

The Living CHURCH

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April 28, 1957

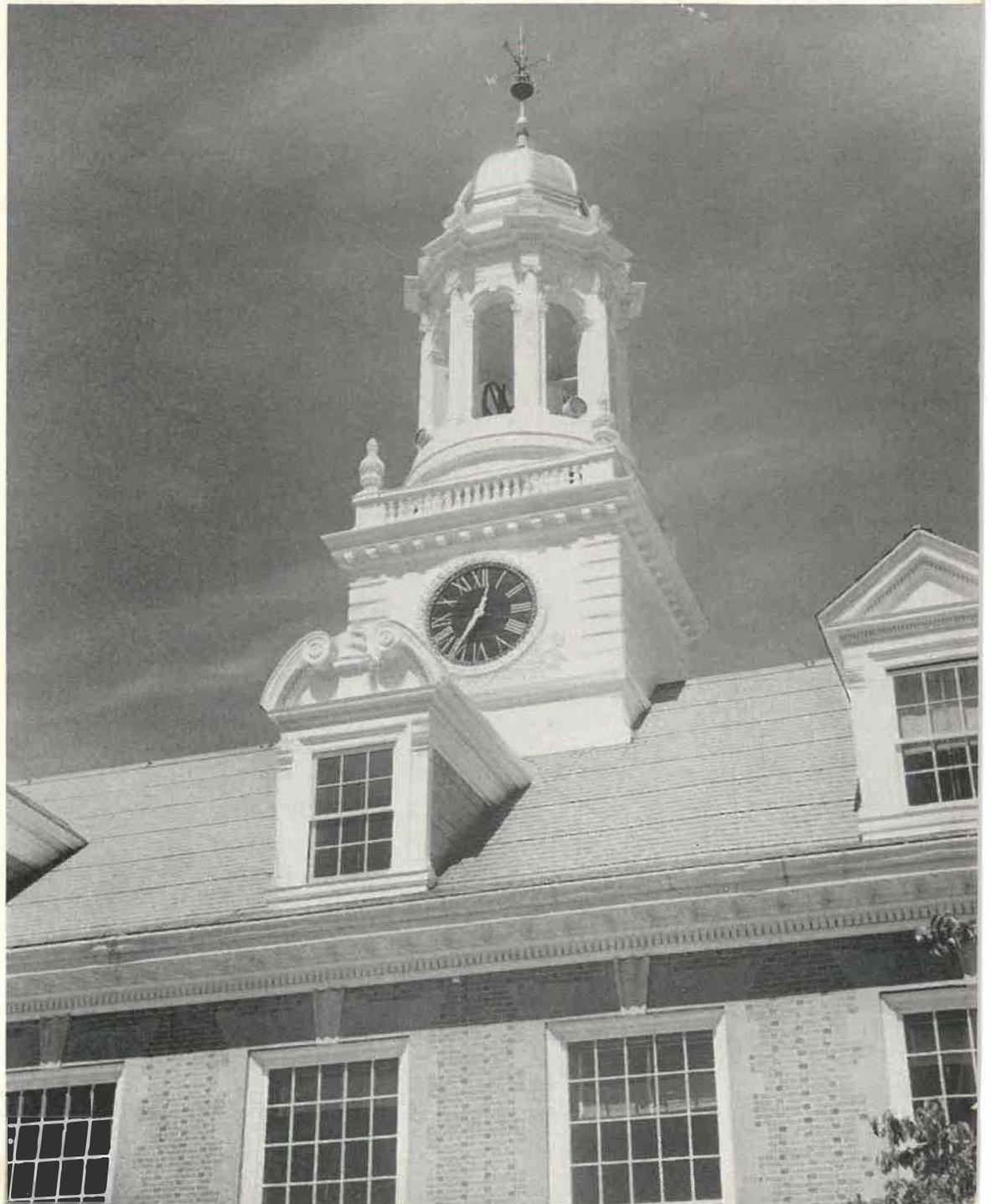
25 cents

**Spring
Church
School
Number**

**Living Church
Essay Winners**

See P. 10

**At right: Groton School,
a boarding school for
boys, secondary level,
in Groton, Mass. A list of
Church schools begins
on page 16.**





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The Living CHURCH

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

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CONTENTS

ARTICLES

Essay Winners	10
Church Schools and the "Baby Boom"	14

DEPARTMENTS

News	5	Talks with Teachers	26
Editorials	9	People and Places	27
Sorts & Conditions	13	Books	29
		Letters	30

Things To Come

- April**
28. First Sunday after Easter
 Kansas convention to 29th; Nevada convocation; Oregon convention to 30th; Sacramento convention to May 1st.
29. St. Mark
- May**
1. St. Philip and St. James
 General Board, N.C.C., Chicago, to 2d.
 East Carolina convention to 2d; Nebraska convention to 2d; Liberia convocation; Massachusetts convention.
3. Bethlehem convention to 4th; South Dakota convention to 5th.
4. New Hampshire convention.
5. Second Sunday after Easter
 Church Periodical Club Sunday

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

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

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

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April 28, 1957

St. Peter's Episcopal Church

NEW KENT COUNTY, VIRGINIA

"The First Church of the First First-Lady"



The Church as it Appears Today

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

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

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

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

Saint Peter's Church Restoration Association

(Member National Trust for Historic Preservation)

P.O. TUNSTALL,

NEW KENT COUNTY, VIRGINIA

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

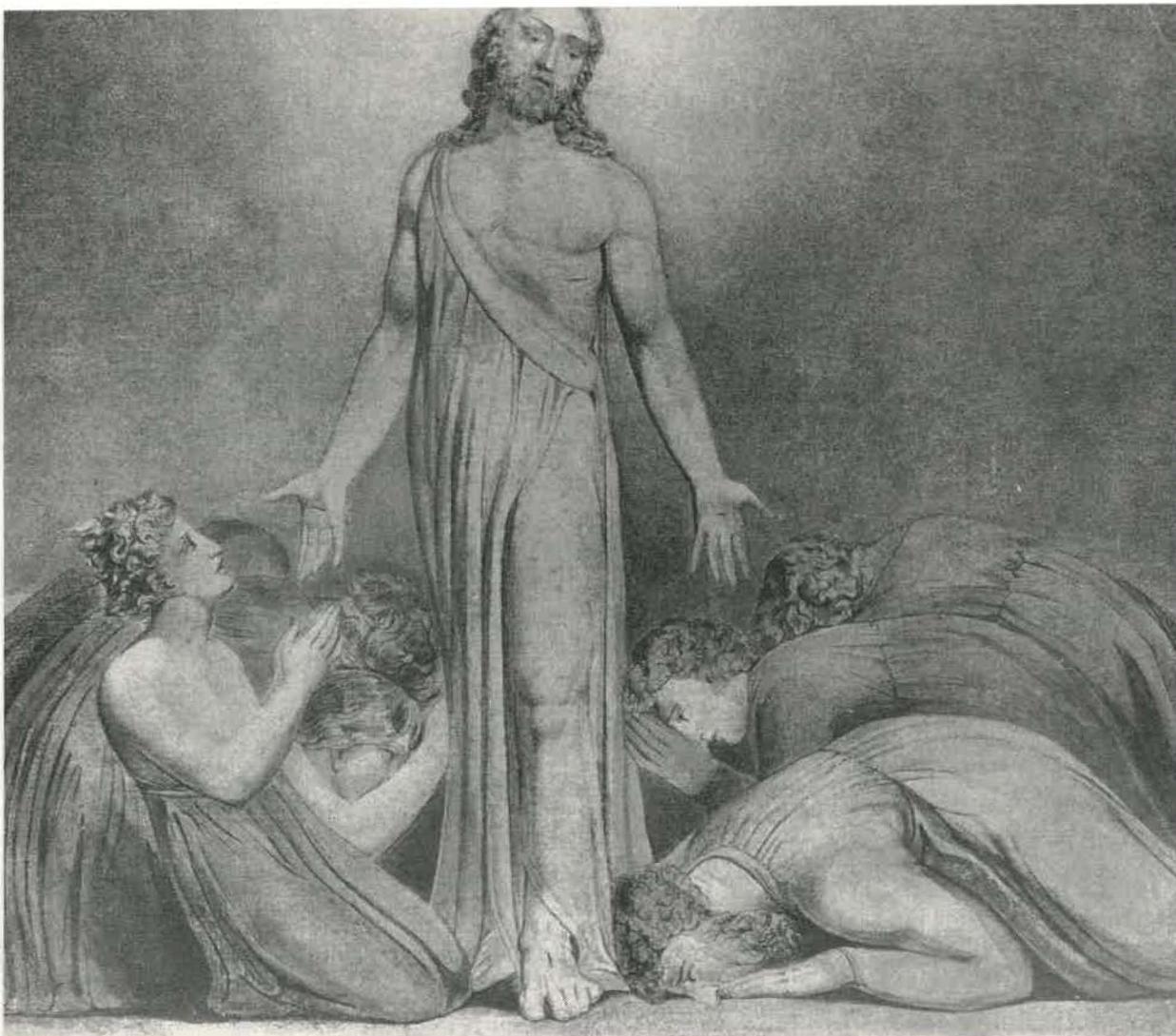


Photo courtesy of Yale University Gallery of Fine Arts, New Haven, Conn.

Christ Appearing to His Disciples After the Resurrection

By William Blake (1757-1827)

William Blake lived in a world of his own. He was little regarded either as a poet or as an artist, and found it difficult to earn even the small sums of money he needed for his simple living. He wrote book after book of "prophecy," which he often painstakingly illustrated by hand, and designed numerous paintings and prints. Among them are some produced in a peculiar technique which he called "color-printed drawings"; the illustration above shows one of this group. Blake's great admirer, Dante Gabriel Rossetti, thought the figure of Christ to be one of Blake's finest — "Majesty and graciousness deepened into pathos."

What more dramatic moment could be thought of than the risen Christ's first appearance among His disciples! Awe-stricken, they have prostrated themselves at His feet, fearful lest a spectral apparition deceive them.

In this beautiful face of Jesus, toward which the outlines of the entire composition, ascending like a Gothic arch, lead our eyes again and again, Blake's artistic genius has brought to life the supreme qualities he saw in the Divine Image — Mercy, Pity, Peace, and Love.

— WALTER N. NATHAN

"O Lord Jesus, Christ, who saidst unto thine Apostles, Peace I leave with you, my peace I give unto you; Regard not our sins, but the faith of thy Church; and grant it that peace and unity which is according to thy will, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*"

— Book of Common Prayer, page 49

The Living Church

The Living Church

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

April 28, 1957

\$5,000,000 Project

Church Building, Relocation Program to Be Considered

By JEAN SPEISER

Delegates to the May 14th convention of the diocese of New York will vote on a campaign to finance a long-range plan to be presented by the council. The projects it recommends will call for expenditures of \$5,895,000.

Bishop Donegan, at the 1956 convention of the diocese, asked its approval of a survey of missionary needs and opportunities. This was granted, and the survey was completed in January, 1957, by the firm of Marts and Lundy, Inc. A resume of their findings is currently being circulated to convention delegates for study.

In introducing their report, called "The Need and the Opportunity," the researchers asserted: "These facts do not present a question to be argued; they present the greatest challenge which the diocese of New York has found, perhaps in its entire history."

Changing population trends and new housing developments — most noticeably in Manhattan and the Bronx, among New York's five boroughs — are the main factors in creating the new missionary opportunities.

