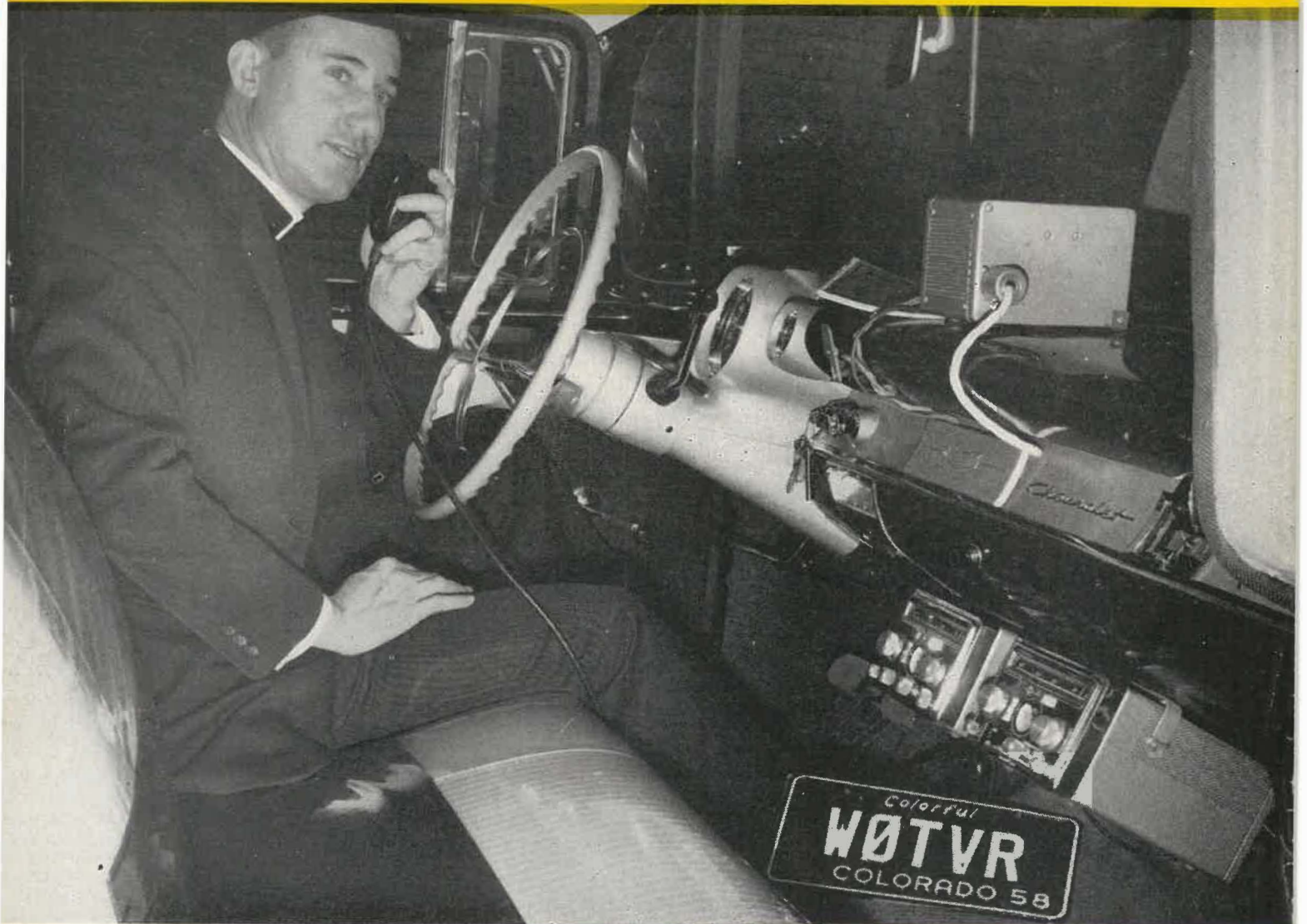


# The Living CHURCH

MR D C TURNBULL JR  
2 EAST HIGHFIELD RD  
BALTIMORE 18 MARYLAND  
NOV 27-58 REN # LGS

March 9, 1958

25 cents



Colorado Episcopalian

## Parish Administration Number

Above — Instead of leaving his hobby behind him the Rev. Vernon Myers takes it along. — See page 25.

## This Ministry And Service

"Church work is mainly carried on by volunteers who give their services because of their devotion and love for Christ and His Church. This makes the parish quite different from a business which pays dividends and wages. It requires tact, management, and leadership to secure all the voluntary co-operation and teamwork that is needed. The business expert can offer promotion and higher wages. The pastor depends on interest and loyalty. He strives to enlist all his people in the worship and work of the Church. He becomes a personnel expert, studying the talents of his members and placing them in tasks interesting and worthwhile."

THIS MINISTRY AND SERVICE  
by Frank Dean Gifford, \$3.50

## What Is The Priesthood?

"There is no greater work than that of an ordained priest in the Church of Christ. But it takes all there is of a man. There can be no half-hearted dedication, no partial allegiance; everything must be given, and it must be given with a glad heart and a willing spirit. At the end of the day, the priest must be ready to place all that he has done in the hands of God, saying "Not unto us, not unto us, but unto Thy name be the praise." And then he may hear, if he has been a true priest of Christ, those words which the Son of Man will one day speak to those who have done His will, 'Well done, thou good and faithful servant; enter thou into the joy of thy Lord.'"

WHAT IS THE PRIESTHOOD?  
by John V. Butler and  
W. Norman Pittenger, \$3.00

MOREHOUSE-GORHAM CO.  
14 E. 41st Street, New York 17  
29 E. Madison Street, Chicago 2  
261 Golden Gate Ave., San Francisco 2

## LETTERS

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

### Group Dynamics

Thank you very much for publishing the article by the Rev. Dr. John E. Skinner on group dynamics, in your February 2 issue.

The harmful and mediocre results of such group life laboratories have been hidden behind a smokescreen of terminology and pseudo-psychology in the name of modern educational techniques. We need to go back to Holy Scripture and Christ's view of the sacredness of human personality.

Dr. Skinner's fair and critical analysis of group dynamics in the church is appreciated.

(Rev.) ROBERT LINN CASHMAN  
Arkansas City, Kan.

I agree with the Rev. John E. Skinner. It seems to me that modern education is undoing much of what Christianity has been doing for centuries. We have been suffering much more from juvenile troubles and also adult sins since these new fads have been so widely adopted.

The saints found God as individuals not in groups. We have to die alone with no group to help us give our account as far as we know.

It seems to me group dynamics lead to smugness because people feel they are the ones who get the results for their work and prayers. When we pray and meditate alone before God we know it is God who gives the results.

I wonder if groups are trying to hasten God's plan to keep pace with our secular life. I am one who is satisfied with God's plan of redemption as I found it in His Holy Church.

MARY JOHNSON  
Rockford, Ill.

I would like to say that I have used "Group Dynamics" as a teaching aid in the Church and have found it a very dangerous device for these reasons:

a. The subject matter in an intimate group discussion becomes sooner or later merely the clothing of the individual drives of the participants. Emotional adjustment to any given situation is always more important than the subject matter for discussion. A person with a problem will use subject matter to dress up her problem and put the character on the stage for observation and comment.

Now you have seven or eight "psychological babes in the wood" each pressing for his own "dressed up drive" in the form of an opinion about the Church, Bible, etc.

May I say that the clergy, when in the same situation, exhibit the same reactions.

b. Since the Faith of the Episcopal Church is a "revealed faith" . . . something you could not discover by experimentation there must always be one who teaches and one who learns.<sup>a</sup>

If someone is very sick you do not call in the neighbors to get an idea about what is the matter with the sick person . . . you call the one who knows by training and experience. You do not have to understand what

he is doing for the sick person to make his nostrum effective.

c. Let's face it . . . some clergy have no faith to impart and in this situation even group dynamics may be made to look like something is being done.

d. Group dynamics, when used as a teaching device in the Church can become a direct attack on the Faith of the Church.

God made two Redemptive Fellowships . . . the first one is the family and the second one is the Church fellowship gathered around the Altar. The trend is to cut the family up in little pieces so that it is no longer a fellowship. We have "groupitis" . . . group of little boys for this, that, and something else, and so on for papa, mamma, and sis. When the redemptive group known as the family is nicely cut up we have success in our Church.

The Fellowship of the Church around the altar . . . it is just not enough, say some restless souls. I have a letter asking for a transfer to a neighboring parish because "all you have at St. Nicholas is the Mass." Who has yet entered into the fullness of the Fellowship around the Altar to the extent that he can say, "it is not enough."

Group dynamics is a very useful tool for Group Therapy in the hands of trained psychiatrists but for the ordinary parish to indulge in this technique is very dangerous for the individual and it makes the teaching mission of the Church look ridiculous.

HARLEY WRIGHT SMITH  
Encino, Calif.

### Episcyterians

Your and Canon duBois' recent references to Southern Ohio suggest (to this reader, in all events) that it might be helpful to make known the fact that communicant opinion in this diocese is by no means united in support of our bishop's mingled Episcyterian parish. Among my friends and acquaintances, both clerical and lay and from various parishes, I know of only a very few who view this mixing of congregations with approval or, indeed, with anything less than pronounced disapproval.

Our bishop is a great Christian leader. His confirmation sermons at St. Matthew's, my parish, are invariably stimulating, with his ringing call to us to keep the promises we have made. I am proud that his "Henry W. Hobson" signature has been on my lay reader's license for nearly 15 years now. But I am heartsick and disaffected at what I can only regard as his failure to respect the obligations of his office in the matter of this dual congregation. And local Presbyterians, by and large, seem to like this arrangement no better.

Certainly the wealthy Indian Hill suburb of Cincinnati could well support an Episcopal parish and a Presbyterian congregation, separately and forthrightly — or if it can't, then why are we working to keep little St. Matthew's active and strong in a mere middle class neighborhood like ours? There is a Presbyterian church just a few blocks away from us. Should we simply give up and say: "Sorry, there's no room for the Episcopal Church here.?"

Our bishop — he whom you rightly call a "beloved bishop" — has set us a sorry example in this one matter. There are many of us who are filled with resentment and regret at what has been done.

SAMUEL J. MILLER  
Cincinnati, Ohio

# The Living Church

Volume 136      Established 1878      Number 10

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

**PETER DAY** Editor  
**REV. E. W. ANDREWS** Executive Editor  
**JEAN DRYSDALE** Assistant to the Editor  
**REV. F. C. LIGHTBOURN** Literary Editor  
**VERY REV. WILLIAM S. LEA** Associate Editors  
**ELIZABETH McCracken**  
**PAUL B. ANDERSON, Th.D.**  
**PAUL RUSCH, L.H.D.**  
**WARREN J. DEBUS** Business Manager  
**MARIE PFEIFER** Advertising Manager  
**ROMAN BAHR** Subscription Manager

Advertising Representative:

**ALLAN E. SHUBERT COMPANY**  
 3818 Chestnut St., Philadelphia 4

Chicago: 154 East Erie St.  
 Los Angeles: 439 So. Western Ave.  
 Deland, Fla.: 202 Conrad Bldg.  
 San Francisco: 605 Market St.

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

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

## CONTENTS

### ARTICLES

Anthem Selection	R. E. Robins	6
Priest's Temptation	W. S. Spilman	12
Efficient Sunday School	Lucile Flitton	14
Tradition	Jack Lincke	16
The Pew	C. E. Nelson	18

### DEPARTMENTS

Letters	2	Editorials	20
Christian		Diary of a	
Communication	5	Vestryman	26
The Big Picture	8	Books	27
News	9	People and Places	28

## Things To Come

### March

- 9. Third Sunday in Lent
- 14. North Texas convocation to 16.
- 16. Fourth Sunday in Lent
- 23. Passion Sunday
- 25. The Annunciation
- 30. Palm Sunday
- 31. Monday before Easter

### April

- 1. Tuesday before Easter
- 2. Wednesday before Easter

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

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

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

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

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

March 9, 1958

## DESIGN FOR PREACHING

By H. Grady Davis. "Dynamic, penetrating, perceptive, vivid."—Dr. Paul Scherer. An excellent book on the development of the sermon. 320 pages. \$4.75

## THE GIFT OF CONVERSION

By Erik Routley. A sincere study of evangelism with a refreshing emphasis on grace and non-moralistic interpretation of conversion in the light of the Scriptures and history. 140 pages. \$2.50

## THEOLOGY IN CONFLICT

### Barth - Bultmann - Nygren

By Gustaf Wingren. Translated by Eric H. Walstrom. "A profound analysis of our leading contemporary theologians... one of the most important books in the field. It should be read and pondered by every theologically alert person."—Nels F. S. Ferre. 192 pages. \$3.25

## LUTHER ON WORSHIP

By Vilmos Vajta. Translated by Ulrich S. Leupold. Deals with the *what, why, and how* of worship, based on Luther's writings. Returns to the theological issues and presents the evangelical principles necessary to a sound judgment of specific liturgical terms. 240 pages. \$3.25



At all bookstores

MUHLENBERG PRESS  
 Philadelphia

# WOMEN!

## Train TODAY

For a wonderful job

## TOMORROW

Your Church Needs You

FOR INFORMATION WRITE TO:

Miss Olive Mae Mulica, *Director*  
 WINDHAM HOUSE  
 326 West 108th Street  
 New York 25, N. Y.

Miss Katherine Grammer, *Dean*  
 ST. MARGARET'S HOUSE  
 1820 Scenic Avenue  
 Berkeley 9, California



## OSBORNE

Designers & makers of fine

CHALICES  
 & EVERY KIND OF  
 CHURCH SILVER &  
 METALWORK

MANY ILLUSTRATED  
 BOOKLETS AVAILABLE

Kindly state probable requirements

F. OSBORNE & CO. LTD  
 117 GOWER ST. LONDON W C1  
 ENGLAND

## The Princeton Institute of Theology



July 7-17, 1958

### PRESENTING:

Nels Ferre      Martin Niemoeller  
 Norman Goodall      Alan Wehrli  
 and many others  
 Registration: \$5.00 per person  
                          \$7.50 per couple  
 Board, room and tuition,  
                          \$50.00 per person.

For details write Donovan Norquist

PRINCETON THEOLOGICAL SEMINARY  
 Princeton, New Jersey



# HOW WOULD YOU HAVE CHOSEN?

FOR a number of years TRINITY CHURCH almost ceased to exist. It was established some sixty years ago in a flourishing small town in the Southwest. Eventually, however, the pattern of ranching and mining in the area changed, and many people left to go where opportunities were better.

Trinity church became a mission visited by a priest only twice a month; its 24 communicants could not maintain their building and it fell into bad repair. Then, after the war, things changed again. Mining revived and a small smelting plant was built. Irrigation brought farmers to the area, and the town came to life again.

Trinity grew with the town. By 1950 it had well over a hundred members; six years later the number had doubled. The congregation repaired the church, doing much of their own work, and secured a full-time priest. The church, once almost empty, was now much too small. Plans were drawn up for an extension, which would also include Sunday School space, and a very successful fund drive was carried out.

However, an additional \$20,000 was needed to begin construction, and the parish applied for a loan from The Episcopal Church Foundation. "Until we enlarge," they wrote in their application, "we will continue to lose potential members to other Churches that have room to take in more people."

ST. MARTIN'S PARISH lies near the Atlantic Seaboard in a community that has grown prodigiously in the last few years.

Four years ago there<sup>o</sup> was no Episcopal Church; the priest who came in response to the petition of many residents held his first service on a lawn in the open air. In organizing his new parish, he immediately rejected a budget whereby part of his salary would be paid by the diocese. "If you need outside help to keep me here," he said, "then you don't really want me." His people agreed he was right, and dug deeply into their own resources to build and operate their own church. One year after that first meeting, the rector presented his first confirmation class of 42 persons in the new church.

But there were still the children to take care of. Church school classes were scattered about in private homes, depriving the children of the atmosphere and sense of unity so important in developing an early awareness of God and His Church. The congregation again drew up plans, this time for a combination rectory and church school. They gave generously but they were near their limit and there was not enough to complete the new building.

The rector, with the approval of his bishop, came to the Foundation. "My people want no gifts," he said. "But they have given all they can for the time being, and they do need temporary help."

THE DIRECTORS of the Foundation agreed that both churches deserved help. But only St. Martin's received an interest-free loan that enabled it to go ahead with its building program. The application from Trinity Church came after more than a million dollars in loans had been made, and the congregation had to be told that funds were exhausted and no help was possible.

Because opportunities are much greater than means, the Foundation must refuse many requests for aid, not only for church building but for other badly needed projects for expansion of the Church's work. This situation can be remedied only through the generosity of those able and willing to give more than their annual pledge in their parish. The Church exists only to carry forward the work of God. It can advance as far—but not a fraction further—as its members provide it with the means to move ahead.

## THE EPISCOPAL CHURCH FOUNDATION

*Chairman of the Board*  
THE RT. REV. HENRY K. SHERRILL, D.D.

*President*  
WILLIAM B. GIVEN, JR.

*Executive Vice-President*  
ROBERT D. JORDAN

366 MADISON AVENUE • NEW YORK 17, N. Y.



# Christian Communication

By the Rev. Malcolm Boyd

## Mike Wallace and Celebrity Gods

Mike Wallace did not start the current vogue of self-purgation in public. Various celebrities — Jackie Gleason, Nanette Fabray, Marilyn Monroe and Ava Gardner, among them — got to the starting gate first with sensationally frank autobiographical revelations about the failure of success. In *Look* (March 5, 1957) Diana Barrymore wrote: "I had everything but love." And she went on to chronicle her bouts with booze, blues and bluebloods.

Then Mr. Wallace got into the act. At first he was a frankly opportunistic, brash, pushing young man who was out for fame and who grasped it by exploiting people. Of course, people felt they were exploiting him, too; after all, being able to purge oneself before millions of people on TV *and*, at the same time, to plug one's new book or record or movie was an unbelievably good gimmick. Bigshots fell head over heels for the gimmick, and Mr. Wallace became a bigshot himself.

Now, we find Mr. Wallace in at least mid-maturity. Looking at his coast-to-coast TV show today one is impressed by his combination of candor and taste. Mr. Wallace does not wish any identification with the *Confidential* kind of key-hole-peeping which titillates public interest but lacks respectability. Mr. Wallace may well see himself as a new version of Edward R. Murrow, and that involves stability, winning distinguished awards and establishing a reputation for integrity, impeccable good taste and courage. Such a calling means, too, restraint over mere vigor while retaining a reputation for being vigorous instead of restrained.

