

# The Living CHURCH

September 4, 1960

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For refugee children, a summer vacation in Italy [p. 9].

**End of the World** [p. 14]



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## LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 300 words. (Most letters are abridged by the editors.)

### The Office Book

Congratulations to Fr. Kintzing and THE LIVING CHURCH for the fine proposal in the article on "The Office Book" [L.C., August 14th]. One additional suggestion: if the project is undertaken but not completed before the Detroit General Convention and if Convention passes for the second time the provision for "black letter days," these collects should also be included.

(Rt. Rev.) JAMES A. PIKE  
Bishop of California

San Francisco

We note Fr. Kintzing's article, "The Office Book," [L.C., August 14th] with considerable interest. His suggestions are valuable and practical.

Some months back Seabury Press circularized the clergy of the Church asking their reactions to the publication of just such a book as Fr. Kintzing advocates. More than one-third of the clergy replied (an unusual return: the normal return is nearer 10%) and the reactions were a little better than two to one in favor of a daily office book. This was most encouraging to us and we are proceeding with the planning of the book with the advice and direction of some of the most competent authorities in the Church.

Fr. Kintzing hints at the expense of producing a daily office manual. He is quite correct. No publisher would turn a cold shoulder to an offer of help for such a project; but Seabury feels that the response of the Church will more than justify the considerable outlay of funds required to produce such a book.

(Rev.) WILLIAM H. CRAWFORD, JR.  
Editor, Seabury Press

Greenwich, Conn.

Thank you for publishing the article, "The Office Book," by the Rev. Paul C. Kintzing, Jr. [L.C., August 14th]. This is a real need in our Communion and speaking for myself I can say that such a book would be a real boon. Many times I could read my daily offices, especially the biblical portion, while waiting for appointments, if I had just one book to carry.

(Rev.) HUGH WINTERSTEEN  
Vicar, St. James Church

Burley, Idaho

### Correction

The Rev. Edward B. Guerry, whose letter about traditional church architecture was published in THE LIVING CHURCH, August 14th, is not a fellow of the American Institute of Architects. He was so designated due to the misreading of a footnote referring to Mr. Albert Simons, architect who designed St. James Church, James Island, and St. Johns Church, Johns Island, S. C., of which Mr. Guerry is rector.

### Assumptions Rewritten

Please accept my deep gratitude for publishing the soul-searching article by A. Dennis Baly [L.C., August 7th]. From some years of research, teaching, and promotion in the field of religion in public education I am increasingly convinced that the subject of this article deals with the most crucial matter that should concern the citizens of the United States, and I do not forget our present cultural perils on all sides.

Mr. Baly's probing analysis does credit to his British education. Americans seem to be more historically sensitive than philosophically alert. So it is not strange that in the process of adapting to religious pluralism for the first time in human history, we rewrote our basic assumptions to agree with our evolving adjustments of Church to State.

Everyone should know by now that the Puritans were only interested in their own religious freedom, "freedom to believe the truth," as John Cotton told Roger Williams, "not freedom to espouse error." But how many realize that Williams, in his quest for religious freedom, soon ended up a confessed "seeker," an "agnostic" in modern parlance? His insistence that the government could enforce "the second table of the Law" (Commandments V-X) but not the first (I-IV) is our real basis for "separation of Church and State." It has brought us to the present pass of having to punish juvenile offenders against the law whom nobody could legally provide with an ultimate reason for respecting their neighbor's life, wife, or property. As some highly-placed Japanese educators remarked at our thrusting this framework upon their country during the recent occupation, "Yes, we know this is the American way, but the issue is still in doubt!"

The 20th century dogma of secularist education has almost obliterated the fact that nine or ten of the original 13 colonies had established state Churches when the Constitution was up for ratification in 1791. The Bill of Rights, particularly the first amendment, was added to insure ratification because the Anglicanism of the south and the Calvinism of the north were equally fearful that the other would seize control of the Federal Government.

In 1789 the last Congress under the Articles of Confederation passed the Northwest Ordinance, which among other things proclaimed that "religion, morality and sound learning being necessary, schools and the means of education are hereby assured." Most of these same men were re-elected to the Congress that approved the Constitution two years later. How can we so blandly assume that they intended it to support the humanist theory so often uncritically purveyed as their purpose in our present-day schoolbooks?

The process of adjustment began in the Northwest Territory when partisans of Presbyterian, Methodist, and Baptist points of view found themselves elected to administer the first tax-supported, non-Church schools in history, and experienced a peculiar peace of mind in the compromise selection of teachers who were all for religion but had no particular sectarian convictions. Thus was fashioned the mold in which all subsequent American Church-State relations have been cast.

"The issue is still in doubt." It is structurally necessary to the human personality to



trace its everyday decisions back to ultimate sanctions. We maintain the trappings of oaths of office, "In God We Trust" and governmental chaplaincies, but with ever-increasing indifference and opposition from those who have become saturated with our rewritten secularist history. All these trappings have been under threat of removal by injunction at one time or another in the increasing wave of Church-State cases before the Supreme Court. The most interesting one sought to remove "all men are endowed by their Creator with certain inalienable rights" from the Declaration of Independence written by Jefferson in 1776 because it was supposed to be in disagreement with the first amendment ratified in 1791.

I am always asked when I have set forth some of these facts "Well then, what is your solution?" As a citizen I would press for the teaching of what the Protestants, Catholics, and Jews think they are doing in their separateness, just to set the record straight, just to avoid the abyss which misinformation and honest ignorance can dig in the body politic. This can be done without sectarian advantage being taken. I have seen it at the college level, and know of developments of it at other levels.

But as a believer who reads the Epistle to the Ephesians, wherein all things are destined to be "summed up" in Christ, I am more and more inclined to the faithful witness of the first century Christian who paid his due claims to the state, but nurtured his children in the conviction that they were "colonists" on this earth with no "continuing city" except in Him who is the Head.

(Rev.) MAURICE A. KIDDER  
Vicar, All Saints' Church

Chaplain, Mt. Holyoke College  
South Hadley, Mass.

### Episcopal Spouse

In regard to your announcement that the Republican Vice-presidential nominee, Mr. Lodge, is a Churchman [L.C., August 7th], I don't believe you have mentioned the fact that Mrs. Lyndon Johnson and the two daughters of Mrs. Johnson and the Democratic Vice-presidential nominee are members of the Episcopal Church. Although Senator Johnson lists himself as a member of the Christian Church, when he attends church in Washington it is with his family at the Washington Cathedral, according to the Charleston, S. C., *News & Courier*, July 10th. One of their daughters attends the National Cathedral School.

CHARLES E. THOMAS  
Greenville, S. C.

### Title Page

Whether or not the next General Convention changes the name or legal title of the American section of the Anglican Communion, or makes any progress in that direction, I should like to make one suggestion. Let's put the word "Catholic" on the title-page of the *Book of Common Prayer*.

In many countries the word "Evangelical" is used to mean essentially what we mean by "Protestant," and the word has some positive religious meaning. "Evangelical" is defined as meaning "in, of, or according to the Gospels or the teaching of the New Testament." Evangelical Episcopal Church would be a "high-brow" way of saying the Gospel

Episcopal Church or the New Testament Episcopal Church!!! This name would emphasize positive Biblical *Faith* or teaching and ancient Apostolic *Order*.

Let's have the title-page read as follows: THE BOOK OF COMMON PRAYER AND ADMINISTRATION OF THE SACRAMENTS AND OTHER RITES AND CEREMONIES OF THE ONE, HOLY, CATHOLIC, AND APOSTOLIC CHURCH, ACCORDING TO THE USE OF THE EVANGELICAL EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA. If "One, Holy, Catholic, and Apostolic Church" is too much, I am willing to settle for "The Holy Catholic Church" — but why not have all four "marks" of the Church listed on the title-page? And if we can't change "Protestant Episcopal" to "Evangelical Episcopal," I hope we can at least change "the Church" to "the One, Holy, Catholic, and Apostolic Church" or simply to "the Holy Catholic Church."

EUGENE H. THOMPSON, JR.  
Greensboro, N. C.

### New Hampshire

When the faithful are seeking the unity of Christ's Body in the One, Holy, Catholic, and Apostolic Church, it is sad to note the heretical action of New Hampshire [Tamworth Plan] in furthering disunity [L. C., July 31st].

B. BRYAN BROWN  
Mobridge, S. D.

### Deaf Ears

Your appeal for interest in your magazine falls on deaf ears unless you have stopped your policy of sanctimoniously castigating the south. Have you? And don't answer me that that is a question in line with the old saw about beating your wife. Because over and over I have seen you castigate the South with the prelude that "we must be very careful not to pull the mote out, etc." Perhaps you have looked at the Congo and seen what can happen when (to quote a Negrophile), a "simple people" are aroused. But feeling the way you have in the past I am sure that the Democratic Party with its incitement-to-violence plank of encouraging "sit-in strikes" and its open advocacy of removing literacy tests is "admirable." May God defend us from such thinking.

R. G. DOHERTY  
Baton Rouge, La.

### Body and Soul

I am hard put to it to decide just what the Rev. Mr. Croxson, chaplain of the Virginia Episcopal School, means in his letter to you [L. C., July 24th] about the separation of body and soul.

He evidently does not believe that the two can be separated, but where do we go from there? Does that lead to an automatic belief in the Bodily Assumption of Mary on his part? And if so, what about the lesser mortals not so assumed? Are their souls asleep in what is left of their decayed bodies, for it is patent that they have not been assumed? Or is Mr. Croxson using a roundabout method of saying that he does not believe in the Bodily Assumption of the Blessed Virgin?

On the other hand, it may be asked: is the teaching of separation of body and soul unchristian, based only on Greek myth, as Mr. Croxson asserts? St. Paul clearly teaches it in II Cor. 5:1-8. God has a heavenly body prepared for us after death (vs. 1), in order



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—HENRY P. VAN DUSEN

# The Holy Spirit and Modern Thought

By LINDSAY DEWAR

*Fellow of King's College,  
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A stimulating study of the historical, theological, and psychological aspects of the Christian doctrine of the Holy Spirit.

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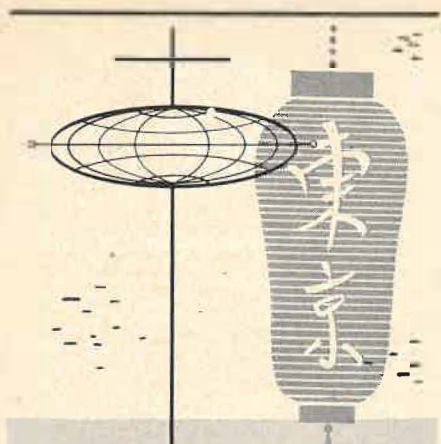
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"Breaks genuinely fresh ground . . . Canon Dewar discusses with marked originality and suggestiveness the possibility that the phenomena of the unconscious, both individual and collective, reveal the working of the Holy Spirit. At the least, his work opens a quite new phase in our comprehension of the Holy Spirit. All subsequent investigation and interpretation must take it into account. But this is a minimal estimate of the possible fruitfulness and influence of this discussion."—HENRY PITNEY VAN DUSEN, author of *Spirit, Son and Father*.

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that we may not be disincarnate spirits (vs. 3). While we are still alive on earth, "we are at home in the body, (and) we are absent from the Lord" (vs. 6). As for dying, "we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord" (vs. 8).

St. Paul was not influenced by Greek myth or philosophy in taking this position; he spoke, rather, out of his own personal experience (Acts 14:19 with II Cor. 12:1ff). He knew philosophy well, and he abhorred it and minced no words about its shortcomings (Col. 2:8).

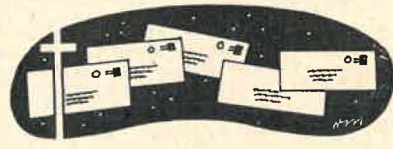
Lest Mr. Croxson be in the same position that I am, wondering what the other party believes in this matter, let me conclude by saying that I do not believe in the Immaculate Conception, the Bodily Assumption, nor any of the other unwarranted false doctrines which the Church of Rome continues to pronounce concerning the Mother of our Lord.

(Rev.) WARWICK AIKEN, JR.  
Rector, St. Luke's Church

Spray, N. C.

**Real Issue**

I am surprised that a priest of the Church (Rev. Thomas C. Davis — L.C., August 14th) can be so naïve as to miss the point of the criticism voiced against the use of surplice and stole and the *Book of Common Prayer* by non-episcopally ordained Protestant ministers' at Annapolis Naval Academy Chapel. Of course we have no right to protest the use of historic vestments, because they are



not ours. But when a Protestant minister appears in the vestments of a priest, and celebrates a Communion service from the *Book of Common Prayer*, then we have a clear duty to protect the unsuspecting Churchman from participating in an invalid sacrament. Is this not the real issue?