A breakdown of the projects — and their estimated costs — outlined by the Department of Missions on the basis of the survey, follows:

I. <i>New Urban Work in Manhattan and the Bronx</i>	
For purchase of sites	\$ 860,000
For buildings	1,825,000
	\$2,685,000
II. <i>Urban Programs</i>	
\$45,000 per year for five years for operating expenses and staff in new urban churches. \$	225,000
III. <i>Replacement and Expansion of Existing Urban Facilities</i>	
(a) Parish house, rectory, and Church school facilities to replace or expand existing facilities in Manhattan and the Bronx	\$ 225,000
(b) Aid to parishes for improvement or expansion of existing facilities to meet need created by housing projects or neighborhood redevelopment	750,000
	\$1,975,000

IV. *Suburban Projects*

Fund for acquisition of seven sites in suburban Convocations	\$ 210,000
Revolving Fund to build 10 church plants	1,000,000
	\$1,210,000

This diocesan survey is closely linked with studies made by the Protestant Council of New York City, Department of Church Planning and Research. For the last year it has been making detailed surveys of 10 "critical" areas in Manhattan, the Bronx, and Brooklyn (Brooklyn is not included in the diocesan survey because it belongs to the diocese of Long Island), where the patterns of parish life — as well as community life — have been disturbed by the changes in city neighborhoods.

Churchman Heads Program

The treasurer of the New York diocese, Mr. Theodor Oxholm, was named by the Protestant Council to serve as chairman of its Planning and Research Department. With the study completed, and the planning phase metamorphosing into one of action, he has resigned this post to devote himself to the immediate problems of the Episcopal Church.

At a meeting last month of the 14 Protestant groups cooperating in this study, the Protestant Council announced its five-year plan, which is very much like that of the Episcopal Church in the diocese of New York. It estimates that \$20,000,000 is needed to build new Protestant churches and relocate existing churches. The re-

sponsibility of raising funds for this purpose will be borne by each individual denomination — not by the Protestant Council as such.

Mr. Oxholm reports that the Protestant Council and the Episcopal Church individually have the added encouragement of good working relationships with city officials who are laying out new housing developments. For example, in the Bronx city authorities planned to put aside a large recreational area near St. Paul's Church, and gave up a plan to widen the street on which Trinity Church is located because it would have encroached on church property.

The urgency for expansion and relocation at this particular time was explained by Mr. Oxholm thus:

Many of the new housing developments will accommodate as many as 15,000 people — and more. Such a community constitutes a small city within a city, and residents tend not to go far outside for their community activities (church, school, recreation, shopping). Any live church seeking to serve this community must therefore be well within its physical boundaries. Furthermore, "use" patterns in city neighborhoods develop quickly, and endure for generations with little modification.

Possible "Casualty"

The first — and possibly the only — Episcopal church to be lost to a housing development is St. Cyprrian's, in the projected Lincoln Square neighborhood adjacent to the new Coliseum in upper midtown Manhattan. However, St. Stephen's Church and Christ Church will serve adequately the new middle-income population of that area, where the need for missionary work will not be so acute as in the low-income neighborhoods.

A West-side mission, St. Clement's, would be another casualty if future plans for housing developments in that section of the city materialize. There is then a possibility that a new parish might be established in this area.

Still another study has been made recently by Mr. C. Earl Morow, a planning consultant, who surveyed 44 communities in the northerly part of the diocese. These particular areas had population gains of more than 600 persons — an average of 25% — within the last 12 years.

Bishop Donegan's request for a revolving fund (see "Suburban Projects" in the report of the Department of Missions at the beginning of this article) would make possible the establishment of 10 new churches within this part of the diocese.

In brief, the purpose of all these studies is to make certain that the establishment of new churches and the relocation of old occur where they are most needed. Only in this way can the Church keep pace with the anticipated growing population and the constantly changing patterns of community life.

Churches in South Africa Defy New Government Bill

"But Ye Are a Chosen Generation, A Royal Priesthood, Holy Nation. . ."

Anglican authorities in Capetown, South Africa, have erected a sign on the steps of St. George's Cathedral reading: "This cathedral is open to all men and women of all races to all services at all times." The cathedral is a stone's throw from the House of Assembly which approved, upon its second reading, the Native Laws Amendment bill giving the government the right to prohibit Africans from worshipping with Whites. The measure had been denounced by leaders of most major religious bodies in South



RNS

— On the steps of St. George's Cathedral —

Africa, some of whom went so far as to serve notice on the government that they will defy the bill if it becomes law.

Dr. Richard Ambrose Reeves, Anglican Bishop of Johannesburg, warned parishioners last month that they cannot in good conscience obey the proposed legislation giving the government the right to decide whether Africans may attend churches built after 1938 in White urban areas.

Preaching at St. Mary's Cathedral, Bish-

op Reeves declared that an amendment of the Native Laws Amendment Bill had merely shifted the onus for obeying the proposed law from the churches to "the voiceless and stateless African people."

He was referring to modification of the bill made by Minister of Native Affairs, Dr. Hendrik F. Vorwoerd, after Church groups throughout the country had registered strong protests against the measure. Other modifications provided that the Minister must get the concurrence of local municipal authorities and give specific reasons whenever he acted to ban Africans from White churches.

The Dutch Reformed

A second step of major importance to the freedom of worship in South Africa took place when 800 Whites crowded into a small suburban Dutch Reformed church to hear a sermon by an African clergyman.

The Rev. William Xaluva of Kokstad is the first non-White minister ever to have preached to a White congregation in that denomination.

This occurred after Church officials had met with Prime Minister Johannes G. Strijdom. Thus, the service may indicate that Dutch Reformed Church leaders will join other major religious groups in opposing a clause in the government's Native Laws Amendment bill prohibiting Africans from worshipping with Whites.

In the congregation were many Dutch Reformed clergymen and members of parliament. The service aroused tremendous public interest since the roads surrounding the church for miles were jammed with cars and people unable to get closer to the church.

Mr. Xaluva took as his text I Peter 2:9, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people."

"Jesus came for all nations and all languages," he said. "We must show the message in our words and deeds and very life." [RNS]

Emmy Winner, Robert Young, Will serve National Council

Actor Robert Young, winner of television's Emmy Award for his role in "Father Knows Best," a popular TV series, has accepted the invitation to serve as consultant to the Radio and TV Division of National Council. News of Mr. Young's acceptance of the position was made public by the Rev. Dana F. Kennedy, executive of the division, after a meeting with Mr. Young in Los Angeles.

In his role in the motion picture, "Father Knows Best," in 1949, Mr. Young won wide acclaim. Since 1931 he has starred in "H. M. Pulham, Esq.," "Journey for Margaret," "Joe Smith, American," "Claudia," and many more. Off-stage Mr. Young has had ample oppor-

tunity to demonstrate that "father does know best" since he is the father of four daughters.

An active Churchman in the diocese of Los Angeles, Mr. Young is a member of All Saints' Church, Beverly Hills.

Diocesan Conventions Panama

February 20th through 24th, Ancon, Canal Zone

The annual convocation of the district of Panama discussed the division of work in Central America under which it will relinquish jurisdiction over Costa Rica and Nicaragua. (When the American Church took over jurisdiction in Guatemala, El Salvador, and Honduras from the Church of England last year, it was decided to make a new missionary district of Central America, including Costa Rica and Nicaragua. For some time Bishop Gooden of Panama has asked for additional assistance or division of his jurisdiction.)

After the convocation Bishop Gooden made a trip through the "new republics" in Central America with Bishop Brooks of British Honduras. The Rev. Joseph G. Moore was to survey the area of the new district and report to National Council.

The convocation was attended by representatives of 83 missions and parishes in Panama, the Canal Zone and Colombia. Bishop Gooden reported expansion of work in Colombia and Western Panama as well as on the Isthmus.

GUEST SPEAKER: Bishop Brooks of British Honduras.

North Texas

March 22d to 24th, Amarillo.

The district of North Texas held its convocation in Amarillo during the worst blizzard in 26 years, marooning over 50 delegates from distant parts of the district in hotels, motels and private homes.

Delegates and visitors started arriving early March 22d, a typical beautiful spring morning in Amarillo, with gardens bright with jonquils, forsythia and budding fruit trees. Shortly, clouds appeared and by noon a heavy rain was falling over the parched Texas Panhandle.

Bishop Quarterman opened the Convocation service at St. Andrew's Episcopal Church that evening, offering prayers of thanksgiving for the welcome rain. One of the last plane flights into the area brought Bishop Powell of Maryland, guest speaker to the convocation.

Delegates arriving Saturday morning encountered rain, sleet, and gusts of wind up to 60 miles an hour. A scheduled visit to the new Episcopal Conference Center on the outskirts of the city had to be cancelled.

Bishop Quarterman remarked, apropos of the weather, that "we get them in and

then shut the door." This proved to be more fact than jest, as all roads, train and plane facilities were closed for the next 48 hours.

Bishop Quarterman celebrated the Sunday service of Holy Communion at 7 a.m. for 12 persons who risked icy streets, six-foot drifts and zero visibility to attend. Seven persons attended the 9 o'clock scheduled service conducted by Mr. Moreland. By request of the Highway Patrol, all further church services in the city were cancelled.

However, the unseasonal blizzard did not halt devotions for the marooned clergy and delegates.

In the business session, announcement was made that the three buildings of the new diocesan conference center would be ready for occupancy by late June, in time for the Summer Youth Conference, the first time in district history that the Conference would be housed on North Texas Church property. Announcement was also made of two memorial gifts for the conference center; a chapel and a pool.

North Texas will petition for diocesan status at General Convention in 1958.

BUDGET: \$100,000.

Rev. J. B. Coburn Appointed Dean of Theological School

The Very Rev. John Coburn, dean of Trinity Cathedral, Newark, N. J., has been appointed dean of Episcopal Theological School in Cambridge, Mass., according to an announcement by the seminary's trustees. He succeeds the Rev. Charles L. Taylor, who resigned last December 31st to become the first executive director of the American Association of Theological Schools after serving on the faculty of the Episcopal Theological School for more than 30 years, the last 12 of which he was dean.



DEAN COBURN

The 42-year-old dean has been with Trinity Cathedral since 1953. A graduate of Princeton University and Union Theological Seminary, Dr. Coburn was a teacher at Robert College, Istanbul, Turkey, from 1936 to 1939. He then became assistant at Grace Church, New York City, for four years. From 1944 to 1946 he was a chaplain in the U.S. Naval Reserve.

After World War II Dr. Coburn was rector of Grace Church, Amherst, Mass., and chaplain at Amherst College until his appointment as dean of Trinity. Since 1954 he has been president of the Church Society for College Work.

Dean Coburn is married to the former Ruth Alvord Barnum and has four children.



Press-Scimitar Staff Photo

"So much fun," grins the Rev. Donald Henning, rector of Calvary Church, Memphis, Tenn. "I'd do it again." For more than an hour he was as graceful as a swan. Then the tragedy came; he did his "swan song." He fell and cracked his ankle. Into a cast it went. At a roller skating party with 600 members of his church, he locked wheels and fell. It had been the first time he'd been on skates in 17 years; the second in 40 years. Was he grim? Far from it, reported his wife. He was his usual active and cheerful self. There was so much reading to catch up on, a project for the national Church, plus music to listen to, he explained. It just goes to prove the old adage: "You can't keep a good man down!" Skates, anyone?

