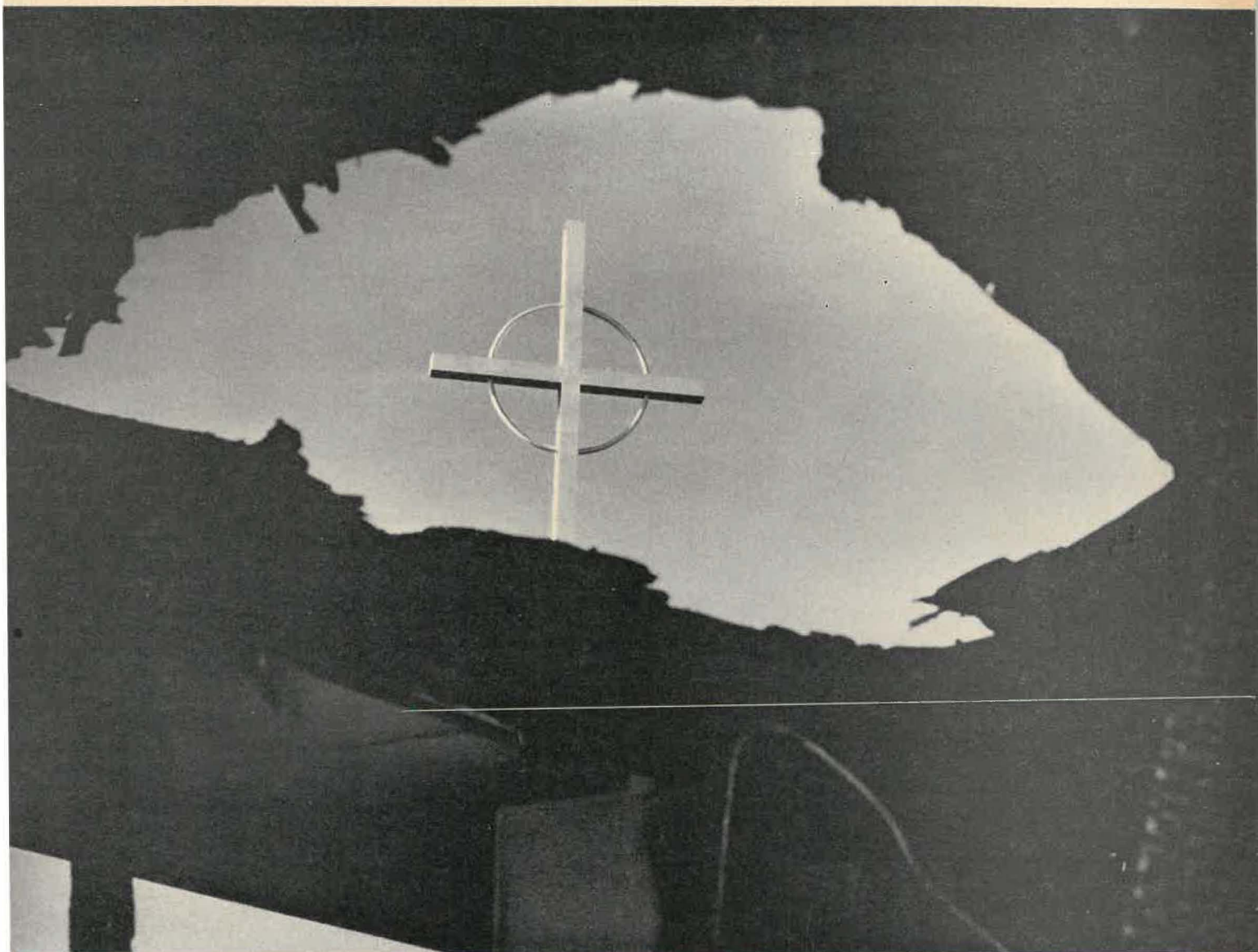


# The Living CHURCH

March 5, 1961

25 cents



Charred roof of the Church of Our Saviour, Pasco, Wash.: The firemen called twice [p. 7].

Improving the Church's Government [p. 13]

GENERAL  
RELIGIOUS BOOKS  
DEVOTIONAL BOOKS  
RELIGIOUS CARDS  
IMPORTS  
PRAYER BOOKS • HYMNALS  
BIBLES  
EDUCATIONAL TEXT BOOKS  
CHURCH AND  
SCHOOL SUPPLIES  
VESTMENTS  
ECCLESIASTICAL  
APPOINTMENTS

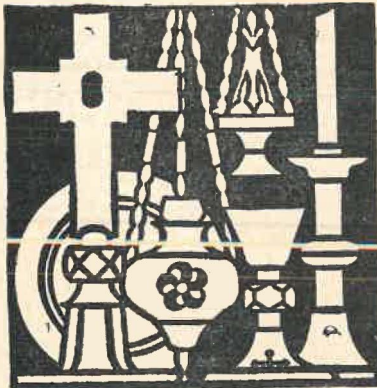
Catalogs on Request

**MOREHOUSE-BARLOW CO.**

14 East 41st St., New York 17, N. Y.

29 East Madison St. | 261 Golden Gate Ave.  
Chicago 2, Ill. | San Francisco 2, Calif.

**OSBORNE**



**CHALICES & CIBORIA**

Send for book No. LC1C

**EVERY KIND OF CHURCH  
SILVER and METALWORK**

Send for book No. LC2G

Kindly state probable requirements

**117 GOWER STREET  
LONDON • WC1 • ENGLAND**

**VESTMENTS**

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

Custom Tailoring for Clergymen  
**1837 Church Vestment Makers 1961**  
Over One Hundred Years

**COX SONS & VINING, Inc.**  
131 East 23rd Street, New York 10, N.Y.



**LESLIE H. NOBBS**

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

## LETTERS

(Most letters are abridged by the editors.)

### Not Unanimous

Your recent report of California's convention [L.C., February 19th] is not quite accurate.

At the pre-convention clergy conference, a few clergy abstained from voting on the resolution expressing confidence in the diocesan's leadership. And on the floor of convention, the resolution was adopted by a standing vote. Not all of the delegates stood in favor of the resolution, though the majority was so great that it was obvious that the resolution carried. But it was not, as you report, unanimous.

(Rev.) PETER FARMER

Vicar, All Saints' Church  
Carmel-by-the-Sea, Calif.

### Hearty Support

I would like to register my hearty and enthusiastic support of Bishop's Pike's reply to his critics by means of his address to his diocesan convention. If all of the bishop's critics were as careful and precise in the use of the reason which God has given them as is the bishop, we might be able to devote more energy to being orthodox Christians instead of talking about it.

(Rev.) RICHARD H. ASH

Rector, Calvary Church  
Columbia, Mo.

### Approval and Love

I was enough disturbed by the news story entitled "Confidence" in your February 19th issue that I feel I must comment on it. I refer to the quote from the Rev. A. M. MacMillan (St. John's Church, Sharon, Pa.) regarding Mr. John H. Chiles, Jr., who was recently convicted for violation of the Federal anti-trust laws.

Mr. MacMillan says, "Personally, I have just as much respect for him as I did before." This kind of statement in this kind of situation bothers me because I believe it makes all the more difficult the task of teaching the meaning of God's moral law and the importance of obeying just civil laws.

If Mr. MacMillan and his vestry had said that they still love him as much as before, that would be completely different. As a mat-



ter of fact, it seems to me that whether in one's family or in one's church, it is at such a time as this that the person involved needs to be loved the more and to be surrounded by such an atmosphere of forgiveness and reconciliation that he can allow God's forgiveness to bring a renewed spirit within and through him into the total congregation.

Lest I be accused of having an axe to grind, I wish to state that I am (nor is my husband) *not* in anyway connected with labor or business circles. Nor am I free from sin and error. I am, however, a mother and

Churchwoman who is concerned that the Church be the active center in our lives that helps us to recognize sin and evil in whatever form it appears and gives us the courage to name it as such. It is only then that God's forgiving grace can be accepted.

JEAN ALEXANDER LEE

(Mrs. George)

Housewife & mother

Cleveland, Ohio

My attention has been called to a news story carried in your February 19th issue regarding the support given to Mr. John H. Chiles, Jr. by the rector and vestry of St. John's Church, Sharon, Pa.

May I assure you that neither I nor the vestry of this parish condone the actions for which Mr. Chiles was convicted.

The resolution adopted by the vestry made no such statement and when it was adopted it was with the specific understanding that we did not approve of the actions to which Mr. Chiles pleads guilty.

Unfortunately the press reported the resolution without ever seeing it and misinterpreted this private statement of pastoral support as a public declaration giving tacit approval to the acts for which he was convicted.

My own statement was a most unfortunate one, quoted out of context, from what I thought was a private conversation. I stated that I did not condone Mr. Chiles' actions but that, in the light of a personal knowledge of his character and integrity as manifested in many situations, I still respected him even while disapproving of the actions for which he was convicted. I must stand on my conviction that a person's whole life and character is not to be judged on the basis of one situation, with the many years of his integrity, service, and leadership ignored.

(Rev.) A. MALCOLM MACMILLAN

Rector, St. John's Church

Sharon, Pa.

### Nonsense and Worse

We have come to expect extreme caution from THE LIVING CHURCH on public issues, but it has usually been caution which makes sense of some kind. The editorial, "The Temptation to Revelance," however, in the February 12th issue, is cautious nonsense.

It is hard to believe that in the present social context, and considering the deplorable record of the American Churches on the racial problem, caution needs to be urged upon any of us.

To suggest, however, that Jesus might answer a question concerning interracial marriage by saying, "In the kingdom of heaven there is neither marrying nor giving in marriage," is worse than nonsense.

Our Lord never would have suffered the death of the Cross had He dealt thus with the social problems of His day. In fact, He might have become the leader of the Pharisees.

And to say that "neither the Church nor the Lord of the Church is under any absolute compulsion to be relevant to the social issues of our times," is to ignore both the Old Testament prophets and the Gospels. It is as if you had never heard of the great prophets of the modern Church, either, men like Maurice, Gore, and Temple. We sudden-

Continued on page 19

# BOOKS

## A Buy

**FOUR CENTURIES OF THE ENGLISH BIBLE.** By **John Reumann.** Muhlenberg Press. Pp. xiii, 63. \$1. (A Fortress Book.)

The impending publication of the New Testament section of *The New English Bible* and the observance this year of the 350th anniversary of the King James Version will have been marked by at least three new accounts of the history of Bible translation.

One of these, *Translating the Bible*, by Frederick C. Grant, was reviewed in *THE LIVING CHURCH*, issue of February 5th. Another, *The English Bible*, by the British biblical scholar, F. F. Bruce, will be reviewed in due course after its appearance two days later (March 16th) than the NEB itself. (Let *THE LIVING CHURCH* be the first publication, so far as I know, thus to abbreviate "New English Bible.")

Meanwhile, John Reumann, professor of New Testament at the Lutheran Theological Seminary at Philadelphia, Pa., has in *Four Centuries of the English Bible* produced an account not only readable and straightforward but containing such asides as Rodolphus Dickinson's phrasing of Luke 1:41-42: "When Elizabeth heard the salutation of Mary, the embryo was joyfully agitated . . . and Elizabeth said, ' . . . Blessed is your incipient offspring.'"

If you want a history of the English Bible that is brief (only 63 pages, mind you!), interesting, and authoritative, this is it. And for only \$1!

FRANCIS C. LIGHTBOURN

**FREEDOM AND PROVIDENCE.** By **Mark Pontifex, O.S.B.** Hawthorn Books, 1960. Pp. 135. \$2.95. (Volume 22, Twentieth Century Encyclopedia of [Roman] Catholicism.)

**THE DIVINE MILIEU.** By **Pierre Teilhard de Chardin.** Translated by **Bernard Wall.** Hapers, 1960. Pp. 144. \$3.

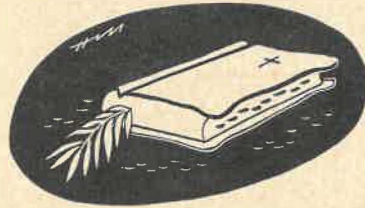
Few areas of theology are as intriguing to Christians as that of providence, which considers God as the governor and ruler of the universe. These two books approach this area from different but complementary points of view.

Dom Mark Pontifex's book is argumentative in nature and exposes many of the theoretical problems which the doctrine of providence entails. Fr. Teilhard de Chardin's book, subtitled "An Essay on the Interior Life," exposes the psychology and motivation of a Christian's actual, providential living.

*Freedom and Providence* gives a good overview of its topic. It is firmly in the

Thomistic tradition, although at certain points it gives a quite different emphasis from what might be called Dominican Thomism. The book treats of such topics as arguments for free choice, arguments for the existence of God, the nature of God's love and knowledge, the nature of evil, punishment, and pain.

The author is right in stressing the primacy of the Creator-creature relationship in all these problems, and his chapter on punishment is especially good. It is his contention that pain is never a simple



counterbalance to sin required by justice, that pain is not curative in itself and that, in fact, pain has no value in itself alone. The "infliction of pain cannot be regarded as a separate purpose with a value in itself."

The editor's final note in Fr. Teilhard's book points out the necessity of that book if one is properly to understand the author's previously translated work, *The Phenomenon of Man*. This is certainly true, but the present book can make its own total effect even if one has not read the previous book.

One's first reading of *The Divine Milieu* will mark it as a classic. The book is an interpretation of Christian asceticism which shows man's dependence on this world in the very midst of his detachment from it. This book speaks to a person's most intimate problems and to our generation at large with equal directness. One is shown how to find God in both his activities and his passivities. By showing how our task is to present as much of this universe as we can to God the Father through Christ, the author is able to demand enthusiasm for our own times.

The significance of the universal Christ as "the divine milieu" and the role of the Eucharist in this light is movingly indicated. Christians must, through effort, spiritualize the universe. Through what the author calls the rays of purity, faith, and fidelity the world will melt in such a way as to make *all things* serve the cause of union with God. This book cannot be overly recommended.

ARTHUR A. VOGEL

### ANGLICAN CYCLE OF PRAYER

#### March

5. Bunbury, Australia
6. Calcutta, India, and Pakistan
7. Caledonia, Canada
8. Calgary, Canada
9. California, U.S.A.
10. Canberra and Goulburn, Australia
11. Canterbury, England

"Christianity gives meaning and ultimate unity to all life, including a college education."

RT. REV. HENRY KNOX SHERRILL

**KENYON COLLEGE**  
Gambier, Ohio

**HOBART COLLEGE**  
Geneva, New York

**TRINITY COLLEGE**  
Hartford, Conn.



**Centers of  
Christian  
Education  
In America  
for the Church**

*Churchmen are advised that applications for admission for the Fall of each year should be received before the preceding March 1, if possible.*



*English  
Craftsmanship  
at its best.*

**VESTMENTS  
FRONTALS  
CURTAINS, etc.  
made to order**

Cope,  
as illustrated  
from \$150

Enquiries for patterns and catalog invited. Please state requirements.

**B. BURNET & CO. Ltd.**

P.O. Box 205  
GARRICK STREET, LONDON, W.C. 2 ENGLAND  
Established 1832



**Stained Glass  
Lighting  
Altar Ware**

*The Studios of*  
**George L. PAYNE**

15 Prince St., Paterson 7, N. J.

## PALM for PALM SUNDAY ORDER EARLY

PALM SUNDAY, March 26th  
We Guarantee Absolute Satisfaction

12 Heads for.....	\$ 4.50
25 Heads for.....	8.00
50 Heads for.....	13.50
100 Heads for.....	22.00
500 Heads for.....	90.00

Prices on Larger Quantities on Request  
F.O.B. PHILADELPHIA  
All Good Lengths

### THE NIESSEN COMPANY

Established in 1895

We are Pioneers in the handling of Palm  
826 N. 29th Street, Philadelphia 30, Pa.