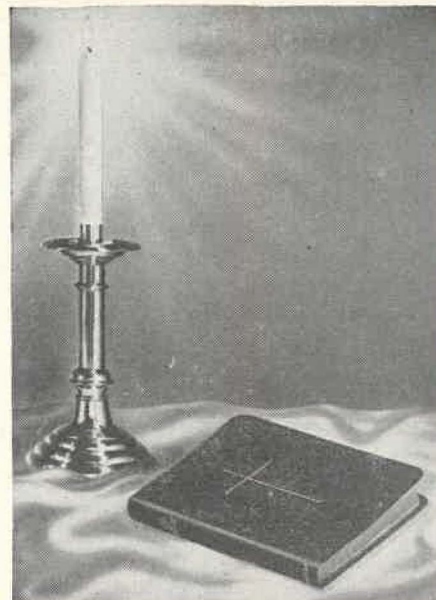
Mr. Wallace panders to celebrity gods, and he does this so well that the gods have taken him into their own kingdom. In a competitive situation marked by dozens of ambitious, talented young men who are ready at the drop of a hat to step into his place, Mr. Wallace has wisely managed to define an increasingly clear role for himself. His sharpness of query is welcomed; we need to excavate for truth about persons and situations within our culture. His frankness is good; he has obviously disclaimed the cant of polite publicity build-up for celebrities in public. His intelligence and solid background of research for each guest is unique in a day when much so-called journalism is simply personality plus

"names make news" plus irresponsible gossip not backed up by leg-work or research. Mr. Wallace's seeming fearlessness in the face of "great men" is heartily welcomed: we must keep our celebrity gods in abeyance, and be able always to laugh at — as well as with them.

What right has Mr. Wallace to pry into private lives of public personalities? This is a question which cannot be asked of Mr. Wallace alone. It is a question for mass communication in all its branches. And, perhaps, the mass media would answer that the question is facetious at a time when public personalities are literally standing in line to bare their hearts, souls and chests for the great unwashed.

There have always been celebrities and there always will be celebrities. Celebrity is enhanced by its own dignity and prestige, possessing an importance that is built into it and proclaiming implicitly the value and importance of itself. Christian witness is essentially different in content from celebrity. In the fifteenth century, in Holland, Gerard Groote saw the difference clearly. When laying down a rule in *Conclusa et Proposita* for the governing of his own life, Groote, the founder of Modern Devotion, wrote: "Let the extending of my repute be in every way avoided . . . But if praise should follow any deed done really for the sake of God (but the motive of which was unseen, though the deed itself was in the light), give that praise and glory to the most High."

All current Christian attempts to witness to the faith are unavoidably involved in the moral ambiguities of the worldly success pattern and celebrity cult. This is inescapable in the Church's use of mass communications. Nonetheless, such use is to be sought prayerfully and welcomed vocationally. The churchman, however, will do well to remember that, in using mass media of communication, he is expected to differ in one important respect from Mr. Wallace and his peers. Christian witness will be earnestly sought rather than celebrity, and the Person of Jesus Christ will never be given billing under a "celebrity star," not even for the popularity which automatically is accorded to those contemporary "religious" expressions which are man-centered and sentimental rather than Christ-centered and radically relevant to the totality of life.



*The gift created by  
history and tradition*

## Prayer Books

*produced by*

THE *Seabury* PRESS

BEAUTIFULLY designed and handsomely bound — a cherished remembrance, useful for daily inspiration as well as church-going. Seabury's magnificent line of Prayer Books and Hymnals features new, more readable type faces. Available in five sizes, 89 different bindings, at a price range of \$2.50 to \$24.00.

### A Boy's Prayer Book

Compiled by JOHN W. SUTER

### A Girl's Prayer Book

Compiled by ANNE W. HOUSE

FOR YOUNG people age 9 up — each book contains nearly 200 prayers especially suited to their needs and interests. All have been drawn from a wide variety of both familiar and unusual sources.

Each: paper, 95¢; boards, \$1.50

At your bookstore  
GREENWICH,  
CONNECTICUT



# Anthem Selection

for the Small Church Choir

By Robert E. Robins\*

The selection of appropriate and practical anthem material for the small church choir is, I am sure, a problem shared by many choir directors. This article is written as the expression of the views of one such choir director, together with some suggested materials which have proven successful in performance by a choir varying in size from 10 to 20 members. The organist for the church in point is an accomplished musician of high-school age, who, as an advanced piano student, began organ study at the suggestion of her rector. Accompaniments are being played on a Möller "Double Artiste" pipe organ, with two manuals (involving six ranks of pipes) and pedal.

As a source of anthem material, *don't neglect the fine material in the hymnal.* Many of the hymn-anthems being published today are nothing more than arrangements of hymns which are found in the Episcopal hymnal. An imaginative director has at his fingertips innumerable anthem possibilities through such simple devices as the use of solo voices on select verses of a hymn, perhaps alternating with full voices, men's voices, and women's voices, the addition of descants, unison singing of some verses, etc. In this connection, the rector of St. George's Church, Roseburg, Ore., has enlarged the usage of the hymnal in his church services through the use of a columnar pad record of all hymns in the hymnal, which enables him to keep track of the number of times and the occasions on which each hymn is sung. As a result of such planning, the congregation has sung most of the hymns in the hymnal at least once.

However, the ambitious choir wishes to add to its repertoire selected music to anthem form to enrich the beauty and expressiveness of the church service. It is in this selection that the choir director must call upon his musical and religious background to aid him in carefully choosing music suitable for the purposes of his choir. There are a number of considerations which form a criterion for the selec-

tion of such material for the small choir. Among these are:

## Music

1. Is the music intended to "express" or to "impress?" The anthem "must express religious thought in a way that means something to both the choir and congregation." (Richard Lindroth in *The Music Journal*.)

2. Is the anthem really of merit as music?

3. Are there many divided parts? The most suitable anthem for the small choir is basically in four parts, with few *divisi* passages.

4. Are the voice ranges reasonable?

5. Are the harmonic and melodic aspects within the capabilities of the group?

## Text

1. Is the text suitable for use in Episcopal Church service? The anthem text should be compatible with the liturgical forms of the service, and the most suitable anthem texts fall into these categories:

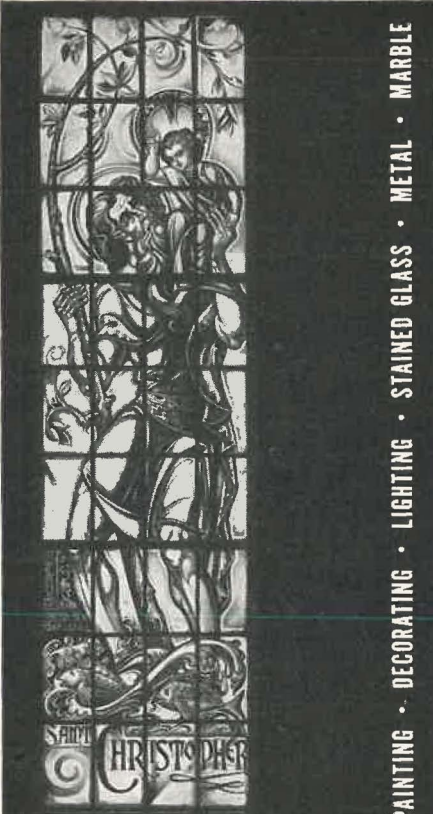
- Biblical passages
- Liturgical or Prayer Book passages
- Hymn texts from the Episcopal hymnal
- Miscellaneous poems, both old and new, which have been approved for use through action of General Convention.

2. Does the text adequately express the thought of our age? "Our religion does have something important to say, and it is our purpose to express it in song. Otherwise, our singing of anthems can only be the carrying out of a pleasant but useless custom." (Richard Lindroth)

## Performance

1. Can the anthem be performed without direction? In the divided chancel of our church, and with the view that the choir should be devoted to the enhancing of the mood of the

\*Bachelor of Music Education, Willamette University, 1951. Graduate work at Willamette and College of Puget Sound. Voice with Melvin Geist. Choral materials with Don Gleckler and Roger Wagner. Choral Director, Roseburg Senior High School and Director, St. George's Church Choir.



PAINTING • DECORATING • LIGHTING • STAINED GLASS • METAL • MARBLE

**RAMBUSCH**  
40 W. 13th ST., NEW YORK 11, N. Y.

*Meditations on the Cross*

## THE THIRD HOUR

By the  
Rev. Ben A. Meginnis

Price: \$1.35

**MOREHOUSE-GORHAM CO.**

14 East 41st St., New York 17, N. Y.  
29 E. Madison St. 261 Golden Gate Ave.  
Chicago 2, Ill. San Francisco 2, Calif.

Manufacturers of:

## GOWNS

• Pulpit and Choir •  
RELIGIOUS SUPPLIES



Church Furniture • Stoles  
Embroideries • Vestments  
Hangings • Communion  
Sets • Altar Brass Goods

CATALOG ON REQUEST

**National**  
CHURCH GOODS  
SUPPLY COMPANY  
821-23 ARCH STREET, PHILADELPHIA 7, PA.

**LESLIE H. NOBBS**

Designs and Estimates for Special Requirements in  
Decorations MEMORIALS Furniture  
536 MADISON AVE., NEW YORK CITY



Don't neglect the hymnal

service (while avoiding any distraction of the congregation), the anthem should not require entrance cues and dynamic indications during performance (except in rare instances).

2. Is the accompaniment interesting and musical? (And can you or your organist play it?)

3. Are there incidental solos required which are impractical? (Often these passages are equally well performed by a whole section.)

4. Is it reasonable to expect the anthem to be mastered in the available rehearsal time?

In the light of the foregoing considerations, these anthems are suggested for perusal. They are, for the most part, relatively "new" materials which have been proved useful by the choir of St. George's Church.

1. "Behold the Beauty of the Lord" by W. H. Anderson. C. C. Birchard 2046. Copyright 1952. Text: Gertrude Enid Ostby (This is a departure from Biblical-Liturgical texts; however, it is on the recommended list published by the Joint Commission on Church Music.) Anderson was a Canadian composer (died 1955) very active as a conductor, lecturer, teacher, and composer from his home in Winnipeg. *An excellent anthem.* Beautifully simple, with smooth flow and a pleasing feeling of ensemble.

2. "The Great Commandments" by Carl F. Mueller. Carl Fischer. CM 6526. Copyright 1950. Text: Mark XII: 29-31. Nicely written, with antiphonal treatment of women's voices contrasted with men's voices. Highly recommended.

3. "When Thou Prayest" by Carl F. Mueller. Carl Fischer. CM 6523. Copyright 1950. Text: Matthew VI: 6-8. Both of these are from the "Sayings of Jesus" series. Accompaniment is well-suited to the text and to the choral setting.

4. "Great King of Peace" by Joseph Roff. Shawnee Press. Copyright 1954. Text: A. E. E. A hymn-like prayer, with short, incidental soprano solo (or section). Dr. Roff is a Canadian composer who lives in Toronto.

5. "A Blessing" by Martin Shaw. G. Schirmer. 8668. Copyright 1927. Text: "Go forth into the world in peace."

6. "With a Voice of Singing" by Martin Shaw. G. Schirmer. 8103. Copyright 1923. Text: Isaiah 48:20 and Psalm 66:1 (Introit for the 5th Sunday after Easter or Rogation Sunday). Two short, full anthems by an English composer; both very effective. A bit more challenging than the ones above, but practical.

7. "O People of Syon" by Everett Titcomb. Concordia. 98-1084. Copyright 1955. Text: Isaiah 62:11, 30:30 (From the Introit for the Second Sunday in Advent). Intended for Advent use, but usable as a general anthem.

8. "Revive Thy Work, O Lord" by George Blake. Oliver Ditson. 332-40040. Copyright 1949. Text: Albert Midlane (1858). Easy soprano, alto, and tenor solos; interesting harmonies.

9. "Sanctus" by Herman W. Monson. Boston Music. 2319. Copyright 1942. Text: Liturgical. Intended to be a *cappella*, but very satisfactory with accompaniment.

10. "Who is Like unto Thee?" by James H. Rogers. Oliver Ditson. 12968. Copyright 1916. Text: Exodus XV: 11, 13. Short, easy alto solo; vigorous (*vivo*), short, fairly easy anthem.

11. "Ave Verum Corpus" by W. A. Mozart, arr. by James Allan Dash. The Baltimore Music Co. 32. Copyright 1950. This series of choral arrangements has many attractive possibilities for the small choir. We have many of the numbers in our library; however, after about three years of their use the choir felt that it had outgrown the necessity of using the Dash-treated arrangements of materials which are available in their original form.



## Chalices

Combining richness and dignity with attractive price, this superb sterling silver Chalice has applied Cross at base and is heavily gold plated inside. Height 7", price \$100. Matching Ciborium, capacity 375 hosts, \$130.

Prices subject to change without notice.

*Gorham*

PROVIDENCE 7, RHODE ISLAND

AMERICA'S LEADING SILVERSMITHS SINCE 1831

how to plan  
and conduct  
a successful

VBS

send for

free

catalog today!

Choose the Vacation Bible School course that's ALL-BIBLE and all planned for you! With action-packed Bible stories, colorful workbooks, purposeful handicraft and message-filled music--it's the 1958 VBS course by Scripture Press!

Order from your local  
Christian Bookstore or write . . .



SCRIPTURE PRESS

1825 College Ave., Wheaton, Illinois

Dept. LC S-38

- Send FREE VBS catalog
- Send Introductory Packet (5 workbooks, 5 manuals, promotional aids, catalog), \$3.15

Money refunded if not satisfied.

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_  
Church \_\_\_\_\_ Position \_\_\_\_\_



French & Company

## SIXTEENTH CENTURY CROSS

This 16th century silver Spanish processional crucifix made in the town of Salamanca was acquired by St. James' Church, New York from the New York art firm of French and Company with funds presented to the church in loving memory of a former parishioner, Mrs. Odette Feder Moffett.

Details suggesting the scallop motif in the cross' supporting section apparently recall this traditional symbol of St. James, patron saint of Spain. The cross is 14 inches wide and 27 inches high with quatrefoil plaquettes of the four Evangelists, supporting a crucified Christ.



**W**e beseech Thee, Almighty God, look upon the hearty desires of Thy humble servants, and stretch forth the right hand of Thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord. *Amen.*

*Collect for the Third Sunday in Lent.*



# The Living Church

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

**Third Sunday in Lent  
March 9, 1958**

## **Bishop Reeves Testifies on South African Race Laws**

Dr. Richard Ambrose Reeves, Anglican Bishop of Johannesburg, warned that unrest among Africans over new apartheid (racial segregation) laws is mounting and may result in rioting on an increasing scale.

The bishop testified for three hours before a Johannesburg municipal commission of inquiry set up to probe the causes of riots in the nearby native township of Dube last September in which a heavy loss of life was reported.

He rejected contentions made that the riots resulted from a desire among a handful of Zulus to stamp out a "tsotsi" element, composed of irresponsible young hooligans and delinquents.

The real causes, Bishop Reeves said, were enforced ethnical groupings, the Bantu Education Law which dooms the Africans to remain in an inferior status, and plans to force African women as well as men to carry identification passes. The passes are required by the Population Registration Act.

Bishop Reeves said African women were increasingly perturbed by the daily arrests and jailing of men not in possession of passes.

"The women," he said, "fear violent handling and indignities at the hands of the police if they violate the new regulations. They know that then they may be arrested and sentenced for such alleged offenses as leaving their children uncared for."

Bishop Reeves said that "no aspect of the pass system has aroused such bitterness among all sections of the African people as the question of passes for women."

He said the "psychological atmosphere of unrest" in which residents of the African townships are living is further heightened by the distances the people have to travel to work.

Unless attention is paid to these remote causes of the riots last year," Bishop Reeves added, "the chances are that these riots will recur here and elsewhere, and probably on a scale increasingly difficult to control. An increasing number of Africans are deeply disturbed by what is happening around and to them."

## **Controversy Ahead?**

by a LONDON CORRESPONDENT

It is possible that *The New Church in the New Age* just published in London by Messrs. Herbert Jenkins (21/-) will prove the most controversial book by an Anglican priest for a long time. It is written by the Rev. Clifford Rhodes who, as editor of the *Church of England Newspaper*, has become the most quoted religious journalist in England's popular newspapers, not infrequently because he provides the material for sensation.

In 252 pages he diagnoses the present situation of religion in England as he sees it and then proceeds to assess the activities of the Church both in its central organization and at the parish level. He then devotes considerable space to a chapter headed *The Church and the Family* in which he develops the views on marriage and divorce for which he has become well known. The book closes with his comments on what he believes to be the road forward.

The book varies from straight reportage to involved psychological and theological thinking. In reporting he ranges over most aspects of contemporary Church life in England and provides the vivid pictures which readers of the *Church of*

*England Newspaper* have learned to expect of him. His frequent mention of names gives the whole thing a lively realism. Such names include the two Archbishops and also many hardly known priests and laymen.

Of the Archbishop of Canterbury he says, "It has been said that the present Archbishop, Dr. G. F. Fisher, is the most powerful man in the country. It is also said that he is one of the ablest. No other public man is less under obligation to account for his actions. . . . It must be said that the present Archbishop is a shrewd and experienced judge of the men who will serve the Church in the way he thinks best. From the standpoint of partisanship nobody can legitimately complain." He then goes on to list the gifts he sees the Archbishop as having and also the weaknesses and remarks, "Let there be no doubt about it, we have needed a man in a position of leadership in the Church with these gifts. . . . Had there been a prophet at Canterbury instead of an administrator the Church might have vanished beneath the waves. . . . Dr. Fisher is one of the most discussed personalities in public life. But I am sure that, whatever conclusions they may reach about him, fairminded critics will agree that no man could devote himself more

*Continued on next page*

## **Dr. Darlington Retires**

Rev. Dr. Gilbert Darlington, treasurer since 1920 of the American Bible Society, has retired from that office. He will continue as investment officer.

Dr. Darlington was in charge of the society's publishing work, in addition to the administration of its finances, the investment of its funds, and the supervision of its properties.

He was educated at Columbia, General Theological Seminary and Union Theological Seminary. Ordained a clergyman of the Episcopal Church in 1915, he served as a Navy Chaplain during World War I. During his years with the Bible Society he has been responsible for several new Bible formats which they publish. He helped to secure the present site of the Bible House, and had a major role in the planning of Bible Houses throughout the world.



Millions of Bibles



One hundred years ago ladies went to church at the Chapel of the Incarnation (then a one-room mission) in dresses such as those modeled by present-day members of the congregation. The Rev. John A. Bell, rector of the Church of the Incarnation (the chapel's parent church), and Bishop Donegan of New York, greet the ladies on the 100th anniversary of the chapel. About 200 parishioners braved the weather (more than eight inches of snow covered the ground and the temperature was well below freezing) to attend the service.

Although the chapel was briefly (from 1863 to 1869) an independent parish, named the Church of the Reconciliation, the Incarnation vestry resumed charge of their former mission after the financial panic of 1867 and since then the chapel has continued to lean upon the parent church.

Over the years the chapel has served the community with medical, dental, and baby clinics, and a nutritional lunch program for school children.

During the 1930's the chapel's membership grew to almost 1,500. Later as the congregation began to move away the total dropped to less than 300. Today, with construction of new apartment buildings in the neighborhood the chapel has started to grow again.

## Controversy?

*Continued from page 9*

completely to what he believes to be right and no man could spend himself more generously in the service of the Kingdom of God as he understands it."