160 Hungarian Refugees Welcomed by Newark Church

A service of thanksgiving for refugees from behind the Iron Curtain, sponsored by the parishes of the diocese of Newark, was held in Trinity Cathedral, Newark, N. J., recently. In the large congregation present were 160 of the 200 diocese-sponsored refugees, who were accompanied by their sponsors.

Canon John R. Green of the Cathedral, who is chairman of the diocesan refugee resettlement program and in charge of the arrangements and publicity of the service, gave the meditation, copies of which, translated into German and Hungarian, were distributed among the newcomers since many of them still know very little English.

In his meditation he expressed "our gratitude to you for the blow you have struck for freedom," which he declared to be the greatest gift this country offers to refugees. He told his listeners that this country was "begun and developed by refugees such as you . . . who proclaimed the priceless benefits of liberty and fought every attempt to undermine it in our nation." In conclusion he asked the new arrivals to "prompt us to desire to continue to make this land a continual haven for refugees."

Life, Work Congress Honors Bishop Bayne

Highlighting the 10th anniversary of the Rt. Rev. Stephen Fielding Bayne, Jr., as Bishop of the diocese of Olympia, a three-day "congress" was held in Seattle on the University of Washington campus recently which brought together a brilliant array of scientists, educators, civic leaders, industrialists, and Churchmen. It was nondenominational in presentation and was open to everyone wishing to attend.

Panel Discussions

The event was presented as a gift of the Pacific Northwest by a large group of clergy and laypeople who underwrote all expenses. The committee, known as the "Committee for the Bishop's Year," was chaired by Harold S. Shefelman, civic leader and Chancellor of the diocese of Olympia, who had been working since 1955 preparing the program.

Titled "Congress on Christian Life and Work," the sessions developed around the theme, "The Church and the World in Mid-Century." A major presentation each morning was followed by panel discussions in the afternoon conducted by leading authorities in the fields, such as Dr. William G. Pollard, executive director of the Institute of Nuclear Studies, Oak Ridge, Tenn.; Dr. J. E. Wallace Sterling, president of Stanford University, Palo Alto, Calif.; the Rev. Canon T. O. Wedel, warden of the College of Preachers, Washington, D. C.; Mr. William Allen, president of Boeing Airplane Co., Burbank, Calif.; and Dr. Louis M. Hirshson, president of Hobart and William Smith Colleges, Geneva, N. Y.

New Congregations

The diocese of Olympia, which includes that part of the state of Washington west of the Cascade Mountains, has seen a great growth in population and a corresponding growth in the Church in the past 10 years, during Bishop Bayne's episcopate. Last year part of the national Church's Lenten Missionary Offering went to Olympia for advance work. Other funds have been raised within the diocese. Present plans are for the building of 14 new congregations in the Seattle-Tacoma metropolitan area.

"With this program," said Bishop Bayne, "the diocese is now abreast of itself and its mission. No planning is ever completed, certainly not in a dynamic and expanding society like ours in western Washington. But we have caught up with ourselves; we have laid out our work for at least five years to come. We have not, I hope, bitten off more than we can chew. But we have taken a prodigious bite, and I have no doubt that we've got the teeth to chew it with, if our vision and doggedness are what pioneers should have."



Haworth Photography

OVER 200 students watch Rev. K. W. Cary, rector of St. Matthew's, baptize Candace Cleland.

Entire School Witnesses Baptism

At a regular St. Matthew's Parish Day school chapel service the entire student body of 209 children, from nursery school through sixth grade, recently witnessed with fascinated attention as the Rev. Kenneth W. Cary, rector, of St. Matthew's Church, Pacific Palisades, Calif., administered Holy Baptism to Candace Vail Cleland, daughter of Mr. and Mrs. Edward M. Cleland.

It is the custom at St. Matthew's at least once a year to baptize the sibling

of some member of the school in the presence of the students and faculty as a means of emphasizing the meaning of Holy Baptism. The children are prepared during previous chapel sessions for their effective participation in the ceremony which they find doubly impressive because a school family is involved.

The significance of the service is later discussed in the religious education courses, which are a daily part of the school curriculum.

Mariners' Church Now Reopened

Silent for three years since its bodily move of 800 feet across Woodward Ave. to Jefferson Ave. and Randolph St., Detroit, Mariners' Church unfurled its spiritual sails on April 15th with resumption of noon-day Lenten services. Mariners' was the first church in the United States to hold regular daily noon services beginning in 1877. The Rt. Rev. Richard S. Emrich, Bishop of Michigan, occupied the pulpit daily during Holy Week with his noon sermons on "prayer" while the Rev. Elmer Usher conducted the Tre Ore service on the "The Seven Last Words" on Good Friday.

Historic Mariners' was established on Detroit's waterfront through the gift of two sisters more than a hundred years ago to serve the spiritual needs of the sailors and men who worked on the docks on Old Detroit. It was quickly discovered, however, that the Church's support had to come from local citizens, as Detroit was

not a good sailors' port. Nevertheless, from the beginning, a small core of seamen have supported Mariners' and now, with the present day development of the St. Lawrence Seaway and the expansion of Detroit as a port city, it is anticipated that the church will soon be serving more seamen.

It was three years ago that its bodily move was undertaken to incorporate it into the Civic Center, now under construction. In its prominent and conspicuous position in the middle of the Center, this ancient church will serve thousands of office workers in downtown Detroit, with many more thousands visiting the waterfront, and the new convention hall bringing people to its doorstep from all over the nation. In 1915 the Rt. Rev. Charles D. Williams, then head of the diocese of Michigan, proposed Mariners' being made "a home and port for storm-tossed humanity."

Dean Pike Indicts Security Committee

A strong indictment of the U.S. Internal Security committee in connection with the suicide of Canada's ambassador to Egypt, the Hon. E. Herbert Norman, was made by the Very Rev. James A. Pike, Dean of the Cathedral of St. John the Divine, New York City.

He urged his congregation of 2,000 persons to write their congressmen urging definite action on the "smear" of Mr. Norman by committee members, who accused him of Communist affiliations. (The Canadian government had cleared him of any such taint some time previously.)

Dean Pike compared the accusations of the congressional committee with those of the Sanhedrin in condemning Christ to death, describing their actions as "the result of blindness that comes with power."

The untimely death, needless as it was of Mr. Norman, may, however, become redemptive, he noted, "if it stabs us awake to how pretentious we have become as a nation."

He made reference also to the shameful desertion of the Hungarian people by this country in the face of their repeated encouragements of years past, and urged public pressure on senators to continue the Hungarian immigration program.

Dean Pike joined several New York City rabbis who had protested the Norman tragedy from their pulpits the previous evening. Joint action had been taken by the United Church of Canada in calling upon President Eisenhower and the National Council of Churches to cease the "character assassination" of innocent men.

Seminary Conference Planned

The Rev. Charles T. Gaskell, rector of Trinity Church, Rock Island, Ill., and chairman of the American Church Union's committee sponsoring the annual fall conference for seminary students, has announced the date for the 1957 meeting, September 17th - 20th. It will be held at the University of Chicago.

Among the leaders will be Dom Benedict Reid, and the Rev. Daniel Corrigan, rector of St. Paul's on the Hill, St. Paul, Minn. The conference is open to all students enrolled in seminaries.

Fire Destroys Sacristy

Fire destroyed the sacristy of St. John's Church, Kissimmee, Fla., burning many of the vestments, on April 7th. Parish records which were kept in the sacristy were saved by B. G. Grisson, junior warden, by a heroic effort. Smoke and water caused some damage to the church itself, but it has remained useable. Plans have already been made to rebuild the sacristy.

EDITORIALS

Church School Missionaries

In this Church School Number of *THE LIVING CHURCH* we publish, in accordance with our custom every spring, the three winning essays in the annual *LIVING CHURCH* ESSAY CONTEST, together with a list of participants receiving Honorable Mention [see pp. 10, 12].

The subject of this year's essay contest was: "If I Were A Missionary, What Would I Do? Where Would I Go?" Some 50 essays were submitted, representing 22 schools as compared with 17 a year ago. Eighteen of these schools conducted intramural contests as well, the winners in these again submitting their essays to *THE LIVING CHURCH*.

Schools participating in the contest showed a good geographical distribution, ranging from Honolulu to Liberia and including many areas of the United States itself.

The treatment of the subject was likewise wide and varied. Two essayists chose Russia as the scene of their missionary labors, three chose Japan, seven the American Indian field, two Alaska, two the Amazon, three India, with Puerto Ricans in New York City, migrant workers, Borneo, Egypt, Africa, Haiti, the Philippines, Viet Nam, South Africa, Formosa, New York slums, Pittsburgh slums, and the USA generally all figuring among the several essayists.

By and large the essays this year seem to be of a higher caliber than those of a year ago. Indeed, it was no easy matter to make a choice. Then, when we had finally picked the three winners, it was exceedingly difficult to arrange them in an order of preference. This was at last accomplished only by having each of the four readers give his or her vote and adding these according to a point system. This put it on an objective basis and the result is the three essays here published in the order of merit in which they appear.

One of the interesting things about the contest was the concern shown for being a missionary on the home front — for social, moral, and religious conditions right here in America. This will be seen from a mere glance at the variety of treatment, as shown above. It is also brought out by the three winning essayists. Thus First Prize Essayist, Dabney Glenn Park, Jr., puts it tersely: "If I were a missionary I would go to Dallas, Texas." (We hope that none of our Dallas

friends will take offense at this; "Dallas," as here used, really stands for any city in America.)

The home front is very specifically pinpointed by Sally Huston, Second Prize winner:

"... whether or not I am called a missionary makes no difference, because everyone has a mission to fulfill. Even if it is my husband, my children, or my next door neighbor, I still will try to bring them nearer to God. Even if I could bring only one person to God's family, I would be content."

This concern for the home front has its good side. It is a recognition that all is not right in our midst, and that Christianity is relevant to the American scene; but one must be careful not to suggest that we should wait until everything necessary has been done at home before venturing abroad with the Gospel; for if we waited until then we would never get beyond the home front. Nor would we ever have received the Gospel if our forefathers in England and Rome and Jerusalem had been so overwhelmed by the local need that they just remained to attend to that.

The subject of Communism came into many of the papers. The essayists were in favor of establishing hospitals, setting up the Church, getting to know people in Communist lands — and so beating the Communists to it.

We hope that readers of *THE LIVING CHURCH* will enjoy the winning essays as much as the judges of the contest enjoyed them.

Let the Laymen Do It

Spring is the time for cleaning up, painting up, and fixing up around the church. Is the shrubbery tired looking? Is the grass in poor shape under the trees? Are the walks getting broken and uneven? Does the rectory need painting?

In recent years, there has been a vast improvement in the general appearance of church property. But there are many individual churches that could stand a good deal of tidying up and beautifying. And most of these are churches where the right layman, with a good team of helpers, could take on the job as a parish "do-it-yourself" project.

Some of the clergy are enthusiastic gardeners themselves, and enjoy spending time puttering around the churchyard. But even such clergy would be best advised to share the load with a group of laymen. Doing things for the church helps to knit men to the church, makes them feel like useful members of the parish family. A worthwhile job is not just a job; it is a sort of sacrament, an outward and visible expression of an inward and spiritual grace. And it is even, in a sense, "a means whereby we receive this grace." "Let the laymen do it" is almost always the best strategy when there is a Church job to be done.

Winners in the 1957 Living Church Essay Contest

Subject: If I were a Missionary . . .

First Prize Essay

Easter Morning

By Dabney Glenn Park, Jr.