## CHOIR PULPIT ROBES

Finest Quality  
Expert Tailoring

Wide range of colors, materials  
and styles. Write for Free  
Catalog.

**HARTLEY**  
Religious Vestments Div.

1820 E. Church St. • Nashville, Tenn.



**R. GEISLER, INC.**  
252-17 Northern Boulevard  
Little Neck 63, N. Y.

### Church Furnishings

IN CARVED WOOD AND  
MARBLE · BRASS · SILVER  
FABRICS + WINDOWS

EST. 1877

NEW CATALOG AVAILABLE

### VESPERS OF THE DEAD

For Public or Private Devotions  
5¢ each — \$4.00 per 100

THE REV. MALCOLM DeP. MAYNARD, D.D.  
Superior-General

For further information, address the Secretary-General, Guild of All Souls  
32 Tenmore Road Haverford, 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.

### EUCCHARISTIC VESTMENTS DOSSALS—ALTAR HANGINGS and LINENS CLERGY AND STUDENT SUPPLIES

Our cut-to-order Vestments will be of the same  
material and cut as our made-to-order Vestments.

**SIRETA MASON**

562 FIFTH AVENUE, NEW YORK 36, N. Y.  
Telephone: JUDSON 2-3424

## Diary of a Vestryman

# Art and Practicality

(Fiction)

by Bill Andrews

March 1, 1961. We sat down at the vestry meeting to sort out the reports of our men who have been visiting churches built in our area in recent years — and the results were interesting.

First of all, we met under our new ground rules — that is, we agreed that we would put our controversy over the modernist-traditional issue to one side and try to discuss only the question of the good and the bad in the particular churches we had inspected.

The senior warden led off with a report on St. Alban's-by-the-lake out at Stertuyville. "It is," he said, "a startling church to go into. The roof seems to rise from almost floor level and your eye follows the line of it until it meets the translucent wall behind the altar, with its panels of various colors. Yes, it is startling. But its people are very proud of it — it goes well, they say, with a community of spacious split-level homes and spreading ranch houses. The rector is happy because his people are happy. I gather he embarked on the project in fear and trembling. But I found two people who did not like it, the treasurer of the parish and the curate who has charge of the Church school. The treasurer complains of outrageous heating costs and repeated maintenance work on that fancy roof. There is, it seems, an upsweep at the north end that traps snow, with disastrous effect upon the plaster inside. The curate says that, though his classrooms are attractive and roomy, they are poorly soundproofed and (at least when certain combinations of space subdivision are made with the folding doors) "impossible to heat properly." On the plus side, St. Alban's has plenty of parking space, an air-conditioning system that proved itself effective in the hottest weather last summer, and good lighting.

Our treasurer asked what the heating bills were, and when the senior warden told us, our treasurer paled. I was jarred, too. The heating bill for a plant no larger than ours runs two and a half times what ours does.

I reported on All Angels' Church on Metropolis' south side. Gothic, but a modern adaptation of Gothic. As an engineer, I was most impressed by a simple but apparently effective system of zoned heating and by a narthex with the only intelligently designed cloakroom facility I've ever seen in a church. There is some complaint from teachers about the smallness of the smallest Church school rooms,

but I had a long talk with a vestryman who explained to me that they had to pare the parish house plans to the bone to do the job with the available funds. The sanctuary was adequate, but the chancel was tiny. However, there was a choir balcony at the rear of the church. This balcony held not only the organ console and most of the pipes, but also a choir vesting room and choirmaster's office. A small chapel in the undercroft was a little gem of real beauty, and it was, I was told, large enough to seat the congregation at normal mid-week services.

All Angels' is just one block from a busy shopping intersection, and the church met its parking needs by purchasing a vacant half-block and leasing it to a parking-station operator. He paved and lighted it, and part of the lease agreement is that worshipers at All Angels' may use the lot free on Sundays. The church is light and gives an illusion of greater spaciousness than it really has. A free-standing altar and hanging rood are done in dramatic simplicity.

We heard several other reports, but in the end none of the new churches our members visited seemed to us to suggest such a sound architectural job on a modest church with limited funds as the one that Way and Blaine have done on All Angels'. And since we had already narrowed a search for an architect down to three firms, of which Way and Blaine was one, and since we had reports and drawings and photos of several other churches they have done, we came, naturally and without any serious debate, to the unanimous decision of the vestry to call in their representative and start them to work on the new St. Martha's.

Considering the fact that a month ago the vestry was almost evenly — and very heatedly — divided on the modernist-traditional issue, tonight's vote represents a real achievement in human relations and good sense.

## ACU CYCLE OF PRAYER

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

### March

- Church of the Redeemer, Pelham, N. Y.
- St. Michael's, Orlando, Fla.; the Rev. Robert Q. Kennaugh, Hollywood, Calif.
- St. Clement's, Harvey, Ill.; St. Philip's, Gascons, Quebec, Canada; Oratory of St. Michael and St. Mary, Dennysville, Maine
- St. Thomas' House, Denton, Texas; St. James', Port Daniel Centre, Quebec, Canada
- St. Paul's, Portland, Ore.; the Cathedral of All Saints, Albany, N. Y.
- St. Paul's, Bloomsburg, Pa.
- St. John's, Woodward, Okla.; All Saints', Galena Park, Texas; Church of the Transfiguration, Palos Park, Ill.; Chapel of Christ the King, Andover, N. H.; St. Peter's, Ellicott City, Md.; Hoosac School, Hoosick, N. Y.

# The Living CHURCH

Volume 142      Established 1878      Number 10

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

## STAFF

Peter Day, editor. Christine Fleming Heffner, managing editor. Jean Drysdale, assistant to the editor. Ray C. Wentworth, news editor. Rev. F. C. Lightbourn, S.T.M., literary editor. Very Rev. William S. Lea, Elizabeth McCracken, Paul B. Anderson, Th.D., Paul Rusch, L.H.D., associate editors. Lila Thurber, assistant editor. Patricia Williams, editorial assistant. 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. Miami Area: Dawson Co., 1206 Chamber of Commerce Bldg., Miami 32, Fla. Los Angeles: 1850 N. Highland Ave.

## THE CHURCH LITERATURE FOUNDATION

Rt. Rev. Donald H. V. Hallock,\*† Bishop of Milwaukee, president. Rt. Rev. Charles F. Boynton,\*† Suffragan of New York, vice president. Peter Day,\* secretary. Joseph Carson,\* treasurer. Rt. Rev. John P. Craine,† Bishop of Indianapolis. Rt. Rev. Gerald F. Burrill,† Bishop of Chicago. Rev. Frs. William E. Craig,† Dudley J. Stroup,\*† Messrs. Jackson Bruce,\*† Harry P. Leadingham,\* Clifford P. Morehouse,† Robert D. Jordan,†

\*Director †Member

## DEPARTMENTS

Anglican		Editorials	17
Perspectives	16	For the Record	18
Big Picture	6	Letters	2
Books	3	News	7
Deaths	23	People and Places	21
		Vestryman's Diary	4

## SPECIAL FEATURES

Change General Convention? *Louis B. Keiter* 13  
What Is a Religious Movie? *Malcolm Boyd* 14

## THINGS TO COME

March

5. Lent III
12. Lent IV
19. Passion Sunday
25. The Annunciation
26. Palm Sunday
27. Monday before Easter
28. Tuesday before Easter
29. Wednesday before Easter
30. Maundy Thursday
31. Good Friday

April

1. Easter Even
2. Easter Day

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

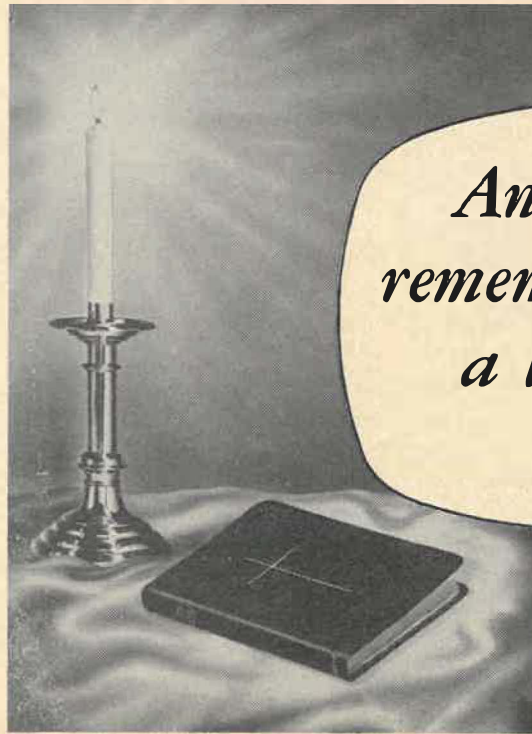
PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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

THE LIVING CHURCH is published every week, dated Sunday, by the Church Literature Foundation, at 407 E. Michigan St., Milwaukee 2, Wis. Second-class postage paid at Milwaukee, Wisconsin.

SUBSCRIPTION RATES: \$10.00 for one year; \$18.00 for two years; \$24.00 for three years. Foreign postage \$2.00 a year additional.

March 5, 1961



An Easter  
remembrance...  
a lifetime  
gift

## PRAYER BOOKS from Seabury Press

No gift at Eastertide is more appropriate or more appreciated than a beautifully designed, handsomely bound *Prayer Book* that will be used for daily inspiration as well as church-going. Among the variety of styles available, you will find one which perfectly suits every person you want to remember this Easter. Each Seabury *Prayer Book* is enhanced by new, readable print, beautiful, durable bindings and silk ribbon page markers. Here are some styles particularly designed for gift-giving —

- The new moderately priced *Prayer Book*, pew size, bound in red fabrikoid; Thintext paper. #3213. \$4.50
- *Combination Prayer Book and Hymnal*, a new style, pew size, on India paper, bound in black leather, with gold edges and gold roll. #3262 x GR. \$11.50
- For brides and graduates, an India paper edition bound in white leather with gold edges, gold roll, Marriage Certificate. #4826 x. \$7.50

Many other Seabury *Prayer Books* are available in four sizes, 85 different styles, ranging in price from \$2.50 to \$27.50.

See these fine Seabury *Prayer Books* and  
*Hymnals* in your bookstore, or write to  
**GREENWICH, CONNECTICUT**





**A**LMIGHTY God, heavenly Father, who hast blessed us with the joy and care of children; Give us light and strength so to train them, that they may love whatsoever things are true and pure and lovely and of good report, following the example of their Saviour Jesus Christ. *Amen.*

Book of Common Prayer, p. 596.

### **St. James' Church, Birmingham, Mich.**

Shown worshipping in the Chapel of the Holy Spirit of St. James' Church, Birmingham, Mich., is a congregation of adults and children. The Rev. Kenneth H. Gass, D.D., is rector.

The dove is the central figure at the apex of the window and amber colored rays descend to the center of the altar, flowing through the center panel, which is diamond shaped and made up of various light shades of glass. The center panel is surrounded by large figures, in shades of blue, symbolic of the heavenly host. The corner panels, which make up the lower part of the triangular window, have Noah's Ark and the Nativity as subject matter.

# The Living Church

Third Sunday in Lent  
March 5, 1961

**For 82 Years:**  
**A Weekly Record of the News, the Work,**  
**and the Thought of the Episcopal Church.**

## EPISCOPATE

### Bishop Binsted Dies

The Rt. Rev. Norman Spencer Binsted, retired Bishop of the Philippines and former Bishop of Tohoku, Japan, died in Hendersonville, N. C., on February 20th.

Bishop Binsted was born in Toronto, Canada, in 1890. He studied at St. John's College, Uniontown, Ky., and at the Virginia Theological Seminary. He received the degree of Doctor of Divinity from the Virginia seminary in 1928, and the degree of Doctor of Sacred Theology from the General Theological Seminary in 1952. He was ordained to the priesthood in 1916.

He was a missionary in the Tokyo district of Japan, serving several parishes, and becoming chaplain to the American congregation of the Tokyo cathedral and to St. Luke's Hospital. In 1928 he was consecrated the first bishop of the missionary district of Tohoku, which he served until 1940. He became bishop-in-charge of the missionary district of the Philippines in 1940, and was made Bishop of the Philippines in 1942.

From 1942 until the liberation of the islands in 1945, he was interned by the Japanese, whom he had formerly served. After the war he remained in the Philippines for a year to rebuild the Church there, and then returned to the United



**Our Saviour, Pasco, Wash.:**  
**Damaged beyond salvation.**

States to confer on the reconstruction of Church property, 90% of which had been destroyed. He was awarded the Medal of Freedom by Gen. Douglas MacArthur for his assistance to prisoners of war during the occupation of the islands by the Japanese. He retired from his post in 1957.

Bishop Binsted was chief consecrator when, in 1948, the Episcopal Church bestowed apostolic orders upon leaders of the Philippine Independent (Aglipayan) Church.

### Fr. Rauscher Accepts

The Rev. Russell T. Rauscher, recently elected Bishop Coadjutor of the diocese of Nebraska [L.C., February 5th], has accepted the election, subject to the necessary consents.

### Bishop Will Retire

Bishop Blankingship of Cuba has announced his intention to retire from active duty as bishop of the missionary district of Cuba on December 31, 1961.

The 66-year-old bishop has been the Cuban diocesan since 1939 and is one of

the few American Churchpeople remaining in Cuba [L.C., February 19th].

Bishop Blankingship made his announcement to the district's convocation, which was held on February 10th and 11th in St. Mary's Church, Santiago de Cuba. The news of the impending retirement was received with "a great deal of consternation" by the delegates.

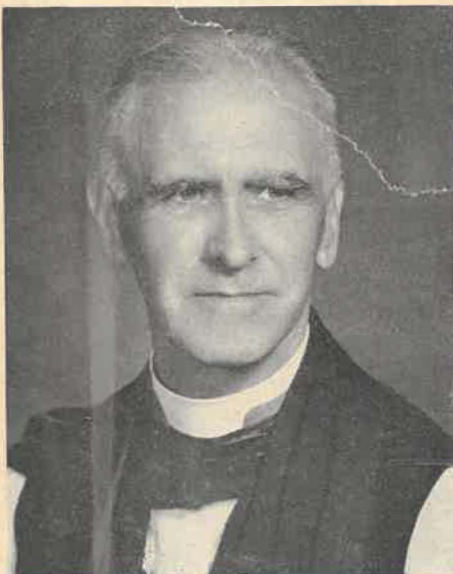
The convention passed, unanimously, a resolution thanking the Episcopal Church in the United States for its contribution to the life of the Cuban Church, not only in finances but primarily for the "leadership given by devout American missionaries who were instrumental in the planting and developing of the Church in the island." The convention adopted a budget which reflected a trend toward self-support.

## DISASTERS

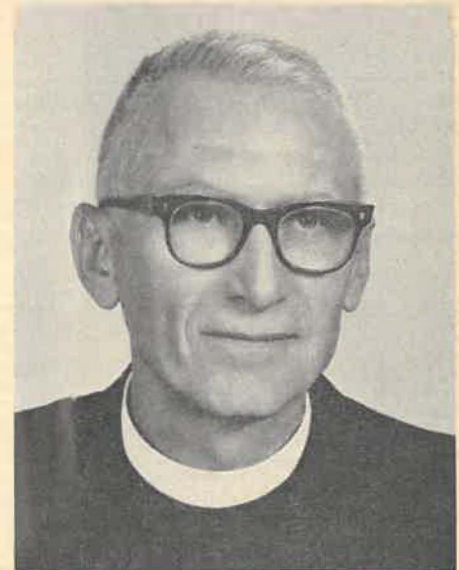
### Ash Wednesday — And Ashes

Two fires in the same night totally destroyed the Church of Our Saviour, Pasco, Wash. The first started about 6:30 p.m. on Ash Wednesday, February 15th. The second started a few hours later, about 5:00 a.m. on February 16th. The loss was estimated at \$85,000.

