

# The Living CHURCH

April 17, 1960

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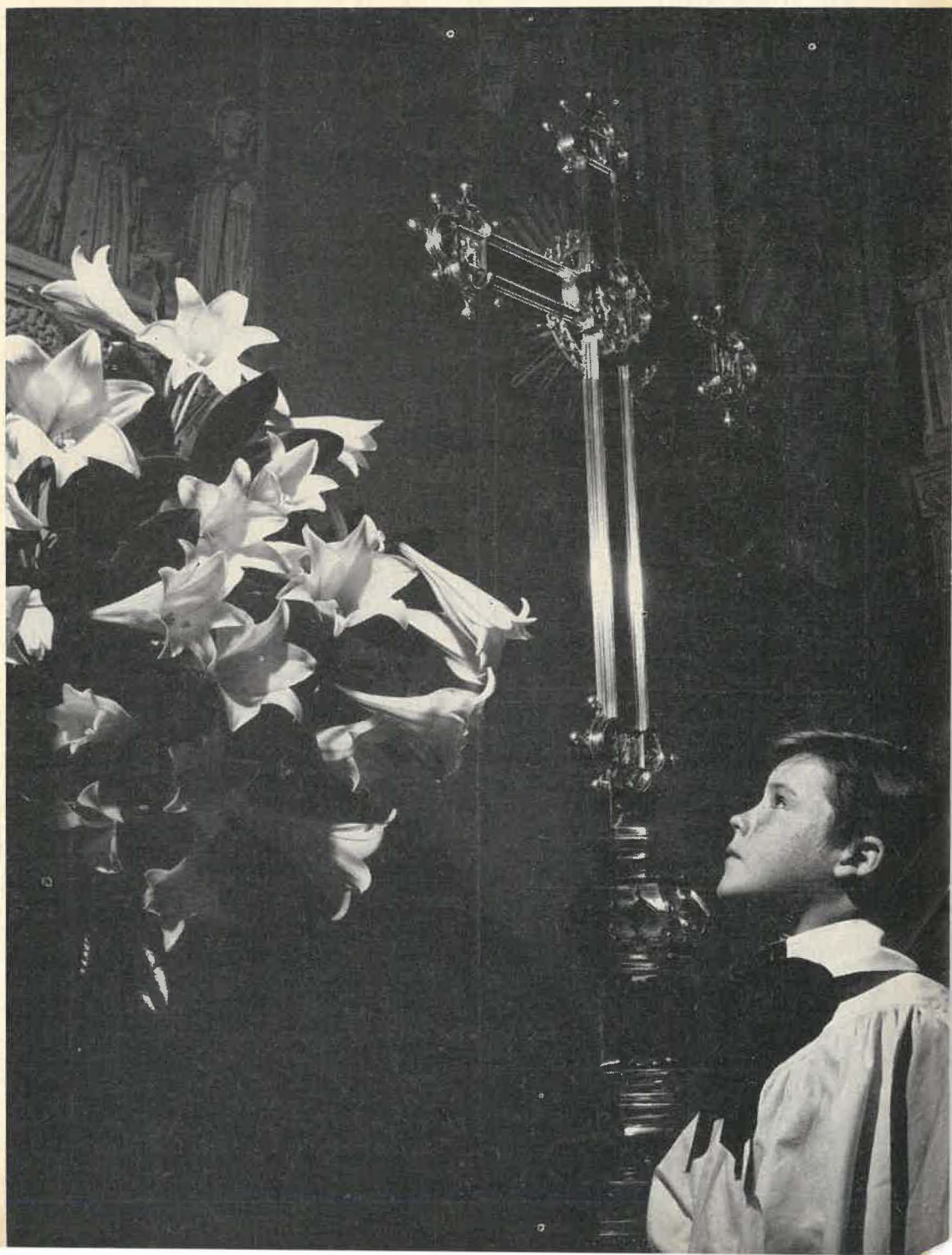
Page 12:

**Defense  
of Gothic**

Page 14:

**No Bushel  
for Paschal  
Candles**

Washington Post Photo



Easter, 1959, at Washington  
Cathedral, Washington, D. C.





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## TALKS WITH TEACHERS

by the Rev. Victor Hoag, D.D.

### Give Them Easter

It is quite possible for our children to miss the joy of Easter. The day itself is so crowded for the clergy, with the bursting adult services, that the school is often omitted or slighted. With the general establishment of the family service today, most of our children do take part in a service on that day. Possibly this, with the children's needs kept in mind, may serve to be enough. But this does not cover the case of the tiniest ones, who are in a room apart, or if brought to the service, can get nothing from it. Teachers of the preschool children should make a special effort to convey the spirit of Easter to their children through the next weeks.

No matter in what manner your parish provides a special experience on Easter Day itself, there remains the whole season of Easter to be used for deepening the great central truth. Seldom does Easter get enough build-up in advance, at least not as a teaching objective. You may "tell" the Easter story, or one or two events of it, but what parish develops it in any way comparable to the Christmas theme? Is it too strong a statement to say that children may go through Easter, and the weeks after, without realizing keenly its meaning? Yet the verification of the whole Christian Faith hangs on this. "The miracle at dawn explains the mystery at midnight."

"No Lent, no Easter" is repeated in hundreds of parish bulletins. Yet might it not be said that the actions and feelings of Lent and Holy Week have tended to crowd out any effective teaching of the Resurrection? Things happen so close together. There is so much to tell, and to celebrate.

For teachers, no matter how Easter is observed in their parish, there is Low Sunday, and the Sundays that make up the Easter season, to use well. No matter which textbook has been given you, even if it does include the Easter stories, you still have to personalize and enrich this intense material for teaching. The school may help, and a "talk" by the leader to the assembly or service will help. But in the little circle of each class, where persons meet and understand each other, the glory and the wonder and the sharing of His life must somehow be communicated.

This deep matter will have to be left to the good sense and religious feeling of each teacher. How can you give them Easter?

You can go to the Bible and find much

more than you may have thought. There is not just one "Easter Story" as we often say. There are seven Resurrection appearances, which may be studied and realized in a sequence which ends climactically with the final appearance of the Ascension.

One form of reënforcing this material, for almost any age of class, is to use impromptu dramatization. Even if your class has never done any skits or acting of stories, here is enough material for quick expression through personalizing the characters. There is the familiar Christmas pageant, usually done for the whole parish as audience. Why not the class play for the sheer pleasure of doing it among ourselves? The only requirement is a place — a private room. It is difficult, if not impossible, to act out a Bible story (or to do role playing, for that matter), if other classes are watching you go through all the informal steps of planning the acting. No costumes are needed. The purpose is to sense the feelings of the persons in each scene. There are many characters: the Marys, any number of disciples, Joseph of Arimathea, and Thomas. There are definite scenes of location: the Garden, the upper room, the road, the house at Emmaus, the lake side, the mount of the Ascension. There is atmosphere, surprise, a dramatic ending with a curtain line, and many good "lines" all ready to speak. And there are many more female characters than at Christmas. The Bible passages are:

- (1) At the sepulcher (John 20:1-18);
- (2) On the way to Emmaus (Luke 24:13-35);
- (3) In the upper room (John 20:19-23);
- (4) Same, a week later (John 20:24-29);
- (5) By the Sea of Tiberias (John 21:1-17);
- (6) On the mountain in Galilee (Matthew 28:16-20, also Acts 1:4-5, and Luke 24:49);
- (7) The Ascension (Luke 24:50-53, and Acts 1:6-11).

To act out all of these might prove too difficult, but older classes can assign single events to individual pupils to make a simple reading script. Reading by different speakers around the circle, with or without action, tends to heighten the scenes. One class did this by recording their voices on a tape recorder.

A tested device is the study of Easter through the hymns, considered as poems (without any music). With hymnals in every hand read hymn 84, then 85 (with the whole group replying "Alleluia!" after each line). The same for 99, with a refrain — a ballad. For Christ's sacrificial death and victory read together hymn 91, verses 1-3, and all of hymn 94. Poetic references to the ancient Passover may then be studied: see hymns 89, v. 2; 94, v. 1; and 96, v. 1. Then, to show how Christians rejoice, read through all of hymn 96.

But whatever you do, starting next Sunday, make this whole season live with the Church's rejoicing and conviction. Through all, your own enthusiasm, devotion, and accurate information will tell.







# BOOKS

## Not Blind to Defects

**THE RELIGIOUS ORDERS IN ENGLAND.** Vol. III, The Tudor Age. By Dom David Knowles. New York: Cambridge University Press, 1959. Pp. xiv, 522. \$10.

Dom David Knowles, who is Regius Professor of Modern History at Cambridge University as well as a Benedictine Monk of the Roman obedience, has concluded his three-volume history of the Religious Orders in England with Volume III, "The Tudor Age." This volume covers the period of the dissolution of the monasteries concerning which so much has been written. For this reason, it will be found to be of considerably greater interest to the non-professional reader than the earlier portions of his work. One of the most perplexing problems of English history is how an institution such as monasticism, which had become such an established part of English life, could have been swept away in so few years with so little resistance.

There can be no claim that there was a widespread belief in the dissolute character of the members of the religious orders, which was the excuse Henry VIII seized upon for the general dissolution of the monasteries. This is true whether one accepts the glowing account of Gasquet or the more severe judgment of Coulton. There was no attempt at reform. Cromwell was only interested in improving his master's financial condition. For generations the older orders had attracted the keenest minds and the most spiritual souls. Then came the friars, infusing a new fervor, both intellectual and spiritual.

Volume III of *The Religious Orders in England* begins with a description of the condition of each of the monastic orders at the beginning of the Tudor period, not glossing the darker spots but pointing out

### ACU CYCLE OF PRAYER

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

#### April

17. St. Francis', Dallas, Texas
18. The Rev. S. Henry White, Philadelphia, Pa.
19. St. Edward's Chapel, Joliet, Ill.
20. St. John's, Wisconsin Rapids, Wis.; Church of St. Edmund the Martyr, Arcadia, Fla.
21. St. Stephen's, Alva, Okla.; St. Paul's, Shigawake, Quebec, Canada
22. St. George's, Bridgeport, Conn.; St. James', Port Daniel Centre, Quebec, Canada
23. St. George's, York Harbor, Maine; St. George's, Schenectady, N. Y.

that certain aspects of secular life had absorbed the energies which had gone into the monastic orders in earlier years. No longer did they hold first place in the minds of their contemporaries. The old life went on in the abbeys, irregularities were perhaps more frequent, but the author finds nothing in the evidence to convince that moral decay had set in. The failure was the result of torpor rather than vice. Even financial mismanagement played but a small part. The great wealth of the religious orders was a source of spiritual weakness, as well as a temptation to the government looking for new sources of financial support. Their wealth made it too easy for those who sought to enter them and a cause of envy to those who were without. Monasticism had become "big business." This book covers, of course, only one aspect of the English Reformation. It is written from the contention that the fundamental result — the renunciation of the papal obedience — was wrong.

Nevertheless, the author is not blind to the defects, not only of monasticism, but of the Church in general, as it had developed during this period. As nearly as any book can be said to be, this one is definitive. It will be many years before anyone, Roman Catholic, Anglican, or Protestant, can write anything to take its place. No one today can say he understands this aspect of the Tudor period until he has read this book.

The Epilogue, in particular, should be read by everyone who wishes to test the results of his own study and research. In a few brief pages, the whole of English Monasticism, from Dunstan to Mary, is skillfully analyzed. It is truly a masterful conclusion of a monumental work.

HOWARD T. FOULKES

**DEAR TEEN-AGER.** By Abigail Van Buren. Illustrated by Roy Doty. Random House, 1959. Pp. 209. \$2.95.

Practically everyone who glances at a newspaper has probably encountered a "Dear Abby" column more than once. And without Abby's witty and yet sensible approach to human problems, where would the burdens of the lovelorn fall?

In her newest book, *Dear Teen-ager*, Abby (Abigail Van Buren) concentrates on the problems of the rock'n' roll generation, and the generation behind, to which today's parents belong. An experienced mother of two teenagers, Abby's on the ball when she answers questions such as this one:

"Dear Abby:

I know you'll think I'm crazy, but I met a boy at the Roller Rink last night and I know it's love. I don't mean 'puppy love' . . ."

With her usual common sense Abby differentiates between infatuation and love built on inner realities — "love-at-second-sight." Perhaps the following plea for

help is a universal appeal from many parents, who, according to their teenagers, "have holes in their heads":

"Dear Abby:

I, like thousands of other mothers, have developed an almost incurable disease overnight. It is called 'Perforated Cranium,' which simply translated means, 'Mother has holes in her head.'

"The symptoms first became evident when my daughter entered junior high school. . . . As yet she doesn't answer me back. She just stunts and gazes through the holes in my head. . . ."

Spice and variety describes Abby when she answers these age-old questions. "How do I land that first date? I'm sick of being everybody's sister. How can I forget him? Should I date out of my faith? I can't discuss things with my parents. I don't have any friends. How do I know if I'm in love?" If there are no other sympathetic ears tuned for a perplexing problem, there's always "Dear Abby."