Winner of Gold Medal and \$100



Dabney Glenn Park, 15, is a sophomore at St. Stephen's School in Austin, Texas. Known as "Bud" by his classmates, he was born in Electra, Texas, and has since lived in New Jersey, Colombia, South America, and Caracas, Venezuela, where his father is presently employed by an oil company.

During the six years "Bud" has lived in Caracas, he has worked with a Little Theatre group and has taken part in community and Church activities. His major extracurricular activity is in journalism; he is now an editor of the Spartan, the school student newspaper. Although "Bud" hopes to continue work in journalism and creative writing, he plans to study mechanical engineering at Rice Institute, doing graduate work in Europe.

While this is his first year at St. Stephen's, "Bud" has become involved in most of the campus activities including dramatic production and the student vestry.

"Truly I say to you, whoever does not receive the Kingdom of God like a child shall not enter it." Mark 10:15

At dawn the minister began preparing the shabby altar pieces and Communion vessels in the church for their use on Easter. Some of the people who had walked barefoot for several hours before the service were outside cooking a meager breakfast of rice and coconut milk. The sun was rising over a mountain across the valley, and its radiant beams reached every living thing in Buteau, Haiti. The church was small and built by the people's own hands, but it contained something that made it look like it would last forever and ever.

M. Bassen, his wife, and their fifteen children arrived early to help Pierre Thévenot ready the church. Pierre preached in other churches, too, and wouldn't be back at Easter for five or six years. The Bassens were his best church workers, M. Bassen being the

lay-reader when Pierre was away. Begnie and Decius, two of the boys, were to be acolytes at the service.

Girls in the Bassen family were clad in clean burlap and flour sack dresses. Boys were less fortunate; they wore rags, miraculously sewn together. The Bassens, however, were well off. One had to be to have 15 children.

At 11 o'clock people were packed in the church and many were outside, praying on the bare floor. At Communion the people crowded around the altar to take the Lord's Supper. A majestic and proud but sincere and faithful people were assembled there to pray.

* * *

An unnoticed sun rose over a little hill and shone at everyone who would come out of their air-conditioned homes to see what a beautiful day it really was. The middle class of Dallas were all asleep, for who wakes up on Sunday morning?

Church started at 11 o'clock. Well-dressed men and fashionable ladies arrived in sleek new cars. With an air of royalty people casually chatted with

each other and strolled into the church.

"Jane, how are you, darling? I'm so happy to see you! I love your dress."

"Hi! It's Neiman-Marcus. You did a wonderful job on the bazaar last week."

"Did you have any trouble with Robbie this morning? Johnnie woke up at 6:30 and he wouldn't go to sleep."

"Don't worry. The Sunday School teachers will be tearing their hair out after Robbie this morning!"

Silver Communion vessels, comfortable pews with padded kneelers, and expensive altar pieces shone as if to try to light the immense church. A large choir began the opening hymn and was soon joined by the congregation. An insincere and superficial people were gathered there to pray because "it was the right thing to do."

* * *

If I were a missionary I would go to Dallas, Texas.



Sally Elaine Huston, 15, a sophomore at Kemper Hall, Kenosha, Wis., is a Southwesterner with an understandable proclivity for year-'round sunshine and ranching. Born in Lovington, N. M., Sally has helped with cattle roundups and branding since grammar school days. She enjoys dancing and swimming and has a multitude of post-college aspirations.

The Kemperite began teaching Bible school and Sunday school in the seventh grade, sings in her parish choir at home, and last summer was a counselor at the Southwestern Diocese Church Camp.

Second Prize Essay

My Mission

By Sally Huston

Winner of Silver Medal and \$50

The question was asked of me several days ago, "If you were a missionary, where would you go and what would you do?". I hastily replied, "I'd go find some wild Ubangian and teach him about God."

After thinking this over a little more carefully many things have come into view. Where *would* I go? To India, the Belgian Congo, China, Greenland, French Morocco? No, I think not. It would be exciting to see the other parts of the world, but there is so much to be done in our own country that I would choose to stay here. I would go to some place near my home in the southwestern part of the United States. I would like to work with the people of New Mexico and Arizona, namely the Mexicans and the Indians. Of course, I would go where God wanted me to go and I wouldn't hold back anything from anyone just because he wasn't a Mexican or an Indian.

Many people have glamorous ideas about going to a South Sea Island, living a life of leisure, having a whole island of people converted to Christianity in a few weeks after their arrival. It would be lovely to have things happen that way, but I don't think they ever would. I know it would be a long, hard, never ending struggle.

Supposing that I chose to work with the Navajo Indians of New Mexico, what would I do? My first frivolous answer said that I was going to teach them about God. But what and how would I teach them? First I would have to speak their language fluently, and, secondly, I would have to have their complete respect. Since most of the Navajos are very backward, illiterate, and poor, I would have to do

much more than spread the gospel. I would have to teach the people health and cleanliness. I would have to teach them to read and write so that they could teach themselves and thus spread Christianity.

So many times I have seen Indians hold ceremonies to worship the various gods and idols that their ancestors worshipped and then in a few days I have seen them 'crossing' themselves just to be on the safe side. Their ignorance of their own beliefs is astounding. I would teach them not to be afraid or timid or ashamed to say that they believe in God. I would teach them to pray for each other and with each other because God's plan for Man is both social and individual. I'd teach them to share, to love, and to be self-sacrificing, the three things that are so important to strong family life.

Then they would begin to realize that they are a part of God's family and that there is something to look forward to after this life.

Why would I want to become a missionary? Because, it is my belief that we are created for no other reason than to worship God and spread His work. If I became a missionary I could spread His mercy and loving kindness, and His justice and righteousness to some people who might otherwise never know of Him.

But Christians are not made Christians by someone building hospitals for them, nor schools, nor homes, nor orphanages, nor even churches. Nor would they be completely converted by listening to me talk for hours on end, because Christianity is caught, and not taught. I, as a missionary, would have to be the example for the people to follow. And if I became so

engrossed in my work that I forgot my prayers, the people would also become too busy to pray. You see, it is prayer that brings people nearer to God, and not a teacher. I would have to be patient with them at all times, loving, enthusiastic, sincere, honest, and considerate of their beliefs, feelings, and customs.

Whether or not I will become a missionary I do not know. Who ever knows what the future holds? But whether or not I am called a missionary makes no difference, because everyone has a mission to fulfill. Even if it is my husband, my children, or my next door neighbor, I still will try to bring them nearer to God. Even if I could bring only one person to God's family, I would be content.



Henry Vick Lane Brennan, 17, is a senior at the Texas Military Institute in San Antonio. A native of San Antonio, he attended public schools through ninth grade and then entered the Military Institute. He plans to attend San Antonio College for one year and the University of Texas for three years. Henry hopes to complete his education at the University of the South, Sewanee, Tenn. His ambition, as stated in his essay, is to be a Navy chaplain.

Henry finds much pleasure in attending Church functions, but he also enjoys outdoor activities such as traveling, hunting, and fishing. At school he works on the school newspaper and is a member of the precision drill team.

Third Prize Essay

If I Were A Missionary

By Henry Vick Lane Brennan

Winner of Silver Medal and \$25

If I were a missionary where would I go? This is a hard question to answer because there are so many places in the world where missionaries are needed. However, to the best of my knowledge, the place a man can best serve in the mission field is in the Chaplains' Corps of the United States Armed Forces.

The first question that arises in the mind of a prospective missionary is how he can best serve God. Then, following in logical order, the questions how he can serve his country and himself. A prospective missionary should think about these questions and consider each thoroughly. I have followed this process in my thinking and I have decided to devote my life to ministering to the spiritual needs of the men serving in the United States Navy.

When a person who is considering the missionary field as his field of work asks himself the question, how can I serve God, he should consider who is in the most need of the Word of God. I chose the United States Navy because I believe that within this

service are some of the most wayward sheep in God's flock. The United States Navy takes men from 17½ years old to 35 years old. The men falling in this category are in the stage of life in which many men stray away from the Church and never return. These men are the ones who need to be shown the Word of God and to be given the opportunity to return to God for help and guidance through the chaplain. However, to be effective, a chaplain must go to the men and make his contacts rather than just sitting by waiting for the men to come to him. As a chaplain, I would

try to be energetic in the performance of my duty. I feel that I could do an inspired job as a chaplain, for in serving in the Navy I would have the double satisfaction of feeling that I was not only serving God but serving my country as well.

As I was thinking about serving both God and country I felt that I could best serve myself by joining the United States Navy. I feel that, in this capacity, I can best do what I feel is my calling — to help those in need of spiritual aid. Also, I feel that the different assignments offered by a position in the Navy would help those who are in need of the ever-spreading Word of God. It is my plan to be able to keep our sailors from getting into serious trouble in foreign lands by offering them clean, Christian recreation by giving dances where the sailors could meet Christian girls and satisfy their social hunger which builds up while the men are at sea.

To prepare myself for my mission, I plan to take clinical and social psychology in college. These subjects, I feel, would better qualify me to work with young men. In my course of

Honorable Mention

KATIE BROWN, Saint Mary's Hall, San Antonio, Texas
 ANGELA B. CORBIN, Kemper Hall, Kenosha, Wis.
 CARLAND CROOK, Saint Mary's Hall, San Antonio, Texas
 VIRGINIA GUNTER, National Cathedral School, Washington, D. C.
 KAREN MIKAMI, St. Andrew's Priory, Honolulu, Hawaii
 LEE OBERWARTH, Margaret Hall School, Versailles, Ky.
 SIBYL M. PROELSS, St. John Baptist School, Mendham, N. J.
 ANNE SIMCOX, Saint Mary's School, Peekskill, N. Y.
 SAMUEL R. TODD, St. Stephen's, Austin, Texas

sorts and conditions

study, I hope to prepare myself to understand the problems of the sailors whom I will come in contact with on the posts or ships that I may serve. I hope that my theological education will assist me in learning how to size up the sailors whom I serve and teach me how to best serve and save them.

Purely on the selfish side, I have found that I can enter the United States Navy Chaplain Corps through the Ensign 1995 plan. Under this plan, I will be able to go to college with deferment. After I graduate from college, I will be given the rank of Ensign. With this rank, I will not be obligated to the Navy for anything. While I am in the seminary, I will be receiving the pay of an Ensign; but the Navy will keep this pay in a fund for me. When I graduate from the seminary, I receive the rank of Lieutenant Junior Grade. I shall then go to a training school for the Navy. After I finish this course, I shall begin receiving the pay of a Lieutenant Junior Grade plus one-half the pay of an Ensign per month. This grade of pay continues for 72 months. However, as I have said, this is the purely selfish side of my plan.

Still on the selfish side, I hope that my assignments will take me to many foreign places where my education may be broadened. Also, I hope to see missionary districts in far-distant lands. From seeing these missions, I hope to gain information that will assist me in completing my mission. Also, when I visit foreign missionary districts, I hope to visit Episcopal missionaries and learn some of their techniques and learn some first-hand news about the Episcopal missionary work.

In a few short pages, I have attempted to show you what I hope to do. The work and thoughts put in this essay were very personal because I really plan to do what I have outlined. I hope and pray that I can do what I plan. It is my life's ambition to be able to serve God and my country through serving in the Navy.

It is my humble prayer that God will give me the will and strength to accomplish this my chosen mission in life. If God blesses me by giving me a long life span and I am able to complete the service necessary for me to be placed on the retired list of the Navy, it is my intention then to apply to the Episcopal Church for a missionary district of my own where I could use my retirement pay in living out the Indian summer of my life in peace knowing that I would be serving God.