ROBERT E. SARGENT

Washington, D. C.

What the Rev. Mr. Davis ignores is that our loyal Anglican priests do not use the Roman liturgy, but that of the *Book of Common Prayer*.

If any Episcopal priest tried to deceive the laity by posing as a Roman, the Romans would have every right to complain.

MARY MCE. ERHARD

Swansea, Mass.

**ACU CYCLE OF PRAYER**

September

4. St. John's, Chula Vista, Calif.
5. Trinity, Trinidad, Colo.; St. Luke's, Evanston, Ill.
6. The Rev. Neal Dodd, Santa Barbara, Calif.; St. Philip's, Gascons, Quebec, Canada
7. St. Thomas', Alamosa, Colo.
8. St. Ann's Mission, Woodstock, Ill.; St. Mark's, Waterville, Maine; St. Mary's, Amityville, N. Y.; St. George's, Derby, N. Y.
9. Church of the Ascension, Atlantic City, N. J.
10. All Saints', San Francisco, Calif.

**The Living CHURCH**

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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. Lighbourn, 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 Pfeifer, advertising manager. Roman Bahr, subscription manager.

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**THINGS TO COME**

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  
Synod of the 5th province, Milwaukee, to 22d  
Sixth Province Synod, Great Falls, Mont., to 22d
21. St. Matthew, Ember Day
23. Ember Day  
Board of directors meeting, Episcopal Society for Cultural and Racial Unity, Washington, D. C., to 24th
24. Ember Day
25. Fifteenth Sunday after Trinity
29. St. Michael and All Angels

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

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

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# BOOKS

## A Treasure House

**RESOURCE HANDBOOK IN HUMAN RELATIONS.** Published by the Council on Human Relations, 281 The Arcade, Cleveland, Ohio. Pp. 75. \$1 plus 15¢ mailing cost.

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Listed also are agencies from which additional materials can be ordered and many interesting summer camps, work shops, and other activities open to active and interested people, especially those in high school and college.

CORNELIUS C. TARPLEE

**CHRISTIAN COMMUNITY.** By J. V. Langmead Casserley. Longmans. Pp. vi, 174, \$5.50.

One of the greatest causes of the feeling of frustration among so many of those who are most deeply concerned with the problems of Church unity is the lack of a clearly defined uniformity in doctrine as to the nature of the Church. Discussions so often revolve around the ministry without any clear understanding of its relation to and dependence on the Church for which it is created. *Christian Community*, by J. V. Langmead Casserley, can be read with profit, not only by those who are officially involved in negotiations for Church unity but by all those who have a deep interest in the solution of a divided Christendom.

### ANGLICAN CYCLE OF PRAYER

September

4. Oklahoma, U.S.A.
5. Olympia, U.S.A.
6. Ondo-Benin, Nigeria
7. Ontario, Canada
8. Oregon, U.S.A.
9. Osaka, Japan
10. Ossory, Ferns, and Leighlin, Ireland

This book is divided into two parts. In the first, entitled, "The Church of God—Its Grandeur and Misery," Dr. Casserley carefully considers the structure and function of the Church Militant as well as its authority. He makes the distinction between the structure and polity of the Church. Many things which are so often considered vital in unity discussions, he contends relate only to polity and are therefore not vital.

In the second part of the book, the author discusses the Anglican Communion and the part it has to play in the ecumenical movement. Its strength, he finds, lies in its holding both distinctive "catholic" and "evangelical" principles. Its weakness is in the great number of "middle-of-the-road" Anglicans, for whom he has little use. "What Anglicanism needs and must have in order to fulfil itself is definite evangelicals who are also Anglo-Catholics, and thorough-going Anglo-Catholics who are also out-and-out evangelicals. Only in this way can we really become Anglicans in the fullest sense of the word" (p. 137).

This is a book which should be read thoughtfully by all Churchmen interested in the present and future of our Church.

HOWARD T. FOULKES

The Episcopal Book Club and the publishing firm of Farrar, Straus, and Cudahy have announced that the \$2,500 Anglican Fiction Contest of 1960 has been extended to the Feast of the Epiphany, January 6, 1963.

The contest was designed to produce a novel about an Anglican bishop, priest, nun, or layman, and was originally limited to 12 months, ending March 1, 1960, but despite the plentifulness of entries the judges concluded that there was no winner and that the contest should be extended two years to allow more time for the adequate preparation of more suitable manuscripts.

Further information about the fiction contest may be obtained by writing to the E.B.C., "Hillspeak," Eureka Springs, Ark.

### In Brief

**PARISHES AND CLERGY OF THE ORTHODOX AND OTHER EASTERN CHURCHES IN NORTH AND SOUTH AMERICA, TOGETHER WITH PARISHES AND CLERGY OF THE POLISH NATIONAL CATHOLIC CHURCH, 1960-1961.** Issued by the Joint Commission on Cooperation with the Eastern Churches of the General Convention of the Protestant Episcopal Church. The Rt. Rev. Lauriston L. Scaife, D.D. Chairman, 1114 Delaware Ave., Buffalo 9, N. Y. A further revision of a reference work which grows in usefulness as friendly relations between Episcopalians and the Orthodox, etc., increase. Contains several pictures of archbishops and bishops. Available from Bishop Scaife at \$2 a copy.

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### **Sculptural Interpretation**

The representation here shown of Simon the Cyrenian relieving our Lord of the cross on His way to Calvary is one of Miss Anne Martin's "sculptural interpretations" of the traditional Stations of the Cross. [See story on p. 10.]

**O** God, who didst lay upon Simon the Cyrenian the cross of thy Son Jesus Christ, that he might bear it unto the place called Golgotha: Mercifully grant that we, and all thy people, having denied self and taken up our cross, may stedfastly follow the same Christ, our only Saviour, who now liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. *Amen.*

F. C. L.\*

\* The Collect is an attempt to combine Mark 15:21f with Mark 8:34. On the significance of the tense change in the latter see Vincent Taylor, *The Gospel According to St. Mark, ad loc.*



# The Living Church

Twelfth Sunday after Trinity  
September 4, 1960

For 81 Years:

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

## GEORGIA

### Yes and No

Two Episcopal churches were among the 10 downtown places of worship in Savannah, Ga., where a corps of 16 young members of the NAACP staged a "kneel-in" campaign on Sunday, August 21st. Working in pairs, the Negroes sought to enter the "white" churches just before the hour for morning services.

They were welcomed and seated with the congregation in two instances. They were offered—and accepted—seats in the balcony at one place of worship but two other similar offers were declined by the demonstrators.

Ushers or officials in the five other churches turned the Negroes away; and one summoned the police. There was no violence.

Two young women said they were "treated graciously" at Christ Church and invited to return. The Rev. F. Bland Tucker is rector of Christ Church. The occasion, however, found the Rev. Thomas Hastings, assistant rector, in charge of services, as Dr. Tucker is in New England on vacation. Dr. Tucker is a younger brother of the late Presiding Bishop, Henry St. George Tucker.

At St. John's Church, a married couple were halted as they reached the door and were asked if they had "passes." When they replied that they did not, they were told that the congregation would not welcome them, they said. They departed. The Rev. Ernest Risley, rector of St. John's, was also on vacation.

Savannah is the see city of the diocese of Georgia. Bishop Stuart of Georgia was spending the month of August in the North Carolina mountains and was unavailable for comment. Savannah's other Episcopal churches, including a Negro parish, were not involved in the "kneel-in" demonstrations.

## PITTSBURGH

### Parish-Sponsored Jeep

An Episcopal priest in a remote section of Alaska can now better serve his Indian congregation, thanks to a seminary classmate and a congregation willing to give liberally for missionary work.

Members of St. Peter's Church, Butler, Pa., led by their rector, the Rev. Max E.



With the truck for Alaska, (from left) the Rev. Max E. Smith, Mr. John E. Gearhart, senior warden, and Mr. Joseph Kuziensky, junior warden: To haul caribou and other necessities.

Smith, this summer sent a new Jeep  $\frac{3}{4}$ -ton pickup truck to Alaska for the use of the Rev. Walter W. Hannum, priest-in-charge of St. Stephen's Church, Ft. Yukon [see cut]. The parish raised about \$2,000 of the total cost (other funds were raised earlier by Mr. Hannum while he was on leave this spring) and had the Jeep crated and shipped to Ft. Yukon.

The idea of "sponsoring" the Jeep truck came to Mr. Smith while he compared notes with his old Philadelphia Divinity School classmate earlier in the year. Mr. Hannum, now in his third three-year tour of duty in Alaska, needed a vehicle to haul caribou, wood, fish, and other necessities for the long, hard winter. Hunting and fishing are done in earnest by Mr. Hannum and his parishioners because what they catch literally keeps them alive during the winter.

Mr. Smith talked with his vestry about buying some type of vehicle and the men agreed that it would be a fine project for St. Peter's Parish. A Jeep was selected, Mr. Smith said, because an Air Force base not too far away from Ft. Yukon has Jeeps and the native Alaskans are familiar with repairing and servicing them.

The vestry of St. Peter's Church also voted to send an additional \$40 per month to Ft. Yukon to help support the work there. Next year, the amount will be raised to \$50, according to Mr. Smith.

## WCC

### Unity and Tensions

The Central Committee of the World Council of Churches met in St. Andrew's, Scotland, August 16th-24th. During its week of meeting the committee considered: the nature of Christian unity, birth control, religious liberty and proselytizing among member Churches, international tensions, and human need.

His Holiness Alexei, Patriarch of Moscow and all Russia, sent a message to the Council, urging unanimous Christian action to prevent war. In his first formal message to a meeting of the WCC committee, he paid tribute to the ecumenical movement and said the Russian Orthodox Church is "closely following the developments in the movement of the divided Churches toward unity." "We can only rejoice," he said, "when Christians come together in a common effort to reach one mind in resolving questions which separate not only themselves but all mankind." Two observers from the Russian Orthodox Church were present at the committee meeting.

Among things discussed by the committee was a statement defining the theological nature and organization of Christian unity. The statement was presented by the WCC Commission on Faith and Or-





RNS

(From left) Bishop Dun, Archimandrite Timiadis, representative of the Ecumenical Patriarchate of Constantinople, and the Rev. Raymond Maxwell, WCC secretary for Orthodox Churches: Home to the local church.

der, which met earlier in August in triennial session.

The unity sought, it declares, is primarily a local unity or "one which brings all in each place who confess Christ Jesus as Lord into a full, committed fellowship with one another."

The statement emphasizes that the unity sought "is not one of uniformity nor a monolithic power structure." It admits that there are certain issues in achieving the goal of unity in which there is "not yet a common mind."

The Archbishop of Canterbury described the goal set forth as in the "apostolic tradition of the New Testament."

Bishop Dun of Washington said that while Church leaders have expressed unity in top level ecumenical gatherings, this has not been brought home to the local church.

He said that on the local level, "we have a whole apparatus which keeps producing divided Churches which force people to live in separation."

The committee, in reply to recommendations from the recent Ecumenical Youth Assembly held at Lausanne [L.C., August 7th] for progress toward intercommunion, reaffirmed the position that services of Holy Communion should be made available in local churches, where conference members could receive communion without violation of conscience or their Churches' traditions. The Archbishop of Canterbury called intercommunion "a complex, difficult, and emotional matter."

Bishop Bayne, Executive Officer of the Anglican Communion, issued a call for bold discussion among Christians of the doctrine of responsible parenthood in family planning. He suggested that the time has come for a full ecumenical discussion of the whole area of the, theology of sexuality and of marriage.

Bishop Bayne referred to the growing consensus among Christians that family planning in some form may be a duty for Christian parents.

"To think of Christian marriage," he continued, "as merely a device for procreation is to deal with men and women as if they were cats and dogs. The duty of procreation is a primary one but it is not the only one. There are duties to neighbors, duties to the community, duties to holiness, duties to vocation. Christian living is the act of reconciling differences in the light of our creation and redemption."

It was reported to the meeting that the International Missionary Council's administrative committee has unanimously adopted a plan for integration with the WCC. Some 24 IMC councils had indicated approval of the proposals, six were considering the matter, and five had not responded.

The plan will be resubmitted to the various IMC members for final endorsement. The decision will be final unless vetoed by six or more member councils within the next six months. Of WCC member Churches, 83 were reported to have approved the plan, and five were reported against it.

One session was devoted to consideration of two reports: one on the broad subject of the nature and basis of religious liberty, the other dealing with "Christian witness, proselytism, and liberty," and effects of these on the relationships between the WCC member Churches.

A set of principles of conduct was proposed by a commission on proselytism under the chairmanship of Bishop Dun. The goals set included:

- ✓ Respect on the part of the Churches for convictions of other Churches.
- ✓ Recognition of the right of the mature individual to change his Church allegiance.
- ✓ The establishment and maintenance of religious liberty for all Churches and members in every land.

