

The Living CHURCH

July 9, 1961

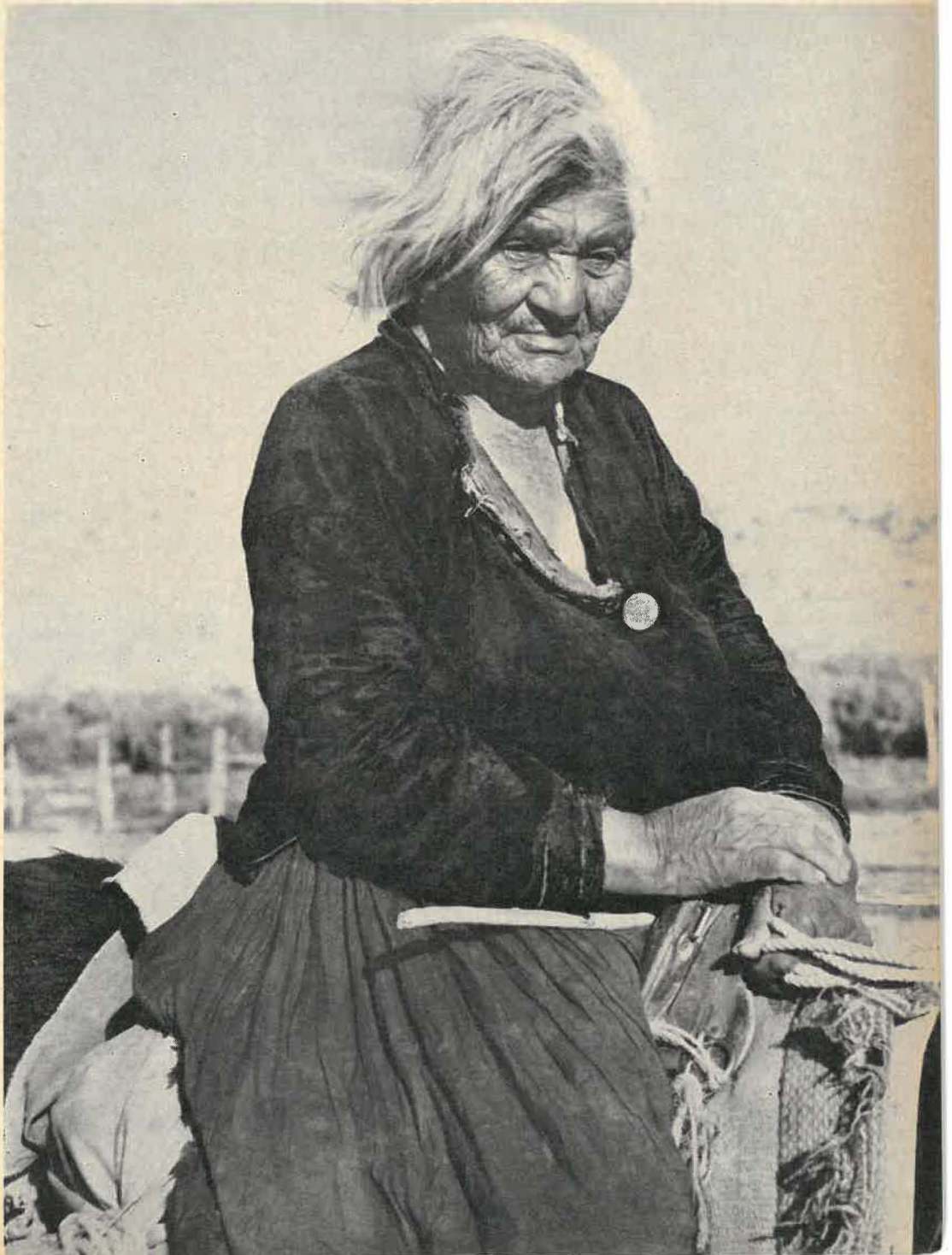
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Page 8:

**What
Name for
the Church?**

Clifford Gedeloh

Carolyn Rentz:
106-year-old Navajo
confirmand [p. 6].



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LETTERS

(Most letters are abridged by the editors.)

Name of the Church

A recent editorial [L.C., May 21st] urged dropping the word "Protestant" from the name of the Church (rightly, I feel), but also remarked that "our kind of Protestantism is quite genuine and bred in the bone." As I understand it, our kind of Protestantism is really Catholicism altered, but not basically so, by the Anglican Reformation. It is not the Protestantism of the Protestant Churches or what people normally think of as Protestantism. If this is true (and other editorials appearing in *THE LIVING CHURCH* seem to agree with this) then why confuse the issue by insisting that the Episcopal Church is a nice balance between Protestant and Catholic? This insistence is, I believe, a prime cause of weakness in the Church and a reason why it often seems to lack direction, seeming, rather, to be a catch-all for people of all shades of opinion, or none.

As for denominationalism, let's face the fact that serious differences of opinion are bound to occur such that different organizations are called for. Unity should be first of all a matter of mutual respect for these differences. Organic unity should be attempted only where there is basic agreement on matters of Faith and Order. Some Protestant Churches have made excellent strides in the direction of such agreement. Bargaining-table agreement, however, where one Church says, in effect, "We'll give up believing this if you modify your beliefs in that area" can only lead to a disunited Church, or one where minority beliefs are eventually extinguished. The Blake-Pike proposal is of the bargaining-table type. If there are tensions in the P.E. Church think what the R & C Church would be like.

NICHOLAS R. HOFF

Setauket, N. Y.

Operation Abolition

I recently sent you a copy of a letter being sent to many publications relative to the need for large masses of people to see the film *Operation Abolition*, but, after reading your further picking of bony details to pieces in the issue of your magazine received today [L.C., May 28th], I doubt very much if you would even consider publishing that letter or this.

There is a great deal of distorted thinking on this film; many people tear it apart because of some slight rearrangement or because of the statement that you mention.

To me, having seen it and terribly alarmed at what I saw, this is "straining at a gnat and swallowing an elephant."

This film shows that which the Communists wish they could keep from being seen and exposed. It shows four or six known Communists berating our American system, making fools (or trying to) out of our system of justice and privilege of free speech, and these same men trying and succeeding in rousing the emotions of many, not a few, college students, who followed their leads even to desecrating the national anthem and other equally wild acts, of which, I am sure, these four or five hundred students heartily repented when they had the opportunity to

Continued on page 11

BOOKS

Stereotypes

FRANCIS THOMPSON. A Critical Biography. By Paul van Kuykendall Thomson. Thomas Nelson. Pp. 280. \$5.

Francis Thompson, the author of "The Hound of Heaven" and "The Kingdom of God," seemed in his lifetime to fit almost perfectly the stereotype of the unworldly, helpless, and tortured poet — a failure in every kind of "practical" work he attempted, abnormally sensitive, for years a drug addict, saved from utter destitution and death only by the frequent intervention of friends. And, as in the stereotyped story, Francis Thompson's work won its greatest fame soon after the poet's death.

This book about Francis Thompson, based on the Boston College collection of the poet's notebooks and papers, as well as the work of Wilfred, Everard, and Viola Meynell, is a very thoughtful and scholarly study of the man and his work. It is especially useful in its discussion of Thompson's thought as a literary critic as well as a poet, and as a Catholic Christian.

Thompson's debt to Coventry Patmore — also a Roman Catholic, a poet, and a very discerning critic — is fully presented, as well as his interest in the great 17th-century poets Donne, Crashaw, and Herbert.

Paul van K. Thomson, the author of this study, has decided that Francis Thompson was primarily a poet (that is, that he wrote poetry because he valued it for itself rather than a vehicle for conveying religious truth) but he also states that his poetic vision stemmed from profound religious experience. Though the argument for this position falls somewhat short of convincing this reviewer, the question is one which can hardly fail to interest any reader of this biography. It is unfortunate that the sound scholarship and valid perceptions of the book should be presented in a drab and abstract academic style; but for all of that it is well worth reading.

THOMAS R. DALE

Books Received

AND GOD SAID, "NO." By Lael Cappaert. Augustana Press. Pp. x, 143. Paper, \$2.

DEATH AND THE CHRISTIAN. By Jean-Charles Didier. Translated from the French by P. J. Hepburne-Scott. Hawthorn Books. Pp. 106. \$3.50. (Volume 55, Twentieth Century Encyclopedia of [Roman] Catholicism.)

CHRISTIANITY AND ECONOMICS. By Christopher Hollis. Hawthorn Books. Pp. 112. \$3.50. (Volume 90, Twentieth Century Encyclopedia of [Roman] Catholicism.)

THE ECUMENICAL COUNCILS. By Francis Dvornik. Hawthorn Books. Pp. 110. \$3.50. (Volume 82, Twentieth Century Encyclopedia of [Roman] Catholicism.)

The Living CHURCH

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and the Thought of the Episcopal Church.