YOUR columnist is all through with the mumps and is waiting with interest to see how many of the bishops, clergy, laypeople, and children he has been seeing in recent weeks will come down with the ailment. While I had the mumps, one adult in our parish had chicken pox, another had the measles, and it seemed there was a lively trend toward children's diseases among the grown-ups.

ONE doctor, in fact, sent a grown-up patient to a pediatrician as a man who would know more about coping with his ailment. Almost like the old joke about being sent to a veterinarian. An old gentleman down our block says he thinks veterinarians are smarter than doctors because the veterinarian doesn't ask the horse what is wrong with him.

ALL THIS reminds me that the prayer of thanksgiving for recovery from sickness in the Prayer Book (P. 52) is one that certainly needs overhauling. Perhaps the Liturgical Commission, which is in charge of such things, has already made plans for rewriting it.

THIS prayer is one of many in the Prayer Book that, in the act of thanksgiving, ask God to make the thanker thankful. "May his heart be duly impressed with a sense of thy merciful goodness. . . ." Similarly, in the prayer of thanksgiving for a safe return from a journey, appears the phrase: "May he be duly sensible of thy merciful providence towards him. . . ." In the General Thanksgiving in Morning Prayer, it is "Give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful." And one of the forms of grace at meals in the Family Prayer section is: "Give us grateful hearts, our Father, for all thy mercies."

IF I had my way, most of these petitions for thankfulness would be thrown out of our thank-you's to God. The one in the General Thanksgiving is all right, I suppose. At least, it is not a case of saying to God, in connection with a specific blessing, "Lord, you know I don't really appreciate this as much as I could." It is like receiving a present from someone and saying, "Thank you so much, but I don't care a great deal for this kind of candy — it's really all my fault."

A GOOD appetite is all the "due sense" you need to feel inwardly to give God a good rousing thanksgiving for your food. A preference for good health over illness is enough to make your thanks for good health unfeigned.

It seems rather ridiculous to ask God to step up your emotions at such times.

THE IDEA lying behind these requests for thankfulness is, no doubt, the fact that it is easy for us to forget that our blessings come as gifts from God. Some people go beyond mere forgetting and sincerely doubt that He has anything to do with the way the world is run. The forgetful and the doubters need to be prayed for, without question, and that includes all of us, for we all doubt sometimes and forget often. We tend to enjoy God's gifts without recognizing the giver.

HOWEVER, when we are right there in Church, and in the act of thanking Him, it doesn't seem necessary to consider whether we are thanking Him hard enough.

THE EARLY CHURCH thanked God for the good news of redemption and salvation. In recent centuries, it seems that the Church has asked God for the grace to realize that redemption and salvation are good news. The more you think of this contrast, the more startling it is: "O God, make me glad that our side won the ball game." "O God, make me enjoy going to the movies." "O God, make me appreciate good weather." "O God, I hope I won't be bored with heaven."

THE WEEKLY (or, in the Book of Acts, daily) meeting of Christians together was originally a festive dinner party with God. They read about God's mighty acts and His promises in the Scriptures, and then the bishop stood up and reminded them how those promises had recently been fulfilled. This was the goodness of healing to the broken hearted, recovering of sight to the blind, deliverance to the captive, comfort to the mourner. Then the bishop said the thanksgiving and the Christians present proceeded to their meal of joyful Communion with the Father in the body and blood of Christ. The only possible reason for not being glad about the whole thing would have been disbelief in the whole thing. The early Christian was glad when Sunday came in much the same spirit as a schoolboy who is glad when Saturday comes.

SOMEHOW, I don't believe it does much good to ask God to make us glad or grateful. We are not supposed to *achieve* these emotions, but simply to have them in a normal way when we find out how good God has been to us.

PETER DAY.

Church Schools and



When students from St. John Baptist School, Mendham, N. J., gave a performance of "Hansel and Gretel" (above), it had to be presented in a rented hall some distance from the school, since at present the school has no auditorium. New gym will include a stage and dressing room.



A new gymnasium for De Veaux School, Niagara Falls, N. Y. It includes a large basketball court, stage, pool, locker facilities, plus smaller rooms.



Dedication procession, St. Andrew's School, Middletown, Del., where there has been recent construction, including a new wing to the main building.

Pick up any newspaper and you are almost sure to find some story about the effects of an expanding population on the nation's schools. New buildings, taxes, and bond issues, on the local level, and the proposed federal aid to education bill on the national level bring the problems of the public schools to everyone's attention. But what about the effects of the "baby boom" on the Church schools?

In the 1956 Porter Sargent's *Handbook of Private Schools*, William Saltonstall, principal of Phillips Exeter Academy in New Hampshire, wrote:

"It is perfectly obvious that the private schools listed in this Handbook are not capable, as a group, of so increasing their facilities as to keep pace with the advancing tide of school-age children. It is unlikely that they can expand even in the same proportion as the expanding population, and therefore the national percentage of children attending private schools will further diminish. . . .

"A recent census of private school enrollment shows that all of the schools are virtually filled. Headmasters, headmistresses, principals and boards of trustees have examined and re-examined the problem of expanding the capacity of their individual school. Few have found the way to add the dormitories, classrooms and playing fields which would be necessary if the schools were to accommodate 50 or 100 more boys or girls. Even fewer have thought they could find and pay adequately the teachers necessary for another few sections of each class."

Although no statistics are available at present on enrollments of students in Episcopal-Church-affiliated schools, or on anticipated expansion, the above statement seems to hold true for the Church boarding schools. One school, Watkinson School in Hartford, Conn., is preparing plans for doubling its enrollment. This school hopes to keep its present balance of half boarding and half day pupils. A new school to be started next September, the Charles Wright Academy in Tacoma, Wash., will have a boarding unit eventually, although at first it is to be a day school [L. C., April 14th].

Quality of Work Impaired

Other schools, when asked whether they anticipated expansion, replied that they did not, as they felt the quality of their work would be impaired by enlarging the student body. New buildings and additions to old ones are being built at many schools, but in most cases they are needed to provide adequately for the number of students presently enrolled. In some cases enrollments have increased (Trinity College has doubled its student body in the past 10 years) and building is going on to catch up with the needs of the present enrollment.

Does this mean that no effort is being made to keep Church schools growing in proportion to the population? The answer to this lies mostly in another type of school, the parish day school. A new unit

the "Baby Boom"

of National Council's Department of Christian Education is the Unit of Parish and Preparatory Schools, whose executive secretary is the Rev. Clarence W. Brickman. Asked by *The Living Church* to comment on the current status of Episcopal Church schools, Fr. Brickman said:

"According to the results of a survey of the schools in the Church currently being undertaken by the Unit of Parish and Preparatory schools, in the 80 dioceses reporting to date, there are 243 parish day schools, not including strictly pre-school groups, 40 girls' preparatory schools, and 53 boys' preparatory schools. Two dioceses have set up departments on parish and preparatory schools, three have established divisions within their departments of Christian education, and 13 others report committees which concern themselves with Church schools."

Typical Parish School

Demanding much less initial expense, since students need not be housed or fed all their meals at the school, the parish day school often makes use of facilities which a church would need anyway for Sunday school. Typical of new parish schools is that of St. Thomas' Church, Houston, Texas. The church itself is less than three years old, and its school opened in the fall of 1955 with a kindergarten and first through sixth grades. Cost per pupil has been kept to \$220, compared with \$230 per pupil in local public schools, and over \$600 per pupil for private schools in the area. The seven teachers employed receive salaries comparable to those in the public schools. Classes are small.

Students may come from any Church; about 25 of an enrollment of 168 are from non-Episcopal families. However, parents are told that the school is "thoroughly Christian with an Episcopalian point of view."

Like many of the parish day schools, St. Thomas' already plans to add new facilities to expand its enrollment. It may add junior high to its present grade-school classes in a few years. In many cases a parish school starts with a kindergarten and adds one grade a year.

At present, most are for the early school years, where the need is greatest.

Fr. Brickman writes:

"The parish day school development certainly is a trend throughout the entire Church and its growth is not restricted to any particular section of the Church. The National Council has activated the Unit of Parish and Preparatory Schools and through this Unit is proceeding now to work with existing schools and to help new schools get started."

"The organization of the Episcopal School Association and the development of diocese-wide programs such as those in Los Angeles, South Florida, and Texas indicate that progress is being made toward consolidating and strengthening the work of the Church's schools."



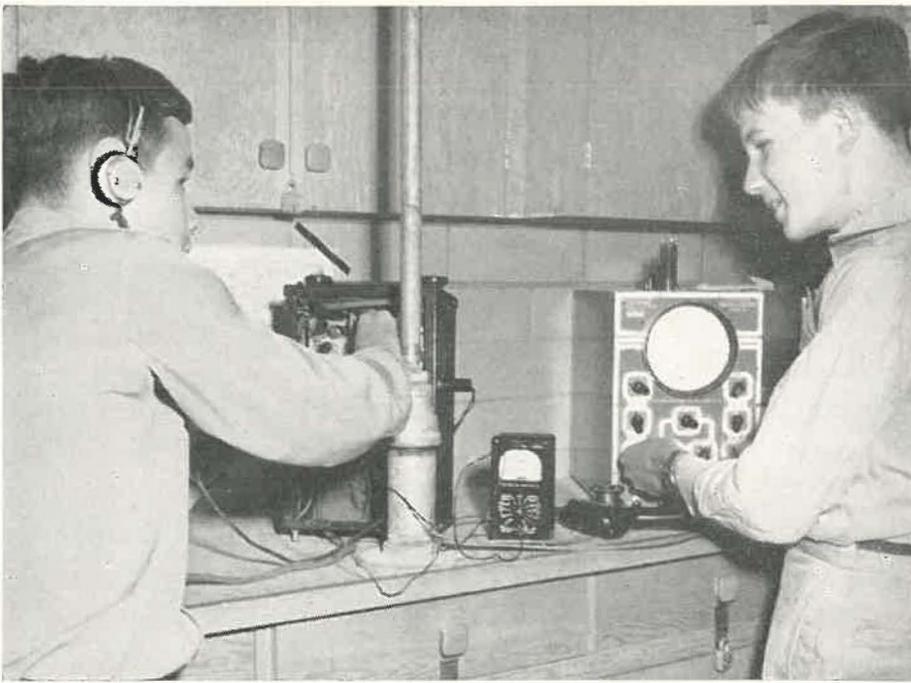
Seventh-grade mathematics class students from St. Andrew's Priory, Honolulu, Hawaii, get on-the-job experience of reading blue prints as they inspect the new classroom unit under construction. The building will have two science laboratories, lecture room, and four classrooms. The classrooms will be on the second floor.



The case of a "crowded chapel" — Margaret Hall School, Versailles, Ky.



Children join Rev. G. E. Lynch, rector of Trinity Church, Indianapolis, in ground-breaking ceremonies for a new \$175,000 Church school addition.



RADIO CLUB MEMBERS — ST. STEPHEN'S SCHOOL, AUSTIN, TEXAS

— Church Schools —

Here are listed by states educational institutions having close affiliation with the Episcopal Church. The list includes a few schools which, although they have no definite Church connection, are especially interested in some unofficial way in the Church.