BETSY LIGHTBOURN

**THY WILL BE DONE.** An Autobiography. By Arthur Wilson. Dial Press. Pp. 213. \$3.95.

Arthur Wilson's life was lonely and his ministry largely ineffective until in desperation he undertook a nearly impossible assignment. In deep humility he began to work among poverty-stricken Negroes, who had been singularly mistreated and were not in the mood to trust any white person. The moving story of how these people were won over is the heart of the book and gives it significance.

At the moment of achievement, Arthur Wilson, who long before had been deserted by his first wife, fell in love. The conflict brought a physical breakdown, resulting in his decision to leave the priesthood, get a divorce and remarry. But the new marital happiness did not resign him to a vocation outside of the Church. After he had long suppressed his yearning, the death of his first wife made possible his return to the priesthood. In the final pages of the book, his last ministry is forecast as a happy and fruitful one.

It's unusual to read an autobiography that reports failure as candidly as does Arthur Wilson's. The frankness and humility evident in this work are accented by the refreshing simplicity of the style.

EVE ANDREWS

### Books Received

**A PROTESTANT SPEAKS HIS MIND.** By Ilion T. Jones. Westminster Press. Pp. 237. \$3.95.

**VARIETIES OF PROTESTANTISM.** By John B. Cobb, Jr. Westminster Press. Pp. 271. \$4.50.

**CITIES IN CRISIS.** The Christian Response. By Dennis Clark. Sheed & Ward. Pp. x, 177. \$3.50.

**THE OBJECTIVE SOCIETY.** By Everett Knight. Introduction by William Barrett. George Braziller, Inc., 215 Fourth Ave. New York 3, N. Y. Pp. xv, 137. \$3.75.



# LETTERS

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

## We Have the Stove

Thank you for publishing Dr. Barnhill's plea for "Passion in Preaching," and for your own fine editorial on the next page [L.C., March 6th].

There are people who say that the Episcopal Church had its stove taken out when the Wesleyans left it. This is not true. We have the stove still. We believe in the Holy Spirit, and the Holy Spirit has been in the Church continuously since Pentecost. We don't have to choose between structure, Gospel and Pentecost: we can have all three at the same time, and in wonderful harmony. As far as the stove is concerned, all we need is more coals of fire, in constant fresh supply, and enough penitence to enable us to welcome the removal of the ashes of complacency.

(Rev.) JOHN W. DUDDINGTON  
Chaplain, Stanford Canterbury Assn.  
Palo Alto, Calif.

## The Soul, the Law, and the Cops

It seems to me that the Bishop of Erie, in urging Pennsylvania Churchmen to vote against the legalizing of pari-mutuel betting on harness racing [L.C., April 3d] on the grounds that gambling violates the moral law as given in the 10th Commandment, has failed to take into consideration a very important issue.

About a year ago the state of Oklahoma voted for repeal of prohibition after a vigorous campaign in which prominent Churchmen, including our bishop, took an active part. Their contention was that men should be free to make a moral choice within the law.

I am in complete agreement with the Bishop of Erie that gambling does violate the moral law, and I deplore the very existence of race tracks. But I think this does not give us the right to require civil enforcement of our moral code any more than certain fundamentalist groups should have the right to enforce prohibition upon us by civil law.

What does it profit a man's soul if he obeys the moral law for fear of the cops?

JEAN WESTPHAL  
(Mrs. J. A.)  
Owasso, Okla.

## Appalling Apostasy?

Your editorial "We are Being Slandered Too" [L.C., March 13th] has been called to my attention.

As a lifelong Episcopalian I have been deeply concerned with the way my Church has been going, particularly since the revival of the discredited Federal Council of Churches under a new guise, namely the National Council of Churches, and the subversive influences that have crept in to corrupt it. Your editorial sounds just as though it might have come out of the Communist *Daily Worker*, so nearly does it follow the Communist line of defamation of all characters that stand in the path to protect our country and its religious heritage. The apostasy that has come

out of the NCC is simply appalling, and the presumption that they speak for 38,000,000 Protestants is just more than I can take.

Mrs. LESTER L. SMITH  
Greenville, S. C.

The factors in the Air Force-NCC controversy plow a deeper furrow than many have believed. I think your editorial of March 13th was a sincere effort to uphold the right. Since then, however, in the light of developments, you have wisely withheld further comment.

When this issue is all settled, for good or ill, the NCC is likely to wind up in the same grave as the old FCC. Therefore please continue your policy of hands-off, — and may we hope that our Church officers will do the same. Then, without a doubt, the Episcopal Church will come out of this thing with a fairly clean face.

FREDERICK COOPER  
Narberth, Pa.

## Perhaps a Tam o' Shanter?

There can be no doubt that the letter which you carry under the title "Needed — New Clergy Hat" [L.C., March 13th] is a matter of outstanding importance!

In an effort to be of some help the following is most respectfully offered:

In the age of missile launching,  
And the time of rocket war,  
It is easy to imagine  
That these side issues are a bore!

We have a weighty problem —  
There can be no doubt of that —  
For to be a proper parson  
You must have a proper hat!

If the mortar board may skim off,  
And the skull cap won't set right,  
If the Canterbury version  
Makes you look an awful fright;

If the Pope won't wear birettas  
And his crown does not appeal —



Then the whole great headgear issue  
Is as wiggly as an eel!

But don't give up the matter,  
Or withdraw now from the fray;  
In this matter so important  
There has got to be a way.

Why not try the guardsman's busby?  
Or the old infantry shako —  
Or perhaps the Scots Tam o' Shanter  
Is the thing we ought to show.

But I have a better idea —  
Here is one that's really right:  
Why not try the bold Glengarry?  
It is gay — and light — and bright.

It sets forth the stamp of Seabury —  
And the ribbons which it shows  
Have two really vital uses,  
(And we need them, heaven knows).

They could carry simple letters —  
Which would give to all the "clue"  
Make them in two types only,  
E.E.F. or A.C.U.

(Rev.) CUTHBERT PRATT  
Rector, Church of the Holy Trinity  
New York, N. Y.

## Lent Canvass

I read with interest and approval Mr. Ralph A. Herbert's article, "Canvass in Lent?" [L.C., March 20th]. Whatever else the annual canvass may be it is a business proposition. The appeal should obviously be made when people's interest in the Church is at a maximum. In almost every instance that time is Lent, not Advent, or the Trinity season.

I believe if the canvass was held during Lent with its emphasis on sacrifice, personal work on behalf of the Church, and increased interest in its welfare the results would far exceed the almost universal practice of having the canvass in November or December. What is necessary to persuade the powers that be to give Mr. Herbert's suggestion a try? I earnestly hope no one will offer the objection that it is a new idea or that we have always done it in the fall in the past.

And speaking of the canvass, is there any way to eliminate the word "pledge" and substitute "give" or "contribute" toward the Church? I know from experience and observation that many people are willing to give or contribute but balk at the word "pledge."

(Rev.) EDGAR LOUIS TIFFANY  
St. Thomas' Church  
White Sulphur Springs, W. Va.

## A Serious Religious Book?

I must take leave to protest your reviewer's inclusion of *Krishna Fluting* by John Berry, in a list of religious novels. In the February 21st issue of your magazine, in an article entitled "Escape to Truth," Mr. Robert H. Glauber said:

"There have been several 'straight' religious novels in the past few months of a very high order. *Krishna Fluting*, by John Berry, is a superb and somewhat allegorical tale dealing with the operation of God's mercy in the lives of an odd assortment of men and women living in a remote Himalayan village."

If a book about sex in India, among a group of most unusual missionaries (no doubt influenced by their environment) may qualify as a serious religious book, *Krishna Fluting* is fit for your publication. I am afraid, however, that your readers will find it as distasteful as I did.

(Mrs.) JOAN H. QUARM  
English Instructor, Texas Western College,  
of the University of Texas  
El Paso, Texas

## Continue At a Distance

I have at hand your issue of March 27th. I would like to post the article "Tend My Sheep." The difficulty is that the article is continued on page 14 which is then going to be pinned to the wall.

Suggestion: Please continue articles at a distance so they can be posted.

(Rev.) WESLEY H. SMITH  
Curate, Grace Church  
Rutherford, N. J.

## ANGLICAN CYCLE OF PRAYER

### April

17. The Church of Serbia and Patriarch Germanus
18. East Carolina, U.S.A.
19. Eastern Oregon, U.S.A.
20. Eastern Szechwan, China
21. Easton, U.S.A.
22. Eau Claire, U.S.A.
23. Edinburgh, Scotland





### In Breaking of Bread

Of the appearances of the Risen Lord described in the New Testament none is more memorable, perhaps, than that to "two of his disciples" at "a village called Emmaus," where He remained incognito as He walked with them but at last "was known of them in breaking of bread." This particular appearance is commemorated on Monday in Easter Week, when the liturgical gospel describes the event. We show as our picture Velasquez' "The Supper at Emmaus," and include with it the Collect for Easter Monday.

**O** God, whose blessed Son did manifest himself to his disciples in the breaking of bread; Open, we pray thee, the eyes of our faith, that we may behold thee in all thy works; through the same thy Son Jesus Christ our Lord. *Amen.*



# The Living Church

For 81 Years:

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

Easter Day  
April 17, 1960

## SOUTH AFRICA

### Sanctuary in Swaziland

As violence and a state of emergency continued in South Africa, the Rt. Rev. Richard Ambrose Reeves, Bishop of Johannesburg, went to the British protectorate of Swaziland to avoid being arrested for his active opposition to the government's policy of apartheid.

In a telephoned statement to the South African Press Association on April 4th, Bishop Reeves said, "I left Johannesburg last Saturday morning for Swaziland, where I am now staying to await clarification of my rights in the Union. It is my first wish to return to Johannesburg — provided I can obtain reasonable assurance that I can continue my work and duties unmolested. To this end, I am asking the British High Commissioner to ascertain from the South African government whether they intend to detain me under the emergency regulations."

Bishop Reeves is reported to have carried with him sworn statements of witnesses to a recent massacre, which he and two attorneys collected. Press reports say the attorneys have since been arrested.

The Very Rev. P. H. F. Barron, dean of the Cathedral of St. Mary the Virgin in Johannesburg, said Bishop Reeves had been advised by officials of the diocese to leave Johannesburg. The bishop was scheduled to sail for London on leave April 22d.

The Ven. C. T. Wood, Archdeacon of Capetown, arrived in London on April 8th to represent the Church of South Africa in the United Kingdom and to appeal to the World Council of Churches to send a fact-finding commission to South Africa. He is to arrive in New York soon.

The Most Rev. Joost de Blank, Archbishop of Capetown, has issued an appeal to all Churches in South Africa to abandon apartheid. He addressed his plea especially to the Dutch Reformed churches of South Africa, whose members include over half the population. A joint statement issued by 14 Anglican clergymen of South Africa has demanded that the police cease "indiscriminate violence" against Africans who have refused to return to work as a protest against the racial policies.

The New York *Times* reported that Dr. de Blank had refused Anglican par-

ticipation in a day of prayer and penitence called by a number of South African Churches for Palm Sunday. The newspaper quotes the archbishop as saying, "It must be categorically stated that a day of prayer may never be called as an excuse for inactivity. It is a necessary part of Christian obedience to renounce evil and to repent before creative and redemptive prayer can be undertaken. The Church in the Province of South Africa therefore regards as hypocritical a corporate day of prayer as long as certain sponsoring Churches have not openly denounced the primary evil causes of the present stress." The *Times* reports that Dr. de Blank has called for expulsion of the Dutch Reformed Church in South Africa from the World Council of Churches.

## MISSISSIPPI

### Congregationalization

Governor Ross Barnett of Mississippi has signed into law a bill under which local congregations may retain church properties if they withdraw from their national organizations. State chancery courts are authorized to dismiss a church's trustees and appoint new ones on petition of two-thirds of a church's members. The law is reportedly designed to prevent integration of churches, although race is not mentioned.



Bishop Reeves: first wish to return.

The Rt. Rev. Duncan M. Gray, Bishop of Mississippi, was quoted in the newspapers as saying that the bill "would compel all Protestant churches to be congregationalized in government and policy."

The Hon. Garner W. Green, chancellor of the diocese, in testimony before judiciary committees of the Senate and House, led off opposition to the bill with the statement that the U.S. Supreme Court has declared similar bills unconstitutional. He said the effect of passing such a law would be to have the legislature try to repeal the first and fourteenth amendments.

Mr. Green had advised earlier in a publicized opinion to Bishop Gray that "the beneficiaries entitled under the doctrine of a church to utilize the property in accordance with its usages and customs could not be deprived of that right by a change in trustees."

Methodist and Roman Catholic bishops stated their opposition to the bill and an official Southern Baptist paper editorialized "we do not believe that the state has the constitutional authority to step in and change the laws of any religious groups." Senator W. B. Alexander, chairman of the Senate Judiciary Committee and author of the bill, replied, "The legislature certainly would not, under any circumstances, attempt to regulate any Church's beliefs. This is simply a matter of Church property."

Religious affiliation of the legislators was not available, except for the sub-chairman of the judiciary committee, Mr. Frank Barber, a Churchman, who voted against the bill. Some who opposed the bill on grounds of interference in Church matters were careful to identify themselves as favoring segregation.