The commission also proposed that:

The exertion of pressure by one Church on another, in times of helplessness or stress, should be eliminated.

Regard should be shown for the conscientious decision of marriage partners of different Communion as to future Church allegiance.

Pastoral concern for the unity of the family is needed in regard to the Church membership of children.

Care should be taken in receiving members from other Churches if the motives for seeking new membership are "worldly or unworthy." A consultation between the Churches involved would be necessary but, if "conscientious motives are apparent, no obstacles should be placed in the way."

Member Churches should aim to help Churches already present in a given area, which are weak, to assist them to renewal and strength through exchange of personnel and resources, rather than establish competing missions.

The document on religious liberty underscored that the essential characteristic of the Gospel is that God Himself does not use force to win our allegiance. When either the state or society uses force in matters of religion, it denies its own nature under God, the commission said. The document does not speak on specific situations but on the nature of religious liberty generally.

Professor Josef L. Hromadka, a Czechoslovakian theologian, in a discussion on a report of the commission of the Churches on International Affairs, said that "the most sinister and difficult problem rests in the Far East with the People's Republic of China."

"We can make a step forward," he said, "if we do everything in our power to get China into the United Nations. Summit talks are impossible as long as China is separated from all international consultations and discussions."

The committee adopted a statement urging action "to help in the creation of conditions which will permit the 650,000,000 people of China to share in the benefits and accept the responsibilities common to all members of the international community."

The adopted statement, which did not specifically mention the People's Republic of China or United Nations membership, will be referred to the WCC member Churches.

Approval for a massive program of assistance to areas of acute human need was given by the Central Committee, who endorsed plans of the WCC Division of Inter-Church Aid and Service to Refugees, calling for mobilization of resources to

The Archbishop of Canterbury (left) addresses a session of the WCC Central Committee. Seated, Dr. W. A. Visser 't Hooft, Dr. Franklin Clark Fry, Principal J. H. S. Burleigh, Moderator of the Church of Scotland: In the apostolic tradition.

RNS





meet urgent need in many parts of the world. The committee confirmed previous action asking Churches to support the Five Year Freedom from Hunger Campaign of the Food and Agricultural Organization of the United Nations. The WCC itself is seeking to develop an ecumenical strategy of long-range help to areas of need.

## SOUTH FLORIDA

### Retirement Colony

Attempting to meet the needs of retiring couples and individuals, St. Petersburg Episcopal Communities, Inc., has announced plans for a retirement colony. To be called Sun Coast Manor, the colony will be located on 52 acres in St. Petersburg.

The corporation plans to pre-sell, by December 1st, 228 units of the first phase of construction, which it expects to have ready for occupancy by late 1961. The ultimate goal of this non-profit organization will be to erect 500 units. The first units will be located in the five-story building, the first floor of which will be used for colony activities, elevator lobby, assembly lounge, auditorium and office space; the second and third floors to be dedicated, at this time, to infirmary space.

The membership fee, covering life tenancy, and monthly charges will be fixed to include meals, hospital and medical care, laundry, parking space and all colony privileges. Fees will range from \$9,000 to \$16,500, depending on the desires of applicants. First phase units include 62 hotel rooms on the fourth and fifth floors of the central-facilities building. Two bedroom grade-level apartments will come with screened-in patio and adequate yard space. All members have access to colony swimming pool, hobby shop, and all recreational activities.

Sun Coast Manor has the coöperation of parishes in the city of St. Petersburg. The clergy have elected the Rev. James L. Duncan, rector of St. Peter's Church, to represent them on the board of trustees and each parish has furnished one layman to serve on the board.

## REFUGEES

### Holiday Gift

A special project made available for refugee children by the Presiding Bishop's Fund for World Relief, in coöperation with the World Council of Churches, is a summer vacation for refugee children at Casa Materna, near Naples [see cover]. In addition to the project in Italy, the \$3,500 grant sent 100 children in Austria and another 100 in South Germany to summer recreation camps.

The cost to keep one child in one of the camps for three weeks is \$25. The continuation of this project next summer depends upon gifts to the Presiding Bishop's Fund for World Relief.

## BRIEFS

**THE SOURCE:** When alumni of the University of the South, Sewanee, Tenn., began calling to inquire why the Dinah Shore programs were billed as "Sewanee Productions," the public relations office of the University was sure there wasn't a TV camera within miles. They wrote with increasing urgency to the network as more inquiries, and finally long distance calls, came in. Mrs. W. Porter Ware of Sewanee wrote Dinah Shore, who replied, "'Sewanee Productions' is named after your beautiful city. I had such pleasant memories of many Sunday afternoon drives with my family to the beautiful university town of Sewanee that when the question of a name arose for our production company, I could think of no word which could conjure a more beautiful picture than Sewanee, the home of the University of the South. Warm good wishes to the neighbors of my home town Winchester. . . ."

**FREEDOM AWARD:** Churchman Alan Paton, author of *Cry, the Beloved Country* and *Too Late the Phalarope* has been chosen unanimously to receive the 1960 Freedom Award of Freedom House in New York City. The award, a bronze plaque, will be given at the annual meeting of Freedom House, in early October.

**SKELETON IN THE CATHEDRAL:** A thief broke into St. Paul's Cathedral in London and stole about \$1,960 from a safe. The money came from collections taken at cathedral services.

A member of the cathedral staff told police the thief apparently used a skeleton key to enter the office where the safe was. [RNS]

**CHURCH BUSINESS:** A conference for church business managers will be sponsored by Purdue University in coöperation with the Tri-State Chapter of the National Association of Church Business Managers. The dates for the meeting are November 8th, 9th, and 10th.

The conference is planned: (1) to strengthen those who are at present engaged in church business management; (2) for those contemplating a position in this field; (3) for church board members, officials, and pastors, who are considering extension of staff.

Further information can be had from Mr. R. C. Andrew, Department of Conferences and Short Courses, Memorial Center, Purdue University, Lafayette, Ind.

**MOVING DAY:** As of September 1st, the new address, for both home and office, of the Rt. Rev. Stephen F. Bayne, Jr., Executive Officer of the Anglican Communion, is 21 Chester St., London S.W. 1, instead of Lambeth Palace. Cables will still reach him at Compassrose, London.

## NATIONAL COUNCIL

### Education to Promotion

The Presiding Bishop has appointed Miss Avis Harvey, who has been Associate Secretary of the Adult Division of the Department of Christian Education, to be Associate Secretary in the Publications Division of the Department of Promotion. She will assist in the planning, developing and execution of a coördinated publications program for the National Council. Her responsibilities will include planning and scheduling "Advance Clergy Information" mailings, editing all publications regarding missionary information, and continuing as editor of *Churchways*.

Miss Harvey's new appointment took effect September 1st.

### No Vacation

Mr. William Leidt, Executive Secretary of the Division of Publications of the Department of Promotion of the National Council, has suffered what was described as a "mild heart attack" while vacationing in West Palm Beach, Florida. He is reported back home, and due to return to work some time in November.

## ENGLAND

### Dog Survives

The rector of Hathern, Leicestershire, England, the Rev. Robert Doble, 78, and his wife both lost their lives in an attempt to rescue their Labrador dog at a resort on the east coast of England.

When the dog jumped into the water, Mrs. Doble tried to rescue it, but was soon in difficulty. Her husband jumped in



but was unable to reach her. Another vacationer, who attempted to help them both, was flung back against the promenade by the waves, but was rescued by a life-belt and rope thrown to him.

Artificial respiration failed to revive Mr. and Mrs. Doble, when they were finally brought ashore. The dog came out of the water unaided a quarter of an hour later, and made its way home.

## WEST AFRICA

### For Independence, Prayers

Protestant Churches in predominantly Moslem Nigeria are planning to give spiritual significance to Nigeria's independence celebrations when the nation attains political freedom October 1st.

September has been set aside by the Christian Council of Nigeria as a time of spiritual preparation in private and public prayers. A united Protestant serv-



ice of thanksgiving and dedication is scheduled for October 2d, the day after the declaration of independence. Leading participant will be the Most Rev. James L. C. Horstead, Bishop of Sierra Leone and Archbishop of West Africa. [RNS]

## AUSTRALIA

### Papuan Bishop

It has been announced that Bishop Strong of New Guinea has nominated the Rev. George Ambo, a Papuan priest of the diocese of New Guinea, to be assistant bishop of the diocese. The Metropolitan and bishops of the Province of Queensland, in which the diocese is situated, have given their approval.

Fr. Ambo will be consecrated in St. John's Cathedral, Brisbane, at a date yet to be set.

The bishop-elect, about 36 years old, was ordained to the priesthood in 1958. He has had nine years of training in the colleges of the Church in the area, in addition to primary schooling, and before his ordination, worked as teacher and missionary for some years.

Presently priest-in-charge of Boiani in the Dogura area, he will be given oversight of the diocese's responsibility for extensive evangelistic, pastoral, medical, and educational work in Papua, where the staff of workers includes over 500 trained Papuans and 80 white missionaries.

## SOUTH CAROLINA

### Memorial Fund

The standing committee of the diocese of South Carolina has announced the creation of a special committee to coordinate plans for memorials to the late Thomas Neely Carruthers, Bishop of South Carolina, and chancellor of the University of the South.

Members appointed jointly from the executive council and the standing committee are the Rev. Edward B. Guerry, chairman, Dr. Walter M. Hart, Mrs. T. Elliott Wannamaker, and Mr. E. Lloyd Willcox.

Contributions to the memorial fund are being received at the Diocesan House, 138 Wentworth Street, Charleston, S. C.

It has been suggested that the memorial include a portrait of Bishop Carruthers in the Diocesan House, a suitable plaque in a church in Charleston, a scholarship fund, and a suitable memorial at Sewanee.

## WESTERN NORTH CAROLINA

### Dedication and Thanks

A service of dedication and thanksgiving was held August 14th for the newly renovated and enlarged building of St. Mary's Church, Asheville, N. C.

The Rev. Dr. William H. Nes, pro-

fessor of homiletics at Seabury-Western Theological Seminary, preached the sermon at the thanksgiving service of Holy Communion in the morning. Bishop Henry of Western North Carolina dedicated the building in the afternoon.

The \$70,000 program includes a completely renovated chancel and sanctuary, the transformation of the crypt into a parish house with large social hall, kitchen, and Sunday school rooms. There are new sacristy, vesting rooms, and space for altar guild workers and acolytes upstairs.

Mr. Leonard Craig, of Asheville and Boston, Mass., painted a full length oil painting of "Our Lady and her Incarnate Son" to form a reredos, and the altar has been painted and gilded to match.

## HONOLULU

### Holland to Hawaii

Bishop Kennedy of Honolulu recently greeted the Wolff family on their arrival from Holland as the first family in Hawaii under the resettlement program for Dutch nationals from Indonesia. Mr. William Wolff, his wife, Judy, and their sons, Richard and Jeffrey, are sponsored by Calvary Church of Kaneohe, Oahu, Hawaii.

## THE ARTS

### Heads, Hands, and Feet

A Columbia University graduate student is in the process of completing work on her sculptural interpretations of the Stations of the Cross. The sculptress is Miss Anne Martin, who submitted the Stations as part of her graduate project at the university [see page 6].

The portrayals, seven of which have been displayed at St. Paul's Chapel on the Columbia campus, will, when completed, be installed in the Chapel of Thanksgiving, East Corinth, Vt.

Miss Martin has modeled her Stations in high relief. Fashioned of terra cotta and irregular in contour, the Stations have been designed to harmonize with the architecture and material of the chapel in which they will be placed.

In her representations, Miss Martin has called attention to the extremities of the body—heads, hands, and feet—which, she believes, express men as thinking animals.

At Columbia, the sculptress did her work in the painting and sculpture division of Columbia's Program in the Arts. This program allows students of the creative arts to combine studio experience with academic courses.

Believing strongly in the need to integrate sculpture and architecture, Miss Martin is currently at work creating sculpture for Columbia's new undergraduate residence hall. In the fall she will begin teaching at City College of New York.

### Decision on Definition

"The Church and motion picture industry must in common accord reach a decision as to what constitutes the definition of a religious motion picture," the Rev. Malcolm Boyd told the 17th International Conference on Audio-Visuals in the Church, meeting under the auspices of the National Council of Churches at Boulder, Colo., August 17th-23d.

"Obviously, self-labeled religious subject matter does not mean that a movie is a religious one," Fr. Boyd, Episcopal chaplain at Colorado State University and author of three books about the



Honolulu Star Bulletin

From left, Mr. Wolff, the Rev. Roger Melrose, diocesan World Relief Secretary, Richard, Mrs. Wolff, Jeffrey, and Bishop Kennedy: In Hawaii, a new beginning.



theology of communication, told the delegates. "We do not wish to resort to censorship. . . . The avenue of action open to us seems to be that of a sound Christian evaluation of motion pictures, coupled with the organization of Christian cinema groups on national, regional, and local lines."