PRIMARY AND SECONDARY BOARDING BOYS AND GIRLS

California

Bishop's School, La Jolla. (girls)
Harvard School, North Hollywood. (boys)

Connecticut

Abbie Loveland Tuller School, Washington. (coed.)
Choate School, Wallingford. (boys)
Kent School, Kent. (boys)
Pomfret School, Pomfret. (boys); 1894; David C. Twitchell, headmaster; chaplain, Rev. Alexander Ogilby; grades 9-12; faculty, 27; students, 175; \$2000; some scholarship aid available; college preparatory.
Rectory School, Pomfret. (boys, grades 3-9; girls, grades 3-8, day only); 1920; John B. Bigelow, headmaster; chaplain, Rev. Richard D. Clark; faculty, 22; students, 112; tuition, \$400-\$550; room and board, \$1200; scholarships; pre-college preparatory.
Rosemary Hall, Greenwich. (girls)
St. Margaret's School, Waterbury. (girls)
Salisbury School, Salisbury. (boys)
South Kent School, South Kent. (boys)
Watkinson School, 180 Bloomfield Ave., Hartford 5. (boys). Lawrence J. Newhall, headmaster; Rev. Charles Geerts, chaplain; grades 7-12; faculty, 9; students, 63; tuition, \$650; room and board, \$450; tuition assistance available; college preparatory.
Wooster School, Danbury. (boys)

Delaware

St. Andrew's School, Middletown. (boys); 1929; Rev. Walden Pell II, headmaster; Rev. W. David Leech, chaplain; grades 8-12; faculty, 20; students, 152; \$500-\$1600, varying according to

means; operated by Episcopal Church School Foundation, college preparatory.

District of Columbia

National Cathedral School, Mount St. Alban. (girls)
St. Albans (National Cathedral School for boys), Mount St. Alban.

Indiana

Howe Military School, Howe. (boys)

Iowa

St. Katharine's School, 10th and Tremont, Davenport; 1884; (girls, nursery-12; boys, day only, nursery-3). T. C. Hinckley, headmaster; Very Rev. Russell K. Johnson, chaplain; faculty, 22; students, 134; tuition, \$175-\$600; room and board, \$1000; work scholarships available; college preparatory.

St. Monica's School, 1011 Park Ave., Des Moines 15. (girls)

Kansas

St. John's Military School, Salina; 1887; (boys) Col., the Rev. R. L. Clem, rector; Rev. C. F. W. Pratt, chaplain; grades 4-12; faculty, 14; students, 135; \$1175-\$1250; 20 partial scholarships; college preparatory.

Kentucky

Margaret Hall School, Versailles. (girls, grades 1-12; boys, day only, grades 1-7); 1898; Sister Rachel, O.S.H., principal; Rev. Alan R. McKinley, chaplain; faculty, 18; students, 102; tuition, \$150-\$300; room and board, \$650-\$1500; under direction of religious order of the Church; college preparatory.

Maryland

Hannah More Academy for Girls, Reisterstown.
St. James School, St. James. (boys)
St. Paul's School, Brooklandville; 1849; (boys, kindergarten-12; girls, day only, kindergarten-4th); S. Atherton Middleton, headmaster; chaplain, Rev. James E. Cantler; faculty, 34; students, 465; tuition, \$325-\$600; room and board, \$1200; college preparatory.

Massachusetts

Brooks School, North Andover. (boys)
Groton School, Groton. (boys)
Lenox School, Lenox; 1926; (boys); grades, 7-12; Rev. Robert L. Curry, headmaster and chaplain; faculty, 13; students, 142; \$1500; college preparatory.
St. Anne's School, Arlington Heights. (girls)
St. Mark's School, Southboro. (boys)

Michigan

Cranbrook School, Bloomfield Hills; 1926; (boys); grades 7-12; Harry D. Hoey, headmaster; Rev. Walter H. Young, chaplain; faculty, 37; students, 365; boarding tuition, \$2000; day, \$1000; scholarships; college preparatory.
Kingswood School, Cranbrook, Bloomfield Hills. (girls)

Minnesota

Breck School, 2477 Como Ave., W., St. Paul 8. (boys)
St. James Military School, Faribault. (boys); 1901; Marvin W. Horstman, headmaster; Very Rev. Russell Murphy, chaplain; grades, 1-8; faculty, 7; students, 53; \$1225-\$1275, uniforms extra; scholarships, preparatory for secondary private schools.
Saint Mary's Hall, Faribault. (girls); 1866; Martha Robbins, headmistress; Very Rev. Russell Murphy, chaplain; grades 9-12; faculty, 15; students, 89; \$1700; college preparatory.
Shattuck School, Faribault. (boys); 1858; Rev. Canon Sidney W. Goldsmith, Jr., rector and headmaster; Rev. Joseph M. McKee, chaplain; grades 9-12; faculty, 35; students, 274; \$1700; college preparatory.

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Holderness School, Plymouth. (boys)
Saint Mary's-in-the-Mountains, Littleton. (girls); 1886; grades 9-12; Mary Harley Jenks, principal; Rev. William M. Weber, chaplain; faculty, full time 12; part-time, 9; students, 74; \$2000; lower tuition categories to meet needs; college preparatory.
St. Paul's School, Concord. (boys); 1856; grades 7-12; Rev. Matthew M. Warren, rector; Rev. John G. Shoemaker, chaplain; faculty, 65; students, 445; \$1800; 100 scholarships; college preparatory.

New Jersey

St. Bernard's School, Gladstone. (boys)
St. John Baptist School, Mendham. (girls); 1880; grades 7-12; Sister Mary Barbara, C.S.J.B., Sister Superior; Rev. E. J. Templeton, chaplain; faculty, 10 full, 8 part-time; students, 65; tuition, day, \$300-\$400; boarding, \$1850; scholarships; college preparatory and general.
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St. Mary's Hall, Burlington. (girls)

New York

Abbie Loveland Tuller School, Maycroft, Sag Harbor, Long Island. (girls)
Cathedral Choir School, Cathedral Heights, New York 25. (boys)
Darrow School, New Lebanon; (boys); 1930; grades 9-12; C. Lambert Heyniger, headmaster; Rev. H. Douglas Smith, chaplain; faculty, 16; students, 136; \$1350-\$1850, varying according to means; college preparatory.
DeYeaux School, Niagara Falls. (boys); 1853; grades 7-12; Morison Braxham, headmaster; Rev. W. Lever Bates, chaplain; faculty, 9 full time, 3 part-time; students, 117; \$1600 boarding, \$800 day; scholarships; college preparatory.
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St. Mary's School, Peekskill; (girls); 1867; grades, 9-12; Sister Mary Regina, C.S.M., Sister Superior; Rev. James L. Whitcomb, chaplain; faculty, 14; students, 96; tuition, \$700; boarding, \$1800; scholarships; college preparatory and general.

St. Paul's School, Garden City; (boys); 1877; Rev. Nicholas M. Feringa, headmaster; Rev. Herman S. Sidener, chaplain; grades 5-12; faculty, 22; students, 265; \$900 day; \$1700 boarding, college preparatory.

St. Peter's School, Peekskill. (boys); grades 7-12; Rev. Frank Leeming, headmaster; Rev. Charles B. Shaver, chaplain; faculty, 11; students, 115; \$1800-\$1600, varying according to means; college preparatory.

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Texas Military Institute, San Antonio. (boys; girls accepted as day students only in summer session); 1886; grades 8-12; Addison B. Craig, headmaster; Rev. Joseph L. Brown, chaplain; faculty, 25; students, 220; tuition, \$475, room and board, \$925; approximately 10% receive scholarship aid; college preparatory.

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Rowland Hall, 205 1st Ave., Salt Lake City. (girls, nursery-12; boys, day, nursery-2); 1880; Elizabeth T. Corr, principal; Rt. Rev. Richard S. Watson, rector; faculty, 26; students, 225; tuition, \$250-\$500; room and board, \$750-\$950; scholarships; college preparatory.

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St. Agnes' School, Alexandria. (girls, day, kindergarten-12; boarding, grades 5-12; boys, day only, kindergarten-2); Roberta C. McBride, headmistress; Rev. J. J. Ambler, chaplain; faculty, 37; students, 393; \$275-\$550; \$1350-\$1550; boarding including tuition; college preparatory.

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St. Catherine's School, 6001 Grove Ave., Richmond 26; 1890; (girls); grades, primer-12, boarding, 8-12; Susanna P. Turner, headmistress; Rev. Reno S. Harp, Jr., chaplain; faculty, 62; students, 596; tuition, \$325-\$625; room and board including tuition, \$1800; college preparatory.

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St. Christopher's Nursery, 48 Henry St., New York.
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St. Hilda's School, 621 W. 113th St., New York.

St. James-Tuller School, St. James, Long Island.

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St. Mark's Church School, 33 82d St., Jackson Heights.

Trinity Episcopal Day School, Roslyn, L. I.

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St. Luke's Hospital School of Nursing, 5535 Delmar Blvd., St. Louis 12, Mo.; 1889; Ruth L. Lanfersieck, director of nursing; Rev. Joseph T. Swift, chaplain; faculty, 12; students, 126; \$375 for three year course.

St. Luke's Episcopal School of Nursing, Ponce, Puerto Rico; 1916; Dorothy V. Inciong, director school of nursing; Rev. A. Lyon Williams, chaplain; faculty, 3 full-time, 3 part-time; students, 29; \$125-\$60; scholarships; 3 year accredited school of nursing.

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 bridge 38, Mass.; 1867; faculty, 16; students,
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Unfortunately we do not give the children much share in Easter. There is seldom any party or pageant, although the events lend themselves readily to chancel drama. It would seem that in most parishes the clergy and their helpers are so pressed by the many services of Holy Week and Easter that the children receive little attention.

At least Whitsunday is less crowded with events, and we can well work to make this great Feast a living experience for the children.

Festival of Springtime

Whitsunday has the flavor of full springtime. In old England it was May-feast; around it cluster plough-Monday, and May Day with all its jollities of Jock-o-the-

Green, Maid Marian, and dancing around the maypole. Whitsunday survives and may well be used to revive these emotional folk inheritances along with its ecclesiastical meaning. The birthday of the Church should be our festival of spiritual springtime.

A common observance is to have the children plant flowers in the borders around the church. This is vitalized in the appeal to "give a present to Mother Church on her birthday." Children bring potted plants — red, if possible — and after the service place them in holes prepared. Needless to say, the children are allowed to do as much of this as possible.

A simple pageant is possible, or at least an enactment of the scene in the upper room can be presented. Any number of actors may take part; costumes are not needed. At first, they talk of what has just happened — their last sight of the Lord at the Ascension, and how He had told them to wait and pray. Then, all kneel for prayer. Silence. Then a sound of wind (or words indicating it); and the

actors show, by lines and action, that they feel the fire, and wish to do something. They all start to talk at once; they rush out to tell the people of the city.

If a second scene is desired, it may be of a few disciples talking in strange languages to strangers (how the children love to pretend this), and Peter standing up to preach. A short summary of his sermon is spoken, and it is indicated that many are moved. "Men and brethren, what shall we do?" and they leave as if to conduct the mass Baptism of hundreds. But write your own. Home-made pageants are always best.