## SOCIAL RELATIONS

### Corporation Dissolved

The corporation that owned the New York building where the Rev. John R. Purnell recently broke seals on gas and electric meters to restore service to relieve the suffering of the tenants [L.C., April 10th] has been dissolved. The property has been transferred from La Raig Realty Corporation to the Arjon Realty Company.

The Rev. James Gusweller, rector of St. Matthew's and St. Timothy's Church,





(From left) Bishop Kellogg, Bishop Mosley, Bishop Voegeli, and Bishop Bentley: 200 waited outside.

where Fr. Purnell is curate, said he was satisfied with the arrangement. Fr. Gusseller has been actively helping the tenants press their complaints against the La Raig corporation.

Two former stockholders of the dissolved company face charges because two children were bitten by rats in the building.

#### **WESTERN NORTH CAROLINA**

### **To Stabilize and Protect**

A manual drawn up by the Rt. Rev. Matthew George Henry, the diocesan, to establish policies, procedures, and organization for missions, is being circulated throughout the diocese of Western North Carolina.

According to the *Highland Churchman*, "the manual aims to stabilize the work of the Church in the various missions and to protect the congregations from any sudden changes in worship practices."

Among the rules laid down by the manual:

"The *Book of Common Prayer*, without substitutions or rearrangements, shall be used for all services of the Church.

"Eucharistic vestments shall be worn only with the permission of the bishop.

"There shall be no appropriation or use of the title 'Father' by the minister-in-charge without permission of the bishop, who shall be guided by the history of the mission in such matters and what the majority of the congregation prefers.

"Mission officers should take an active part in the whole diocesan program.

"All church buildings shall carry adequate insurance.

"Every mission of 10 families or more shall have an annual Every Member Canvass.

"The tithe, as the Christian standard of giving, shall be promoted.

"Every mission having within its membership as many as six children shall conduct a weekly Church school.

"Every mission of 15 families or more shall provide an adult study course on a weekly basis.

"Ministers shall make an average of 20 calls a week over and above calls to the sick, and shall make at least 10 new contacts a month in the interest of the Church reaching more people."

#### **NORTHWEST TEXAS**

### **Second and 50th**

The second annual council of the diocese of Northwest Texas met at St. Paul's Church on the Plains, Lubbock, and celebrated the 50th anniversary of the creation of the jurisdiction. The guest speaker was the Rt. Rev. C. Avery Mason, Bishop of Dallas, from which the diocese of Northwest Texas was divided.

The council adopted a \$141,117 budget for 1960, approved the expenditure of \$30,000 for advance work, approved a medical and life insurance program for the clergy and lay employees, and received two missions: St. Stephen's Church, Lubbock, and St. James' Church, Monahans.

**ELECTIONS.** Standing Committee: clerical, J. M. Washington; lay, Elbert Hall. Executive Council: clerical, Allen Price, Edward Dentzer, Edward Miller, Morris Elliott; lay, Lee Bivins, Mark Hailey, Harvey Herd, Mark McLaughlin. Deputies to General Convention: clerical, Lawrence Berry, Richard Neal, Lester Jones, Evans Moreland; lay, Lee Bivins, Edward Weber, Davis Scarborough, George Miller. Delegates to Provincial Synod: clerical, Edward Miller, Joel Treadwell, James Mock; lay, Fancher Upshaw, Jr., Ben Brewer, Fred Hanna.

#### **DOMINICAN REPUBLIC**

### **Enthronement**

On Passion Sunday, the Rt. Rev. Paul Axtell Kellogg, Bishop of the Dominican Republic, was enthroned.

The Rt. Rev. John Bentley, director of the Overseas Department of the National Council, and the Rt. Rev. Reginald H. Gooden, Bishop of Panama, arrived in the Dominican Republic from an inspection tour in South America. Bishop Mosley of Delaware was present on an inspection tour of the work in the area. Bishop Voegeli of Haiti participated in the service.

During the service, the Church of the Epiphany, Ciudad Trujillo, was packed

with more than 300 people, and another 200 had to remain outside. All five bishops spoke at a reception after the service.

#### **EDUCATION**

### **Conference on Revision**

Plans were laid for revision of the Episcopal Church Fellowship Series at a three-day conference held at the College of Preachers, Washington, D. C., March 29th-31st. The conference was attended by about 30 representatives of the editorial and advisory committees, together with clergy and directors of Christian education.

The keynote for the conference was set forth by the Rt. Rev. J. Stuart Wetmore, Suffragan Bishop of New York, in an address in which he pointed out that curriculum materials, although indispensable in the Church's educational program, are only a subsection under the fourth point of determining factors which he listed as:

(1) The objective statements on which the curriculum is based.

(2) The teacher's own experience of the Gospel as it applies to the objective statement.

(3) Needs and interests of the children.

(4) Printed materials.

a. The Bible, Prayer Book, and Hymnal.

b. Curriculum materials.

The Episcopal Church Fellowship Series, he said, must be revised within the concept of the ultimate expendability of curriculum and should be pointed toward the use of the Church's basic tools — the Bible, the Prayer Book, and the Hymnal.

Mrs. Marion Kelleran, director of Christian education of the diocese of Washington, pointed out that the greatest value of an independent curriculum is that it exists as a judgment on the prevailing educational philosophy and indicated that it must state clearly the relationship between teacher, pupil, and content. Leadership training, said Mrs. Kelleran, is the big problem facing the Church in the field of Christian education, and any revisions of the existing materials should emphasize this basic requirement.

Clifford P. Morehouse, general editor of the Episcopal Church Fellowship Series, pointed out that with the publication of Course 9 in May, 1960, there will be a complete curriculum of 17 courses and that the process of revision has already begun. The revised Course 3 was published in 1959 and a revision of Course 2 is to be published this spring. Other courses scheduled for early revision are Courses 5 and 7.

On the final day of the conference, consideration was given to curriculum needs of secondary and parish day schools as well as for released time use. Consideration was also given to the provision of more adequate audio-visual aids and other supplementary materials for use in teaching the Series.





RNS

CBS has installed more than a mile of coaxial cable in Washington Cathedral and has spent an estimated \$50,000 to telecast the 11 a.m. EST Easter service. Technicians and equipment crowd an auxiliary room.

## Dr. Casserley Appointed

The Rev. J. V. Langmead Casserley, has accepted appointment as professor of philosophy of religion at Seabury-Western Theological Seminary, Evanston, Ill., for the academic year 1960-61.

During the current academic year, Dr. Casserley is serving as visiting professor of apologetics and is in residence at Bishop Anderson House, Chicago. After June 1st, Dr. Casserley, his wife, son, and daughter will be in residence in Evanston.

He received the degree of Doctor of Letters from the University of London in 1949 and was made a fellow of Kings College, London, in 1953.

He served in various cures until 1952 in England when he became Hoffman Professor of Dogmatic Theology at the General Theological Seminary, New York.

Dr. Casserley is the author of: *The Christian Philosophy, No Faith of My Own, Morals and Man in the Social Sciences, The Retreat from Christianity, Graceful Reason, and The Bent World*, and is coauthor of *Dialogue with Destiny*.

## WHOSE FEAST SHE HAS PREPARED

Fair linen, pressed by sensitive hands,  
Quiet hands that pray,  
The Paschal bread and wine set forth  
This Easter Day;

A holy altar, perfected  
For worshipping  
The One Whose feast she has prepared,  
Her risen King.

ROBERTA NEWTON TAYLOR

April 17, 1960

**DEMONSTRATION:** The Hutchinson, Kan., Ministerial Association met at Grace Church, Hutchinson, recently and witnessed an instructed Eucharist. Baptist, Methodist, Presbyterian, Congregationalist, and Evangelical United Brethren Churches were among those represented by 40 ministers (and some wives) present. The Rt. Rev. Arnold M. Lewis, Bishop of Salina, was the celebrant, while the Rev. David deL. Scovil, rector of Grace Church, instructed. After the service a question and answer period was conducted by Bishop Lewis and Fr. Scovil.



**RECORD YEAR:** The year 1959 was the worst for crime in the history of the United States, Director J. Edgar Hoover of the Federal Bureau of Investigation said in releasing a preliminary report on crime statistics for the past year.

A 5% increase in juvenile arrests occurred, the FBI chief said. The percentage of increase was the same for large cities as for small. Arrests of adult offenders showed virtually no change from 1958. All major crime classifications, except burglary and armed robbery, showed an increase from 1958.



**INSURANCE PROVIDED:** Medical insurance at the expense of the diocese was recently undertaken by the executive board of the diocese of Fond du Lac. The plan, extending to all active priests in the diocese, and their dependents, provides a \$1,000 double indemnity policy on the life of the priest, as well as hospital and other benefits.



**GOVERNOR'S CHOICE:** The Rt. Rev. Robert M. Hatch, Bishop of Western Massachusetts, has been named by Massachusetts Governor Foster Furcolo to a 15-member state advisory council on the reorganization of the state's government.



**THE GREATER NEED:** Americans are responsible for stepped-up growth of churches and Church-sponsored schools and clinics in Honduras, according to a priest of the Church there. The Rev. Patrick N. Hurley adds: "American Church folks do a good job materially in supporting missions. But the spiritual need is the greatest. Churches in the U.S. must pray harder than they do now." [RNS]



**HOLLYWOOD TO MONASTERY:** Hollywood will disrupt the monastic seclusion of the Holy Cross Greek Orthodox monastery in Jerusalem when it descends with cameras, sound recorders, etc., to shoot scenes for the motion picture *Exodus*.

Representatives of the Greek Orthodox Patriarchate have agreed to let the producer of the movie use the fourth century monastery while on location for part of the film. [RNS]

## Interested in Unity

Patriarch Ignatius Jacob III, head of the Syrian Orthodox Church of Antioch (Jacobite), expressed interest in formal membership in the National and World Councils of Churches during a visit to this country.

"I believe in this kind of union and want to see it develop," he told some 50 guests at a reception in his honor given by the Near East Committee.

Patriarch Ignatius' Church is not to be confused with the Greek Orthodox Church of Antioch. The American branch of this Church, called the Syrian Antiochian Orthodox Church of North America, is a member of the National and World Councils of Churches. [RNS]

## OLYMPIA

### Lewis and Stark Exposition

To commemorate its 50th anniversary, the diocese of Olympia formally launched a \$1,352,000 fund drive at a special convention held April 1st at St. Mark's Cathedral, Seattle.

The Rt. Rev. William F. Lewis, preaching at the opening Eucharist, said, "Christianity is the most materialistic of all religions. This [fund drive] is no departure. It is one more step in the inescapable consequence of being fellow laborers with Christ."

At the convention banquet the Rt. Rev. Leland Stark, Bishop of Newark, addressed the group and commissioned the delegates to their work "in Christ's Name."

Designated the diocesan jubilee thanksgiving fund, the sum to be raised includes \$450,000 for mission expansion in the di-



Photo by Bill Stephens

Bishops Lewis and Stark  
Materialistic Christianity.



ocese, \$200,000 for diocesan properties, and \$100,000 for institutions, including a home for unwed mothers and a retirement home. Some \$530,000 has been earmarked for the Church Divinity School of the Pacific.

## NEW YORK

### Counseling and Service

According to the 128th annual report of the New York Protestant Episcopal City Mission Society, it provided assistance to 31,472 persons in 1959.

Spiritual comfort was given to over 28,000 persons in prisons, hospitals, and homes. A family counseling service aided over 400 persons, while some 80 women and girls released from Westfield State Farm, a reformatory, were aided in finding homes and jobs. St. Barnabas House sheltered over 200 boys, girls, and women, who were temporarily homeless. The society's Port and Immigration Service gave aid to over 1,000 refugees, immigrants, and foreign visitors entering the country. Clinical pastoral training was given to seminarians and young clergymen.

Bishop Donegan is president of the society and the Rev. William Sprenger is director. [RNS]

## MISSOURI

### Man of the Hour

by the Ven. CHARLES F. REHKOPF

The Rev. Arnold E. Mintz, rector of Grace Church, Jefferson City, Mo., proved to be the "man of the hour" recently in a minor integration crisis which faced his community, the capital city of the state. The "crisis" came about when students in Lincoln University, inspired by recent "sit-in" efforts at integration of eating places in the south, resolved to do something of the sort in Jefferson City. Lincoln University was until recently Missouri's institution of higher learning for Negroes. As a result of the Supreme Court decree in 1953 it has become integrated and about a third of the students are white.

Mr. Mintz is president of the Ministerial Alliance of Jefferson City, an organization which contains both white and Negro clergy. Learning of the determination of the students to stage a demonstration he discussed the situation with the alliance members. All voiced concern, and the Negro clergy said something would have to be done soon. The clergy acknowledged that their own churches were as yet not integrated and suggested that Mr. Mintz might take leadership because Grace Church has for many years been an integrated parish. They asked him to offer his services to the proper authorities.

His call upon Mr. Forrest Whaley, the Mayor of Jefferson City, occurred at the

time of a mass meeting on the university campus, when the mayor had just been informed by university authorities that they could no longer control the situation. Rector and mayor then began a round of telephone calls and personal visits to key restaurant operators, and obtained tacit agreements from all downtown eating places except one, and from one hotel. Another was not locally owned and its manager had orders to close down if demonstrations took place.