Rhodes pays the Archbishop many high compliments. He also expresses with equal forcefulness many criticisms, some not unconnected with personal encounters he has had with the Archbishop. Many of these criticisms spring from a belief that Rhodes has made peculiarly his own. The old party battles between "High" and "Low" Church, he says, are over. The real battle now lies between those who desire a regimented authority and those who prize freedom above all things. He sees the contemporary revision of Canon Law as deserving his highest invective, sharing that dubious privilege with his views on the rulings of the authorities on the remarriage of divorced persons.

The author, who is secretary of the Modern Churchman's Union in addition to his journalistic duties.

The London publishers state that negotiations have been opened with an American publisher but they are not yet sufficiently advanced for an announcement to be made.

## National Council Details

The following details of actions taken at the February National Council meeting should be read as a supplement to last week's LIVING CHURCH article.

An appropriation of \$25,000 and a loan of \$5,000 was approved by Council to be made to the Bishop of Alaska to be used toward the completion of St. Mary's Church, Anchorage.

✓ An appropriation of \$20,000 to be made to the Bishop of the Panama Canal Zone to be used toward the construction of a parish hall and diocesan center at St. Luke's Cathedral, Ancon, was approved by Council.

✓ An appropriation of \$14,000 was approved by Council to be used toward the balancing the accounts of Cuttington College and Divinity School in Suakoko, Liberia.

✓ Finally, Council approved a recommendation that \$124,000 of that portion of the Church School Missionary Offering of 1957 allocated to the Bishop of Haiti be transferred to the bishop's account to be used toward the construction and equipment of St. Peter's College in Port-au-Prince, Haiti.

The Good Friday Offering treasurer's report, presented to Council, showed that

a total income of \$199,610.58 was available in 1957. Of that amount \$83,775.52 was received from the Offering in 1957 and \$35,835.06 was the Fund balance from 1956. In accordance with General Convention (1955) resolutions, 15% of the 1957 Offering was given for the use of the Joint Commission of Assistance to the Eastern Orthodox Churches, and \$15,000 was given to the Bishop in Jerusalem. Total monies given from the offering totaled \$92,281.29, leaving a balance on hand at the end of 1957 of \$27,329.29.

Resignations approved by Council:

The Rev. Gordon T. Charlton, Jr., as assistant secretary in the Overseas Department, to become rector of Christ Church, Mexico City.

Mrs. Harding Migotti as assistant secretary for work with overseas students in the Division of College Work.

Miss Gladys B. Quise, since 1954 director of field work at Windham House, New York City.

Appointments approved by Council:

The Rev. Rowland J. Cox as assistant secretary in the Overseas Department.

The Rev. Samuel J. Wylie as associate secretary of the Division of College Work.

Changes approved by Council:

The Rev. Claude L. Pickens, Jr., from assistant to associate secretary of the Overseas Department.

The Rev. John D. McCarty from assistant to associate secretary in the Unit of Research and Field Study.

## The Church on Radio and TV

### NETWORK RADIO

Viewpoint, Mutual network, Saturdays, 6:15 p.m., EST. National Council sponsored. Features interviews with national personal personalities.

### NETWORK TELEVISION

Lamp Unto My Feet, CBS, Sundays, 10 a.m., EST. Episcopal clergy are frequent guests.

### LOCAL RADIO

(Check your local station listings. If program is not being aired, National Council's Division of Radio and Television suggests you write or telephone your local station manager asking him to put it on the air. Many programs are available free.)

**The Search.** Robert Young is host on 15-minute dramatizations about problems of everyday living. Guest stars include Herbert Marshall, Charles Ruggles, Agnes Moorehead.

**The Finders.** Rev. Canon Bryan Green, rector of Birmingham, England, interviews anonymous guests who have found new life in God.

**Trinity Programs.** Devotional services recorded at Trinity Church, New York.

### LOCAL TELEVISION

**Mission at Mid-Century.** Films depicting Church's missionary activities at home and abroad. Carried on more than 175 stations.

**Man to Man.** Rev. Theodore Ferris of Trinity Church, Boston, gives informal talks about problems of life and world.

**Thought for Today.** One minute inspirational talks (also for use on radio) by Church priests and bishops.

### Holy Week and Easter

### LOCAL RADIO AND TELEVISION

The Episcopal Radio-TV Foundation, Inc., Atlanta, Ga., has available one-minute radio and television programs relating to the various days of the week.

# NEWS BRIEFS

## BILL PROPOSES TAX BREAK FOR RETIRED

**CLERGY:** Rep. R. P. Griffith (R.-Mich.) has introduced in Congress a bill (H.R. 10009) to exempt from taxation the rental value of a parsonage granted rent-free to retired clergy.

**CHRISTIAN EDUCATION QUERIES:** New York University is doing a questionnaire study of Christian education in the Episcopal Church. Study has the blessing of the Department of Christian Education, and data will be made available to the department for use in its work.

## DEAN RAPS DEGRADING POP TUNES:

Many popular song lyrics, says Dean Allen W. Brown of Albany, N. Y. are as degrading as smut in comics. He suggests listeners complain to broadcasters.

## HOW OLD IS A BISHOP?

The Episcopal Church usually elects its bishops when they are in their forties. In the 12 years, 1946-57, three out of every five new bishops were in this age range when consecrated. Less than one-fifth were under 40, and more than one-fifth were 50 plus. Average age for diocesans and coadjutors was close to 46, for missionary bishops between 42 and 43. Average for suffragans was just about the same as for diocesans and coadjutors, but the former were more spread out across the age range. Suffragans ranged in age at consecration from 30 to 64, while diocesans and coadjutors ranged from 37 to 61. Two-thirds of the diocesans and coadjutors were in their forties, only half the suffragans. As calculated on THE LIVING CHURCH com-

puting machine (a sharp pencil on the back of an envelope), the distribution came out as follows:

### Age Distribution of Bishops at Consecration (1946 through 1957)

Age	Diocesans and Coadjutors		Missionary Bishops	Total
	Suffragans	Suffragans		
30-39	11%	17%	21%	15%
40-49	65	51	65	60
50+	24	32	14	25
Total	100	100	100	100

**NO CHRISTIAN:** The Rev. Ralph W. Stutzman, acting minister of All Souls' Unitarian Church, Washington, D.C. is quoted by RNS as saying Unitarians are not Christians.

**IRISH PRIMATE TO RETIRE:** Reliable word comes from Ireland that the Archbishop of Armagh, Anglican Primate of Ireland, will retire sometime this year.

**SACRED HALL OF COIN:** The Wachovia Bank & Trust Co. of Charlotte, N. C. was dedicated at service in which Presbyterian, Jewish and Roman Catholic clergymen spoke. There was also sacred music. RNS story on the event did not state the Scripture passage (if any) selected for the occasion.

**LOOK! NO HANDS:** No hands and no dial grace the new clock in the tower of All Saints' Church, Reisterstown, Md. Actually the clock is placed in a well, over which the tower was built, and it operates a bell that strikes the hour and half hour.

**CHURCH TAXES UP:** Atlanta has been allowing churches to settle tax bills for street improvements at 25¢ on the dollar.

But now, says the city's legal department, such bills must be paid in full. Estimates are that the change will cost churches \$30,000 a year, says RNS.

## ACLU CONDEMNS TAX PENALTY TO

**CHURCHES:** American Civil Liberties Union has criticized recent California court decision denying tax exemptions to two churches which refused to sign non-Communist loyalty oaths. In a motion presented to the U.S. Supreme Court, ACLU said the action tends "to throttle in advance freedom of speech and religion."

## SMALL FROM LARGE.

When the mayor of parking-space-starved New York sent an anxious plea to Detroit to make smaller cars, the Rev. J. E. Large gently took Mayor Wagner to task, . . . "for making noises which he was apparently unwilling to translate into personal practice." To set a good example Dr. Large offered the mayor the use of his Renault Dauphine in place of the cumbersome Cadillac limousine in which Mr. Wagner travels. The offer was declined.

## NOMENCLATURE:

Among the clergy of the Episcopal Church are six Bishops, two Priests and three Deacons (these are last names, not Orders). If you'll allow us a little variation in spelling, there are also three Deans, five Parsons, two Beadles, one Sexton, and one Cannon. We have one Canterbury, but no York; three Popes but no Cardinals. There are three Goodfellows, but only one Gentleman and one Angell. And though there is no Hope in the clergy list, we take some comfort in the presence of five Christians and one Church.

## Fair Courage

Belgian Protestants courageously initiated building of a Protestant Pavilion for the 1958 Brussels World's Fair, with little assurance of backing from Churches in other parts of the world. The Central Committee of the World Council backed up the Belgians by recommending the building as worthy of support by Council member Churches. Episcopal Church was first in U.S. to give concrete help in the form of a \$5000 contribution.

The modern structure of glass and aluminum, decorated with mosaic,\* is on the way to completion. However, according to Mrs. Theodore O. Wedel, co-chairman of the U.S. Committee for the Protestant Pavilion, "we are far short of our \$100,000 goal here in the United States. . . ."

The pavilion will be used as an ecumenical meeting center after the Fair.

\*By Swiss artist Peter Siebold who gathered stones from European river beds to depict Christ preaching to all the people of the world [see cut].



Protestant Pavilion, Brussels' World Fair Grounds: The Belgians are willing, but the dollars are lacking.

# Wasting Time, the Priest's Temptation

By the Rev. William S. Spilman  
Rector, Trinity Church, Tallulah, La.

During the past few years the Church has become increasingly aware of the primary importance of Christian stewardship. From the pulpit and in parish bulletins, the priest constantly exhorts his people to take the utmost care in their use of the things entrusted to them by God — their talents, their treasures, and their time. These gifts are to be used to the glory of God. And in parish after parish, our laypeople are seriously taking this responsibility right into the center of their prayer-lives. We may surely thank God that the eyes of Churchmen are being opened ever wider to their God-given vocations in this area of stewardship.

But what about the clergy themselves? Do they practice what they preach, especially where the use of God's time is involved? Are parish priests efficient, disciplined organizers of the minutes and hours of each day? Or is such a stewardship really vital to the success of the pastoral ministry? I am convinced that we must answer this latter question in the affirmative. We are in error if we suppose that the laity regard the absent-minded, inefficient parish priest

as a "spiritual" man simply because he appears so completely unconcerned with orderliness in his personal or parochial affairs. There is certainly no Christian axiom which equates the disorganized, fumbling parson with a true man of God. In fact, the converse is true — the priest's effectiveness in administering the Sacraments and preaching the Word depends directly upon how well he utilizes the hours of each day.

### Daily Schedule

In the priesthood, the temptation to misuse time is a terrible possibility. By the very nature of his office, the priest is the master of his own time. And being human, he is always in danger of allowing much of his ministry to be spent doing trivial things, while he neglects the exacting and often laborious matters of parish administration, sermon preparation, personal study, and even his prayers. If a priest is to be a true pastor to his people, these things must all be done regularly and systematically, no matter how unexciting they may seem at times. To do this, a well-planned daily schedule is a necessity. Without



this the average priest will be kept from achieving his maximum efficiency in all areas of his ministry.

The parson is a priest who must administer the Sacraments of the Church, a preacher who must be a herald of the Gospel, a pastor who must bring the love of the Good Shepherd to God's people, a teacher who must present the eternal verities of the Catholic Faith with learning and understanding. Above all, he must be a man of prayer, seeking to know God and continually holding himself and his flock in the Presence of God.

### No Single Plan

To what studies and work should the average day of a priest be devoted? Of course, there is no single plan of daily activities that could be applicable to all priests. However, I do believe that the following aspects of the priestly life must be given some place in our daily schedules.

(1) **Parochial Administration.** Most priests, whether they like it or not, find that the burden of such administration falls upon their shoulders. Only in the larger parishes are there secretaries to handle this end of parish life, and even in such cases the priest must be familiar with the parish's administration and must be responsible for its effective execution. In the small parishes and missions, the parson is a business administrator, and there is no excuse for his not being a competent one. Parish registers must be kept up to date, correspondence must be promptly answered, parish activities must be planned, appointments must be scheduled and kept. Blessed be the parish whose priest takes these seemingly unimportant details with great seriousness.

(2) **Personal Prayer.** It goes without saying that the parson must pray daily. He is first and foremost a man of God and unless he knows God intimately through prayer, he can have very little of value to communi-

cate to his people. Each day he will intercede for his people by name, bringing before God their joys and sorrows, their sins and afflictions. The priest will also take care that he offers to God his own thanksgivings; he will be diligent in confessing his sins to God every day in private prayer. Just as he urges his parishioners to grow beyond the "now I lay me down to sleep" stage of prayer, he, too, will ever be seeking to mature in his approach to God. The regular practice of meditation and a systematic study of the works of the great masters of the spiritual life are essential to such growth. Yet the knowledge of the classical masters must be gained for the people's sake also; the priest is not only a man of prayer, but a teacher of prayer.

### 30 Minutes on His Knees

Is daily prayer necessary to the life and ministry of every priest? Read what an experienced parish priest, now the Archbishop of Capetown, has to say about it: "In the final issue prayer is all that matters. Of this the parish must be in no doubt. They must know their parish priest to be a man of prayer. . . . The parish priest makes a very good rule for himself, and as a result for all his people, if he resolves to spend 30 minutes on his knees in church every day at a time which is separate and distinct from any of the daily services" (Joost de Blank, *The Parish in Action*, p. 152).

(3) **Study.** Anglicanism has always encouraged her priests to be learned in the Scriptures and in the teaching of the Church. Such encouragement is certainly not given for reasons of pedantry, but because the Church expects her clergy to be quickened to a freshness of grasp and of wonder in the presence of divine revelation. Only if the priest is filled with love and devotion to the Church's Faith, a love and devotion born of serious,

prayerful study, will his people receive this Faith with a sense of expectancy. In an address to men about to be ordained priests, the Archbishop of York sums up their obligation to serious study: "It is not given to every priest to be learned in the sense of amassing stores of factual knowledge or of pursuing original research and investigation; he is not necessarily to be learned as the word is commonly used in secular usage. But he is called to be learned in the sense of understanding the Faith which he teaches. . . . In this sense there is not one of you who cannot be learned, and the promises in the Ordination Service pledge you so to be" (A. M. Ramsey, *Durham Essays and Addresses*, p. 127).

(4) **Sermon Preparation.** The well-disciplined priest will never be content to begin preparing his sermon on Saturday. If he is honest, he knows that this can only result in a careless, unthought-out presentation of the Gospel. Surely the Gospel of Christ is worthy of more serious labor and expression than this! Of course, it should now be evident how much the sermon depends upon the other areas of a priest's life as outlined above. The preaching in any parish is always a vocal testimony as to whether or not the priest lives day by day with God in prayer, and whether or not he has thoroughly studied the Scriptural and theological basis of the Church's Faith.

### Sacraments and Visitation

This article has not dealt at all with the priest's obligation to administer the Sacraments regularly or with his responsibility of pastoral visitation. It is assumed that any priest who dares call himself by this name will be exercising these aspects of his ministry. I have written only of those important functions belonging to the priestly life and ministry which are so often neglected, not because we fail to recognize their importance, but because we have ceased to live by any daily rule of life which allows adequate time to be given to them.

Priests share in that Apostolic ministry commissioned by the Lord of the Church, and they must live and minister within a time which belongs to God. The Catholic priesthood demands that a full, varied, and exciting ministry be carried out day by day, and if this is to be done as we promised at our ordinations, we must be faithful, orderly stewards of God's time.

**There is no axiom to equate  
the disorganized fumbling parson  
with the true man of God.**



Willard Kilgore

First step was to make it possible for families\* to go to Church together instead of in several trips.

# This Sunday School Is Efficient

By Lucile Flitton

*No detail is too small for consideration in this parish's orderly plan for Christian education.*

**A**fter three years of experimenting, adjusting, and verifying, we feel we have shaped operational details into an efficiently run Sunday School at Christ Church, Austin, Minn.

The first and biggest step we took was to institute a Family Service at 10:30. Since the eight o'clock Holy Communion was an established service, we felt that 10:30 would be the

most convenient — especially for the mothers. The change allowed time to get children ready to come together and yet did not call for rearrangement of Sunday dinner plans. This was well received by parents as well as teachers. All were relieved to eliminate the inconvenience of several trips back and forth from the church to get each member of the family to his particular service. Best of all was the gratification each family received

by going to church together, as a family, from babies to teen-agers. However, children under kindergarten age (public school basis) are left at the nursery for the mutual happiness of parents and children.

The list of pupils made from the teachers' class books was brought up to date with the help of the rector, the Rev. T. J. Williams, and his parish list. Even his records of baptism and confirmation were consulted. For

\*Fr. Williams greets entire Kenneth Dahlberg family. Mrs. Dahlgren is substitute teacher.



Willard Kilgore

Adopting Episcopal Church Fellowship Series meant downgrading courses. Aim: to get back on schedule.

more intense verification, several teachers conducted a telephone census during the summer of each family in the parish. Now, we had an accurate list of children, their ages, grades, and sexes, besides their latest addresses and phone numbers. We keep this list up to date by checking it against the teachers' books for new students and the rector's parish list for new members before Sunday School sessions begin in the fall.

#### List of Pupils

The Sunday School superintendent compiles a list of pupils and their addresses for each class for its teacher every year. During the week before the classes are to begin (the first Sunday after Labor Day) teachers send post cards to all of their pupils-to-be reminding them when Sunday School classes will begin, and where their class will be held, adding, "hope to see you with your family." From year to year, adjustments are made for the size of the room and class. Mentioning that a certain class will be held in the library, the rector's office, or the choir room eliminates confusion when the children arrive for classes on the first Sunday. The post cards satisfy each child's curiosity about the identity of his teacher and make the children feel planned for and wanted in the Sunday School.

While sitting as a family promotes individual family worship habits, there is nothing that bolsters the hope of our church like watching our Sunday School children march down the aisle on the way to their classes. It is a real thrill for the parents and a proud and important moment for the children.

At the beginning of the sermon hymn on mornings we are celebrating

the Holy Communion, or immediately after the Second Lesson while the Benedictus is being sung, the crucifer carries the cross down the middle aisle as the children leave the pews via the outside aisles and gather at the back of the church, with the teachers. Then the crucifer leads them down the middle aisle and into the halls leading to their classes, and he returns to his place.

The superintendent follows this procession out to answer requests for materials and to tend to misplaced or new pupils. The teachers place the collection and class count slip outside their rooms, so the superintendent can gather these and compile records without interrupting classes. These records consist of individual class attendance and the grand total. The superintendent prepares pledge envelopes and loose change for the treasurer. If these jobs are left until classes are dismissed it is practically impossible to find each teacher, and records of both the superintendent and treasurer are incomplete. On the mornings that details click off ideally, the superintendent can slip into one of the back pews in time to hear the sermon or participate in Holy Communion.

Before the service the superintendent distributes announcements (concerning such things as teachers' meetings, new books, movies, special services) to each classroom along with attendance slips. Church magazines or clippings with pertinent information for teachers are distributed in this same way to be sure of getting the right material to the right person.