Presentation of the "Annual International Religious Film Festival" and an address by Mr. George Heimrich, west coast representative of the Broadcasting and Film Commission of the NCC, were highlights of the Audio-Visual Conference.

## RACE RELATIONS

### Japanese-Americans

Beginning on November 17th, a conference will be held to consider the problems of the Japanese-Americans in the United States and their relationship to the Episcopal Church. The conference, to be held under the auspices of the Division of Racial Minorities of the National Council, will meet at Bloy House, in the diocese of Los Angeles, over a two-day period.

## NEW YORK

### Hong Kong from Broadway

The Rev. Canon Bernard C. Newman, vicar of Trinity Church, New York City, will conduct a preaching mission September 22d-October 20th, in All Saints' Church, Kowloon, Hong Kong, at the invitation of the diocese of Hong Kong. He also will preach at St. John's Cathedral, Hong Kong.

The plight of refugees who overcrowd Hong Kong was brought vividly to the attention of Trinity's parishioners by the Ven. Samuel Kauyan Lee, Archdeacon of Hong Kong, Kowloon, and Macau, who was a guest preacher at Trinity Church in 1958.

Since that time parishioners and friends of Trinity Church have contributed clothing, to a total of 1,578 pounds, which has been shipped to St. Mark's Clinic, Kowloon.

Canon Newman expects to be back in New York November 2d.

## ARMED FORCES

### Transfer

Reported to be the first chaplain to transfer from one branch of the service to another, under a new law permitting officers to change their branch of service, is an Episcopal priest, Chaplain (Capt.) Herman M. Kennickell, Jr.

Chaplain Kennickell has just reported for duty to Eglin Air Force Base in Florida, after some 20 years service in the Navy, seven of them as a chaplain. Entering Naval service in 1940, he was commissioned as a line officer in 1941, served aboard Navy mine sweepers during



Chaplain Kennickell: From sea to air.

World War II, and participated in the Iwo Jima and Okinawa campaigns.

He resigned from active Naval service in 1951 and attended the Virginia Theological Seminary and Union Theological Seminary. Ordained to the priesthood in 1953, he accepted a reduction from the rank of commander to that of lieutenant (junior grade) in order to serve as a chaplain.

Chaplain Kennickell was sworn into the Air Force at Guantanamo Bay. He is married to the former Frances Wyckoff of Leaksville, N. C. They have three children.

## KENTUCKY

### From Bench to Seminary

Judge Charles B. Tachau, 38, of Louisville, Ky., has resigned his post as judge of the Jefferson County Juvenile Court to study for the priesthood. He said that, although he had thought of entering the ministry some 15 years ago and had never gotten the idea out of his mind, he had not seriously considered doing anything about it until recently, when a young priest made the suggestion to him. The fact that the suggestion came unsolicited from someone he admired and respected served to dispel some of his doubts about himself, his motivations and capabilities.

Of Jewish ancestry, Judge Tachau is a grandnephew of the late Supreme Court Justice Louis D. Brandeis. He was not reared in the Jewish faith and while in college he became an Episcopalian.

When he was discharged from the Army in 1945, he was interested in the ministry as a vocation, but was discouraged by his own doubts. He studied law instead, at the University of Louisville Law School, and in 1948 passed the Kentucky Bar examination with the highest grade in his class.

Judge Tachau was in private practice until 1958, when he was appointed juve-

nile court judge. In the almost two years he has occupied the bench, he has introduced a number of reforms. He has been holding arraignments daily instead of only on the two court days each week. This has shortened the detention time for juveniles and has shortened the heretofore long dockets on court days. He has held monthly meetings of the court staff and representatives of agencies which deal with the court, in order to discuss policy problems. He has been particularly concerned with the establishment of a treatment center for delinquents, patterned after one in Highfields, N. J.

Judge Tachau has been active in his parish church for a number of years, and was instrumental, as a member of the vestry of St. Thomas' Church, Lyndon, Ky., in helping the church become a parish at the diocesan convention this year. He has also taught a Church school class for several years. He has taken an active part in the diocesan department of Christian social relations and is an elected member of the diocesan executive council. He will enter Virginia Theological Seminary this month.

## CHICAGO

### Missionary Rallies

Bishop Richards of Central America will be the principal speaker at five missionary rallies to be held this fall throughout the diocese of Chicago.

Four of the rallies will be held in schools and theaters. The first meeting, September 26th, for metropolitan Chicago, will be in the Cathedral of St. James, Chicago. The succeeding meetings will take place in Morris, Wheaton, Rockford, and Winnetka, Ill.

The work of the Church in Central America has been the special concern of the Churchwomen of Chicago since 1958, and they are cooperating with the Brotherhood of St. Andrew, the Church Club, and the diocesan department of lay action, in sponsoring the missionary rallies.

## AUSTRALIA

### Priory in Perth

A priory of the first Anglican men's religious order to be established in the diocese of Perth was blessed and officially opened by Archbishop Moline of Perth. It is the priory of the Society of the Sacred Mission, an order which has its Australian headquarters in the hill country outside Adelaide, South Australia.

Superior of the new priory is the Rev. Lawrence Evers who became a member of the society 10 years ago at Kelham, England. He is a native of Australia.

Fr. Evers and two other members of the society—a priest and a lay brother—will conduct retreats for the Anglican Church in western Australia. [RNS]

More news on page 19



Bishop Pike of California tells the story of a student who came to see him when he was rector of Christ Church in Poughkeepsie. "I don't believe in God anymore," the girl said. "Tell me about this God in whom you no longer believe," the bishop replied. When the young lady finished speaking, Bishop Pike said, "This might surprise you, but I don't believe in that kind of a god either." Then he went on to tell her about the God and Father of our Lord Jesus Christ. The girl's face brightened, and then she exclaimed joyously, "I can believe in a God like that!"

This and countless other experiences like it show in a small way how students need the guidance and help of the Church during the years of college. These are important and formative years when young men and women are to be won or lost for Christ and His Church. Bishop Bayne, Anglican Executive Officer and formerly chaplain at Columbia University, has made this alarming statement: "The college campus is no quiet, ivied refuge any more—it is a battleground, and the prize at issue is the mind and soul of the world's future. The stake is nothing less than that, and the Church's part and duty are unmistakably clear."

The Episcopal Church is much concerned with what happens to our young people while they are at college. However, this is only a recent concern in many areas of the Church. It was not until 1951 that Rutgers University had a chaplain to Episcopal students, and not until 1954 that our chaplain at Syracuse had a residence on the campus. Through the development of National Council's Division of College Work, under the former leadership of the Rt. Rev. Roger W. Blanchard and the present leadership of the Rev. Philip T. Zabriskie, along with 25 years of pioneer work by the Church Society for College Work, now under the direction of the Rev. Jones B. Shannon, more and more is being done to meet the needs of our college students. The Church now has approximately 200 clergy and lay workers on campuses throughout the country, ministering to some 300,000 students and 11,000 faculty members, as well as those in administrative work. And one is constantly hearing of the establishment of new posts for Episcopal chaplains on college campuses.

These facts are encouraging, but there is much room for improvement. There are dioceses and clergy (ask any college chaplain how many cards of commendation he receives from the parish priests) who are not doing all they can to support the work of the Church on the college campus. The college is a real missionary field, and the support of all is needed to make the mission successful.

Why is the Church so concerned about the college campus? Why are these four years so important in the lives of our young people? Why is the witness of

the faculty Churchman necessary in his vocation of teacher?

College students are being confronted with new experiences. This is the first time they are away from parental influence for an extended period of time. Mother is not present to drag Willy out of bed for Church on Sunday morning; Father is not at the doorway to know what hour Suzy returns from a date; the ideas and thoughts of the young people are discussed in the college dorm and not at the family table. The high school graduate is on his own, and what happens to him in college will, in all probability, determine the kind of person he will be for life. Is it any wonder the Church is greatly concerned?

In college, a student is urged to think originally and to analyze carefully things

he once accepted without question. Religion is included in this climate of thought. When I was a senior at Columbia College, a freshman said to me, "That takes care of the Bible." I asked what he meant by such a statement. "Well," he said, "the Bible says it took six days to create the world, and my geology teacher just told us it took millions of years." This is the kind of thing which happens. It is not a real conflict between science and religion in most cases, but rather a lack of understanding, or a misunderstanding, about religion alongside a good presentation of the sciences. With sound religious training at home and capable guidance in college, Christianity will not suffer from investigation and rethinking, but will actually profit by it. Someone has said that every college stu-

# BATTLEGROUND

"The college ca

From left, Judy Clark, Fr. Sickles, Sanra Clungeon, and the Rev. Eugene Monick, secretary for college work in the second province. Not only with heart and soul, but also with mind.





dent ought to have his religion overhauled. It helps very much to have a college chaplain or woman worker on hand while this overhauling is taking place.

College years are the time when students increase their secular knowledge. (Is any knowledge really "secular"?) A freshman enters college with a secondary-school knowledge and understanding of so-called secular subjects. Four years later, he graduates with an increased knowledge of these subjects but with no increase in his secondary-school knowledge and understanding of religion. As far as his

by the Rev.

Clarence W. Sickles

religion is concerned, he never went to college. This is why he may look down on his undeveloped religion as something acceptable for teenagers but not for one with a bachelor's degree. And the Church loses another soul.

Let us remember always that a Christian is to worship God not only with his heart and soul but also with his mind. As I see it, the purpose of all learning is to seek the truth. And in seeking the truth, we are in reality seeking God, for God is the "I AM" or the complete and full Truth. The Church hopes our students will increase in their religious knowledge and understanding as in other areas of learning. And this hope is being realized, as this quotation from an engineering student indicates: "I believe that I gained more through this association (Canterbury group) than any other religious instruction that I received. Its presentation seemed to me more mature, wider in scope, and attuned to the practical needs of today. Your guidance and example helped me to see many things which before had been somewhat vague and uncertain."

Many colleges, either explicitly or implicitly, support the modern heresy that "it doesn't matter what you believe, because all worship the same God and are going to the same place." This attitude confuses our young people. Clear thinking and respect for authority is demanded of the students in academic subjects, but the extreme opposite is presumed to be acceptable in religion. We must have students who are thinking clearly and carefully about God, for it is the most important thinking they can do.

There are obstacles confronting a young person who tries hard to be a good Christian as well as a college student. One such obstacle is the heavy schedule of classwork and the many extracurricular activities. Class assignments, practice in sports, special campus functions, and the popular social life leave little, if any, time for our Lord and the religious life. This obstacle cannot be overcome unless something radical takes place. The student must start with time for God and the Church and then add all other things. Is not this what our Lord meant when He said, "Seek ye first the Kingdom of God?" The fault with college students, as with most of us, is that we are like the little boy with two dimes, one for candy and the other for the church offering. One dime dropped into the deep grass and was lost, and the little boy said, "Sorry, God, but there goes your dime."

How much time should one give to God? I once calculated the time one could give to God and consider himself quite faithful to his religious obligations. Allow 35 minutes for the early Sunday Eucharist; three minutes each for morning and evening prayers; 30 seconds to say grace three times a day; five minutes for daily Bible reading. This comes to one hour and

55 minutes and 30 seconds. Considering the fact that the average student gives very little or no time at all to God, this rule would be a tremendous improvement.

The need to show outwardly that one is a Christian is often an obstacle for our students, because there is much in college life which seems to make the religion of our Lord out of place. An example of this are the college rooms decorated with scantily-clad or nude models, which seem to preclude the presence of a cross or religious pictures. When the Rev. W. Wesley Konrad, rector of Calvary Church, Syracuse, and formerly Episcopal chaplain at Syracuse University, and I were freshmen at Rutgers we put up a picture of Grace Church in Newark along with a crucifix and religious pictures. A seminarian friend asked us what we would do if our fellow students poked fun at us. Jokingly we said that we would put up more such things. But the interesting thing was that only two comments were made about our room. One was by a Roman who said, "I see we have two good 'Catholics' here." And the other comment came from a student who was frustrated by his college experience. He said, "I like to come into your room; there is something different and peaceful about it." Now I am not advocating that college rooms should look like private chapels, nor am I saying that hanging a religious picture on the wall is the essence of Christian witness. I am saying, however, that no Christian at college needs to be afraid to show where he stands.

Make no mistake about it; smart remarks will be made about those who take their religion seriously. But one should take this kind of thing with a smile and know that an impact is being made on the college community and that someday, under God, it might bear fruit through faithful witnessing to our Lord and His Church.

Often the accepted or expected standard of conduct in college is contradictory to the standards of Christianity. Many college students look with disdain upon chastity and high moral convictions. It is in this area that people become terribly confused about God's plans and hopes for man. God wills that we love people and use things. But college students tend to confuse things and end up loving things and using people. This is true of a college man trying to seduce his date or a college girl using a fellow student as a ticket to the big dance in order to meet the star football player. And once this egotistical and selfish attitude is established, it is taken from the campus and carried into every area of life.