The first fire scorched the inside of the



**Bishop Binsted: Apostle to the East.**



**Coadjutor-elect Rauscher: Awaiting consents.**

church and destroyed furnishings, and firemen had extinguished it and departed by about nine o'clock. The Rev. C. Lester Kinsolving, rector of the parish, promptly called a meeting of the vestry to plan the restoration of the church. The meeting ended at about 10:30 p.m., and Mr. Kinsolving remained in his office to work.

About four o'clock Mr. Kinsolving heard a noise in the church, but was unable to locate anyone. An hour later, as he was getting ready to leave, he heard another noise. He opened his office door, and smoke poured in. The church was in flames again.

The phone was dead, so Mr. Kinsolving had to drive to the fire department to report the fire. The firemen were unable to keep the flames from destroying the structure. (Mr. Kinsolving, who was once chaplain to a volunteer fire department, borrowed a fireman's coat and helped man the hoses.)

"It looks like arson to me," Mr. Kinsolving was quoted as saying. Firemen had not ruled out the possibility. The building was fully insured.

## Crash Destroys Family

A plane crash in Belgium destroyed a Winchester, Mass., family on February 15th. Maribel Owen, 21, and Laurence Owen, 16, baptized members of the Church of the Epiphany, Winchester, were on their way to Prague, Czechoslovakia, to compete for the world figure skating championship. The girls were accompanied by their mother, Mrs. Maribel Vinson Owen. The plane crashed, killing all aboard.

The girls won top awards in the North American figure skating competition in January. They had devoted most of their time to skating, as had their mother. The sole survivor of the family is the grandmother of the girls, Mrs. Gertrude Vinson, who will be 81 in July. The Rev. John W. Ellison, rector of the Church of the Epiphany, is quoted by UPI as saying of Mrs. Vinson, "She's this sturdy New England stock that takes whatever it has to take in stride."

Dr. Ellison told THE LIVING CHURCH that the misfortune had made a bigger impact on the people of the community than anything he had heard of. He said that the bodies would be cremated, in Belgium, as soon as identification was complete, and that the ashes would be returned to the United States. A memorial service was scheduled to be held at the Church of the Epiphany on February 25th. Dr. Ellison said provisions had been made for an overflow congregation.

## TEXAS

### Episcopal Journalist

The Rt. Rev. James P. Clements, formerly Suffragan Bishop of the diocese of Texas, has been appointed to the staff

of the Houston, Texas, *Chronicle*. Dr. Clements will be editor of the *Church Chronicle*, a Saturday supplement to the paper, and will serve on the editorial page board and in other capacities.

Dr. Clements resigned his post with the diocese of Texas at the meeting of the House of Bishops in Dallas last November [L.C., November 27, 1960].

## RACE RELATIONS

### No Action Possible

The Rev. John H. Teeter, vicar of the Church of the Good Shepherd, Lynchburg, Va., was told by the U.S. Department of Justice that the Department could take no action in his case.

Mr. Teeter had protested to the Department that his civil rights had been denied when he had been ejected from a Lynchburg courtroom after attempting to sit beside a Negro friend [L.C., February 19th and 26th].

Mr. Teeter told THE LIVING CHURCH, "I was advised by the Justice Department that it can only institute proceedings on behalf of a private citizen under the present civil rights law when his voting rights have been violated."

He said that he was considering instituting a lawsuit.

## NATIONAL COUNCIL

### Executive Order Asked

The National Council, meeting in Greenwich, Conn., February 21st to 23d, adopted a resolution asking President Kennedy to intervene to reduce racial discrimination in housing.

The text of the resolution:

"Whereas the General Convention of the Protestant Episcopal Church in the U.S.A. in 1958 called upon all persons, especially



the members of our Church, to work together "toward the establishment, without racial discrimination, of full opportunities in fields such as education, housing, employment, and public accommodations,

"Be it resolved that the National Council of the Protestant Episcopal Church in the U.S.A., reflecting the basic principles as enunciated, joins with other religious bodies and agencies in urging the President of the United States to issue an executive order directing Federal agencies related in any way to housing to operate within their several functions in such a manner as to insure that all housing within the scope of their authority and purview reflect the letter and the spirit of the 14th Amendment and related laws, making housing available to all Americans regardless of race, color, or creed."

The Council also:

✓ Voted increased support for the Amer-

ican Church Institute for Negroes. The institute has been suffering increasing financial problems lately, although a southern woman, not a Churchwoman, recently gave the organization \$50,000 worth of stock.

✓ Formed a committee, composed of Bishop Bentley, Canon Barnes, and Lindley Franklin, Jr., to handle the problem of renting space in the new headquarters building to agencies outside of the National Council. The Council laid down three principles for the committee's guidance: (1) National Council needs should be filled first. (2) Space subject to anticipated future needs of the Council should be rented to others on short term commitments only. (3) Preference should be given to official agencies recognized by General Convention.

*More National Council news next week.*

## SOUTHWESTERN VIRGINIA

### Christian Community

A winter young people's conference, reportedly the first such in the diocese of Southwestern Virginia to be racially integrated, met on February 17th to 19th. Two Negro teenagers were among the officers elected at the meeting, which was held at St. John's Church, Roanoke, Va.

The meeting was completely integrated. The young people worshiped, studied, and ate together. Four Negroes took part in the conference, and two Negroes were among the 25 advisors. Five of the six Negroes were parishioners of the Church of the Good Shepherd, an integrated parish in Lynchburg, Va. The sixth was a parishioner of St. Luke's Church, Roanoke, Va.

Although more than 120 young people from all over the diocese attended the conferences, no white young people from the city of Lynchburg were present.

At their closing session, the conferees voted 62 to nothing — with 17 abstentions — to integrate the summer camp and conference center, Hemlock Haven, near Marion, Va. The center has not been used by young people since its purchase by the diocese in 1957. Lay delegates to the diocesan conventions have prevented the opening of the center on an integrated basis.

Said one of the elected Negro young people: "It was wonderful to be treated as a Christian in a Christian community, and to take part in worship with fellow teenagers, both white and Negro."

## JOINT COMMISSIONS

### Yes — and No

The Joint Commission on Ecumenical Relations has drafted resolutions to the 1961 General Convention, looking forward to intercommunion with a proposed United Church in Ceylon, and expressing unwillingness for intercommunion with a proposed Church merger in North India and Pakistan.

The Commission was acting at the request of the Presiding Bishop, in an-



swer to a question from the Most Rev. Arabinda N. Mukerjee, Metropolitan of the Church of India, Pakistan, Burma, and Ceylon. The Metropolitan had asked the Presiding Bishop and the heads of other Anglican Churches whether the Churches "would be willing to enter into relations of full communion with the prospective United Churches from their inauguration."

The first of the Commission's resolutions dealt with the Scheme of Union in Ceylon, which proposes the union of two Anglican dioceses with Methodist, Baptist, and Presbyterian Churches, together with the Jaffna diocese of the Church of South India. The new Church would be known as the Church of Lanka. The resolution the Commission will present to the General Convention for action says, (1) "That we are prepared thankfully to recognize the Church of Lanka, if organized on the basis of the proposed Constitution, as a Province of the Church Universal, holding the Apostolic Faith and possessed of true Bishops, Priests, and Deacons, [and] (2) "That we look forward to the establishment of intercommunion between the Church of Lanka and the Protestant Episcopal Church in the United States of America on the basis of a concordat similar to the Bonn Agreement between Anglicans and Old Catholics, hoping that certain anomalies and contradictions in the proposed practice of the Church of Lanka may be satisfactorily resolved." A footnote explains that "intercommunion does not require from either Communion the acceptance of all doctrinal opinion, sacramental devotion, or liturgical practice characteristic of the other, but implies that each believes the other to hold all the essentials of the Christian Faith." (The resolution was adopted by a vote of 12 to three.)

The second resolution, which passed with only one dissenting vote, treated of the Plan of Union in North India and Pakistan, and indicated that the Episcopal Church would not be prepared to enter into full communion with the proposed Church from its inauguration. "We agree," says the resolution, in part, "that reunion will demand a humble bringing before God of our various ministries for such gifts of authority and commission as they need. . . . But our solemn offering of our ministries for their reconciliation demands the clearest and most unambiguous words to describe our intentions and hopes. We do not believe that the services of unification in their present form provide such clarity. . . ." The resolution also mentions various theological matters, including that of the validity of infant Baptism, the "permission for ministers not episcopally ordained to celebrate the Holy Communion," the "possible admission of women to the presbyterate," and the "lack of a stated-eucharistic liturgy combined with inadequate theological description of the Lord's Supper."

March 5, 1961

## MISSOURI

### Melody and the Breaks

A jazz combo drew a bigger congregation than the usual sermon, which it replaced, when "Singleton Palmer and his Dixieland Six" played at Christ Cathedral, St. Louis, Mo. The congregation overflowed the church.

The sermon substitution, the idea of the Rev. Canon Standrod T. Carmichael, occurred in the usual Evensong service on February 12th. The sextette played eight selections, including "Joshua fit the battle of Jericho," "God will take care of you," "Rock of ages," "Battle hymn of



the Republic," "O for a closer walk with God," "Nobody knows the trouble I've seen," and "When the roll is called up yonder." Each number was introduced by the musicians in a simple melodic form, and then each musician made a "break" as his turn came. Members of the congregation reportedly tapped toes and nodded heads in rhythm to the music.

The congregation joined enthusiastically in singing the hymns and the plain-song canticles. Reactions after the service were varied. One woman was quoted as saying, "I was filled with joy and religion." But another said, "I'm tolerant enough to hear 'The old rugged cross' played that way only once."

Canon Carmichael explained that inviting the band to play at the service was "part of the search for new ways in which people can communicate with the Church and its message."

## CALIFORNIA

### Lay Movement

An "unorganized" committee, reportedly comprising 100 laymen and lay women of the diocese of California, has circulated a paper listing several questions concerning the orthodoxy of Bishop Pike.

The questions include, "Is Bishop Pike questioning the Bible as the Word of God?" "Is his attitude on the Bible Christian or legal?" "How close is the bishop to atheism and agnosticism?" "Does it appear possible that Bishop Pike's theological views, instead of making spiritual progress during the past decade, may be

regressing to ancient heresies?" "Do you believe we should retain our Christian Faith as we know it through the Word of God — the Bible?"

The spokesman for the committee, Mrs. Germaine McCormick of Orinda, Calif., told THE LIVING CHURCH: "We are not anti-Pike, or anti-anything, but are defending our Faith as contained in the Articles of Religion and the historic Creeds."

## Elections

The following people were elected at the convention of the diocese of California [L.C., February 19th]:

Standing committee: Rev. William Murdock, Mrs. William Corbus. Diocesan council: clergy, John Midworth, Claude Boydston, Wilfred Hodgkin; laity, Mrs. Preston Kelsey, Mrs. Walter Williams, Jefferson Beaver. Delegates to provincial synod: clerical, James Golder, William Murdock, Reginald Rosson, John Spear; lay, Mrs. Arthur Farwell, Russell Bernhard, Robert Brinkley, Mrs. Carol Diggle.

Elected deputies to General Convention, in 1960, were: clergy, C. Julian Bartlett, Sherman Johnson, Charles Guilbert, Walter Williams; laity, Caspar Weinberger, Emmett Solomon, Donald George, Lloyd Hamilton.

## MARYLAND

### Convention-al Snow

A 15-inch snowfall swathed delegates as the convention of the diocese of Maryland met at St. John's Church, Hagerstown, Md., on February 7th and 8th. A Churchman of the diocese recalls that heavy snows have marked the last two conventions held outside Baltimore.

Bishop Powell of Maryland, in his address to the convention, suggested a plan whereby urban churches might become, in effect, diocesan missions. He suggested that churches in changing urban neighborhoods, rather than closing, might adapt their programs to the changed neighborhoods with the help of the diocese.

The convention went on record as opposing slot machines and commercialized bingo in the diocese. A resolution was adopted asking the bishop to appoint three laymen and three lay women to study the question of admitting women to have a voice and vote at conventions. The committee is to report to the 1962 convention.

The delegates adopted a budget of \$574,475, and increase of \$42,000 over last year's. The extra money will be spent mostly for missionary work within the diocese.

ELECTIONS. Standing committee: Mr. Kelsey Saint. Executive council: clergy, Henry Rightor, Jr., Charles Kratz; laity, Douglas Lovell, W. O. Norris.

## PANAMA

### District Missions

The 1961 convocation of the missionary district of the Panama Canal Zone was held in the Cathedral of St. Luke, Ancon, C. Z., on February 4th.

Bishop Gooden of Panama announced the appointment of the Rev. Herbert L. Moore of Empalme, Bocas del Toro, as Archdeacon of Western Panama. He also told of the appointment of the Rev. William F. Lydecker as district missionary.

The convocation heard reports of progress on many fronts, including the organizing of missions in Guayaquil and Ancon, Ecuador. The organization of St. George's Church, Medellin, Colombia, was also reported. It was also reported that the Spanish-speaking congregation of the Cathedral of St. Luke is being organized as the congregation of San Marcos.

Bishop Gooden, at a luncheon, gave tribute to Miss Claire Ogden, who is retiring after 35 years of service with the Bella Vista Children's Home, near Balboa, C. Z.

The convocation elected the Rev. Edwin Webster as clerical deputy to General Convention, with the Rev. Herbert Moore as his alternate. The lay deputy elected was Cecil Carter, with George Fisher as alternate.

## PENNSYLVANIA

### Local Study and Action

Bishop Hart of Pennsylvania has established a diocesan committee on ecumenical relations to encourage study and action at the local level to further Christian co-operation and unity.

The committee chairman is the Rev. Charles H. Long, Jr., rector of St. Peter's Church, Glenside, Pa., who has had wide experience in Europe and in China in interchurch work. Other members are Louis M. Ream, Jr., of the department of laymen's work, and Mrs. C. Stanley Rogers, chairman of the ecumenical committee of the Churchwomen of the diocese.

## INTERCHURCH

### Snowed Out

A testimonial dinner for Bishop Scaife of Western New York, planned for February 5th, by the Armenian Church in America, had to be canceled because of extreme weather conditions.

An article in the February, 1961, edition of the *Armenian Church* pays tribute to Bishop Scaife by saying that



"no American Churchman has done more to make the Eastern Orthodox group of Churches, including the Armenian Church, better known and appreciated in America" than the bishop. The article quotes the bishop as saying: "Next to my Church, I love the Eastern Churches."

## BRIEFS

**THE ESSENCE OF THE DIFFERENCE:** Some 600 women who attended a congressional wives' prayer breakfast in Washington, D. C., last month heard President Kennedy tell them that he does not regard religion "as a weapon in the cold war" but that it is the essence of the difference which "separates those on the other side of the Iron Curtain" from the free world. "We must not confuse a system of freedom with one of disinterest, cynicism, and materialism," said the President, "but like . . . missionaries . . . who have been willing to spend their lives under the most difficult of circumstances . . . we must make sacrifices. It seems to me it should be a lesson to us all."

[RNS]

**DOWN WITH HALLELUJAH:** Sergei Kazeyev, head of the Hallelujah publishing house in Moscow, has been arrested there for the black market selling of prayer books. According to the *New York Times*, the Moscow newspaper *Literature and Life* reported that Mr. Kazeyev employed technical library workers, a photo technician, and a printer to aid in the publication of the prayer books. The books were printed without authorization, in a Moscow state technical library.

*Literature and Life* asked, "Is it not a shame for these men who consider themselves atheists to do the same things as Churchpeople do. . . . To blacken [their] hands with the fabrication of prayer books?"