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SPECIAL FEATURE

The Name of the Church

Robert W. Shoemaker 8

THINGS TO COME

July

9. Sixth Sunday after Trinity
16. Seventh Sunday after Trinity
23. Eighth Sunday after Trinity
25. St. James
30. Ninth Sunday after Trinity

August

6. Tenth Sunday after Trinity
13. Eleventh Sunday after Trinity
20. Twelfth Sunday after Trinity
24. St. Bartholomew
27. Thirteenth Sunday after Trinity

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

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July 9, 1961



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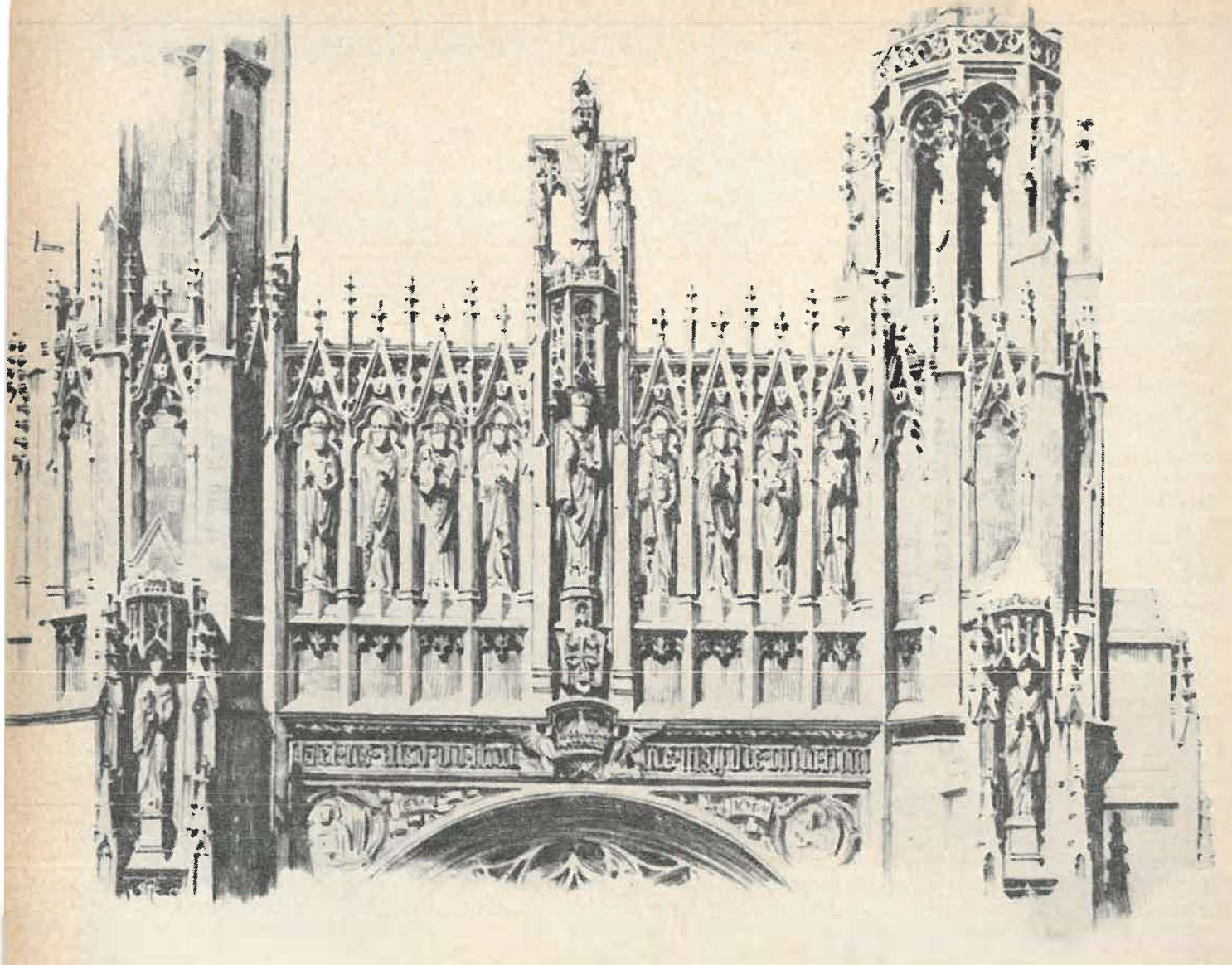
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Artist's sketch of the facade of St. Thomas Church, New York, N. Y. [see p. 6].

O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; through the same Jesus Christ our Lord. *Amen.*

From the Book of Common Prayer, p. 254

The Living Church

Sixth Sunday after Trinity
July 9, 1961

For 82 Years:

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

RACE RELATIONS

Rider from California

With the permission of Bishop Pike of California, the Rev. Grant H. Muse, Jr., vicar of the Church of the Good Shepherd, Berkeley, Calif., joined the "Freedom Riders" movement by becoming part of a group of San Francisco area demonstrators. Before long, he was imprisoned in a Mississippi penitentiary.

"Freedom Riders" are interstate travelers who, in racially mixed groups, challenge local southern segregation laws by attempting to use "white" waiting rooms, rest rooms, restaurants, and other facilities [L.C., May 28th].

Fr. Muse, a white man, and his fellow riders traveled to New Orleans and then boarded a train for Jackson, Miss. On arriving in Jackson, on June 20th, the party sat down on the benches in the "white" waiting room, and were almost immediately ordered by a police officer to move on. When they refused, they were arrested, tried, and each sentenced to four months' imprisonment and a \$200 fine. If not paid, the fines may be "worked out" in jail at the rate of \$3 per day.

The California clergyman represented himself to Jackson police as being a member of the steering committee for the Congress of Racial Equality (CORE) for the San Francisco "Freedom Riders." He told the police that CORE paid the riders their transportation, plus \$15 apiece for spending money. The chief of detectives in Jackson said that all of the riders that were coming in had only a one-way ticket, and most of them had less than a dollar in cash left.

On Saturday, June 24th, the Rev. Edward Harrison, rector of St. Andrew's Church, Jackson, made arrangements for Fr. Muse to have the bread and wine necessary for a celebration of the Eucharist. Fr. Muse, whose cellmate was a Churchman, celebrated the Eucharist in his cell on Sunday, June 25th.

Fr. Muse, along with other prisoners, was transferred to Parchman State Penitentiary near Cleveland, Miss., on Wednesday, June 28th. A bus is used, once a week, to take prisoners from the overly crowded local institutions to the penitentiary. The warden of the state institution has announced that he has 400 places ready.

The imprisoned riders are not being worked in the fields at Parchman, as prisoners normally are, because the warden has said he is afraid they would chop the cotton out rather than the weeds.

Fr. Muse announced that he was planning to spend four weeks in jail. Prisoners are allowed 30 days in which to file appeals. In the case of the "Freedom Riders," many have been spending their 30 days in jail, and then paying what has become the standard appeal bond of \$500.



RNS

The Most Rev. Arthur Michael Ramsey, new Archbishop of Canterbury, surveys his new quarters with his wife. Dr. Ramsey was enthroned as the 100th Archbishop of Canterbury on June 27th [see next week's issue of THE LIVING CHURCH].

BRAZIL

InterChurch Apostle

In Most Holy Trinity Church, Sao Paulo, Brazil, a capacity congregation heard a sermon on Sunday, June 11th, by a duly recognized bishop of the Roman Catholic Church.

Reverendissimo Dom Salamao Ferraz took as his subject the divisions of the world today and the bridges and tunnels needed to reunite people. In his sermon, the bishop cited the papal blessing upon his work of preaching in non-Roman churches, and papal efforts to bring

Churches closer together in Christian charity.

For a number of years Dom Salamao was a priest of the Brazilian Episcopal Church. He was later consecrated a bishop by the excommunicated auxiliary Roman Catholic Bishop of Rio de Janeiro and became chief pastor over the Free Catholic Church in Brazil. Last year Dom Salamao led his flock into the Roman Catholic Church, an event which was widely publicized in Brazil.

The Rev. José del Nero, vicar of Most Holy Trinity Episcopal Church, and an alumnus of the Virginia Theological Seminary, is an old friend of Dom Salamao, and the present pastor of some of the bishop's children and grandchildren.

For Independence

The following is a translation of an unsigned editorial which appeared in the June issue of Estandarte Cristao, official magazine of the Brazilian Episcopal Church. Normally the magazine carries three signed editorials each month — one by each of the three Brazilian bishops.

Autonomy and the Church

Our Church in Brazil began as an autonomous body,¹ and for several years Lucien Lee Kinsolving, our first bishop, had neither seat nor voice in the House of Bishops of the American Episcopal Church, for he was considered bishop of a "foreign Church," albeit one in full communion with the American Church.

It was only at the beginning of this century, in the face of the onerous tasks which further expansion of the new Church required, that we requested the status of missionary district of the Episcopal Church in the USA. This state of affairs has brought to us both advantages and disadvantages.

The so-called "prerogatives of the Brazilian Church," which we intended to safeguard when we accepted the present status, have never been made completely

¹The Brazilian Episcopal Church asked for the consecration of Lucien Lee Kinsolving, and for recognition as a foreign Church. The House of Bishops, in 1898, held its own election for a "bishop of said foreign country," electing Mr. Kinsolving. The bishop-elect was required, before his consecration, to "bind himself to the Presiding Bishop, as representing for this purpose the House of Bishops, to be amenable to the Constitution and Canons of the Protestant Episcopal Church in the United States of America. . . ." *Journal of the General Convention 1898*, p. 110.

clear, and this has been the cause of much unpleasantness.²

Now that half a century has gone by and the Church is on much firmer foundations in this country, there is growing interest in returning it to its original status of an autoumous Church.

Such autonomy, however, will not imply separation between the two Churches, for that would be completely senseless.

Besides, though it is late, there is still time for us to assume greater responsibilities as to our own destiny and support, for by so doing we will not be deprived of necessary assistance from the Church of which we are today a missionary district. This can be accomplished under terms to be ratified in final form by concordat.

It is frequently said that Brazilian Episcopalianism has not created its own expression, and that our Church is just a copy, and a mediocre one at that, of the Episcopal Church which thrives in the other America. This is still true.

On the other hand, one can hardly expect anything else from a Church without autonomy or the power to choose its own path.

Our return to the status of autonomous Church will make us acquire more rapidly our own characteristic form, and the Church, by becoming a real part of its surroundings, will find powerful means for greater advance and progress.

On the other hand, by ceasing to be a colorless copy of a Church in order to become a new expression of the Church's Faith, we will, in due time, make our contribution to the Anglican Communion, enriching it with a part of the great strength and beauty of the Latin soul.

Without a doubt, new times have come for the Brazilian Church. Churchmen, on your knees!

UTAH

Child of God at 106

Recently at his most distant outpost, St. Christopher's Mission, Bluff, Utah, Bishop Watson of Utah confirmed 80 Navajo Indians. Among them was possibly the oldest Episcopalian to be confirmed — Carolyn Rentz, who, according to federal government records, is 106 years old [see cover].

