incumbent administration and its works. We are, we suspect, in for a campaign more lively than erudite. It will be a campaign between two enthusiastically professional politicians, and we suspect that it may be more entertaining than the last two contests between an enshrined national hero and a scholar-statesman.

Church Schools

This issue of THE LIVING CHURCH carries an extensive listing of Church and Church-related schools. It carries, also, a substantial quantity of Church school advertising. Both the listings and the advertisements carry information which should help parents and prospective students select a school appropriate to individual needs.

THE LIVING CHURCH believes that Church schools have a valuable place in the American education system. They do not have to conform to the mass-education procedures of the public schools, and they are therefore freer to adapt to individual problems. Many of them are small, and this permits a closer relationship between faculty and students.

It is not possible to generalize about the pedagogy of Church schools, for many different educational philosophies are represented in the different schools. Some nurture the great traditions of western education. Others range far in the direction of the most modern educational approach. The family selecting a Church school is, therefore, in a position to make an educational choice of real significance.

But the most important advantage of Church school education, from our viewpoint, is that it can (and in many cases actually does) bring the whole educational process into a meaningful relationship to religion. It is true that the amount and type of religious expression in different schools varies. There are schools in

which the Faith of the Church is a central element in the educational program. There are others in which the relationship to the Church is little more than nominal. Here, again, the family is, on the basis of investigation, able to make a meaningful choice. And, in any case, the approach to religion is almost certain



to be more direct in a Church-related school than in a secular school.

We believe that our two annual education issues provide a service to our readers, to the Church, and to the schools themselves. Yet we do not want to lead anyone into thinking that the choice of the right school can be made from the data contained in any magazine. Since schools do vary greatly in pedagogy, religious approach, equipment, standards, specialties, location, and extra-curricular activities, the family charged with selecting a school for one of its young people should make a careful study of the subject.

Perhaps the most practical way to use this issue of *THE LIVING CHURCH* is to study lists and advertising carefully, with the purpose of identifying a small number of schools that seem to be really attractive possibilities. This supplies a small list of schools with which it is practical to correspond in order to obtain more details. From this selection, an even smaller number can be chosen for further investigation, either by visits to the schools or by more extended and searching correspondence.

The choice of a child's school is one of the most important decisions before a family. We hope Church families make that choice carefully and intelligently. And we rejoice that we have a part in helping them to do it.

1961 Essay Contest

The subject selected for *THE LIVING CHURCH* Essay Contest for 1961 is "My Favorite Christian."

All students in Church boarding and day schools (but not Sunday schools) are eligible to compete in the contest. Essays may be any length up to 2,000 words.

The prizes in this 18th annual contest will be: first, a gold medal and \$100; second, a silver medal and \$50; third, a silver medal and \$25. In addition, a bronze medal will be made available to any school which wants to conduct an intramural contest on the assigned subject. The winner of the bronze medal would be selected by the school itself.

Full official rules and other information about the contest will be announced about the time school opens

in the fall. Prize winners will be announced in the spring education issue of *THE LIVING CHURCH* in 1961.

We have no hard-and-fast opinion about the way the contest subject should be approached. We will welcome entries that describe contemporary Christians with whom the writers have had contact. We leave the door open, also, for entries which describe some great figure from Church history (excluding only the Holy Family: Jesus, Mary, and Joseph). The essays may be quite subjective (i.e., describing how the writer's life was changed by contact with or knowledge of the Christian being described) or it may be quite objective, simply describing the Christian and/or his ideas, works, life.

We offer our young contestants only one piece of advice: when you write, be yourself! Don't assume that the judges are looking for middle-aged copy from young people.

New Subscription Rates

The bills going out to subscribers this month announce new subscription rates for *THE LIVING CHURCH*, based on a regular one-year rate of \$10 per year. The two-year rate will be \$18, the three-year rate \$24, and the gift rate will be \$8 per year for each subscription after the first.

Although the new rates are somewhat higher than the old ones, they are still well below the single copy price of 25¢ per issue. The new three-year rate is lower than the old one-year rate.

THE LIVING CHURCH, published by a non-profit corporation in the interests of the Episcopal Church, seeks to do the best and most economical job possible in reporting the news, the work, and the thought of the Church. Its news coverage is objective and untrammelled by ties to any Church institution or organization, official or unofficial. Its comment is designed to be constructively critical, and to stimulate bold thinking and action on behalf of Christ and His Church.

Under the direction of an unpaid board of directors consisting of bishops, priests, and laymen, we try to set our subscription price at a minimum consistent with the task of keeping active Churchpeople — clerical and lay — informed about what is happening in the life of the Church.

THE LIVING CHURCH is a magazine for people who are serious about their religion. We have considered from time to time various measures of economy or changes in approach which would overcome increasing costs with decreases in quality. However, it seems foolish to make the magazine less serviceable to those who need to be fully informed in order to make sound Church decisions. Many excellent Church magazines exist to meet other journalistic needs of the Church, and we cannot solve our problem by moving into the fields of these magazines — which, incidentally, generally seem to have their problems too!

sorts and conditions

LETTERS

Continued from page 5

SINCE so many Church women's organizations are called "guilds," it is interesting to recall that the word "guild" is another form of the German "gelt," meaning money. The guilds of the middle ages were organizations of freemen supported by the dues of the members. The self-support was important as a symbol of freedom from the interference of kings or nobles in the organization's affairs.

WOMEN'S guilds in the parish probably don't have to maintain quite the same embattled attitude toward the vestry that the medieval guild maintained toward the aristocracy. However, when the women of our parish decided to let the vestry use their substantial cash balances for church purposes the vestry agreed to pay a token interest — a fraction of 1% — just as an acknowledgement of the fact that the money belonged to the women, not to them.

WHAT LED to this research into the meaning of the word "guild" was the initials "F.R.C.O." after the name of the head of one of the Church schools mentioned in this educational number of *THE LIVING CHURCH*. Remembering that the American organization for organists is the "A.G.O." (American Guild of Organists), we wondered whether its British counterpart ought to be the R.G.O. instead of the R.C.O.

SOMEONE argued that a "Royal" organization was not likely to be a guild — more likely a college — and so it turned out when we checked back. An F.R.C.O. is a fellow of the Royal College of Organists.

I DON'T know when, where, how, or why, women's organizations first began to be called guilds. Men's organizations are sometimes called guilds, too — notably acolytes' guilds, which very seldom appear to maintain an attitude of sturdy independence toward the priest. Still, one of the greatest acolytes' guilds I know, that of All Saints' Cathedral, Milwaukee, did make some rules or treaties, in relation to the clergy. One of these was that the priest could give any kind of instructions he

pleased before the service began, but could not countermand them in the middle of the service. The Master of Ceremonies, a layman, would take care of any necessary variations in ceremonial that might be occasioned by the collapse of the roof or a riot in the chancel.

THE MONEY enshrined in the name of the medieval guild did not refer to money-raising activities, it appears, but rather to the dues. In many women's organizations the emphasis is all the other way — little or no dues, but a lively program of money-raising for good causes. Still, it seems that those who deplore the emphasis on money in women's organizations might well ask themselves why the organization is named after money if it is supposed to have nothing to do with it.

IT IS a fascinating thought that we have "St. Martha's Money," "St. Elizabeth's Money," and "The Money of Christ Child" in our parishes. It helps to remind us that the Church's feet must stay on the ground even when its head is in the clouds.

WHETHER Churchwomen's organizations in general are *too* money-conscious is a point on which you will find heated opinions. The Presbyterian Church has officially frowned on such money-raising activities as contrary to its concept of Christian stewardship, and the official magazine, *Presbyterian Life*, has eliminated from its columns advertisements offering things for guilds to sell.

AN ANGLICAN is sometimes inclined to feel that virtue can be carried too far, and that something about the Presbyterian system tends in this direction. To my way of thinking, the kind of life that best expresses the Gospel is one that exhibits joy and peace in believing. And if your parish's guilds have joy and peace in their rummage sales, card parties, salad suppers, bazaars, and fairs — along with believing — why, then, they are expressing the Gospel as a Church organization should.

AS ST. PAUL said in his letter to the Corinthians about parish suppers, "Why should my liberty be determined by another man's scruples? If I partake with thankfulness, why am I denounced because of that for which I give thanks? So, whether you eat or drink, or whatever you do, do all to the glory of God" (I Corinthians 10: 29-31).

PETER DAY

is the fact that in every age of the Christian Faith some persons have tried to buy salvation with cash. These persons have been great stumbling blocks both inside and outside the Church. Their "spiritual maturity" has been open to doubt, to say the least.