Before the morning meeting with restaurant operators, the mayor and the rector visited Gov. James P. Blair of Missouri who expressed his interest and gave help and advice. Of the meeting with the restaurant operators Mr. Mintz says: "We met and discussed the issue. I presented the facts and the choices open to them. I mentioned their civic responsibilities and their Christian duty and the opinion that they would not be crippled economically."

While they were meeting a petition came signed by 707 persons asking that integration take place in the downtown eating places. We finally got to the voting stage and all but one agreed to the plan for unpublicized, calm, successful integration. We would ask the school to control the numbers of students . . . until the 'fact' was accepted. We would also ask that the number of students be planned according to the size and type of restaurant facility."

A call was placed to the out-of-town owner of the other hotel. He agreed to go along with the rest. A meeting was arranged at the university with President Earl Dawson, Dean Charles Hoard, and the student council members Friday afternoon. Two restaurant men accompanied Mr. Mintz and presented the decision of the operators. They were graciously received and the proposal accepted. Integration was to begin on Monday.

On Monday, March 28th, all but one restaurant in downtown Jefferson City served Negroes. Only one "incident" occurred. In one small grill four whites walked out when Negroes entered and were served.

"We saw it coming and we decided we would meet it quietly rather than face the probability of trouble," said one restaurant man.

A Negro leader said, "We don't want trouble either, and I think we can avoid it."

And so integration comes to a city in which only six years ago a mixed group of Episcopal young people was forced to purchase sandwiches and eat them on the curb stone as they were returning from a summer camp sponsored by the diocese of Missouri. Mr. John G. Christy, senior warden of Grace Church and president of the local Chamber of Commerce, had earlier met with the restaurant men to no avail, but his was an entering wedge.

## AROUND THE CHURCH

The Rev. **Robert N. Back**, rector of St. Peter's Church, Glenside, Pa., has **enlisted** seven **laymen** to assist him in non-priestly duties previously performed by a curate. Calling it an "evangelical experiment," he assigns them to make parish and sick visitations, direct wedding rehearsals, assist at weddings and funerals, and represent the parish at public affairs.

Chaplain **Cyril Best**, of the U.S. Naval Training Center in Bainbridge, Md., was one of the recipients of the "**Four Chaplains Award**" which is given annually for distinguished service in the field of inter-church relations. The award is given by the Alexander D. Goode Lodge of B'nai B'rith, New York City.

The Rev. Canon **Albert J. duBois**, executive director of the American Church Union, is filling a number of speaking engagements in the south this month. He



said that **increased interest** on the part of Churchmen in the West Indies indicated the wisdom of strengthening the work of the ACU in Florida as liaison.

After three years of planning, the creation of a **recording studio** in the **Cathedral Church of the Incarnation**, Baltimore, is about to be realized. The studio will be equipped to make tape recordings and provide the clergy practice in the use of radio. It is hoped that there will be an FM radio broadcasting station at the cathedral in the near future.

The Rev. **Robert J. Plumb**, executive secretary since 1954 of the National Council's Armed Forces Division, has been promoted to the rank of **Captain** in the **United States Naval Reserve**.

Land has been given to **St. Mary's Cathedral, Memphis, Tenn.**, to "**enhance the beauty of the Cathedral.**"

The land includes three stores, and when leases expire in five years these buildings will be razed and the area landscaped. The gift came from **Mrs. Arthur B. Williams** as a memorial to her husband and her sister.

Dr. **Everett Titcomb**, liturgical composer, is celebrating his **50th anniversary** as choirmaster at the Church of St. John the Evangelist, Boston, Mass.

On the afternoon of **Passion Sunday**, under Dr. Titcomb's direction, the Schola Cantorum scheduled his latest composition, "An Easter Cantata."



## AFRICA

### Visitor

The Most Rev. Arthur Michael Ramsey, Archbishop of York, is scheduled to assist at celebrations in Tanganyika in May to mark the centenary of the Church of England's Universities' Mission to Central Africa.

During his visit, the archbishop will lay the foundation stone of a new church at Temeke and visit the Universities' mission center at Minaka. [RNS]

## NEWARK

### Comment on Commentator

The general board of the New Jersey Council of Churches, meeting in the cathedral house in Newark, has urged the suppression of the radio broadcasts of a nationally known news commentator. Defending the National Council of Churches from the charge of Communist infiltration, the board deplored "irresponsible statements recently made" by Fulton E. Lewis, Jr. to the effect that claims in the controversial Air Force training manual are accurate [L.C., February 28th].

In a resolution, the board recommended that radio stations "review their program policy with a view to removing the Lewis program from their schedules." Failing the elimination of the program, the board has determined to request equal time on the radio for the presentation of rebuttal. Bishop Stark of Newark supported the resolution, but expressed concern about the wording.

### Capital Caravan

About 150 Churchpeople of the diocese of Newark accompanied the Rev. Canon Benedict H. Hanson in a "Legislative Caravan" from Newark, to the state cap-



ital, Trenton. Purpose of the bus procession, sponsored by the department of Christian social relations, was the urging of legislation on civil rights, a state minimum wage law, a crackdown on narcotics, and the abolition of capital punishment. The group was accompanied by an additional 100 members of the New Jersey Council of Churchwomen.

Proposed were:

A minimum wage of \$1 an hour for persons in intra-state commerce;

Establishment of a commission to study and evaluate capital punishment;

Mandatory sentences of 20 years to life imprisonment for persons convicted of selling narcotics to minors;



The Rev. William M. Hale (left), chairman of Western Massachusetts' division of children, Dean Réus-Froylan, Bishop Swift, and Mr. Vilar: resource persons.

Exemption of property tax for persons over 65 years of age;

A bond issue to increase and improve hospitals and correctional institutions.

Said Canon Hanson: "Wherever human souls are either helped or hurt by legislation or the lack of it, the Gospel is relevant, and Christians cannot be silent."

## CANADA

### Bishop to Retire

The Rt. Rev. Michael Edward Coleman has announced his intention to resign his office as Bishop of Qu'Appelle, Saskatchewan, to which he was elected and consecrated 10 years ago. He is 58 years old.

It is reported that while he is not a sick man, he is conscious of the drain upon his energies and has accepted a comparatively light post as a missionary priest on the Gulf Islands, off the mainland coast of British Columbia. To avoid delay in the election of a successor, Bishop Coleman will officially vacate his office in mid-May, but will remain in the diocese, with his residence in Regina, until late in June.

For the seven years before his election as bishop, Dr. Coleman was canon missionary on Vancouver Island in the diocese of British Columbia. He was ordained priest in 1928 in the diocese of Southwell, Nottinghamshire, England. From 1930 he was a Toc H\* worker in England and in Canada.

\*Toc H is an interdenominational association for Christian social service, founded as a memorial to British young men who died in World War I. The original Talbot House was a soldiers' club opened in memory of the son of the Bishop of Winchester under the charge of P. B. Clayton, an Anglican chaplain. The movement founded there spread throughout the British Commonwealth. Toc H took its name from the signalers' method of pronouncing its initials.

### Recruitment Stressed

Increased emphasis on the need for recruits for the ministry has led the Anglican Church of Canada to appoint the Rev. H. B. Barrett to be associate secretary, Department of Religious Education, Division of College Work, Youth Work and Church Vocations.

Mr. Barrett, formerly dean of residence and professor of New Testament studies at the Anglican Theological College in Vancouver, joined the General Synod Department of Religious Education last year to do youth and adult work. His new duties are designed to encourage young men, college students, as well as older laymen, to consider the ministry as their vocation.

There are 11 Anglican theological colleges across Canada providing only 100 new clergy yearly. At least 200 are needed.

## WESTERN MASSACHUSETTS

### Missionary Visitors

For the second consecutive year the diocese of Western Massachusetts has invited the bishop of the missionary district supported by the current Church School Missionary Offering to be its guest in a series of eight meetings to acquaint Church school teachers with the project.

The Rt. Rev. A. Ervine Swift, Bishop of Puerto Rico, within whose jurisdiction the theological seminary of the Caribbean will be built [L.C., February 21st], was this year's guest. He was accompanied by the Very Rev. Francisco Réus-Froylan, dean of the Cathedral of St. John the Baptist, San Juan, and Mr. José Vilar, Puerto Rican student at Berkeley Divinity School.

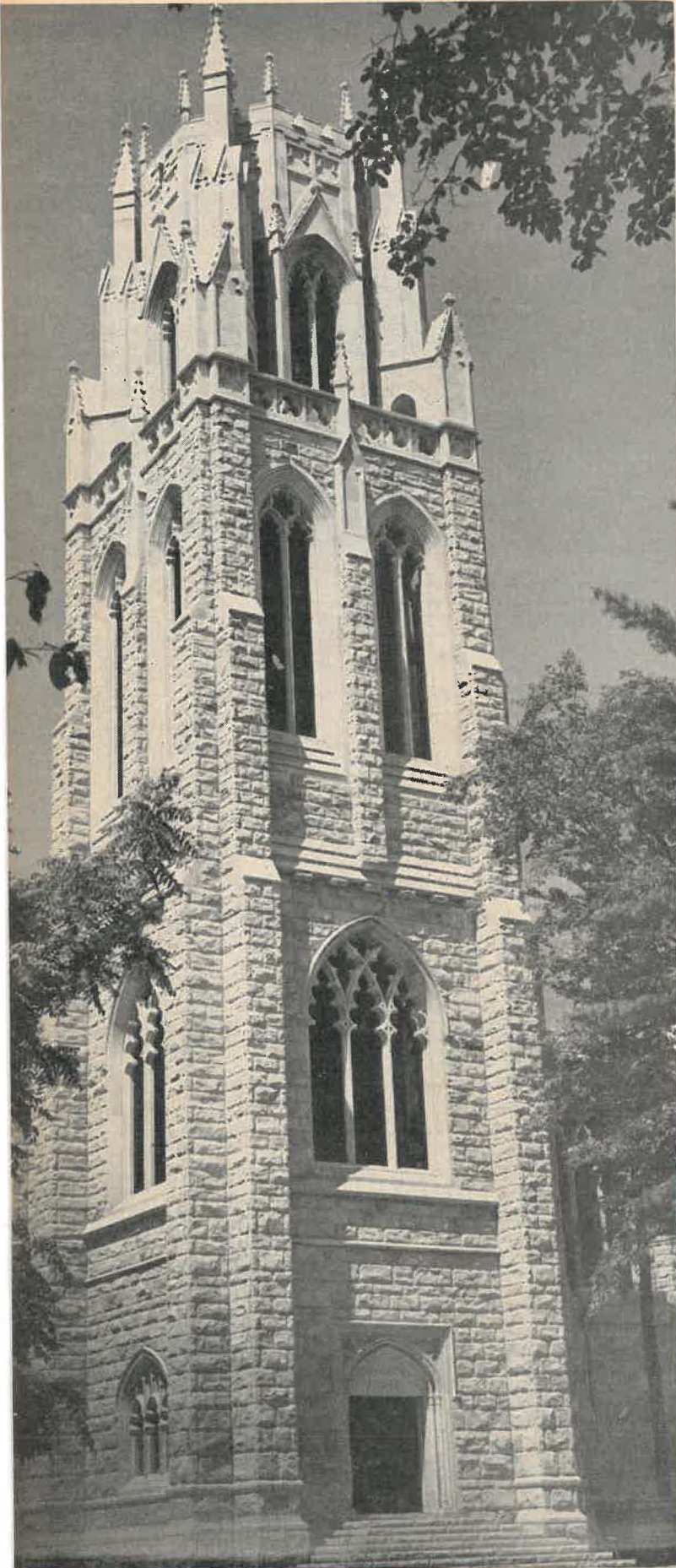
*Continued on page 17*



# Inherit

To the

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Shepard Tower at Sewanee's All Saints' Chapel. The tower was designed to accommodate the 56-bell Leonidas Polk Memorial Carillon, which ranges nearly five octaves and is the third largest carillon in the world.

**W**hy do men build gothic structures of solid masonry when we no longer live in the Middle Ages and modern materials are available which make arches, buttresses, pinnacles, etc. totally unnecessary? Why is All Saints' Chapel of the University of the South, in Tennessee, such a structure? As designer of the new construction in the chapel, I have felt called upon to answer such questions, which, I think, are based on naïve conceptions of art.

In the first place, functional adequacy is not the goal of art. On the contrary, it is the starting point. It is prerequisite, but not sufficient. We gave long and careful attention to all of our practical, utilitarian needs first; but that was all preliminary to the really serious work of designing. In architecture, functional efficiency may be all that is required for certain humble structures the crude uses of which would make refinements incongruous; but in a building intended for sacred or sublime uses, naked functionalism may be unworthy or even blasphemous.

People who have lost all sense of the sublime and regard nothing as sacred may be content with an architecture which never rises above the level of adequacy; but such people have retreated to an animal level in this respect. The recognition of the sublime and the sacred has been a distinctive feature of man, as contrasted with animals, throughout man's evolution. Its abandonment would be not a sign of progress, but an atavistic disease.