²The Committee on Foreign Missions of the House of Bishops was, in 1937, asked to study the relationship between the Brazilian Episcopal Church and the Protestant Episcopal Church in the United States of America. The Committee reported that "apparently all complete record pertaining to this relationship has been lost or destroyed." In a pieced-together evaluation of the relationship it was found that, in order for the Brazilian Church to become a mission of the American Church, Bishop Kinsolving was required to resign as bishop of the Brazilian Episcopal Church, thereby causing the existence of that Church to cease. Bishop Kinsolving then accepted the appointment of the House of Bishops without reference to any "prerogatives," and the Brazilian congregations accepted his episcopacy, also without specifically mentioning "prerogatives." *Journal of the General Convention 1940*, pp. 61-72.

Most Navajo Indians who are more than 50 years old are rather uncertain about their ages, but it happens that agency records support Carolyn's claim. Her daughter and several great-great-grandchildren were confirmed at the same time she was.

The area covered by St. Christopher's Mission comprises about 3,000 square miles. The bishop confirmed candidates in five different places, three of which have church buildings; once he confirmed in a schoolhouse and once in a newly built hogan, lent for the purpose by the owner. St. Christopher's is 350 miles from the bishop's see city of Salt Lake; in addition to his journey to St. Christopher's, he covered over 350 miles by jeep, over rough roads and trails.

MICHIGAN

Cathedral Missionary

Just after receiving her Ph.D. degree in educational psychology, Maxine Nordquist, missionary from St. Paul's Cathedral, Detroit, sailed for Africa.

She will direct the education of tribal children who come to nine Anglican schools which are under the jurisdiction of Bishop Mize of Damaraland, Southwest Africa.

Miss Nordquist's address is St. Mary's Mission, P.O. Ondanqua, Odibo, Ovamboland, Southwest Africa.

CENTRAL NEW YORK

Welcome Home

Captain F. Bruce Olmstead, a Churchman from Elmira, N. Y., who with another Air Force officer was shot down by Russian fighters while flying an RB47 bomber over international waters a year ago, was given a warm welcome by home town folks recently.

Captain Olmstead and his companion, Captain John McCone, were welcomed in festivities conducted jointly by the

Elmira Association of Commerce; the Elmira *Star-Gazette*; Elmira College; and the Women of Grace Parish, of Grace Church, Elmira, according to the diocese of Central New York *Messenger*.

The Rev. Raymond O'Brien, rector, and the Rev. James Lowery, Jr., curate, were included in a family receiving line because, as Captain Olmstead's mother said, "Fr. O'Brien and Fr. Lowery are very much part of our family."

NEW YORK

Delayed Memorial

With money left by a man who died in 1912, St. Thomas' Church, New York City, is planning to complete the façade of the Fifth Avenue church [see page 4]. The work will be done as a memorial to the benefactor, the late George S. Scott.

The central figure of the completed church front will be the reigning, crucified Christ, with St. Mary and St. John beside him. St. Thomas, patron of the parish, will be portrayed immediately below the Christ. The other Apostles will appear at either side. Other notables of various periods in the Church's history also will be portrayed.

The work has been entrusted to the firm of Rochette and Parzini, Inc., sculptors and stone carvers, and will be supervised by the Rev. Canon Edward N. West, sacrist of the Cathedral of St. John the Divine and an authority on ecclesiastical art. The rector of the parish is the Rev. Dr. Frederick M. Morris.

The late Mr. Scott, a parishioner of St. Thomas', bequeathed to the church money to be used for erecting a hospital for tubercular patients. The bequest was to be payable upon the termination of residuary trusts, in the event that no lineal descendants of Mr. Scott were living at that time. By the time the last lineal descendant died in 1957 there was less need for the envisaged institution than there had been in 1912, and the \$1,600,-

Miss Nordquist with Canon McClintock (left) and Canon Warren of the Detroit cathedral.

Abbe Press, Inc.



000 current value of the fund did not seem to be, in any case, sufficient for the establishment and maintenance of a hospital. After legal proceedings, and subsequent appeals, the New York Court of Appeals ruled that Mr. Scott's intent would be served by the completion of the façade as a visible memorial to him and his family, and by the devotion of the income of part of the bequest to a program of convalescent care and rehabilitation at St. Luke's Hospital in New York City.

DOMINICAN REPUBLIC

Many-Tongued Deacon

The second native of the Dominican Republic to enter Holy Orders in the Episcopal Church was ordained to the diaconate in St. Stephen's Church, San Pedro de Macoris, on June 10th.

The Rev. Edmundo Desueza (-Fleury), the new deacon, was born in San Pedro de Macoris in 1934. He studied for Holy Orders at the seminary in Mont Ruis, Haiti, and is capable of ministering, as occasion demands, in English, Spanish, French, and Haitian Creole.

The preacher at the ordination was the Rev. Telesforo A. Isaac, who was the first Dominican to be ordained in the Church. Fr. Isaac was ordained in 1958, and is vicar of St. Gabriel's Church, Conuelo, Dominican Republic.

HEADQUARTERS

From the Islands

Two leper colonies in the Ryukyu Islands in the Pacific are among the first contributors to the Church headquarters building which is to be constructed in New York City.

Nine congregations in the northern Pacific islands, including the two leper colonies, sent their Whitsunday offerings, totaling \$133.92, to New York. The

The Rev. Mr. Desueza: Number two.



July 9, 1961

Rev. Canon William C. Heffner, priest-in-charge of the missions on Okinawa, wrote to the Presiding Bishop:

"Our nine churches in the Ryukyu Islands, hearing about the new headquarters building, wanted to share in it. It was decided that the Whitsunday offerings would be sent to you for this purpose. . . . This comes with the best wishes of all of our people here and thanksgiving for being able to share in the building of our new headquarters."

"I am particularly touched," replied the Most Rev. Arthur Lichtenberger, "by the contributions from the two congregations in the leper colonies." These were the sum of \$16.88 from the House of Prayer at the Airaku-en leper colony and the sum of \$2.70 from St. Michael's congregation at the Nansai-en colony.

FRANCE

Memorial

Those who gave their "last, full measure of devotion" to the cause of liberty, justice, and peace were honored on May 30th, Memorial Day, at an inter-allied, inter-faith service at the Pro-Cathedral of the Holy Trinity, Paris, France.

The service was held under the auspices of the Episcopal Church, the cathedral, the Overseas Memorial Day Association, and the American Legion.

After the service, the congregation marched down the *Avenue Georges V* and the *Avenue des Champs Elysées* to the *Arc de Triomphe* where U.S. Ambassador Gavin laid a memorial wreath.

CONNECTICUT

More Help

The election of a second suffragan bishop for the diocese of Connecticut was approved by the 1961 convention of the diocese. Bishop Gray of Connecticut, in requesting the second suffragan, pointed out that the diocese had grown by 40,000 members in the past 20 years, and that there are now 202 parishes and missions in the diocese.

The convention, which met at Christ Cathedral, Hartford, Conn., on May 16th, adopted a total budget of \$340,891.

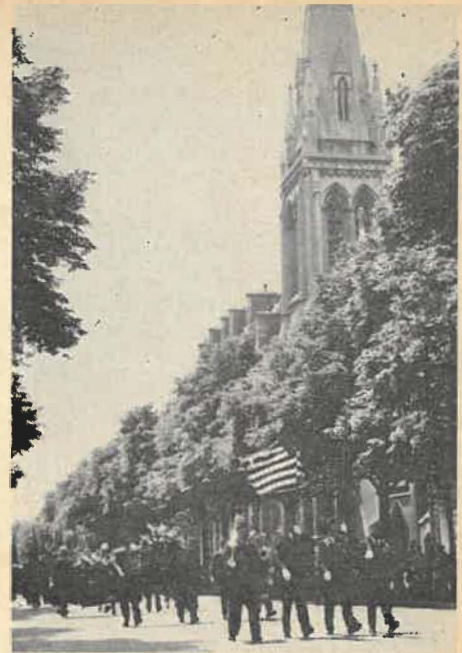
Bishop Gray announced that a gift of \$30,000 which was presented to him last

ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communions, missionary societies, or emergencies.

July

9. Maryland, USA
10. Masasi, East Africa
11. Mashonaland, Southern Rhodesia
12. Massachusetts, USA
13. Matabeleland, Southern Rhodesia
14. Mauritius
15. Mbale, Uganda



After the service, to the Arc de Triomphe.

year will be used for the building of a church for the mission in Rocky Hill, Conn. He said that the mission, now known as Grace Church, will be officially called the Church of St. Andrew the Apostle. The bishop also announced that Mrs. Edgar F. Waterman of Hartford had completed payment of the amount needed for the construction of five more buildings (a total of 10 additional apartments for retired clergy and clergy wives) to be erected on the grounds of the Church Home in Wethersfield, Conn.

The convention received St. Alban's Church, Simsbury, Conn. as a parish.



COHOLISM.

The convention passed a resolution asking that the General Convention appropriate an increased amount of money for the combating of serious problems of alcoholism.

WESTERN MASSACHUSETTS

Moral Obligation

Bishop Hatch of Western Massachusetts told delegates at the annual convention of his diocese of his desire for a simplified administrative arrangement in the diocese, and called for all parishes and missions to accept their moral obligation in paying the missionary quota to the national Church.

After pointing out that the diocese of Western Massachusetts was one of seven dioceses to fail to pay their full quotas last year, Bishop Hatch said that "to say

Continued on page 11

"The American Catholic Church in the USA"

"The Anglican Church in America"

"The American Episcopal Church"

"The Episcopal Church in the USA"

"The Episcopal Church"

"The Western Orthodox Church"

Which Name For The Church?