We welcomed the Episcopal Church Fellowship Series (published by Morehouse-Gorham) as being the right course for us. Since we had not been

operating under any form of continuity in lessons we decided to scale the lessons down in grading. Thus we use Course N for Kindergarten, Course A for first grade, Course 1 for second, Course 2 for third. Seventh and eighth grades seem to be small in attendance so we distributed the pupils according to age — the younger ones were in sixth grade work and the older ones with the teen-age class. Since some children have completed Course 6 and some Course 7, we put a group of them on McMaster's *A Tour of the Prayer Book* this year in hopes of rounding out the entire picture for them. This creates an older class of teen-agers, and their teacher is holding a discussion class based on Fr. Simcox's *Living the Creed* (Morehouse-Gorham). Eventually, we hope to be on schedule.

Upon changing to E.C.F.S. last year we revamped all our classes into boy-girl, single grade (except seventh and eighth). In some cases we are a little short of the recommended 10, and over in one grade. An appraisal and adjustment is necessary each year.

The obvious advantages of repeating a course such as E.C.F.S. are coming to the foreground this year. The teachers are branching out in their reading, integrating extra activities they did not feel they dared to indulge in before — more related art work, required reading, and even planting lima beans!

A point of policy that had to be agreed upon was the desirability of a teacher moving along with her class from year to year. After taking a consensus, we decided against this in spite of attachments between pupils and teacher.

#### Benefits of Courses

Using an integrated course makes it possible for us to accumulate books, films, and other materials that can be put to a common use. The want-to-get lists are compiled by the superintendent from the suggestions made in the teacher's book for each course. A check mark in each teacher's book is made alongside the titles of the book, film, or other helps that we have on hand for ready reference.

All ordering or purchasing of supplies — textbooks, reference books, films, art materials, and even pencils — is done by the superintendent to keep bookkeeping straight. Also, the big aim is to correlate materials among all classes, if possible. Who else would know or should be respon-

sible for the needs of the entire Sunday School?

In the case of the Elsie Anna Wood pictures suggested in several courses, we mounted these on vari-colored poster paper and hung a few in each classroom. The teachers have a list of the entire group (as they do books and films on hand) and when they need them for their lessons they simply change the decoration of their rooms.

We tried showing film strips to several classes at a time when there was a common subject, but this discouraged free class discussion because of larger groups and age differences. It also promoted disturbance.

The teachers prefer showing film strips in their own classrooms and passing the equipment on to another teacher the same morning if necessary.

One of our men teachers, whose hobby is photography, is audio-visual director. He sets up the projector, allots film time, and advises on new equipment.

From the first we arranged a substitute teacher for each regular teacher. Men substitute for men, and women for women. This eliminated comparison of teachers on the basis of their sex, as often occurs in older classes.

Substitutes take over the classes regularly on the first Sunday of each month so regular teachers may join their families for Holy Communion. Many of the seventh and eighth graders and teen-agers are confirmed by this time, so these classes plan to attend this same service. Rather than interrupt the teacher's plans for her course, we devised a special course for the substitutes. For example, the substitute class for October covers Manners in Church, November: Plan of the Church and Its Significance, December: Seasons, January: Symbols and Vessels, February: Vestments, March: Sacraments, April: Prayer

### ANGLICAN CYCLE OF PRAYER

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

#### March

9. Canterbury, England
10. Cape Town, S. Africa
11. Cariboo, Canada
12. Carlisle, England
13. Carpentaria, Australia
14. Cashel and Emlly, Waterford and Lismore, Ireland
15. Central America

Book, May: Worship in the Home. We have formed our own course, using material from other courses, reference books, films, and Church magazines.

Our substitute plan really works! Besides enabling the regular teacher to attend Holy Communion, the substitute teacher becomes acquainted with the pupils and lessens the hazards of substitute teaching. In case of enforced absence, the regular teacher calls his substitute and relays the plans for the regular lesson rather than using the superintendent as a go-between.

Our decisions are reached through meetings of all teachers, by individual conferences or conversations, consultation with Fr. Williams, telephone calls, and cards or letters beginning, "Please consider this problem, and then you can give me your suggestions," signed by the superintendent.

#### Attendance Awards

Believing perfect attendance, of teachers as well as pupils, to be worthy of material awards, we plan a Recognition Sunday for the last meeting of our school, the last Sunday in May. At this Morning Prayer service, Fr. Williams slants his sermon toward this special day and makes individual awards personally during the service. The children go to their classrooms when they arrive on this Sunday and receive promotion certificates from their teachers. Forming a procession, each class with its teacher, they march into the church during the opening hymn ("Onward Christian Soldiers," of course) and sit class-with-teacher.

Our policy statement for perfect attendance was sent out to every family at the beginning of the contest (first Sunday in October to allow for stable enrollment) so all families know the rules. We excuse sickness if there is a note from the parents, absence if out of town when church is attended there and a note is signed by that rector. The teacher is expected to attend church even if out of town on her Sunday off.

We feel sure that good teachers cannot be obtained by pressure methods. Rather, we have attempted to offer them a smooth-going background of the necessary mechanics against which they may present their subject matter with the least possible hindrance. We have a largely volunteer teaching staff which assures us of sincerely interested teachers — the most sought after characteristic for good teachers.

# What

# Price

# Tradition?

**A way to combine function**

**and tradition**

**in Church building**

**without breaking**

**the budget.**

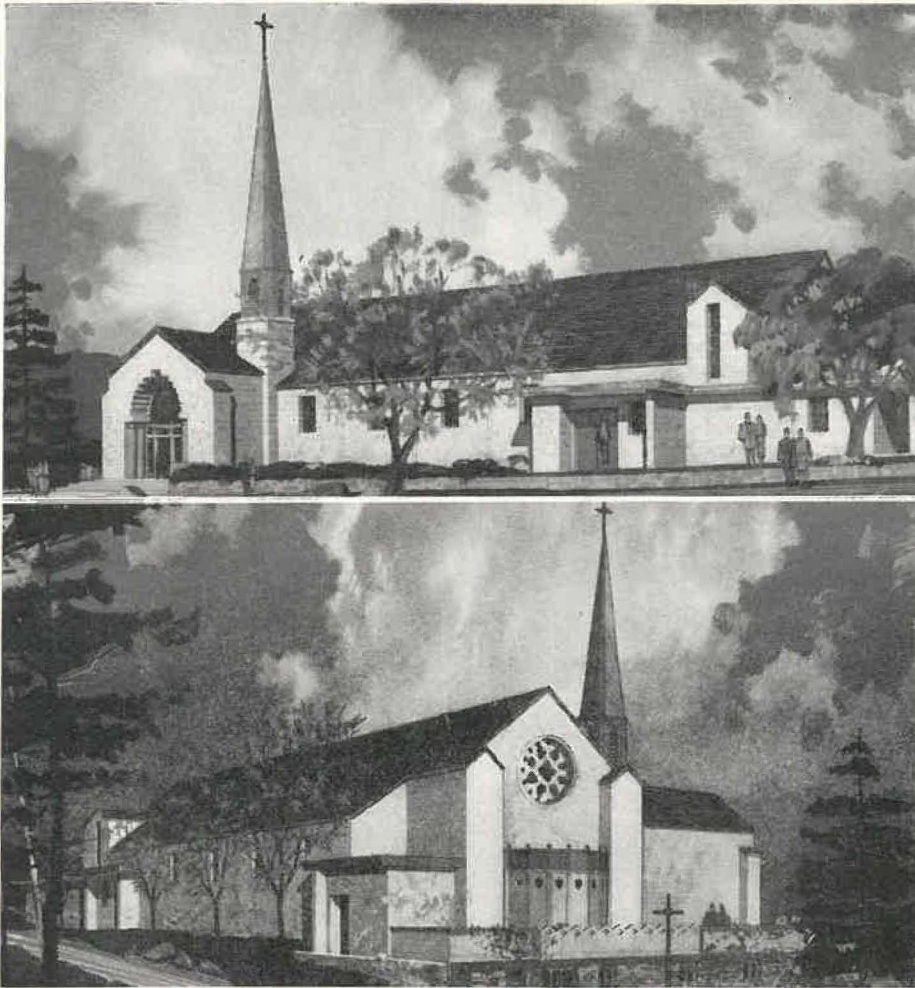
**By Jack Lincke**

**I**t has long been the contention of increasingly large segments of Church administrators, among them a noteworthy number of prominent Episcopal clergymen, that many of our new church designs concentrate disproportionately on merely functional requirements. The result, it is stated, is that the architecture departs too much from historic patterns and loses the rich traditional atmosphere and sanctity without providing other qualities of equal weight.

Much of this departure admittedly arises from today's high building costs which tend to force the simplification of Church architecture to the exclusion of those motifs which have symbolized religious structures for many centuries.

To a large extent, a solution to this dilemma has been achieved by architect Chester N. Sorensen, of Alham-





Church of the Ascension, Tujunga, Calif., Architect's money-savers: more concrete, less stone; shallow  $\Delta$ 's instead of arches, and slate-red asbestos shingles.

bra, Calif., in the development of the Church of the Ascension, Tujunga, Calif., in a Gothic motif. Through an adroit substitution of concrete block for stone and minor substitutions in shapes and forms, the design has produced a traditional edifice at the usual cost of contemporary modern styles, according to members of the church's building committee.

#### **\$15.50 per Square Foot**

The construction cost of \$15.50 per square foot is considered most noteworthy in Southern California where building costs have risen steadily during the past year as wages and materials have become increasingly more expensive. For example, one congregation had a church designed about a year ago that would have cost \$185,000 to build then. However, a year's delay raised the cost to \$225,000 with no change in the structure's size, shape, or materials.

Much of the economy achieved by Mr. Sorensen, while still preserving a traditional appearance, lay in the employment of concrete block which cost

far less than stone. By devising shallow  $\Delta$  shapes instead of curved arches, appreciable economies were made, while the form and mental register of arches was preserved. The most pronounced use of this technique is at the church entrance where an arch effect was achieved by offsetting the concrete blocks.

The 16-foot-high walls of the main floor will be topped by wood arches on which will be laid a plank ceiling.

Slate-red asbestos shingles will provide the texture and color of slate and thus carry out the traditional feeling.

#### **Buttresses Inside**

An additional atmosphere of the traditional is preserved in the placing of buttresses within the church instead of outside. This will also have the utilitarian effect of utilizing all possible space. The interval between the buttresses will be fitted with two-person seats. This and the seating in the nave will accommodate 370 persons, including choir members.

A copper-sheathed steeple will rise

65 feet above the first-floor level with chimes and a bell in the masonry base.

The structure has an extensive basement which will house mechanical equipment, a choir waiting room fitted with signal lights by means of which the rector can signal when he is ready to start the services; men's and women's vestment room, record-storage vault, and sound-control room. By placing these utilitarian necessities in the basement they are removed from sight in the areas of primary function.

Although heating and ventilation will be served by a forced-air system at the outset, ducts will be installed at the time of construction for complete air-conditioning to be added at a later date, according to Mr. Sorensen. Fluorescent, slim-line lighting fixtures will be mounted on the back of the ceiling arches in boxes. Colored-glass windows in the walls will provide an interior natural lighting in shades of purple and gold. There will be a rose window in the west end of the building and a mural behind the altar which will depict the Ascension.

#### **Choir Stations**

Special acoustical studies were made to give the church excellent sound-control features. To accomplish this, ceiling planks in the nave and narthex will be covered with acoustical tile which is also specified for the walls in the narthex.

Among innovations will be the erection of choir stations at lower-than-usual height to prevent their obstructing the view of the altar. Near one of the choir stations there will be a station from which lighting in the nave and at the altar may be varied.

In achieving a traditional-design appearance within the cost limitations of the functional-contemporary style, Mr. Sorensen employed a number of substitutions of materials. For example, some money was saved in using a plastic material for rest-room wainscots instead of tile. Although the substitute material may be applied with a spray gun at much less cost than setting tile, its maintenance is as economical and it is equally attractive. This same technique was employed in numerous other locations throughout the building.

At a future date, after the present structure has been placed in service, plans call for the erection nearby of a nursery building, and administration and youth structures.

# Evolution of the Pew

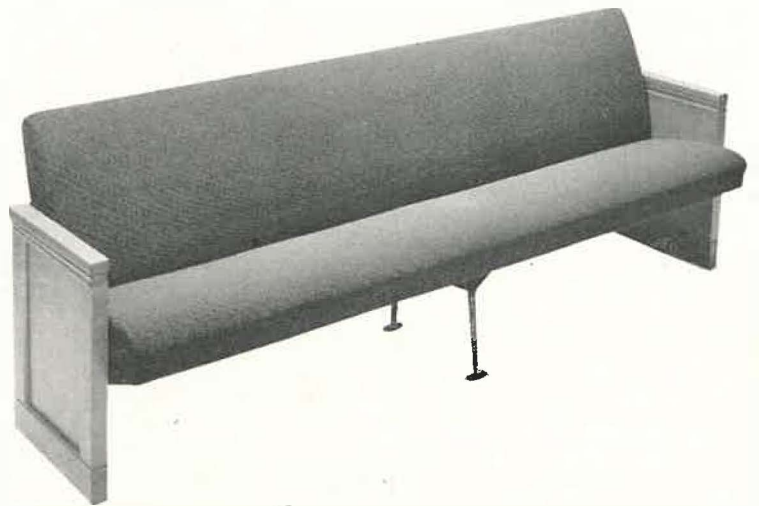
People were not always able to sit down in Church.  
Now exhaustive research strives to make pews ever  
more comfortable and durable.

By C. E. Nelson

Assistant Sales Manager, American Seating Company



Colonial pew.



Modern upholstered pew.

**P**ews and chairs in churches are a comparatively recent achievement in civilization. As ordinary conveniences, they were unknown among the ancients, as they still are in true oriental life.

During the early Christian era, in fact, the only persons seated in churches were the bishops. As the bishops traveled on their official journeys, each was accompanied by his elaborate canopied chair, called a *cathedra*, the Greek word meaning chair (hence, the great temples erected to house the bishop's court and chair were called cathedrals).

Providing seating for the people, or even permitting them to be seated in the presence of the clergy, dates from

the democracies of Greece and Rome. Not until the 15th century in England, did wooden benches, and later, pews, come into use for the entire congregation. Even in present-day Europe, permanent-type seating is not found in many churches. Movable wooden chairs, lined up in rows, afford the seating for the congregation.

In colonial America, church builders interpreted English architecture in the light of materials at hand. Very little attention was paid to embellishments or comforts until the 1890's, when ponderous oak pews became the seating rule of the day.

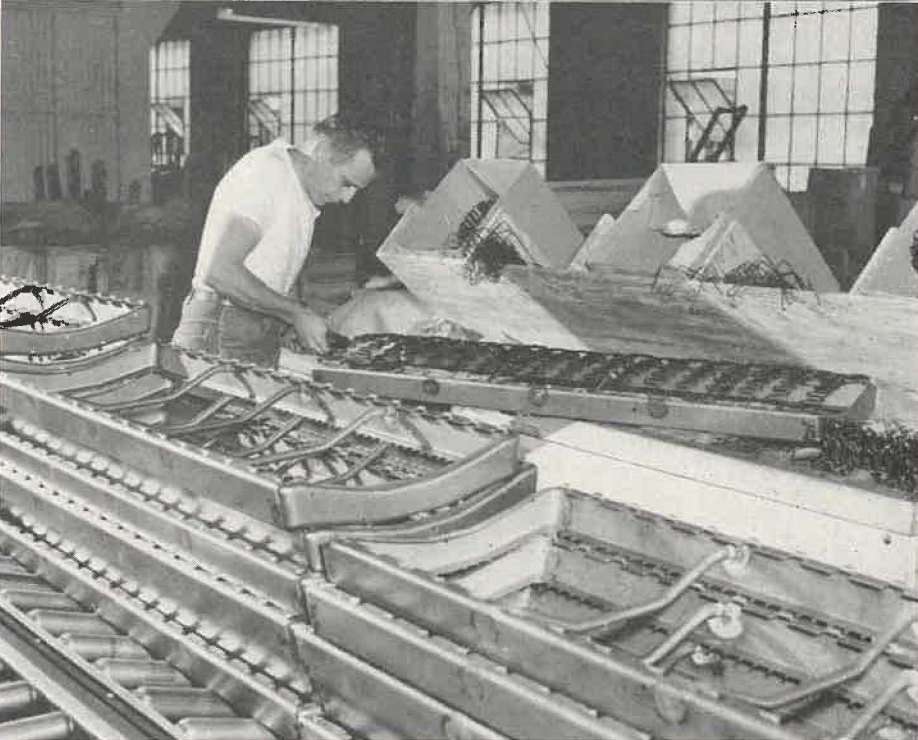
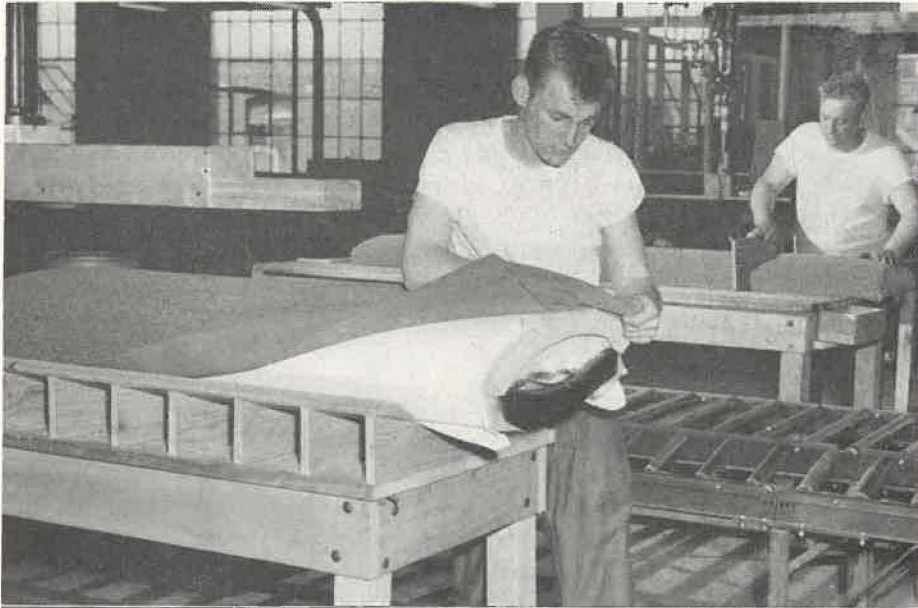
Right after World War I, a degree of comfort was provided in the more

well-to-do churches by placing pads on pews.

In the ten years that followed, a few churches tried auditorium chairs; others combined auditorium seating with continuous pew backs, but the majority conformed to tradition by using the solid wood pew, with slight curves which offered meager comfort. Then, in the 30's, inklings of the vast changes in church design began to appear.

## Contoured Curves

The one-piece plywood pew, with its body-contoured curves began its climb to popularity. This was the era of "streamlining," and the real beginning of comfort consciousness in



American Seating Co.

Top: Upholstering pew seat; man in background checks contour. Bottom: Welded seat frames travel on gravity roller conveyors to workman who trims border wires.

churches. Body-contoured pews are still a favorite of many congregations today.