**ON THE RURAL CHURCH:** The Rev. E. Dargan Butt, associate professor of pastoral theology and director of field work at Seabury-Western Theological Seminary, will lecture at St. Augustine's College, Canterbury, England, during the first session of the international summer courses there. The summer courses are divided into three sessions: July 3d to 15th; July 17th to 29th; and July 31st to August 12th. The courses are primarily intended for Anglican clergy. Professor Butt, who, according to Seabury-Western, is the only clergyman from the United States on the summer staff, will lecture on "Preaching in the Rural Church." He is the author of *Preach There Also*, a study of the town and country work of the Church.

**TROUPERS:** Young people of the Church of Our Saviour, Pasco, Wash., recently entertained patients at mental hospitals in Washington and Oregon, as well as prisoners in a Washington penitentiary. The "road show" cast of "The Kink and I" survived a truck breakdown, two lost cars (which arrived five minutes before curtain time for one performance), and a sick thespian, according to the Rev. C. Lester Kinsolving, rector of the parish.

## ORTHODOX

### A Charge of Opposition

An Athens, Greece, newspaper has charged the Russian Orthodox Church with being actively opposed to any movement for Christian unity.

*Ethinkos Kyrix* described Patriarch Alexei, who recently toured the Middle and Near East [L.C., January 15th], as a tool of the Soviet government who is being used to help divide the Christian forces of the West.

"It is natural," the paper said, "that the Russian Patriarch does not want the unity of the Christian Churches. For unity means domination of the millions of Christians and the strengthening of loyalty to Christ's doctrines. Soviet Russia, on the other hand, wants to use the Church as a means of spreading its own economic and social system." The paper said that if the Russian Church were to become part of the united Churches, "then it could no longer be made an instrument of the Soviet state." [RNS]

### Conversion

A former Russian army officer, who was raised as an atheist, has become pastor of St. Vladimir's Russian Orthodox Church in Houston, Texas.

He is Fr. Gabriel, who was Lt. Georgy Nikolaevich Erlenberg when he served in the Russian army during World War II.

Curiosity led him to the ranks of the clergy. He recalled entering a battered church in the Ukraine during the latter stages of the war and watching people as they received Holy Communion.

Fr. Gabriel asked to take Communion himself, but was turned down when he told the priest he had not been baptized. His curiosity was whetted, however, and he agreed to be baptized the next day.

Later Lt. Erlenberg's unit saw duty in Austria and he donned the uniform of a German prisoner and escaped into the Austrian Alps where he lived in seclusion.

In 1950 he entered the United States as an immigrant and began studies at Holy Trinity Russian Orthodox Seminary at Jordanville, N. Y. He was ordained in 1957.

Now he serves a parish of 15 families whose church is a converted two-story house. [RNS]

## REFUGEES

### Report Is In

The Very Rev. Francis B. Sayre, Jr. dean of the Washington Cathedral, has given President Kennedy a first-hand report on the situation of Arab refugees in the Middle East. Dean Sayre is chairman of the board of the United States Committee for Refugees [L.C., February 5th].

Dean Sayre made a month-long trip to Jordan, Lebanon, Israel, and the United Arab Republic, where he conferred per-



Council of the Church in Southeast Asia: From four Provinces.\*

sonally with leaders including King Hussein and former Premier David Ben Gurion. He said the Arab refugee problem is "unquestionably the most difficult which the world faces."

Although a final settlement of the problem of the homeless Palestinian Arabs is inevitably intertwined with a political settlement in the area, Dean Sayre said he urges that the United States continue to support the relief work being done by UNRWA — The United Nations Relief and Works Agency for Palestine Refugees in the Near East.

Dean Sayre had high praise for the work of John Davis, former U.S. Undersecretary of Agriculture, who heads the United Nations relief effort in the area.

He said that, in his opinion, irrigation and modern farming methods can turn arid areas of the Middle East into a "veritable grain bin, a land truly flowing with milk and honey." But human passions and emotions will have to be reconciled first, he said, which may be a task of many years. [RNS]

## SOUTHEAST ASIA

### Synodical Problems

A new diocese in Borneo, impending intercommunion in the Philippines, a pagan official religion in Burma — these were matters brought before the Council of the Church in Southeast Asia at its meeting in Manila early in February.

In Burma, Buddhism is reportedly scheduled soon to become the official religion.

The Burmese Prime Minister addressed the council on the subject of Buddhism in Burma. In a prior call to Bishop Ogilby of the Philippines, the Prime Minister arrived just before the hour for Evensong, and was asked if he would like to join the Anglicans for the Office. He asked whether a non-Christian would be allowed to take part, and, on being assured that he could, he attended the service.

The council heard a report on the progress made toward intercommunion be-

tween the Episcopal Church and the Philippine Independent Church, and learned that Churchmen in North Borneo are about to petition for the formation of a new diocese.

The 13 bishops present for the council took part in discussing the state of Anglican work in the Chinese dispersion throughout the area. The Rev. Canon John Lee, a Chinese priest from Singapore, attended some of the sessions. Canon Lee is the liaison officer for coordinating this work.

Bishop Ogilby writes that the conferences of the Southeast Asia Council seem to be assuming the nature of an Episcopal Synod. "However," he points out, "[the participating] dioceses already belong, severally, to four different Provinces . . . the Church of England, the Protestant Episcopal Church in the U.S.A., the Church of China, and the Church of India, Burma, Pakistan, and Ceylon. The bishops resolved to seek advice of the whole Anglican Communion, through the Executive Officer, on the propriety and method of setting up a new form of Episcopal Synod through which they could more effectively govern their dioceses and work for the extension of Christ's kingdom in this region."

## NEW HAMPSHIRE

### To Save Life Is Moral

A resolution introduced by the Rev. L. Bradford Young, rector of Grace Church, Manchester, N. H., recommending legal permission for therapeutic abortion was adopted by the Manchester Ministers Association. The resolution held that abortion under suitable safeguards is "moral-

\*Seated, left to right: Assistant Bishop Ah Mya of Rangoon, Bishop Cornwall of Borneo, Executive Officer Stephen Bayne, Bishop Hall of Hong Kong, Bishop Shearborn of Rangoon, Bishop Daly (Bishop in Korea), Assistant Bishop Aung Hla of Rangoon. Standing: Assistant Bishop Koh of Singapore and Malaya, Assistant Bishop Wong of Borneo, Bishop Ogilby of the Philippines, Bishop Chadwell (Assistant Bishop in Korea), Bishop Sansbury of Singapore and Malaya, Suffragan Bishop Cabanban of the Philippines.

ly right and necessary" when pregnancy endangers a mother's life.

Mr. Young said the action was taken in view of "public discussion of the question and queries from church members" about the association's stand.

Amendment of the current state law to allow therapeutic abortion in early pregnancy has been endorsed by the Ven. Donald H. Lyons, archdeacon of the diocese of New Hampshire. The move had been opposed by Bishop Primeau of the Roman Catholic diocese of Manchester.

"It is with reluctance," Archdeacon Lyons said, "that we voice disagreement with the spiritual leader of a body of fellow Christians. However, we cannot agree that all abortions are immoral. When the intention is to save life and not destroy it, that is, when the operation is therapeutic rather than a means of limiting the size of families, it is moral. Indeed it is our opinion that a doctor is morally bound to perform such operations to safeguard and protect the family." [RNS]

## ENGLAND

### Whitby Prioress Dies

The death of 74-year-old Mother Margaret Cope, founder of the Order of the Holy Paraclete, Whitby, Yorkshire, England, removes one of the most colorful and respected people in the Church of England. An intimate friend of distinguished people, she has been said to have a "ruthless devotion to the will of God."

Her fierce energy was devoted to one single end. With a wide reputation in ecumenical circles, and a range of contacts from Roman communities in France and Canada to significant Churchmen in Sweden and in Swiss Protestant communities, she was never prepared to compromise on Catholic doctrine. [D. M.]

### No Sabbatarian

Archbishop Morris of Wales has resigned his vice-presidency of the Fellowship of the Lord's Day, in Wales. He said he could not support the narrow interpretation being placed on the objects of the Fellowship. The stated objects are to proclaim and preserve the sacredness of the Lord's Day.

One of the causes of the split has been the Fellowship's fierce opposition to any Sunday sale of alcoholic beverages in Wales. [D. M.]

### Just There

The Most Rev. Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, said that since his return from his recent European and Middle Eastern tours, he had received letters from many persons saying that "one result of your visits is that our local Roman Catholic people are

much friendlier than they were yesterday."

He made the statement in a talk at a reception in Lambeth Palace given by the Anglican and Eastern Churches Association.

He summed up the main results of his tour as being "a change of climate."

"The purpose of the tours," he said, "has been gloriously fulfilled in Rome as in Istanbul and Jerusalem in the way of uninhibited, unimpaired friendship, not worked for nor created but just there. It has demonstrated the falsity of the argument that when people of different Churches worshiped or associated closely together it led to indifferentism.

"In Jerusalem there were people with terrific barriers between them who were able to quarrel bitterly about trivial things, but yet in what really mattered came together with a unity of spirit that was overwhelming." [RNS]

#### ARMED FORCES

### The Man Counts

General George H. Decker, Army Chief of Staff, a Churchman, told a recent conference of the Department of Army Chaplains that a man cannot defend his country effectively without moral as well as physical armament.

"In the end it is the man who counts," said General Decker. "Any man with a dedicated sense of moral purpose has the

---

*Jesus did not live — or teach — or die — or rise from the dead, for mankind, but for each man.*

---

will and the determination to resist oppression. But with the best equipment and weapons in the world, if he is without that sense of purpose, a man is morally disarmed."

General Decker, an active Episcopal layman, told the chaplains America's history is one of a "fierce national determination to overcome adversity," and that by meeting many crises with resourcefulness and discipline, America has become "a tough, highly competitive nation, and a God-fearing nation, with a reputation for integrity, hard work, and opposition to tyranny."

America now enjoys the highest standard of living in the world, he said, but he warned that "this affluent society of ours shows some indications of moral slackness and too much preoccupation with personal satisfaction and gains."

General Decker called on the chaplains to give the serviceman a new awareness of his national heritage.

"He must understand thoroughly that his is a heritage based on spiritual and ethical values," he said.

In this way, he said, foreign persons with whom American servicemen come

into contact will also be strengthened in their awareness of the meaning and value of freedom. [RNS]

#### SOUTH AFRICA

### Hopeful Sign

Archbishop de Blank of Capetown has expressed some optimism for the eventual defeat of *apartheid* (racial segregation) in the Union of South Africa.

"For the first time since I have been in Africa I see hope for the future," he said in an article in *Good Hope*, official Anglican paper. The archbishop was commenting on the conference last December which brought together a group of South African Churchmen under the auspices of the World Council of Churches, to discuss the *apartheid* question [L.C., January 1st].

The conference adopted resolutions denouncing various forms of discrimination in South Africa and insisted that non-white people should be given the right to participate in the government of the country.

"I am quite sure," the archbishop said, "that a new understanding has come to birth as a result of this conference. Delegates of the Dutch Reformed Churches of the Transvaal and of the Cape Province could not have been more helpful and eager to find a common ground with the other delegations."

Dr. de Blank said that delegates of the Dutch Reformed Church of Africa — the smallest of the three Dutch Reformed bodies — had been "friendly" at the conference, although they subsequently disassociated themselves from its findings.

"Anglicans have been gratified," he said, "to discover how far the delegates of the other two Dutch Reformed Churches at the conference had been prepared to go in order to increase goodwill and lessen injustice in the existing *apartheid* situation."

"It is common knowledge that the delegates of these two Churches have been under heavy fire since the conference's findings were published in the press. We honor their courage and pray for a steadfastness of purpose on their part. For the first time since I have been in this country, I see hope for the future." [RNS]

#### VIRGIN ISLANDS

### Bishop of Their Own

The House of Bishops will be asked at September meeting in Detroit to elect a bishop for the missionary district of the Virgin Islands, it has been reported.

The Virgin Islands, which were made a part of the jurisdiction of the missionary district of Puerto Rico in 1919, have been a separate jurisdiction since 1947, under the care of Bishop Swift of Puerto Rico as bishop-in-charge.

Negotiations are under way with the

British Church in the West Indies for transfer of the islands of Virgin Gorda and Tortola to the ecclesiastical jurisdiction of the American Church. The transfer may take place in 1962.

At the present time eight priests serve parishes on the islands of St. Thomas and St. Croix.

### Advance in Education

Bishop Swift of the Virgin Islands has announced plans for the construction of new schools and additions to existing schools. The project will include a grade school and a high school on St. Croix Island, and the building of a high school on St. Thomas Island.

Part of the money for the project has been provided by a private individual, and part will come from the Church School Missionary Offering of 1962.

#### EAST AFRICA

### Stones of History

St. Andrew's Cathedral, to be constructed at Mbale, Uganda, will have stones from centuries-old British cathedrals built into it. The stones will be incorporated in the pillars supporting the cathedral's dome.

The foundation stone for the new structure is expected to be laid in April by Dr. Geoffrey Francis Fisher, Archbishop of Canterbury.

The stones are being sent from England in response to an appeal by Bishop Usher-Wilson, Archbishop of the new Province, who will be instituted in April. [RNS]

#### SACRAMENTO

### Action for Concern

Bishop Haden of Sacramento has joined with other religious leaders of Sacramento County in a proposal for setting up a marriage counseling court in the county. A committee has been formed for this purpose which includes, besides Bishop Haden, a Roman Catholic bishop, the president of the Sacramento Council of Churches, the president of the Sacramento Ministerial Association, and a Jewish rabbi.

The committee is concerned because of an increase in divorce actions in the county, which in recent years has exceeded annually the number of applications for marriage licenses. [RNS]

#### NEW HAMPSHIRE

### Dartmouth Center

Work has been largely completed on the construction of an Episcopal Student Center at Dartmouth College, Hanover, N. H. The center was made possible by a gift from the family of Halsey C. Edger-

*Continued on page 18*



# Change General Convention? Or National Council?

by the Rev. Louis B. Keiter

Rector, All Saints' Church, Portland, Oregon

**T**he roster of illustrious names now aligning themselves in favor of substantial changes in the governmental system of the Church gives one pause in suggesting a word of caution. These proposals are, however, for basic constitutional changes in the truest sense of the word, though many of them may be made by canonical amendment rather than by the more elaborate methods provided for alteration of the Constitution.

The House of Deputies, as presently constituted, is admittedly a cumbersome body. One remembers, however, that democracy itself is an awkward political system, useful because it preserves a large measure of local and individual freedom in responsibility. Are some 300 laymen, with an equal number of presbyters, really too many persons to make basic policy decisions in a nationwide Church as large as ours? Will halving the number of deputies actually increase efficiency to a substantial degree? Especially in large dioceses, will there not be a tendency to create a small group of nearly professional deputies who are quite out of touch with the life of the Church in small parishes and missions? Finally, are annual Conventions necessary to efficient fiscal control and are there alternative suggestions to increase the efficiency of the House of Deputies?

One method of increasing both the efficiency and democracy of the Church's

administration would be to strengthen the provinces. It is, however, already apparent that the Church is not prepared either to rationalize the geographical alignment of our existing provinces or to increase the authority of their synods. We seem to prefer continuing as, in effect, a single national province. Another method, and this I suggest needs discussion, would be to enlarge the National Council and to entrust to it a much larger measure of fiscal responsibility than that body currently has, at least on paper. By the National Council I do not, of course, mean that group of dedicated persons who serve the Church as employees of the National Council. This reference is to the elected members who theoretically are representative of the entire Church.