*The question of the Church's name is not one
of partnership but of language, says the author*

by Robert W. Shoemaker

Associate Professor of History, North Central College,

Visiting Lecturer, University of Illinois

The oldest issue in the entire history of Anglicanism in America — the name of the Church — is again coming up in the General Convention of 1961. Before the Oxford Movement reached the United States, changing American word usage had caused discontent with the name "Protestant Episcopal," simply because "Protestant" was coming to mean no longer "non-Popish," but "non-Catholic" and "dissenting." As early as 1807 and 1829, people urged such replacements as "Reformed Episcopal" or simply "the Church," while in 1834 the plea was first made for an entirely different name, "the Reformed Catholic Church."

Unfortunately, this straightforward semantic question was overwhelmed by

the advent of Tractarianism in America (ca., 1840) and perverted into a partisan dispute. Now that all this is known,¹ the important thing to keep in mind is that the subject of the Church's name is *not*, properly speaking, a question of high or low Churchmanship but of language. The simple fact of the matter is that "Protestant Episcopal" is, today, incorrect and therefore should be changed. Handled in its proper realm, that of language, the question of the Church's name should be settled forthwith and without rancor.

One important reason why the Church's name has not yet been changed is that over the past century and a half,

¹Robert W. Shoemaker, *The Origin and Meaning of the Name "Protestant Episcopal"* (New York: American Church Publications, 1959).

and certainly since the topic was first considered by General Convention in 1877, there has been no agreement as to a replacement name. In 1961 the disagreement is still as great as ever. The diocese of Quincy and the diocese of Chicago have already petitioned for two different names; beyond these official discrepancies, private preferences differ greatly. Therefore, it is necessary to settle on *one* replacement name before General Convention meets in Detroit this September.

There is no need to discuss the whole variety of names proposed over the past 150 years — they range all the way in size and meaning from "the American Catholic Church in the United States of Amer-

Continued on page 12

EDITORIALS

Delete "Catholic"?

Every time we allow ourselves the luxury of hoping that the Blake proposal offers real possibilities for fruitful discussion of Church unity, something happens to dash cold water on our enthusiasm. The proposal, as adopted by the Presbyterian General Assembly, asks the Episcopal Church to join with the United Presbyterian Church in inviting the Methodist Church and the United Church of Christ (Congregational-Christian and Evangelical-Reformed) to "explore the establishment of a united Church, truly Catholic, truly Reformed, and truly Evangelical."

The proposal was originally made by Dr. Eugene Carson Blake, Stated Clerk of the United Presbyterian Church, in a sermon at Grace Cathedral, San Francisco, last December. At the time, it was enthusiastically seconded by Bishop Pike of California.

A united Church, truly Catholic, truly Reformed, truly Evangelical, and — we would add — truly liberal in the liberty wherewith Christ makes us free, would be the fruition of everything that Anglicanism has tried to stand for in Christendom. We, like Bishop Pike, would say to such a vision, "Glory be to thee, O Lord; Praise be to thee, O Christ."

But only a few short weeks after the proposal came Bishop Pike's *Christian Century* article in which the virginal conception of Jesus Christ was regarded as an unhistorical myth and the doctrine of the Trinity was regarded as no longer "useful" — or at least its classical formulation was so regarded. Something would be missing, we think, from the Catholicity of a Church which dispensed with either doctrine. The Trinity is far more fundamental in importance, but both are integral parts of the two Creeds which the Lambeth Quadrilateral affirms as the Church's indispensable statement of faith.

Aided by Bishop Pike's own explanations of what he meant, we had almost forgotten this wetting down when we read Dr. Henry P. Van Dusen's statement in the *New York Times*, subsequently circulated by Religious News Service and quoted in *Time* magazine, as well as in *THE LIVING CHURCH* of July 2d. Dr. Van Dusen, a Presbyterian minister who has also from time to time laid claim to good standing as a lay communicant of the Episcopal Church, is the president of Union Theological Seminary. He sent a letter to the *Times* commenting on certain statements by clergy of the Episcopal Church, and this was abridged into the news story.

Dr. Van Dusen recalls the ill-fated negotiations between Presbyterians and Episcopalians in the decade 1937-1947. He seems to think that the "proposed Basis of Union" presented to the General Convention of 1946 was defeated by a "militant minority." Actually, he is in error. The resolution voted on by that Convention was not the majority report of the Commission but the minority report, in somewhat amended form. It required, not the minority vote necessary to block action but the substantial majority needed to take definite action, on a vote by orders. The resolution set aside the proposed Basis of Union and instructed the

Commission to prepare a "statement of faith and order" to be used in future reunion negotiations, looking toward intermediate steps of "intercommunion" and "organic federation" instead of attempting all at once to achieve "organic union."

The shelving of the union document was not quiet, but about as emphatic as a respectable Church convention can be expected to get. All the pleas that the Basis of Union was set forth only for study, not for definitive action, went unheeded by the majority of the clergy and the majority of the laity of the majority of the dioceses. When the House of Bishops added an amendment referring current unity proposals to the Lambeth Conference, the House of Deputies refused to concur until the phrase "the status of our conversations on organic union with the Presbyterian Church in the United States of America" was removed from the amendment, lest this phrase should give some sort of backhanded status to the proposed Basis of Union.

On the specific question singled out by Dr. Van Dusen, the apostolic succession, we see nothing in Dr. Blake's proposal or in the action taken by the Presbyterian General Assembly which suggests that the reunited Church would dispense with it. If it did, there is no question that the Episcopal Church and the Lambeth Conference would dispense with the united Church. The ambiguous position of the Church of South India with respect to Anglicanism is due almost completely to the fact that the South India Church continues to include ministries which are not in the apostolic succession. The gentle words of Lambeth conceal an inflexible position of which Dr. Van Dusen seems not to be aware.

No particular *theory* of the apostolic succession (or the historic episcopate) is *de fide* either in Rome or in Anglicanism. No judgment is passed by Anglicanism on the sufficiency of non-episcopal ministries, except for the quiet insistence that to such a ministry must be added the gift of the laying on of the bishop's hands with prayer if it is to receive full recognition by the Episcopal Church. *Why* the Church insists on it may be a mystery, but insist on it the Church does. We think that any truly Catholic Church would do the same, using "Catholic" in the sense of an identifiable stream of faith and life and doctrine and discipline and worship, which is not at present equally shared by all Christians. (At this point we are using "Catholic" as the adjective for "Catholicism" rather than for "Catholicity.")

There are, of course, differences within the Episcopal Church itself — such differences as are certain to occur when a Church tries to be truly Catholic, truly Reformed, and truly Evangelical. If Dr. Van Dusen thinks that the only resolution of such differences is to defeat those who — whether a majority or a minority — hold the Catholic position, then it seems to us that he has already given up the attempt to carry out the proposal of his own Church's General Assembly; he wants the Episcopal Church to get rid of its Catholicism in order to enter into a truly Evangelical and truly Reformed union. To this, the Episcopal Church would be in conscience bound to say, "No, thank you." And, as Dr. Van Dusen says, the sooner it makes its mind known about this, the better.

(Continued from last week)

Philippine Independent Church

Part I: History



Fourteen years ago, in August, 1947, the *Iglesia Filipina Independiente*, by unanimous vote of its Supreme Council of Bishops and its General Assembly, petitioned the Protestant Episcopal Church to give valid episcopal consecration to its bishops. The *Obispo Maximo*, the Most Rev. Isabelo de los Reyes, Jr., in the name of the governing bodies of the *Iglesia Filipina* and its 2,000,000 members, requested the bestowal of "the grace of apostolic succession to allow our Church to remove all objections to the validity of our sacred Orders and the validity of our Sacraments, and to be recognized as a young sister Church by the Anglican Communion of Churches."

The petition was favorably received by our House of Bishops in November, 1947. The bishops approved the proposed consecrations under the provisions of Canon 42 governing "Consecrations of Bishops for Foreign Lands," and order for the consecrations was taken by the Presiding Bishop, the Rt. Rev. Henry Knox Sherrill. On April 7, 1948, at the Pro-Cathedral of St. Luke in Manila, three bishops of the Protestant Episcopal Church consecrated three bishops of the *Iglesia Filipina Independiente*. Thus ended the long quest of the Filipinos for valid episcopal orders in their national Church. Today in the *Ordinal* of that Church, during the "Form of Consecrating a Bishop," there is a solemn recitation of the events of April 7, 1948, and the day is marked in the Church's calendar by the provision of a Collect, Epistle, and Gospel for the "Bestowal of Apostolic Succession on the Philippine Independent Church."

. . . The organization of a national Catholic Church in the Philippines was part of the struggle for independence which marked the last decades of the 19th century and with which the United States became involved through the Spanish-American War. For more than three centuries before the outbreak of the Filipino revolution in 1896, Spanish colonial policy in the Islands had ignored the growing national aspirations of the Filipinos. At best shortsighted and at worst tyrannous, the Spanish civil policy was

paralleled in the government of the Roman Catholic Church in the Philippines. Not only were all bishops and members of the hierarchy Spanish, but even the parishes were chiefly under the control of the numerous Spanish friars. Filipino leadership in Church life had little or no means of development or expression; Filipino clergy served only in subordinate positions of little responsibility.

The revolt against Spanish rule, which broke out shortly before the Spanish-American War, was accompanied by a vigorous protest movement within the Church, partly for reform and partly for a greater measure of Filipino responsibility and control. Common cause was made between the revolutionary forces of General Emilio Aguinaldo and the nationalist religious movement led by the able and energetic Filipino priest, Gregorio Aglipay. For a long time the Filipino clergy hoped that the Vatican might grant the changes which their Spanish rulers had denied, and even after the first steps had been taken toward the establishment of an independent national Catholic Church, the way was left open for negotiations with Rome.

