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May 26, 1957

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See P. 9

## **Rogation Sunday**

The Rogation Days are the Monday, Tuesday, and Wednesday before Ascension Day, which always comes on a Thursday. The Sunday immediately preceding them — the Fifth Sunday after Easter — is known as Rogation Sunday, and the whole period as Rogationtide.

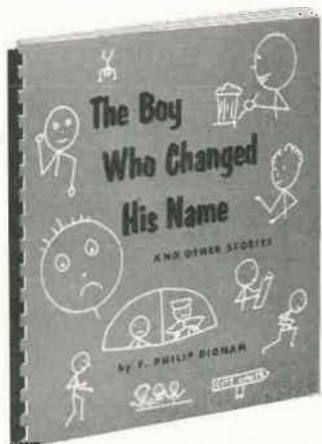
On the Rogation Days we pray for God's blessing upon the fruits of the earth — upon that harvest for which we hope to give thanks at Thanksgiving (Prayer Book, pp. 39, 261).

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# The Living CHURCH

Volume 134      Established 1878      Number 21

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

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**ALLAN E. SHUBERT COMPANY**  
3818 Chestnut St., Philadelphia 4  
Chicago: Los Angeles  
154 East Erie St. 439 So. Western Ave.  
Deland, Fla.: San Francisco:  
202 Conrad Bldg. 605 Market St.

THE LIVING CHURCH is published every week, dated Sunday, by The Church Literature Foundation, at 407 East Michigan Street, Milwaukee 2, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

SUBSCRIPTION RATES: \$8.50 for one year; \$15.00 for two years; \$19.50 for three years. Canadian postage, 50 cents a year additional; foreign postage, \$1.00 a year additional.

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## Things To Come

### May

- 26. Rogation Sunday
- 27. Rogation Monday
- 28. Rogation Tuesday
- 29. Rogation Wednesday
- 30. Ascension Day
- Memorial Day

### June

- 2. Sunday after Ascension
- 9. Whitsunday  
Children's Day  
Christian Unity Sunday, NCC.
- 10. Whit Monday
- 11. Whit Tuesday
- 12. Ember Day
- 14. Ember Day
- 15. Ember Day
- 16. Trinity Sunday

NEWS. Over 100 correspondents, one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. In emergency, news may be sent directly to the editorial office of *The Living Church*, 407 E. Michigan Street, Milwaukee 2, Wisconsin. Such material must be accompanied by the complete name and address of the sender. There is no guarantee that it will be returned, and publication is at the discretion of the editors.

DEADLINE for each issue is Wednesday, 11 days before date of issue. Emergency deadline (for urgent, late news) is Friday morning, nine days before date of issue.

MANUSCRIPTS. Articles accepted for publication are usually written by regular readers of *The Living Church* who are experts in their fields. All manuscripts should be accompanied by addressed envelopes and return postage.

PICTURES. Readers are encouraged to submit good, dramatic snapshots and other photographs, printed in black and white on glossy paper. Subjects must be fully identified and should be of religious interest, but not necessarily of religious subjects. Pictures of non-Episcopal churches are not usually accepted. News pictures are most valuable when they arrive in time to be used with the news story. All photographs must be accompanied by the complete name and address of the photographer and/or sender and a stamped, addressed envelope.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.



# LETTERS

*When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.*

## Special Hymns

An amateur hymnologist, I am making a private study of hymns written for special occasions, such as the patronal or title feast of a local church, and used at such a church, although they may not have found their way into recognized hymnals.

I should be grateful if any of your readers could let me have information and examples of such hymns in America.

GEOFFREY P. KING

16 Aberdeen Rd.,  
London N. 5,  
England

## Work in England

I wonder if I may appeal through the valuable columns of your publication for help for a newly created parish in the Robin Hood country of England.

We are a newly created Housing Estate, and having had the foundation stone of our parish church laid in the presence of the Sheriff of Nottingham last July, we are now in the process of completing the building, which we hope the Archbishop will be consecrating in February next year.

The *Mayflower* has once again set sail from our shores for the new world, and our minds are very much with you in the celebration at Jamestown. But my Church Council and myself are wondering if any young bachelor priest would like to come across to the "old country" and work as a colleague in a new area, soon to be created a parish in its own right by H. M. the Queen. He would be in sole charge of the youth work and would work as a colleague, bringing with him some of the ideas of the Anglican Church in the new world whilst at the same time learning some of the ideas and traditions of our life.

Our churchmanship is moderate — to use a favourite English expression — and our worship centers around the Parish Communion. The salary is that laid down in this diocese of Southwell and I should be most happy to answer any letters that may be addressed to me, giving as much information as any interested young priest may desire to have.

We should like to welcome him into our midst during the coming month of October.

(Rev.) JOHN G. NICHOLLS

St. John's Vicarage,  
Oakdale Road,  
Carlton,  
Nottingham, England.

## Spanish Publications

May we at Christ Church thank you for the news story you gave us on p. 11 of the May 5th issue of *THE LIVING CHURCH*?

Such publicity has resulted in a gift from "The Forward Movement" of some of their publications in Spanish. Did you realize they were publishing anything in Spanish? We did not and were happy to have the gift.

(Rev.) FRANCIS W. TYNDALL  
Rector, Christ Church

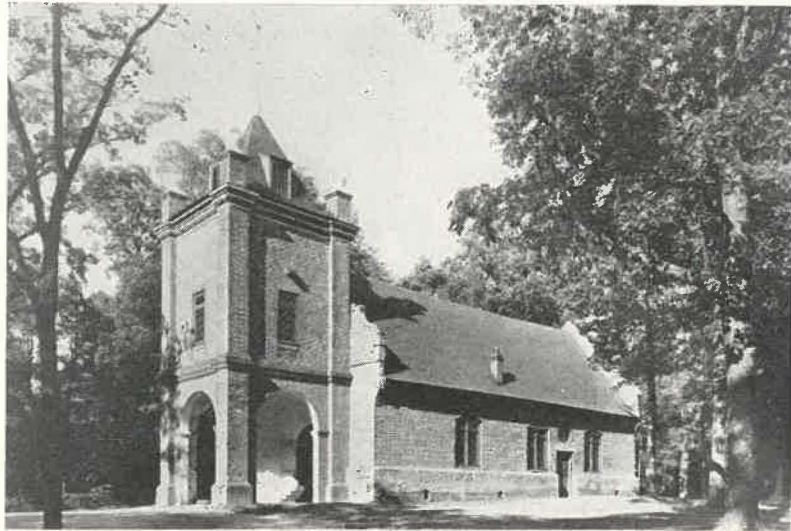
Chicago, Ill.

May 26, 1957

# St. Peter's Episcopal Church

NEW KENT COUNTY, VIRGINIA

*"The First Church of the First First-Lady"*



*The Church as it Appears Today*

Construction on historic Saint Peter's Church was started in 1701 and completed in 1703. Here Martha Washington attended church during her childhood and youth, and here she was married to George Washington on January 6, 1759. Her father, Colonel John Dandridge, and her first husband, Colonel Daniel Parke Custis, were among the early Vestrymen of the Parish and Wardens of the Church.

The Saint Peter's Church Restoration Association (interdenominational) is now in the process of restoring the church, and up until the present time has completed approximately one-third of the restoration work.