Advances in design have also made individual auditorium chairs and combination seating more popular with many church bodies. However, with the trend toward modern living — in the church as well as in the home, evident in the design of the automobile, in schools, and in places of business — it became obvious that church seating comfort was suffering by comparison.

With the great increase in numbers of worshippers, and with new congre-

gations springing up in the suburbs, accompanied by many new ideas about church designs, a new need for further advances in seating comfort arose. Designers had gone as far as they could with the traditional materials. The Bodiform pew had brought forth all the comfort possible out of a piece of wood.

#### Range of Materials

So, for the first time in Church history, seating experts brought their combined talents to bear on the pew problem. Even as architects have created a modern approach to church

construction, so did the seating designers go to work on church seating. They scanned the entire range of materials made available by modern science. They called on their abilities and experience in considering all the methods of doing things developed in industry — in woods, in metals, in fabrics, in plastics. They utilized all available expert knowledge and skill to produce a church pew better than it ever had been done before. The new upholstered continuous pewing is the result.

Careful study of the works of contemporary architects inspired the style and design of the new continuous pew. The pew ends, especially, reflect the current trend.

#### Posture Essentials Used

The specialists began with the human anatomy, and the essentials of that posture which is most comfortable while attending a Church service. They considered the average sizes of persons to be accommodated. By this means the comfort which the American public has come to expect everywhere is provided in the church.

The matter of upholstery was given exhaustive research. The result not only solves the recognized problems, but establishes a new principle of upholstery which eliminates the use of tacks. An all-steel welded-channel frame forms the foundation for the seat and back, and assures permanence.

Aside from its utilitarian role, upholstered continuous pewing performs another function in the church. It provides color in good taste.

Throughout history, color has played an important role in religion. Certain colors, like Aubusson Red, Medici Blue, Gobelin Gold, and Celadon Green, to name a few, have wide acceptance for ecclesiastical decoration. In the evolution of the modern church, few chances to use color properly have been available to the architect or Church authorities.

By making available beautiful nylon fabrics in these and other traditional Church colors in upholstered pewing, the architect can incorporate the warmth and attractiveness of color with dignity and good taste.

Thus the use of new upholstered continuous pewing will not only fill the need for more comfort in the church but will serve as the means of incorporating the colors associated with worship down through the centuries.

# EDITORIALS

## More Than Defensive

Since the first *sputnik* began to circle around the world it has exerted a tidal pull on the minds of men and nations comparable to the power of the moon over the seas. Our nation, always prone to state its foreign policy in defensive terms, seemed to fall into a hysteria of defensiveness. All that governmental spokesmen could talk about for a considerable period was the mobilization of science, technology, and financial means for the development of new weapons.

Under such powerful emotional forces, the federal budget for 1959 has taken its present distorted shape. Many useful and socially desirable domestic programs have been badly squeezed — the juvenile delinquency program, flood control, land reclamation, the training program for social workers in public agencies being examples.

The most dangerous squeeze of all, however, is that upon the mutual security program — the program of assistance, military and economic, to other nations. Although 46% of the program is strictly military in character, and another 21% is "defense support" to such areas as South Korea, Vietnam, etc., where our country has a direct stake in local political stability, the remaining 33%, or one and one-third billion dollars, represents the amount of capital and manpower which the U.S.A. is willing to dedicate to the development of free institutions in the under-developed areas of the world.

This small segment of the federal budget represents the constructive side of American foreign policy.

On February 25 an unprecedented National Conference on the Foreign Aspects of U.S. National Security met in Washington to rally support for the mutual security program in the face of Congressional rumblings against "global boondoggling," "giveaway program," etc. A galaxy of conference leadership such as has never been seen before testified to the importance and bi-partisan character of the program. President Eisenhower, Vice-President Nixon, and Secretary of State Dulles were joined on the platform by ex-President Truman, Adlai Stevenson, and former Secretary of State Dean Acheson. Congressional leaders of both parties were present.

Their audience consisted of 1200 people from all parts of the country, who had been invited because of their leadership in civic, educational, and religious organizations. Presiding Bishop Sherrill of the Episcopal Church was present with the Rev. Almon R.

Pepper, director of the Department of Christian Social Relations of the National Council. Bishop Sherrill gave the benediction at the end of the meeting. A number of other Episcopal Church personalities were also present, including the editor of *THE LIVING CHURCH*. The National Council of Churches, the Roman Catholic Church, and the Jewish community were also well represented.

What was said and done at the conference has already been fully reported in the daily press. As Mr. Truman said, our \$40 billion per year defense is buying time — for what? The answer must be the building of freedom and economic opportunity all over the world.

The relevance of this subject to the Christian Faith and the life of the Episcopal Church is in no way remote. Although Christianity does not depend on a favorable social climate for its survival nor even for its interior health, most of us believe that freedom, democracy, and economic opportunity are natural corollaries of the Christian teaching about the dignity and worth of the human person. We think that it is not only impractical but in a profound sense immoral for our country to define its goal as the mere defense of these values behind a protective screen of armaments.

Only a dynamic foreign policy designed to spread these values throughout the world is a genuine answer to the missionary zeal of world Communism. Only a confident belief that God wills for Asia and Africa to have these things justifies our own possession and defense of them.

The struggle for men's minds is the real battleground of our time. The side that will win is the side that has made the right guess about the nature of the universe and the source and character of the forces of history. If our nation proceeds on the assumption that freedom, justice, and brotherhood are compelling historical objectives, we have no fear for the long-range future, no matter how grim the short-range prospect may be.

## In Seven Months—Miami Beach

On October 5, the General Convention of the Church will assemble in Miami Beach. We hope that the next seven months will produce a volume of fruitful discussion of the issues which that Convention must face.

The most audible of the discussions in the last year has been that on the Church of South India. As we've said before, we think C.S.I. is an important issue — but we don't think it is so completely the central issue as the volume of debate it has produced would seem to indicate.

There are going to be some debates on the program

of the Christian Education Department. At least two surveys have been undertaken to gather information and opinion on the Seabury Series. At present, there seems to be a minimum of public discussion of this program, either pro or con, and we think this is unfortunate.

Some months ago we tried to stir up some discussion by printing in our news columns the statement of a bishop that there seemed little interest in the subject of liturgical changes. The Church has before it the complete series of Prayer Book Studies containing proposed revisions of the Prayer Book services. These were prepared by the Standing Liturgical Commission of General Convention, and we think they need careful study and thorough discussion if they are to be acted on intelligently by our bishops and deputies in Miami Beach.

The amazing lack of such discussion may be a symptom of deep and profound agreement within the Church on liturgical matters. But, somehow, we doubt it very much! It may be a sign of mere lethargy, or it may be simply a case of such issues as C.S.I. tending to collect all debate around a single issue. If either of these is the real reason, we are sorry, for the expression of the Catholic witness of the Church is closely involved with its day-to-day worship. The widespread use of non-Prayer-Book materials in worship seems to us to suggest the existence of genuine needs which the Prayer Book should meet.

Last week's LIVING CHURCH carried a very full news story on the budget proposals which National Council will make to Convention. At the risk of being accused of crass materialism, we emphasize the closeness with which the problem of budget is involved in the total life of the Church. Budget profoundly affects the witness of the Church in the world. It defines, in very large measure, the terms of program. For the rank and file deputy — even for the rank-and-file bishop — the decision on budget is his one direct act of participation in the planning of missionary strategy beyond his own diocese.

Budget is a difficult and very complex problem. Convention is called to be a conservative force, in the sense that it should demand clear and detailed justification for expenditures. It must not be a mere rubber-stamp body, approving uncritically the expressed wishes of the National Council departments.

But General Convention also must sometimes be a body of inspired gamblers. If departments sometimes seem endlessly to multiply their staff and their financial needs, such departments sometimes suffer from the reverse disease — a super-caution that is the product of repeated failures to obtain proper means with which to carry out great forward-looking programs. General Convention should be prepared, when the facts justify such action, to venture money in missionary and other work even in the face of apparently adverse odds.

We are not advocating slashes or increases in the budget as a whole. We hope to be a part of a Church-wide exploration of the whole subject in the next few months to seek the places where economy is needed, and also the places where money needs to be spent with a freer hand.

There are many other significant issues to come before the next Convention. The proposal to take the vote in the House of Bishops away from retired bishops comes up again for either final passage or defeat. At least three schools of thought exist on this issue: to pass the measure put forward by last Convention, to defeat the whole idea, and to pass a new version excluding suffragans as well as retired bishops from vote in the House.

One organized group of Episcopalians has announced the intention of battling for a great increase in the authority of the provinces. If this proposal is to be acted on intelligently, it needs very full discussion, and it has not had such full discussion yet.

To this list of issues, any Churchman can add many others of significance and urgency. Taken all together, they represent a heavy load of decisions for our deputies and bishops to make next October.

It has happened too often before that issues have been presented to Convention for action on which the great majority of our representatives were simply not prepared to act in knowledge and wisdom.

The time to guard against a repetition of this situation is now, and the means are full, free and frank exploration of the arguments for and against the various proposals.

Seven months is all that remain before Convention. Now is the time to organize broad and inclusive discussions of all major issues.

## The Novices

This solemn day  
We give them all away;  
In God we fuse  
Our beauty, strength, and youth.  
We seal inside His truth  
The hair that would grow grey,  
The satin flesh  
Which nothing could keep fresh  
In the world's rough rasp and rush,  
The muscles' mesh  
To work with and the mind's tough will to pray.  
God take them, turn his key  
On them to keep and use  
Throughout our lifetime — or eternity.  
We nothing lose.  
When we have seen all cloth of this world,  
We will find brighter, rubbed through His hands' use,  
Perhaps, what now we put away.

DOROTHY LEE RICHARDSON

# NOW—a complete Vestment Service

- 1 **CUSTOM TAILORED VESTMENTS** for Altar, Clergy, Choir
- 2 **CUT-OUT KITS** for Ready-to-Sew Vestments and Altar Hangings
- 3 **ALTAR GUILD SUPPLIES** including Fabrics, Transfer Patterns, Embroidery Threads, Frames, Needles, etc.



**CUTHBERTSON**-made vestments are recognized for their high standards of ecclesiastical beauty, design and quality.

Now, your Church and your Guild can also order custom-quality vestment fabrics by-the-yard in silk, faille, linen, cotton. Use his **ONE-SOURCE** service for complete accessories including transfer patterns, embroidery threads (60 colors), frames, needles, etc.

**Our Ready-to-Sew CUT-OUT KITS** give you finest quality **CHURCH VESTMENTS** at **SAVINGS UP TO 50%**. Ideal for your Volunteer Needleworkers!

Write Dept. L-381 Now for Details and Illustrated Catalogs

Manufactured by

## J. THEODORE CUTHBERTSON, INC.

2013 Sansom Street  
Philadelphia 3, Pa.

### RELIGIOUS BOOKS OF ALL PUBLISHERS

#### Morehouse-Gorham Co.

14 E. 41st St. 29 E. Madison St.  
New York 17, N. Y. Chicago 2, Ill.

Morehouse-Gorham Co. of California  
261 Golden Gate Ave.  
San Francisco 2, Calif.

### KNEELING HASSOCKS



of resilient granulated cork, covered with desirable plastic leatherette. Pew and Communion cushions in various types of coverings. Inquiries welcomed.

Samuel Collins  
68-12 Yellowstone Blvd.  
Forest Hills, L. I., New York

### PICTURE POST CARDS

Beautiful picture post cards of your church or institution reproduced from your own photos.

Write for folder LC

**ARTVUE POST CARD CO. 225 FIFTH AVE. NEW YORK 10, N.Y.**

**THE LIVING CHURCH — \$8.50 a Year**

## Names In the News

### Late Bishop Mentioned In New Book

The late Thomas Frank Gailor, Bishop of the diocese of Tennessee, 1898-1935, is mentioned three times in the new non-fiction book *Memphis* written by William D. Miller, former professor at Memphis State University. The book covers a 17-year period of life in Memphis including the turn of the century when the city was "one of the bawdiest, gaudiest, and most violent cities in America."

The book was published by the Memphis State University Press. In author Miller's first reference to the bishop, he said "Bishop Thomas F. Gailor of the Episcopal Church was commended by the *Washington Star* for his condemnation of lynching." That was in the year 1903.

In another chapter, he noted that Bishop Gailor, "the city's most distinguished clergyman, gave the official welcome." It was during Admiral Dewey's visit to the city in 1900. Later, in another reference for the year 1914, author Miller wrote, "Bishop Gailor, Memphis' distinguished Episcopal clergyman, publicly expressed his conviction that German militarism had caused the war."

The book was published with the cooperation of the American History Research Center, Madison, Wis.

### Co-Chairmen of Westchester Campaign

The Rev. Lemuel J. Winterbottom, rector of St. John's Church, Getty Square, Yonkers, N. Y., and Mr. Clifford P. Morehouse, Katonah, N. Y., were named co-chairmen for the Westchester Campaign of the 175th Anniversary Fund of the diocese of New York.

The campaign in Westchester officially begins with a dinner of 200 rectors and representative vestrymen of the county. The co-chairmen will speak at this dinner before the address of the evening to be given by Bishop Donegan of the diocese of New York. Mr. Ellis H. Carson of Scarsdale is diocesan chairman of the parish-by-parish campaign.

Important in the growth of Westchester is the one million dollar revolving fund which is being raised in the campaign for the acquisition of suburban sites and for the building of new churches and additional facilities for churches in the areas of population growth.

The Rev. Mr. Winterbottom has been rector of St. John's Church in Yonkers since 1948. Active in affairs of the diocese, he is currently a member of the diocesan council and from 1954 to 1957 he was dean of the Westchester convocation which is made up of 55 Episcopal churches in the county.

Mr. Morehouse, who is lay co-chairman



Clifford P. Morehouse



The Rev. L. J. Winterbottom

of the Westchester campaign, is the vice-president and secretary of Morehouse-Gorham, New York publishers. A graduate of Harvard University, he has done graduate work at Marquette and holds an honorary doctorate from Nashotah Seminary. He was editor of *THE LIVING CHURCH* for many years. During the Second World War he served in the United States Marine Corps and holds the rank of Major in the Marine Corps Reserve. In addition to his activities at St. Luke's, Katonah, he is a vestryman of Trinity Church, New York City, and a member of the standing committee of the diocese of New York. He has been a deputy to the General Convention of the Episcopal Church since 1934 and has travelled throughout the world in his capacity as a leader both in the Episcopal Church and in the World Council of Churches. Recently he visited India as a member of the delegation sent to study the Church of South India.

### Ecumenical Study Head Named

New director of the Evanston Institute for Ecumenical Studies is Dr. Walter W. Leibrecht, assistant professor of theology at Harvard University. An outgrowth of the Second Assembly of the World Council of Churches in Evanston, Ill., in 1954, the Institute aims to provide "the ecumenical environment of free inquiry in which serious studies and conversations may take place entirely free from the inevitable restrictions of denominational or institutional organizations."

The Episcopal Church is well represented in the Institute, with Church-people serving as trustees and members of the corporation. President and board chairman is the Rev. H. Ralph Higgins, rector of St. Mark's, Evanston. The Rev. Canon Theodore O. Wedel of Washington Cathedral is one of six newly appointed official consultants to the Institute. He represents the National Council of Churches.

### The Living Church Development Program

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

Previously acknowledged .....\$2,201.00  
Receipts February 20th through 26th ..... 37.77

\$2,238.77

The Living Church

## Schools Meet for Festival

To provide an opportunity for students and faculty of the Church schools in the diocese of New York to meet with each other and give a corporate and public witness to the work of the Church school in the diocese, 14 boarding and day schools gathered at St. Thomas' Church, New York City, to hold a diocesan schools' festival. Over 800 students and faculty members from the diocese's seven boarding and seven day schools took part in this second annual festival, sponsored by the diocesan division of boarding and day schools.

## When to Plan for Fires

Many a church finds out it has inadequate fire protection when it is too late.

It is up to church architects to remedy this situation, according to Horatio Bond, chief engineer of the National Fire Protection Association. If the architect "fails to recommend some system of fire protection as an essential part of the building plans," he said, "the church will in most cases remain unprotected."

Mr. Bond recommended a sprinkler system as constituting the best protection against a fatal blaze because it "permits all fire fighting to be planned in advance."

[RNS]

## Tour for Churchpeople

A special escorted tour of Europe including the Lambeth Conference is offered to Churchpeople next summer by British Travel Service. The main tour covers Scotland, England, Holland, Germany, Switzerland, Italy, Monaco, and France.

Among religious points of interest: the centenary Eucharistic Congress of the Church Union, Shrine of our Lady of Walsingham, Assisi, the shrine town of St. Francis, York, Canterbury, etc. Two shorter tours are also available.

Further information is available from Mercury Travel Company (of which British Travel Service is a division), 156 State St., Boston 9, Mass.

## Art Goes to the Bayou Country

The Village Art Center which began through the interest of St. John's-in-the-Village, New York City, and its rector, the Rev. Charles Howard Graf, now has a traveling exhibition. It has even reached the people of the isolated Bayou country according to Jay R. Broussard, director, Louisiana State Art Commission. He says: "We have found that more and more Bayou folk are coming into the towns to visit libraries, fairs, etc., where the Village Art Center Traveling Exhibit is being shown."

Included on the traveling itinerary was the famed Carville Hospital for patients with leprosy and a number of other stops in Louisiana.

## Ample Pew Books in top shape aid participation in your services



Sturdy, beautiful PRAYER BOOKS and HYMNALS, and enough of them, speak their quiet message at your services. "Follow these prayers . . . Sing enthusiastically these hymns . . . with thought and feeling." If you act promptly, you can still fill your needs in the pew editions for Easter.

For more complete appreciation of our Church's great Hymnal: Third revised edition of THE HYMNAL 1940 COMPANION containing stories of the hymns, their authors and composers, with extensive indexes.

Recently published additions to the popular PRAYER BOOK STUDIES series: VIII THE ORDINAL, IX THE CALENDAR.

Write us for convenient postage-free order form.

## the CHURCH Hymnal Corporation

Affiliated with THE CHURCH PENSION FUND

20 Exchange Place • New York 5, N. Y.

**Church Supplies**  
In Solid Bronze, Brass, Wood



Lecterns, Candlesticks, Candelabra, Electrified Floor Candelabra, Missal Stands, Communion Supplies, Chalice, Ciboria's, Altars and Chancel Furniture

We Furnish Everything for the Church

FREE CATALOG ON REQUEST

**Michigan Church Supply Co.**  
Desk IC Saginaw, Mich.

## STAINED GLASS NEEDLEWORK ALTAR WARE

Write to the American Agent of —

**J. WIPPELL & Co. Ltd.**

(of Exeter & London, England)

15 PRINCE STREET,  
PATERSON 7, N.J.

## CONFRATERNITY OF THE BLESSED SACRAMENT

founded 1862

A Devotional Society of clergy and laity throughout the Anglican Communion to work and pray for Greater Honor to Our Lord present in the Blessed Sacrament of His Body and Blood.