To be truly human and civilized one must have a regard, not merely for the lowest and simplest provisions of practical convenience, but also for the utility of beauty itself as an essential prerequisite of the highest functionalism. In addition to



# ors Of The Ages

lory of God, and no apologies

by Dr. Edward McCrady

Dr. Edward McCrady, vice chancellor and president of the University of the South, Sewanee, Tenn., head of the biology department of the university from 1937 to 1950, and member of the National Council since 1955, designed and prepared working drawings for the tower, vaulting, and parts of the chapel which have been built in recent years. He also designed the clerestory and rose windows.

protecting men from wind, rain, and fluctuations of temperature, at a minimum of expense (which a cave can do very effectively), one of the functions of architecture is to afford spiritual and aesthetic satisfactions; and its functionalism is primitive and incomplete if it fails in that respect. When I am asked why we built an expensive tower which we could obviously do without, as we did for 100 years, I reply that we built it to the glory of God, and I have no apologies to offer.

In the second place, there are widespread misapprehensions today about progress. Consider the cult of contemporaneity or modernism, which disavows our right or justification for using a style developed by a previous age. Its exponents often pay lip service to the past. They say that what the Greeks and Romans did was all right for them, and what the mediaevalists did was all right for them; but these things are not ours — we must speak in the idiom of *our* day.

A very little reflection is enough to show that such modernists, though they may not realize it, do not believe in the possibility of progress at all, or the reality of art or artists. For, if what each age does has value only for its moment, then what we do today will be of no value tomorrow. In other words, there is no such thing as progress, there is only random fluctuation. Nothing is worth saving or cherishing, as nothing is really better or worse. There is no such thing as art, as any design is as good as any other. Whatever else we do with the proponents of that kind of aesthetic, we should not make the mistake of paying them for their services, if any uneducated man's design would do as well. The study of the history of architec-

ture has only restricted them by showing them what is not permissible today. It has not liberated or inspired them, or given them ideas which can be valuable to us.

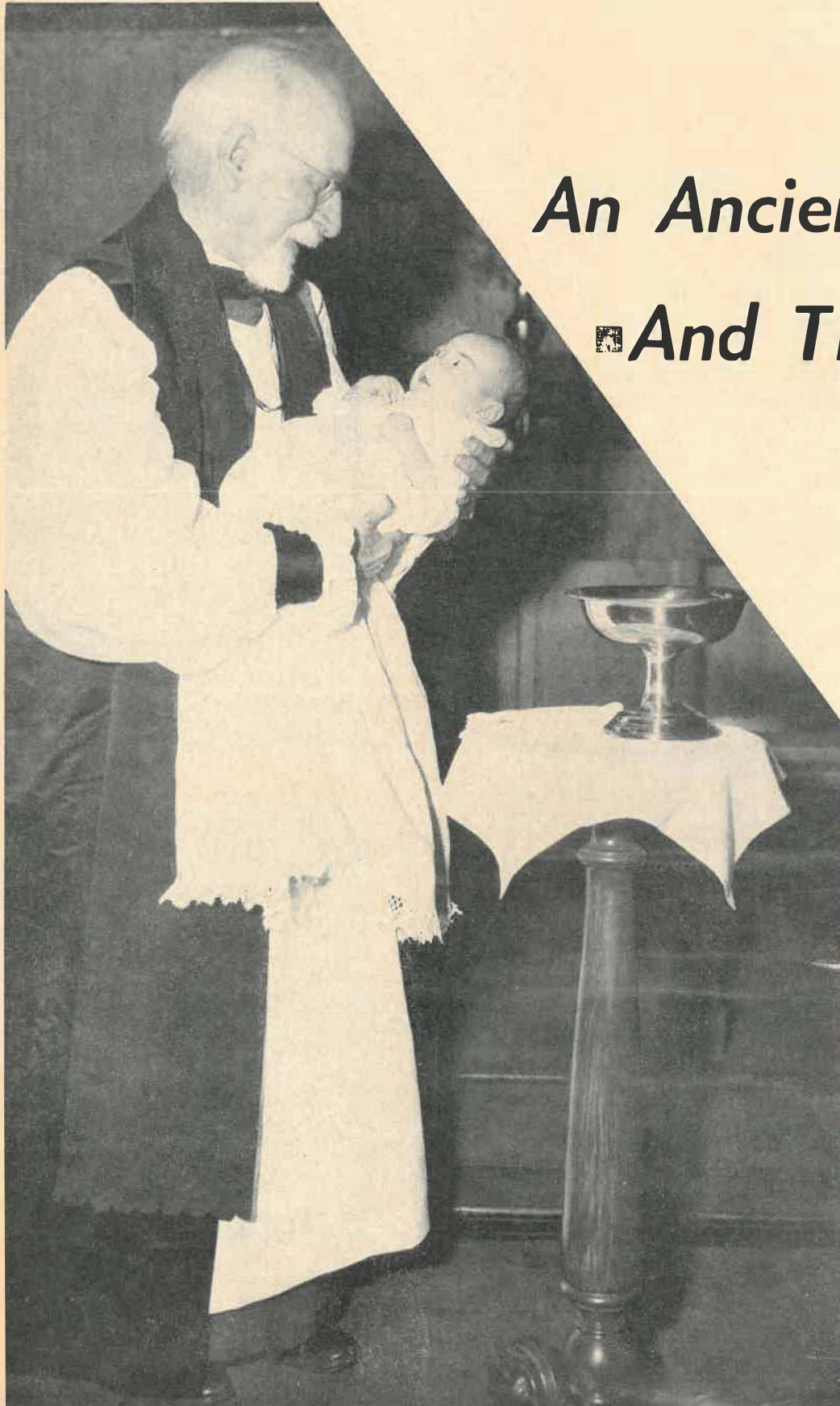
Indeed, if any of us believe in the possibility of progress at all, then we believe that there is a difference between good and bad, that there is truth to be discovered which is permanently valuable, that there is benefit to be derived from a study of what previous generations of men have learned. We should not be enslaved by the past, but we must build upon it, or else we must start over again from the ape in every generation, or admit that there is nothing to be learned and therefore cease to attach any significance to design or to education.

Now I happen to believe in the possibility of progress, and accordingly I feel free to enjoy the benefit of whatever men have learned before me. It is easy to show that stone is our natural material. Our mountain is made of it. Its cap rock, which has prevented its erosion for a hundred million years or so, is one of the best building materials available to men. Gothic architecture developed the most efficient means of utilizing the properties of stone which man has discovered. We have learned some things which the mediaevalists did not know, such as how to handle acoustics, and we have not hesitated to correct their errors; but where their discoveries are still valid, we do not change simply for the sake of being different, which would be both a trivial and an unworthy motive. Only the conservatism which preserves and cherishes the best of the past is truly progressive. It is what makes us the inheritors of the ages rather than foundlings.



Top photo: Three clerestory windows above white marble altar in chapel represent Te Deum Laudamus. Center: Base of Shapard Tower. Seen through doorway is War Memorial Chapel honoring Sewanee men who fought in World War II. Bottom: Bishop West of Florida looks at Florida stall and hand carved seal in chancel, where chairs are designated for the bishops of each of Sewanee's 21 owning dioceses.





*An Ancient*

*■ And Timeless*

*Symbol*

The late Bishop Lea is shown with Elizabeth Riley whom he baptized at St. Paul's-by-the-Sea, Jacksonville, Fla. Bishop Lea, who was a bishop of the Church of England in South Japan, died in 1958. "The paschal candle can serve to remind us of the price of our redemption and the benefit we receive in baptism."



**Packing the paschal candle  
away after Ascension Day  
is almost literally putting  
its light "under a bushel,"  
says the author**



**by the Rev. J. Ralph Deppen, Canon Missioner  
Diocese of Chicago**

**Y**ear after year, more of our parishes adopt the use of the paschal candle as a symbol of our Lord's Resurrection-triumph over the darkness of sin and death. Whereas this light was once a mark of very "advanced" churchmanship, now it can be found in parish churches of every shade and tint of the Anglican spectrum. This fact may be a testimony of the paschal candle's effectiveness as an ancient and timeless symbol of the universal truth of the Resurrection.

Where the paschal candle is used as more than a lovely ornament or a traditional formality, it can help to convey more of the truth of the Gospel than may first be apparent. Whether it is blessed with great solemnity or equal simplicity, this candle can readily call our attention to "the light of Christ" which illumines the world by His living presence among us. The almost continuous use of the paschal light during Eastertide serves to remind us of our Risen Lord's companionship with His apostles after His Resurrection. And then, after the reading of the Gospel on Ascension Day, the great candle is extinguished and later removed to represent our Lord's assumption of His place as our strong intercessor at the right hand of the Father.

What, then, becomes of the paschal candle after Ascension Day? Has it served its fullest purpose? If there is enough of the candle left to make its storage for use the next Eastertide worthwhile, it is carefully packed in its box and put away. And this is done with some misgivings — will the altar guild remember where they put it; will it be safe from heat, mice, dirt, damage? The candle's size makes it awkward to store, and we often wish there were some other answer to the problem. It seems that the very size of the paschal candle might give a hint to the solution both of storage problems and of the question: need Ascension Day be the last use of the candle for the year?

Last year on a trip through Europe, I saw numerous evidences that the paschal

candle need present no storage problems and that its teaching value need not end with Ascensiontide. In many parish churches and cathedrals in France and Germany, and in a few in England, the paschal candle was found standing in a place near the baptismal font. Each candle bore the date of the current year which had been inscribed at the time of its blessing on the previous Easter Even. All the candles showed evidence of having been lighted frequently since the last Ascension Day.

On inquiry, I learned that the paschal candle is lighted at every baptism. Some of the candles looked as though they might be hard put to last until the next Paschaltide. Further inquiry disclosed that this practice enjoyed no official sanction and there seems to be no ancient precedent for it. Nevertheless, this use of the paschal candle appears to have sufficient warrant from its form of blessing and its ancient association with Christian Baptism to commend it to the Church.

Although the Prayer Book Collect for Easter Even and the form for "The Ministration of Holy Baptism" relate Christian Baptism to the Death and Resurrection of Jesus Christ, it is usually only incidentally that we are aware of this relationship. If there were some vivid symbol by the font at every baptism that could call this to our attention, it is possible that the death of the old man of sin and the birth of the new man in the Risen Christ might be more readily apprehended.

The paschal candle, as well as being a vivid symbol of Christ's Resurrection and of the Christian's new life in Him, is inscribed with several meaningful signs. The sign of the Cross is cut on the side of the candle, serving to remind us of the instrument and mark of our redemption: the same which we receive on our foreheads at Baptism in token that we "shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner, against sin, the world, and the devil; and to continue Christ's faithful

soldier and servant unto our life's end." The Greek letters "Alpha" and "Omega" are incised above and below the cross, denoting Christ as the beginning and the ending of all things, and also reminding us that in Christian Baptism we receive the beginning of eternal life and the hope of its consummation in Christ.

The four numerals of the civil year inscribed within the angles of the cross suggest that to Christ belong "the times and ages . . . to Him be glory and dominion through the ages of eternity." The date serves further to call attention that our life in Christ begins in time and partakes of the quality of eternity although we are subject to time. The year of grace in which we are baptized marks but the beginning of the inheritance of the heavenly kingdom which the Lord will fulfill in us at the end of time.

Five grains of incense coated in red wax are fixed to the paschal candle, one each at the ends of the cross and one at the center. These symbolize the five wounds in the hands, feet and side of the Crucified. These wounds the Risen Christ showed to His disciples, and especially to the incredulous Thomas. When he was convinced, Thomas cried, "My Lord and my God." Jesus confirmed Thomas' recovered faith and added: "Blessed are they that have not seen, and yet have believed." We are numbered among the host who have not seen, and we are blessed in that we have believed the Church's witness to the Resurrection. In our baptisms, having been born anew "of Water and of the Holy Ghost," we have been "endued with heavenly virtues" of faith, hope and charity to believe that we have not seen and to know what we may not always understand.

The symbols of our Lord's wounds recall the words in the preface to Holy Baptism: "It is very meet, right, and our bounden duty, that we should give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God, for that thy dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood. . . ." The paschal candle can serve to remind us of the price of our redemption and the benefit we receive in baptism.

The light of the paschal candle at every baptism from one Easter Even to the next can help to signify the relationship of each new Christian to the multitudes who have been born before him into the Body of Christ, the Church. The light of Christ is not kindled in isolated sparks of individual divinity. It is kindled in individual souls, but kept aflame by the breath of the Holy Spirit in the fellowship of His Church.

To pack away the paschal candle after Ascension Day is almost literally putting a light "under a bushel." On a candle stand near the font, it may give a new "Light unto all that are in the house" of God.



## Dawn

The guns of war still thunder here and there, and through all the rest of the world the hands of watchful men rest near the triggers and switches of ever-ready weapons.

Masses of people bow in subservience to uncontrolled authority, bent to that authority's will either by the threat of force or by the subtler and deadlier domination of false propaganda.

In lands where there is some degree of freedom and enlightenment, the power of hate and prejudice to warp, condemn, and degrade men is still strong. Hated and hater are often tragically bound together in a web of mutual fear that traps and destroys.

We live in a world so dark and mad that we are afraid of the population increase resulting from the protection of the lives of children from disease.

We live in a world so dark and mad that though we see tremendous expansion of education everywhere we do not know how to use it.

We live in a world so dark and mad that the possibility of relieved international tension seems an economic threat.