*During the Virginia Jamestown Festival of 1957, which will portray important historic events in Virginia, between 1607 and 1782, Saint Peter's Church has been designated as the principal place of historic interest in New Kent County. The Church will be open to visitors daily from April 22nd through November 30th, from 10:30 A.M. to 4:30 P.M. The State Commission for the Festival has designated Sunday June 2, 1957, as "Martha Washington Day" throughout the State of Virginia, in commemoration of the date of her birth, at "Chestnut Grove" in New Kent County, on June 2, 1731. There will be worship services at Saint Peter's Church on Sunday, June 2, 1957, at 3:30 P.M., at which time there will be a commemoration of Martha Washington's birthday. Seats will be available for 1200 persons.*

Illustrated pamphlets containing a brief history of Saint Peter's Church, a detailed report on the famous Washington-Custis marriage, and a comprehensive road map of highways leading to the Church will be mailed upon request. These pamphlets provide interesting material for a Church group program.

## Saint Peter's Church Restoration Association

(Member National Trust for Historic Preservation)

P.O. TUNSTALL,

NEW KENT COUNTY, VIRGINIA

*St. Peter's Church is located 22 miles east of Richmond and 33 miles west of Williamsburg, just off the Richmond-West Point Highway, Virginia Route 33.*



## Jamestown Festival

The Presiding Bishop speaks at ceremonies before the Memorial Cross at Cape Henry, Va., marking the 350th anniversary of the first landing of the Jamestown settlers in 1607.

The ceremonies, which were held on Sunday, April 28th, were sponsored by the Order of Cape Henry 1607. They were held at a granite cross which marks the approximate spot where the first colonists stepped ashore and planted a wooden cross on a sand dune before going on to Jamestown.

Episcopal Church Photo

**B**e gracious unto us, O Lord, and bless us. Stretch forth the right hand of thy protection to guard our country, that we, being devoted to our nation's service, may ever be defended by thy power; through Jesus Christ our Lord.

*Ancient Collect*



# The Living Church

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

May 26, 1957

## National Council

### Bishop Louttit Reports a Greater Number Of Military Chaplains in Armed Forces

By JEAN SPEISER

Bishop Louttit, chairman of the Armed Forces committee, had cheerful news of recruiting which he reported at the National Council meeting, held at Seabury House, Conn., early in May. He said that the Church now has 110 military chaplains at work in the Armed Forces — 10 more than are normal for peace-time. The distribution: Army, 37; Navy, 27; Air Force, 29, and other, 17. Ten men are still needed additionally each year for replacement.

Greatest problem, said Bishop Louttit, is that of communication, particularly with overseas chaplains, who feel out of touch with the Church and with their colleagues. This is met to a certain extent by news-letters and conferences, both in U.S. and overseas.

Also, the Armed Forces Division is presently working out a plan whereby it will be in touch by mail with every Churchman in the military services, at home or abroad. This has been accomplished by the Lutheran Church, said Bishop Louttit, with great good. It is the most convincing evidence that the Church cares for them and is waiting for them when they return.

Dr. Howard Harper, executive director of the Presiding Bishop's Committee on Laymen's Work, reported that the Laymen's conference held in the Fourth Province revealed a distressing lack over the country of any sense of fellowship or corporateness of the Church. He characterized "far too many" parishes as "existing on little islands, their laymen in communion or relationship to the rector, but not with the Church." This year the theme of the committee's work is "People of God," with emphasis on the Church community as a whole.

#### **Closing Hospital in Alaska**

A resolution that the portion of the Church School Missionary Offering for 1959 for use in the Domestic Field be used to construct or renovate parish houses and

church school buildings for mission congregations in continental U.S. was passed by Council (presented by the Home Department).

Bishop Donegan, reporting for the Overseas Department, announced that the 50-year-old Hudson Stock Memorial hospital at Fort Yukon, Alaska, was being closed because of the adequacy and availability of government hospital services in the area, which made its existence no longer necessary. At the time it was founded by Archdeacon Stock, it was then the only hospital in that neighborhood. Later, with increasing influx of military services and personnel, it was subsidized by the government, which has lately withdrawn its subsidy. Estimated cost of continuing the hospital, which will now serve as a clinic, would have been \$30,000 to \$40,000 a year.

The following resolutions were proposed by the Overseas Department and were approved:

✓ Appointment of the Rev. David Hunter, the Rev. Claude L. Picken Jr., and Miss Avis E. Harvey as representatives of the National Council to the Joint Commission on Missionary Education of the National Council of the Churches of Christ.

✓ \$15,000 to the Yale-in-China Association, Inc., to be used toward an exchange program for graduates of New Asia College, Hong Kong, for advance study in the U.S., and for American scholars to study at New Asia.

✓ \$9,000 for missionary dwelling in Kamakura, Japan, for the Rev. John B. Birdsall.

✓ That Peter Basil Whybray, adopted child of the Rev. and Mrs. Roger N. Whybray, missionaries to Japan, be recognized as having the same rights and privileges as other children of missionaries. (This action is necessary in the case of adoptions because the Handbook of the Overseas Department says: "No allowance will be made for the adopted children of missionaries except by special action of Council.")

✓ Addition of \$30,000 to the \$50,000 total allocated for the 1956 Church School Missionary Offering to Liberia, in order that the

projected day school at Cape Palmas might be instead a boarding school.

✓ That locality allowances to missionaries in Brazil be increased by 5% effective July 1, 1957 (cost of living).

#### **Spiritual Hermits**

The Rev. Richard Harbour, executive secretary of the Youth Division, Department of Christian Education, told Council he had found parishes reluctant to do anything about their teen-agers. (The Youth Division is particularly concerned with boys and girls in their junior and senior years at high school.)

"The Church tends to think of them as barbarians," he said, "as a result of which they then turn into spiritual hermits. Actually, missionary work among young people of this age is a wide-open field, and can be rewarding beyond all expectations."

From Council headquarters, the Service sends out a guide for young people and their leaders known as "The Episcopal Young Churchmen's Notebook," published four times a year (\$2 annually). Looseleaf in design, it provides sections for material sent quarterly, including: Program outlines, study guides, worship resources, prayers for young people, recreation ideas. One of the current emphases of the EYC program is "Corporate Acts" (mission study, youth offerings, EYC Sunday, and Holy Communion for all EYCs), which the young people call "Majors."

So far as he could determine, said Mr. Harbour, seminaries provide no direct training whatsoever in working with high-school age young people, and he has recently spoken to groups at five seminaries urging that this be included in the curriculum.

### **Council-Owned Windham House Announces Administration Change**

Mrs. Charles S. Reid, chairman of the board of Windham House, New York City, 28-year-old graduate training center for women in Church work, announced a change in policy and one in personnel for the institution, owned and operated by National Council.

First, the 30-member board (laymen and

clergy, from all over the country) was no longer to be a passive or "listening" body, but one of action. With Bishop Lewis of Nevada, Canon McDonald of Honolulu and Mrs. Theodore Wedel now added to the board to represent Council, it will hold twice-yearly meetings, and there will be monthly sessions of the executive committee.

The personnel change was the appointment of Miss Olive Mae Mulica as executive director, succeeding Miss Helen Turnbull. Miss Mulica told Council the 400 graduates of Windham House were now serving in three-fifths of the dioceses and missionary districts of the Church, and in 10 countries overseas. They are teachers, doctors, nurses, college and social workers, and (the majority) workers in some field of Christian education.

Further information about the courses, and about scholarship help are available by writing to Miss Mulica at Windham House, 326 West 108th St., New York City.

## GE-Owned Radio Station Bans Paid Religious Programs

By FREDERICK SONTAG

General-Electric-owned radio station, WGY, in Schenectady, N. Y., has decided to force off the air paid religious programs that are currently using the station's facilities. The station authorities said that it had an "imbalance" of what it called "fundamentalist Protestant theology programming," and as a result, claimed it was dropping all paid religious programs.

These include the *Lutheran Hour*, *Word of Life*, *Bible Study Hour*, and *Voice of Prophecy*. The station's position became a matter of public controversy when it refused to renew the contract for the Billy Graham program, as well as for all those mentioned above.