For further information address

The Rev. William R. Wetherell, Sec.-Gen.  
438 Valley St., Orange, N. J.

**Communion Ware**



STERLING SILVER  
CRUETS & CHALICES  
HOST BOXES

NEW CATALOG AVAILABLE

**R. GEISSLER, INC.**  
252-17 Northern Blvd. Little Neck 53, N. Y.

## Clergy and Choir VESTMENTS

ALTAR HANGINGS and LINENS

Chasubles - Albs - Amices - Copes

All Embroidery Is Hand Done

Materials by the Yard — "Kits" for Altar Hangings and Eucharistic Vestments

**J. M. HALL, Inc.**

14 WEST 40th ST. NEW YORK 18, N. Y.  
Tel. CHickering 4-3306

## VESTMENTS

Cassocks—Surplices—Stoles—Scarves  
Silks—Altar Cloths—Embroideries  
Priest Cloaks—Robots—Collars

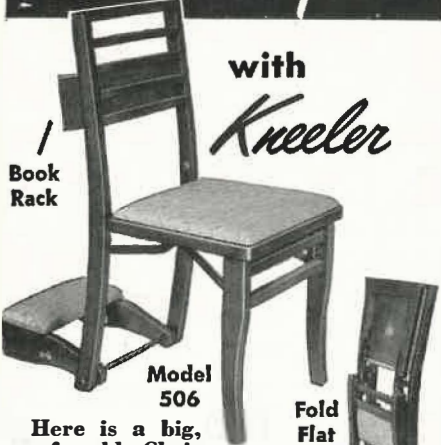
Custom Tailoring for Clergymen  
1837 Church Vestment Makers 1958  
Over One Hundred Years

**COX SONS & VINING, Inc.**  
131 EAST 23rd STREET, NEW YORK, N. Y.



When writing to Advertisers please mention THE LIVING CHURCH

# SOLID KUMFORT Chairs that fold



Here is a big, comfortable Chair That Folds. Cushioned kneeler folds underneath when not in use. Chair is light in weight, sturdy and folds compactly for storage in small space. Ask for portfolio illustrating many attractive styles in Wood and Magnesium Chairs That Fold.



**LOUIS RASTETTER & SONS COMPANY**  
1310 Wall Street • Fort Wayne, Indiana

## PALM for PALM SUNDAY ORDER EARLY PALM SUNDAY, March 30th

We Guarantee Absolute Satisfaction

12 Heads for.....	\$ 4.00
25 Heads for.....	7.10
50 Heads for.....	11.75
75 Heads for.....	16.75
100 Heads for.....	19.00
200 Heads for.....	36.00
300 Heads for.....	51.00
500 Heads for.....	80.00

Prices on Larger Quantities on Request  
F.O.B. PHILADELPHIA

All Good lengths—36 to 48 Inches

### THE NIESSEN COMPANY

Established in 1895  
We are Pioneers in the handling of Palm  
P.O. Box 7712  
29th & Pennsylvania Ave., Phila. 30, Pa.

### KNEELING HASSOCKS



Oval or oblong style. Vinyl leather or velour cover — cork or long stapled fiber filling. Foam rubber top. Free samples and prices on request.

**BERNARD-SMITHLINE CO.**  
252-17 Northern Blvd.  
Little Neck 63, N. Y.

Subscribe to  
**THE LIVING CHURCH**  
\$8.50 per year.

## Incompatibles and "Ologies"

Celebrating the 100th anniversary of "leadership education" in churches, 1300 Christian educators affiliated with the National Council of Churches met in Omaha, Neb., for their 31st annual meeting.

Observations made during the discussions:

Emphasizing the "incompatibles" faced by Christian educators, Dr. Lawrence C. Little, of the University of Pittsburgh, gave three examples, "Billions for armaments but reluctant support of education. . . . We conquer disease and lengthen life span, but don't know what to do with our 'senior citizens.' We have instantaneous world-wide communication, but fill the airways with twaddle."

### Tailored Ministry

The ministry needs to be "custom-tailored to a particular constituency," said the Rev. Dr. Richard E. Lentz of Indianapolis. He said that churches were "hardly aware of the changing patterns of population," and should "discover and adjust" programs to them.

The Rev. W. Clark Ellzey, chairman of the marriage and education department of Stephens College, called for a ministry better trained in all the "ologies." He said that "no one labeled field of knowledge had the only answer." "Studies in systematic theology don't help the minister much when he's face to face with a couple on the verge of a breakup."

Dr. Asa S. Knowles, president of the University of Toledo, foresaw the need to strengthen many church-affiliated colleges, eliminating or merging weaker ones, so as to utilize to the best advantage the resources of the churches, particularly in the area of encouraging greater numbers of church vocations.

constantly alert in order to keep racial and class segregation from gaining a foothold in any of her institutions or organizations.

The preacher at the convocation Missionary Service was the Rev. Paul A. Kellogg, rector of Christ Church, Dover, Del. The visit of Fr. and Mrs. Kellogg is the direct result of the "mutual adoption" plan between the diocese of Delaware and the missionary district of Puerto Rico, which calls for an interchange of visits by clergy, laymen, and young people of the two areas to promote better understanding and closer ties. Fr. Kellogg's sermon had as its theme "Fellowship in the Gospel," and he pointed out several areas of mutual experience which could be explored and deepened in the effort to strengthen the tie between Delaware and Puerto Rico.

**HONOLULU.** At the annual convocation of the district of Honolulu new statutes for St. Andrew's Cathedral were adopted bringing together the two congregations which worship there. The acceptance of the new statutes was made possible by the action of the vestries and congregations of both the cathedral parish and the Hawaiian congregation. Both of the parishes are now unified as the congregation of St. Andrew's Cathedral. The two congregations were separated in the days of the Hawaiian monarchy, when the Hawaiian congregation was intended for those who spoke the Hawaiian language and the cathedral parish for those who spoke English.

The cornerstone for the addition of two new bays and narthex of the cathedral was laid. The addition, costing about \$450,000 will be completed by June adding 400 new seats to the cathedral.

**ELECTIONS.** General Convention: clergy, Paul Savanack; lay, Arthur Smith.

## Convention Reports

**PUERTO RICO.** The annual convocation of the missionary district of Puerto Rico was held at St. Just School, making use of the three newly completed buildings at the school made possible by the Builders for Christ funds.

A number of tangible signs of progress were pointed out by Bishop Swift in his address to convocation. Chief of these was the bishop's announcement that three congregations in the district have assumed complete self-support for 1958, and that these three, the first to achieve self-support in Puerto Rico, will apply to the 1959 convocation for parish status. The three missions assuming self-support this year are: both the Spanish and continental congregations of the Cathedral of St. John Baptist, Santurce, and Holy Trinity Church, Ponce, which is the oldest non-Roman congregation in Spanish America.

Bishop Swift also warned in his address that the Church in Puerto Rico must be

**ATLANTA.** Presented at the annual convention of the diocese of Atlanta was an outline for establishing a home for the aged along with a report on the first work on the expanding program for Camp Mikell. A committee was authorized to survey for establishing a permanent cathedral to replace the present temporary building.

A plan for giving 10 per cent of one's income after taxes, under what is known as the Michigan plan, was adopted. Such giving is to be divided on the basis of five per cent to the church and five per cent to other charitable and welfare organizations.

**NEW PARISH:** St. Mark's, Dalton.

**NEW MISSION:** St. Mary's, East Point.

**ELECTIONS.** Standing committee: clergy, Alfred Hardman; lay, John S. Walker.

**Executive committee:** clergy, Wilson Sneed, Joseph Walker, Milton Wood; lay, B. L. Blanigen, Randolph Whitfield, John Hasty.

**General Convention:** clergy, C. H. Tisdale, W. R. Daniel, Odell Harris, T. S. Matthews; lay, C. L. Daughtry, Thad Horton, Hinton Longino, H. G. Sapp.



## ORGANIZATIONS *Raise Money Easily*



### The Rembrandt of Pictorial Plates

Edwards' exquisite 10-inch pictorial plates are cherished mementos, a valuable source of income to your organization—an inspiration to all your members! Edwards' authentic commemorative designs are the Rembrandt of quality, superior etching-like reproduction of your building or scene on genuine porcelain of original ceramic patterns. Wholesale prices, organizations, only. Without obligation write for prices and beautiful free illustrated brochure. Ask for Folder LC.

Edwards' CHINA & GLASSWARE CO.  
CHESTERTOWN, MARYLAND



## Ministry to Government Workers Organized

A new program of "ministry to government workers" has been launched by a downtown Washington church.

The Rev. Charles D. Kean, pastor of Church of the Epiphany, said that the program will be designed to meet the special problems of workers who come to Washington to find employment in government offices. It is to try to help them overcome the loneliness and frustration which they feel in the midst of a large metropolis.

The Rev. Richard H. Schoolmaster, who is presently rector of St. Luke's Church, Ypsilanti, Mich., will come to Epiphany as associate rector to direct the new program.

Dr. Kean said that "serious re-thinking" is needed of some of the unique problems that confront government workers. He pointed out that community life does not revolve around the neighborhood any more. Social relations now center around job acquaintances.

The Church of the Epiphany will enrich the social life of government workers by planning informal dinners and recreational programs. Special counseling will be offered on personal problems and Communion services will be scheduled at times convenient to government hours.

## Mobile Hobby

by OLIVE PEABODY

Because of an exceptionally heavy schedule, the Rev. Vernon Myers of Denver, Colo. either had to give up his hobby as a "ham" radio operator, or carry it with him. He decided on the latter because he found that with equipment in the car, he could sandwich his avocation in between "calls" or when driving from St. John's Cathedral where he is canon, to St. Philip and St. James Chapel where he is vicar. The addition made his station wagon take on new importance for the boys and girls of the youth groups, with which he works.

The canon first became interested in amateur radio operation while in high school and then worked with radio during the three and a half years he spent in naval aviation.

This is the first year that Colorado has added call letters to the license plates of amateur operators. Fr. Myers' call letters are W zero. Many possessors of license plates bearing these symbols have promised to work in civil defense and to be available in any emergency.

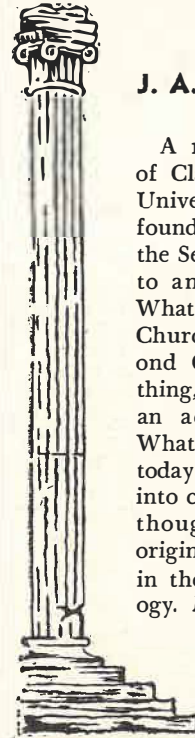
Fr. Myers is very much interested in helping to establish an amateur network to transmit messages to and from foreign missions. He said, "with strong enough stations, it is possible to communicate half-way around the world." He feels it would be of great value to the Church if laymen would become interested in this operation too.

## JESUS AND HIS COMING

J. A. T. Robinson

A renowned scholar, dean of Clare College, Cambridge University, here examines the foundations of the doctrine of the Second Coming. He seeks to answer three questions: What did the New Testament Church believe about the Second Coming? What, if anything, had Jesus to say about an actual second coming? What is the Christian hope today and where does it fit into contemporary theological thought? Clearly organized, original, constructive writing in the field of biblical theology. **March 10. \$4**

Visit your bookstore soon



**ABINGDON PRESS**

Publishers of THE INTERPRETER'S BIBLE

## Prints 5 Colors At One Time



**\$84.50**

& Tax

THE SPEEDLINER prints without ink in from 1 to 5 colors at one time. Takes from post card to 8 1/2 x 14 sizes and turns out 40 to 60 copies per minute. You can print 300 to 400 copies from one master. This machine is precision built — sturdy — easy to handle or store — is fully guaranteed. It is clean and so easy to use — even a child can operate one. The Speedliner offers you greatest economy and is the finest low-cost spirit duplicator you can buy. Hundreds are used by churches for all church duplicating needs.

Write for free booklet today.

SPEEDLINER COMPANY  
Dept. L-2 4404 Ravenswood Chicago 40, Ill.

## VESTMENTS

CLERGY AND CHOIR  
CHURCH HANGINGS  
ORNAMENTS  
MATERIALS

Catalogue on Request

THE C. E. WARD CO.  
NEW LONDON, OHIO



## TELLERS ORGAN COMPANY

Fine Pipe Organs Created To Your Needs  
... since 1906 ...

Write for list of Episcopal Churches in which  
TELLERS organs are installed.

Inquiries respectfully solicited.

MAIN OFFICE & FACTORY

2419-21 Holland Street Erie, Pennsylvania

## JAMES POWELL & SONS

(Whitefriars) Ltd. Est. 1680

HARROW, MIDDLESEX,  
ENGLAND

## STAINED GLASS



An illustrated booklet  
"The Art of Stained Glass"  
will be sent on request.

To the Editors, *The Living Church*  
407 E. Michigan Street  
Milwaukee 2, Wisconsin

Please  begin  renew my subscrip-  
tion to *The Living Church* immediately.

Payment enclosed.  Bill me.

Name

Address

City Zone State

1 yr., \$8.50.  2 yrs. \$15.00.  3 yrs., \$19.50.

March 9, 1958

# Apology of a Vestryman

By Bill Andrews



(Fiction)

*Author's note: It may be the result of Lent, but more likely only the result of spring fever, but the vestryman of this Diary, ordinarily a most prosy soul, has burst forth into verse, and I don't feel like inhibiting his impulses.*

Most sagely we discuss and scheme  
A building project which would seem  
To outrun estimates and our cash  
And call for some most drastic slash.

The yard needs planting very soon;  
The sermons keep us church'd past noon;  
A note is due and so are bills;  
We've problems new and old as hills.

We turn then to some other things:  
The way a certain tenor sings,  
The leaks in roof and basement pipes,  
The sexton's long and plaintive gripes.

Through smoke-blue hours we toil and talk  
Of creaky floor and cracked front walk.  
The glory of God seems very far;  
The cash book shows no gleaming star.

The vestry meets in solemn state  
And ponders long and ponders late  
Upon some weighty problems like  
The budget and the fuel bill's hike.

The rector's car is aging fast;  
The organ's wheezing toward its last;  
The splintered edge of pews still tear  
Up nylons by the gross and pair.

And yet, my brothers, my priest, my Lord,  
If we hold high no shining sword,  
This is the task that we're called to do,  
And we offer it up as our gift to you.

## IDEAL FOR THE CHURCH'S SEMINARIES

**"The modern seminary seeks to guarantee the same standard of training which the public takes for granted in the professional schools devoted to law, medicine, and engineering, and asks of the Church the means and equipment for maintaining this ideal."**

*The Rev. Dr. Robert S. Boshier, in FORTH, January, 1958*

**Has your Parish observed Theological Education Sunday this year?**

### DIRECTORY

**Berkeley Divinity School, New Haven, Conn.**

**Bexley Hall, the Divinity School of Kenyon College, Gambier, Ohio**

**Church Divinity School of the Pacific, Berkeley, Calif.**

**Divinity School of the Protestant Episcopal Church in Philadelphia, Philadelphia, Pa.**

**Episcopal Theological School, Cambridge, Mass.**

**Episcopal Theological Seminary of the Southwest, Austin, Texas**

**The General Theological Seminary, New York City**

**Nashotah House, Nashotah, Wis.**

**Protestant Episcopal Theological Seminary, Alexandria, Va.**

**School of Theology of the University of the South, Sewanee, Tenn.**

**Seabury-Western Theological Seminary, Evanston, Ill.**

# BOOKS

**FAITH AT WORK.** Edited by **Samuel M. Shoemaker.** Hawthorn Books. Pp. 318. \$4.50.

When a captured soldier sings a hymn while watching his buddies' execution, marvelous things happen. There are powerful consequences, too, when people in more ordinary circumstances discover God's love and start a chain of events that has no end.

Nearly all the stories in *Faith At Work*, edited by Samuel M. Shoemaker, tell of a faith so vigorous that it is a source of new hope in other lives. Several are tales of remarkable physical comebacks achieved through faith; none make a claim for such results as worldly success, popularity, or mental peace.

Two facts present themselves repeatedly in this book — parts of which are as exciting as well-turned pieces of fiction:

The first is that many people are ready and waiting for encouragement to put themselves in God's hands. For examples, the harvest of souls gathered in through the influence of Red Cap Ralston and the great awakening in a barracks in Germany, when one person's need started a prayer group.

The second fact is that the most ordinary people can be instruments of God's power, if they have learned how to pray and to listen for the promptings of the Holy Spirit. There is a large and interesting variety of occupations represented by the 40 or more writers of these stories.

Dr. Shoemaker has carefully culled the accounts from a great many that have been appearing in the magazine, *Faith at Work*, and given us an exciting book.

EVE ANDREWS

## Fighting Straw Men

**FIRST CENTURY CHRISTIANITY.** By **McVeigh Harrison,** OHC. Holy Cross Press, West Park, N. Y. Pp. xiii, 1055. \$8.

This is an extraordinary book. It is extraordinary for its merits and its demerits; extraordinary in its style, in the condition of its original manuscript and in the nature and amount of labor required to prepare it for publication."

So writes the Rev. Alan Whittemore, OHC, in his Introduction to *First Century Christianity*, by McVeigh Harrison, OHC, which, Fr. Whittemore goes on to say, Fr. Harrison began somewhere about 1932 and finished at the end of 1954, having in those 22 years "accorded it almost every waking moment except during meals and prayer-time."

As he approached completion of the manuscript, however, Fr. Harrison's faculties began to fail, and now, 80 years old, he has almost lost touch with reality. This, Fr. Whittemore says, makes it possible to speak freely of the book without fear that he will ever know.

Fr. Whittemore, who is mainly responsible for the prodigious task of editing the volume, is frank to admit that it is "out of date":

"It views the Christian Scriptures and the life of the early Church through the eyes of scholars who flourished half a century or more ago. Since a great part of their negative conclusions have been thoroughly discredited long since, Fr. Harrison may be accused, with considerable justice, to be fighting straw-men. Even when he began his work he was behind the times. As for such recently discovered items as the Dead Sea Scrolls, he does not know that they exist."

A couple of hours of judicious thumbing through this book bears out the truth of Fr. Whittemore's estimate. To be sure it represents a vast amount of wide reading on the subject of Christian origins, but at the same time a hopelessly conservative critical position.

Fr. Whittemore believes, none the less, that the book is not without its value: that while scholars will find in it little or nothing new to them, the non-scholarly reader will find it of some use, and that much of it will serve as spiritual reading.

This reviewer is not so sure. To be utterly frank, he would classify the whole enterprise as an example of misdirected effort. The non-scholarly reader would do far better to read some of the works of recognized contemporary New Testament scholars (e.g., Archbishop Carrington's *The Early Christian Church*,\* to name a volume roughly comparable in size). If some parts of the manuscript were deemed suitable for spiritual reading, would it not have been better to publish a selection of these separately, in a smaller volume?