Certain college professors become obstacles for the Christian student. These are not the professors who wage all-out war against religion, but the ones who make the stinging, casual remarks. I re-

(Continued on page 18)

The Rev. Mr. Sickles is vicar of St. James' Church, Hackettstown, and chaplain to Episcopal students at Centenary College for Women, Hackettstown, in the diocese of Newark.



# THE BEACHHEAD

What would **YOU** do if you knew

“the worst” was about to happen?

by the Rev. Richmond N. Hutchins

Newspaper headlines in July told the story of a group of some 20 families, members of a religious sect in Arizona, who were barricaded in their sealed homes and church awaiting an atomic attack from which they expected to be the only survivors. “All of the windows and doors on the houses,” said the AP report, “are covered with newspapers and tape. They’ve even plugged keyholes.”

This may remind us of the Millerites of the last century who fixed the date of Christ’s Second Coming at some time between March 21, 1843, and March 21, 1844, and who, for the revised date of October 22, 1844, put on their best clothes and sought hilltops and housetops to await His coming in glory.

But there is more than a century of difference between the two groups: for whereas the Millerites confidently awaited the end of time in a burst of triumph, the Arizona sectists were sealing themselves in against the gloom and doom of a silent destruction by fall-out.

The end of the world has long been a subject of nearly-universal interest. The

biblical background for the conception of the Day of Yahweh begins with the prophet Amos, who declared that the Day of the Lord would be darkness, not light. Joel prophesied a final global war for which men will beat their plowshares into swords, and their pruning hooks into spears (Joel 3)—the reverse of the conditions obtaining in Isaiah’s vision of the Kingdom. The Psalmist sang of the Lord’s coming to rule the earth, to judge the world with righteousness, “and the peoples with equity,” (Psalm 98). Will the end be darkness or light?

T. S. Eliot concludes *The Hollow Men* with these lines:

“This is the way the world ends

Not with a bang but a whimper.”

There are many today who anticipate *first* the bang, *then* the whimper. Some of them have made an exceptionally good movie of the prolonged whimper—a film called *On the Beach*, based on a novel by Nevil Shute. Set in the middle of 1964

The Rev. Mr. Hutchins is supervisor of the Seneca-Tompkins Mission Field in the diocese of Central New York.

after an accidentally-touched-off nuclear war has wiped out all life except that in Australia, *On the Beach* grippingly and graphically depicts the last four months in the lives of those who know that they, too, are doomed by the advancing radiation.

In this exciting film we accompany an American submarine crew, the only Americans to survive the war itself, as they make a reconnaissance trip to the California coast and fix the periscope from San Francisco Bay upon steep California Street, where the buildings are intact, but with no sign of life at all. At San Diego we see an old refinery with its lights still blazing, powered by generators running automatically—a ghost establishment without human life.

The closing scene is one of emptiness, with dirty newspapers swirling about on a lifeless Melbourne street, and other artifacts of civilization left only to the eye of God.

“Be not anxious,” our Lord tells us. Be not anxious about doom. W. H. Auden has labeled our time as “the age of anxiety,” thereby revealing how unchristian it is. A popular jazz singer, Joan Baez, according to *Time* magazine, “is best known in the coffeehouses of Harvard Square, where she sings, she says, to troubled intellectuals with ‘the Bomb on their minds.’”

The bomb is not the first thing to hang over the minds of men. We can imagine that there were plenty of Cassandras and Joseph Alsops after the first large-scale battle with bows and arrows, and certainly after the invention of gunpowder. And there were thousands who did not expect the race to survive the Black Death of the 14th century.

But what if you knew that “the worst” (from a humanist’s point of view) was about to happen? Would you be like the men and women in *On the Beach* who deteriorated with anxiety and morbid depression, or who madly sought out the pleasures they had missed in life? Would you lose your sanity? Would you queue up with the others to receive the suicide pills being issued by the government? Would you have an 11th-hour religious



conversion, coming forward in the public square to the call of the Salvation Army preacher under the banner that reads "There is still time . . . Brother?" How would you live your last weeks if the doctor should tell you that you had four months to live?

I liked this motion picture. But I didn't see many Christians in it. The revivalists didn't strike me as being real Christians: they were too fearful and anxious themselves, too lacking in hope, not aware with St. Paul that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." As I think back over the film, I can recall only one who might have been a Christian: the dignified old porter at the men's club who continued to live out each day in his usual rounds, straightening out the lopsided portrait on the wall, tidying up, looking after the members, until the very end, when he had outlasted all the others. Perhaps he was a Christian, confidently going about his daily tasks, knowing that "sufficient unto the day is the evil thereof."

"There is still time . . . Brother." Yes, but only for an immediate decision. There is no more time to fool around. Now is the time of salvation, to save ourselves from ourselves. We must prepare to live, not to die. Humanly speaking, "in the midst of life, we are in death"; but for those who have accepted Christ, the reverse is even more true: in the midst of death, we are in Life. We become triumphant over the world, the flesh, and the devil, and triumphant over death—more than conquerors through Him who is the Way, the Truth, and the Life.

Why brood over possible doom on the beach? We Christians have already established a beachhead in a sinful world. A beachhead, says Webster, is "an area on a hostile shore secured and defended by an advance force to cover the landing of troops or supplies." This beachhead is the Church, which is a colony of Heaven. With God as our Helper and our King, what have we to fear but the loss of Him?

We should fear only those who can destroy the soul. In our contemporary culture there is more deadly radiation from Communism, agnosticism, materialism, and sensualism than there is from nuclear explosions. We can combat this radiation with the radiation in our lives of Christian love and joy. Why should there be more *joie de vivre* in a tavern, where men come for alcoholic release from tension, than amongst Christians in everyday encounter? The drinkers seek benumbment from spirits; but we Christians, Spirit-filled and mindful of Jesus' saying "I am the Resurrection and the Life," should be tinglingly alive, radiating to others the good news that we have received.

The good news is not that we are all doomed to perish on the beach. The good news is that the Son of God has established for us a beachhead of eternal life.

# September

## Fable

### A parable

#### on recruitment

by the Rev. Donald Amussen

St. Paul's Church, Utica, N. Y.

Once upon a time there was a group of people who gathered every week to have a picnic. At first the group was small. But the people were so enthusiastic about picnicking, that many of their friends joined to swell their numbers considerably. Soon, because of the rapid influx of new members, the leader would say something each week about the origins, principles, and customs of picnicking. After many years the group was growing at such a rate there had to be special classes for newcomers during picnicking time each week. To meet this situation some old members volunteered, were trained, and took time out from picnicking to teach the new people.

Time passed and the picnickers grew and grew. And so did the world around them. Living became very complicated. But picnicking was still important to the people, for they came almost every week and took part in picnicking activities. Many, who had drifted away, came back when they had children. They wanted their children to learn about picnicking, just as they did, and go on to become regular picnickers. But then a strange thing began happening.

By and large the people participated in most of the picnicking activities, but they became increasingly reluctant to teach the children in the picnic school. This disturbed and distressed the picnic leader, and many regular picnickers as well. The situation grew steadily worse



RNS

The means used were fair and foul.

until both leaders and picnickers dreaded when the time came to recruit picnic teachers.

Each year the picnic school would have a minimum staff comprised of a loyal few and some others whom the leader had roped in by fair means or foul — usually foul. The leader hated it and the people hated it, especially those who were roped in. The loyal few didn't like it either, and neither did the children! For what was an onerous, time-consuming, and resented duty to the picnic teachers became exactly that for the children whom they taught.

The picnic leader pleaded, cajoled, moralized, gave angry talks about duty and restrained talks about sharing responsibility. And this annual affair became a hovering nightmare, grimly dealt with by some, ignored by others, dreaded by all.

Then one day, while he was strolling through the picnic grounds, the leader overheard a couple talking about the picnic school situation. Apparently challenged by a previous remark, the man was saying to his wife . . .

"Sure, I know the picnic school's important. It's the backbone of picnicking. How else are the kids going to learn the Picnicking Manual, the heroes of picnicking, and the customs and principles of Basic Picnicking?"

"Well, dear," said his wife, "if it's so important, why don't you teach?"

"Me teach? It's hard enough trying to

*Continued on page 19*



## College Years

The college years, says the Rev. Clarence Sickles [page 12], "are the time when students increase their secular knowledge." They are the years, too, when students increase a lot of other things—yearnings and ambitions, physical appetites and psychological vagaries, political enthusiasms and philosophical patterns—even things like families, for, more and more, young people marry during college years, or marry the people they meet then. Parents and professors hope that these are the years during which they will increase their maturity and responsibility—a less psychologically-oriented generation would have said wisdom and integrity.

Considering the critical choices newly presented to young people in the climate of the college years, it is no wonder that so many, even among those "raised in the Church" have said later, "I wish I had found the Church then instead of so long after." Too often the widening vista of adulthood has made the childhood vision of the Church seem a puny thing, to be packed away with the high-school ring and pennant. And a perfectly adequate childhood faith has been completely inadequate to offer guidance or grace in the playing of the new, self-consciously adult role. Without religion, not only is secular knowledge gained out of the context of the real, God-created world, but the yearnings and ambitions and philosophies are equally divorced from a total reality, and the creation of new homes and families is done with little or no realization of their place in a divine scheme of things.

The need for the Church's work in colleges is more than an intellectual and social need. Canterbury clubs are not mere open-to-anybody fraternities; the guidance of the college chaplains is far more than that of faculty or vocational advisors.

On pages 22 and 23 a number of dioceses, parishes, and college-work centers have listed their services at or near colleges. These lists should prove useful to pastors and parents of the college-bound, in referring students to the pastoral care of the Church in their new life. Without such referral, the Church on or near the campus is seriously handicapped in serving the young men and women who are its pastoral concern.

Such services are never merely a part of the cultural facilities of the academic milieu. We have heard much in recent years of "education of the whole man." Such a thing is not possible without the Church, for worship is an integral part of the need and function of the whole man and woman.

For wholeness, along with the work of learning, the work of worship is necessary. Along with the receipt of learning, the receipt of grace is essential. These things are the chief concern of the Church on the college campus.

## THE LIONS

"The lions do lack and suffer hunger, but they who seek the Lord shall want no manner of thing that is good" Psalm 34:10.

The lions stalk their unmysterious veldt,  
Seize (when they can) the fatted antelope  
In steel and clamp of glory muscular,  
And roar their kingship over all the herds.

But lean days come  
After the tsetse fly and elephant gun.  
What then, kings of beasts,  
Can all your muscles do?  
Stronger ones than you  
Spoil your domain. You roar alone.

But they who love our Lord — what do you know  
Of them? They hunt not, neither do they stalk,  
And yet the Lover of mankind has food  
You know not of; and they shall never want.

He gives each day  
Each minute  
Bread and wine  
Light for the heart  
And manna for the soul.  
For He sustains all living things  
With meat  
But unto His elect —  
He gives Himself.

Donald B. Cameron

## Only the Usual Crisis

A platitude of the publishing world is the saying: "The day of small magazines is past." One could call a melancholy roll of publications which have gone out of existence in the past 10 years.

It might be more instructive to take a sampling of specialized publications which have not gone under, and to note their subscription prices:

<i>American Capsule News</i> .....	\$10 per year
<i>Art News</i> .....	\$ 9 per year
<i>Billboard</i> .....	\$15 per year
<i>Critical Digest</i> .....	\$25 per year
<i>Forest Products Journal</i> .....	\$15 per year
<i>GP</i> (the family doctor's magazine) .....	\$10 per year
<i>Library Journal</i> .....	\$ 9 per year
<i>Magazine Industry Newsletter</i> .....	\$25 per year
<i>Poultry Science</i> .....	\$12 per year
<i>Publishers' Weekly</i> .....	\$11 per year
<i>Railway Age</i> (to general public) .....	\$14 per year
<i>Sales Management</i> .....	\$10 per year
<i>Sporting News</i> .....	\$12 per year
<i>Variety</i> .....	\$15 per year
<i>Writer's Newsletter</i> .....	\$10 per year

These 15 are only a few of the scores of periodicals published at comparable prices and dedicated to particular fields of interest. They survive in an age of mass production because they meet needs which other



magazines do not meet. On one page of a current magazine sales agency catalogue, there are no less than 30 publications whose names begin with J ("Journal of . . ."), at annual subscription rates of \$10 or more.

The moral is simple. *If* a magazine is dedicated primarily to serving the interests of a group of readers (without undue regard to the side benefit of creating an audience for advertisers), and *if* the field of interest chosen is worth the price of a hat or a pair of shoes to enough people, *then* the readers can have a magazine tailored to their needs.