Yet Churchpeople do not seem to feel that the National Council is representative. This is because (1) there are not enough members to go around, and (2) the method of election is too indirect. To create a National Council of approximately 100 persons would be feasible and would bring that body much closer to parochial and diocesan life. Three of the present four meetings a year might well be administrative meetings of departments and involve only key persons. One annual meeting could be a plenary session to which might be entrusted a larger measure of budget-making and program-planning than is currently per-

*The author suggests  
means of increasing  
the Church's  
democratic efficiency*

mitted. It is to be noted that 100 persons are approximately four times as many as are included in the present Committee on Program and Budget, which in effect prepares the budget for each triennium. The two Houses of Convention now make only very minor changes in the report of this hardworking Committee, unless major changes of policy are determined. Such major changes would certainly remain the prerogative of the General Convention.

The method of election of the National Council is now very indirect. Except for the eight provincial representatives, the male members are now elected in theory

*Continued on page 20*

# What Is a Religious Movie?

by the Rev. Malcolm Boyd\*

It is dangerous,  
says the author,  
to accept the Hollywood label

The most religious movies I have seen have not been explicitly religious. They have not been labeled self-consciously by smart press agents as "religious" movies. But they have dealt realistically, probingly, unerringly with the human condition; they have posed the right, hard questions about the meaning of life and suffering and joy; they have jarred me, made me think, made me feel, shattered some of my self-composure about life, opened up life (perhaps another life) and let me take a deep look.

*On the Waterfront* was such a film. So was *Room at the Top*. *La Strada* possessed some of this cinematic power, as did *The Great Man*, *Twelve Angry Men*, *On the Beach*, *Hiroshima*, *Mon Amour*, *Cat on a Hot Tin Roof* and *Separate Tables*.

Such films have a decided religious dimension. Frequently they point (unintentionally) to God. If they portray life "in the raw" (whatever that means, for life generally is in the raw) and nettle Puritan hard-tender feelings or call a spade a spade (call sex "sex," hell "hell," sadness "sadness," life "life") I believe this is essentially progress.

\*Fr. Boyd expressed many of the ideas contained in this article in an address to a meeting of the Broadcasting and Film Commission of the National Council of Churches, on February 7th. He is the author of three books dealing with Christian communication and has written an essay, "The Image of Man in the Motion Picture," for a new symposium about Christianity and the contemporary arts. Fr. Boyd was chairman of last summer's Strasbourg Conference seminar on communication [L.C., August 28, 1960].



"Yeah, 'Nothing like a good biblical movie for the kiddies!'"

I keep reading blanket statements attacking the portrayal of sex and violence in films. Presumably such statements are intended to attack those current examples of unmitigated vulgarity and mediocre tripe which have falsely masqueraded as realism. I hope that such statements do not mean to attack the fine current examples of cinematic art which take an open, frank look at life with integrity and with a comprehension of the poetic dimension of realism itself. Sex and violence are vital aspects of life. Flagrant commercial exploitation of these aspects of life are to be opposed, as are bland, tranquilized, watered-down portrayals which simply do not reflect life.

We have too often stood by and witnessed churchly kudos being bestowed upon artistic and religious trash in the form of bad movies, dubbed "religious" merely because they deal with biblical subjects or sentimentally pseudo-religious themes. Bosley Crowther of the *New York Times*, reviewing the recent film *Esther and the King*, commented: "The beautiful Bible story of Esther has been thumped into a crude costume charade. . . . The best to be said for this chromo . . . is that it drives one more spike into the coffin of these synthetic biblical films."

I set down — in my second book, *Christ and Celebrity Gods* — certain criticisms of the movie *The Ten Commandments* which seem to apply to the typical Hollywood biblical film (for example, the more recent *Solomon and Sheba*): "The 'God' of the movie is a technological creation of man, cut down to the size of mechanical miracles. One sees and hears (but does not experience relatedness with) a fairy-story deity whose only claim to holiness is in modern cultural measurement of overawing size and overpowering sound."

The typical Hollywood biblical spectacle has all the familiar elements of comic-strip sex, sadism, spectacle, and sentiment. *Solomon and Sheba* even managed to include a flamboyant bathtub scene with Gina Lollobrigida, but the film had a respectable cover ("after all, it's a Bible story!"). Perhaps the major criticism of such films is their false equation of realism with literal, fundamentalistic portrayal. A literal depiction of God's actions, as a film producer imagines them to be, lies somewhere between sheer blasphemy and poor taste.

The *London Times* coined the wonderful phrase "Hollywood biblical" in its comments on a recent movie, *The Story of Ruth*. Said the *Times*, "It is a fair example of what may perhaps be called Hollywood biblical, which means that it is carefully and lavishly mounted, that great attention has obviously been paid to details of dress and uniform, and that it is totally devoid of the least spark of life or imagination. The film is a monument of painstaking artificiality."



©1956 Paramount Pictures Corp.

A scene from Paramount's *Ten Commandments*: Holiness is measured in size and sound.

We should object not only to the Hollywood motivations underlying such films and the Hollywood treatment of such films, but also to the response which such motion pictures receive from many Churchpeople. Many people, without any questioning or research, simply accept the Hollywood label of a "religious" motion picture.

This is a very dangerous thing to do, and something we are — I am thankful to say — increasingly getting away from. People are *thinking*, more and more, about whether "religious" movies are religious or not!

On the other hand, let us take a look at a movie which bears no "religious" label, yet possesses valid religious dimension. *On the Beach* raises ultimate questions: "What is life worth? What is life? Do ordinary social structures matter at a violent time of life and death? What is right or wrong, for example, about loving another person? What is love? What is the very purpose of life? Who am I?"

The issue of what constitutes a religious movie is of first-rate Christian importance because it is a vital part of that much broader concern which relates religion to the totality of human life. Either religion is a mere ghetto or a department of life, or else it transcends and undergirds the whole of life. This is the basic concern involved in such a question as "What is a religious movie?"

If a person can break out of a narrow definition of "religion" in regard to what constitutes a genuinely religious movie, perhaps he can avoid religious-ghetto thinking also in regard to such basic things as work, the racial problem, sex, politics, and the whole area of the arts.

It is of vital importance to correct the mass-media stereotypes which convey false or distorted religious images. Those images of religion will be carried over into the whole realm of religion and life.

The movie as an art medium, along with the theater and the novel, gives us some of the great "sermons" of our day. We can find in the exceptional movie an articulate statement about life and, therefore, from the perspective of Christian theology, a preparation for the Gospel of Jesus Christ. The religious dimension of a movie is most profound when it poetically and probingly reveals real life — the real life which Jesus Christ came into the world as God and Man to save.



Fr. Boyd and the late Cecil B. DeMille: The issue is of first-rate importance.

## “Part-Time” Ministers

by the Rt. Rev. Stephen F. Bayne, Jr.

Executive Officer of the Anglican Communion

The so-called part-time ministry is a matter of some current interest in our Anglican family. It goes by a variety of names actually — some more polite than others — but what is signified usually is the training and ordination of clergymen whose livelihood is to be gained in secular employment and who will contribute their clerical services in their spare time.

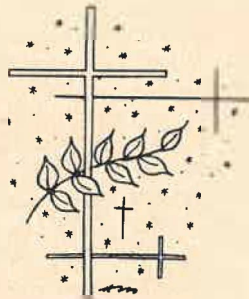
This is a development found in nearly all of our Churches. The Bishop of Hong Kong has long pioneered in the field. In England it is widely advocated. The American Church has been particularly identified with the “perpetual diaconate” (whereby business and professional men are made deacons, after training, and assist sacramentally and otherwise in their own parish churches in their spare time).

In different measure, all the experiments share in certain common hopes, and seek to meet certain common needs. Major needs are, first, for more clergymen that we have or can afford; second, for clergymen who can move more freely into the mixed frontiers of a secular culture; third, for a way to cope with the increasing number of “late vocations” — men who awaken to their true calling only after their careers and responsibilities in life have been established so firmly that they cannot easily retrace their steps. The hopes correspond to the needs: that through such a “volunteer” ministry the Church may find a greatly-needed reservoir of trained leadership for areas of special need, and equally provide a possible way into the ministry for truly dedicated laymen who are not free to follow more traditional paths.

Attitudes toward these proposals vary widely, and debate is keen. At one extreme, the American Church perhaps is the least convinced, at the moment. This may reflect the fact that the problems of the supply and financial support of the clergy are probably less acute in the United States and Canada than elsewhere in the Anglican world, and also that the “professional” self-consciousness of the clergy (indeed of the laity, too) is at its highest point there.

Through force of circumstances, the American Church (and it is not alone in this, except that its history is longest) has had to cope with the problem of self-support from the outset and has had to learn a corresponding degree of self-reliance in the support of the ministry. Thus it has been easier for that Church (and others like it) to move ahead through the economic and social revolution of recent times, and maintain its ministry in a rough parity with the rest of its society’s skills.

Interrelated with this has been the development of a fairly sharp “professional” sense in America. The specializing which has been characteristic of all Western life, and conspicuously so in America, has tended to multiply and upgrade all skills



— to dignify them as “professions” and endow them with a mystique of their own, a language, a reserved area, a watchful defensiveness against unauthorized intruders, and all the other paraphernalia of occupational self-consciousness. The ministry has been affected by this significantly, for good and for ill. A good effect has been the sharpening of American theological education, particularly in the elements of pastoral techniques. A bad effect has been to underline the distinction between the clergy and laity, and the sacred and the secular, and so to develop a clerical self-consciousness and pomposity and, perhaps even more, to encourage a false, professional veneration, an unjustified abjectness in the minds of the laity. (I will hear from several customers on that last remark, I think.)

At the other extreme might be placed

the Church of England, which has had the advantages (such as they are) of a largely-endowed clergy, which has generally frowned on over-specialized training, which has now to cope for the first time in a good many centuries with the problem of the support of the clergy, and which is wrestling with an insufficient supply of both men and money. I have oversimplified the picture of both Churches, of course, to indicate certain broad differences in situation, and to help explain why an English Churchman views with equanimity the same proposal that his American cousin views with alarm. Arguments and tensions exist, but there has been surprisingly little direct and full dialogue. Rather it has been a case of conversation between bishops as they left a meeting, or parsons waiting for the meeting to begin, or laymen having coffee after a long evening with a difficult budget.

Let me suggest a theme or two for dialogue. There is a need, everywhere, for more clergy than we have or can afford. How much is this due to (a) faulty stewardship, (b) a cockeyed sense of values which discourages vocations among young men, (c) a false gentility which regards the priesthood as a life for gentlemen who are miraculously spared any need for a visible means of support, (d) a lack of expectancy that the life and work of a priest amount to very much anyway? There are other thoughts, too. My point is that, until we have tackled the basic problem of vocation itself, we are not justified in running to a volunteer ministry as the only solution to our plight. We had better find out why the ministry is not more important than it is, either to the young men who may be called to it or the men and women who ought to pay what it costs, before we give up the fight by seeming to say that it isn’t a very important job anyway, and it can be done in humanity’s spare time.

This sounds as if I were opposed to the “part-time” ministry. Indeed, I am not. What worries me is not that we have it, but that we have it for the wrong reasons. There are good reasons for it, good enough to justify a lot more radical experimentation than any of us has yet tried. And we shall never have deep dialogue about it until we get below the superficial and often selfish reasons so often put forward in defense of it. There is a need for a volunteer, part-time, anonymous, unprofessional element in the clergy. But that need is only uncovered when one first asks why we do not have more priests, why we do not support them, why it is not a vocation that attracts young men in generous numbers.

There is a need to find a way for older men to enter the sacred ministry, even though the full, lifetime, professional ministry is impossible for them. And we in the clergy — well, let me say I — need

*Continued on page 20*



## Out Of This World

Three men have just been named as candidates for the unique position of being the first man in space. Picked from the carefully-trained, seven-man team of "Astronauts," either Alan Shepard, John Glenn, or Virgil Grissom is expected to be a passenger on a space flight not long after Lent is over.

One of these men will be the first to leave his own world for the mystery that lies outside it — and yet he will be only one of a long and numberless line of men and women who have, throughout the history of the race, left their safe, known worlds for the unknown that lies beyond.

Psychologists have had much to say about the human urge for security. They seem to have forgotten the equally compelling human urge for adventure. Of the two, it is the latter that seems most peculiarly human, and with good reason — with theological reason. For while man is of the earth, earthy, he is yet born with an inner knowledge that he is a stranger upon earth. And the most solid home he can ever make of his world never seems to be more than a temporary camp. The more he clings to the apron strings of his mother earth, the more he realizes his own transience. The more he learns of the secrets of the world he inhabits, the more he is pointed outside of it. The more he seeks certainty, the more he is confronted with mystery. And always he is led by the desire for that which he has never found.

Man is the creature of the restless heart, and this restlessness is manifest in strange and often perverted

ways. But the restlessness is the result of the fact that he is, in essence, a traveler, a colonist, and he is never quite at home in the only home he has ever known.

Within the same heart there exists the pull toward self-preservation, toward safety, toward comfort, and the pull toward danger, toward excitement, toward drama. But the paradox is resolved in the Christian understanding of man. The anxiety and the boredom stem from the same cause. The search for security is the longing for the unchanging God; the search for adventure is the yearning for that which is glorious, mighty, majestic, worthy of adoration — in short, for God.

Does it seem strange that there are men who are willing to risk their lives for the increase of human knowledge? It shouldn't, for men have been doing that since before recorded history. Does it seem strange that men are willing to risk their lives for the sake of curiosity, or adventure, or fame? There is really nothing new about this. Survival has never been enough to satisfy this strange creature, man. Men have turned their backs on security and safety for thousands of reasons — those who have done it knowingly for God's sake, we call saints. But the magnetic pull of the love of God plays its part in it all, even in the tawdriest adventures, the shabbiest excursions into the unknown.

There is a lesson for the Church in all this. Too often the Church has presented the Christian commitment merely as a means of achieving peace and comfort, as a source of solace in time of need. It is these things, and it must be these things, in a world where grief and terror and suffering can knock on any door at any moment. But the human spirit needs more than these, and Christianity is more than these. Men have not been willing to be burned and flayed and exiled for the security their faith gave them. Christianity is the manifestation within the world of the power and the glory that lie beyond this world, and countless men and women have found under the banner of the Cross the most glorious, transcendent, sublime *adventure* that can be found in existence.

The Church is no institution for the dispensing of emotional aspirin tablets or psychic Band-Aids; it is a Body, as C. S. Lewis has put it, in *Screwtape Letters*, "terrible as an army with banners." And in every tired little mission, in every busy-busy big city parish, for all its mundane concerns and this-worldly limitations, you can find a glimpse of the glory that all men unknowingly seek.

Do you feel a sneaking little nudge of envy for the first man who will ride a rocket out of this world? Walk in your parish church, get down on your knees, and say, "Here am I, send me." You'll get your adventure — though your neighbors probably won't notice it. Your directions will come from beyond this world, and yet from Him who is closer than hands and feet. Leaving the world behind is exactly what Christians are commanded to do, but they have to do it in terms of their use of this world. And turning their backs on the world means loving their neighbors in it. And the further they go from the world, the closer they are to home.

Being a Christian, like being an Astronaut, involves discipline and hard training. That is what Lent is really meant to be for.

---

### Weigh No Scant Measure

I would not weigh scant measure of love, nor count  
Its grains of gold to mete out, one by one,  
Reluctant fingers cupped lest small amount  
Slip through beyond a miserly duty done.  
I would not choose this one, or that, to be  
More worthy than another, but from my heart  
Would pour alike upon humanity  
Abundant love, denying none a part,  
Thus I would follow Nature's law that's found  
In giving: Music in the thrush's throat  
Is not a song until, released in sound,  
It spills a gift with every golden note.

Weigh no scant measure, hoarded love is loss,  
And all its shining splendor naught but dross.