As Fr. Daunton points out, the Prayer Book requires the Churchman "to work and pray and give" for the spread of the Kingdom. On the other hand, good works in themselves can never be enough. In commending himself to God, the Pharisee in the parable of the Pharisee and the publican (St. Luke 18:9-14) says that he tithes. Yet he does not come off well in comparison with the publican, who, for all we know, may have done quite badly in the Hebraic equivalent of the Every Member Canvass.

WILLIAM F. BELL

Adams, Mass.

Comfort

I get comfort from your editorial, "Voice of Reason" [L.C., June 5th].

JOHN HULING, JR.

Elkhorn, Wis.

What Did He Say?

Your story in the July 10th issue of *THE LIVING CHURCH* regarding the speaking in "tongues" by Fr. Bennett was most interesting and informative except for one thing. What did he say?

(Rev.) E. A. STECH

Rector, St. Barnabas Church

Newark, N. J.

The recent accounts of a number of our clergy and laity speaking in tongues is assuredly a matter calculated to produce considerable interest, not only for Episcopalians but among other Christian groups as well. As one who was raised in the teachings and practices of the Pentecostal Assemblies of God, a group that places great emphasis upon the experience of "speaking in tongues," I felt a more than casual interest when I learned shortly after the first of this year that a number of my clergy friends in the diocese of Los Angeles had recently had the experience. My understanding is that it began among a small group of the laity in one of our missions, persons who in some way had connections with members of a Pentecostalist group, these lay people persuaded their priest to attend their meetings and that he eventually had the experience of "tongues." He in turn introduced the practice to other of the clergy. Because of my former upbringing, and from what I had both experienced and observed of the phenomena of "speaking in tongues" I felt no little concern.

During my 'teens I experienced the phenomena of "tongues" many times. It is undeniably an exhilarating and sometimes ecstatic feeling state. As such, it is sometimes pretty wonderful, but one soon learns that once acquired it can be "turned on and off" without much feeling, and certain persons of exhibitionist tendencies frequently will monopolize a Pentecostal service by their "speaking in tongues." St. Paul's injunction that the one who "speaking in tongues should also pray for the power of interpretation"

ANGLICAN CYCLE OF PRAYER

August

7. Newcastle, Australia
8. Newcastle, England
9. Newfoundland, Canada
10. New Guinea
11. New Hampshire, U.S.A.
12. New Jersey, U.S.A.
13. New Mexico and Southwest Texas, U.S.A.

(I Cor. 14:13) is more often than not unheeded. Indeed, the whole of the 13th and 14th chapters of I Corinthians ought to be the subject of much prayerful consideration in connection with all that pertains to the practice of "speaking in tongues."

Episcopal insularity is really the only thing that has kept this phenomena in such obscurity that it comes as a rather shocking surprise to many that it could happen. Anyone who would take the trouble may observe for himself the peculiar phenomena of "tongues" in any one of a number of the Pentecostal congregations to be found almost anywhere in this country. Certain highly charged emotional environments, especially those accompanying their periodical "revivals" are most conducive to the experience. Much of what one may witness at such times is pretty unedifying, as St. Paul pointed out to his Corinthian brethren.

Personally, I would have little fear of the experience if it were completely spontaneous, and in any case I would hesitate to enter into a negative judgment on those who have had the experience, but I would ask; "If, therefore, the whole church assemblies and all speak in tongues, and outsiders and unbelievers enter, will they not say that you are mad?" (I Cor. 14:23, R.S.V.). That Bishop Burrill has taken action to appoint a commission to investigate this is both reassuring and commendable. He is not ignoring the whole thing hoping that it will "all blow over," but is exercising his responsibility as a bishop to be a spiritual guardian of his flock. If this thing be of God let us pray that we have both the grace and the courage to face up to it, but if it is not we need to face up to that as well. One of the clearest indicators will be the subsequent behavior of those in our midst who have had the "grace of this gift." If, thereby, they do indeed become better Churchmen, then we might all humbly beseech God that the "gift" might be more widely shared. It is always a matter of grave responsibility as to how we exercise any of God's "gifts of grace," but the "gift of tongues" seems peculiarly susceptible to abuse.

(Rev.) WAYNE WILLIAMSON
Rector, St. Paul's Church

Elko, Nev.

Opinion and Policy

I am distressed at the letter in your issue of February 28th from Dean Croft of the Albuquerque cathedral asking for suggestions as to how young men from Africa could get help in schooling in the States. Specifically, he wrote you in response to requests from Kampala, the capital of this country where I am now serving as a missionary of the Episcopal Church.

I feel quite strongly on this matter, and have discussed it with persons of long experience here. Wherever I go I find people asking me how they can get to the States for education. My advice is that they should first complete the highest education they can in this country before they think of going abroad.

I feel that those who will benefit most from study in America will be those who have received as much as they can here first. Not only is this my personal opinion but it is also the policy of the Overseas Department, which has scholarships available for overseas students, administered by the Rev. Claude Pickens at "281." I would suggest that all

requests for help be referred to him for advice.

There are very good schools here, and there is a top-notch university. Therefore, well-qualified students, who are the type that should go to America, do not find it difficult to further their education in East Africa. If they do find it difficult, it is not usually because of lack of money or opportunity here. It has even been known to happen that below standard students have sought and obtained education overseas.

(Rev.) J. SEYMOUR FLINN
Mbale, Uganda, East Africa

Party Platforms

I should like to take exception to a portion of your editorial entitled "The Democrats," which appeared in the issue of July 24th.

You appear to assume that those who draft party platforms give overriding consideration to proposals that they believe will "catch votes," and that they have little or no concern for the validity of the proposals which they advance. I feel that this is to underestimate the sincerity and sense of responsibility of the men and women who serve on platform committees. I had the honor of serving on the platform committee of the Democratic National Convention this year, and was impressed by the caliber of my associates and by the seriousness with which they undertook their task. Many long hours of work

A Letter Home

by Carl Hoot

"Dear Father,

"... Church here is very beautiful, and the services are conducted much like our own, except they sing a little better. Well, no better — louder. And already I miss St. Mark's.

"The people here are about like our people — I have stood around, drunk their coffee, and grinned at several. That's as close as I have come so far. I could go up and introduce myself, but the shock might be too much. I dusted off the Guest Book and signed. Then I turned to meet those who meet the guests. I guess they were busy. But I'll wait. One of these fine mornings, some unsuspecting Episcopalian will look my way, forget himself for a moment and grin back, and I'll meet him!

"Doesn't everyone, when traveling, go to church wherever he happens to be? If not, he is missing a great part of our Church life. For the Church, in any new place, is no stranger. The familiar service is comforting; even the 'faces' refusing to 'grin back' are just as familiar as anything. Wherever you are, you find our particular way of worship, and for the time at least, you are home again."

This letter was written by the editor of *The Mark*, paper of St. Mark's Church, Tulsa, Okla., when he was away from home. His rector sent the original to the rector of the subject parish, he read it from the chancel, and Mr. Hoot has been made at home there.

went into the hearings and the subsequent sessions of the committee. It was unmistakably evident that the members were aware of the enormous problems which our country is facing and the difficulty of the days that lie ahead.

As one who has been active in politics since 1938, I want to assure you and your readers, that, in spite of the self-seekers in political life, there are a surprising number of people who give unselfishly of their time and their talents because they feel they are helping to build a better world. These people do not put their politics into one basket and their religion into another, but try to apply the principles of Christianity to their task.

Secondly, you complain because the Democratic platform promises many advancements and improvements in services to the people without a substantial increase in taxes. You call this demagoguery, ignoring entirely the means by which it is proposed that this can be achieved. If you will look again at the platform, you will see that the following are some of the steps proposed: increase the growth rate of the American economy — 5% growth rate would yield over \$40 billion in added revenue in four years at present tax rates; end gross waste in federal expenditures (may I interpolate here that two sources of such waste are the procurement policies of the armed services, and the enormously expanded administrative costs of the Department of Agriculture); close loop-holes in the tax laws and collect billions in taxes which are owed; do away with certain special privileges, as for instance depletion allowances in such instances as these have become inequitable. The present high interest rate, which costs taxpayers billions in increased interest payments on the national debt, can also be reduced. By these and other measures it is believed that a balance can be maintained, at the same time improving many of our services.