Merl Galusha, station manager, said that the station would continue to provide public service or free time for an "adequate, representative schedule of religious programs." The station log shows that it carries eight hours of religious programs a week, only two and a half of which were paid for by what are called "fundamentalist groups." He claims that some of the programs being forced off might be considered by the station to be carried free, instead of paid.

An official for GE went to great length to point out that neither GE nor the station management were fighting the theological context of the evangelical programs, but thought that two hours per week out of eight were too much for them.

The action brought to light a situation that has been boiling under the surface for over a year. Last year the Broadcasting and Film Commission of the National Council of Churches passed a code rec-

ommending that stations not carry paid religious programs, and have free public service ones solely. The result was a controversy [L. C., March 25, 1956, p. 14]. Quietly, all over the country, the more fundamentalist groups claim that they have been forced off the air as a result of the NCC code; that the local councils of churches divided the airtime, and consequently, that they are left out.

A top fundamentalist official told this correspondent that the "WGY action is horrible; it is undemocratic. The NCC has forced us off the air on a big station in a big city, and this is just the beginning of what they are trying to do." He said that protests would be made to the FCC and Washington legislators.

BFC officials were out of town, thus unavailable for comment. However, an unofficial BFC member's reaction was that it is only right; that they represent the majority of church-goers, thus enabling them to decide what goes on locally with local management. He feels that having money should not be the determining factor on obtaining air time. "What private relations that do exist between the WGY station and NCC-BFC are basically no one's business," he said. "This situation just got some newsplay due to unfortunate circumstances. Best nothing had been said and these people taken off the air."

## Diocesan Conventions

### Southern Virginia

May 6th to 8th, Norfolk, Va.

The 65th council of the diocese of Southern Virginia voted by a large majority of its 259 delegates, to embark on a \$1,000,000 capital accounts advance fund to be undertaken in the early part of 1958. In addition it requested that the bishop of the diocese, the Rt. Rev. George P. Gunn, ask the council to request permission of the standing committees and the bishops of the dioceses of the Church to elect a suffragan bishop at the next regular council. In order to meet an immediate need of the mission areas of the diocese, the council also approved the appointment of an executive secretary of the department of missions for the period between this council and such time as the suffragan bishop may be elected and consecrated.

ELECTIONS. General Convention deputies: clerical, Moultrie Guerry, Boston Lackey, G. R. MacClinktock, P. R. Williams; lay, Harry Duval, Seaborn Flournoy, J. E. Mann, Jack H. Mason.

### Delaware

May 7th to 8th, Wilmington, Del.

A resolution, proposed by Bishop Mosley, approving a closer relationship between the Churchmen of Delaware and those of Puerto Rico was passed. This includes special attention, prayers, educa-

tion, and care for the people. Future plans will carry this idea to the point of an exchange of delegates.

Special guests included Bishop Swift of Puerto Rico and Victor Bursset, a graduating student at GTS, who will return to his native country next month for ordination.

### Salina

May 5th to 6th, Medicine Lodge, Kan.

Putting no limits on its anticipated missionary offering for 1958, the district of Salina voted to set no quota, but to depend on voluntary giving through the red side of the envelopes. Bishop Lewis expressed the belief that Salina is the first diocese or district to follow this plan.

NEW PARISH: Epiphany Church, Concordia.

NEW MISSIONS: (organized) St. Luke's, Scott City; (unorganized) at Ulysses and Hugoton.

ELECTIONS. General Convention deputies: clerical, R. W. Tredor; lay, H. Pegues.

### Western North Carolina

May 8th to 9th, Rutherfordton, N. C.

The convention requested Bishop Henry, to appoint a liturgical commission to study the proposed revision of the Liturgy, and to report its findings to each parish and mission before the next convention.

ELECTIONS. General Convention deputies: clerical, John W. Tuton, Howard M. Hickey, Herbert Koepf-Baker, G. Mark Jenkins; lay, V. Jordan Brown, A. B. Stoney, E. S. Hartshorne, William Tyndall.

### Oregon

April 28th to 30th, Eugene, Ore.

The Oregon convention approved a request by Bishop Carman, Coadjutor, that a survey be initiated preliminary to campaign for capital funds in the diocese. Bishop Carman had asked authority for such a survey during Lent next year though the convention unanimously authorized him to start the survey immediately.

Funds will be used to make interest free loans to existing parishes and missions, to establish new missions, to purchase strategic sites in the diocese with its rapidly growing population, to advance college work, and for other advance projects.

### South Florida

May 7th to May 9th, Daytona Beach, Fla.

Bishop Louttit advised the convention that the Church development program had raised \$1,213,311.09 as a result of the diocesan campaign. In making the announcement, he said, "In my opinion for the first time in its history the church in the diocese of South Florida is in a position to do adequately the work that



God is calling us to do in extending the borders of His Church." In the course of the campaign the bishop repeatedly made this statement, "Christians dare not seek to meet their own needs without considering the needs of others less fortunate than themselves."

By resolution they agreed that one tenth of whatever the diocese raised would be given overseas. As a result of this action allocations were made for a church in Naha, Okinawa (\$25,000); five chapels and schools in rural areas of Cuba (\$25,000); a parish center in the residential area of Manila (\$55,000); replacement of a ruined parish house at Sendai, Japan (\$20,000).

**ELECTIONS.** General Convention Deputies: clerical, William L. Hargrave; James L. Duncan, John E. Culmer, Osborne R. Littleford; lay, Charles H. Gerhardt, L. E. Cooke, Stafford B. Beach, Albert Roberts, Jr.

## Washington

May 6th to 8th, Silver Spring, Md.

Two major issues came before the 62d convention. First was the adoption of a program aimed at acquiring a minimum of 10 sites for the new missions in the diocese in the next few years. The objective will be to establish these new missions and chapels by 1965. A proposal that a minimum of \$37,500 be raised for this purpose was endorsed. This will not be a mathematical asking, but voluntary giving by the parishes.

A resolution was passed urging a change in the constitution and canons of the General Convention to permit lay women to be elected deputies to it and urging women to "prepare themselves to cooperate with the fullest devotion in all types of work open to the laity of the Church."

**ELECTIONS.** General Convention deputies: clerical, John R. Anschutz, W. F. Creighton, W. C. Draper, Jr., Theodore O. Wedel; lay, G. B. Craighill, E. R. Finkstaed, S. O. Foster, E. W. Greene.

## American People Asked to Send Messages Supporting Church's Action in South Africa Banning Segregated Worship in Churches

A group of American laymen has sent a cable to the Rt. Rev. Ambrose Reeves, Anglican Bishop of Johannesburg, supporting the stand of the South African Bishops against a recently adopted bill applying the South African Government's policy of racial segregation to church worship. The bill provides that the Minister of Native Affairs may prohibit Africans from attending church services in white areas if their presence is considered a nuisance.

The South African Bishops declared the bill constituted a threat to religious freedom and said that if the bill became law, they would be unable to obey it or counsel their clergy to do so.

The Episcopal Churchmen for South Africa, a lay group formed last fall to aid the Anglican Church in South Africa, sent the cable after reading an AP dispatch from Capetown, reporting that Bishop Reeves had called the bill "an affront to the Christian conscience." According to the dispatch, Bishop Reeves, speaking from the steps of the Johannesburg city hall at a lunch-hour protest meeting, said:

"According to press reports we now have some idea that in addition to the penalties provided in the bill we shall be refused sites for new churches in African areas. If the authorities want open conflict with the Church, they can have it. If that should happen we know that the whole might of the Anglican Communion throughout the world would be ranged solidly behind us."