Fr. Harrison graduated from the General Theological Seminary in 1906 with the B.D. degree and became a professed member of the Order of the Holy Cross in 1910. West Park, home of the OHC, is within easy reach of New York, home of the GTS. If Fr. Harrison was so absorbed in his project that, as Fr. Whittemore says, he would be found reading the works of New Testament critics while, vested for Mass, he waited for the server to light the candles, why didn't his Order send him to GTS for graduate study? He would have had to restrict his field of interest somewhat, but the result might have been a real contribution to knowledge — also an expression of "obedience."

FRANCIS C. LIGHTBOURN

\**The Early Christian Church.* By Philip Carrington, Archbishop of Quebec. New York: Cambridge University Press. Vol. I, pp. xx, 520; Vol. II, pp. xiii, 519. Single volumes, \$10 each; the set, \$17.50.

**BLACK CLERICAL SHIRTS** \$4.00 EA.  
4 for \$15

**LIMITED QUANTITY — ORDER FAST!**

Some have slight imperfections that are hardly noticed and do not affect long wearing qualities of this fine shirt. Expertly tailored of selected broadcloth.

**NYLON SHIRTS** • Neckband • Pocket • Reg. \$7.95, Price \$5.50 EA.  
3 for \$15

**WHITE BROADCLOTH SHIRTS** Greatly reduced because some are slightly dusty or soiled \$2.75 EA.  
4 for \$10

**WASH — N' — WEAR SHIRTS** • Fly Front • Pocket • French Cuffs • Full Cut • No Ironing Needed \$7.50 EA.  
3 for \$22

**WASH — HANG — DRY & WEAR!**

HOPKINS CO., Dept. L — Box 410, Freeport, N. Y.

Ship me the following shirts:

CLERICAL  NYLON  WHITE  
 WASH-N'-WEAR \_\_\_ Neck \_\_\_ Sleeve

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

**ST. MONICA'S HOME FOR SICK COLORED WOMEN**  
(Founded in 1888)  
125 Highland Street  
Boston 19, Massachusetts  
Under the direction of  
The Sisters of St. Margaret

**EUCCHARISTIC CONGRESS LAMBETH CONFERENCE, LONDON, 1958**  
Special groups sail June 10 and 24. Or fly June 15 and June 30. Visits 8 countries. Spiritual guidance officially sanctioned. Obtain particulars.  
**BRITISH TRAVEL SERVICE**  
156 State Street Boston, Mass.

Buy from those who advertise with us and who help make  
**THE LIVING CHURCH**  
and its expansion possible

# SCHOOLS

FOR GIRLS

## ST. MARY'S SCHOOL

SEWANEE, TENN.

Two miles from the University of the South there is an accredited school for girls. Grades are nine through twelve. Beautiful campus of mountain woodland. A character building school.

For catalogue address  
THE SISTER SUPERIOR, C.S.M.

## KEMPER HALL

Church Boarding School for Girls. 86th year. Thorough college preparation and spiritual training. Unusual opportunities in Music, Dramatics and Fine Arts including Ceramics. All sports. Junior School. Beautiful lake shore campus 50 miles from Chicago. Under the direction of the Sisters of St. Mary.

Write for catalog.

Box LC Kenosha, Wis.

### ST. JOHN BAPTIST

School for Girls  
Under Sisters of St. John Baptist  
An Episcopal country boarding and day school for girls, grades 7-12 inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample grounds, outdoor life.  
For complete information and catalog address:  
Box 56, Mendham, New Jersey  
THE SISTER SUPERIOR

FOR BOYS

### CATHEDRAL CHOIR SCHOOL

Established 1901  
The Cathedral Church of St. John the Divine  
A boarding school where the curriculum follows standard independent school requirements, but where the emphasis is placed upon the Christian perspective. From 4th through 8th grades. Applications welcomed from boys of good voice. Choir membership required. Liberal scholarships.  
Headmaster, Alec Wyton, M.A. (Oxon)  
Dept. D, Cathedral Heights, N. Y. 25, N. Y.

When Writing Schools  
Please Mention  
THE LIVING CHURCH

# PEOPLE and places

## Appointments Accepted

The Rev. Stuart G. Fitch, formerly vicar of Trinity Church, Dragerton, Utah, and St. Matthew's Church, Price, will become associate rector of St. Luke's Parish, Monrovia, Calif., on April 15.

The Rev. David W. C. Gordon, formerly rector of St. Martin's Church, Lebanon, Ore., serving St. Francis' Mission, Sweet Home, is now rector of St. James' Church, Coquille, Ore.

Fr. Gordon leaves St. Martin's with a new church, a rectory, and a parish hall, and St. Francis' with a new church. Both congregations conducted building fund campaigns during his ministry.

The Rev. F. Graham Luckenbill, formerly rector of St. Paul's Church, Albany, N. Y., is now rector of St. James' Church, Danbury, Conn. Address: St. James' Parish Office, 25 West St.

The Rev. Emerson W. Methven, formerly vicar of Immanuel Mission, El Monte, Calif., is now rector of St. Timothy's Church, Apple Valley, Calif.

The Rev. Donald C. Oxford, formerly curate at St. Paul's Cathedral, Buffalo, is now rector of the Church of the Epiphany, Chicago.

The Rev. John Smith Power, formerly vicar of St. Matthew's Church, Benton, Ark., and St. Michael's, Arkadelphia, will be assistant at St. Mark's Church, Medford, Ore.

The Rev. Frank G. Rice, formerly rector of St. Anne's Church, Fort Worth, Texas, is now chaplain to institutions in Nashville, Tenn. Address: 5546 Kendal Dr., Nashville 5.

The Rev. Dr. Kenneth R. Waldron, formerly rector of the Church of the Epiphany, Bellevue, Pa., in charge of St. Timothy's, McKees Rocks, will become rector of Trinity Church, Mount Vernon, N. Y., on March 30. Address: 324 S. Third Ave.



Canon Wylie

The Rev. Canon Samuel J. Wylie, chaplain for college work in Providence, R. I., will become associate secretary of the Division of College Work of the National Council on July 15.

## Resignations

The Rev. Henry Parker has resigned as assistant at St. Cyprian's Church, Detroit, and will devote full time to the Church of the Resurrection, Ecorse, Mich.

The Rev. Howard D. Perkins, vicar of St. Paul's Church, Eastchester, Mount Vernon, N. Y., and St. Mary of the Angels, Bronx, will retire from the active ministry on March 28. Address: Old Yorktown Rd., RFD 2, Peekskill, N. Y.

## Changes of Address

The Rt. Rev. Lewis B. Whittemore, retired Bishop of Western Michigan, formerly addressed in Vineyard Haven, Mass., and in Hartford, Conn., may now be addressed at 150 Riverside Dr., New York.

The Rt. Rev. Winfred H. Ziegler, retired Bishop of Wyoming, has had a change of address in Carmel, Calif., from RFD 177 to RFD 1, Box 200, Carmel.

The Rev. Carroll M. Bates, vicar of St. Andrew's Mission, Linden, N. J., may be addressed at 240 Robbinwood Terr.

The Rev. Dr. Thomas W. Bennett, retired priest of the diocese of Montana, may be addressed at 7026 Fortieth Ave. N.E., Seattle 15, Wash.

The Rev. Canon Alfred L. duDomaine, retired priest of the diocese of West Missouri, formerly addressed in Springfield, Mo., may now be addressed at 501 Benton St., Valley Park, Mo.

The Rev. Albert Huntington Hatch, who took charge of the Church of the Holy Apostles, Savannah, Ga., on Ash Wednesday, reports a cor-

rected address: Rectory, 16 W. Fiftieth St.; church, 608 Hampton St.

## Ordinations

Priests

Michigan — By Bishop Crowley, Suffragan: The Rev. Richard Cockrell, on January 16; serving St. Barnabas' Church, Chelsea.

Minnesota — By Bishop Kellogg, on February 6: The Rev. David Howard Benson, who is in charge of the Church of the Good Samaritan, Sauk Centre, and St. Stephen's, Paynesville; and the Rev. Lewis Tyra Johnston, Christ Church, Benson, and churches at Appleton and Montevideo. Also by Bishop Kellogg: The Rev. James E. Fenwick, who is in charge of Holy Apostles' Church, Duluth, and St. Andrew's, Duluth.

Puerto Rico — By Bishop Swift: The Rev. Raul Mattei, on December 24; in charge, St. Mark's, Magueyes. The Rev. Victor Burset, on December 27; in charge, St. Bartholomew's Church, Bartolo, and associated missions, with address at Yauco.

West Texas — By Bishop Dicus, Suffragan: The

# SCHOOLS

NURSING

## PRESBYTERIAN-ST. LUKE'S HOSPITAL

School of Nursing

Offers new program: Education plus Internship. Next class will enroll in September, 1958. Two years Basic Nursing Education; One year Internship. For information write:

Director of Admissions,  
1743 W. Harrison St.,  
Chicago 12, Illinois

## SCHOOL OF NURSING

St. Luke's Hospital, Davenport, Iowa

Fully Accredited, three year program. College affiliation. Male and Married Students accepted. Loans and Scholarships available. For information write to director.

## COEDUCATIONAL

## BLUE RIDGE SCHOOL

CO-ED Established 1909  
Grades 1 thru 12

A moderately priced Episcopal Church Boarding School, in the beautiful Blue Ridge Mountains 23 miles north of Charlottesville and 115 miles southwest of Washington. Gymnasium, sports. Board and Tuition \$765.

REV. D. C. LOVING, Headmaster  
Box L, St. George, Virginia

Rev. Joseph H. Fasel, on February 7, in charge of Trinity Church, Junction, and St. Stephen's, Mason. The Rev. Christopher Jones, Jr., on February 16, assistant, All Saints', Corpus Christi.

#### Deacons

Florida — By Bishop West: W. Anthony Gray, on February 13; in charge, St. Monica's, Cantonment; Trinity, Myrtle Grove.

Northern Indiana — By Bishop Mallett: Leonidas M. Rose, on December 21; in charge, St. Anne's, Warsaw, Ind.

#### Seminaries

The Very Rev. Dr. Corwin C. Roach, acting dean and dean of Bexley Hall, the divinity school of Kenyon College, since 1940, will resign at the end of the academic year. After a sabbatical year he will return to Kenyon as professor of Old Testament. This is a subject he has taught regularly during his term as administrator.

Dean Roach has been much in demand as a speaker and preacher and during his years on the faculty and has served as minister in charge of Harcourt Parish in Gambier, St. John's Church in Youngstown, and the Church of the Ascension, Washington. He has also written two books, *Preaching Values of the Bible*, and *For All Sorts and Conditions*.



Dr. Roach

#### Organists

Mr. John H. Corner, formerly organist at Emmanuel Church, Detroit, is now organist at the Church of the Incarnation, Detroit.

## We congratulate

#### Births

The Rev. HERBERT BARSALÉ and Mrs. Barsalé, of St. Paul's Church, Chittanooga, N. Y., on the birth of Marjorie Elizabeth on January 17.

Chaplain and Mrs. ROBERT D. BATTIN on the birth of Barbara Alice on January 9 at the Army Hospital at Fort George G. Meade, Md.

The Rev. WILLIAM MILES and Mrs. Miles, of St. George's Church, Riviera Beach, Fla., on the birth of Jonathan David on December 21, 1957.

#### Marriages

The Rev. CLARENCE C. POPE, JR., of St. George's Church, Bossier City, La., who was married in October to MARTHA JULIA HALEY, M.D. Our congratulations are belated but sincere. Dr. Pope will practice pediatrics in Bossier City. St. George's Church, which is just two years old, was raised to parish status at the annual convention of the diocese of Louisiana in January.

The Rev. Dr. GEORGE CONRAD WEISER, of St. Andrew's Church, Rogers, Ark., who was married in December to MARGARET MARTIN PAEPER, widow of Mr. Ernst F. Paepfer.

The Rev. G. DAVID WHITE, vicar of St. Paul's Church, Farrell, Pa., who was married in December to Miss DONNA APPLIGATE, a recent graduate of Slippery Rock State Teacher's College and a member of St. John's Church, Sharon, Pa. The newlyweds live at 627 Fruit Ave., Farrell.

#### Anniversaries

The Rev. WILLIAM PAUL BARNDTS, rector of Trinity Church, Ft. Worth, Texas, who celebrated the 25th anniversary of his ordination to the priesthood on Saturday, January 18, in the presence of the Rt. Rev. Joseph M. Harte, Suffragan Bishop of Dallas. The preacher was the Rt. Rev. Robert Nelson Spencer, retired Bishop of West Missouri, who ordained Fr. Barnds in St. Philip's Church, Joplin, Mo. Fr. Barnds' son, the Rev. William Jarett Barnds, who is a priest in Nebraska, and a number of the Dallas diocesan clergy and lay people were present for the Eucharist and the luncheon which followed.

Fr. Barnds has held rectories in West Missouri, Kansas, Nebraska and Northern Indiana.

The Rev. EARLE B. JEWELL on his 20th anniversary as rector of St. Andrew's Church, Kansas City, Mo. Under Dr. Jewell's leadership St. Andrew's has grown to just under 3,000 communicants, making it the sixth largest Episcopal church in the country.

THE SOCIETY FOR THE INCREASE OF THE MINISTRY on its centennial. Founded by a layman and seven clergymen in 1857, the society received contributions totalling \$71 in its first year. Today, more than 800 active priests of the Church have been helped by the Society, and one out of every 12 men now in seminaries is receiving financial aid from it. It is not known how many men have been aided in the past century, but the number is in the thousands, and the money given away has totalled \$1,050,000.

ST. MARK'S CHURCH, DETROIT, Mich., on its 80th anniversary. Originally a diocesan mission in northeast Detroit, St. Mark's barely survived the Depression, but in the past 10 years it has tripled in communicant strength, to 751, quadrupled in baptized membership, to 1,118, and has built a new church plant.

ST. MARY'S CHURCH, KANSAS CITY, Mo., on its centennial. Its first clergyman rode a mule or hiked from Independence to conduct bi-weekly services. Now the parish numbers nearly 500 communicants and faces new opportunities with the redevelopment of downtown Kansas City. It is, in the words of Bishop Welles of West Missouri, "a beacon light of full faith in this part of the country."

The Rev. Canon A. EDWARD SAUNDERS, archdeacon of Brooklyn, on his 25th years of work with the men of the Brooklyn waterfront. A testimonial dinner was given for Canon Saunders recently, and he was presented a purse of \$2,000 as a token of appreciation from the men on the waterfront.

The dinner was attended by more than 1,500 longshoremen, checkers, seamen, and members of the affiliated crafts of organized labor, as well as representatives of all the major shipping companies on the waterfront. Canon Saunders was commended for his tremendous service in improving labor-management relations, as well as his work in many other fields.

THE CHURCH OF THE ADVENT, Nashville, Tenn., which celebrated its centennial by acquiring a five acre estate with a mansion and guest house for a parochial mission site. Services and a parish day school were to be started at the new site as soon as possible.

ST. AUGUSTINE'S CHURCH, DANVILLE, Ind., and its rector, the Rev. Canon REESE F. THORNTON. The dedication of the church was combined with a service of thanksgiving on the 40th anniversary of Canon Thornton's ordination to the priesthood.

THE DIOCESE OF ATLANTA, on its 50th anniversary. A total of 22 bishops and 50 clergy helped celebrate the anniversary of the separation of the diocese of Atlanta from that of Georgia, in 1907. At that time the diocese numbered 3,968 communicants, while it now counts 15,479.

## CLASSIFIED

advertising in **The Living Church** gets results.

#### CHURCH FURNISHINGS

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

#### FOR SALE

RELIGIOUS EASTER CARDS. 14 Choice Folders \$1.50; 15 Special Value Cards \$1.00. The Grace Dieu Press, St. Clare's Convent, Mount Sinai, L. I., N. Y.

PICTURES, Crosses, Crucifixes, Medals, Pamphlets, inexpensive. St. Philip's Society, West Stockbridge, Mass.

#### LINENS AND VESTMENTS

ALTAR GUILDS: Linen by the yard, Dacron and Cotton for surplices, transfer patterns, threads, etc. Samples on request. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

JUST ARRIVING from Ireland—our new Crease Resisting Alb and Surplice Linen. Also we supply all types of beautiful Hand Embroidered imported Altar Linens. Mary Moore, Box 394-L, Davenport, Iowa.

ALTAR LINENS, Surplices, Transfer Patterns. Pure linen by the yard. Martha B. Young, 2229 Maple Drive, Midwest City, Oklahoma.

#### MEMORIAL WINDOWS

ENGLISH STAINED GLASS of rich glowing colours. Send for Brochure illustrating many beautiful traditional designs. The Church Craft Studios, (G. Maile) Founded 1785. 367 Euston Road, London N.W. 1, England.

#### POSITIONS OFFERED

WRITER of Religious Plays desires Churchman, free to travel, as Public Relations Agent. Reply: Grace Maxine Bouret, 444 East 88th Street, New York City.

INQUIRIES ARE INVITED concerning the position of Organist-Chorimaster which will shortly be vacant in Scarsdale, New York. Communicant of The Episcopal Church preferred. Reply Box J-102, The Living Church, Milwaukee 2, Wis.

#### POSITIONS WANTED

SUBURBAN RECTOR desires change to city parish. Age 37, married, children. Capable, experienced, seminary graduate. Bishops recommendation. Reply Box C-101, The Living Church, Milwaukee 2, Wis.

ORGANIST-CHOIRMASTER, young, wants change, church or school. Experienced and interested in parish music and music instruction. Reply Box W-497, The Living Church, Milwaukee 2, Wis.

EXPERIENCED SECRETARY, age 30, desires position in Catholic Parish. References. Reply Box G-100, The Living Church, Milwaukee 2, Wis.

PRIEST and wife desire June vacation in Wisconsin or Minnesota, taking services for use of rectory. Reply Box L-498, The Living Church, Milwaukee 2, Wis.

PRIEST, married, former Cathedral Canon, moderate Churchmanship, available after June 1. Reply Box O-103, The Living Church, Milwaukee 2, Wis.

YOUNG PRIEST, sound Churchman, married, one child, served three years as Naval Chaplain, past 2½ years developed a mission into a growing parish, will reply to all inquiries. Reply M-500, The Living Church, Milwaukee 2, Wis.

#### CLASSIFIED ADVERTISING RATES

- 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 consecutive insertions; 17 cts. a word an insertion for 13 to 25 consecutive insertions; and 16 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate per insertion, \$2.00.
- Keyed advertisements, same rates as (A) above, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- Church services, \$1.00 a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager.
- Copy for advertisements must be received at least 12 days before publication date.

#### THE LIVING CHURCH

407 East Michigan Street Milwaukee 2, Wis.

#### NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

## Buildings

**GRACE CHURCH, WEST PALM BEACH, Fla.**, which has broken ground for its new church. Founded in 1955, Grace Church held its first services in a boating club and later ones in a synagogue, private homes, and a cafeteria.

**THE CININNATI CANTERBURY ASSOCIATION** on its new Canterbury House near the campus of the University of Cincinnati. A spacious residence has been acquired which will house the chaplain, the Rev. Thomas Redfern, and his wife, and will contain a small chapel and space for meetings. Until now meetings have been held in the chaplain's apartment, long since outgrown by the student group.