Several friends of THE LIVING CHURCH have written to inquire whether our recent advance of subscription price to \$10 per year is an indication that THE LIVING CHURCH is facing a crisis.

Having survived annual crises for 25 years of service in various capacities on the magazine, the present editor would be the last to deny that the magazine is in a chronic state of mild crisis. Any enterprise dedicated to profits would have given up in despair long ago. We do indeed face our annual crisis this year. But at the same time, we face a situation so enormously improved that we cannot help rejoicing about it.

In 1952, the revenues from sales of subscriptions, bundles, single copies, advertising, and incidental services left us \$14,654 in the red, of which \$6,194 was made up by contributions from friends and well wishers. In succeeding years after the magazine had been launched on its own as an independent non-profit enterprise, the experience was similar. The worst year was 1954, in which the deficit was \$17,207 above and beyond contributions of \$13,510 from interested friends. The operating deficit that year was \$30,717.

By contrast, THE LIVING CHURCH operated in the black in 1958 by \$4,972 after including contributions of \$10,343. And in 1959, it was in the black by \$4,115, strictly on the basis of sales.

This year's financial figures are not so rosy. After seven months, we are in a deficit position, not by the frightening amounts of former years, but by the not inconsequential sum of \$1,713. According to every indication, costs and expenses will continue to go up during the next 12 months, and the subscription that is paid for today will have to be fulfilled in 1961 at higher costs for printing, paper, and perhaps postage also. Therefore, as a step in time, the subscription rate has been increased to \$10 per year.

A crisis? No, we don't think so. THE LIVING CHURCH exists because Churchpeople want it to exist. In terms of the cost of living, or in terms of available income among Churchpeople, its present price of \$10 is proportionately no greater than the \$4 price it had 25 years ago.

The question is whether THE LIVING CHURCH is as important to active Churchpeople as *Billboard* is to people in show business, or *Publisher's Weekly* to people in the publishing business, or *Sporting News* to people interested in prompt, accurate, and complete reports on what is going on in the field of sports. This question has been answered affirmatively so many times by the readers of THE LIVING CHURCH that we are reasonably confident of the answer in 1960-61.

## Candidates and Issues

In the current presidential campaign, the demand is often heard that the candidates make definite pronouncements and commitments about the issues facing the country. On the face of it, this a reasonable demand; yet the nature of the problems facing the United States is such that it may be impossible and certainly would be unwise for the candidates to comply.

What Mr. Kennedy or Mr. Nixon would do about the Berlin situation, or the China straits situation, or Cuba, or some other tense area of international relations, would be one of a series of moves in a complex and dangerous chess game. And in such a game, it would be sheer suicide for this country to announce its intentions in such a way as to limit its ability to maneuver.

In the field of domestic affairs, although the situation is not so explosive, it is still true that governmental policies must be fluid enough to cope with unexpected changes. Policies designed to halt inflation might have to be changed to forestall a depression, and even to say that Policy A will be used in the one case and Policy B will be used in the other would quite possibly be an unrealistic oversimplification.

It seems that the choice of the next president must be based upon the belief of the public in the candidate's ability to frame new policies to fit new situations within the context of the broad generalities upon which agreement is so complete that one must listen closely to detect the differences in emphasis. The "issues" of civil rights, of economic growth and prosperity, of a more effective farm policy, of military strength (magically combined with the quest for disarmament), of the control of inflation, of reduced in-



ternational tensions, of resistance to Communist advances, of the encouragement of democracy and national self-determination, of the space race and the development of nuclear energy—these are not "issues" at all between the parties or the candidates.

The differences in emphasis are genuine enough, no doubt. They certainly are highly important to the voter who identifies himself as a Republican or a Democrat. For him his party represents certain principles or the aspirations and interests of certain groups. But to the independent voters who will decide the election, these partisan nuances are of less significance than the candidate's ability to guide the country toward the goals of peace, prosperity, freedom, and international security upon which all parties and candidates agree.

In the simpler setting of America's earlier years, a candidate could spell out just what he intended to do if elected. Such an effort today would be unrealistic and might even be harmful.



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 For details on rates, see page 21.

# sorts and conditions

WHAT color is ultraviolet light? Our children are considerably more up-to-date in many areas than we are, and I innocently asked Michael this question when he informed me that some people were able to see the ultraviolet part of the spectrum.

HIS REPLY, delivered with a touch of scorn, was, "How would you describe red to a person who was color blind? Ultraviolet isn't any other color; it's ultraviolet."

THIS opens up the whole problem of communicating experience to people who have not had the experience. When Lazarus was raised from the dead, what could he say about the experience of his three days in another world? The words for it do not exist. And beyond that, the means of perception, of sensation, of gathering impressions, were necessarily all different from the sight, touch, taste, smell, and hearing that we know on earth.

WHEN all these doors of communication close, what means of learning and experiencing does the soul have? We do not know, and if somebody told us we would not understand. A man who

depends on his crutches has to learn to walk all over again when they are taken away. A newborn baby, suddenly confronted with a bewildering world of sights and sounds and new sensations, can do nothing but passively receive them. It takes him years to sort and classify these impressions into meaningful and practical messages.

THE ESSENTIAL "I" that survives the death of the body must be similarly incapable at first of classifying the sights and sounds of heaven. Heaven includes loving and being loved, knowing and being known. The Scriptures are clear and emphatic on this point. The kaleidoscopic pictures of the *Book of Revelation*, with gold and precious stones and stars and living waters and crystal seas, are presumably figures of speech chosen to convey an impression of splendor and glory. But eye hath not seen, nor ear heard, neither have entered the mind of man, the things which God hath prepared for them that love Him.

IF SOMEBODY says that he can see the color of ultraviolet light, we believe him on the basis of his general record for accurate observation and honest reporting. Something similar applies to our acceptance of Christ's testimony about heavenly things. We believe it, we even catch some glimmer of its meaning, on the basis of what He has said and done with earthly things.

PETER DAY

## BATTLEGROUND

(Continued from page 13)

member a comment of the late Professor Irwin Edman of the philosophy department at Columbia as he defined a philosopher as: "A blind man in the dark groping for a black cat which is not there." He went on to say: "Had he been a theologian, he would have found it." No student spoke up to challenge the statement.

Worse damage is done—and this will come as a surprise to many teachers who are Christians—by those who remain silent about their religion and give no indication that they are believers. The Rev. Arnold S. Nash of the department of religion at the University of North Carolina has said: "It is not the secularists who secularize education but the Christians."

I do not say, however, that we are without college professors who are faithful witnesses to Christ and His Church. Many of them are devout Christians and holy men of God, and the joy of the Gospel shines forth in all that they are and do and say. Some of them are quite subtle in their witness. I think of an instructor in physics at Princeton University who opens his semester by saying that physics is a study of the material world and its phenomena, and a good question to have

before you as you make this study is: "Where did the world come from?" Others are less subtle like the professor at Rutgers who makes the four Gospels part of the required reading in his history course, and the English instructor at the same university who required an essay on the "Seven Deadly Sins" because they appeared in English literature. These teachers are not making Sunday schools out of their classes and neither are they secularizing education.

It is in this world of learning that our college chaplains and woman workers move. They strive to minister to everyone on the college campus, and to bring God to the university and the university to God. It requires the very best we have in the way of manpower. It requires that the Church and her clergy regard the college chaplaincy as a vocation and not a stepping stone for bright priests to "fields of greater service." It requires the support of parish priests in keeping up with their parishioners in college and cooperating with the college chaplain. It requires the Church to recognize the college campus as a most vital missionary field where "the prize at issue is the mind and soul of the world's future."



## ORTHODOX

## Goya in Dallas

More than 12,000 delegates to the seven-day International Conference of the Greek Orthodox Youth of America, meeting in Dallas, participated in a service conducted by Archbishop Iakovos, head of the Greek Orthodox Archdiocese of North and South America.

The young people, from 18 to 40, came from the United States, Korea, Canada, Panama and Mexico. GOYA, with a membership estimated at about 20,000, sponsors cultural, educational, athletic and social events as well as religious activities. [RNS]

## A Brotherhood Divided

Some 61 clergy and lay members of Zoe (Life), Greek Orthodox brotherhood of theologians, are withdrawing from the association.

In an open letter to the Greek people, the group, which constitutes about one-third of Zoe's full membership, said that



"we will henceforth go forward independently on our own responsibility," and establish a new brotherhood of theologians, called O Sotir (The Saviour), "guided by the spirit and traditions inherited by our spiritual father, Eusebius Matthopoulos, founder of Zoe."

The late Archimandrite Matthopoulos started the brotherhood of clergy and laymen (all celibate) in 1911 to promote spiritual growth among Greek Orthodox. Greek Church authorities have recognized Zoe's contribution to the religious life in Greece. [RNS]

## Delay

A scheduled visit by Ecumenical Patriarch Athenagoras to Archbishop Theoklitos of Athens and other Orthodox prelates in Greece, originally planned for September, has been postponed "for a few months," because of political unrest in Turkey, it was announced by the patriarch's office in Istanbul.

Restrictions have been imposed on trips abroad for all Turkish subjects by the government. Patriarch Athenagoras, as a Turkish subject, is himself under these travel limitations. [RNS]

teach our kids the 10 rules of picnicking. And the picnic school kids need somebody who really knows picnicking backward and forward. That leaves me out. I've sort of lost touch since I was a kid. One of these days I'm going to have to study that manual again and read some more books. Anyway, I'm in three picnicking groups. And you know as well as I do that once you say you'll teach in the picnic school, you've signed a lifetime contract!"

"Well, you may be right," said his wife. "It might be a better idea to ask people to teach for just a year. But why does everybody avoid teaching like the plague?"

"I hate to admit it, but you're right," said her husband. "I know I do. Every year I think the leader is going to ask me and I'm relieved when the pressure's off. You know, I don't think the leader really understands how I feel — or anyone else for that matter."

There was a rather long pause. And then his wife said, "But it is our responsibility, isn't it? Yours and mine. If it isn't, whose is it?"

"Blast it! I know it's my responsibility. But that leader acts as if I didn't. He ought to give us a little credit for knowing something! Not only that, he seems to think if he repeats it often enough, it'll be easier to do. What does he think we are? Perfect? He ought to allow for some human failure. Come to think of it, he talks as if accepting responsibility is a terrible drag." Chuckling at the thought, he said, "Sometimes when I've done what I knew I should, I've gotten a real kick out of it."

"Better watch out, dear," said his wife drily. "It sounds as if you're talking yourself into a job!"

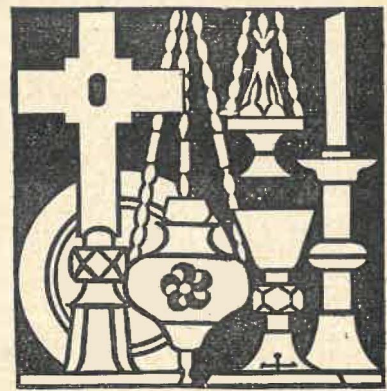
"It *does* sound that way doesn't it?" he said. "Okay. Take me for instance. You'd think the leader would realize that one of the reasons I shy away from teaching is because I've forgotten most of what I learned in picnic school. Besides feeling a little guilty about not having kept up, I really don't think I could do a good job. And his approach makes me feel more ashamed and inadequate than I already feel. If he just wouldn't play the the Big Judge. If he'd only make it clear that everybody feels pretty much the way I do — including himself — and that he'd help us do the job. If he'd do that it'd be a heck of a lot easier to forget the past. You've got to start somewhere."

"I suppose you're right," said his wife. "I guess nobody is a perfect teacher or a perfect anything else. You and I aren't perfect parents — and we still raise kids."

Here the conversation was interrupted as their children puffed in from a race around the grounds.

And the picnic leader went on his way a much enlightened man.

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# PEOPLE and places

## Appointments Accepted

The Rev. Dr. William W. Arbuckle, formerly chaplain of Tuller School, Tucson, Ariz., is now rector of the Church of the Good Shepherd, Sapulpa, Okla. Address: Box 620, Sapulpa.

The Rev. Richard H. Baker, formerly vicar of the Mission of St. John the Divine, Agana, Guam, is now rector of St. Peter's Church, Westfield, N. Y. Address: 22 First St.

The Rev. Karl J. Bohmer, formerly curate at St. Luke's Church, Evanston, Ill., is now vicar of St. John's Mission, Lockport, Ill. Address: 1022 S. Washington.

The Rev. Roger J. Bunday, formerly rector of St. John's Church, Ionia, Mich., will on September 15 become rector of St. Alban's Church, Marshfield, Wis. Address: 218 S. Vine Ave.

The Rev. Robert W. Castle, Jr., formerly vicar of St. Andrew's Church, Lincoln Park, N. J., will on October 1 become rector of St. John's Church, Jersey City, N. J. Address: 118 Summit Ave., Jersey City 4.