By 1902, however, it was clear that full recognition would not be given the Filipino aspirations and demands. In that year, therefore, under the leadership of a layman active in the movement, Don Isabelo de los Reyes, Sr., the *Iglesia Catolica Apostolica Filipina Independiente* was formed. Gregorio Aglipay was elected *Obispo Maximo* and other Filipino priests were chosen as bishops of the 17 dioceses. Allegiance to Rome was renounced. The *Iglesia Filipina Independiente* was to be a national Church, Catholic and apostolic in its doctrine, discipline and worship, emancipated from both Spanish and papal domination.

In its internal life one grave difficulty confronted the Filipino Church at the outset, causing a serious defect in its Church order for a number of years. No Spanish bishop joined the Independientes. Filipino priests, therefore, of necessity consecrated presbyterially the first members of their episcopate, Bishop Aglipay being so consecrated in 1903. Attempts

to secure valid episcopal consecration from the Episcopal Church and the Swiss Old Catholic Church failed, largely because of suspicions and uncertainties, in part political, and difficulties of establishing a relationship of mutual trust and understanding complicated the negotiations. Episcopal orders within the apostolic succession were not had . . . until the consecrations by our bishops. . . .

The early wave of nationalist enthusiasm swept dozens of parishes and whole sections of the Islands into allegiance to the newly-organized Church. Possibly as many as 3,000,000 people proclaimed themselves Independientes. As a result, tasks of organization, pastoral care, and financial support confronted the leaders in such magnitude that only the remarkable determination of Gregorio Aglipay remained undaunted. Where, for example, could clergy be found to staff the parishes of 3,000,000 people? Although more than a hundred Filipino priests joined the movement, they could not take the places of hundreds of Spanish friars. One reason why Bishop Aglipay grew impatient with the protracted negotiations for episcopal consecration from Anglican or Old Catholic sources was the urgency of this demand for . . . pastoral care and administrative authority.

To add further to the problems of the *Iglesia Filipina*, it was soon evident that many of its supporters were moved less by religious convictions than by political ambitions or frankly secularist opposition to the previous ecclesiastical regime. Moreover, a small but influential minority within the leadership of the Church itself, responding to kindness and assistance, came under the doctrinal influences of American Unitarianism and aroused grave suspicions concerning the orthodoxy of the Independientes.

Finally, to cap these difficulties came the legal decision of 1906 that the parishes and peoples who had joined the *Iglesia Filipina Independiente* could not take their church buildings and parochial properties with them. These were ordered restored to Roman Catholic hands, and the loyal Filipinos of the national Church faced the stupendous task of building all the churches and chapels anew. Their astounding success in the last half-century is no small achievement for a membership described by Bishop de los Reyes: "Four-fifths of the faithful are humble workers of the cities and farmers in the rural barrios with pitifully meager economic resources, while only one-fifth are from the middle classes. Only a handful might be considered wealthy."

In the face of all these adversities the courageous perseverance and sacrificial loyalty of the main body of Independientes has borne remarkable witness to the deep desire for an independent Church in an independent nation.

To be continued next week

NEWS

Continued from page 7

that I am concerned about this is to put things very mildly. The situation is so serious that we must face it bluntly and with a deep searching of our souls."

The delegates included the sum of \$114,799, the "full asking" of the National Council, in adopting a "goal" budget of \$473,107. They adopted a minimum budget of \$453,328.

The convention, which met in Christ Cathedral, Springfield, Mass., on May 19th and 20th, adopted a resolution asking the continuance of a ban on nuclear testing. The resolution included the phrase, "unless the President in his judgment decides that the resumption of nuclear testing is vital to the security of the United States and the free world." The insertion was made at the request of Robert C. Sprague of Williamstown, Mass., a government consultant on national security, who said that Churches were too prone to pass resolutions in matters such as this without the benefit of full facts.



The convention asked that General Convention withhold final approval of revisions of the Prayer Book with regard to propers for minor holy days, and requested unity conversations with the Eastern Orthodox Churches. The convention also urged closer relationships with the Orthodox on local levels.

Other resolutions passed by the convention called for the abolition of capital punishment, commended those who have suffered discrimination, and urged the continued legal allowance of intercountry adoption of children, especially from Hong Kong, Korea, and Greece.

The council admitted two former missions as parishes, admitted one new mission, and dissolved one mission (the Church of St. Simon the Cyrenian, Springfield, Mass.).

ELECTIONS. Standing committee: Rev. Malcolm Eckel, Morton Jaquith. Diocesan council: Rev. Robert Whitman, Rev. William Hale, Charles Hall, Harold Blakeman.

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in the American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in the Cycle by offering up the Holy Eucharist on the day assigned.

July

9. St. Peter's, Rockland, Maine; St. Luke's, Farmington, Maine
10. St. Mark's, Van Nuys, Calif.
11. St. Philip's, Buffalo, N. Y.; Holy Trinity, Three Rivers, Mich.
12. St. Vincent's, Hurst, Texas; St. James', Port Daniel Centre, Quebec, Canada; St. Matthew's, Portland, Ore.
13. St. Luke's, Springfield, Ill.; St. James', Pewee Valley, Ky.
14. St. Paul's, Benecia, Calif.
15. The Rev. Lewis H. Huber, Sarasota, Fla.; Convent of St. Anne, Kingston, N. Y.



Pam Edwards and Bonnie Eakins model "Look Alikes" at Wilmington, N. C., fashion show: From flour sack to fashion rack.

EAST CAROLINA

Feed Bag Fashions

In a fashion show called "From Bags to Riches," creations bearing such names as "Alter Ego," and "Petticoat Fever" were displayed on June 12th at the Church of the Good Shepherd, Wilmington, N. C. All the fashion items were made from cotton feed bags and flour sacks.

ERIE

Instructions

The convention of the diocese of Erie instructed its deputies to General Convention to vote for the proposed concordat between the Episcopal Church and the Philippine Independent Church. The convention met at Grace Church, Ridgway, Pa., on May 12th and 13th.

The convention also adopted a resolution requiring that copies of proposed resolutions dealing with pending federal and state legislation be submitted to convention delegates at least one month in advance of future conventions, and a resolution that next year's convention mark with thanksgiving the 10th anniversary of the consecration of Bishop Crittenden of Erie. A resolution in favor of the abolition of the death penalty in Pennsylvania was referred to the department of Christian social relations for further study.

Bishop Bentley of the National Council's Overseas Department and the Rev. G. Paul Musselman, executive director of the Department of Evangelism of the NCC, spoke to the delegates.

ELECTIONS. Standing committee: Rev. Vincent Browne, Rev. Canon Ralph Hovencamp, Hugh Strong, E. H. Fortman.

LETTERS

Continued from page 2

see themselves as others saw them.

So there are inaccuracies in the film? Is *THE LIVING CHURCH* ever entirely free of errors, or any of us? Yet, are not you and I trying to do our best, subject to human weakness, to bring as many souls to God as we can? Is not this film, a factual news film, not originally filmed with the idea of producing a documentary, trying to bring people to an awareness of the grave and insidious dangers facing us all?

How many who criticize it have seen it? Ten out of 13 clergy at a recent meeting had not, and some were most vocal in calling us three interesting names!

The attack of one man on a law officer brought on violence? The film tells about the orders from judges in other rooms to stop the uproar, giving them several times, finally ordering the building emptied. It shows the many students sitting down in defiance of this lawful order and being carried, pushed, and washed down the steps as the police tried to show restraint, as they did. I could go on with many other verbal pictures of this film, of which I enclose a copy of the Congressional Record for Monday, January 9, 1961, on the reverse side of which is shown four of the most important scenes from this film.

I have seen this film, and intend to have it shown as many times and to as many people as possible, letting them use their own God-given intelligence, rather than to try to censor it or to change their opinions.

In the above mentioned reference to the 13 clergy, it is quite a strong point, I am sure, that the three of us saw the film, seeing it each of us in different showings, and not talking about it beforehand; all agreed completely about its value and the need for it to be seen.

It is highly possible I could be fooled, but can three respected and intelligent clergy be fooled to that extent?

By the way, dear sir, *have* you seen it, or are you just following the line handed out by so much of the press, a line not based on the actual viewing?

(Rev.) W. B. MACHENRY
Sandpoint, Idaho

Editor's comment: *Operation Abolition* has been viewed by two members of *THE LIVING CHURCH* staff; in addition, we have studied a great deal of material about the whole subject. Our objection is not to minor inaccuracies in "bony detail," but to a consistent line of interpretation which seems to be at variance with the actual events.

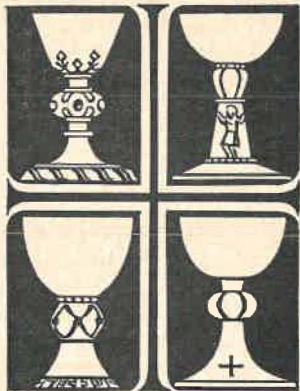
The Living Church Development Program

During the next two or three months contributions received for the Development Fund will be used to assist *THE LIVING CHURCH* in reporting General Convention in larger issues, using the services of veteran reporters. To date the goal of \$12,500 is still far away.

Previously acknowledged	\$6,409.10
Receipts Nos. 3144-3148, June 22-26	22.00
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Contributions from readers are acknowledged by individual receipts and are recognized as legitimate charitable deductions on federal income tax returns.

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NAME OF THE CHURCH

Continued from page 8

ica" to simply "the Episcopal Church" — but we must examine the most reasonable and popular suggestions to discover which name, intrinsically, is the optimum. Then Churchmen can unite in supporting one name.

Of the many names proposed, those containing "Catholic" were the most popular ones until World War I. Despite many good reasons for such names (including 19th-century language development), it came to be realized that such a term as, say, "American Catholic Church," would simply perpetuate the existing fight between high and low Churchmen, with low Churchmen left clamoring for a change of name. Occasionally, someone suggests "the Protestant Catholic Church," a phrase which appeared once (1642) in colonial Maryland, but it seems obvious that American speech today cannot tolerate such a paradox.