The group has sent letters to all bishops of the Episcopal Church, as well as many of the Church's clergy and laity, asking that they send Bishop Reeves similar cables of "support, admiration, and

thanks." Their action is the latest in a campaign to aid the South African Church by sending books for use at family centers set up by Bishop Reeves to replace Church schools closed by the Bantu Education Act, and by raising money for the defense of those accused of sedition.

*Anyone wishing to express his support and admiration of the bishops, clergy, and laity for their stand in opposition to this law separating God's people, are asked to send their messages to:*

*The Rt. Rev. Ambrose Reeves  
The Bishop of Johannesburg  
Bishop's House  
4 Crescent Drive — Westcliff  
Johannesburg, South Africa*

## Turks Renew Demands To Unseat Patriarchate

Turkish newspapers in Istanbul have renewed their demands that the seat of the Ecumenical Patriarchate, leading body in Eastern Orthodoxy, be removed from Turkey because it allegedly is "meddling" in politics.

The Patriarchate is being specifically accused of political agitation in favor of the Greek point of view on the Cyprus problem.

The newspaper, *Yeni Istanbul*, published statements by Turkish intellectuals who clearly indicated they believe the Patriarchate is mixing in politics and should be expelled from the country.

One of these quoted was Mehmet Yavuz, a prominent lawyer, who said there was no objection to the Patriarchate. "But," he added, "if, under cover of religion, the Patriarchate is indulging in political provocation and it undertakes to sabotage our national interests, we must take political and nationalist measures. Among those, expulsion of the Patriarchate might well be envisaged."

[RNS]

## Bishop Barnwell Dies

The Rt. Rev. Middleton Stuart Barnwell, Bishop of Georgia from 1935 to 1954, died at his home in Savannah, Ga., on May 5th at the age of 74.

Bishop Barnwell had been Bishop of Idaho from 1925 to 1935 and had served temporarily in North Dakota before taking over his duties in Georgia. While Bishop of Idaho he founded a hospital and several schools.

Ordained in 1908, he attended Centre College, Danville, Ky., and VTS. Later he was rector of St. Andrew's, New Bedford, Mass., and the Church of the Advent, Birmingham, Ala.

For two years he was field secretary of the National Council. While in Idaho he served as president of Boise Junior College.

Surviving is his wife, Margaret Lighthall Barnwell.



Nate Fine Photo

A huge birthday cake was presented to Bishop Dun at a luncheon celebrating his 65th birthday and 100th anniversary of Grace Church, Silver Spring, Wash., where the convention was held. Bishop and Mrs. Dun, Canon T. O. Wedel, Rev. W. C. Draper, Jr., and Rev. H. W. Lamb look on.

# EDITORIALS

## A Vivid Way

What did the Ascension mean for those who saw it take place, and what meaning can it have for Christians today?

An answer to this twofold question appears in the April issue of *The Expository Times*,\* in an article by the Rev. Canon C. F. D. Moule, Lady Margaret's Professor of Divinity in the University of Cambridge and a leading New Testament scholar.

Canon Moule, examines carefully — indeed minutely — the New Testament references to the Ascension, and particularly Acts 1:1-11 — the passage which incidentally forms the Prayer Book "Epistle" for the feast.

There are many problems in connection with all of this. For example, was there really a 40-day period covering the appearances of the Risen Lord, as the opening words of Acts states, or did these appearances all take place on Easter Day itself, as the conclusion of St. Luke's earlier volume, the Gospel, seems to imply? And what about the Ascension story itself, as told in the opening verses of Acts? How literally are its details to be pressed?

Canon Moule believes that there is much more to be said for the reality of the 40-day interval than many scholars are willing to allow. As for the account of the Ascension in Acts, he says: "It is questionable whether even St. Luke himself . . . was so literal minded as to imagine that Jesus went up vertically and sat down a few miles above the visible sky."

On the other hand, according to Canon Moule, the Ascension

"is described as a decisive and deliberate withdrawal from sight, to be distinguished from the mere 'disappearance' in the Emmaus story. . . . May we not accept it as such? It is a vision . . . of the closing of a chapter. It is like an acted declaration of finality . . . [but] a matter of finality only within a certain period, for it is expressly linked with the hope of Christ's return."

Thus for those who witnessed it the Ascension was the last of several appearances of the Risen Lord, marked by features which in some way or other stamped it as final.

What does the Ascension mean for Christians today? Here we let Canon Moule speak for himself:

"It [i.e., the Ascension] is a vivid way of expressing an essential Christian truth — that Christ was not somehow

\*Edinburgh: T. & T. Clark. American agents: Charles Scribner's Sons, 597 Fifth Avenue, New York 17, N. Y.

'dematerialized' like a sort of ghost, but that He is fully Himself, although no longer limited by 'earthly' existence.

"This is, presumably, what the fourth of the Thirty-Nine Articles is getting at, although it puts it in a strangely materialistic shape, when it says: 'Christ did truly rise again from death, and took again His body, with flesh, bones, and all things appertaining to the perfection of man's nature; wherewith He ascended into heaven, and there sitteth. . . .'

"Furthermore, if the Ascension means the 'taking into heaven of the humanity which the Son had assumed,' it means that with it will be taken the humanity which He has redeemed — those who are Christ's, at his coming. It is a powerful expression of the *redemption* of this world, in contrast to mere *escape* from it."

Canon Moule has submitted the New Testament data on the Ascension to an exhaustive analysis. But his conclusions are positive and dynamic. This should be no small comfort to Churchpeople, who not infrequently are disturbed by apparent efforts to undermine the faith.

## "One Generation Churches"?

Should churches be built to last for ages? Or should they be lighter, less expensive structures, more suited to a world of rapid change? An editorial in the interdenominational magazine, *Church Management*, raised this question recently and emphasized the advantages that come from building "one generation churches."

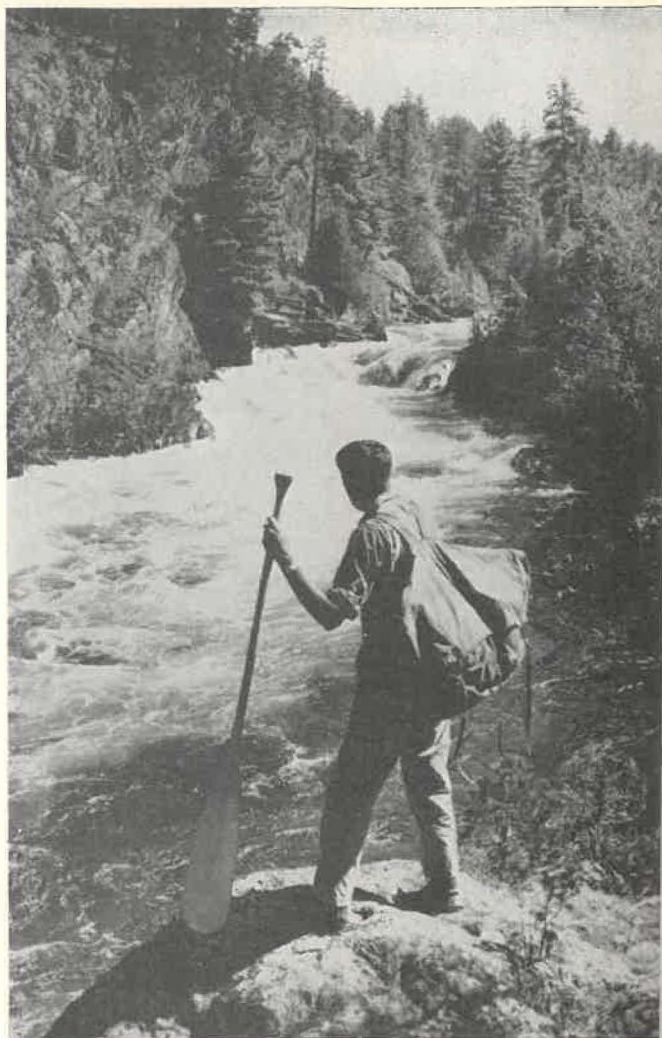
Observing the decay and obsolescence of many massive churches in downtown areas, we, too, have wondered whether every congregation should try to build a church that would last for eternity. In the suburbs of today, a little frame building houses a congregation of ardent co-workers for a few years. Then they decide to build a regular church and fill it with people. Then it gets too small for the congregation, and a great big church is built. The enterprise becomes too large for one priest, perhaps even too large for two. People don't know each other any more. The proportion of stay-at-home members grows.