NELLIE I. HORKAN  
(From *The Awakening*,  
by permission of Dorrance & Co., 1957)

Continued from page 12

ton, to St. Thomas' Church in Hanover.

The center will provide Dartmouth students opportunities for daily worship, study, counseling, and fellowship. The building was designed by a St. Thomas' parishioner, Frank J. Barrett, and will include a chapel, sacristy, lounge, kitchen, study-library, office, recreation room, and an apartment for a resident chaplain. St. Christopher's Chapel will be furnished largely through a fund established in memory of the late Dr. Rolf C. Syvertsen, dean of the medical school and for many years clerk of St. Thomas' parish. The tabernacle is to be given in memory of the late Rev. Alan Whittemore, O.H.C., who conducted the first retreats for Dartmouth students at Holy Cross Monastery.

Funds are being sought for an endowment fund to aid the parish in supporting the work of the chaplain.

## Anglican Atomics

The Rt. Rev. Stephen F. Bayne, Jr., Executive Officer of the Anglican Communion, had a chance to see what an Anglican atomic reactor looks like when he visited Japan in mid-February.

The reactor was the one given by the American Church, and installed at St. Paul's University, Tokyo. Bishop Bayne visited the university on February 14th. The next day, after celebrating the Holy Communion at St. Alban's Church, Tokyo, the bishop breakfasted and talked with about 20 Anglican missionaries stationed in Tokyo. In the afternoon he spoke to a special meeting of the clergy of the diocese of Tokyo, and stressed that, as Executive Officer, he was employed by all the families in the Anglican Communion, including the Nippon Seikokai. His talk was translated into Japanese by the Rev. Hikaru Yanagihara.



Bishop Bayne (right) inspects a remote-control unit at St. Paul's: A reactor in the family.

### FOR THE RECORD

## A Beecham Binge

by Charles Roe

The arts have bred their fair share of the world's characters, and possibly none has contributed better eccentrics than music. Miles of copy have been written about the odd-balls of music and their sometimes weird goings-on, most of them embroidered if not downright apocryphal. In all honesty most of the fine musicians I have known have been sincere, hard-working men and women dedicated to their art and if they have their peculiarities and foibles — "well, sometimes I have my doubts about thee."

Apart from the tempestuous Maria Callas, who really can sing, no other musician of our time keeps the wheels whizzing like the redoubtable Sir Thomas Beecham, Bart., who really can conduct.

In common with most artists, Beecham is controversial, sometimes explosively so. I admire him greatly because he has dedicated his awesome talent and his money to furthering the cause of fine music. Few have contributed more, and we would indeed be the poorer had he decided on another career.

So, courtesy Capitol Records, we have a big batch of Beecham this time. At the outset let me say that Capitol has served up an inviting dish of sound.

In my catalog, Beecham rates a top spot if for nothing else than his being first to record the enchanting music of Delius. (And a "pish" and a "tosh" for those who sneer at the "romanticists.")

The bellicose baronet is never better or less bellicose than when he is knee-deep in Delius. "Music of Delius" (EMI-Cap. G-7116) perfectly illustrates the point. Frederick Delius (1862-1934) composed music for life's tenderer crises: no "storms"; the proposal, not the first quarrel; the vesper sparrow, not the crow. Yet his music is not saccharin or syrupy. An album (this one will do nicely) of Delius is worth a double handful of Milton at a fraction of the cost. Try it after a tough day at the office or with the kids. If you



have not yet discovered the gentle music of Delius this is a superb introduction.

This is only one of a long series of records Beecham has given us of Delius' works. My own collection dates back more than a quarter century to when Columbia released the Gold Label Delius Society Album No. 290, with Beecham and the old London Philharmonic.

Hollywood was quick to catch on, and they proceeded to steal him blind (as Tinpan Alley did Tchaikovsky) for the beautiful orchestral and vocal effects which are a sort of trade mark of Delius.

Beecham is nothing if not versatile. To prove it consider next the **Beethoven C Major Mass**, Op. 86 (EMI-Cap. G-7168). It is beautifully performed, the choir and soloists all fine. My sole objection might be that this Mass is liturgical and meant to be used. On this recording the too carefully controlled studio conditions could have stood the "church sound" treatment with advantage. Nevertheless, this still stands as one of the finest performances of this work — and truly magnificent Beecham.

The next I mention solely as good Beecham — or if you happen to like Josef Haydn's setting for James Thomson's epic poem "The Seasons," you draw a bonus here. Capitol has packaged the complete work most attractively (EMI-Cap. GCR-7184).

Up to this point Sir Thomas has used his own superb Royal Philharmonic Orchestra and the Beecham Choral Society. In Cesar Franck's **D Minor Symphony** (EMI-Cap. G-7157), he proves he can make other orchestras talk his language. He uses the Orchestre National de la Radiodiffusion Francaise (French National Radio Orchestra) to produce what I like to call the traditional Beecham sound, precise and incisive.

The work itself is too well-known to need description except to point out that the "good grey man of the organ loft" did a somewhat better than a pedestrian piece which has long outlived its critics' bitterest diatribes. Beecham in this recording does no disservice to Franck.

All this is to belabor the point that talent is where you find it, whether the saloons of London's Mayfair or Brooklyn's Sand Street. The name need not be spelled with umlauts or cedillas or end in *-ski* — and Beecham was good long before he achieved knighthood.

## LETTERS

Continued from page 2

ly seem to be back in the comfortable atmosphere of Trollope's Archdeacon Grantly.

I must confess to my shame that along with most of our Churchpeople I have not shown courage on the racial problem. I have not even shown simple Christian charity.

And so we need to be prodded and challenged. But we certainly won't be pushed ahead when the Church periodicals, to which we look for leadership, speak in this vein.

(Rev.) NEIL R. JORDAHL  
Rector, St. Peter's Church

Paris, Ky.

While agreeing for the most part with your editorial, "Temptation to Relevance" [L.C., February 12th], I would like to take exception with the statement, "It seems that the major Christian Communions follow along far behind the secular associations and government in discerning the new duties that are taught by new occasions." What makes you suppose that the secular associations and government are not made up of Christians carrying out the things they learned in church or in conference with their spiritual pastors? Time and again your publication and others stress the theme of the Christian layman carrying his Christianity into the market place. Why do you assume a 100% failure?

By implication your editorial seems to measure the Church's success in terms of the number of lines of direct publicity. May I represent the viewpoint here that it is almost a confession of failure when the Church must "take a stand" in the public relations sense of that term. It seems to me that the leadership of the Church under normal circumstances is better accomplished by and through the laity in their various capacities in "secular organizations" and "government."

As one who has grown infinitely tired of the type of breast-beating that downgrades our Church, both in its own eyes and the eyes of others, may I suggest that the "temptation to relevance" of which you speak should be recognized rather as a temptation to publicity only. If you accept that thought you will not have to say that our Lord on occasion "chose the line of irrelevance."

MARIAN PARKER  
(Mrs. Jack D.)

Deerfield, Ill.

Your editorial, "Temptation to Relevance," of February 12th appears to join company with others stressing that the Church adopt a position of "hands off" toward "touchy" social attitudes.

One cannot help but note that while the laws of racial purity forbid intermarriage, there is no law against intermingling, as witness the change in physical appearance of Negro Americans. Wherever members of the "superior" race have found themselves, they have intermingled with the local "inferior" populaces of the world. This would necessarily imply that there are no natural, God-given, physical restrictions or limitations between the so-called "inferior" (dark) races and "superior" (white) race.

This being true, visibly and historically

documented, the motivation behind laws forbidding intermarriage loom as purely social. These laws are man-made, man-inspired, and offer tangible proof of man's arrogance and vanity.

If one were to carry the doctrine of "inferior" and "superior" to its full social implications, then there also should be laws forbidding alcoholics, drug addicts, criminals, gamblers, prostitutes, spend-thrifts, and sexual perverts from marrying. The destructive forces of persons in these categories create far more havoc, with greater social implications, than the union between persons of different color.

If God has given man freedom of choice, then surely the right to choose a mate is basic. Therefore, how can the Church support a law which so flagrantly infringes upon a basic human freedom? It would indeed be heartening if the Episcopal Church would endorse the principle that marriage is a mutual agreement between individuals — not between races.

LOIS DOYLE DUMMETT  
(Mrs. Clifton O.)  
Housewife

Tuskegee, Ala.

### Presenting the Case

I hope that Mr. Glauber's unfortunate review of Fr. Simcox's new book, *An Approach to the Episcopal Church*, will not discourage the parish clergy from making full use of this splendid introduction to Anglicanism. The book has already been of considerable help to me in presenting the case for the Episcopal Church to interested adults.

(Rev.) FREDERICK HILL  
Assistant Minister  
St. James' Church

New York, N. Y.

### Intinction

No doubt, social customs have gone through drastic changes in recent years, but every time I go into a church and read in its bulletin that, if one prefers, he can take the Lord's Body in his hand and dunk it



into a silver chalice filled with His Blood, that "it is perfectly good form in our parish," a strange feeling of revolt comes over me. How could any one be so slipshod and shabby about such a sacred and glorious act of eating and drinking the Body and Blood of our Lord? They tell us it is to protect us against germs.

Has anyone given up kissing, even in midwinter, when viruses are supposed to abound? These are thoughts that the hierarchy might do well to meditate upon.

ANN MORRISON

New York, N. Y.

### Difficult Move

When we moved from Oak Ridge five years ago, leaving St. Stephen's Parish (of which your recent article is so eloquent), [L.C., February 12th] was one of the hardest things for us. It was here that we became

active once more in the Church, that our two daughters were baptized and that our son had his first Holy Communion after Confirmation there, and we helped build the lovely church building which now enhances the city. If we have made any Christian witness during the past 11 years, it is because of the grace we received in this devoted parish, through which we have learned to know and love God more fully.

DORIS B. MACKINTOSH  
(Mrs. Alexander D.)

Weston, Mass.

### Letterhead or Commission

In reference to the editor's note in the issue of February 19th (the usage for the Presiding Bishop to be "Right Reverend" or "Most Reverend"):

This is easily settled by calling the Presiding Bishop's secretary and asking what is printed on his official stationery. I am led to believe that it is "Right Reverend." To continue to try to foist on him another style (which is not consistent with his powers or rank) is not only incorrect but in bad taste.

This also finds a kind of parallel in those people who insist on calling parish priests "Father," when they choose otherwise.

We may well need an archbishop, or several, but we are not going to get this by this method!

DAVID PIZARRO, A.A.G.O.  
Organist and choirmaster  
St. Philip's Church

Durham, N. C.

In the issue of February 19th, a reader raises the question of using the term "the Most Reverend" for the Presiding Bishop. In your note, you refer to unofficial publications which use it.

On page 23 of the current *Book of Offices*, compiled by the Standing Liturgical Commission and commended for use by the General Convention, the Presiding Bishop is addressed as "Most Reverend Father in God."

This is in the third edition (1960) of this book; in the second edition (1940) this same usage was found on page 20. The italics would seem to be to provide for substituting "Right" if the institutor be a bishop other than the Presiding Bishop, or for using only "Reverend" if the institutor be a priest, as allowed by the first rubric in the service, which is the Installation of a Bishop.

(Rev.) RAYMOND L. HOLLY  
Rector, St. Chad's Church

Loves Park, Ill.

### Commendation

I wish to commend the suggestions made at All Saints' Cathedral, Milwaukee, for insuring Christian burial [L.C., February 12th]. The tendency generally throughout the country, and noticeably among Churchmen, to hold services in funeral parlors is alarming. Expensive caskets, metal or rare hardwoods, waterproof and air-tight vaults are not in keeping with Christian concepts of the body after death.

One of the encouraging aspects of Christian funerals in these parts in recent years is the growing tendency to make memorials to Church and charitable institutions in lieu of flowers.

CHARLES E. THOMAS  
Greenville, S. C.



# Camp Mend

AN EXCEPTIONAL CAMP FOR EXCEPTIONAL CHILDREN

Providing summer recreational experiences for higher-response children with mental and emotional problems.

For information, please address:  
**The Rev. Robert Q. Kennaugh**  
 P.O. Box 936 Taos, New Mexico

UP TO 40% DISCOUNT

## MONROE FOLD-KING FOLDING TABLE LINE



Kitchen committees, social groups, attention! Factory prices & discounts to Churches, Schools, Clubs, etc. Monroe all-new FOLD-KING Banquet Tables, with exclusive new automatic folding and locking, super strength, easy seating.

**BIG NEW 1961 CATALOG FREE**  
 Color pictures. Full line tables, chairs, table and chair trucks, platform-risers, portable partitions, bulletin boards. 53rd year. WRITE TODAY

**THE MONROE CO., 20 Church St., Colfax, Iowa**

### 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 4-1070

*DeMoulin* **ROBES**



Fine quality materials and tailoring; fair prices. Free catalog and material swatch book. Write, mentioning name of church, and specify for pulpit or choir.

**DeMoulin Bros. & Co.**  
 1127 So. 4th St., Greenville, Illinois

### RELIGIOUS BOOKS OF ALL PUBLISHERS

#### Morehouse-Barlow Co.

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

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

When Writing Advertisers Please Mention  
**THE LIVING CHURCH**



## PERSPECTIVES

Continued from page 16

to learn humility about my own professional self-consciousness in this respect. The Reformation, for all its healthy skepticism about priestcraft, failed to do anything very radical about clericalism. This is probably because the Reformation was so largely in the hands of clergymen, which was a pity. But, be that as it may, the fact is that clericalism persisted (in somewhat more antiseptic forms) in the post-Reformation Church, and persists (one has only to ponder the annoying medieval distinction, in the Prayer for the Whole State of Christ's Church, between what is expected of the clergy and of the laity, to get a whiff of the clericalism I mean).

There is nobody stuffer than a parson who is acutely conscious of the privileges of his order, of his monopoly on theological learning, liturgical authority, general sanctity, and so on. And the worst of it is that the laity so often believe in all this nonsense, and put us on pedestals, and feel the only way a man can serve God is by being ordained.

It is the down-grading of the laity — this secularizing of the layman's ministry — which plays so large and hateful a part in our thoughts about the ministry as a whole.

Again I say, I am completely in favor of any way which will let more men, older men, fulfill a true priestly vocation at any time, under any circumstances. The "part-time" ministry is a way for this to happen. But no man can make a fair choice about ordination until he has had a true look at the holiness of being a layman. This is precisely what is so difficult in a clericalized and professionalized Church. (And I repeat, the "professionalizing" is as often the work of the laity as of the clergy.)

There is no single, simple, clear issue about the "part-time" ministry. It is a most complex question, involving many issues: stewardship; the use of ordained men in non-parochial ministries; the need for a new estimate of the ministry of the laity; the place of anonymous, crypto-priests in some missionary frontiers; the task of rescuing the work of a deacon from the silly, vestigial, liturgical excuse it now enjoys and restoring to it something of the sense of the service of God's people it once had; the urgent duty to regain a true sense of the partnership of clergy and laity; the clear call to a re-statement of the true dignity and depth of any ministry.

We must talk of these things if we are to be saved from dealing with the sacred ministry as if it were a gimmick to save us from our own selfishness and if we are to restore to the whole of God's service the soberness and beauty our Lord has once for all revealed to us in His supreme priesthood.

## GENERAL CONVENTION

Continued from page 13

by the General Convention, which in practice entrusts this responsibility to another hard-working Committee and accepts its report *nem con*. If all of the members of an enlarged and more responsible National Council were chosen by provincial synods, these meetings would be anything but the routine affairs many of them are at present. Alternatively, a method might be evolved for the still more direct election of Council members by diocesan conventions. We should have a National Council much more responsive to a local electorate. The present system leads too often, and unjustly, to suspicion of actions which seem always to come from the top down.