I note that you approve the civil rights plank, although even here you do not give platform committee members credit for honestly believing in civil rights, but only a wish to adopt something that may be popular. You do not raise any questions about the difficulty of putting the civil rights plank into effect, although certainly this will be no easier than putting the economic planks into effect. None of the platform will be easy to carry out. But those of us who worked on it and approved it believe that it can be done, and that in these critical times it *must* be done.

LEISA BRONSON
Northern Regional Director
Episcopal Women of Arizona

Sedona, Ariz.

Milwaukee Cathedral

In regard to the changes in Milwaukee cathedral [L.C., July 24th], Bishop Hallock is only carrying out the more mature thought of the one who introduced such things as the Last Gospel and the Preparation in Milwaukee cathedral. The Rev. Howard Baldwin St. George, D.D., professor of liturgics at Nashotah House and canon of All Saints' Cathedral, said in class about 35 years ago: "My generation made the mistake of introducing the Preparation and the Last Gospel; your generation should get rid of them."

(Rev.) FRANCIS F. E. BLAKE
Philadelphia, Pa.

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write

Rev. Canon Sidney W. Goldsmith, Jr.
Rector and Headmaster

602 Shumway Hall
Shattuck School Faribault, Minnesota

When Writing Schools Please Mention
THE LIVING CHURCH

CHURCH SCHOOLS

Here are listed educational institutions having close affiliation with — or special although unofficial interest in — the Episcopal Church.

Day schools which do not offer high school courses are listed separately, beginning on p. 25. Asterisk means day pupils only.

PRIMARY AND SECONDARY BOYS

California

Harvard School, 3700 Coldwater Canyon Ave., North Hollywood. Grades 7-12.

*San Miguel School, 6501 Linda Vista Rd., San Diego. Grades 7-12.

York School, Pacific Grove. Grades 7-8.

San Rafael Military Academy, 5th and Cottage Ave., San Rafael. Grades 7-12.

Connecticut

Choate School, Wallingford. Grades 8-12.

Kent School, Kent. Grades 8-12.

Rectory School, Pomfret. Grades 4-9.

Salisbury School, Salisbury. Grades 8-12.

South Kent School, South Kent. Grades 8-12.

Watkinson School, Hartford. Grades 7-12.

Wooster School, Danbury. Grades 8-12.

Delaware

St. Andrew's School, Middletown. Grades 8-12.

District of Columbia

St. Albans, The National Cathedral School for Boys, Mt. St. Alban, Washington 16, D. C. Grades 4-12.

Hawaii

*Iolani School, Honolulu. Grades kdg.-12.

Hawaii Preparatory Academy, Kamuela. Grades 7-12.

Indiana

Howe Military School, Howe. Grades 6-12.

Kansas

St. John's Military School, Salina. Grades 5-12.

Maryland

St. James School, St. James. Grades 8-12.

St. Paul's, Brooklandville. Grades kdg.-12.

Massachusetts

Brooks School, North Andover. Grades 8-12.

Groton School, Groton. Grades 7-12.

Lenox School, Lenox. Grades 7-12.

St. Mark's School, Southboro. Grades 7-12.

Michigan

Cranbrook School, Bloomfield Hills. Grades 7-12.

Minnesota

*Breck School, 4200 W. River Rd., Minneapolis. Grades kdg.-12.

Shattuck School, Faribault. Grades 4-12.

St. James School, Faribault. Grades 4-8.

Missouri

*Taylor School, Clayton. Grades 4-12.

New Hampshire

Holderness School, Plymouth. Grades 9-12.

St. Paul's School, Concord. Grades 7-12.

New Jersey

*St. Bernard's School, Gladstone. Grades 7-12.

New Mexico

*Academy for Boys, Albuquerque. Grades 9-12.

New York

Cathedral Choir School, Cathedral Heights, New York City. Grades 4-8.

Choir School of St. Thomas Church, 123 W. 55th St., New York City. Grades 5-8.

Darrow School, New Lebanon. Grades 9-12.

DeVeaux School, Niagara Falls. Grades 7-12.

Hoosac School, Hoosick. Grades 9-12.

Malcolm Gordon School, Garrison-on-Hudson. Grades 6-8.

Manlius School, Manlius. Grades 7-12.

St. Paul's School, Garden City. Grades 5-12.

St. Peter's School, Peekskill. Grades 9-12.

*Trinity School, 139 W. 91st St., New York City. Grades 1-12.

Trinity-Pawling School, Pawling. Grades 9-12.

North Carolina

Christ School, Arden. Grades 7-12.



Drill team precision is shown by members of a squad of Shattuck School, Faribault, Minn.



Cadets from nearby military academies attend Stuart Hall dances at Staunton, Va., [p. 23].

Patterson School, Legerwood Station, Lenoir. Grades 7-12.

Oregon

*St. Helen's Hall, 1855 S.W. 13th Ave., Portland. Grades preschool-8.

Pennsylvania

Church Farm School, Box "S," Paoli. Grades 5-12.
 *Episcopal Academy, City Line & Berwick Rd., Philadelphia. Grades preschool-12.
 Montgomery School, Wynnewood. Grades kdg.-8.
 Valley Forge Military Academy, Wayne. Grades 9-14.

Rhode Island

St. Andrew's School, West Barrington. Grades 6-12.
 *St. Dunstan's School, 170 Hope St., Providence. Grades kdg.-9.
 St. George's School, Newport. Grades 8-12.

South Carolina

*Porter Academy, 167 Ashley Ave., Charleston. Grades 1-12.

Tennessee

St. Andrew's School, St. Andrews. Grades 8-12.
 Sewanee Military Academy, Sewanee. Grades 8-12.

Texas

*St. Mark's School, 10600 Preston Rd., Dallas. Grades 1-12.
 Texas Military Institute, 800 College Blvd., San Antonio. Grades 8-12.

Utah

*St. Mark's School, 5 1/2 B St., Salt Lake City. Grades 7-12.

Virginia

Christchurch School, Christchurch. Grades 9-12.
 Episcopal High School, Alexandria. Grades 9-12.
 St. Christopher's School, 711 St. Christopher's Rd., Richmond. Grades kdg.-12.
 *St. Stephen's School, Seminary P.O., Alexandria. Grades 3-12.
 Virginia Episcopal School, Lynchburg. Grades 8-12.

Washington

St. George's School, Rt. 5, Spokane. Grades 7-12.

August 7, 1960

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St. John's Military Academy, Delafield. Grades 7-12.

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Bishop's School, La Jolla. Grades 7-12.

Connecticut

Kent School (Girls' Division), Kent. Grades 9-12.

District of Columbia

National Cathedral School, Wisconsin at Woodley Rd. N.W., Washington, D. C. Grades 4-12.

Hawaii

*St. Andrew's Priory, Queen Emma Square, Honolulu. Grades 1-12.

Iowa

St. Katharine's School, 10th and Tremont, Davenport. Grades kdg.-12.

Kentucky

Margaret Hall School, Versailles. Grades 1-12.

Maryland

Hannah More Academy, Reisterstown. Grades preschool-12.

Samuel Ready School, 5150 Baltimore National Pike, Baltimore. Grades 3-12.

Massachusetts

St. Anne's School, 18 Claremont Ave., Arlington Heights. Grades 5-12.

Minnesota

St. Mary's Hall, Faribault. Grades 9-12.

Mississippi

All Saints Episcopal Junior College, Vicksburg. Grades 9-14.

Nebraska

Brownell Hall, Happy Hollow Blvd., Omaha. Grades nurs.-12.

New Hampshire

St. Mary's-in-the Mountains, Littleton. Grades 9-12.

New Jersey

St. John Baptist, Mendham. Grades 8-12.

St. John's School, Mountain Lakes. Grades kdg.-12.

New York

Abbie Loveland Tuller School, Maycroft, Sag Harbor, L. I. Grades preschool-12.

Cathedral School of St. Mary, Garden City, L. I. Grades nurs.-12.

St. Agnes School, Albany. Grades kdg.-12.

St. Mary's School, Peekskill. Grades 9-12.

North Carolina

St. Mary's Junior College, Raleigh. Grades 11-14.

Ohio

Bethany School, Glendale. Grades 1-9.

Oregon

St. Helen's Hall, 1855 S.W. 13th Ave., Portland. Grades nurs.-12.

Pennsylvania

*Montgomery School, Wynnewood. Grades kdg.-8.

Grier School, Tyrone. Grades 9-12.

South Dakota

St. Mary's School for Indian Girls, Springfield. Grades 5-12.