Since 1957, when "the Church of England in Canada" altered its designation to "the Anglican Church of Canada," there has been a growing sympathy for such an appellation as "the Anglican Church in America" — brief, accurate, and in-offensive. But the word "Anglican" is still an unfamiliar one to the American public; consequently, a name including "Anglican" cannot be recommended at this time. (In Canada the situation is just the opposite, with "Episcopal" being the unfamiliar term.)

The brief and common phrase, "Episcopal Church," is often advocated, but a moment's thought (especially when one thinks of the Roman Church alone) will show that most episcopalians in this country are not Anglicans. Because of its inaccuracy, this convenient name cannot be commended; there is really not much sense in going from one inaccuracy to another. Furthermore, when you get right down to it, "the Episcopal Church" is every bit as presumptuous as "the Catholic Church." These two objections also apply to a proposed replacement which has had the greatest support over approximately the last three decades, namely, "the Episcopal Church in the United States of America."

Easy to Adopt

Several advantages are claimed for "the Episcopal Church in the United States of America." One is that this term would be the easiest to adopt from a legislative standpoint, since it requires merely deleting one word from the present title. A related advantage is that the difference between it and the current name is so slight that opponents of change would offer the least resistance.

Both of these claims look specious. So far as ease of change is concerned, any change — to a short name or a long one,

a familiar phrase or an exotic one — will require about the same amount of legislative effort in General Convention. The claim that opposition to change would be minimal if only one word were dropped is unconvincing. The one word to be dropped, "Protestant," is the heart of the whole controversy! The alleged advantages of "the Episcopal Church in the United States of America" vanish and leave us with the stark reality that this phrase is but one word less cumbersome than the present title and is still inaccurate.

When looking for a name that is at once accurate, concise, palatable to all Churchmen, and meaningful to outsiders, "American Episcopal Church" appears. The inaccuracy and arrogance inherent in such names as "Episcopal Church" or "Episcopal Church in the United States of America" are avoided by the modifier "American." Of the episcopal Churches in the United States of America, the English episcopal Church has the best claim to being "the American Episcopal Church" since it was here first (1607). The Roman episcopal Church reached Maryland in 1634, and the Eastern episcopal Church (Orthodox) did not get to this country till the 19th century.

Besides historical precedence, Anglicans have another valid claim to "American Episcopal Church." Within the United States and its possessions the Anglican Church is autonomous; for ultimate binding decisions, Roman and Eastern episcopalians in America have always looked abroad, thereby leaving Anglicans as the only, strictly speaking, *American* episcopalians.

Obvious Brevity

Another virtue of "American Episcopal Church" is its obvious brevity. Then, contrary to such terms as the present "Protestant Episcopal" on the one hand or the sometimes proposed "American Catholic" on the other, the name "American Episcopal" could not possibly be offensive to any Churchman, high, medium, or low. People outside the Church who would not understand such an unfamiliar name as "American Anglican Church" (or who would be utterly baffled by the recently suggested "Western Orthodox Church") could not fail to recognize "the American Episcopal Church."

Probably it should be added that "American Episcopal Church" is no novelty. The term (indeed, a very natural one) has been found as early as 1762, appears in the title of Perry's monumental two volume *History of the American Episcopal Church* of 1885, and was the most common replacement name in petitions to General Convention from 1919 through 1934. Sometimes the objection of excessive nationalism has been raised against "American Episcopal," but a moment's reflection will show that no onus attaches to such similar names as "Amer-

ican Tobacco Company," "American Federation of Labor," or even "American Baptist Convention."

A related complaint is that the phrase is offensive to Latin Americans, who resent the exclusive application of "American" to people and things of the United States. But the name "American Episcopal" as proposed here does not infringe on any Latin American prerogatives, because no other episcopal Church in any Latin American country is fully sovereign within the Americas.

Recognizing the merits of the name "American Episcopal," the diocese of Chicago in its May, 1961, convention resolved to petition the next General Convention to change the name of the Church" [L.C., May 21st]. One complaint heard at the Chicago convention heard at the Chicago convention was that the name "American Episcopal" would have adverse effects on the Church's work in such a land as Cuba. Reasonable though this fear seems, it is actually unfounded. To banish any lingering fear that the name "American Episcopal" would jeopardize Church work in foreign areas, one need only realize that *General Convention has already authorized the Church to alter its name as local circumstances may require!* Recognizing the precedent set in "the Brazilian Episcopal Church," the General Convention of 1937 consented to use of the title "Philippine Episcopal Church."² Then, in 1946, on motion of the Bishop of Puerto Rico, the General Convention "resolved, that this same privilege be recommended for any missionary district in Latin America which may desire to make use of it."³

Whatever is or is not done in the continental United States of America about the name of the Church, the foreign missionary areas, especially Latin America, need not worry that they will be hampered by an alien imperialistic label. With

²Journal of General Convention, 1937. Pp. 340-342.

³Ibid., 1946. P. 203. It is especially interesting to notice that in these cases at hand the hindering word whose deletion was specifically permitted was not the national one but the disputed term "Protestant"! As carried out in practice, any reference to the United States of America has also been expunged with no known complaints.

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this, the only serious objection to "America Episcopal," disposed of, it is hoped that Churchmen will see that this name has inherently the most merits and no real drawbacks. It is at once accurate, concise, palatable, historical, and meaningful to all. Such a claim cannot be made for any other name.

After so many years of debate Churchmen must bear in mind that the question of a name is not, properly speaking, one of partisanship but of language.⁴ Realizing this, Churchmen of all types should unite to effect the change which, if it is to come about, requires prior *concurrency on a single replacement term*. It is hoped that Churchmen will back the resolution adopted by the diocese of Chicago and give their undivided support to the name "American Episcopal."

AROUND THE CHURCH

The new sacristy at **Bishop Gray Inn**, South Florida home for elderly people, will be a memorial to the late **Bishop Wing** of South Florida.

Mrs. A. Travers Ewell, of St. Thomas' Church, South Miami, Fla., has been elected president of the **Episcopal Churchwomen** of the diocese of South Florida.

Churchman **S. Shepherd Tate** of Grace and St. Luke's Church, Memphis, Tenn., has been elected vice president from west Tennessee of the **Tennessee Bar Association**.

The Presiding Bishop has suggested that gifts for the new **national headquarters building** from the **Chicago** area be designated for the 12th-floor apartment that is to top the building and that the quarters be named in memory of the late **Bishop Anderson of Chicago**, first bishop to be elected and hold office as Presiding Bishop.

The parish of **Christ Church, Philadelphia**, recently gave a check for \$1,000 to the building fund of the **Mikveh Israel Synagogue**. The two congregations are old neighbors, Christ Church having been established in 1727 and the synagogue in 1740. [RNS]

The largest of a set of bells to be installed in **Trinity Cathedral, Port-au-Prince, Haiti**, in this the Haitian Church's centennial year, will be named "St. Pierre" in honor of **St. Peter's Church, Morristown, N. J.**, the church where Bishop Voegeli of Haiti sang as a choirboy, served as Sunday school superintendent, and was ordained and consecrated.

⁴This fact is shown on many occasions in Shoemaker, *op. cit.*

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PEOPLE and places

Appointments Accepted

The Rev. Harold V. Arnberg, formerly assistant minister at the Church of Christ the King, Taylor, Mich., is now in charge of churches at Sand Point and Port Austin, Mich. Address: Box 112, Caseville, Mich.

The Rev. Lewis A. Baskerville, formerly rector of St. Augustine's Church, Oakland, Calif., is now vicar of St. Philip's Church, Dallas, Texas, and director of St. Philip's Community Center.

The Rev. James E. Bethea, D.D., formerly rector of St. John's Church, Richmond, Va., is now rector of Leeds Parish, with address at Markham, Va.

The Rev. Thomas D. Bowers, formerly associate rector of St. Alban's Parish, Washington, D. C., will on September 1 become rector of St. Patrick's Church, Washington. The Bowers family will spend part of the summer in Sewanee, Tenn., where the Rev. Mr. Bowers will attend the summer school in theology.

The Rev. Richard J. Bowman, formerly curate at Calvary Church, Syracuse, N. Y., will on August 1 become rector of St. Luke's Church, Katonah, N. Y. Address: 47 Sunrise Ave., Katonah, N. Y.

The Rev. Thomas D. Byrne, formerly executive director of Christian education for the diocese of Florida, is now minister of education at St. Thomas' Church, New York. Address: 1 W. Fifty-Third St., New York 19.

The Rev. Albert L. Clark, formerly associate at St. Andrew's Church, Tioga, Pa., is now assistant at St. George's Church, Arlington, Va. Address: Fairfax Dr. and N. Nelson St., Arlington 3, Va.

The Rev. J. Albert Dalton, formerly executive director of the Episcopal City Mission, St. Louis, Mo., will on September 1 become associate rector of Christ Church, Dayton, Mo.

The Rev. King G. Docksey, formerly rector of the

Church of the Good Shepherd, Woodstock, Ont., Canada, is now rector of St. Paul's Church, Corunna, Mich. Address: 418 W. State St.

The Rev. Richard F. Ebens, formerly curate at the Church of St. John the Evangelist, Hingham, Mass., is now vicar at St. George's Chapel, Manchester, Md. Address: Box 425.

The Rev. Sidney G. Ellis, formerly vicar of churches at Corinth and Iuka, Miss., is now rector of St. John's Church, Aberdeen, Miss. Address: 402 W. Commerce St.

The Rev. Ira A. England, D. Ed., formerly executive secretary of the General Unit of Evaluation of the National Council's Department of Christian Education is now headmaster of St. Stephen's Parish Day School, Coconut Grove, Fla. Business address: Box 33-318, Coconut Grove, Fla. Residence: 3461 Main Highway.

The Rev. Ralph E. Fall, formerly of Alexandria, Va., is now assistant at Pohick Church, Lorton, Va., with special responsibility for a new mission at Marumsoo Village. Address: 124 Margaret St., Woodbridge, Va.