The Rev. John L. Clark, Jr., formerly assistant at St. John's Church, Worthington, Ohio, has for several months been associate at Calvary Church, Cincinnati. He is responsible for the Canterbury program at the University of Cincinnati.

The Rev. Robert A. George, formerly a canon at the Washington Cathedral, is now rector of Grace Church, Sandusky, Ohio. Address: 127 Forty-Sixth St.

The Rev. Richard L. Hicks, Jr., formerly rector of Trinity Pro-Cathedral, Monrovia, Liberia, is now chaplain of the Agricultural and Technical College of North Carolina, Greensboro, N. C., and vicar of the Church of the Redeemer, Greensboro. Address: 105 N. Beech St.

The Rev. Alanson Higbie, formerly rector of the Church of the Advent, Cincinnati, will on October 1 become rector of St. Paul's Church, Burlingame, Calif.

The Rev. Joseph P. Hollifield, formerly rector of Grace Church, Birmingham, Ala., has for several months been vicar of the Church of the Redeemer, Irving, Texas. Address: Box 1085, Irving.

The Rev. Thomas M. Hutson, formerly in charge of churches at Trenton, Tenn., and Humboldt, is now in charge of the Church of the Redeemer, Shelbyville, Tenn. (The Hutsons have one child, Martha Anne, born last November.)

The Rev. Marx A. Jones, formerly curate at the Church of St. Michael and All Angels, Mission, Kan., is now in charge of St. Mary's Church, Crystal Lake, Ill.

The Rev. David K. Mills, formerly assistant at All Saints' Church, Pontiac, Mich., will on September 19 become rector of the Church of Our Saviour, Cincinnati.

The Rev. Alex J. Newell, formerly associate rector of St. John's Church, Royal Oak, Mich., is now rector of Christ Church, Owosso, Mich. Address: 527 N. Washington.

The Rev. Robert H. Owen, formerly in charge of new work at Glasgow Air Force Base in Mon-

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tana, is now assistant at St. Mark's Church, Glen Ellyn, Ill. Address: 534 Phillips Ave.

The Rev. John Poulos, who was recently ordained deacon, is now assistant at Christ Church, Glendale, Ohio.

The Rev. Robert Quayle, III, formerly at the diocesan house of Long Island and general missionary, is now vicar at Christ Church, Eastport, Maine, serving Machias, Maine.

The Rev. Joseph A. Rickards, formerly assistant rector of St. John's Church, Charleston, W. Va., is now rector of St. Stephen's Church, Beckley, W. Va. Address: 317 Park Ave.

The Rev. John L. Said, formerly curate at Grace Church, Muncie, Ind., is now rector of St. Mark's Church, Plainfield, Ind. Address: 420 N. Gibbs.

The Rev. Robert G. Tharp, formerly curate at St. Philip's Church, Coral Gables, Fla., is now vicar of the Church of the Good Shepherd, Maitland, Fla. Address: Box 988, Maitland.

The Rev. E. E. Wood, Jr., formerly rector of Christ Church, Lima, Ohio, is now consultant on Christian education for the diocese of Atlanta. Address: 2744 Peachtree Rd. N. E., Atlanta 6, Ga.

### Resignations

The Rev. Cyril R. Carrie, rector of St. John's Church, Jersey City, N. J., will retire on September 30.

The Rev. Richard A. Hatch, vicar of the Church of the Transfiguration North Bergen, N. J., will retire on October 1.

The Rev. Richard E. Horsley has resigned as vicar of All Saints' Church, Clarksburg, W. Va., and St. Andrew's, Fairmont, and will be inactive because of multiple sclerosis. Address: 209 N. Fifteenth St., East Orange, N. J.

The Rev. George H. Laib resigned in June as assistant of the Church of the Advent, Cincinnati, to go to Sheffield, England. He will be there at least two years, working with the industrial commission.

The Rev. John S. Williamson, rector of St. Paul's Church, Owego, N. Y., will retire from the active ministry on September 18. Address: RFD 1, Owego, Tioga County, N. Y.

The Rev. David A. Works has announced his resignation as rector of Christ Church, North Conway, N. H. He will devote full time to the North Conway Foundation, of which he is founder and chairman. The foundation deals with the problems of alcoholism.

### Births

The Rev. Albert L. Clark and Mrs. Clark, of St. Andrew's Church, Tioga, Pa., announced the birth of a daughter, Brenda Suzanne, on August 1. The Clarks have one other daughter.

The Rev. David M. Holt and Mrs. Holt, of St. Luke's of the Mountains, La Crescenta, Calif., announced the birth of their second child, Ann Helen, on August 4.

The Rev. Paul C. Kintzing, Jr. and Mrs. Kintzing, of St. John's Church, Bala-Cynwyd, Pa., announced the birth of their second child and first son, Christopher Lloyd, on April 14.

The Rev. Richard J. Lintner and Mrs. Lintner, of St. James' Church, Sonora, Calif., announced the birth of their first child, Christian Philip, on July 21.

The Rev. Anthony G. Morris and Mrs. Morris, of the Cheyenne River Indian Mission, Dupree, S. D., announced the birth of their fifth child and fourth daughter, Andrea Gardner, on July 10.

### Organists

Mr. James McGregor, formerly organist and choirmaster at St. Mary's Church, Manhattanville, N. Y., and assistant organist at General Theological Seminary, will be organist and choirmaster at Grace Church, Newark, N. J. Mr. McGregor, who is an associate of the American Guild of Organists, will succeed Mr. Frank Cedric Smith, who will be at Grace Church, New York.

Mr. Ralph Tilden, formerly organist and choir-

master at Calvary Church, Cincinnati, and instructor of organ at the College Conservatory of Music, is now director of music at the Cathedral Church of St. Luke, Orlando, Fla. He will serve the Cathedral Day School in the same capacity and will also be teacher of sacred studies there.

### Missionaries

The Rev. Robert J. Carlson, formerly rector of St. Mark's Church, Dorchester, Mass., left early in August for Pearl Lagoon, Nicaragua.

The Rev. Juan B. Sicwaten, formerly at All Saints' Mission, Bontoc, Philippines, is now at St. Paul's Mission, Balbalasang, Kalinga, Mountain Province, Philippines.

### Laymen

Mr. Donald D. Dunn, a postulant and candidate for holy orders, is now serving as assistant at All Saints' Church, Cincinnati.

The Rev. Donald Lee Karshner, a former Methodist minister, now a candidate for holy orders, is serving the Church of the Resurrection, Fernbank, Cincinnati, and St. Andrew's Mission, Addyston, Ohio.

### Changes of Address

The Rev. William H. Clark, rector of Trinity Church, Concord, Mass., is taking a year's leave of absence to study at St. Augustine's College, Canterbury, Kent, England. His family will be in residence at 14 Monastery St., Canterbury.

Bishop Peabody, retired Bishop of Central New York, will be in charge of the parish during the Rev. Mr. Clark's absence. The parish has just welcomed a refugee family of four from Indonesia. Others have come to the parish from Yugoslavia, Germany, Greece, Jordan, Hungary and Indonesia—a total of 20 persons.

The Rev. Charles E. Sutton, rector of Christ Church, Reading, Pa., has moved from 303 Windsor St., Reading, to a new rectory at 1402 Orchard Rd., Wyomissing, Pa.

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**BETHESDA** Saratoga Springs, N. Y.  
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### BETHUNE-COOKMAN COLLEGE

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Sun 7:30, 9:30, 11; Daily 7:30

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**ALL SAINTS** 132 North Euclid Ave., Pasadena  
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Sun 8, 9:15, 11, 7; College Group 1st & 3d Sun

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Rev. C. Edward Crowther, chap.  
HC daily 6:45, EP daily 5:10; Canterbury Wed 7:30

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Canterbury Assoc Wed 5

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**EPIPHANY** York & 74th, N. Y., N. Y.  
Rev. Hugh McCandless, r; Rev. R. M. Louis, chap.  
Rev. L. A. Belford; Rev. P. T. Zabriskie  
Sun 8, 9:30, 11, 6:30; Wed 7:25, Thurs 11

### EARLHAM COLLEGE

**ST. PAUL'S** 800 N. "A" St., Richmond, Ind.  
Rev. Robert K. Bernhard, r  
Sun 8, 9:30, 11; HD 10, 12:10

### EAST TENNESSEE STATE COLLEGE,

Johnson City — 807 Lake St.  
Rev. Albert N. Minor, chap.  
Sun 9, 10:45; Mon 4:30; Wed & Fri 7:15

### GEORGIA TECH & AGNES SCOTT COLLEGE

**ALL SAINTS** Atlanta, Ga.  
Rev. M. L. Wood, Jr., r; Rev. J. M. Coleman,  
college chap.  
Sun 8, 9:15, 11, 7; Canterbury 6

### UNIVERSITY OF GEORGIA

**HODGSON HOUSE AND ST. MARY'S CHAPEL**  
980 South Lumpkin Street Athens, Ga.  
Rev. Nathaniel E. Parker, Jr., chap.  
Daily MP 7:30, EP 5:30; Thurs & HD 7; Wed  
Canterbury Club 5:30

### GOUCHER COLLEGE AND

**STATE TEACHERS' COLLEGE, Towson, Md.**  
**TRINITY** 120 Allegheny Ave., Towson, Md.  
Rev. Wm. C. Roberts, r; Rev. Kingsley Smith, ass't.  
Sun 8, 9:45, 11; Thurs 10:30

### HARVARD, RADCLIFFE, M.I.T.

**CHRIST CHURCH** Cambridge, Mass.  
Rev. Gardiner M. Day, r; Rev. R. D. Maitland, chap.  
Sun 8, 9:30, 11:15, 7. St. John's Chapel 10

### HOBERT & WILLIAM SMITH COLLEGES

**ST. JOHN'S CHAPEL** Geneva, N. Y.  
Rev. David A. Crump, chaplain  
Sun 10, 7:30; Weekdays 7:15 5, 10; Canterbury  
Assoc. Sun 5

### HOWARD UNIVERSITY

**CANTERBURY HOUSE**  
2333 1st St., N.W. Washington, D. C.  
Rev. H. Albion Ferrell, chap., Miss Harroldean  
Ashton, apprentice ass't.  
HC Sun 9, Wed 7; Canterbury Assoc Wed 7:30

Continued on next page



# CHURCH SERVICES NEAR COLLEGES

Continued from previous page

## UNIVERSITY OF ILLINOIS, CHAMPAIGN-URBANA

**ST. JOHN THE DIVINE** Champaign, Ill.  
Sun: 9 HC, 11 Cho Eu, 5 EP, 5:30 Canterbury;  
Daily: MP, HC, EP

## LOUISIANA STATE UNIVERSITY

**ST. ALBAN'S CHAPEL** Baton Rouge, La.  
Rev. U. T. Holmes, chap.; Rev. Wallace H. Garrett,  
ass't. chap.  
Sun 8, 9, 11, 5:30, 6; Daily 9:10, 12:10, 5:10;  
Tues & Fri 7; Canterbury Assoc. Thurs 5:10

## LOWELL TECHNOLOGICAL INSTITUTE LOWELL STATE TEACHERS' COLLEGE

**ST. ANNE'S** Lowell, Mass.  
Rev. Francis B. Downs, r  
Sun 8, 9:15, 11

## MACALESTER COLLEGE and HAMLINE UNIVERSITY

**ST. PAUL'S-ON-THE-HILL** St. Paul, Minn.  
Rev. J. R. Billi, Rev. P. A. Jones, chaplains  
Sun 8, 10:30; Canterbury, Thurs 5:30

## MICHIGAN COLLEGE OF MINING AND TECHNOLOGY

**TRINITY** Houghton, Mich.  
Rev. Herman Page, r  
Sun 8 & 10:30; Canterbury Club weekly

## MOUNT HOLYOKE COLLEGE

**ALL SAINTS'** South Hadley, Mass.  
Sun 8, 10, 11:30 Rev. Maurice A. Kidder, v and  
chap., Lawrence House, Fri 5:30

## NASSON COLLEGE

**ST. GEORGE'S** Springvale, Maine  
Main & Emerson Sts. Sanford  
Rev. E. Robert Newton, v  
Sun Mass 7:30, 10:30; Wed 7:45; C Sat 7-8

## NORTHWESTERN UNIVERSITY

**CANTERBURY CHAPEL & HOUSE**, 2000 Orrington  
Evanston, Ill.  
Rev. Scott N. Jones, chap.  
Sun: St. John's Chapel, 2122 Sheridan  
HC & Ser 9:30, 11