Tennessee

*St. Mary's Episcopal School, 4645 Walnut Grove Rd., Memphis. Grades kdg.-11.

St. Mary's School, Sewanee. Grades 9-12.

Texas

St. Mary's Hall, 117 E. French Pl., San Antonio. Grades 1-12.

Utah

Rowland Hall, 205 1st Ave., Salt Lake City. Grades nurs.-12.



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The Living Church

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Rock Point School, Burlington. Grades 7-12.

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St. Agnes School, Alexandria. Grades kdg.-12.

St. Anne's School, Charlottesville. Grades 8-12.

St. Catherine's School, 6001 Grove Ave., Richmond. Grades kdg.-12.

St. Margaret's School, Tappahannock. Grades 8-12.

Stuart Hall, Staunton. Grades 9-12.

Washington

Annie Wright Seminary, Tacoma. Grades kdg.-12.

St. Paul's School, Walla Walla. Grades 6-12.

Wisconsin

Kemper Hall, Kenosha. Grades 7-12.



At Bethany School, Glendale, Ohio, a seventh grader gets sewing instruction [p. 22].

COEDUCATIONAL

Arizona

Abbie Loveland Tuller School, 5870 E. 14th St., Tucson. Grades preschool-12.

Arkansas

*Christ Church School, Forrest City. Grades kdg.-12.

California

*Campbell Hall, 4533 Laurel Canyon Blvd., N. Hollywood. Grades kdg.-12.

Colorado

St. Anne's School, 2701 S. York St., Denver. Grades kdg.-7.

Florida

*Cathedral School, Orlando. Grades kdg.-10.

*St. Peter's School, Key West. Grades 5-12.

*St. John's School, 906 S. Orleans St., Tampa. Grades kdg.-9.

Georgia

*Lovett School, 1415 W. Wesley Rd. N.W., Atlanta. Grades kdg.-11.

Louisiana

*St. Martin's School, Metairie. Grades kdg.-12.

August 7, 1960

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168 South Lake Shore Road.



Action on the court at San Rafael Military Academy, San Rafael, Calif. [p. 20].

Massachusetts

*Applewild School, 120 Prospect St., Fitchburg. Grades 4-9.

Missouri

*Taylor School, 222 N. Central Ave., St. Louis. Grades 4-12.

New Jersey

*Prospect Hill Country Day School, 346 Mt. Prospect Ave., Newark. Grades kdg.-12.
*St. Mary's Hall, Burlington. Grades pre-primary-12.
*St. John's School, Mountain Lakes. Grades kdg.-12.

New York

Greer School, Hope Farm. Grades 1-12.
*St. Hilda's and St. Hugh's School, 619 W. 123d St., New York. Grades nurs.-12.
*St. Joseph's Webster Day School, 99 217th Lane, Queens Village. Grades kdg.-9.
*Woodhull School, 196 Woodhull Ave., Hollis. Grades nurs.-12.

North Carolina

Appalachian School, Penland. Grades 1-6.

Oklahoma

*Casady School, 6400 N. Pennsylvania Ave., Oklahoma City. Grades kdg.-12.

Rhode Island

*St. Michael's School, Newport. Grades nurs.-8.

South Carolina

*Mead Hall, Aiken. Grades kdg.-9.

Tennessee

*St. Mary's School, 4645 Walnut Grove Rd., Memphis. Grades kdg.-11.

Texas

*St. Luke's in the Meadow-Tuller School, 4308 Lambeth Lane, Fort Worth. Grades kdg.-9.
*St. James School, P.O. Box 23, Texarkana. Grades nurs.-9.
*St. Stephen's School, P.O. Box 818, Austin. Grades 8-12.

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Washington

St. George's Country Day School, Rt. 5, Spokane. Grades 7-12.

COEDUCATIONAL DAY

The following list contains names of coeducational day schools whose grades are below the high school level. Included are only those schools who have answered the questionnaire sent to them. Schools with nursery and kindergarten facilities only have been omitted.

Alabama

All Saints' Episcopal School, 110 Hawthorne Rd., Birmingham. Grades nurs.-3.

Episcopal Day School, 156 S. Ninth St., Gadsden. Grades kdg.-6.

Arizona

St. Michael's Parish Day School, 500 N. Wilmot Rd., Tucson. Grades kdg.-4.

California

All Saints' Parish Day School, 625 Pennsylvania Ave., San Diego. Grades nurs.-6.

Ascension Parish Day School, Sierra Madre. Grades kdg.-8.

Cathedral Choir School, 323 North Avenue 56, Los Angeles. Grades 4-8. (boys only)

Christ Church Parish School, P.O. Box 66, Colorado. Grades kdg.-5.

Episcopal Day School, Ontario. Grades kdg.-6.

Holy Nativity Parish Day School, 6700 W. 88d St., Los Angeles. Grades kdg.-5.

Parish of St. Augustine by the Sea Day School, 1227 Fourth St., Santa Monica. Grades kdg.-6.

St. Andrew's Episcopal Church Day School, La Mesa. Grades jr. kdg.-6.

St. James' Day School, Newport Beach. Grades preschool-8.

St. John's Parish Day School, Chula Vista. Grades nurs.-7.

St. Martin's in the Field Parish Day School, Canoga Park. Grades kdg.-5.

St. Matthew's Episcopal Day School, San Mateo. Grades nurs.-6.

St. Matthew's Parish School, P.O. Box 37, Pacific Palisades. Grades preschool-6.

St. Paul's Episcopal Day School, Pomona. Grades nurs.-6.

Connecticut

Abbie Loveland Tuller School, Tuller Rd., Fairfield. Grades nurs.-8.

District of Columbia

Beauvoir-National Cathedral Elementary School, 3500 Woodley Rd., Washington. Grades nurs.-3.

Florida

Christ the King Day School, 26 Willow Dr., Orlando. Grades kdg.-5.

Episcopal Day School, 317 N. Palafox St., Pensacola. Grades kdg.-5.

Grace Church Day School, 505 E. Broadway, Ocala. Grace Chapel, 7423 San Jose Blvd., Jacksonville. Grades kdg.-6.

Holy Spirit Day School, 1003 Allendale Rd., West Palm Beach. Grades kdg.-4.

St. Joseph's Parish Day School, Boynton Beach. Grades kdg.-5.

St. Mark's Episcopal Parish Day School, Cocoa. Grades kdg.-6.

St. Mary's Parochial School, 2102 S. Manhattan, Tampa. Grades 1-7.

St. Paul's By-the-Sea Episcopal Day School, 1150 N. Fifth St., Jacksonville Beach. Grades kdg.-4.

St. Stephen's Episcopal Day School, Coconut Grove, Miami. Grades kdg.-8.

St. Thomas Episcopal Parish School, 5690 S.W. 88th St., Miami. Grades 1-6.

Georgia

Episcopal Day School, 2248 Walton Way, Augusta. Grades nurs.-7.

St. Michael's Episcopal Day School, 3101 Waters Ave., Savannah. Grades kdg.-6.

Hawaii

Church of the Holy Nativity, 5286 Kalaniana Highway, Honolulu. Grades pre-school-6.

Epiphany School, 1041 Tenth Ave., Honolulu. Grades kdg.-6.

St. Elizabeth's School, 720 N. King St., Honolulu. Grades nurs.-3.

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Mount St. Alban, Washington 16, D. C.



Priory chemists at work in the lab at St. Andrew's Priory, Honolulu, Hawaii [p. 22].

CHURCH SCHOOLS IN THE DIOCESE OF VIRGINIA

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ROBERT W. BUGG, Headmaster
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CHRISTCHURCH SCHOOL
ROBERT M. YARBROUGH, JR., Headmaster
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ROBERTA V. MCBRIDE, Headmistress
Alexandria, Virginia



A helpful member of biology classes at the Annie Wright Seminary, Tacoma, Wash., is "Josephine," the skeleton [p. 23].

Louisiana

Episcopal Day School, Lake Charles. Grades nurs.-5.
St. Mark's Day School, 908 Rutherford, Shreveport. Grades 1-3.
Trinity Parochial School, 3550 Morning Glory Ave., Baton Rouge. Grades preschool-5.

Maryland

Grace and St. Peter's School, 707 Park Ave., Baltimore. Grades nurs.-6.
Norwood Parish School, 6701 Wisconsin Ave., Chevy Chase. Grades kdg.-3.
St. James Academy, Monkton. Grades kdg.-3.
St. Timothy's Parish Day School, Catonsville. Grades 1-2.