The Rev. Edward J. Fiebbe, formerly curate at St. John's Church, Ogdensburg, N. Y., will on August 1 become rector of St. Mark's Church, Malone, N. Y., in charge of the church at Brushton.

The Rev. Richard C. French, formerly curate at St. Paul's Church, Walla Walla, Wash., is now vicar of the Church of St. John the Baptist, Ephrata, Wash., and St. Matthew's, Quincy. Address: 240 Maringo Rd., Ephrata.

The Rev. John T. Harrison, formerly rector of Trinity Church, Demopolis, Ala., and vicar of the church at Faunsdale, is now rector of Grace Church, Woodlawn, Birmingham, Ala. Address: 5712 First Ave. N., Birmingham 12.

The Rev. Lawrence P. Houston, Jr., formerly on the faculty of the Gow School, South Wales, N. Y., is now an assistant at St. Stephen's Church, Richmond, Va. Address: 6004 Three Chopt Rd., Richmond 26.

The Rev. John S. McDuffie, formerly at St. Mary's Church, Blowing Rock, N. C., and Christ School, Arden, is now serving St. James' Church, Hendersonville, N. C.

The Rev. William X Smith, formerly rector of St. Mary's Church, Hamilton Village, Philadelphia, is now vicar of St. Luke's Church, Eddystone, Pa. Address: 1400 E. Tenth St.

During the 16 years that Fr. Smith served St.

Mary's Church, he also ministered to Episcopal students at the University of Pennsylvania — for five years he was official chaplain under the diocese of Pennsylvania.

The Rev. Robert D. Terhune, Jr., formerly vicar of St. Dunstan's Mission, Largo, Fla., will on August 1 become assistant at the Church of the Resurrection, Miami. Address: 828 N.E. 116th St., Miami 88.

The Rev. John T. Whiston, formerly rector of St. John's Church, Green River, Wyo., is now rector of St. John's Church, Capitola, Calif. Address: 211 Oakland Ave.

The Rev. William R. Williams, formerly rector of St. Patrick's Church, Washington, D. C., is now rector of St. Thomas' Church, Richmond, Va. Address: 3602 Hawthorne Ave., Richmond 22.

Resignations

The Rev. James P. Attridge, rector of Holy Trinity Church, Hartwell, Cincinnati, has retired.

The Rev. Hale B. Eubanks, vicar of St. Andrew's Church, Encinitas, Calif., has retired. Address: 829 Ocean Crest Rd., Cardiff, Calif.

The Rev. Edmund R. Laine, L.H.D., chaplain of the Manlius School, Manlius, N. Y., has retired. Address: Box 203, Newark 1, N. J.

The Rev. David Sheehan, Jr. is giving up his work as vicar at Christ Church, Delaware City, Del. On September 1 he will become full-time assistant at St. Andrew's Church, Wilmington, where he has been part-time curate. Address: 305 W. Eighteenth St., Wilmington.

Changes of Address

The Rev. Palmer Campbell, retired priest of the diocese of Virginia, formerly addressed in Champaign, Va., may be addressed, after August 1, at 1600 Monument Ave., Richmond 20, Va.

The Rev. Willis R. Doyle, who is serving St. Catherine's Church, Temple Terrace, Fla., has moved from 8004 Sharon Dr., Tampa 10, and should now be addressed at 705 Aberdeen Circle, Temple Terrace, Fla.

The Rev. Robert A. Goodwin, D.D., retired priest of the diocese of Virginia, has moved in Winchester, Va., from W. Cork St. to 211 W. Boscawen St.

The Rev. Charles E. Lange, formerly a graduate student at UTS, is now a graduate fellow at ETS.

CLASSIFIED

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ANTIQUÉ SANCTUARY-LAMP. Robert Robbins, 1755 Broadway, New York City.

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CASEWORKER to work with Church agency which offers service to unmarried parents; to infants in foster home care; and in adoption placement. Must be Episcopalian. Excellent environment, standards and policies. Salary commensurate with experience. Church Mission of Help, 105 West Monument St., Baltimore 1, Md.

ORGANIST-CHOIRMASTER wanted. New Aeolian-Skinner organ. Write Grace Church, 422 County Street, New Bedford, Mass.

RECTOR for small parish in western New York. Attractive village with growth possibilities. Broad Churchman. Reply Box J-616.*

TEACHERS NEEDED — First grade, and second and third combination. Classes limited to twenty students. Reply: St. Timothy's Parish Day School, St. Timothy's Lane, Catonsville 28, Md.

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WANTED: Assistant clergyman for large western Pennsylvania parish. Moderate Churchmanship. Interested educational and youth activities, and parochial ministry. Two other ministers on staff. To begin work August 1961. Reply Box P-619.*

POSITIONS WANTED

PRIEST for Supply last three August Sundays. Prefer east coast area. Need use of rectory. Have family. Reply Box G-620.*

PRIEST seeks parish facing growth. Comprehensive Churchman, relevant preacher, 46, married. Reply Box S-617.*

SECRETARY experienced in Church office procedure desires position northern New Jersey or adjacent states. Reply Box W-621.*

TEAM: Two Priests, 30's, executive background, seek experimental ministry: College, Industrial, Inner-city. Reply Box E-622.*

RETREATS

CLERGY RETREAT September 4-7, Adelynrood, So. Byfield, Mass., auspices Brotherhood of the Way of the Cross. Conductor, the Rev. Thaddeus Clapp. Charges \$14.25. Apply to: Rev. Sherrill B. Smith, Sr., Superior, F.V.C., Brooklyn, Conn.

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

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The Living Church

Address: 3 Mason St., Cambridge 38, Mass.

The Rev. Robert E. Schrack, formerly addressed in Oak Park, Ill., may now be addressed at 4512 Highland Ave., Downers Grove, Ill.

The Rev. Robert H. Shaw, Ph.D., who is serving Trinity Church, Fredericksburg, Va., should be addressed at 1718 College Ave.

Missionaries

The Rev. Lloyd R. Craighill, Jr. and his family recently began a three-month furlough. They will spend part of the time at Seabury House in Greenwich, Conn. The Craighills have been in Okinawa for the past year, serving at the Hokkaido Student Center while the Rev. William Eddy was on furlough.

The Rev. Mr. Eddy may again be addressed: c/o Hokkaido University Center, N. 15, W. 5, Sapporo, Japan.

The Rev. Theodore Eastman and his family are now in Japan, where the Rev. Mr. Eastman, executive secretary of the Overseas Mission Society, will serve St. Alban's Church, Tokyo, through December. The Rev. Robert MacCleod Smith, who usually serves St. Alban's, is now on furlough.

Ordinations

Priests

Alabama — On June 17, the Rev. John Walter Phillips, vicar, All Saints', Montgomery, and Trinity Mission, Wetumpka.

Delaware — On June 3, the Rev. Leonard Newton, assistant to the dean of the Cathedral Church of St. John, Wilmington.

Georgia — On April 14, the Rev. Aurel H. Muntean, vicar, Church of Holy Spirit, Dawson, Ga.; Epiphany, Cuthbert; Holy Trinity, Blakeley. On April 25, the Rev. Samuel Edleman, vicar, Trinity Church, Cochran, Ga., and St. Luke's and St. Philip's Churches, Hawkinsville.

New York — On May 25, the Rev. John Paul Meyer, the Rev. Carlton L. Udell, and the Rev. Frederic Conger Wood, Jr.

South Florida — On June 17, the Rev. Lorch Wood, vicar of the Church of the Transfiguration, Opa Locka, and St. Andrew's, Hollywood, Fla.

Deacons

Delaware — On June 3, David B. Nickerson; to be deacon in training for one year at St. Andrew's Parish, Wilmington.

Lexington — On May 28, J. Jerald Johnston, vicar, All Saints', Cold Spring, Ky.

Long Island — On June 10, John C. Cavendish, who will study at St. Augustine's College, Canterbury, Kent, England, until mid-September.

New Hampshire — On June 15, Herbert C. Skelly, curate, Church of Good Shepherd, Nashua.

New Jersey — On April 29, to the perpetual

diaconate, John H. Witherington, who will be assistant at Trinity Church, Cranford, N. J. Address: 419 Orchard St.

New York — On June 10, to the perpetual diaconate, Hartley W. Barclay and John R. Buxton, both of St. Peter's Church, Port Chester, N. Y.

Ordained to the diaconate at the same service: Geoffrey M. Armstrong, Charles Frederic Boynton (son of Bishop Boynton, Suffragan of New York, who was preacher at the service), Alan L. Chishold, Henry D. Coleman, Dennis Lee Day, Frederick C. Fox, III, Lawrence B. Larsen, Jr., Joel E. Novey, Joe A. O'Steen, Richard Harvey Rogers, Dale G. Sables, John H. van Brederode, and David B. Wayne.

DEATHS

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

The Rev. William Eckman, curate of Grace Chapel Parish, Jacksonville, Fla., died in Jacksonville on June 1st, apparently while saying his nightly prayers. He was 63 years old.

Fr. Eckman was born in Water Valley, Miss., in 1898. He held degrees from Northwestern University and Western Theological Seminary. He was ordained to the priesthood in 1932. After serving as assistant at Trinity Church, St. Louis, Mo., he was assistant at the Church of St. John the Evangelist, Boston, Mass., from 1933 until 1936. He was on the staff of the Church of St. Mary the Virgin, New York City, from 1936 until 1942. From 1942 until 1946 he was priest-in-charge of St. Agnes' Church, Washington, D. C., and from 1946 until 1950 he was vicar of St. Francis' Church, Chicago, Ill.

He was associate rector of Old Christ Church, Philadelphia, from 1951 until 1954. From 1954 until 1957 he was rector of the Church of the Advent, Cape May, N. J. He went to the Jacksonville church in 1958. He was warden of the Sisters of St. Anne, in Arlington Heights, Mass., in 1939 and 1940, and was warden of the work of that order in China from 1946 until 1950.