As to the efficiency of the House of Deputies, there are ways to avoid the lag of the first several days. Let each deputy receive in advance a booklet containing a roster of the House, a list of Committee assignments, the rules of order, and an explanation of customary procedure. Most of this material must in any case be prepared in advance. Why continue the myth that Committee assignments are made by the incoming President of the House? Eliminate the roll call. Registration with the secretary should suffice. Eliminate the dreary reading of Committee assignments. Changes in membership and Committee changes could be announced by a daily mimeographed bulletin, thus dispensing with the daily oral report of the Committee on Elections. Include in this bulletin the fascinating "Report Number One" of each standing Committee, which simply states that it has met and organized by the election of a chairman and secretary. In the calling for reports of Committees, there might be read only the names of those which have indicated their desire to make such reports. Must we have a daily and public certification of the minutes?

Joint sessions in recent Conventions have become too many, too discursive, and too manifestly defensive of points of view already well known. Instead of some of these (and certainly instead of the half-bale of badly mimeographed material each deputy received in advance of the Convention at Miami Beach) may we not have a competently edited, well printed and illustrated book to contain much of this material? This would be expensive, but so is the time of the Convention and more of us would do our homework and vote intelligently.

None of this is to say that changes in the structure of the General Convention should not be made. Some are probably necessary to meet a changing social situation. Let us, however, be reasonably sure that changes will accomplish their high purposes and lose as few as possible of those values which the present situation so obviously enshrines.

# PEOPLE and places

## Appointments Accepted

The Rev. Allan R. Chalfant, formerly assistant at All Saints' Church, Pasadena, Calif., is now rector of St. Alban's Church, Arcata, Calif.

The Rev. Robert S. Hayden, formerly canon pastor of Grace and Holy Trinity Cathedral, Kansas City, Mo., will on March 6 become rector of St. Bartholomew's Church, Nashville, Tenn. Address: 4719 Granny White Pike, Nashville 4.

While at the cathedral, Canon Hayden was active in the Urban League and community councils. He also helped establish a "Teen Town" at the cathedral for young people of a somewhat depressed neighborhood.

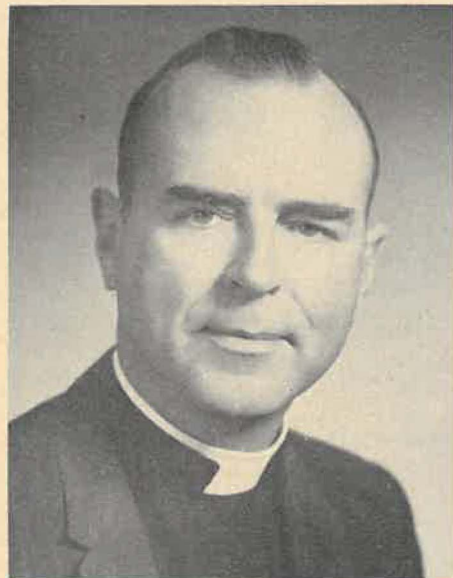
The Rev. John M. Mills, formerly vicar of St. Jude's Church, Miami, Fla., is now in the diocese of Nassau.

The Rev. Rudolph L. Ranieri, Jr., formerly vicar of the Church of Christ the King, Fort Worth, Texas, is now locum tenens at Holy Trinity Church, Bonham Texas.

The Rev. Albert C. Rountree, Jr., formerly curate at Christ Church Cathedral, Indianapolis, Ind., will on March 15 become vicar of St. Mary's Church, Mesquite, Texas.

The Rev. Thomas Carson Schmidt, formerly assistant at St. James' Church, New London, Conn., will be rector of St. Andrew's Church, Longmeadow, Mass.

The Rev. James L. B. Williams, formerly rector



The Rev. Mr. Williams  
Abroad in many capacities.

of Grace Church, Muskogee, Okla., is now rector of Bethesda by the Sea, Palm Beach, Fla.

The Rev. Mr. Williams, who is on the board of managers of the Overseas Mission Society, has spent time abroad in many different capacities — as a student, exchange preacher, naval officer, and retreat conductor.

## Resignations

The Rev. Dr. Tage Teisen, formerly rector of Bethesda by the Sea, Palm Beach, Fla., has retired.

## Changes of Address

The Rev. Charles R. Dibble, who recently resigned as rector of St. Gregory's Church, Muskegon, Mich., may now be addressed at 1804 Oakland Dr., Kalamazoo, Mich. He is working on a graduate degree at Western Michigan University and will remain in Kalamazoo until June, 1962. After that time he will join the staff of Howe Military School, Howe, Ind., working in an administrative capacity.

The Rev. Dr. Louis Hallgring, priest of the

diocese of Newark, formerly addressed in New York City, may now be addressed at 111 State St., Brooklyn, N. Y.

The Rev. Roy J. Riblet, retired priest of the diocese of Newark, has moved in Toms River, N. J., from Garfield Ave., to 225 Fisher Blvd., Bay Shore, Toms River.

## Ordinations

### Priests

Michigan — On February 2, the Rev. Henry Fukui, assistant minister, All Saints', East Lansing.

New Mexico and Southwest Texas — On December 23, the Rev. George Udell; on January 6, the Rev. Richard D. Asdel.

Tennessee — On January 24, the Rev. Benjamin H. Shawhan, Jr., vicar, Trinity Church, Mason; January 25, the Rev. John P. Davis, vicar, Church of Our Saviour, Gallatin; January 26, the Rev. Robert E. Craig, vicar, Church of the Messiah, Pulaski, Tenn.; February 2, the Rev. Donald M. Williamson, vicar, St. Columba's, Bristol; February 3, the Rev. George J. Kuhnert, vicar, Trinity Church, Gatlinburg; February 7, the Rev. William L. Sharkey, vicar, Christ Church, Tracy City; and February 8, the Rev. Benjamin F. Binkley, vicar, Trinity Church, Winchester.

West Texas — On January 19, the Rev. Carl E. Jennings, curate, St. Mark's Church, San Antonio. On January 25, the Rev. Ronald W. Spangenberg, priest in charge, Church of Ascension, Refugio; and the Rev. Clifford S. Waller. On January 29, the Rev. James R. Copeland, rector, All Saints', San Benito, in charge of St. Andrew's, Port Isabel.

Western Massachusetts — On February 2, the Rev. Allan M. Wright, assistant, Church of Atone-ment, Westfield.

### Deacons

Rochester — On February 4, David R. Carter, curate, Christ Church, Corning, N. Y.

## Diocesan Positions

The Very Rev. Sam B. Hulse, rector of St. John's Church, Corsicana, Texas, is now also dean of the southern deanery of the diocese of Dallas.

The Very Rev. Stanley B. Smith, rector of St. Margaret's Church, Hazel Park, Mich., is now also dean of the Oakland convocation of the diocese of Michigan.

## Degrees Conferred

The Rt. Rev. Richard S. Emrich, Bishop of Michigan, recently received the honorary degree of Doctor of Laws from Wayne State University, Detroit.

## Other Changes

His 25th anniversary as rector of Palmer Memorial Church, Houston, was recently celebrated by the Rev. Stanley L. Smith. A portrait painted by J. Anthony Wills was presented to him at a parish dinner.

## Births

The Rev. Alston Chace and Mrs. Chace, of Christ Church, Fitchburg, Mass., announced the birth of a daughter, Carey Anne, on January 26.

The Rev. James S. Petty and Mrs. Petty, of Pine Grove and Ingham, Va., announced the birth of their first child, Stanley Lowell, on January 30.

The Rev. Congreve H. Quinby and Mrs. Quinby, of St. Joseph's Church, Buena Park, Calif., announced the birth of their second daughter, Carol Louise, on January 14.

The Rev. James D. Warner and Mrs. Warner, of St. James' Church, Wichita, Kan., announced the birth of a son, James Philip, on December 16. The new baby has three brothers and two sisters.

The Very Rev. John J. Weaver and Mrs. Weaver, of the Cathedral Church of St. Paul, Detroit, announced the birth of their fourth child and fourth daughter, Linda McNelly, on February 5.

## For those Wonderful Weeks of Growth

## New Vacation Church School Materials

To implement the use of all  
Vacation Church School courses

## VACATION CHURCH SCHOOL TRAINING GUIDE

The result of two years' experimentation, this new guide is, in the words of one D.R.E., "the most effective adult Christian education vehicle I have thus far encountered." It enables leaders to conduct a series of practical training sessions for VCS teachers and observers. Its use will add greatly to the value of all existing VCS courses.

96 pages Paper, \$2.00

## Book Two — a companion to Telling People About God

## IN GOD WE TRUST

The purpose of this course is to help eight- and nine-year-olds respond in trust to God's love for them and for all people. Closely related in purpose to Book One, *Telling People About God*, it may be used with those who have completed the earlier course or as a beginning course, saving *Telling People About God* for the following year. The material is arranged for five units, including guidance for moving into and developing the unit. An excellent list of resources is supplied, chapter by chapter, to cover the whole course.

64 pages Paper, \$1.90

## Book Two — a companion to Thine Own Child

## CHRISTIANS IN ACTION

For use with students who have completed *Thine Own Child*, or as the first of the two courses for older juniors. Organized like the younger junior course, it offers over-all suggestions for planning the course and unit outlines on Churches in Our Community; Your Life and Mine; and The Early Church in Action. There is help for day-by-day planning and a very comprehensive section on resources.

64 pages Paper, \$1.90

Other publications in the *Seabury* VCS are *Weeks of Growth*, *The Basic Leader's Guide*, *God Is Great*, *God Is Good*, and *The Manual For Primary Classes*.

Seabury Series Publication

Prepared by  
The Department of Christian Education

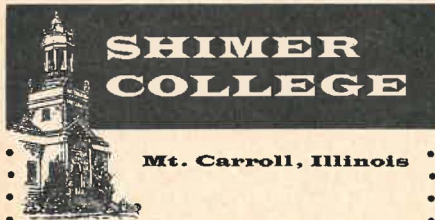
At your Church-interested bookstore

Published by

THE Seabury PRESS  
GREENWICH, CONNECTICUT

# DIRECTORY of SCHOOLS

## COLLEGES



Mt. Carroll, Illinois

*Episcopal-related four-year liberal arts coeducational college . . . Integrated general education and specialization . . . Preprofessional program and primary and secondary teacher training . . . Small-class discussion method . . . Accepts qualified high school graduates and superior early entrants . . . Registration limited to 265 . . . Fully accredited . . . College chaplain jointly appointed by Shimer and the Bishop of Chicago . . . For information write Director of Admissions, Shimer College, Mount Carroll, Illinois.*

## FOR GIRLS

### ST. MARY'S SCHOOL

SEWANEE, TENN.

*An Episcopal School for Girls*

Under the direction of the Sisters of Saint Mary. College Preparatory and General Courses.

Beautiful campus of 400 acres. Riding, dramatics, dancing, honor government.

Address

THE SISTER SUPERIOR, C.S.M.

### ST. AGNES SCHOOL

Episcopal Boarding and Country Day School Girls, Grades 7-12

College preparatory and general courses. Music, Drama, Arts, Sports. New dormitories in 1961. 49 acres. Accredited by the Middle States Association. Established 1870. Write for catalog.

MRS. J. N. VANDEMOER, Headmistress  
St. Agnes School, Box 1, Albany 11, New York

### ST. ANNE'S SCHOOL

One of the Church Schools in the Diocese of Virginia. College preparatory. Girls, grades 9-12. Curriculum is well-rounded, emphasis is individual, based on principles of Christian democracy. Music, Art, Dramatics. Sports, riding. Suite-plan dorms.

Margaret D. Jefferson, Headmistress

ST. ANNE'S SCHOOL, Charlottesville 1, Va.

## Hannah More Academy

The Diocesan Girls' School of Maryland

Grades 7-12. Boarding, day. Accredited. Two pre-college programs of study. Established 1832. For catalog and pictures with full information, write:

Catherine Offley Coleman, M.A., Headmistress  
Reisterstown 2, Maryland

### 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

### MARGARET HALL

Under the Sisters of St. Helena (Episcopal)

Country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis court. Riding.

FOR CATALOGUE AND "AVE CRUX," ADDRESS:  
Sister Mary Joseph, O.S.H., Prin., Box B, Versailles, Ky.

### Saint Mary's Hall

FARIBAULT, MINNESOTA

Episcopal Secondary Boarding School for Girls  
Founded 1866 96th year

Here is an opportunity for a sound education with thorough preparation for college. Emphasis is placed on spiritual values. Social growth and physical development are important segments of the school life. Experienced faculty. Modern buildings.

Martha L. Robbins, M.S., Headmistress

### ST. MARY'S SCHOOL

Episcopal School for girls on the Hudson. Under directors of Sisters of St. Mary. Grades 9 through 12. College preparatory. Fully accredited. Small classes. Modified Kent plan. Riding, music, art.

Sister Superior, St. Mary's School  
Peekskill 9, New York

## COEDUCATIONAL

### APPALACHIAN SCHOOL

COED AGES 6-12

A small school with the cheerful, quiet atmosphere of a well-ordered home in the mountains of western North Carolina. Balanced routine of activities: study, play, house-keeping chores, spiritual exercises. Under direction of the Episcopal Church. Home cooking, balanced diet. Poultry, other pets. Year-round care. \$70 per month and up according to ability to pay. Catalog.

Rev. P. W. Lambert, O.G.S., Box 1, Penland, N. C.

### BLUE RIDGE SCHOOL — VIRGINIA

Boys and girls, grades 1-8 Established 1909

Boarding school in the Blue Ridge Mountains. Episcopal auspices. Carefully planned program provides for sound mental, moral, spiritual, physical, social growth. Dedicated staff. Sports, riding, gymnasium. 115 miles, Washington, D. C.; near Charlottesville, Va. Board and tuition, \$900. Summer camp.

Write: WILLITS D. ANSEL, HEADMASTER  
BOX 1, ST. GEORGE (GREENE COUNTY) VIRGINIA

Coming — April 16th  
Educational Number

## FOR BOYS

### THE CHURCH FARM SCHOOL

Glen Loch, Pa.

A School for boys whose mothers are responsible for support and education.

Grades: Five to Twelve

College Preparatory

Wholesome surroundings on an 1,600 acre farm in Chester Valley, Chester County, where boys learn to study, work and play.

Rev. Charles W. Shreiner, D.D.

Headmaster

Post Office: Box 662, Paoli, Pa.



The oldest Church school west of the Alleghenies integrates all parts of its program — religious, academic, military, social — to help high school age boys grow "in wisdom and stature and in favor with God and man."

write

Rev. Canon Sidney W. Goldsmith, Jr.  
Rector and Headmaster

612 Shumway Hall  
Shattuck School Faribault, Minnesota

### SAINT PETER'S SCHOOL

Peekskill New York

Boys, grades 9-12. College preparatory. Graduates in 39 colleges. Small classes. Corrective reading. Self-help plan. Music, drama. Interscholastic sports program. 80-acre campus. Secondary Schools Admission Test required. Summer school. For catalog write:

Frank L. Leeming, Hdm., Phone PEekskill 7-5200

## NURSING

### 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.

Every Church School should have a copy of THE LIVING CHURCH in its reading room. Students will find its weekly record of the news, the work, and the thought of the Episcopal Church stimulating, helpful, and a real contribution to religious education.

## DEATHS

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

The Rev. Samuel Flagler Burhans, retired priest of the diocese of Central New York, died on January 14th, at the age of 82.

Mr. Burhans was born in Philadelphia, N. Y., in 1878. He studied at the General Theological Seminary and at Columbia University. He held the degree of Bachelor of Theology.

He was ordained to the priesthood in 1918, and served as rector of St. Thomas' Church, Hamilton, N. Y., from 1919 until his retirement in 1951. Since his retirement, he had been serving as a supply priest in the diocese.