Mississippi

Christ Episcopal Day School, Bay St. Louis. Grades kdg.-8.
St. Andrew's Episcopal Day School, 633 N. State St., Jackson. Grades nurs.-6.
St. Mark's Episcopal Day School, 905 W. Pearl St., Jackson. Grades 1-8.



The intricacies of French are undertaken by boys of St. Paul's School, Concord, N. H. [p. 20].

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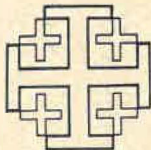
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New York

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Church of the Heavenly Rest Day School, 2 E. 90th St., New York. Grades 1-3.

Grace Church School, 33 Church St., New York. Grades nurs.-8.

McAlpin School of Christ Church, 326 Clinton St., Brooklyn. Grades kdg.-6.

St. Andrew's Parish Day School, Anchor Ave., Oceanside. Grades nurs.-3.

St. Augustine's Episcopal School, 700 Marcy Ave., Brooklyn. Grades kdg.-8.

St. Luke's School, 487 Hudson St., New York. Grades nurs.-8.

St. Philip and St. James-Tuller School, New Hyde Park. Grades kdg.-6.

Transfiguration-Tuller School, 165 Pine St., Freeport. Grades kdg.-8.

North Carolina

Ravenscroft School, 616 Tucker St., Raleigh. Grades kdg.-6.

Oregon

St. Luke's School, Gresham. Grades kdg.-8.



At the Bishop's School, La Jolla, Calif., there are outdoor sports all year [p. 22].

Pennsylvania

Pen Ryn School, Andalusia. Grades kdg.-8.

St. Edmund's Academy, 5705 Darlington Rd., Pittsburgh. Grades nurs.-8.

Rhode Island

St. Martin's School, 1080 Newport Ave., Pawtucket. Grades nurs.-4.

South Carolina

Christ Church Episcopal School, Box 2179, Greenville. Grades kdg.-6.

Heathwood Hall, Heathwood Circle, Columbia. Grades kdg.-6.

South Dakota

All Saints' School, 101 W. 17th St., Sioux Falls. Grades nurs.-6.

Tennessee

Grace St. Luke's Episcopal Day School, 253 Le Master, Memphis. Grades 1-6.



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The Registrar

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EDUCATION

Continued from page 15

the basis of faith is belief in the Trinity. However, it is extremely difficult for the finite human mind to conceive of the Trinity without picturing instead three gods. This conclusion is so abhorrent that there has been a continual tendency among Christians to restore the unity by imposing upon the whole Trinity that Person whom they can see at the time most clearly. Consequently, what we have at the moment, at any rate in popular theology, is a concentration upon the Person of Christ, and a resultant theology of Redemption which is divorced from a theology of Creation or a theology of Sanctification. We have only to consider the theological writing of the present time with its "estrangement, despair, ac-

ceptance, rejection," etc. We have what Dorothy Sayers would have called a "Son-ridden" theology.

This has some surprising results. It has, for instance, always been part of the Christian conviction that the reason is part of creation, and therefore of immense importance, but equally part of man's fallen nature and therefore in constant need of the cleansing activity of the Holy Spirit. The divorce of the reason from the spirit, and the neglect of the doctrine of the Spirit, has not led to the strengthening of the reason, but to its sickness. Left supreme and unchallenged, the position of reason has been undermined. The intellect is therefore dethroned in education both by State and by the Churches.

The neglect of Creation has led equally to a strange concentration upon the present, and upon "experience-centered," as opposed to "content-centered," education. It has led not only to a lack of interest in things, but to an inability to understand history. The doctrine of Creation, which is enforced by the concept of the Incarnation, means that there is a history to be learned, and that the order of that history is unalterable. Nothing is, in fact, so completely unalterable as the past, and we can no longer pick and choose whether we shall place David before Abraham or the other way round, or whether we shall attempt to separate the teaching of Isaiah from the period of the Assyrian conquests. Yet, this is exactly what an immense amount of Church school education does. The teaching of Isaiah is considered only in relation to our present experience.

Equally, an inability to grasp the past means an inability to grasp the future, and an inability therefore ever to say, "Behold, I tell you these things before they come to pass," to prepare children for experiences which they have not yet had. Yet we do not teach in a static situation. Every class that we face is, even as we address it, moving steadily and irrevocably into the future, and if the concept of the "living God" has any meaning at all, we neglect that future at our peril.

It is therefore my conviction that the Christian Church is in serious danger of betraying her trust, and of failing the world to which she is sent, not because she does not keep the whole of education in her hands — God forbid that that should ever happen — but because by her neglect she is destroying the authority from which education can proceed. This authority cannot exist if there is no basis for our insistence that what is already in existence must be studied, and no lively understanding of the character of the future. Without these, we must be more and more imprisoned in the confines of our present experience, and within these confines there seems little reason why anyone should either learn, or be prepared for, anything.

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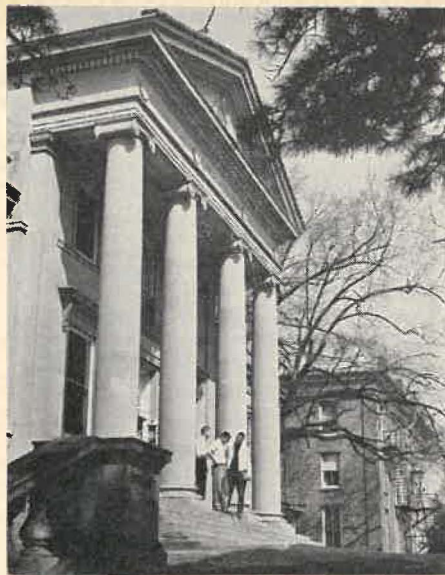
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ing for the priesthood. More than 25 Ripon graduates have already entered the priesthood or are in seminary.

Interested students or Church officials are invited to write for a Ripon College brochure, outlining the fellowship program, which contains commendations, by Bishop Brady of Fond du Lac, Bishop Hallock of Milwaukee, and Bishop Horstick of Eau Claire.

Church and School

Representatives from parish and Church-related preparatory schools have been asked to their first triennial convention, to take place November 3d-5th, in Washington, D. C.

Sponsored by the Episcopal School Association and the National Council's Unit of Parish and Preparatory Schools, this meeting is designed especially for Church and school leaders, to consider basic problems of Church-and-school relationships.

Bishop Bayne, Executive Officer of the Anglican Communion, will address three sessions on "the Christian witness of the Church's schools in a changing world." Among others participating in the conference will be the Presiding Bishop; Mr. Warren Turner, his executive assistant; the Rev. Clarence W. Brickman, execu-

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tive secretary, Unit of Parish and Preparatory Schools; the Rev. David Hunter, director, Department of Christian Education; Dr. F. Edward Lund, president of Kenyon College; and the Rev. Robert N. Rodenmayer, professor of pastoral theology, Church Divinity School of the Pacific.

Video Bible

American University, Washington, D. C., has announced the reception of a grant of \$174,700 to underwrite national and international distribution of films of its successful television courses on the Bible.

Made by the Lilly Endowment Foundation of Indianapolis, Ind., the gift will be administered over a two-year period by the Methodist-related university in cooperation with the National Capital Area Council of Churches. Station WMAL-TV, owned by the Washington *Evening Star*, donated the time to the Council of Churches, which sponsored the program.


Response of the public to the Saturday morning classes stunned both the station and Church officials. More than 2,000 listeners wrote in to buy the outline and textbook for the course. More than 200 enrolled for college credit, paying full tuition. Some 500 more paid a fee to take the final examination and win a certificate. Nearly 1,000 persons turned out for the first class field trip to the Washington Cathedral. [RNS]

More news on next page

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INTERNATIONAL

MALAYA

Extracurricular

Christian mission schools in Malaya are adopting new timetables to provide religious instruction before regular classes. The government has banned such teachings during normal hours by persons paid from public funds. [RNS]

CANADA

Top-Heavy and Expensive

When it was proposed that the synod of the diocese of British Columbia, in Canada, accept a \$25,000 apportionment of its quota to the General Synod, an amendment was passed raising the figure to \$30,000. The amendment was rejected by Archbishop Sexton (archbishop of the diocese and metropolitan of the province of British Columbia). Synod passed the \$25,000 proposal.

Archbishop Sexton said, in connection with his action, that there were more urgent matters in the life of the dioceses than multiplying departments and staff in Jarvis St., Toronto. He thought, according to reports of the *Canadian Churchman*, that the dioceses should make a careful analysis of the situation and refuse to contribute further to Church House development, "already top-heavy and much too expensive."