Protestantism has no way of combining the spiritual witness of a great building designed to last for ages with the values of less expensive functional units. You must have either one or the other as your church home. But in the Episcopal Church, there is a way of having both at once. The great church of the whole diocese — the cathedral — can express in glass and stone and decoration the richness, majesty, and changelessness of the Christian faith. The individual parish church does not really have to be a cathedral, nor a miniature cathedral. It might well be built as a "one generation church," streamlined to today's needs without mortgaging future generations. Why not?



# The Spiritual Aspects of Conservation

By the Rt. Rev. Robert M. Hatch\*  
*Suffragan Bishop of Connecticut*



RNS  
MAN DID NOT make the earth and its riches. These have been loaned him as a trust. He is called to be a faithful steward, leaving them as an inheritance to future generations.

**I**n Dostoevski's novel, *The Brothers Karamazov*, an old monk whose life is motivated by a pervasive love for all creation gives this advice to his followers:

"Love all God's creation, the whole and every grain of sand in it. Love every leaf, every ray of God's light. Love the animals, love the plants, love everything. If you love everything, you will perceive the divine mystery in things. Once you perceive it, you will begin to comprehend it better every day. And you will come to love at last the whole world with an all-embracing love."

These words seem strange in an age of bulldozers, super-highways, jets and hydrogen bombs, and yet they contain a message that would enrich our life and save the beauty of our land if we took them to heart.

We Americans call ourselves a spiritual people. We profess love for our land. We take pride in our mountains and forests, our rivers, lakes and prai-

ries. They have left their impact in the deep places of our national life. From earliest times we have been an outdoor-loving people but, paradoxically, the story of our country is shot through with a tale of waste, destruction, and the reckless exploitation of our resources.

We remember the American pioneer and how he regarded nature as something to be conquered and plundered. We remember the forests that were slashed and burned. We remember the drained watersheds, the erosion and the floods, the streams befouled with factory chemicals, waste, and sewage.

We remember the slaughter of the buffalo, the fading trails of the grizzly and the wolf, the birds and animals

that are close to extinction and those that have vanished forever. We remember scraps of wilderness and scenic beauty that we ourselves may have known in our childhood and that in the short space of our own lives have fallen before man's relentless advance.

We remember all of this and we wonder where the process will stop and what will happen in the end to this land that we profess to love.

### Embryo of an Affirmation

The cause of conservation involves man's soul. It is a spiritual cause, grounded in ethics, and its roots are in the Bible. "The earth is the Lord's," says the Psalmist, "and all that therein is . . . The heavens are thine, the earth also is thine . . . O Lord, how manifold are thy works! In wisdom hast thou made them all. The earth is full of thy riches!"

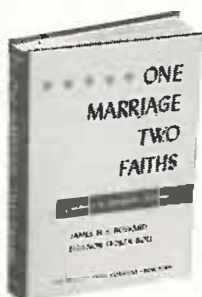
The earth was made by God, and it

\*From an address prepared for the opening session of the Twenty-Second North American Wildlife Conference, in Washington, D. C., March 4, 1957, and read in Bishop Hatch's absence by Howard Zahniser, executive secretary of The Wilderness Society.

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belongs to God. The trackless forests, the rivers that wind across our continent, the marsh lands, the prairies and the deserts — all were made by Him. They belong to Him. Their riches come to us from Him.

"What is man, that thou art mindful of him, and the son of man, that thou visitest him?" asks the Psalmist. "Thou makest him to have dominion over the works of thy hands, and thou hast put all things in subjection under his feet." Man did not make the earth. He did not create the riches that are spread before him. All of these have been loaned him as a trust. None of it really belongs to him. His days are as grass, and when the span of his life is over he is the owner of nothing. He is called to be a steward of the riches of the earth, leaving them as a goodly inheritance to his children. He is given dominion over the works of his Creator, but such dominion is a frightening responsibility. One look at a dust bowl, or at a poisoned stream, or at a landscape blackened by fire shows how grave that responsibility can be.

Aldo Leopold in his book, *Round River*, has described three steps in man's ethical development. The first concerns the relation between individuals, the second the relation between the individual and society. These steps have been taken, although they are still far short of fulfillment. The third step has hardly been considered at all. It concerns man's relation to the land and to the animals and plants that share the land with him. Aldo Leopold writes:

"Individual thinkers since the days of Ezekiel and Isaiah have asserted that the despoliation of land is not only inexpedient but wrong. Society, however, has not yet affirmed their belief. I regard the present conservation movement as the embryo of such an affirmation."

### Rights Recognized

Conservation teaches the principles of wise stewardship. It is profoundly ethical because it counsels foresight in place of selfishness, vision in place of greed, reverence in place of destructiveness. These are the cornerstones of a conservation ethic.

Foresight involves concern for other generations. It recognizes the rights of people not yet born, citizens who will inherit this land 1000 years from now. It reminds us that they, too, have the right to enjoy what we enjoy.

Nor are we the sole beneficiaries of the game we hunt or the fish for which we cast. As Aldo Leopold so graphi-

cally declared, other generations have a right to "deer in the hills" and "quail in the coverts," to "snipe whistling in the meadow," to the "piping of widgeons and chattering of teal as darkness covers the marshes," to the "whistling of swift wings when the morning star pales in the east."

Foresight involves the ethical relation between generations and reminds us that we have no moral right to live as though we were the sole recipients of these gifts and as though our own brief hour on earth were all that mattered.

### Man Needs the Thrill

Our forests, our national parks, our mountains, lakes and rivers embody values that help to undergird man's spiritual life. One is the element of beauty. Man needs the beauty of the natural world. He needs to have his heart stirred by forests that may be harvested but that are not slashed and pillaged into ugliness, by wild places untouched by roads and buildings, by lakes and rivers that are allowed to retain much of their primeval loveliness. He needs the thrill of listening to the tom-tom of a ruffed grouse and the blowing of a deer. He needs the exhilaration of standing on a mountain ledge and seeing great tracts of unspoiled wilderness outspread before him.

Closely allied to this is his need for self-reliance. Camping in a lean-to of his own making, canoeing the length of a wilderness river, casting for native trout on a dawn-lit pond — these sharpen a man's zest for life, help him to know himself, and take him down to the deeper levels of thought and feeling where a philosophy can be built. Most of us today live our lives in herds. We swarm to work, bumper to bumper. We spend weekends on packed highways. We confine our pleasures to canned entertainment and spectator sports. We are seldom alone, rarely beyond the reach of human voices or the din of man-made sounds.

The outdoors is an antidote to all this and to many of the complexes and neuroses that go with it. The conservation of our natural resources, especially of our forests, parks and wildlife, gives us a chance to regain values that our civilization has lost. Many outdoor activities, such as hunting, fishing, canoeing and mountain climbing, can teach us the blessings of solitude. Alone or in the company of a close friend or two, we can slough off tensions and learn to think. We



are given time to separate the trivial from the significant and the false from the true. We discover that solitude is not an enemy to be avoided at all costs but, rather, a friend.

### A Bond Between Friends

People who know the outdoors know that it can build great friendships. Camping together, climbing the same mountains, fishing the same streams, watching the same birds and animals, sharing the same love for the same wild places — these create a bond between friends that can be one of the most cherished possessions in a person's life.