The world walks in a self-imposed darkness, and it

would be vanity for those who are Christians in the world to doubt that they walk in darkness, too. There are few signs of darkness which are not represented in the lives and hearts of some who are followers of Jesus.

We delude ourselves if we do not realize that on Easter Day, many pews — and pulpits, too — will be occupied by Churchmen stumbling and lost in the dark, mad world.

Finally, as individuals, each reader of this editorial (and the writer of it) knows well the inward darkness of a sinful soul.

This is the world, the Church, the individual. They share fully in the darkness of the pre-dawn hours.

The most important thing is not how they react to this darkness — whether they snivel or rant, whether they reel drunkenly or goose-step with precision, whether they are drugged with heroin or tranquilized by more respectable means, whether they have a torpidity of mind induced by the late, late, late shows on TV or minds dulled by self-admiration.

What is important is that they are in darkness.

The darkness is real, and in the dwellers in darkness is no capacity to create light. Neither brawler nor saint, neither dictator nor social worker, neither layman nor priest, neither scholar nor statesman offer the world, the Church, or the individual any realistic expectation of self-illumination.

There is one, and only one, basis for a hope of a dawning day, a light-filled life, and a glorious eternity.

That is the hope based upon the saving death and bodily resurrection of our Lord Jesus Christ!

In the dawn of the first Easter Day, our Lord burst

### The Presiding Bishop's

## Easter Message

Victory is the word for Easter. "Fought the fight, the battle won. Alleluia." The battleground on which our Lord's victory was won is very familiar to us; it is this actual world in which we live and die. God's victory in Christ was won here. He triumphed over every enemy of man and therefore His victory affects every kind of human experience. It has to do with everything we do, with all we are, with all there is.

Our battle certainly is not over, but we can be confident of the outcome through Jesus Christ our Lord. This is why Christianity is Good News. The Church does not point us to Christ and say, "There is a great and good man, his teachings will help you, his graciousness will make you all good friends; follow him as best you can." That



is not Good News. How can anyone who knows his own frailty, who is aware of our precarious situation at this point in history, believe that good advice, even Christ's good advice, can save us? The Christian Gospel is not "Listen to Jesus and do your best," but "Jesus Christ, the power of God to salvation, for everyone who has faith."

We can share in Christ's victory on one condition: That we also share in the cost. The cost is death to self-seeking ways, the victory is to be raised with Christ to a new life now. Then we show by what we are that Christ is Lord of all.

(Most Rev.) ARTHUR LICHTENBERGER  
Presiding Bishop



out of the total darkness of His death, His tomb, and the depths of hell. What worldly power, worldly ignorance, and worldly hate could do to engulf Him in darkness had been done. The demonic forces of the universe had had their way with His surrendered Body.

And still, the dawn came — not only the world's dawn of a risen sun, but God's dawn of His Risen Son, shining out upon His disciples and upon all men.

There is a special fitness in the fact that the first worlding to see the Risen Christ was Mary of Magdala — Mary who had known the horrors which Scripture describes as seven devils.

Mary came out of the darkness half-blind. She could look at the face of her beloved Master and not recognize Him. In her eager, hopeless yearning to serve Him dead, she did not know Him alive.

But He spoke her name, and suddenly all darkness was gone, all doubt was gone, and she had her mission: "Go quickly and tell!"

The once bedeviled woman became the redeemed saint, speeding on her new errand to tell the good

news, the Gospel of the Christ who had risen from the dead.

To each Christian, Christ has called in the resurrection experience we call baptism.

To each Christian who shares (as the Presiding Bishop says on page 16) the cost, Christ grants a share in His victory over sin and death and darkness.

To each is offered the great gift of the God-lit life — a gift so precious that we must run, as Mary ran, to share it with others.

To each is offered the ultimate victory of humanity over both sin and death, through the sacrifice of Him who was and is Man.

To each is offered eternal fellowship with God and His saints through the power of the Christ who was and is God Himself.

Christians are called to be realists. They are called to know the darkness of their broken world. They are called to see the dawn that Easter represents. And they are called, at the last, to stand clear-eyed in the blazing, glorious light of God's Presence.

## NEWS *Continued from page 11*



Dr. and Mrs. Granger: Out of retirement to Medico.

Mr. Vilar has been "adopted" by the Church of the Atonement, Westfield, as a result of his visit to the diocese.

A special workbook for teachers, to help them prepare class programs with a Caribbean motif, was prepared by the diocesan division of children.

### Fit to Be Tied

Clergy in the greater Fitchburg area of the diocese of Western Massachusetts recently presented a four-week marriage preparation course, entitled "Fit to be Tied," for the young people of their churches. The young people entered the course with permission from their parents.

Included in the course was the showing of the film, "Human Reproduction," by a representative from the state society for social hygiene, with a discussion of the physical aspects of marriage before the film and a question period afterwards.

Five local doctors spoke to the group, and the Rev. Charles E. Batten of Episcopal Theological School spoke on "What It Means to be Popular." He is the author of a forthcoming book, *Fit to be Tied*.

The last session was led by the clergy, who discussed various aspects of pre-marital counseling.

### From Comforts to Service

Balancing the comforts of a well-earned retirement in a quiet New England town with the rewards of "service to mankind," Dr. and Mrs. George Borden Granger of Northfield, Mass., active communicants of St. James' Church, Greenfield, where Dr. Granger was a lay reader, left last month to take up duties with MEDICO\* as a medical team in Afghanistan.

Dr. Granger, 63, who retired from an active practice in Long Island in 1953, and his wife, 56, a registered nurse and former hospital supervisor, will work with Afghanistan medical authorities, under the auspices of the organization made famous by Dr. Thomas Dooley.

The couple expects to be located in a hospital at the university in Kabul, the capital, for two years, with Afghanistan furnishing the cost of food, shelter, and transportation.

Dr. Granger was born in Brooklyn, N. Y., served in the Army in World War I,

obtained his bachelor's degree at Bowdoin College, and his medical degree from Harvard Medical School. He began his practice in 1926 in Rockville Center, L. I., as a general practitioner, and later specialized in gynecology and obstetrics.

Mrs. Granger attended Picton Collegiate Institute in Picton, Ontario, where she was born, and came to Brooklyn to study nursing. She became a supervisor at Nassau Hospital, where she met the doctor. They were married in 1926, and have two children and two grandchildren.

Dr. Granger has served as a director of the Society for the Prevention of Cruelty to Children since his retirement, and is a corporator of the Franklin County (Mass.) Hospital. They have both been active in community affairs.

### JAPAN

### For Karate, Three Years

A student who beat to death Dr. Charles Elliot Perry, American missionary and professor of Rikkyo (St. Paul's) University, Tokyo, last November 26th [L.C., December 6 and 13, 1959] has been sentenced to three years at hard labor.

Setsuji Mori, 20-year-old sophomore of the department of literature and politics of Daito Bunka University in Tokyo, was charged with causing bodily injuries resulting in death. The prosecution had demanded five years.

The judge in announcing the sentence said that though Dr. Perry (before his death) and Mrs. Perry had made pleas for leniency, Mori still was to blame for his actions.

The judge noted that Mori was a minor

\*Medical International Cooperation Organization.



## LOS ANGELES

### Diocese Protests Park

The recent proposal to establish a \$15,000,000 amusement park, "Bible Storyland," in the Cucamonga area of San Bernardino County, Calif., with attractions based on stories and incidents of the Bible, has drawn vigorous protests from Churchmen of southern California.

A resolution of protest was made by Bishop Bloy of Los Angeles, and the executive council of the diocese. The resolution supported the stand taken by priests and congregations in the area who joined in a formal protest made by the Ministerial Unions of Upland and Ontario, Calif.

The resolution, passed at a session of the Council states:

"The Bishop and the executive council of the diocese of Los Angeles, speaking on behalf of Episcopalians throughout southern California, express surprise and dismay at the plans of the 'Bible Storyland' development in the Cucamonga area of San Bernardino County.

"We protest most vigorously this blasphemous use of Holy Scriptures for purposes of an amusement park. We believe the prospectus seriously distorts the sacred history of both Christians and Jews and holds it up to ridicule.

"We stand squarely behind the clergy and people of our parishes in Ontario and Upland and the 75 other churches of the area in their plea that this venture should be abandoned."

Bishop Bloy and the council endorsed the stand taken by spokesmen for Episcopal churches in the area, the Rev. Joseph A. Erickson, Jr., rector of St. Mark's Church, Upland, and the Rev. Evan R. Williams, rector of Christ Church, Ontario.



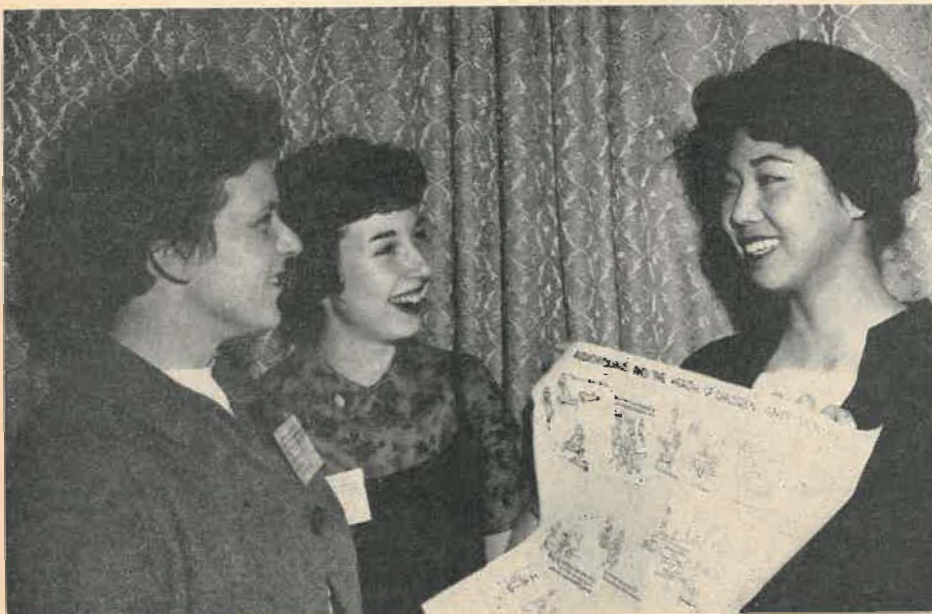
Immediately behind Mrs. Charles E. Perry (kneeling, front pew) a Buddhist nun, the mother of the student who fatally beat Dr. Perry, bows her shaven head.

at the time of the beating, but said the fact that he was drunk was the only one that should be taken into consideration.

The student, according to official investigations, threw a stone which broke a window of the Perry home. When the professor admonished the student, he struck Dr. Perry on the head and body with karate blows. Dr. Perry was taken home but died shortly afterwards of a cerebral hemorrhage.

Karate is a fighting art in which the hands are toughened to make them lethal weapons. Daito Bunka University has closed its karate department as a result of the death of Dr. Perry.

Setsuji Mori's mother, a Buddhist nun, attended Dr. Perry's funeral, held in the chapel of Rikkyo University.



GFS delegates (from left): Naomi Long, Detroit, formerly secretary of GFS in Australia; Ann Starrett, Morristown, N. J.; and Diana Okumoto, Los Angeles, at White House Conference [see page 19].



The Rev. John F. H. Stewart, M.D. (right) and his helper, Mr. Edward Kollyshua (center), examine a patient at the Agape Medical Center in Liberia.

## LIBERIA

### Joint Operation

The missionary district of Liberia is cooperating with the Methodists and Lutherans in the establishment of a 60-bed hospital at Suacoco, to be called Phebe Hospital.

The Episcopal Church is committed to making a \$75,000 capital outlay and to supplying two members of the hospital staff: a doctor and a nurse or technician.

The property to be used for the hospital site adjoins the Church's Cuttington College in Monrovia. Teaching facilities of the college will be used in the establishment of a nurses' training school. College officials hope that this will be the first step toward the provision of advanced medical training in Liberia.

The doctor whom the Church will provide for the hospital is already in the field. He is the Rev. Dr. John F. H. Stewart, a priest and a surgeon, who has been stationed at St. Timothy's Hospital, Cape Mount. Since the transfer of St. Timothy's Hospital to the government, the missionary district has had only one medical institution, a hospital administered by the Order of the Holy Cross in Bolahun.

Dr. Stewart has initiated a temporary clinic in one of the Cuttington campus cottages, and has developed a daily outpatient clientele of 150 to 200 persons. This will form the nucleus of the later outpatient work of Phebe Hospital.

Construction of the hospital is to begin this year.

## ENGLAND

### Training for Ministry

The Rt. Rev. Arthur Streton Reeve, Bishop of Lichfield, has blessed a new training center led by the Rev. David Wood under the aegis of the Industrial Christian Fellowship. The center has already been functioning for some time but



now looks forward to a new and still livelier chapter of its history. It will train ordinands who after ordination expect to continue in secular jobs, as well as men who do not intend to be ordained but hope to fulfill a lay ministry.

The Rt. Rev. Gresford Jones, Bishop of St. Alban's, has dedicated the new premises of the Ordination Candidates' Fund at Ponsbourne Vicarage, Herts. Under the Rev. Norman Hillyer, 10 students are studying for ordination. All are under 30 years of age and on an average have spent five years in business.