Log Cathedral Replaced

A log cathedral, landmark of the city of Whitehorse, Yukon, Canada, has been replaced by a \$50,000 building on the same site. The first Anglican services were held in a tent in 1900. For many years the log building erected that year served all Protestant congregations in the area, and during World War II it was used by U. S. servicemen building the Alaska Highway.

ORTHODOX

New Metropolitan

The Diocesan Assembly of 171 delegates of the Russian Orthodox Church in Western Europe has elected Bishop George (Tarasoff), titular Bishop of Syracuse, as successor to the late Metropolitan Vladimir who died last December.

The election has been approved by the Ecumenical Patriarch of Constantinople, who is expected to appoint Bishop George as his exarch for the Russian Orthodox Church in Western Europe.

The new Metropolitan was born in 1893, in Russia. He was trained and experienced as a chemical engineer and air pilot before entering the priesthood. He has served the Church in Belgium as a priest, and later bishop for Belgium, Holland, Western Germany, and Scandinavia



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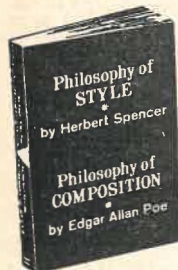
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under Metropolitan Vladimir. He was well known as a critic and opponent of the Hitler occupation during World War II.

Metropolitan George will be the ruling hierarchy related to the St. Sergius Orthodox Theological Institute in Paris, in which the Episcopal Church has great interest.

A Pointed Dome

Plans have been announced by the Russian Orthodox Church Outside of Russia to build a huge Byzantine cathedral in San Francisco as a "cultural monument."

The Rev. Nicholas Dombrovsky, head of the Church's building committee, said the cathedral will be erected by the members of the Russian Church in the San Francisco bay area. Cost of construction was estimated at \$700,000.

The cathedral, Fr. Dombrovsky said, will have a typical Byzantine pointed dome rising 120 feet above the street, and will seat 1,000 worshippers. It will replace 80-year-old St. Mary's Cathedral.

The Russian Orthodox Church Outside of Russia consists of believers who have refused to accept the authority of the Moscow Patriarchate since the Russian Revolution. [RNS]

Who Owns It?

Israeli and Soviet Union representatives held a meeting in Jerusalem in an attempt to settle the long-disputed question of returning to the Russian Orthodox Church properties in Israel to which it lays claim.

The properties are registered in the name of the Imperial Russian Orthodox Society or of Grand Duke Sergei, who was assassinated in 1905. They were held in trusteeship by the British mandatory government after the 1917 Russian Revolution, and are now administered by the state of Israel.

Unofficially estimated to be worth \$100,000,000, the properties include a large number of buildings in Jerusalem's Russian Compound, as well as valuable real estate in other places. All religious property proper was returned many years ago to the Moscow Patriarch's mission in Jerusalem. [RNS]

NEW ZEALAND

New Bishop for Auckland

The Ven. Eric Austin Gowing has accepted nomination to be Bishop of Auckland. Consecration and enthronement will take place in St. Mary's Pro-Cathedral at Auckland.

The bishop-elect has been archdeacon of Christchurch, New Zealand, since 1956. He was educated at Oxford and the University of Sydney, and ordained priest in 1939. Aged 47, he is married, and has two sons.

CENTRAL AMERICA

The Doctor Calls

John K. Miller, M.D., a parishioner of All Saints' Cathedral, Albany, N. Y., has been helping Bishop Richards of Central America plan Church-sponsored medical services for Central America.

Dr. and Mrs. Miller accompanied Bishop Richards on visits to Honduras, El Salvador, and Nicaragua. In these countries and in Costa Rica, where the Millers were guests of Bishop and Mrs. Richards, Dr. Miller visited leaders in the field of public health.

Against the Jungle

The Church in Costa Rica held its second council meeting, in July. Among accomplishments recounted were the inauguration of the Brotherhood of St. Andrew in the area, and the distribution of church signs.

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signs show a shield on a bright red background, to stand out vividly against the green of the jungle growth surrounding the towns. They will be placed to be seen and recognized from passing trains.

Out-Reach in Spanish

The Spanish-speaking congregation of the Church of the Good Shepherd, San José, Costa Rica, sparked by their Anglican Missionary Society, broadcast a radio program in Spanish on July 17th. It was the first in a series of weekly Spanish-language radio programs beamed to reach all areas of the Republic of Costa Rica.

Costa Rica has had a Church-sponsored radio program for more than two years, but it has been limited to a sparsely populated area of the Caribbean coast, and is in English. It reaches bi-lingual descendants of British West Indian Negroes who migrated to the vicinity, many of them already Churchmen.

The Rev. John B. Kelley, priest-in-charge of the San José church, was assisted in programming and the technical aspects of the Spanish broadcast by the Rev. Dr. Adrián Cáceres, who only recently came into the Episcopal Church. Dr. Cáceres had extensive radio experience while a Roman Catholic priest in Bolivia.

ENGLAND

Church and the Prisoner

"Our hope and prayer is that our report may be the beginning of a new concern . . . for prisoners," say the prisons commission of the Church Assembly in their report, "The Church and the Prisoner," published July 1st by the Church Information Office.

The report urges that the prison chaplains should receive support from the Church in the locality, and that the whole Church should also show an increased concern. The report suggests that a diocesan or suffragan bishop should have a special care for this work, and there should be a small advisory council.

Ecumenical Nave

A chapel with separate altars and sacristies for Roman Catholics, Anglicans, and Free Churchmen, is planned for the University College of North Staffordshire in Keele, England.

North Staffordshire, an all residential university with a student-faculty population of 1,000, was established in 1950 in Keele, near the ancient town of Newcastle-under-Lyme.

From the beginning, all religious groups have used the same temporary chapel made from a converted quonset hut.

In the new chapel, each group will have its own altar and self-contained sanctuary while the seating space will be shared by all. The sanctuaries can be screened off when the seats are used by one of the other groups. [RNS]

The Rev. Tractor Driver

Ordained deacon by the Bishop of Oxford is 26-year-old Anthony W. Williamson, who went straight back to his work as a tractor driver in the Press Steel Company's car body factory at Oxford. He qualified for ordination while working in the factory, and has had a course at Cuddesdon theological college.

The Rev. Mr. Williamson will work as an unpaid curate on the staff of a parish church, but will also put in full working hours on his tractor. He sees his first priority in the factory as the job of breaking down prejudices about the Church.

Milestones

The Rt. Rev. **Edward Barry Henderson** has been appointed by the Queen to be **Bishop of Bath and Wells**. He has been Bishop of Tewkesbury, a suffragan see of Gloucester. Bishop Henderson was awarded the Distinguished Service Cross for his services with the Royal Navy during World War II.

The new **director of the South African Church Institute** in England is to be the Rt. Rev. **John Boys**, at present Bishop of Kimberly and Kuruman and previously Bishop of Lebombo. Bishop Boys, who takes up his duties on January 1st, 1961, has spent over 20 years in the Church of the Province of South Africa.

The South African Church Institute is a center of information on the life and work of the Church of the Province of South Africa. It also does much to recruit staff for South African dioceses. It works in close conjunction with the Society for the Propagation of the Gospel. [D. M.]

For 14 years Bishop Suffragan of Liverpool, the Rt. Rev. **Charles Claxton** is to be the new **Bishop of Blackburn**. He was for some years Home Secretary of the Missionary Council of the Church Assembly.

New Assistant Bishop of Canterbury is to be the Rt. Rev. **Denis Bartlett Hall**, formerly Assistant Bishop on the Niger and now vicar of St. Paul's Church, Thorton Heath.

The Rev. Canon **Kenneth Cragg**, distinguished expert on Moslem affairs, is to be the new **Assistant Warden of St. Augustine's College**, Canterbury.

THE COVER

Candlelight services are held at the beginning and end of each school year at St. Catherine's School, Richmond, Va. Seniors light their candles from the altar candles, and then pass the light on to the candles of the rising seniors. Thus the chain is not broken, and every senior leaves behind, symbolically, a part of herself [see page 25].

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PEOPLE and places

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The Rev. Donald S. Barrus, formerly rector of St. David's Church, Lakeland, Fla., will on September 1 become director of Christian education at Holy Trinity Church, West Palm Beach, Fla. Address: Box 2246.

The Rev. Herbert E. Beck, formerly vicar of St. Cecelia's Church, Palm River, Fla., is now vicar of St. Alban's Church, Auburndale, Fla. Address: Box 1125.