Such a friendship is unlike the fly-by-night acquaintanceships that most of us form in our high-pressure existence. A wealth of time is required to achieve it, for its roots go deep and it matures slowly. Countless memories are built into it. So, too, are understanding, sacrifice, and loyalty. It is unique because it depends on the wilderness and on the rigors of wilderness life for its creation, and if no wilderness remained such friendship would cease to exist.

A conservation ethic should emphasize men's need of this and should seek to show the close connection between his spiritual welfare and the land on which he lives.

At the heart of a conservation ethic should be reverence for the land and for the creatures that share it with us. It grows out of a view of life that recognizes that the earth is the Lord's and that we are stewards of the works of His hands. It is supremely expressed in the story of St. Francis, who had so deep a sense of kinship with the earth and all its creatures. It is seen today in the life of Albert Schweitzer and in his philosophy of "reverence for life." It is what the old monk in *The Brothers Karamazov* had in mind when he urged men to love all of God's creation.

Reverence does not appraise our land, our wildlife or any of our natural resources solely in terms of their economic value. In fact, it does not assess their worth merely in terms of man at all. It appreciates them for their own sake and enjoys them for what they are.

I suppose that there is no more "worthless" tree, from man's point of view, than the lowly scrub oak that grows on the mountain-tops of north-western Connecticut. It cannot be harvested, has no commercial value, and is about as tough a challenge to the



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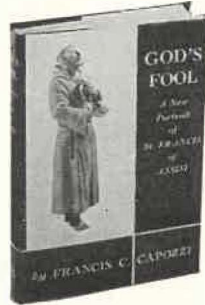
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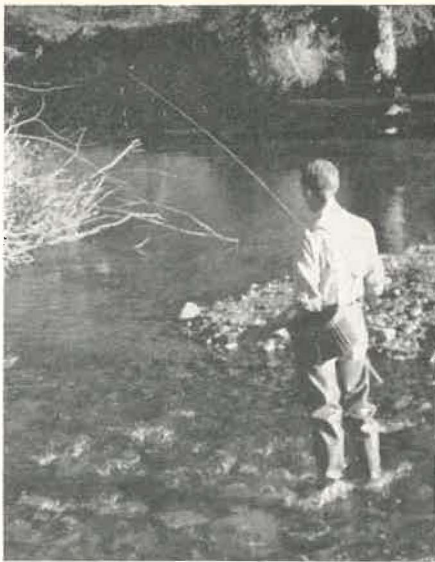
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bushwhacker as anything in our woods.

Yet when one lives with scrub oak and observes its stubborn hold on life in spite of wind storms, sleet and snow one grows to admire it as an embodiment of the sheer will to live that governs nature's processes. After a while one can see beauty in scrub oak as it rattles its dead leaves in defiance above the drifted snow. It is of no value to man, and yet it has a right to live and deserves a claim on man's respect.

The same is true of predators. The Connecticut hills have their share of bobcats that range over snow-swept summits and poke through tangled laurel in quest of snowshoe hares. Most men believe that bobcats should be shot on sight. Unlike hawks and owls, they are without economic value to man, and no "practical" arguments can be advanced to justify their existence. However, they are part of the wind-swept places, part of the land of laurel, scrub oak and jack pine, and none of this would be the same without them. When man has reverence for a country he appreciates all the



An example of reverence is seen in the fisherman who enjoys his fishing grounds — catch or no catch.

parts and sees value in ancient patterns of life.

### Love — the Heartbeat

Reverence is being at one with nature, not fighting it or trying to wrest something from it but loving it for what it is. One sees this attitude in

the fisherman who delights in unspoiled country, whether or not he brings home any fish. One sees it in the grouse hunter who has a deep admiration for his prey, based on years of study in the field, and who is content to roam the hills he loves even though the grouse at times outwit him. One sees it in an explorer like Bob Marshall, who failed to achieve his ambition to climb Mt. Doonerak but who could gladly accept the second best, climb lesser peaks, and relish the glory of interior Alaska for its own sake.

Love is the motivation of reverence, and such love should be the heartbeat of the conservation movement. Foresight that protects the interests of future Americans is important. So, too, is a vision that perceives the spiritual benefits man can derive from our remaining wilderness.

But most important is reverence. If we who call ourselves a spiritual people have this in our hearts we can restore much beauty to our land and can save at least some remnant of a natural heritage that has never been surpassed.

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## sorts and conditions

WHAT do you think of Billy Graham? As the world-famous evangelist began his great effort to win New York for Christ, most of the magazine comment was coldly objective or even hostile. *America*, the Jesuit weekly review, contained an article objecting to Graham's technique of basing his entire argument on "The Bible says." The *Christian Century* vigorously attacked the whole project in an editorial entitled, "In the Garden," saying, "There is something horrifying in this monstrous juggernaut rolling over every sensitivity to its sure triumph."

IN Episcopal Church circles, there are both favorable and unfavorable reactions to the Graham crusade. Some parishes in New York are cooperating strongly, others are objecting just as strongly. The issue of sacramentalism and a developed doctrine of the Church is not the only issue. Indeed, when *America* and the *Christian Century* agree on a religious subject, there is a good chance that the ground of agreement is non-theological.

LIKE many others, I can't quite make up my mind about the value of such campaigns as Billy Graham's in New

York. To me, Christianity is essentially a distinct body of people, "a chosen race, a royal priesthood, a holy nation, God's own people" (I Peter 2: 9), with a specific relationship to Christ, a definite system of government, a Gospel, a Creed, a set of Sacraments, a moral outlook, a tradition, a developing system of law and theology. I can't successfully classify the relation of the various different Christian communions to this body, but I am an Episcopalian because I think the Episcopal Church has the relationship to Christ, the system of government, the Gospel, the Creed, and the Sacraments of the undivided Church, and is located right in the mainstream of that Church's traditions. Billy Graham is off somewhere to the left, the Jesuits somewhere to the right.

GRAHAM doesn't preach everything that the Episcopal Church teaches, and therefore I think his message is regretably incomplete. Still, he does teach people that their new-found acceptance of Christ must result in relationship to a specific Church and acceptance of its discipline — which should give our Church an opportunity to fill up the gaps.

I FIND myself completely indifferent to the charges of commercial techniques, bad taste, manipulating the Holy Spirit, mass psychology, and all the rest. I don't get upset about using "The Bible says" as the only argument, even when the approach to the Bible is not a particularly intellectual one. When you are studying what the Church should say and be and do to carry out the will of its divine Head, and trying to decide which Church does the job best, intellectual arguments are decisive. But when the question is whether or not to have faith in God and follow Christ, the first step is not intellectual but a confrontation with Christ as a real, living Person. And there is nothing better than the Bible for that.

MOST of what is wrong with Billy Graham is the disunion of the Christian Church, coupled with his refusal to speak for one particular Church. Disunity makes difficulties everywhere, and not least in the area of evangelism.

BUT if the Churches have a mission to the unchurched besides their hotly pursued mission to make converts from each other, maybe Billy Graham does have a place as one who convinces people that Jesus Christ is their Saviour and moves them to do something about it. PETER DAY.



# PEOPLE and places

## Appointments Accepted

The Rev. Dr. William W. Arbuckle, formerly chaplain of Tuller School, Tucson, Ariz., is now rector of St. Andrew's Church, Nogales, Ariz. Address: 559 Crawford St.

The Rev. Roger W. Barney, formerly archdeacon and executive secretary of New Hampshire and director of the Mountain Mission by Mail, is now a member of the Parishfield Community, Brighton, diocese of Michigan.