## Q.I.P. Change

In the last 60 years — almost the whole of its life — the Quarterly Intercession Paper (or, to give its official title, *Quarterly Paper of Intercession and Thanksgiving for the Church's Work Abroad*) has had only two editors, the Rev. Canon Bullock-Webster from 1900 to 1931 and the Very Rev. N. T. Hopkins, Provost of Wakefield, since then.

The provost, "feeling I wish to hand over to a successor before my increasing age affects Q.I.P.," has now resigned, though he will remain a member of the committee. He will be succeeded by the Rev. George Appleton.

A missionary in Burma from 1927 to 1946 and sometime Archdeacon of Rangoon, Mr. Appleton was for eight years secretary of the Conference of British Missionary Societies. He is now vicar of St. Botolph's, Aldgate.

## Milestones

The Bishop of Ely has appointed Fr. Reginald Box of the Society of St. Francis to be acting principal of Ely Theological College.

New dean of Salisbury is to be K. W. Haworth, 57-year-old principal of Wells Theological College. Prebendary Haworth will be succeeded at Wells by the Rev. Canon T. G. A. Baker, now at Lincoln Theological College.

## WHITE HOUSE

### Five to Washington

Among the 12,000 young people who were delegates to the White House Conference on Children and Youth were five from the Girls' Friendly Society: Ann Starrett, New Jersey, Diana Okumoto, California, Naomi Long and Marilyn Vincent, Michigan, and Karen Knife, South Dakota.

The young people voted almost unanimously to support a proposal to set up a U.S. Youth Corps to train young citizens to serve in programs of technical and educational assistance in undeveloped areas of the world. GFS delegates will report the conference to GFS members and board of directors.

April 17, 1960

## AMERICAN CHURCH UNION

### Cautions and Customs

A new policy statement from the American Church Union cautions "our regional leaders against insisting on ceremonies or customs unfamiliar in the parish where ACU services are held lest our primary teaching and evangelistic purposes be obscured." The statement, dated March 28th, adds: "Our guide in matters ceremonial is found in the opening words of the Preface to the *Book of Common Prayer*: 'different forms and usages may without offense be allowed, provided the substance of the Faith be kept entire.'"

Asserting that "liturgical and ceremonial matters have not been a major concern in the development of the program of the American Church Union," the statement says the Union's "primary concerns and interests" are "in the area of teaching and maintaining" the doctrine of the Church and "in promoting those good works which are the inevitable results of devotion to these sacred Truths."

Rapid local and national growth prompted the statement, which has been adopted by the ACU's executive board.

Among specific recommendations in regard to ACU-sponsored services and practices:

#### Posture:

"Special directions as to posture" during Holy Communion should not be "published as of necessity . . . lest offense be given to participants from other congregations."

#### Elaborate ceremonies:

"We caution against attempting elaborate ceremonies . . . without adequate previous rehearsal by participants."

#### Fasting:

"We request that regulations for fasting, other than those which have been the general custom of the Church, not be set forth at services under ACU auspices as of authority except, of course, where the ordinary has issued such special regulations."

#### Evening Communion:

"We urge local branches and chapters to continue to give consideration to the appropriateness of the traditional Evening services of the Church . . . and that local leaders weigh carefully the desire for evening celebrations . . . which are not on holy days of obligation. Local ACU groups should not schedule evening celebrations . . . without . . . having obtained the consent of the ordinary."

#### The Living Church Development Program

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Churchmen at Communion breakfast at St. John's Church, Washington, D. C., during the White House Conference on Children and Youth: (from left) the Rev. Leonard F. Hatfield, general secretary of the Council for Social Service of the Anglican Church of Canada; the Rev. Lloyd Gebhard, chairman of the department of Christian social relations of the diocese of Sacramento; the Rev. Almon R. Pepper, director of the Department of Christian Social Relations of the National Council; and the Rt. Rev. Angus Dun, Bishop of Washington.

## BIBLE

### Mass Reading

Members of Churches throughout the country have been called upon by the American Bible Society to join in "a mass reading" of the Resurrection story at sunrise on Easter Day.

Some 2,000,000 small booklets containing the story of Easter according to the Gospel of St. John (AV) have been printed by the society. Entitled "He is Risen," the booklet has been distributed to churches, hospitals, prisons, and other institutions for use at sunrise services.

## WASHINGTON

### A Night on Old Rag

by GERTRUDE ORR

What started out as a happy Church school hike for a group of 10 teenagers and their two adult leaders from St. Matthew's parish, Hyattsville, Md., on a Saturday afternoon (March 26th) became a near-tragedy. The group got lost in snow and had to spend the night in freezing temperatures on Old Rag Mountain, outside Sperryville, Va., 80 miles from Washington.

The party was led by Charles W. Brogden, superintendent of St. Matthew's Church school, and the Rev. Manuel A. Fowler, assistant part-time rector at the church.

All but two of the group, who got cold and returned to their automobile, reached the summit, where they found three to



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four foot drifts of snow and sheets of ice. By the time the group started down the trail markers were lost in snow.

They tried to guide themselves back to the road by following an abandoned telephone line. Repeatedly they stumbled and fell into drifts. One boy lost a shoe and a girl, with thin flats on her feet, had to be carried. By 5:30 p.m. it was getting dark and the leaders called a halt, while Mr. Fowler built a fire with branches he broke from pine trees (they had no knife or ax). Mr. Bragdon and one of the boys spent two exhausting hours trying unsuccessfully to find the road. Mr. Fowler spent those hours rubbing the feet of the shivering children and praying that help would come.

About 4:30 a.m. they heard welcome shouts and three lights came toward them. The Rev. Alfred Burns, rector of St. Matthew's, and parents of the children had alerted authorities and two park rangers had located the party by spotting their fire. When the party moved out about 7 a.m. they found they were a bare 300 yards from the road for which they had been searching. The two young people who had left them the afternoon before were huddled in their car, cold but unharmed. They had tried to start the car by crossing wires but couldn't make it work.

A local doctor looked everyone over carefully and found them none the worse for wear, in spite of their exposure.

## Battle Report

The Rev. Dr. Charles D. Kean, rector of the Church of the Epiphany, Washington, D. C., has taken a firm stand against the pigeon lovers of the city. Dr. Kean formerly liked pigeons, but the large number that congregates around the church has prompted his crusade against them.

Dr. Kean says that they are too untidy in their personal habits and they will pick the middle of morning prayer to set up a loud chorus of billing and cooing.

The church has tried to eliminate the pigeons by using mechanical snakes and pigeon repellent around its stained-glass windows. However, the pigeons adapted to and enjoy both these methods. Now pigeon lovers complain bitterly against a pigeon trap, which Dr. Kean devised, that rids the church of the pigeons permanently.

In a communication entitled "Pigeons vs. People," Dr. Kean told his congregation of the losing contest that custodians of the church have fought:

"For a period of years, pigeons have been gradually taking over downtown Washington. Until recently, the offensive was carried on solely by the pigeons against the people. . . .

"Since November, we have accounted for over 200 pigeons. But the pigeons have retaliated through propaganda warfare.

"By 'planting' stories in the Washington

newspapers, the pigeons succeeded in attracting sympathizers, and we at Epiphany have been under continued pressure, not only from the pigeons themselves, but from pigeon lovers who have used telegrams, letters, and telephone calls.

"At this point the war is far from over."  
[RNS]

## SCOTLAND

### Orthodox in Scotland

A conference is to be held in Edinburgh in June, under the auspices of the Fellowship of St. Alban and St. Sergius. Taking part will be, among others, the Bishop of Edinburgh, and the Archimandrite Alexis van der Mensburghe.

This month the Archimandrite Lev Gillet is conducting retreats at the theological college for the students and for the Edinburgh Oecumenical Association.

## IRON CURTAIN FILINGS

### The Worrisome Sects

The Soviet government is worried by the Baptists, Seventh Day Adventists, and Jehovah's Witnesses because "these sects are more appealing to the Russian people due to conditions in the Soviet Union," a young Russian refugee told the Senate Internal Security Subcommittee.

Alexander Kaznacheyev fled his post in the Soviet Embassy at Rangoon, Burma, in 1959, and was granted refuge in the American Embassy there. He testified before the Senate group in a closed session last January. A transcript of part of the testimony has just been made public.

Mr. Kaznacheyev testified that the sects in Russia are "not so easy to control as, for instance, the Russian Orthodox Church. Their (the sect's) supervision is not so centralized as that of the hierarchical Orthodox Church." Asked if the Russian Orthodox Church is closely controlled by the government, Mr. Kaznacheyev replied, "That is a very well known fact."

Many of Mr. Kaznacheyev's observations to the subcommittee concerning Russian youth repeated what he had told Religious News Service in an exclusive interview published in late 1959, shortly after his defection [L.C., January 17th].

### No Lohengrin?

The Soviet government is building special "palaces" to provide "a worthy setting" for Communist weddings. The plan is seen as a move to persuade young couples not to be married in church.

The first ceremony in the first "wedding palace" in Leningrad was attended by Communist officials. A Communist rite was substituted for the religious ceremony and music by Tschaiakowsky and Rachmaninoff was played instead of customary Church music.  
[EPS]



## Everybody's Patrick

by the Rev. CHARLES GRAY-STACK

On St. Patrick's Day, for the third year, Irish Anglicans made pilgrimage to holy places associated with the life and work of the saint. They gathered early for the Holy Communion in Saul (named from the Gaelic word for barn) where St. Patrick first celebrated the Eucharist in a barn. The celebrant was the Most Rev. Geoffrey Francis Fisher, Archbishop of Canterbury, and the preacher was the Most Rev. Robert B. Pike, Bishop of Meath.

The great crowds that filled the place could not all get into the little church. This difficulty was overcome by administering the Sacrament to the first congregation after the Gloria, dismissing them with the blessing, and then admitting another congregation to receive the Sacrament which had been already consecrated. Meanwhile, some 800 people received the Communion in Down Cathedral, Downpatrick, during two services there.

In former years there was one pilgrimage service in the afternoon, but owing to the vast crowds that wished to attend there had to be two services in Downpatrick at which the Archbishop delivered the same sermon. In each case there was a preparatory service in the parish church and then the crowd made its way up the street to the cathedral. In the midst of the crowd were most of the bishops of the Irish Church in scarlet chimeres and the English Archbishop in cope and mitre, a rare sight in the Church of Ireland. At the great Celtic cross which stands east of the cathedral, stations were made at which bishops offered prayers. At this service were pilgrims who had walked some miles carrying a cross and a wreath to lay upon the patron's grave.

Evensong at Downpatrick Cathedral began with an exhortation read by the mod-



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Pilgrims walking from Saint Field to Downpatrick From miles away, to Downpatrick.

erator of the Presbyterian Church in Ireland. The lessons were read by the president of the Congregational Union and the out-going president of Irish Methodism. The sermon was preached by Archbishop Simms of Dublin.

The pilgrimage moved on to Armagh, where the Archbishop of Canterbury was again the preacher at a festal Evensong. In speaking of the wonder of the Anglican Communion, the Archbishop told how he had worshipped "in my own tongue, sometimes in the variety of my own tongue they use in the United States, and sometimes" in other languages.

Since in former years the pilgrimage preachers have claimed St. Patrick to be Scottish and Welsh (the preachers being the Scottish Primus and the Archbishop of Wales), and the Archbishop of Canterbury remarked that St. Patrick was an Englishman, Irishmen are waiting to see if next year the American Presiding Bishop or the Metropolitan of India will claim him for their jurisdictions.



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In the midst of the crowd, cope and mitre.

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Coming —  
April 24th  
Educational Number

# PEOPLE and places

## Ordinations

### Priests

West Missouri — By Bishop Welles: On March 19, the Rev. James Foster Riley, Jr., to continue as vicar of St. Paul's Mission, Clinton, Mo.

Tennessee — By Bishop Barth: The Rev. H. Gordon Bernard, assistant, St. John's, Memphis. The ordinand was a teacher for 14 years and was formerly principal of the junior high school at Tullahoma, Tenn.

### Deacons

Arkansas — By Bishop Brown: On March 25, Jerry D. Otwell, to be associate of St. John's, Fort Smith, and minister in charge of the Church of the Advent, Fort Smith, Ark.

Long Island — By Bishop DeWolfe: On January 26, Richard T. Tobey, a former Methodist minister, now assistant at the Church of the Ascension, Rockville Center, N. Y.

## Perpetual Deacons

Missouri — By Bishop Cadigan: On March 13, Francis H. Ehrensperger, to the perpetual diaconate; to be assistant at the Church of the Ascension, St. Louis. Address: 9350 Parkside, St. Louis, 17.

West Missouri — By Bishop Welles: On March 19, Virgil Hern under perpetual deacon canons, to assist at All Saints', Kansas City, Mo.

## Resignations

As of June 1 the Rev. W. Robert Mill will leave his work as Episcopal chaplain to Georgia Tech and Agnes Scott College and as provincial secretary for college work in Province IV. Address after June 1: 10 Santuit Lane, Worcester 9, Mass. In September he will begin a two-year program of graduate study at Harvard Divinity School.

## Births

The Rev. James L. Babcock and Mrs. Babcock announce the birth of their first son, David Bruce, on March 3. Mr. Babcock is priest-in-charge of the Church of St. Mary of the Harbor, Provincetown, and assistant rector at the Church of the Holy Spirit, Orleans, Mass.