The parish of **ST. THOMAS THE APOSTLE CHURCH, HALES CORNERS, Wis.**, whose new church building was dedicated by Bishop Hallock recently. It is the first church to be completed through assistance from the Episcopal Foundation of Milwaukee, Inc.

The \$30,000 masonry building of contemporary design seats about 100 persons in the nave, and has classroom space for 100 pupils in the basement. The Rev. John R. Edwards, Jr., is vicar.

**ST. PAUL'S PARISH, WASHINGTON, D. C.**, which is building a new parish house made possible through the beneficence of the late General and Mrs. Henry Church Pillsbury.

**ST. MICHAEL'S IN THE HILLS, TOLEDO, Ohio**, which laid the cornerstone of its new church recently. Sealed into a metal box in the cornerstone were greetings from leading Toledo citizens to fellow citizens of the year 2057, plus their predictions of what the world will be like in that year. The church's permanent records will contain a request that the cornerstone be opened in 2057.

The **CHURCH OF THE HOLY APOSTLES, SAVANNAH, Ga.** The first unit of its parish house, which contains space for both church services and Sunday school, was dedicated recently by Bishop Stuart of Georgia.

The land was a gift, as were the bricks used in construction. A grant from National Council and from the diocese made construction possible. The mission's property is about four miles from the nearest Episcopal church, in a rapidly growing neighborhood. The Rev. J. Bryan Griswold is vicar.

The **CHURCH OF ST. STEPHEN AND THE INCARNATION, WASHINGTON, D. C.**, where a service of rededication was held recently. The

church has been completely repainted and redecorated and has received several thank-offerings and memorials which have added to the appearance of the building. The Rev. Stuart F. Gast is rector.

## Honors

**ROGER TOMPKINS**, a member of Calvary Church, Montgomery, W. Va., who has been selected to receive a Rhodes scholarship. President of the student body at West Virginia University, Mr. Tompkins has been active in young people's work in his parish and at summer conferences at Peterkin Conference Center.

**BISHOP DAGWELL OF OREGON**, named Portland's First Citizen of 1957 by the Portland, Ore., realty board. The unanimous first-ballot choice of the selection committee, he was referred to as "the editor's dream," because he makes good copy by "taking the sacred cow of public opinion and swinging it by the tail." Once, soon after he made some strong remarks about property owners who, for profit, operated condemned income property, one of the buildings he mentioned burned to the ground, causing the death of several old men.

In February, 1957, Bishop Dagwell was named winner of the B'nai B'rith Brotherhood award for his inter-faith work. He was the first Portland clergyman to receive either of these awards. Due to retire in July, the Bishop will remain in Portland as administrator of the Benjamin Dagwell Foundation, launched last year by his admirers with initial funds totaling \$30,000.

The Rev. **JAMES A. GUSWELLER** of the Church of St. Matthew and St. Timothy, on New York's West Eighty-fourth Street, who was mentioned in *Fortune* magazine's December issue. *Fortune* made note of Fr. Gusweller's work among his neighborhood's minority groups, commenting on the Thursday evening "clinic" he runs, where people come to inquire what can be done about their high rents, inadequate plumbing, the rats, and other problems of residents of "less-chance" areas. Fr. Gusweller advises them of their legal rights and prods their landlords into making improvements.

## Deaths

**Clifford C. Cowin**, treasurer of the diocese of Ohio, died January 19, at Manhattan Veterans Hospital, New York, N. Y.

Mr. Cowin was born in Adrian, Minn., and educated at Stanford University, and the University

of Minnesota. He served the diocese of Ohio for about 30 years, first as director of the Every Member Canvass, and then as bursar of the diocese until 1951 when he became treasurer. Mr. Cowin was a deputy to General Convention six times, and a member of the Convention's Joint Commission to Study Pension Plans and Clerical Salaries.

He is survived by his wife, Josephine Vincent Cowin, a brother, and a sister.

**Mary Wiley Boogher**, widow of the Rev. Dudley Boogher, former rector of St. George's Church, Fredericksburg, Va., died January 23, at Alexandria, Va.

Surviving are three children, the Rev. Dudley A. Boogher, rector of St. Paul's Church, Ivy Depot, Va., Benton T. Boogher, and Mrs. Albert A. Smoot.

Burial was in Confederate Cemetery, Fredericksburg, Va.

**J. Harry Barbour**, vestryman for more than 25 years at St. Mark's Church, Frankford, Philadelphia, Pa., died January 25, at the age of 78.

Mr. Barbour was known for his volunteer work in boys' clubs and the YMCA of Philadelphia. A bachelor, he was a retired employee of the Bell Telephone Co.

He is survived by one sister.

## ACU CYCLE OF PRAYER

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

### March

9. The Cathedral of All Saints', Albany, N. Y.; St. Paul's, Portland, Ore.
10. St. Paul's, Bloomsburg, Pa.
11. Hoosac School, Hoosick, N. Y.; Chapel of Christ the King, Andover, N. H.; Trinity Church, Ambler, Pa.
12. St. Paul's, Patchogue, N. Y.
13. St. Mark's, Milwaukee, Wis.
14. Christ Church, New Haven, Conn.; Christ Church, Herkimer, N. Y.
15. St. Matthew's, Bloomington, Ill.

# GO TO CHURCH DURING LENT

### LITTLE ROCK, ARK.

**TRINITY CATHEDRAL** 17th & Spring  
Very Rev. C. Higgins, dean; Rev. W. Egbert, c  
1 blk E. of N-S Hwy 67 — Sun 7:30, 9:25, 11

### LOS ANGELES, CALIF.

**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
Rev. James Jordan, r; 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.

**ST. FRANCIS OF ASSISI** San Fernando Way  
Rev. E. M. Pennell, Jr., D.D.; Rev. Thomas A. Bogard, M.A.; Rev. James E. Cavanaugh  
Sun 8, 9:15 & 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. Brunaing;  
Rev. Frederick A. Pope, Jr.; Rev. George R. Taylor  
Sun 7, 8, 9:15, 11 and Daily; C Sat 5-6, & by appt

### CORAL GABLES, FLA.

**ST. PHILIP'S** Coral Way at Columbus  
Rev. John G. Shirley, r; Rev. Donald C. Stuart  
Sun 7, 8, 9:15, 11, and Daily

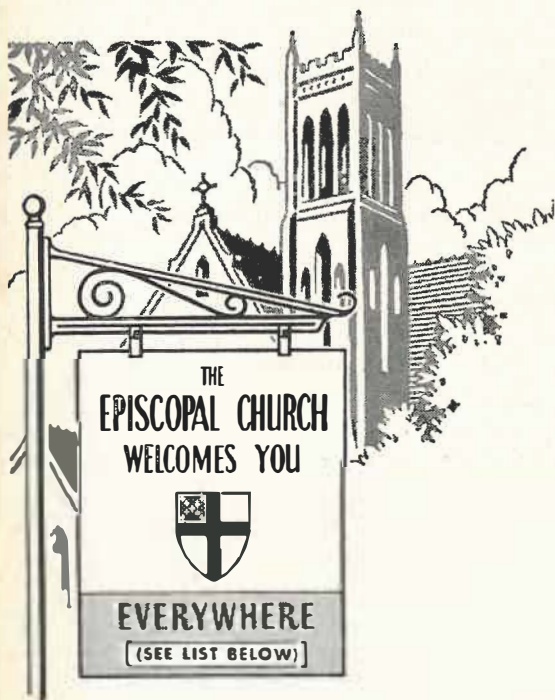
### FORT LAUDERDALE, FLA.

**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

### HIALEAH, FLA.

**EPIPHANY** 1125 W. Okeechobee Rd. (U.S. #27)  
Rev. George L. Gurney, r  
Sun: 7:45, 9:15, 11 & Daily; C Sat 4:30-5, 7:30-8

*Continued on next page*



### BIRMINGHAM, ALA.

**ADVENT** 20th St. at 6th Ave., North  
Rev. John C. Turner, D.D.; Rev. J. Keith M. Lee  
Sun 7:30, 11, 5; Wed 7:30, 11, 5; Daily 12:05-12:25

**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; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; first Sun, 1S; 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.

# GO TO CHURCH DURING LENT

Continued from page 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

## SARASOTA, FLA.

**THE REDEEMER** Cor. Gulf Stream & McAnsh Square  
Sun: 7:30, 9, 11, 7; Wed, Thur, & HD 10; MP daily 9; C Sat 7:30 & by appt

## 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 Streets  
Sun: H Eu 7:30, 9, 9:15, 11, MP 8:30, Ch S 9, EP & B 5:30; Weekdays: H Eu 7, 10; also Wed 6:15; also Fri (Requiem) 7:30; MP 9:45, EP 5:30; 1st Fri: HH & B 8:15; Sat: C 4:30-5:30, 7:30-8:30 & by oppt

## GLENCOE, ILL.

**ST. ELISABETH'S** 556 Vernon Avenue  
Sun HC 8, 10, MP 9:45; HC Tues thru Sat 9, ex Wed 7; HD 9; C Sat 4:30-5

## NEW ORLEANS, LA.

**ST. ANNA'S** (Little Church Around the Corner)  
1313 Esplanade Ave., Rev. Louis A. Parker, M.A., r  
Sun 7:30, 9:30 & 11; Wed 10; HD as anno

## BALTIMORE, MD.

**ST. MICHAEL AND ALL ANGELS** 20th & St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. Frank MacD. Spindler, M.A., S.T.B., c  
Sun 7:30, 9:15, 11 & Daily

## OLD ST. PAUL'S

Charles & Saratoga Sts.  
Rev. F. W. Kates, r; Rev. D. C. Streett  
Sun: HC 8, MP or HC 11, EP & Ser by Downtown Rectors 4:30; Wkdys: HC 11 Tues & Thurs & HD; Wed 7:30; Noonday Preaching Mon thru Fri 12:20-12:50 by visiting preachers

## BOSTON, MASS.

**ADVENT** Mt. Vernon & Brimmer Sts.  
Sun Masses: 7:30, 8:30, 9:20, (Family) 11 (Sol); Ev & B 6; Daily: MP 7:10, 7:30, EP 6; Thurs 9:30; Fri & HD 12; C Sat 12-1, 5-6, Sun 10:15

## ALL SAINTS'

(at Ashmont Station, Dorchester)  
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.; Rev. R. T. Loring, Jr.  
Sun 7:30, 9 (Sung), 11 Sol & Ser, EP 5:30; Daily 7 (Sat 9); EP 5:30; 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

## OLD MARINERS' CHURCH

Civic Center  
Rev. E. B. Usher, r; Rev. J. A. Pelham  
Sun 7:30, 8:30, 10; Daily 12:10; Thurs 8; HD 8

## LAMAZOO, MICH.

**LUKE'S** 247 W. Lovell Street  
Charles E. Bennisson, r; Rev. Karl J. Bohmer, c; J. L. Davidson, d; Rev. Dorothy Asch, d. r. e.  
Sun 7:30, 9, 11, 8; Wed 12 Noon; Thurs 7; Fri 7:30

## 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

## 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

## OMAHA, NEBR.

**ST. BARNABAS** 129 North 40th Street  
Rev. James Brice Clark, r  
Sun Masses 8, 10:45 (High & Ser); C Sat 4:30-5

## BUFFALO, N. Y.

**ST. ANDREW'S** 3107 Main at Highgate  
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c  
Sun Masses 8, 10, 11:45, MP 9:30; Daily 7, Thurs 10; C Sat 4:30-5:30 & by appt

## 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

## GLEN COVE, L.I., N. Y.

**ST. PAUL'S** 28 Highland Rd.  
Rev. Lauriston Castlemen, r  
Sun 8, 9:15, 11; Thurs & HD 10

## NEW YORK, N. Y.

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

## ST. BARTHOLOMEW'S

Park Ave. and 51st St.  
Rev. Terence J. Finlay, D.D., r  
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11 Ch S, 4 EP (Spec. Music); Weekdays HC Tues 10:30; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals Wed & Fri 12:10; EP Daily 6. Church open daily for prayer.

## GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7; Daily Cho Ev 6

## HEAVENLY REST

5th Ave. at 90th Street  
Rev. John Ellis Large, D.D.  
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC & Healing Service 12 & 5:30; HD HC 7:30 & 12

## ST. MARY THE VIRGIN

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

## RESURRECTION

115 East 74th  
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c  
Sun Masses: 8, 9:15 (Instructed), 11 (Sung); Daily 7:30 ex Sat; Wed & Sat 10; C Sat 5-6

## ST. THOMAS

5th Ave. & 53rd Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S) MP 11; EP Cho 4; Daily ex Sat HC 8:15, Thurs 11, HD 12:10; Noonday ex Sat 12:10

## THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

## TRINITY

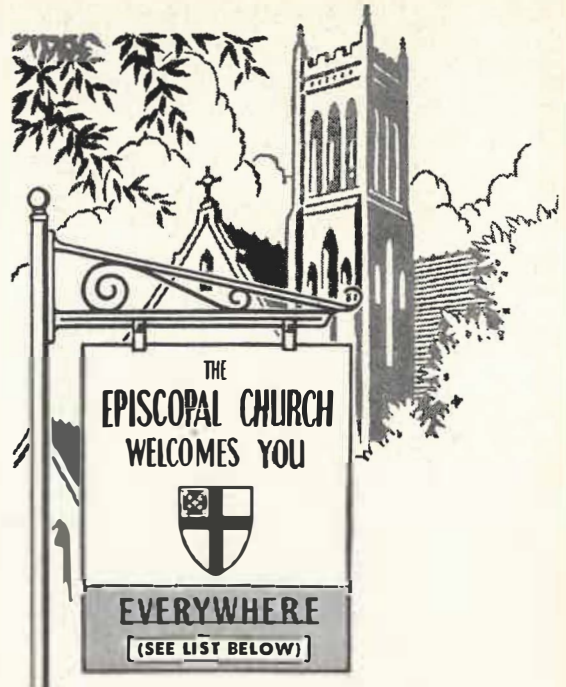
Broadway & Wall St.  
Rev. Bernard C. Newman, v  
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45; HC 8, 12, Midday Ser 12:30, EP 5:15; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 & by appt

## 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



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

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

**ST. AUGUSTINE'S CHAPEL** 292 Henry 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

## POUGHKEEPSIE, N. Y.

**CHRIST CHURCH** Academy & Barclay Sts.  
Rev. R. E. Terwilliger, Ph.D., r; Rev. L. H. Uyeki, B.D.  
Sun 8 HC, 9:15 MP (1st & 3rd), HC (2nd & 4th), 10:15 Children's Service, 11 HC (1st & 3rd), MP (2nd & 4th)

## SCARSDALE, N. Y.

**ST. JAMES THE LESS** Church Lane & Crone Rd.  
Rev. George F. Kempself, Jr.  
Sun HC 7:30, 8:30, MP 11; HC Tues & Fri 7; Wed & Thurs 9:30

## UTICA, N. Y.

**GRACE** downtown Utica  
Rev. Stanley P. Gasek, r; Rev. Lisle B. Caldwell, c  
Sun HC 8, 9:15, HC or MP 11; Daily Lit 12; HC Wed 7 & Fri 7:30; HD anno

## PHILADELPHIA, PA.

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

## LYNCHBURG, VA.

**GOOD SHEPHERD** 1401 Wise St.  
Sun: 11, all races welcome at all services and into fellowship of congregation and organizations.

## 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

## HAVANA, CUBA

**HOLY TRINITY CATHEDRAL** 13 y 6, Vedado  
Rt. Rev. A. H. Blankingship, bishop; Very Rev. E. P. Wroth, dean; Ven R. Gonzales, canon  
Sun 8 HC, 9 HC, 10:45, 8; Wed 7 HC; Thurs 9 HC

# "5-STAR" OUTDOOR BULLETIN BOARD

*... to beautify your church and publicize your program*



**SUPERIOR QUALITY . . .**  
**NOTHING FINER AVAILABLE . . .**  
**BUILT OF HEAVY GAUGE STEEL**  
**AND GUARANTEED TO LAST**

JUST look at all these "5-Star" features! ★ Primed steel construction throughout. ★ Metallic grey baked enamel finish. ★ Interior lighting — name plate and entire display area illuminated by 4 easy-to-change incandescent bulbs. ★ Large size for good visibility — 4' x 5'. ★ Insect and weather proof door with stainless piano hinge.

Includes name of your church (visible night and day) and removable letterboard with complete assortment of over 600 steel letters for changeable copy . . . sermon topics . . . coming events . . . "thought for the week" . . . special notices. The "5-Star" is superior to boards costing much more; yet has features plus a new, modern design not available from any other source.

MAIL COUPON FOR FURTHER INFORMATION

## Three ways your church can own this modern announcement board

- PLAN 1.** It may be purchased outright. Price, \$268.00. (Lawn erection equipment or wall brackets available extra.)
- PLAN 2.** Budget terms may be arranged.
- PLAN 3.** It may be earned FREE by any organization in your church for selling 396 bottles of M-K Vanilla or 396 cans of M-K Pure Black Pepper.

(All prices F.O.B. Brownstown, Indiana or Nashville, Tennessee)

USE COUPON FOR MORE INFORMATION



M-K Vanilla from top-quality vanilla beans — 6 oz. (Pure) or full 1/2 pint (Super Compound) \$1 a bottle. M-K Pure Granulated Black Pepper — the world's finest . . . 1/2 lb. can, \$1.



There IS a difference!

## HELPING CHURCHES EARN EQUIPMENT IS OUR BUSINESS

### MAIL COUPON TODAY

MARION-KAY PRODUCTS CO., INC. *The House of Flavors®*  
 BROWNSTOWN, INDIANA Dept. 61-A

Please send us:

- Complete information on "5 Star" Bulletin Board, Plan No. \_\_\_\_
- Free catalog of other equipment.
- 80 cup "Party Pot" Perc (for selling 60 M-K items at \$1 each) (check one)

\_\_\_\_\_ 6 oz. bottles M-K Pure Vanilla  
 \_\_\_\_\_ 1/2 pint bottles M-K Super Compound  
 \_\_\_\_\_ 1/2 lb. M-K Pure Black Pepper

**ON CREDIT**  Ship M-K items as indicated. We'll sell them at \$1 each and send you the money within 2 months. You will then send us the Party Pot Perc. (Two officers must sign names.)

**CASH ORDER**  Ship both the Party Pot Perc and the M-K items as indicated above. Enclosed is our check for \$60. We are under no further obligation. Extra free items included on all orders to cover shipping charges.

ORGANIZATION .....

ADDRESS .....

1st OFFICER ..... ADDRESS .....

2nd OFFICER ..... ADDRESS .....

### NEW! 80 CUP COFFEE URN FULLY AUTOMATIC "Party Pot"® PERC

Makes 20 to 80 cups. Gauge for easy, accurate measuring ends guesswork. Only 1 lb. coffee needed for 80 cups. Electric element guaranteed in writing for one year. New, sanitary, self-closing faucet. A \$60 urn given free for selling 60 dollar cans of M-K Pure Black Pepper or 60 bottles of M-K Vanilla.