The Rev. C. H. Berry, Sr., formerly in charge of St. Peter's Church, New Ulm, Minn., is now rector of St. Paul's Church, Owatonna, Minn. Address: 116 E. Prospect St.

The Rev. Hunsdon Cary, Jr., formerly rector of Grace Church, Sandusky, Ohio, is now rector of St. John's Church, Youngstown, Ohio. Address: 323 Wick Ave.

The Rev. Harry B. Dalzell, formerly rector of Christ Church, Chaptico, Md., and All Saints', Oakley, will on June 1st become vicar of Ascension Chapel, Gaithersburg, Md., and St. Bartholomew's Church, Laytonsville. Address: 205 Summit Ave., Gaithersburg.

The Rev. Donald J. Davis, formerly assistant of Christ Church, Georgetown, Washington, is now rector of St. Christopher's Church, Carmel, Ind.

The Rev. Charles H. Douglass, formerly rector of Trinity Church, San Antonio, Texas, will on June 1st become rector of St. John's Church, Montgomery, Ala.

The Rev. Richard B. Ford, formerly assistant of St. Margaret's Church, Washington, will on June 15th become vicar of St. Bartholomew's Chapel, Livermore, Calif.

The Rev. David Gillespie, formerly assistant of St. Alban's Church, Washington, is now rector of St. James' Church, Skaneateles, N. Y.

The Rev. Forrest E. Goodfellow, formerly vicar of St. Mark's Church, Sidney, Ohio, is now vicar of St. Peter's Mission, Lebanon, Ind. Address: 117 S. Grant St.

The Rev. William M. Hale, formerly canon of Christ Church Cathedral, Springfield, Mass., is now rector of the Church of the Atonement, Westfield, Mass. Address: 36 Court St., Westfield.

The Rev. Ellsworth B. Jackson, formerly rector of All Saints' Church, Toledo, Ohio, will on July 1st become assistant at the Church of the Incarnation, Cleveland. Address: 616 E. 105th St., Cleveland 8.

The Rev. Stewart J. Labat, who formerly served the Church of the Ascension, Gaithersburg, Md., and St. Bartholomew's, Laytonsville, is now rector of St. Paul's Church, E. Center and High St., Marion, Ohio.

The Rev. Harold F. McGee, formerly rector of Trinity Church, Iowa City, Iowa, and chaplain of Episcopal Church students at Iowa State College, is now rector of St. Andrew's Church, College Park, Md. Address: 4508 College Ave.

The Rev. Edgar A. Nutt, formerly vicar of St. Luke's Church, Hope, N. J., and St. James', Delaware, N. J., will on June 15th become vicar of the Church of the Good Shepherd, Hamburg, N. J., and rector of St. Thomas' Church, Vernon. Address: Hamburg.

The Rev. Henry Rightor, formerly rector of Christ Church, Charlotte, N. C., is now rector of St. Thomas' Church, Garrison, Md. Postoffice address: Owings Mills, Md.

The Rev. Robert G. Wagner, formerly curate of the Church of the Holy Communion, South Orange, N. J., will on September 1st become vicar of St. Luke's Church, Hope, N. J., and St. James', Delaware.

The Rev. William G. Worman, formerly assistant professor of theology at Bexley Hall, Gambier, Ohio, will on July 1st take charge of St. Andrew's Church, Mentor, Ohio, a new mission.

The Rev. A. L. M. Worthey, formerly rector of All Saints' Parish, Rhawnhurst, Philadelphia, is now rector of St. Paul's Parish, Huntington, Conn. Address: RFD 1, Shelton, Conn.

## Armed Forces

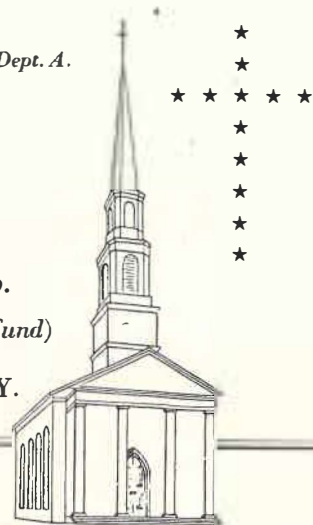
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July 16th report for duty at Ladd Air Force Base in Fairbanks, Alaska. Future address: 5001st Air Base Group, APO 731, Seattle, Wash.

## Changes of Address

The Rt. Rev. Lewis B. Whittemore, retired Bishop of Western Michigan, formerly addressed in New York City, may again be addressed at Box 93, Vineyard Haven, Mass.

The Rev. Thomas B. Clifford, retired priest of the diocese of Mississippi, formerly addressed in Metairie, La., may now be addressed at 4016 Prytonia St., New Orleans.

The Rev. C. J. Harriman, retired priest of the diocese of Connecticut, formerly addressed in Guthrie, Okla., may now be addressed c/o Olivier, Hag's Mill Rd., Philadelphia 28, Pa.

Mr. Clark G. Kuebler, formerly addressed in Los Angeles, may now be addressed at Companhia Nacional de Cimento Portland, Caixa Postal 257, Rio de Janeiro, Brazil.

The Rev. David L. Leach, retired priest of the diocese of Western New York, formerly addressed in Daytona Beach, Fla., may now be addressed: RFD Lyndonville, N. Y.

The Rev. Herman S. Sidener, chaplain of the Cathedral School of St. Paul, Garden City, L. I., N. Y., formerly addressed at 70 Knightsbridge Rd., may now be addressed at 90 Knightsbridge Rd., Great Neck, L. I., N. Y.

## Ordinations

(THE LIVING CHURCH will give a year's free subscription to each new priest when his ordination notice is published in this column. The same procedure will be followed for perpetual deacons.)

### Priests

**Michigan** — By Bishop Dun of Washington, acting for the Bishop of Michigan: The Rev. Philip Herbert Robb, on April 11th, at Washington Cathedral; presenter, the Rev. Wade Safford; preacher, the Rev. W. S. Hill. The ordinand is a student at Howard University on scholarship from the National Council's Division of Health and Welfare Services.

**Tennessee** — By Bishop Vander Horst, Suffragan: The Rev. James Malone Coleman, on May 6th, at the Cathedral Church of St. Mary, Memphis; presenter, the Very Rev. W. E. Sanders; preacher, the Rev. G. S. Usher; to be assistant at the cathedral.

### Deacons

**Milwaukee** — By Bishop Hallock: Robert Shaw, a student at Nashotah House, on April 28th, at Trinity Church, Wauwatosa, Wis.; presenter, the Rev. G. F. White; preacher, the Rev. H. T. Pallett. Mr. Shaw was ordained upon his release from the hospital. He had been in an automobile accident.

**Oklahoma** — By Bishop Boynton, Suffragan of New York, acting for the Bishop of Oklahoma: Charles Howard Brown and John Prime Ryan, on April 26th, at the Church of St. Mary the Virgin, New York.

## Diocesan Positions

The Ven. David E. Nyberg, rector of St. Bartholomew's, Granite City, Ill., and vicar of St. Thomas' Church, Glen Carbon, is now also archdeacon of Alton. Address: 2412 Benton St., Granite City, Ill.

## Other Changes

The Rev. Richard L. Harbour will serve as chaplain to the national assembly of the Girls' Friendly Society, which will be held on the campus of Sarah Lawrence College, Bronxville, N. Y., June 26th through July 1st.

## Deaths

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

The Rev. Charles Theodore Branch, priest-in-charge of St. Andrew's Church, Port Isabel, Texas, died March 1st at Port Isabel. He was 65 years old.