The Rev. Clay B. Carr, Jr., formerly assistant at St. James' Church, Richmond, Va., is now vicar of Christ Church, Newcastle, Wyo.

The Very Rev. Francis M. Cooper, formerly dean of the diocese of Lexington and rector of Calvary Church, Ashland, Ky., will on September 1 become rector of Emmanuel Church, Orlando, Fla. Address: 1628 Falcon Dr. Dean Cooper, who has served Calvary Church for 22 years, was the first recipient of the citizen key given by the Ashland Junior Chamber of Commerce.

The Rev. W. D. Dennis, Jr., formerly assistant at the Cathedral of St. John the Divine, New York, will on September 1 take charge of St. Cyprian's Church, Hampton, Va., and will be Episcopal chaplain for Hampton Institute.

The Rev. Robert J. Dodwell, formerly curate at St. James' Church, Alexandria, La., will on September 1 become curate at the Church of the Good Shepherd, Lake Charles, La. Address: 715 Kirkman St.

The Rev. Edward T. Frain, II, formerly rector of Grace Church, Elizabeth, N. J., has for some time been rector of St. Luke's Church, Bridgeport, Conn. Address: 510 Wilmot Ave., Bridgeport 7.

The Rev. Edwin E. Harvey, formerly assistant rector at St. Paul's Church, Jacksonville, Fla., will on September 1 become Episcopal chaplain at the University of Jacksonville and will also work at St. Luke's Mission, 2961 University Blvd., Jacksonville 11.

The Rev. Francis W. Hayes, Jr., formerly rector of St. Timothy's Church, Catonsville, Md., will on September 1 become rector of St. John's Church, Hampton, Va.

The Rev. Peter Hill, formerly rector of Trinity Church, Saugerties, N. Y., will on August 15 become rector of the Church of St. Luke the Beloved Physician, Saranac Lake, N. Y., in charge of St. Paul's, Vermontville.

The Rev. Marcus B. Hitchcock, formerly dean of St. Michael's Cathedral, Boise, Idaho, is now rector of All Saints' Church, Richland, Wash.

The Rev. David M. Holt, formerly vicar of St. Paul's Church, Blackfoot, Idaho, is now curate at St. Luke's of the Mountains, La Crescenta, Calif.

The Rev. George M. Jarvis, IV, formerly assistant at Holy Cross Church, Kingston, N. Y., is now vicar of Christ Church, Longwood, Fla.

The Rev. Russell K. Johnson, formerly dean of Trinity Cathedral, Davenport, Iowa, will on August 15 become rector of St. Mark's Church, Evanston, Ill. Address: 1509 Ridge Ave.

The Rev. Clarence W. Jones, formerly rector of Trinity Church, Roslyn, L. I., N. Y., will on September 1 become vicar of Calvary Mission, Indian Rocks Beach, Fla. Address: 1615 First St. N.

The Rev. Ellsworth E. Koonz, formerly executive secretary of the Unit of Church Vocations of the National Council, will on September 1 become Episcopal chaplain at Purdue University, West Lafayette, Ind., and will serve in the newly-created post of executive secretary for the department of college work of the diocese of Indianapolis.

The Rev. John F. Moore, formerly vicar of St. Chad's Church, Tampa, Fla., will on September 1 become assistant at the Church of the Advent, St. Petersburg Beach, Fla.

The Rev. J. Robert Nicholas, formerly vicar of St. Luke's Church, Weiser, Idaho, is now vicar of St. Timothy's Church, Henderson, Nev.

The Rev. Merrill A. Norton, formerly assistant at All Saints' Church, Lakeland, Fla., will on

August 15 become vicar of St. Margaret's Church, Inverness, Fla., and St. Ann's, Crystal River.

The Rev. William C. Norvell, formerly on the staff of Christ Church, Cranbrook, Bloomfield Hills, Mich., will become rector of St. Christopher's Church, River Hills, Wis.

The Rev. Edward F. Osterfag, formerly rector of St. Matthew's Church, Albuquerque, N. M., is now rector of St. Luke's Church, Fort Collins, Colo. Address: 305 Circle Dr.

The Rev. Walter S. Parker, formerly assistant rector at the Church of the Good Samaritan, Corvallis, Ore., is now in charge of youth work at the Church of St. Luke the Physician, Gresham, Ore. He will also be master of the junior high classes at St. Luke's Day School, operated by the Society of St. Paul. Address: Box 446, Gresham.

The Rev. Robert R. Parks, formerly rector of St. Paul's by the Sea, Jacksonville Beach, Fla., will on September 1 become dean of St. John's Cathedral, Jacksonville, Fla. Address: 1807 Challen Ave.

The Rev. Mr. Parks will succeed the late Very Rev. Charles L. McGavern, who, with his wife, died last November when an airliner crashed in the Gulf of Mexico.

The Rev. Christopher Pratt, formerly rector of Trinity Church, Trinidad, Colo., is now in charge of parish pastoral functions at the Church of St. Luke the Physician, Gresham, Ore. He is associate to the rector, the Rev. Rene M. Bozarth. (The church and the Society of St. Paul, a monastic community in the Episcopal Church, share a common rector.) Fr. Pratt may be addressed at Box 446, Gresham.

The Rev. Joseph H. Pummill, formerly assistant at Trinity Church, Santa Barbara, Calif., is now vicar of St. Mark's Church, Honolulu. Address: 3611 Campbell Ave., Honolulu, Hawaii. (He was to have gone to St. John's, Kula, Maui, but will serve St. Mark's instead.)

The Rev. F. Lee Richards, formerly rector of Trinity Church, Whitinsville, Mass., is now rector of St. Stephen's Church, Cohasset, Mass. Address: 29 Highland Ave.

The Rev. Donald Van Splinter, formerly curate at St. Barnabas' Church, Denver, is now vicar of the Chapel of St. Peter the Apostle, Pueblo, Colo.

The Rev. Gene E. Walker, formerly rector of St. Paul's Church, Clay Center, Kan., and vicar of the church at Wakefield, will be rector of All Saints' Church, Nevada, Mo.

The Rev. Lester V. Wiley, formerly chaplain to Episcopal students at Kansas State University, Manhattan, Kan., working from St. Paul's Church, Manhattan, will on September 1 become rector of St. Paul's Church, Clay Center, Kan., and vicar of the church at Wakefield. Address: 1010 Sixth St., Clay Center.

The Rev. John E. Williams, formerly assistant rector of All Saints' Parish, Frederick, Md., is now rector of St. Peter's Church, Poolesville, Md.

Changes of Address

The Rev. Melvin Abson, retired priest of the diocese of Central New York, has had a change of address in Geneva, N. Y., from Jefferson St. to 154 Maxwell Ave.

The Rev. Herbert J. Dowling, retired priest of the diocese of Rhode Island, formerly addressed in Riverside, R. I., may now be addressed at 79 Walnut Rd., West Barrington, R. I.

The Rev. Leonard H. Flisher, rector of St. Paul's Church, Wallingford, Conn., has moved from 64 S. Main St. to a new rectory at 582 N. Main St. The business address remains 65 N. Main St.

The Rev. Edward B. Guerry, rector of St. James' Church, James Island, S. C., and St. John's Church, Johns Island, has had a change of address from Charleston to Route 1, Box 314-A, Johns Island.

The address for the Very Rev. Harry B. Lee, dean of St. James' Cathedral, Fresno, Calif., and for the cathedral, has changed from 1209 N St. to 4147 E. Dakota, Fresno 3.

The Rev. Dr. H. Boone Porter, Jr., formerly addressed at Nashotah House, may now be addressed at 166 River St., Oneonta, N. Y. Dr. Porter's family will reside in the United States during his six-month tour of Anglican missions in the Far East under National Council auspices. He will later take up work as professor of liturgics at GTS.

The Rev. Alfred H. Smith, Jr., missionary in Alaska, has moved from Steven's Village to Beaver, Alaska.

The Rev. Floyd W. Tomkins, Jr., formerly addressed at the World Council of Churches in Geneva, Switzerland, may now be addressed at 32 Condit Rd., Mountain Lakes, N. J.

Degrees Conferred

New York University conferred the honorary degree of doctor of divinity on Bishop Esquirol, Suffragan of Connecticut, recently.

Organists

Mr. Frank Cedric Smith, formerly organist and choirmaster at Grace Church, Newark, N. J., will serve in the same capacity at Grace Church, Broadway and Tenth St., New York. He succeeds Mr. Ernest Mitchell, who is now organist emeritus, having served for 38 years.