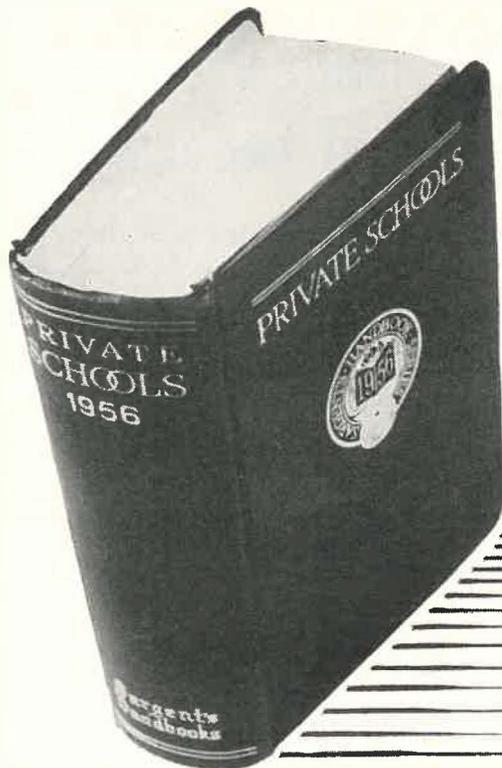
The Red Feast

By all means play up the use of red on this day. In advance, urge everyone, young or old, to wear something red — coat, blouse, hat, tie, hose, sweater, kerchief. It's fun, and boosts attendance.

Make it a family day, if possible. Smaller parishes might well strive to have every child accompanied by one or both parents at a great service, suited to the children, instead of Church school.

A birthday cake can be provided, perhaps for the younger children, with 19 candles for the centuries — and a small half-candle for the half of this century.

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PEOPLE and places

Appointments Accepted

The Rev. William C. Bimson, who recently resigned as rector of All Saints' Church, Minneapolis, because of having reached the age for compulsory retirement, is now serving as locum tenens at St. Matthew's Church, Chatfield, Minn., and Emmanuel Church, Rushford.

The Rev. Francis F. E. Blake, formerly rector of St. Paul's Church, Aramingo, Philadelphia, is now vicar of the Church of St. John the Evangelist, Essington, Pa. Address: 16 W. Third St.

The Rev. Joseph S. Dickson, formerly rector of St. Stephen's Church, Escanaba, Mich., and vicar of Trinity Church, Gladstone, is now rector of St. Joseph's Church, Detroit. Office address: 31 King.

The Rev. William Lyons Gray, formerly curate of St. John's Church, Massena, N. Y., in charge of St. Paul's, Fort Covington, will take up residence in Waddington, N. Y., on July 1st. Fr. Gray, who will be married in June to Miss Maribel Hagen of Massena, will be the new rector of St. Paul's, Waddington.

The Rev. Donald M. Hultstrand, formerly in charge of St. John's Church, Worthington, Minn., and Holy Trinity Church, Luverne, is now rector of Grace Church, Wabasha, Minn.

The Rev. Harry R. Johnson, Jr., formerly vicar of St. John's Church, Essington, Pa., is now associate rector of All Saints' Church, Chevy Chase, Md. Address: 5620 Grove St., Chevy Chase 15.

The Rev. James Trimble Marshall, II, formerly rector of St. Paul's Church, Worcester Parish, Berlin, Md., will on May 1st become rector of St. Luke's (Old Wye) Church, Wye Mills, Md., and St. Luke's Chapel, Queenstown.

The Rev. Marvin A. Nordmeier, who formerly served Christ Church, Victorville, Calif., is now in charge of St. John's Church, Worthington, Minn., and Holy Trinity Church, Luverne.

The Rev. David C. Patton, formerly rector of St. John's Church, Sandusky, Mich., will begin work at the Church of the Good Shepherd, Allegan, Mich., and its field on July 15th.

The Rev. Glenn M. Reid, who has been serving St. Mark's Church, Lake City, Minn., will on June 1st become vicar of St. Peter's Church, New Ulm, Minn., and All Souls', Sleepy Eye.

The Rev. Roddey Reid, Jr., formerly rector of Emmanuel Church, Bristol, Va., will become rector of Immanuel Church, Wilmington, Del., on May 15th.

In Bristol, the Rev. Mr. Reid has been president of the ministerial association and of the Council for Mentally Retarded Children; he was active in many community organizations and diocesan departments.

The Rev. Nor Carl Schoenheider, formerly in charge of the Church of the Good Samaritan, Sauk Center, Minn., and St. Stephen's, Paynesville, will on June 15th become rector of St. John's Church, St. Cloud, Minn.

The Rev. N. Kenneth Yates, formerly assistant at the Church of the Heavenly Rest, Fifth Ave., New York, will go to the Virgin Islands as a missionary at the end of July.

Resignations

The Rev. G. Richard Robertson has resigned as vicar of St. John's Church, Howell, Mich., for reasons of health.

Changes of Address

The Rev. C. Harry Tisdale, rector of Holy Trinity Church, Decatur, Ga., has moved from 639 E. Ponce de Leon Ave. to a new rectory at 153 Vidal Blvd.

Ordinations

Priests

Michigan — By Bishop Emrich: The Rev. Bruce Moncrieff, on January 26th, at Trinity Church, Bay City, where he is assistant; presenter, the Rev. John Scantlebury; preacher, the Rev. Robert DeWitt.

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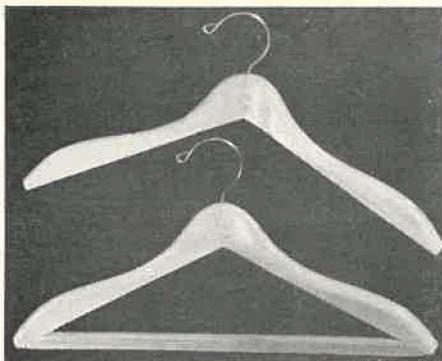
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Rev. Mr. Moncrieff was married on February 15th to Miss Joyce Burke of Washington, D. C.

North Dakota — By Bishop Emery: The Rev. George Preble Pierce, on March 12th, at St. John's Church, Dickinson; presenter, Canon T. J. McElligott; preacher, the Rev. F. G. Sherrill. He is chaplain of St. Luke's Hospital, Bowman, and serves Trinity Church, Bowman.

San Joaquin — By Bishop Walters: The Rev. Luther Williams, vicar of St. Luke's Mission, East Bakersfield, Calif., on December 15th, at St. Paul's Church, Bakersfield; presenter, the Rev. E. L. Rolls; preacher, the Rev. Dr. Massey Shepherd.

Deacons

Minnesota — By Bishop Kellogg: John Robert Dinkel, to the perpetual diaconate, on April 11th, at All Saints' Church, Minneapolis; presenter, the Rev. W. C. Bimson; preacher, the Rev. R. K. Smith.

Diocesan Positions

In the diocese of Michigan, the Rev. T. Edward Bennett, rector of St. Paul's Church, Port Huron, Mich., has been elected dean of the Blue Water convocation, and the Rev. Robert MacDonald, rector of St. James' Church, Dexter, has been elected dean of the Huron Valley convocation.

Armed Forces

The Rev. Richard P. Jennings, rector of Christ Church, East Tawas, Mich., has resigned to become a chaplain in the Air Force. He will leave sometime in May.

we congratulate

Births

The Rev. R. L. DEWITT and Mrs. Dewitt, of Christ Church, Cranbrook, Bloomfield, Mich., on the birth of Robert, Jr., on March 16th.

The Rev. P. SCOTT FRANTZ and Mrs. Frantz, of Grace Church, Colorado Springs, Colo., on the birth of Philip Scott, III, on December 30th.

The Rev. CHARLES HEWITT and Mrs. Hewitt, of St. Andrew's Church, Algonac, Mich., on the birth of a daughter, Virginia, in March.

The Rev. WILLIAM LOGAN and Mrs. Logan, of St. Martin's Church, Detroit, on the birth of William Stevenson, IV, in March.

The Rev. ELTON O. SMITH and Mrs. Smith, of St. Paul's Church, Lee's Summit, Mo., on the birth of their first child, David Stoll, on March 19th.

Engagements

Announcement has been made by Mr. and Mrs. James A. Hagen of Massena, N. Y., of the engagement of their daughter, Maribel Norma, to the Rev. William Lyons Gray, curate of St. John's Church, Massena. He is also in charge of St. Paul's, Fort Covington. A June wedding is planned.

The Rev. Dr. and Mrs. William C. Munds have announced the forthcoming marriage of their daughter, Catharine, to Mr. Ben Storek of New York City. He is the son of M. and Mme. Frantisek F. Storek of Prague. Dr. Munds is rector of Christ Church, Christiana Hundred, Greenville, Del.

ACU CYCLE OF PRAYER

April

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29. St. Luke's, Cambridge, N. Y.
30. St. Paul's, Plymouth, Wis.

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BOOKS

In Brief

The March 1957 issue, recently received, of the *Historical Magazine of the Protestant Episcopal Church*, is given over, quite appropriately, to the Jamestown festival, containing historical articles relating to that anniversary (5 Paterson St., New Brunswick, N. J. \$1.25 the copy; \$4 the year).

The Compact Bible, edited by Margaret Nicholson, contains material from all 66 books of the Old and New Testaments, omissions being indicated by dots. Text is King James Version. (Pyramid Books. Pp. v, 504. 95 cents).

Children's Books

ANOTHER LITTLE BOOK OF SAINTS. A First Introduction. By **Margaret G. Rhodes**. With illustrations by **Marjorie Anderson**. London: Mowbrays. New York: Morehouse-Gorham. Pp. 47. Paper, 90 cents.

A charming little book of thumbnail lives of 14 saints, each with a black, white, and green illustration. Would make a nice gift for a child.

Books Received

BIBLICAL ARCHAEOLOGY. By G. Ernest Wright. Westminster Press. Pp. 288. \$15.

THE NEW ORDEAL OF CHRISTIANITY. By Paul Hutchinson. Association Press. Pp. xi, 128. \$2.50.

OF MEN AND ANGELS. By Wesley Shrader. Rinehart. Pp. 184. \$2.95.

PLOTINUS THE ENNEADS. Translated by Stephen MacKenna. Second Edition Revised by B. S. Page. With a Foreword by Professor E. R. Doods and an Introduction by Professor Paul Henry, S.J. Pantheon Books, Inc. Pp. li, 625. \$12.50.

THE THEOLOGY OF THE SACRAMENTS and Other Papers. By Donald M. Baillie, with a biographical essay by John Baillie. Scribners. Pp. 158. \$3.

SERMON OUTLINES ON THE LORD'S PRAYER. By Ian Pettitt. London: Mowbrays. New York: Morehouse-Gorham. Pp. 82. Paper, 50 cents.

TRIUMPH OVER TRAGEDY. By Iona Henry with Frank S. Mead. Revell. Pp. 125. \$2.

LUTHER ON VOCATION. By Gustaf Wingren. Translated by Carl C. Rasmussen. Muhlenberg Press. Pp. xii, 256. \$3.50.

UNLOCK YOUR FAITH-POWER. Edited by Norman Vincent Peale. Prentice-Hall. Pp. xi, 307. \$3.95. [Contains contributions by Episcopalians — Harold R. Medina, Douglas MacArthur, Lee H. Bristol, Jr., Samuel M. Shoemaker.]

MR. LYWARD'S ANSWER. By Michael Burn. Beacon Press. Pp. 287. \$3.95. ["Juvenile delinquents, the rejects, vicious young enemies of society. . . Can they be salvaged when orthodox methods fail? Mr. Lyward said Yes; and he proved it."]

CHRISTIANITY AND AMERICAN EDUCATION. By Edwin H. Rian. Naylor Co. Pp. ix, 272. \$3.

WORLD RELIGIONS. A Brief Guide to the Principal Beliefs and Teachings of the Religions of the World and to the Statistics of Organized Religion. By Benson Y. Landis. Dutton. Pp. 158. \$2.95.