He is survived by a sister, Mrs. Joseph Ghirardelli, and a nephew, H. Gray Swaim.

The Rev. Max Eugene Roberts, director of Christian education at Grace Chapel Parish, Jacksonville, Fla., died on December 25, 1960, at the age of 50.

Fr. Roberts was born in Oskaloosa, Iowa, in 1910. He was graduated from William Penn College in 1937, and received a degree of bachelor of divinity from the Seabury-Western Theological Seminary in 1940. He was ordained to the priesthood in the same year. He served as curate at St. Paul's

Church, Des Moines, Iowa, from 1940 until 1942. From 1942 until 1953 he was rector of St. Andrew's Church, Omaha, Neb., and from 1942 until 1948 he was chaplain at the Bishop Clarkson Memorial Hospital in Omaha. He was director of youth work in the diocese of Iowa from 1940 until 1942, and was chairman of the department of Christian education in the diocese of Nebraska from 1943 until 1951. He became associate priest at St. Matthew's Cathedral, Dallas, Texas, in 1953, and remained there until he assumed the Florida post in 1959.

He is survived by his wife, Irma Elizabeth Hardie Roberts; two sons, John Thomas Roberts and James Eugene Roberts; a daughter, Mary Elizabeth Roberts; his mother, Mrs. Meredith F. Roberts; and two brothers.

The Rev. Charles Norman Shepard, who retired in 1940 as subdean of General Theological Seminary, died on June 19th in New York City, at the age of 91.

Dr. Shepard was born in New Haven, Conn., in 1870. He was graduated from Trinity College and the General Theological Seminary, and held the MA, DD, and STD degrees. He was ordained to the priesthood in 1895. He was an instructor in Hebrew and Greek at GTS from 1893 until 1902, and was adjutant professor of literature and Old Testament interpretation from 1902 until 1906. From 1906 until 1940 he was professor of Hebrew and cognate languages. He became subdean of the seminary in 1931. From 1922 until 1948 he was an instructor at the New York Training School for Deaconesses, and from 1933 until 1948 he was warden of the school.

He is survived by his wife, Marguerite Dunbar Shepard, and a daughter, Miss Katharine Shepard.

The Rev. William Thomas Walsh, retired priest of the diocese of New York and author of *Scientific Spiritual Healing*, died in Middletown, N. Y., on June 19th, at the age of 83.

Fr. Walsh was born in Quincy, Mass., in 1877. He was ordained a priest in the Roman Catholic Church in 1905. In 1912 he was received into the Episcopal Church, and from 1912 until 1918 he was rector of St. Mary's Church, New York City. He was rector of St. Luke's Church, New York City, from 1918 until 1943, when he became rector emeritus. From 1943 until his retirement in 1951 he was rector of St. Mark's Church, North Tarrytown, N. Y.

A believer in faith healing, Fr. Walsh once described it as "treatment in the form of prayer. It gets people into a condition where the inner power works." He conducted regular services of spiritual healing while he was rector of St. Luke's Church.

He is survived by his wife, Bertha Brown Walsh, and three daughters, Mrs. Howard Snyder, Mrs. Maynard Miller, and Miss Suzanne Walsh.

ATTEND SUMMER CHURCH SERVICES

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

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

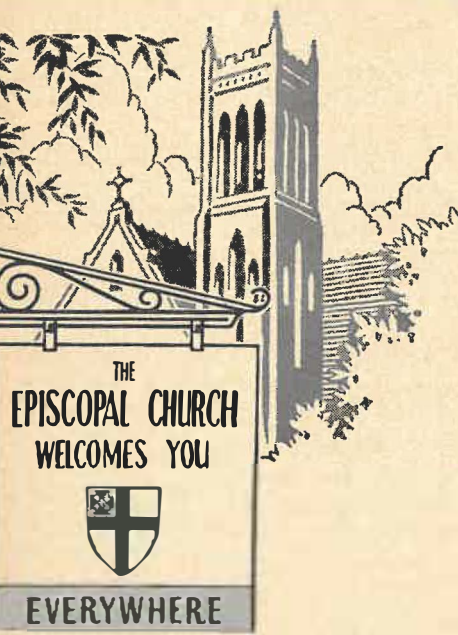
SAN FRANCISCO, CALIF.

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

SANTA MONICA, CALIF.

ST. AUGUSTINE-BY-THE-SEA 1227 Fourth St.
Rev. Robert C. Rusack, r; Rev. George F. Hartung;
Rev. Jack L. Cowan
Sun 7:30, 9:15, 11; Daily MP, HC, EP
Continued on next page

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 15, 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.



ATTEND SUMMER CHURCH SERVICES

Continued from previous page

WASHINGTON, D. C.

ALL SAINTS' Chevy Chase Circle, Rt. 240
Rev. C. E. Berger, Th.D., r; Rev. H. B. Lilley,
Rev. W. A. Opel, associates
Sun HC 7:30, Family Service 9:30, MP 11, 1S HC 11;
Daily MP 10; HC Wed & HD 10

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, 10

FORT LAUDERDALE, FLA.

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r
Sun HC 6:30, 7, 8, 10

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Very Rev. Francis Campbell Gray, dean
Sun 6:30, 7:30, 9, 11; Daily 7:10; 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 & 9:30 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru
Fri) Int 12:10, 5:15 EP

ALL SAINTS CHAPEL 211 W. Madison
Episcopal Church Loop Center
Tues, Wed & HD: MP & HC 7:45; HC 12:10
Mon thru Fri

ASCENSION 1133 N. LaSalle Street
Rev. F. William Orrick
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 (Sung); Daily: 7, 9:30;
C Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Rev. S. Emerson; Rev. T. J. Hayden; Rev. D. F. Burr
Sun 7:30, 9 (sung), 11 Mat, Low Mass & Ser;
Daily 7 ex Sat 9; EP 5:30 Sat only; C Sat 5,
Sun 8:30

WILLIAMSTOWN, MASS.

ST. JOHN'S 23 Park Street
Sun HC 8, MP 9:15 (HC 2S), MP 11 (HC 1S);
HC Tues 7:20, Wed & HD 10

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Sun 9, 11; Wed 11; Thurs 7; Fri 8:30

MESSIAH 231 E. Grand Blvd.
(10 Min. E. of Civic Center out Jefferson Ave.,
1 bl. N. of Belle Isle Bridge)
Rev. John Dahl, r
Sun: 8 (low), 10 (high)

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 2000 Maryland Parkway
Rev. Tally H. Jarrett; Rev. H. Finkenstaedt, Jr.
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

ROCHESTER, N. H.

REDEEMER 57 Wakefield St.
The Most Modern Church in New Hampshire
Sun: 8, 10 HC; C by appt

NEWARK, N. J.

GRACE Broad & Walnut Sts.
Rev. Herbert S. Brown, r
Sun Masses 7:30, 9:15 (Sung), 11; Daily 7:30 (ex-
Fri 9:30); HD 7:30 & 9:30; C Sat 11-12; 4:30-5

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main Street at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 9:30, 11:15; Daily 7, ex Thurs 10;
C Sat 4:30-5:30 & by appt

ELMIRA, N. Y.

GRACE Church and Davis Sts.
Sun MP 7:15, HC 7:30, 9; Daily EP 5:15; HC Wed
9:30; Thurs 7; HD as onno; MP 9:30 if no HC;
C by appt; Healing 1st Mon 7:30

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdys: MP & HC 7:15 (G 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 Morning Service & Ser, 9:30 & 11,
Ch S, 4 EP (Spec Music); Weekdays HC Tues 12:10;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed 12:10; EP Daily 5:45. Church open daily for
prayer.

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

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



CHURCH OF THE ADVENT
SAN FRANCISCO, CALIF.

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

ST. IGNATIUS' Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 10 Sung, other services as announced

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
139 West 46th St.
Sun: Masses 7, 9, 11 (High), Ev & B 8; Daily 7, 8;
C Thurs 4:30-5:30; Fri 12-1; 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 & 53d 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

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, MP HC Ser 10; Weekdays: HC (with
MP) 8, 12:05 (HD also at 7:30); Int & Bible
Study 1:05 ex Sat; EP 5:10 ex Sat 1:30; C Fri
4:30-5:30; Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. C. Kilmer Myers, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 12 minutes
before HC, Int noon, EP 8 ex Wed 6:15, Sat 5

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v

Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c
Sun Mass 7, 8, 9 MP, 9:15 Sol High Mass, 10:30
Low Mass (Spanish), 5 EP; Weekdays: 7:15 MP,
7:30 Low Mass, 5 EP

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Rev. Wm. W. Reed, v; Rev. Wm. D. Dwyer, p-in-c
Sun MP 7:45, HC 8, 9:30, 11 (Spanish), EP 5:15;
Mon - Thurs MP 7:45, HC 8 & Thurs 5:30; Fri MP
8:45, HC 9; Sat MP 9:15, HC 9:30; EP Daily 5:15;
C Sat 4-5, 6:30-7:30 & by appt

TROY, N. Y.

ASCENSION 548 Congress St., Rts. 2, 66, 40
Rev. Knight Dunkerley
Sun: HC 7:30, 9:30

WATKINS GLENN, N. Y.

ST. JAMES' (in the Heart of the Finger Lakes)
Rev. Alton H. Stivers, r
Sun HC 8, 10:30; Weekdays as anno

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 9, 11, EP 5:30; Daily (ex Sat) 7:45, 5:30;
Wed 12:10; Sat 9:30; C Sat 12-1

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

WHITE SULPHUR SPRINGS, W. VA.

ST. THOMAS' (near) The Greenbrier
Rev. Edgar Tiffany
Sun 8, HC; 11 MP & Ser (1st HC)

VANCOUVER, B. C. CANADA

ST. JAMES' Gore & Cordova
Sun Masses: 7:30, 8:30, 9:30, 11, Sol Ev 7:30;
Daily Mass: 7:15; C Sat 7 & 8:30 & by appt