The Rev. George H. Cave and Mrs. Cave announce the birth of their fourth child, Margaret Catherine, on March 10. All six of the Caves were born in different states. Each of the children has at least one priest as one of the godparents. All four were baptized in the same baptismal dress. Fr. Cave was baptized in 33 years ago. Fr. Cave

is vicar of the Church of our Saviour, Okeechobee, Fla.

The Rev. Frederick V. Kettle and Mrs. Kettle of Emmanuel Church, Quakerstown, Pa., announce the birth of their fourth child and first daughter, Elizabeth Anne, on March 23d.

The Rev. Kenneth M. Snyder and Mrs. Snyder



of St. Stephen's Church, Spokane, Wash., announce the birth of Barbara Jean on February 28. Her sister, Karen Sue, was born on October 22, 1958.

## DEATHS

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

The Rev. George Backhurst, retired priest of the diocese of Michigan, died February 2d.

Mr. Backhurst was born in Kent, England, in 1878. He attended St. Paul's College, Lincoln, England, and was ordained to the priesthood by the Bishop of Nova Scotia in 1904. Mr. Backhurst served in Nova Scotia from 1904 to 1913.

He was received in the Episcopal Church in 1914, and served churches in Morristown, N. Y., Duluth, Brooklyn, St. Clair, and Detroit, Mich. Mr. Backhurst was superintendent of the Episcopal City Mission, Detroit, Mich., from 1929 to 1942. He retired in 1946 after serving as rector of St. Paul's Church, St. Clair, Mich., since 1942. Mr. Backhurst was made an honorary canon of St. Paul's Cathedral, Detroit, in 1953. He was the author of *Humor and Otherwise in a Ministry of Fifty Years*.

The Rev. Guy Douglas Christian, retired priest of the diocese of Washington, died March 25th, at St. Luke's Hospital, Richmond, Va.

The Rev. Mr. Christian was born in Galveston, Texas, in 1880. He studied at the Virginia Theological Seminary, General Theological Seminary, and Oxford University, in England. He was or-



Right: Rev. D. L. Henning, Rev. H. G. Bernard, Rev. W. M. Pennepacker, and Bishop Barth Principal to priesthood.

Memphis Commercial Appeal



dained to the priesthood in 1909. Mr. Christian served churches in New York, Alaska, Pennsylvania, Kansas, Wisconsin, Connecticut, Rhode Island, and from 1942 until his retirement in 1948 he was rector of Christ Church, Chaptico, and Christ Church, Wayside, Md. After his retirement he made his home in Richmond, Va.

In 1916, 1919, and 1931, Mr. Christian was a deputy to General Convention.

Survivors include his wife, the former Annette Louise Stith; a brother, Hugh H. Christian; and four nephews.

**The Rev. DuBose Murphy, D.D., retired priest of the diocese of Alabama, died in Birmingham, Ala., on March 26th.**

Dr. Murphy was born in San Antonio, Texas, in 1893. He was a graduate of Yale University, and the Episcopal Theological School. Dr. Murphy also studied at the University of the South, and Oxford University, in England. He received the M.A. degree from the University of Texas. Ordained to the priesthood in 1920, he served churches in Massachusetts, Mississippi, Texas, and Alabama. Dr. Murphy was secretary of the diocese of Texas from 1926 to 1937, and served as a deputy to General Convention in 1931, 1934, and 1940.

At the time of his retirement in 1958, he was associate editor of *The Episcopal Church Historical Magazine*, and chairman of the board of examining chaplains of the diocese of Alabama.

Dr. Murphy was the author of *A Short History of the Protestant Episcopal Church in Texas, and Life in the Church*. A collection of Dr. Murphy's Christmas poems were published in book form by the diocese of Alabama in 1958.

He is survived by his daughter, Miss Alice Gardner Murphy; a son, Leonard B. Murphy; and a brother, Dr. Gardner Murphy, author and director of research of the Menninger Foundation, Topeka, Kan.

**The Rev. Edward L. Williams, rector of St. John's Church, Midland, Mich., died February 2d, at the age of 55.**

The Rev. Mr. Williams was born in Russell, Manitoba, Canada. He studied at St. John's College, Winnipeg, the University of Manitoba, and Union Bishop's College. He was ordained to the priesthood in 1928 by the Bishop of Edmonton, and served in Canada until 1936, when he was received into the Episcopal Church. He was rector of Church of the Advent, Devil's Lake, N. D., from 1936 to 1939, and rector of St. Mark's Church, Detroit, Mich., from 1939 to 1945. Mr. Williams had been rector of St. John's Church, Midland, since 1945.

**Deaconess Elizabeth Hamilton Coe died March 8th, in Worcester, Mass.**

Deaconess Coe was born in Worcester, Mass., in 1882. She was graduated from Smith College, and

the New York Training School for Deaconesses. She was set apart in 1914. Deaconess Coe served All Saints' Church, Worcester, Mass., from 1914 until 1933.

**William Watson Stokes, vestryman of Christ Church, Cooperstown, N. Y., from 1930 to 1958, died March 27th, at Bassett Hospital, Cooperstown. Mr. Stokes was a New York state senator for 20 years.**

He was born in Manchester, Vt., in 1880. Mr. Stokes studied at Yale University, and then entered a brokerage business in New York. He was elected to the state senate in 1932. In 1958, Mr. Stokes was made an honorary lifetime vestryman of Christ Church.

He is survived by his wife, a son, a daughter, a granddaughter, and a great-grandson.

**William B. Weaver, Sr., senior warden of St. Philip's Church, Coral Gables, Fla., died March 17th, at the age of 72.**

Mr. Weaver had been manager of a social security office and had retired in June, 1959. He had served as treasurer of St. Philip's Church for many years.

Surviving are his wife, and two sons. His son, William, Jr., is a postulant at Little Portion Monastery, Order of St. Francis, Mt. Sinai, N. Y.

## CLASSIFIED

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### CAUTION

CAUTION is urged in dealing with a man who calls himself Ray Lacey supposedly of Phoenix, Arizona, and San Diego, California. He requests cashing of checks with the stipulation that part of the money be a contribution to the Church. For further information contact the Rev. Harold Barrett Robinson, St. Paul's Church, 2728 Sixth Avenue, San Diego, California.

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Daily 9; C Sat 4:30 & 7:30

**ST. NICHOLAS** 17114 Ventura Blvd. (at Encino)  
Rev. Harley Wright Smith, r;  
Rev. George Macfarren, Ass't  
Sun Masses: 8:30, 9:30, 11, Ch S 9:30; Adult  
education Tues 8; Penance Fri 7 to 8 & by appt

## SAN FRANCISCO, CALIF.

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

## NORWALK, CONN.

**ST. PAUL'S-on-the-Green**  
Rev. Anthony P. Treasure, r  
Sun Masses: 8, 9:30 (Sol), 11 Sung (1S) MP (2nd,  
3rd and 4th), 6:30 EP; Daily: MP 8, EP 5; Week-  
day Masses: Tues 9, Wed 8:30, Thurs 10, Fri 7:15;  
HD 8:30; C Sat 5-6

## WASHINGTON, D. C.

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

## CORAL GABLES, FLA.

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

## FORT LAUDERDALE, FLA.

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

## COCONUT GROVE, MIAMI, FLA.

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Rev. George R. Taylor, Ass'ts; Rev. Warren I.  
Densmore, Dir. of Christian Ed & Headmaster of  
the Day School; Rev. Robert Dean Martin, Dir. of  
Youth Activities & Chaplain of the Day School.  
Sun 7, 8, 9:15, 11; Daily 7:30; also Mon 8:45;  
Tues 6:30; Fri 10; C 4:30 Sat & by appt

## ORLANDO, FLA.

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Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs &  
HD 10; C Sat 5-6

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Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7;  
Fri 10:30; Other days 7:30; C Sat 5

## CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES**  
Huron & Wabash (nearest Loop)  
Very Rev. H. S. Kennedy, D.D., dean  
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15  
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon  
thru Fri) Int 12:10, 515 EP

## ASCENSION

1133 N. LaSalle Street  
Rev. F. William Orrick, r  
Sun: MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdays:  
MP 6:45, Mass 7, EP 5:30 ex Fri 6; C Sat 4:30-  
5:30 & 7:30-8:30

## EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Streets  
Sun H Eu 7:30, 9, 9:15 (Children's), 11, MP 8:30,  
Ch S 9, EP 5:30; Weekdays: H Eu 7, 10; also  
Wed 6:15; also Fri (Requiem) 7:30; MP 9:45,  
EP 5:30; C Sat 4:30-5:30, 7:30-8:30 & by appt

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Sun: Masses 7, 8, 9, 11 (High); Daily 7, 9:30;  
C Sat 4:30-5:30, 7:30-8:30

## BOSTON, MASS.

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

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Hayden, canon; Rev. R. E. Thrumston, canon  
Sun 8, 9:30, 11 & daily as anno

## ST. LOUIS, MO.

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

## LAS VEGAS, NEV.

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Rev. Tally H. Jarrett, Rev. Robert H. Cochrane  
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

## BUFFALO, N. Y.

**ST. ANDREW'S** 3107 Main St. at Highgate  
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c  
Sun Masses 8, 9:30, 11:15 (High); Daily 7, Thurs  
10; C Sat 4:30-5:30 & by appt

## NEW YORK, N. Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
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Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;  
Wkdays: MP 7:45; HC 8 (& 10 Wed); EP 5

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
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8, 9:30 HC, 11 M Service & Ser, 9:30 & 11, Ch S,  
4 EP (Spec. Music); Weekdays HC Tues 12:10;  
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Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12

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Sun Mass 8:30 & 11 (Sol); Daily (ex Mon & Wed)  
7:30; Wed 8:30; C Sat 4-5

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46th St. between 6th and 7th Aves.  
Sun: Low Masses 7, 8, 9, (Sung), 10; High Mass 11;  
B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;  
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat  
2-5, 7-9

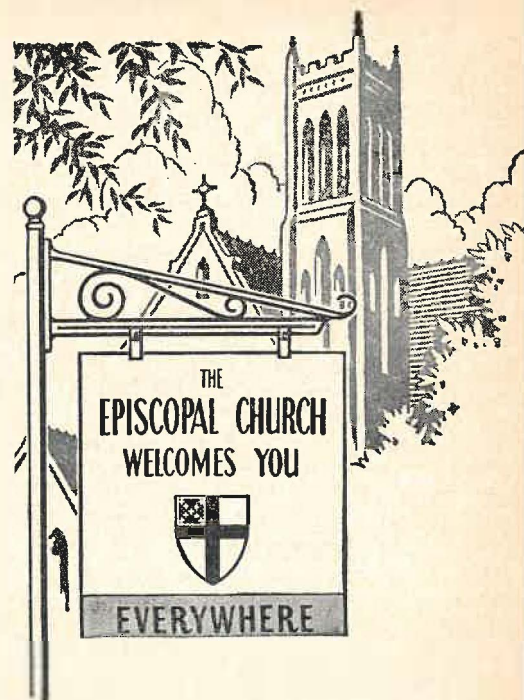
**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c  
Sun Masses: 8, 9 (Sung) & 11 (Sol); Daily 7:30  
ex Sat; Wed & Sat 10; C Sat 5-6

**ST. THOMAS** 5th Ave. & 53rd Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S) MP 11, Organ Recital  
3:30, EP Cho 4; Daily ex Sat HC 8; Thurs 11;  
HD 12:10; Noonday ex Sat 12:10

## THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

**TRINITY** Broadway & Wall St.  
Rev. Bernard C. Newman, S.T.D., v  
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30;  
Daily MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed &  
Thurs, EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt



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

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8  
(Thurs also at 7:30) 12:05 ex Sat; Int & Bible  
Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by  
appt; Organ Recital Wednesday 12:30

## CHAPEL OF THE INTERCESSION

Broadway & 155th St.  
Rev. Robert R. Spears, Jr., v  
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,  
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 15  
minutes before HC, Int 12 noon, EP 8 ex Wed  
6:15, Sat 5

**ST. LUKE'S CHAPEL** 487 Hudson St.  
Rev. Paul C. Weed, Jr., v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,  
8-9, & by appt

**ST. AUGUSTINE'S CHAPEL** 292 Henry St.  
Rev. C. Kilmer Myers, S.T.D., v; Rev. Merrill O.  
Young, p-in-c  
Sun HC 8, 9, 10 (Spanish), 11:15, EP 5; Daily:  
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

**ST. CHRISTOPHER'S CHAPEL** 48 Henry St.  
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c  
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8  
ex Thurs at 8, 10, EP 5:30

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Thurs  
6:30; Wed & Fri 12:10; Sat 9:30; C Sat 12-1, 7:30-8

## CHARLESTON, S. C.

**ST. ANDREW'S** Hy. 61-Magnolia Gardens Rd.  
Sun HC 8, MP or HC 9:30 & 11:15; Tues HC 6:30;  
Thurs HC 9:30; HD 9:30

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
Rev. Walter F. Hendricks, Jr., r  
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass  
daily 7 ex Tues & Thurs 10; Sol Ev & Devotions 1st  
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

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