Fr. Branch was born in Antigua, B. W. I., and educated at Codrington College, Barbados, and the University of Durham, England. He was ordained priest in 1917. He was received into the American Church in April, 1932. He then served in St. Peter's Church, Sycamore, Ill., from 1927-

29. Other churches served included St. Paul's Church, Dixon; St. Thomas' Church, Dubois; St. Michael's Mission, Ethete — all in Wyoming; St. Stephen's Church, Goliad, Texas; Grace Church, Port Lavaca, Texas.

He is survived by his wife, Isabel Neilsen Branch, and one daughter, Barbara, both of Port Isabel.

The Rev. Henry R. Remsen, retired priest of the diocese of West Texas, died in Kerrville, Texas, on March 18th, at the age of 82.

Fr. Remsen was born in Babylon, N. Y., and educated in Trinity College and the Episcopal Theological School. He was ordained priest in 1902, and was assistant in Calvary Church, New York City, from 1901-05. Other churches served by Fr. Remsen were Grace Church, Colorado Springs, Colo.; Church of the Transfiguration, Brooklyn, N. Y.; Grace Church, Kansas City; St. Luke's Cathedral, Orlando, Fla.; Grace Church, Port Lavaca, Texas; Emmanuel Church, Lockhart, Texas.

He is survived by his wife, Sarah Halter Remsen, and daughter, Mrs. Lynn Blackwell.

Mrs. Jennie Dillard Jones, mother of the Rev. Theodore J. Jones, rector of St. Andrew's Church, New York City; widow of the Rev. Jacob Jones; and daughter of the late Rev. George T. Dillard, died on March 31st in New York City.

Mrs. Jones was born in 1885, in Columbia, S. C. She was always an active participant in all phases of Church work.

Surviving are two sons, George D. and Frederick D.; three daughters, Miss Stella Jones, Miss Geneva Jones, all of New York City; and Mrs. Edythe Gaines of Montclair, N. J.; one sister and four grandchildren.

Mrs. Arthalinda McKee Phipps, mother of the Rev. Paul A. Phipps, vicar of St. James' Church, Canton, Pa., died at the vicarage on March 7th at the age of 93.

Besides Fr. Phipps she is survived by two other sons, Karl, Kansas City, Mo., and Frank, Oakland, Calif.; a sister, Mrs. Frank Cross, Merchantville, N. J.; a brother, Will McKee, Haddonfield, N. J.; eight grandchildren and 16 great-grandchildren.

Mrs. John F. Shepley died in St. Louis, Mo., on March 14th at the age of 86.

Mrs. Shepley, born in China, was the daughter of Mr. and Mrs. Ethan Allen Hitchcock. Her father served as ambassador to Russia, and later as secretary of the Interior in the Cabinets of McKinley and T. Roosevelt. Following Mr. Shepley's death in 1930 Mrs. Shepley at the behest of Dean William Scarlett, soon to become Bishop, became interested in the work of the Woman's Auxiliary and served six years as diocesan president. Following a trip to Boston where she observed the work of the Episcopal City Mission she organized the St. Louis Episcopal City Mission Society to strengthen the work of the ministry to city institutions, and served for 20 years as its president. Surviving her are a sister, Mrs. William Sims, of Boston; a daughter, Mrs. Frank L. Allen, of Montclair, N. J., and sons, Ethan Shepley, Chancellor of Washington University, St. Louis, and director of the Episcopal Church Foundation; and John R. Shepley, treasurer of the diocese of Missouri.

# SCHOOLS

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# BOOKS

## Are You Ready?

**FOR TEEN-AGERS ONLY.** The Doctor Discusses Marriage. By **Frank Howard Richardson**, M.D., F.A.C.P., F.A.A.P. With an Introduction by **Paul Popenoe**, Sc.D. Tupper & Love, Inc. Pp. xiv, 112. \$2.95.

There are now in the United States about 220,000 teenagers from 14 to 17 years of age who are married, and their numbers are increasing steadily. Statistically, these early marriages do not turn out well. . . ."

The purpose of Frank Howard Richardson's *For Teen-Agers Only* is stated in the Afterword, addressed directly to the reader — "to help you decide whether you and the one you want to marry are ready for this important step, one of the most important steps you'll ever take."

This Dr. Richardson accomplishes in a series of chapters, mostly dialogue between imaginary teen-agers and older people — the family doctor, a social worker, a psychiatrist, an engaged couple just graduated from college, and "a snappily uniformed sergeant of marines."

This is a book that I am quite willing to have lie around the house for my 14-year-old daughter to read.

FRANCIS C. LIGHTBOURN

## Children's Books

**BIBLE DICTIONARY FOR BOYS AND GIRLS.** By **Manuel and Odette Komroff**. Illustrated by **Steele Savage**. John C. Winston Co. Pp. vii, 82. \$2.95.

A boys' and girls' dictionary, with pronouncing guide, of Biblical terms ("Aaron" to "Zorah"), many of them accompanied by small color illustrations.

A few of the definitions are not as sound theologically as Churchpeople could desire, but on the whole the book may be recommended. F.C.L.

**LET THERE BE LIGHT.** Chosen and decorated by **D. Newsome**. Frederick Warne & Co., Inc., 79 Madison Ave., New York, N. Y. About 50 unnumbered pages. \$2.

Forty prayers from various sources, including the ancient sacramentaries, set in bold ornamental type and illustrated with color drawings and full-page color plates.

A good selection and striking format, if somewhat overdecorated. F.C.L.

## In Brief

**SYMBOLISM AND BELIEF.** By **Edwyn Bevan**. Beacon Press. Pp. 391. Paper, \$1.95.

A reprinting of Dr. Bevan's Gifford Lectures, originally published 1938. An important work by a scholarly and lucid writer who died 1943.

**PAPYRUS BODMER II.** *Evangile de Jean* chap. 1-14. Publié par **Victor Martin**. Professeur à l'Université de Genève. Bibliotheca Bodmeriana, Cologny / Genève (Switzerland). Pp. 152. Paper, 20 Swiss francs (about \$5 if ordered direct from publishers).

This is the edition referred to in Prof. Bruce Metzger's article in the Lenten Book Number of *THE LIVING CHURCH* [L. C., February 24th] on the newly discovered manuscript of St. John, chs. 1-14, known as Papyrus Bodmer II and traced by competent scholars back to about 200 A.D.

The volume contains about 30 pages of introduction in French, the Greek text of the new manuscript, and three illustrations of the manuscript itself.

The text is said, in the introduction, to be collated with the 2d edition (1947) of Souter's Greek Testament, but this does not seem to have been satisfactorily carried out — in places at least.

In typography and format the volume is attractive.

F.C.L.

## The Living Church Development Program

The purpose of this fund is to keep *THE LIVING CHURCH* alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

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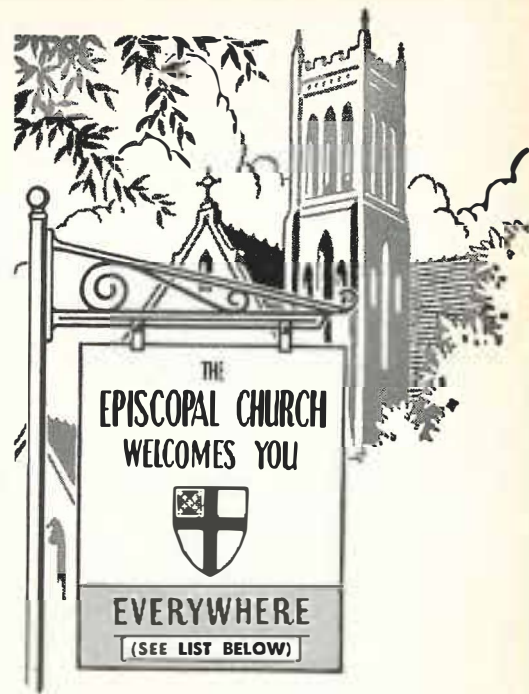
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