## OCCIDENTAL COLLEGE

**ST. BARNABAS'** Eagle Rock, Los Angeles  
Rev. Samuel H. Sayre, r  
Sun 7:30, 9:15, 11; 7 every Thurs on campus

## OHIO STATE UNIVERSITY,

**ST. STEPHEN'S** Columbus, Ohio  
Rev. J. N. Mitchell; Rev. E. A. Vastyan; Rev. G. E.  
Ross; Miss Mary K. Babcock  
Sun 8, 9:30, 11, 7:30; Tues 7, Wed 12, Thur 7

## OHIO UNIVERSITY

**GOOD SHEPHERD** Athens, Ohio  
Rev. Pitt Willard; Rev. Frederick Wells  
Sun 8, 9, 10:30, 6; Thurs 7:15, 10:10

## UNIVERSITY OF PENNSYLVANIA

**ST. MARY'S** 3916 Locust St., Philadelphia  
Rev. Wm. X. Smith, r; Rev. Earl H. Brill, chap.  
Sun 8, 9:30 (University Service), 11

## PRINCETON UNIVERSITY

**THE WM. A. PROCTER FOUNDATION**  
53 University Pl. Princeton, N. J.  
Rev. William A. Eddy, Jr., chap.  
Sun Univ. Chapel 9; HC Tues & Thurs 7:30

## RICE UNIVERSITY

**TEXAS MEDICAL CENTER**  
**COLLEGIATE CHAPEL OF ST. BEDE**, Houston, Texas  
Autry House, 6265 So. Main  
Rev. Lane Denson, chaplain  
Sun HC 10:30; Wed HC 7; Mon thru Fri 5:15

## ROLLINS COLLEGE

**ALL SAINTS'** Winter Park, Fla.  
Rev. Wm. H. Folwell, r; Rev. A. Lyon Williams, chap.  
Sun 7:30, 9, 11; Canterbury Club Sun 5-7

## RUTGERS, THE STATE UNIVERSITY DOUGLASS COLLEGE

**CANTERBURY HOUSE**  
5 Mine St., New Brunswick, N. J.  
Rev. Clarence A. Lambelet, Episcopal chap.  
Sun 8, 9:30, 11, 5; Thurs 7

## SAN JOSE STATE COLLEGE

**TRINITY** San Jose, Calif.  
Rev. W. B. Murdock; Rev. M. W. Debenham;  
Barbara E. Arnold, college worker  
Sun 8, 9:25, 11; Thurs 7:15

## SKIDMORE COLLEGE

**BETHESDA CHURCH** Saratoga Springs, N. Y.  
Rev. W. B. Holmes, r, Rev. Lawrence Schuster  
Sun 8, 9:30, 11; Wed 7; Thurs 10:30; EP daily 5

## SOUTH DAKOTA STATE COLLEGE

**ST. PAUL'S**, 6th St. & 8th Ave., Brookings, S. D.  
Sun 7:30 & 11

## UNIVERSITY OF SOUTHERN CALIFORNIA

**ST. JOHN'S** Adams & Flower Sts., Los Angeles  
Rev. E. Lawrence Carter, r; Rev. J. Ogden Hoffman,  
Jr., Rev. Michael Hamilton (Graduate Students,  
Faculty), chaplains  
Sun 8, 9, 11, 5:30; Weekly, on campus: Faculty &  
Student groups.

## STANFORD UNIVERSITY, CALIFORNIA

**ALL SAINTS**, Palo Alto Sun 8, 9:45, 11  
**HOLY TRINITY**, Menlo Park Sun 8, 9:30, 11  
**ST. MARK'S**, Palo Alto Sun 7:45, 9:30, 11  
**CANTERBURY HOUSE** Sun 7:15, Tues 12:10  
Rev. John W. Duddington, chap; Miss Marian  
Smallgan, college associate; Miss Dorothy James,  
apprentice ass't.

## STETSON UNIVERSITY

**ST. BARNABAS'** DeLand, Fla.  
Rev. Canon LeRoy D. Lawson, r  
Sun 8, 9:15, 11; Canterbury House 5

## TULANE UNIVERSITY

**NEWCOMB COLLEGE**  
**CHAPEL OF THE HOLY SPIRIT**  
1100 Broadway, New Orleans, La.  
Rev. W. Donald George, chap.  
Sun 7:30, 9:30, 11:30, 5:30; Daily: HC 7 Mon,  
Wed, Fri; 7:45 Tues, Thurs, Sat; EP 5:30, Canter-  
bury Forum Wed 6

## TUSKEGEE INSTITUTE

**Tuskegee Institute, Ala.**

**ST. ANDREW'S**  
Rev. Vernon A. Jones, Jr., r  
Sun 7, 9, 11

## WESLEYAN UNIVERSITY

**HOLY TRINITY** Middletown, Conn.  
Rev. Joseph C. Harvey, r  
Sun 8 & 10

## WHITMAN COLLEGE

**ST. PAUL'S**, Catherine at Birch, Walla Walla, Wash.  
Rev. D. S. Alkins, r; Rev. R. C. French, assoc;  
Rev. B. A. Warren  
Sun 8, 9:15, 11; Canterbury 5:30; Wed HD 10

## UNIVERSITY OF WISCONSIN Milwaukee

**MILWAUKEE-DOWNER**  
**EPISCOPAL CAMPUS RECTORY** Milwaukee, Wis.  
3216 North Downer Ave.  
Rev. James Dyar Moffett, chap.  
Open Daily: 7-10

## WITTENBERG UNIVERSITY, Springfield, O.

**ANTIOCH COLLEGE** Yellow Springs, Ohio  
**CHRIST CHURCH** 409 E. High, Springfield, Ohio  
Rev. Compton Allyn, r; Rev. Keith Scott, chap.  
Sun 8, 10; HD 7

## UNIVERSITY OF WYOMING

**ST. MATTHEW'S CATHEDRAL**  
3rd and Iverson, Laramie, Wyo.  
Very Rev. Otis Jackson, dean; Rev. Raymond C.  
Knopp, chap.  
Sun 8, 9:15, 11; Mon-Fri 7 HC at Canterbury House

# DEATHS

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

The Rev. Benjamin Mottram, retired priest of the diocese of Long Island, died at his home on Shelter Island, N. Y., on August 8th, at the age of 81.

Fr. Mottram was born in New York City in 1879. He was graduated from St. Stephen's College with the degree of Bachelor of Arts in 1902, and studied at the General Theological Seminary. He was ordained to the priesthood in 1906.

He served St. Mark's Church, Steinway, N. Y., in 1905 and 1906, and was curate at St. George's Church, Flushing, N. Y., from 1906 until 1908, when he became vicar of St. Paul's Church, College Point, Queens, N. Y. When St. Paul's became a parish in 1929, Fr. Mottram became rector, and served until his retirement in 1956.

Fr. Mottram is survived by his wife, Marie Louise Waters Mottram, a sister, four daughters, and three grandchildren.

The Rev. Holmes Whitmore, D.D., rector emeritus of St. Paul's Church, Milwaukee, since 1944, died August 14th at St. John's Home, Milwaukee.

Dr. Whitmore was born in Quincy, Ill., in 1873. He was graduated from Harvard University, receiving the B.A. degree in 1895 and the M.A. degree in 1899. He attended Episcopal Theological School, receiving the degree of Bachelor of Divinity in 1898, and was awarded the degree of Doctor of Divinity by Nashotah House in 1935.

Dr. Whitmore was ordained to the priesthood in 1899, served as assistant at St. George's Church, New York City, from 1899 until 1902, and was rector of Christ Church, Dayton, Ohio, from 1902 until 1910. He became rector of St. Paul's Church, Milwaukee, in 1910, and remained there until his retirement in 1944. He was a deputy to General Convention in 1904, and from 1922 until 1940.

Mary Blair Bunting, widow of the late Rev. John S. Bunting, died in Mendenhall, Pa., on August 7th.

Dr. Bunting was rector of Church of the Ascension, St. Louis, Mo., from 1916 until his retirement in 1948. He and his wife had lived in Mendenhall until his death in 1955.

Mrs. Bunting is survived by two daughters, and two sons.

Anne Lamberton, retired missionary, died July 19th, at the age of 66.

Miss Lamberton was appointed a missionary in 1924, and served at St. Luke's Hospital, Shanghai, for 20 years. She later served for two years as secretary to the Rt. Rev. William Payne Rogers, retired Bishop of Shanghai. For three years she was housemother for St. Luke's Hospital in Puerto Rico. She retired as a missionary in 1957.

Miss Lamberton is survived by her sister, Miss Mary Lamberton, for many years a teacher at St. John's University, Shanghai.

Joyce Berry Parkerson, wife of a School of Theology student at the University of the South, died August 15th at Sewanee, Tenn., of a cerebral hemorrhage. She was 35 years old.

Mrs. Parkerson was the wife of William Parkerson, Jr., a former district sales manager for Sylvania Electric Products, Inc., who is being sponsored at the seminary by the diocese of Louisiana.

Besides her husband, Mrs. Parkerson is survived by three daughters, Gail, Constance, and Holly, and by a son, William.

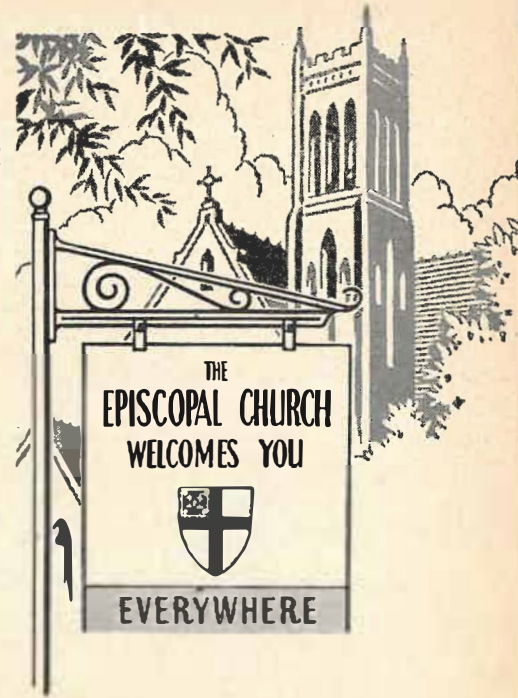
Sara Delano Roosevelt, 13-year-old daughter of John Roosevelt, and granddaughter of the late U. S. president, died August 12th near Old Forge, N. Y., of a brain hemorrhage suffered in a fall from a horse.

Miss Roosevelt was buried from St. James Church, Hyde Park, N. Y., where her grandfather had been senior warden.

Clergy, whose parishes serve college students, and who are interested in listing service hours in this section, are requested to write to the Advertising Manager for details. The Directory is published in all September, January and June numbers.



# CHURCH DIRECTORY



## 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

## 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

## WASHINGTON, D. C.

**ST. PAUL'S** 2430 K St., N.W.  
 Sun Masses; 8, 9:30, 11:15, Sol Ev & B 8; Mass  
 daily 7; also Tues & Sat 9:30; Thurs & HD 12 noon;  
 MP 6:45, EP 6; C Sat 5-7

## CORAL GABLES, FLA.

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

## FORT LAUDERDALE, FLA.

**ALL SAINTS'** 335 Tarpön 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

**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

## 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

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.

## 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

## KANSAS CITY, MO.

**GRACE AND HOLY TRINITY CATHEDRAL**  
 415 W. 13th St.  
 Very Rev. D. R. Woodward, dean; Rev. R. S.  
 Hayden, canon; Rev. R. E. Thrumston, canon  
 Sun 8, 9:30, 11 & daily as anno

## ST. LOUIS, MO.

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

## LAS VEGAS, NEV.

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

## 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 (& 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

**ST. IGNATIUS'** Rev. Charles A. Weatherby, r  
 87th Street, one block west of Broadway

Sun Mass 9; Daily as anno; C Sat 4-5

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
 46th St. between 6th and 7th Aves.

Sun Masses 7, 9, 11 (High), EP & B 8; Daily 7, 8;  
 also Wed 9:30, Fri 12:10; C Sat 2-3, 4-5, 7:30-8:30

**RESURRECTION** 115 East 74th  
 Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c  
 Sun Masses: 8, 10 (Sung); Daily 7:30 ex Sat;  
 Wed & Sat 10; C Sat 5-6

**ST. THOMAS** 5th Avenue & 53rd Street

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

## THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

**TRINITY** Broadway & Wall St.  
 Rev. Bernard C. Newman, S.T.D., v

Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30;  
 Daily MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed &  
 Thurs, EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
 Rev. Robert C. Hunsicker, v

Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8  
 (Thurs also at 7:30) 12:05 ex Sat; Int & Bible  
 Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by  
 appt; Organ Recital Wednesday 12:30

## CHAPEL OF THE INTERCESSION

Broadway & 155th St.

Rev. Robert R. Spears, Jr., v  
 Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,  
 Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 15  
 minutes before HC, Int 12 noon, EP 8 ex Wed  
 6:15, Sat 5

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

**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)

## 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

## 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

**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, Evensang; 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.