Religious Orders

The Rev. Brothers Vincent and Andrew, SSP, made solemn life vows on July 1 in Gresham, Ore. Bishop Carman of Oregon, Episcopal visitor to the Society of St. Paul, received their vows and was celebrant at the Eucharist. The brothers are the first within the society to complete the novitiate. They were presented by the Rev. Rene Bozarth, founder of the community.

DEATHS

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

The Rev. Arthur Adams, professor emeritus of Trinity College, died on June 21st in Massachusetts General Hospital at the age of 79.

Dr. Adams was born in Pleasantville, N. J., in 1881. He was graduated from Rutgers University in 1902, and studied at Yale University, receiving the master's degree in 1903 and the degree of doctor of philosophy in 1905. He was ordained to the priesthood in 1909, and received the B.D. degree from Berkeley Divinity School in 1910, and the S.T.M. degree from Philadelphia Divinity School in 1916. He was assistant minister at Christ Cathedral, Hartford, Conn., from 1908 to 1951.

Dr. Adams taught English at the University of Colorado before studying for Orders. He joined

the faculty of Trinity College in 1906, was professor of English from 1911 until his retirement in 1951, and was librarian of the college from 1915 until 1951. He was the author of *The Syntax of the Temporal Clause in Old English Prose*, as well as historical and genealogical works.

He is survived by his wife, Elizabeth, a daughter, and a son.

The Rev. William Hudson Cumpston, retired priest of the diocese of Long Island, died on May 2d at the age of 82.

Fr. Cumpston was born in Leeds, England, in 1878. He studied at Bath College in England, and Virginia Theological Seminary. He was ordained to the priesthood in 1911.

Fr. Cumpston was chaplain of the Seamen's Church Institute of New York City from 1926 to 1928, and had served churches in Virginia, West Virginia, New York, and New Jersey. He retired in 1953.

The Rev. Hugh Wentworth Dickinson, retired priest of the diocese of Newark, died at his home on June 21st, at the age of 71.

Mr. Dickinson was born in 1888 in St. Kitts, British West Indies, and was graduated from the University of Toronto before studying at Wycliffe Theological College there. He was ordained to the priesthood in 1919. He was minister-in-charge of Christ Church, Wortendyke, and All Saints' Mission, Glen Rock, N. J., from 1918 to 1922. From 1922 until his retirement in 1957, he was rector of St. Stephen's Church, Millburn, N. J.

Survivors include his wife, Louise Margaret Helfst Dickinson, a son, two daughters, and four grandchildren.

The Rev. Alexander Abram Frier, since 1943 rector of St. John's Church, Rosebank, Staten Island, N. Y., died on July 3d of a heart attack, at the age of 50, just after delivering a sermon in the church.

Fr. Frier was born in North Hoosick, N. Y., in 1909. He was graduated from Hobart College and studied at General Theological Seminary. He was ordained to the priesthood in 1934. Besides his Rosebank rectorship, he served churches in Albany, New York City, New Paltz, and Montgomery, N. Y. He was dean of the Hudson con-

vocation from 1941 to 1943, and dean of the Richmond convocation from 1949 to 1953.

Surviving are his wife, Annette, his daughter, Barbara-Jean, a brother, and a sister.

The Rev. Otis Radcliffe Rice, since 1939 religious director of St. Luke's hospital, New York City, died on July 7th, after a short illness, at the age of 56.

Dr. Rice was born in Reading, Pa., in 1903. He was graduated from Harvard University in 1925, and received the B.D. degree from Episcopal Theological School in 1928. He was ordained to the priesthood in 1929. Dr. Rice was a research fellow at Cambridge University, England, in 1928 and 1929, and attended seminars and clinics in Berlin, Munich, and Paris, during the years from 1929 to 1937.

From 1929 to 1933 Dr. Rice was assistant minister and pastoral counselor at Trinity Church, Boston, during which time he lectured in pastoral theology at Episcopal Theological School. He was senior assistant minister and pastoral counselor at St. Thomas' Church, New York City, from 1933 to 1938, and instructed in pastoral theology and psychology at General Theological Seminary from 1933 to 1955. He was rector of St. Barnabas' Church, N. Y. from 1937 to 1939. He served as acting chaplain to Columbia University from 1942 to 1945. Since 1951 he was executive director of the department of pastoral services of the National Council of Churches.

Dr. Rice pioneered in combining the fields of psychiatry and religion. He was an associate fellow of the New York Academy of Medicine, a member of the New York Academy of Science, and a fellow of the National Council of Religion in Higher Education. He served for a time as a trustee of the Yale School of Alcohol Studies, and the Academy of Religion and Mental Health.

Sylvia A. Haldeman, wife of the Rev. Thomas J. Haldeman, rector of Holy Trinity Church, Greenport, and vicar of St. Mary's Church, Shelter Island, L. I., N. Y., died on May 1st, after a long illness.

Mrs. Haldeman was born in Liverpool, England, in 1896. She and her husband had lived in Greenport for 17 years.

Besides her husband, Mrs. Haldeman is survived by a daughter, Mrs. Francis Tatem, Jr., and a son, Capt. Paul D. Haldeman USAF.

ATTEND SUMMER CHURCH SERVICES

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

TUCSON, ARIZ.

ST. MICHAEL & ALL ANGELS Wilmot & Fifth St.
Sun: HC 7:30, 9:30, 11:15, MP 9, EP 7; Wkdys: MP & HC 7 daily, EP 5:45 daily, also HC Mon, Fri, Sat 8, Wed 6:30, Thurs 9; C Sat 4:30-5:30

LITTLE ROCK, ARK.

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

LA JOLLA, CALIF.

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

LOS ANGELES, CALIF.

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

ST. NICHOLAS 17114 Ventura Blvd. (at Encino)

Rev. Harley Wright Smith, r;
Rev. George Macfarren, Ass't
Sun Masses: 8:30, 9:30, 11, Ch S 9:30; Adult education Tues 8; Penance Fri 7 to 8 & by appt

SAN FRANCISCO, CALIF.

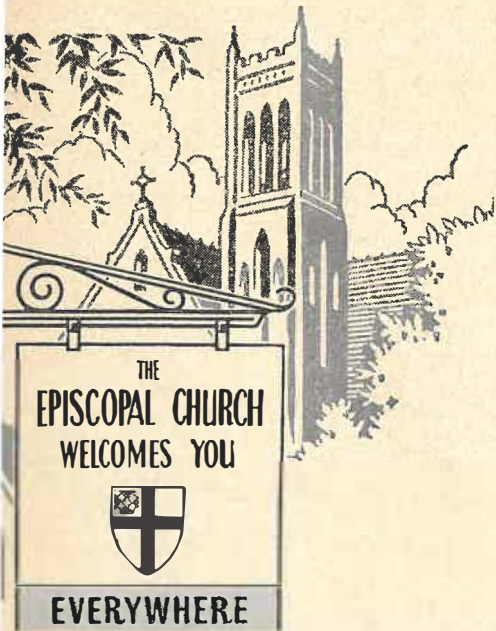
ADVENT 261 Fell St. Near Civic Center
Rev. James T. Golder, r
Sun Masses: 8, 9:30, 11; Daily (ex Fri & Sat) 7:30, Fri & Sat 9; HH 1st Fri 8; C Sat 4:30-6

SANTA MONICA, CALIF.

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

Continued on next page

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.



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

CORAL GABLES, FLA.

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

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7 & 5:30; Thurs & HD 9; C Fri & Sat 4:30-5:30

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r
Sun HC 7, 8, 10; Daily 7:30; Tues 6:30; Fri 10; C Sat 4:30

ORLANDO, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

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

ALL SAINTS CHAPEL

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

ASCENSION

1133 N. LaSalle Street
Rev. F. William Orrick, r
Sun: MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdys: 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

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

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

The Living Church

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

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

ROCHESTER, N. H.

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

NEWARK, N. J.

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

SEA GIRT, N. J.

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

BUFFALO, N. Y.

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

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; Wkdys: MP & HC 7:15 (Ev & 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.

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



HOLY TRINITY PRO-CATHEDRAL
PARIS, FRANCE

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

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. Grieb 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 & by appt

ST. PAUL'S CHAPEL

Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8 (Thurs also 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; Wkdys: 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

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, D.D., dean; Rev. Samuel E. Purdy, Rev. Frederick McDonald, canons
Sun 8:30, 10:45; Thurs 10:30