BARUCH SPINOZA, THE ROAD TO INNER FREEDOM — THE ETHICS. Edited and with an Introduction by Dagobert D. Runes. Philosophical Library. Pp. 215. \$8.

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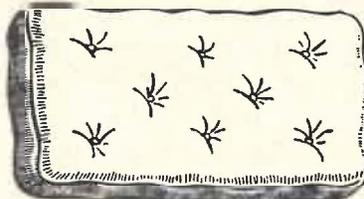
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T. Wolfe and Christianity

What is the relevance of the writings of Thomas (Look Homeward, Angel) Wolfe to Christianity? Churchwoman Maryhelen Ellis tells what she thinks in a special article May 12th.

To the Editors, *The Living Church*
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LETTERS

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

Living Church Covers

A word of praise for the front cover pictures. All are good, some are quite beautiful. The latter would include that of the American Indian mother visiting her sick daughter at one of our hospitals [L. C., March 31st].
(Rev.) ALLEN JACOBS
Miami, Fla.

Safer in a Hospital

The Indian mother visiting her tubercular daughter, as shown on the cover of your March 31st number, has not been properly informed. As an experienced chaplain to state institutions, I am able to say that the person, bed and bedside table of a tubercular patient are "hot." The visitor should never touch them. In addition, many hospitals require visitors to wear a gown and mask. The tuberculosis building of the Oregon State Hospital is a case in point. I have known people, even clergy, who are afraid to visit in a tuberculosis hospital. Such a fear is not well-founded. Aside from the fact that this kind of thing is one of the occupational hazards of our profession, if you obey the rules, you are safer in a well-regulated tuberculosis hospital than you are on a busy downtown street.

(Rev.) T. M. BAXTER

Woodburn, Ore.

"Just a Nice Guy"

Perhaps one of the greatest services ever rendered readers of *THE LIVING CHURCH* is the article quoting Billy Graham in the issue of March 10th. We all are in your debt for a near devastating commentary on the kind of half faith which Billy Graham preaches. This was found plainly in the man's own words.

Some of my North Carolina friends have spent a good deal of time around Graham and some of his group, and in television here I've had occasion to be around him during rehearsals as well as broadcasts. It's our common conviction that he's an earnest, likeable, ingratiating man with abundant good intentions. Now, these virtues are agreeable and desirable but they carry no guarantee that any man possessing them will believe and preach all our Lord's doctrine. The reader of the article finds himself having to choose between the mind of Christ and the mind of Graham. What the Apostles said again and again is necessary to salvation, for a person once presented with right knowledge, Mr. Graham tells us, really isn't necessary after all.

All through the Graham statements he reveals abundant confusion on basic terms. He says the Sacraments aren't necessary; yet, in the same sentence he continues that "a Christian should accept and experience them." Therefore, according to Mr. Graham's thinking, why should a man bother to accept and "experience" them? Does Mr. Graham realize what an awesome responsibility he takes on himself in this? If he is accountable for others going where they very well may hear

Christ's own words about the Sacraments, and then he tells them they "aren't necessary," what kind of answer will he give to God one day?

Climax, or moment of decision to accept Christ, he confuses with conversion which is a process. And, the process not only precedes the climax but continues after it up to our life's end. He speaks of the process but thinks conversion and the climax are one and the same, as though it were possible to separate any moment of decision, remembered or not, from all which leads to it or which follows it!

He thinks that all who believe in Christ automatically are members of one Church. Obviously a person can believe without having been baptized, but the Apostolic Church's Bible Mr. Graham holds aloft contains the plain words of our Lord that membership in His Body comes not until Holy Baptism.

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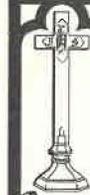
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As to the possibility of "too great concentration on the Liturgy," Christian history in the last 500 years practically groans with the results of too little concentration on the Liturgy!

He says further, "You can lose much of the warmth and vitality of the Christian experience with too much emphasis on the form." This can be true when the content is ignored. However, does he think that content will be used in the present more, and guarded for the future unborn more diligently, if there is no form? Does he think that lack of form encourages more devoted use of the content? Does he think the content can be consistent through time without taking some shape? Christian experience still is teaching us the bitter lesson that our Lord's own commands are the least in form you can have and not lose the content. Can it be otherwise in the Christian life? Always there is the outward part playing the part of sacrament for the inner part. Every soul is given a body, and all creation from the beginning, the entire universe, proclaims the sacramental. When you drink a container of water you don't drink the container, but you need the rightful function of that container in making sure you get all the content of water!

Finally comes that old chestnut about forsaking the Bible for the Prayer Book. Now the Prayer Book is a compilation of worship

services, the Bible the canonical account of the Old and New Covenants with God. The content of the Prayer Book provides for orderly, comprehensive use of the Bible in worship, and three-fourths of the Prayer Book is from the Bible verbatim. It's not a case of either Bible or Prayer Book at any time, but a case of both Bible and Prayer Book. How does the man think you can forsake the Bible in Anglican devotional life? *The Prayer Book won't permit it!*

It looks to this layman that Billy Graham's basic delusion is his thinking he can preach all of Christ without all of Christ's doctrine. You don't separate the things God gave and commanded from God. The reason is that He is God and all, every last thing, He did and said and gave is eternally important. Graham is a nice young guy who needs just as much continuing conversion as Anglicans.

BILLY NALLE

New York City

Passé Publications?

I was pleasantly surprised at an article in the March-April issue of the National Council Magazine, *Churchways*, to read of the intended program of the National Canterbury Association Conference scheduled for this summer at the University of the South. This Episcopal Association, organized nationally for work with Episcopal students on

our College campuses, has chosen for the conference study book *The Christian Faith*, by David H. C. Read. The surprise came on reading further: "The author is the preaching minister of the Madison Avenue Presbyterian Church in New York. . ."

"The theme of the conference," we are told, is "The Faith and the University." What Faith, one immediately asks? Is it "the Faith once delivered to the saints" as we believe it, handed down and interpreted by our branch of the Church; or is it that Faith promulgated by Calvin and Knox, forming the dogmatic and political bases of Presbyterianism? One of the chapters I observe is entitled "Church and Sacraments." It seems to me that it is in these fields particularly that Anglicanism and Presbyterianism are divided.

This book is being sent to all conference registrants, and they, presumably, will all be Episcopalians. Isn't there, surely, some book written by an Episcopalian that might be acceptable to an Episcopal association undertaking to guide Episcopalians? How about *The Faith of the Church*, by Dean Pike and Dr. Pittenger, or J. V. L. Casserley's *No Faith of My Own*, or even Wilson's *Faith and Practice*? Perhaps these publications are considered too obvious, too simple, or even passé.

(Rev.) JOHN G. MAINER

Rector, St. George's Church
Schenectady, N. Y.

CLASSIFIED

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April 28, 1957

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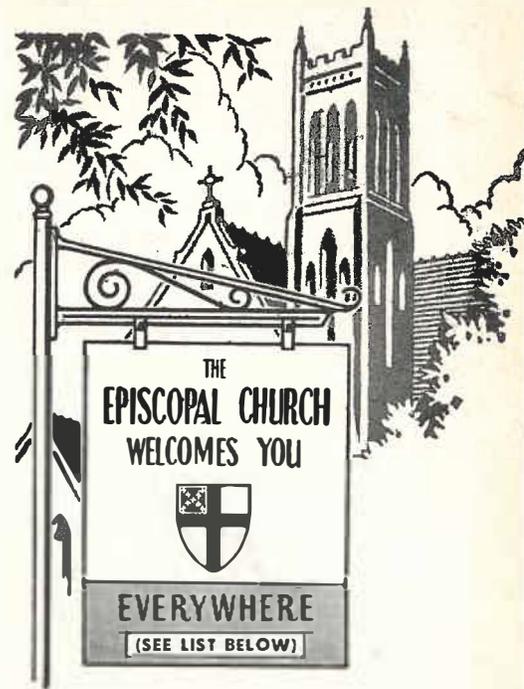
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Rev. Robert Q. Kennaugh, r; Rev. Lloyd M. Sommerville, Rev. Y. Sang Mark, Assts.
Sun 7:30, 9, 10:30 HC; Mon, Wed, Fri 8 HC; Tues, Thurs 7 HC; Sat 10 HC; C 5-6 & by appt

ST. MARY OF THE ANGE'S 4510 Finley Ave.
Rev. James Jordan, r; Rev. Neal Dodd, r-em; Rev. Peter Wallace, c
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30; Daily 9; Tues & Fri 6:30; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING 261 Fell St.
Rev. Weston H. Gillett, r; Rev. Francis McNaull
Sun Masses: 8, 9:30, 11 (High & Ser); 9 MP; Daily 7:30 ex Sat; Fri, Sat & HD 9:30, 9 MP, 5:30 Ev; 1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

ST. FRANCIS' San Fernando Way
Rev. E. M. Pennell, Jr., D.D.
Sun 8, 9:30 & 11; HC Wed 7, HD Thurs 9:15

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 9:30; Thurs, Sat & HD 12 Noon; C Sat 5-6:30

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga
Sun 7, 8, 9:15, 11 & daily; C Sat 5-6, & by appt

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. M. L. Harn, c
Sun 7, 8, 9:15, 11, and Daily

FORT LAUDERDALE, FLA.

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

ORLANDO, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

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

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Street
Sun Eu 7:30; 9, 9:15, 11 Ch S 9; Weekdays Eu 7, 10; Also Wed 6:15; Also Fri (Requiem) 7:30; MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30, 7:30-8:30 & by appt

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

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Robert W. Knox, B.D.
Sun 7:30, 9:15, 11 & Daily

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station, Dorchester)
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (Sung) 11 Sol & Ser, EP 7:30; Daily 7, EP 6; C Sat 5-6, 8-9, Sun 8:30

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Masses: Sun 7:30, 10:30, Daily: 6:30

ST. JOSEPH, MO.

CHRIST CHURCH 7th & Francis Sts.
Rev. W. H. Hanckel, r; Rev. R. A. Beeland, c
Sun HC 8, 9:30 (Cho), MP & Ser 11, Ch S 11; Thurs HC 12; HD HC 10:30

KANSAS CITY, MO.

ST. MARY'S 13th & Holmes
Rev. C. T. Cooper, r
Sun Masses 7:30, 9, 11; Daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschield, r
Sun HC 8, 9, 11 1S, 11 MP; HC Tues 7, Wed 10:30

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), 11:45, MP 9:30; Daily 7, Thurs 10; C Sat 4:30-5:30

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10; C by appt

NEW YORK, N. Y.

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave., New York City
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4; Wkdays: MP 8:30; HC 7:30 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.

Rev. Terence J. Finlay, L.Th., r
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service & Ser, 4 Ev, Special Music; Weekdays HC Tues 10:30; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals Fri 12:10; Church open daily for prayer.

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Daily MP & HC 7; Daily Cho Ev 6

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ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.

46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8, 9:30, 12:10 (Fri); 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, r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11 (Sung); Daily 7:30 ex Mon & 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; EP Cho 4; Daily HC 8:15, Thurs 11, HD 12:30; Noonday ex Sat 12:10

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

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12, Middy Ser 12:30, EP 5:05; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 & by appt

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

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

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, v; Rev. Wm. G. Love, p-in-c
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; 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 ex Mon 7:45; Mon, Wed, Fri 7; Thurs & Sat 9:30; Fri 12:10; Daily 12, 5:30; C Sat 12-1, 4-5, 7:30-8

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 & Sta 1st Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

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