Mr. Burhans is survived by his wife, Mabel Winnifred Trolan Burhans.

The Rev. Edward Welles Burleson, retired priest of the missionary district of Spokane since 1930, died in Walla Walla, Wash., on February 10th, at the age of 89.

Fr. Burleson, son of the late Rev. Solomon S. Burleson, was the brother of three priests, all deceased, and one bishop, the late Rt. Rev. Hugh Latimer Burleson. One of his sons, the Rev. Theodore Mann Burleson, now deceased, also entered the ministry.

Fr. Burleson was born in Blue Earth City, Minn., in 1872. He was graduated from Hobart College in 1895, receiving the degree of Master of Arts in 1898, and studied at the General Theological Seminary. He was ordained to the priesthood in 1899. He served as an instructor at West Texas Military Academy, and assistant rector of St. Paul's Church, San Antonio, Texas, in 1898 and 1899 (one of his students at the academy was Gen. Douglas MacArthur). He was a missionary in various parts of North Dakota from 1899 until 1912, when he became a missionary in the northern portion of Idaho. He was vicar

of the Church of the Holy Trinity, Palouse, Wash., from 1919 until 1929. He was a deputy to General Convention in 1907.

Fr. Burleson is survived by a sister, Mrs. C. E. Kelsey, 90; three sons, Edward W. Burleson, Kenneth P. Burleson, Allan W. Burleson; and by five grandchildren and four great-grandchildren.

The Rev. Ralph Henry Hayden, rector emeritus of St. Saviour's Church, Bar Harbor, Maine, died in California, on January 2d, at the age of 72.

Fr. Hayden was born in Concord, N. H. He was graduated from Bishop's University in 1910, and received the degree of Master of Arts from that university in 1921. He studied at the General Theological Seminary, and was ordained to the priesthood in 1914. He was rector of St. Mark's Church, Groveton, N. H., in 1913 and 1914, was curate at Grace Church, Newark, N. J., from 1914 until 1916, and was curate of St. Agnes' Chapel, Trinity Parish, New York City, in 1916 and 1917. From 1917 until 1919 he was a YMCA worker at Camp Devens, Mass., and in France. He served as rector of St. Thomas' Church, Camden, Maine, from 1919 until 1933, during the last four years of which he was editor of the *North East*, published by the diocese of Maine. From 1933 until 1949 he was rector of St. Stephen's Church, Pittsfield, Mass. From 1944 until 1949 he was an honorary canon of Christ Cathedral, Springfield, Mass., and in 1949 he was appointed canon missionary for the diocese of Maine.

He was a deputy to General Convention six times between 1931 and 1952, and served as a member, and later as president, of the standing committee of the diocese of Western Massachusetts.

The Rev. Constant Williams Southworth, priest-in-charge of the Irwin Valley missions in the diocese of Pittsburgh, and son of the Rev. George S. Southworth, died in Pittsburgh, Pa., on February 9th. He was 50 years old.

He studied at Kenyon College, Butler University, and Seabury-Western Theological Sem-

inary, and held the B.S., M.A., and B.D. degrees. He was ordained to the priesthood in 1937.

Mr. Southworth was lay vicar of Grace Church, Lenox, Ill., in 1935 and 1936, and was vicar of several churches in the diocese of Northern Michigan in 1936 and 1937. He was priest-in-charge of St. Alban's Church, Manistique, St. Paul's Church, Nahma, and Trinity Church, Gladstone, Mich., from 1937 until 1939. In 1939 and 1940 he was priest-in-charge of Trinity Church, Lawrenceburg, and Trinity Church, Connersville, Ind. He served as rector of St. Stephen's Church, and as chaplain to the House of the Good Shepherd, Utica, N. Y., from 1940 until 1945; was assistant rector at St. John's Church, Larchmont, N. Y., from 1945 until 1948; and was rector of All Saints' Church, Briarcliff Manor, N. Y., from 1948 until 1952. He served as assistant at Calvary Church, Pittsburgh, Pa., from 1956 until 1958. Since 1958 he had been active in urban-industrial church work under the National Council's Department of Christian Social Relations.

Mr. Southworth is survived by his wife, Ruth M. Buehler Southworth, a son, David R. Southworth, a daughter, Nancy Southworth, his father, the Rev. George S. Southworth of Tangerine, Fla., and two brothers and a sister.

The Rev. William Whittle, retired priest of the diocese of Milwaukee, died in Oconomowoc, Wis., on January 19th, at the age of 84.

Fr. Whittle was born in England, and studied at the Seabury Seminary, Faribault, Minn. He was ordained to the priesthood in 1920. Between 1916 and 1927 he served the Church in the dioceses of New Hampshire, Kansas, Iowa, and Louisiana, and in 1927 and 1928 he was rector of St. James' Church, Vincennes, Ind. He served as locum tenens at St. James' Church, Sault Ste. Marie, Mich., in 1928 and 1929. From 1929 until 1934 he was a missionary in York, Neb. He was rector of St. Paul's Church, Ashippun, Wis., from 1934 until 1938 and again from 1941 until his retirement in 1950. From 1938 until 1941 he was priest-in-charge of St. Mark's Church, Beaver Dam, Wis.

Fr. Whittle is survived by a daughter.

## CLASSIFIED

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

### BOOKS

**OUT-OF-PRINT BOOKS.** We locate religious, scholarly, fiction, non-fiction. No obligation to buy. Long-Lost Books, Box 138, Cambridge 38, Mass.

### CHURCH APPOINTMENTS

**CHALICES,** Ciboria, Pyxes, Sterling silver. List free. Mary Moore's customers can buy through her. Lists of used and new books free. Pax House, 29 Lower Brook St., Ipswich, England.

### CHURCH FURNISHINGS

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

### COOKBOOK

**ATTRACTIVE Cathedral Cookbook,** 300 Pages, \$2.25. Mrs. Jonathan Sherman, 120 Cherry Valley Road, Garden City, New York.

### 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.

**FAIR LINENS** — Imported, exquisitely hand embroidered, made to order to fit your altar, and other beautiful embroidered Altar Linens. Church Linens by the yard including Crease Resisting Alb Linen. Mary Moore. Box 394-L, Davenport, Iowa.

### POSITIONS OFFERED

**EDITORIAL ASSISTANT,** Episcopal Church Annual and books. Write Room 1107, Morehouse-Barlow Co., 14 E. 41st St., New York 17, N. Y.

### POSITIONS WANTED

**PRIEST,** recently ordained. Former Lutheran Church executive. Forty-four, married, family. Seeks school, college chaplaincy or parish. Native midwesterner; has taught government at eastern university; lived, traveled extensively abroad. Wants to "put down his roots" for minimum of five years. Prayer Book Churchman. Speaks French, German, Portuguese, Spanish. Enjoys full support of Bishop. Available about April 15th. Reply Box C-529.\*

**CALIFORNIA SUPPLY WANTED,** month of July in exchange for rectory. Preier beach area. Reply: Rev. James Peters, 2526 Gentry, Wichita, Kansas.

**PRIEST ADMINISTRATOR** — Inquiry solicited from institution desiring fully Christian administration. Reply Box C-537.\*

**PRIEST** welcomes challenging parish growth opportunity. Three parish success record. Comprehensive churchman, vital preacher. Reply Box S-533.\*

**ASSOCIATE RECTOR** or Assistant; older, experienced priest; broad churchman. Reply Box T-530.\*

**PRIEST,** 29, single, now rector of 250 family Catholic parish in East, desires change and a new challenge. Completed rebuilding program. No territorial preferences. Reply Box C-538.\*

**YOUNG PRIEST,** married, desires parish or curacy. Prefers coastal area. Reply Box K-536.\*

### RELIGIOUS COMMUNITIES

**ALL SAINTS SISTERS** — At the Convent: Visitors, Quiet Days and Retreats as requested. St. Gabriel's Convalescent Home for Children, 2016 Race St., Philadelphia 3. St. Anna's for Aged Women. Novitiate at the Convent. For information: The Reverend Mother Superior, All Saints Convent, Catonsville 28, Md.

**COMMUNITY OF ST. JOHN BAPTIST** — Visitors welcomed at the Convent: Pilgrimages, Retreats, Rest. St. John Baptist School, college preparatory, girls grades 8-12. Box 56, Mendham, N. J. Parish Work — St. Luke's Chapel: St. John Baptist House, 90 Barrow Street, New York 14, N. Y. Grace Church (VanVorst): St. Christopher's House, 278 Second Street, Jersey City 2, N. J. Novitiate at the Convent. For information: The Reverend Mother Superior, Convent St. John Baptist, P.O. Box 342, Mendham, N. J.

**THE SOCIETY OF ST. PAUL** — Operates St. Jude's Nursing Home, St. Luke's elementary school, St. Paul's Press, and St. Paul's Retreat House, and is also involved in work for South West Africa and Jordan. Send a gift or write for information to the Father Rector, P.O. Box 446, Gresham, Ore. An active Order primarily for Lay Brothers. Inquiries welcomed from possible postulants.

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

### THE SERVANTS OF THE LOVE OF CHRIST

— A modern Religious Community of women which encourages late vocations, converts and those with accidental impediments. The principal activities of the society are in the fields of Parish Day School and the administration of a geriatrics hospital. If you have an interest in the Religious Life, we will be happy to send you a brochure or other information. Address all inquiries to The Servants of the Love of Christ, Mother House, Box 1565, Shawnee, Okla.

### CLASSIFIED ADVERTISING RATES (payment with order)

- (A) 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.
- (B) Keyed advertisements, same rates as (A) above, add three words, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Copy for advertisements must be received at least 12 days before publication date.

### THE LIVING CHURCH

407 East Michigan Street Milwaukee 2, Wis.

Use the classified columns of  
the **Living Church**  
to **BUY** or **SELL**

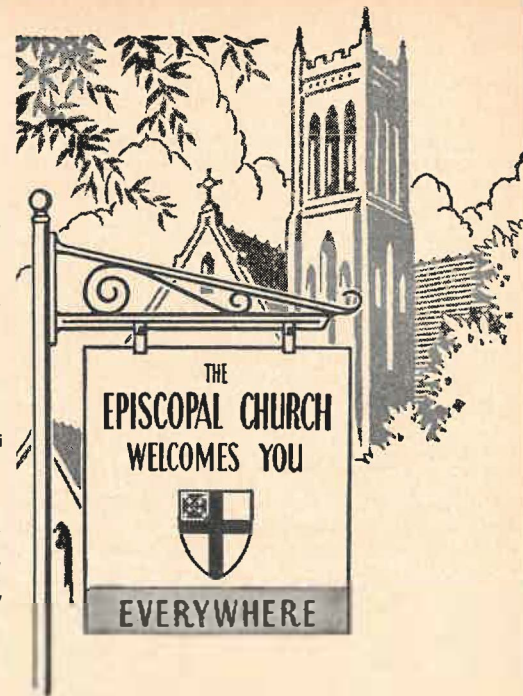
### NOTICE TO SUBSCRIBERS

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

# GO TO CHURCH DURING LENT



**LOS ANGELES, CALIF.**  
**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
 Rev. James Jordan, r  
 Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;  
 Daily 9; C Sat 4:30 & 7:30

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

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

**ST. PAUL'S** Rock Creek Church Rd., N.W.  
 Rev. E. Pinkney Wroth, r  
 Sun HC 8, 9:30 (Ch S), 11; Wed HC 11

**CORAL GABLES, FLA.**  
**ST. PHILIP'S** Coral Way at Columbus  
 Rev. John G. Shirley, r; Rev. James R. Daughtry, c;  
 Rev. Ralph A. Harris, choirmaster  
 Sun: 7, 8, 9:15, 11; Daily; C Sat 5

**EUSTIS, FLA.**  
**ST. THOMAS'** Lemon & Mary Sts.  
 Rev. Eugene L. Nixon, r  
 Sun 8, 10, 11; Thurs & HD 10

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

**COCONUT GROVE, MIAMI, FLA.**  
**ST. STEPHEN'S** 2750 McFarlane Road  
 Rev. Don H. Copeland, r  
 Sun HC 7, 8, 9:15 & 11; Daily 7:30, also Monday  
 8:30; Tues 6:30; Fri 10; HD 10; C Sat 4:30

**MIAMI, FLA.**  
**HOLY CROSS** 36 St. at N.E. 1st Ave.  
 Very Rev. Frank L. Titus, r  
 Sun 7:30, 9, 11; Fri 10, 7:30

**ORLANDO, FLA.**  
**CATHEDRAL OF ST. LUKE** Main & Jefferson Sts.  
 Very Rev. Francis Campbell Gray, dean  
 Sun: 6:30, 7:30, 9, 11; Daily 7:10; 5:45; Thurs &  
 HD 10; C Sat 5-6

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

**CHICAGO, ILL.**  
**CATHEDRAL OF ST. JAMES**  
 Huron & Wabash (nearest Loop)  
 Very Rev. H. S. Kennedy, D.D., dean  
 Sun 8 & 9:30 HC, 11 MP, HC, & Ser; Daily 7:15  
 MP, 7:30 HC, also Wed 10; (Mon  
 thru Fri) Int 12:10; 5:15 EP

**ALL SAINTS CHAPEL** 211 W. Madison  
 Episcopal Church Loop Center  
 Wkdays: MP & HC 7:45; HC 12:10 Mon, Tues,  
 Thurs, Fri; Lit & Ser 12:10 Wed

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

**EVANSTON, ILL.**  
**ST. LUKE'S** Hinman & Lee Streets  
 Sun: H Eu 7:30, 9, 11, MP 8:30, EP 12:30;  
 Weekdays: H Eu 7; also Wed 6:15 & 10; also Fri  
 (Requiem) 7:30; also Sat 10; MP 8:30, EP 5:30;  
 C Sat 4:30-5:30, 7:30-8:30 & by appt

**SEABURY-WESTERN THEOLOGICAL SEMINARY**  
 Chapel of St. John the Divine  
 Mon thru Fri Daily MP & HC 7:15; Cho Ev 5:30

**DAVENPORT, IOWA**  
**TRINITY CATHEDRAL** Main at 11th & 12th  
 Sun 8, 9:30, 11; Mon, Wed, Sat 9; Tues, Thurs 7;  
 Fri 12:05

**HOULTON, MAINE**  
**GOOD SHEPHERD** 116 Main St.  
 Sun HC 8, MP 9:15, HC 11, EP 7; Lenten Wed: EP,  
 Lit, Ser 7:30

**BALTIMORE, MD.**  
**MOUNT CALVARY** N. Eutaw and Madison Streets  
 Rev. MacAllister Ellis, Rev. Donald L. Davis  
 Sun: Masses 7, 8, 9, 11 (High); Daily 7, 9:30;  
 C Sat 4:3-5:30, 7:30-8:30

**BOSTON, MASS.**  
**ALL SAINTS'** at Ashmont Station, Dorchester  
 Rev. S. Emerson, Rev. T. J. Hayden, Rev. D. F. Burr  
 Sun 7:30, 9 (sung), 11 Sol & Ser, 5:30 EP; Daily 7  
 ex Sat 8:30; EP 5:45, C Sat 5 & 8, Sun 8:30

**KANSAS CITY, MO.**  
**GRACE AND HOLY TRINITY CATHEDRAL**  
 415 W 13th St.  
 Very Rev. D. R. Woodward, dean; Rev. R. S. Hayden,  
 canon; Rev. R. E. Thrumston, canon  
 Sun 8, 9:30, 11 & daily as anno

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

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

**HACKENSACK, N. J.**  
**ST. ANTHONY OF PADUA** Lodi and So. Main Sts.  
 Rev. Harry Brooks Malcolm  
 Sun Masses 8 & 10 (High & Ser), MP & Ch S 9:45;  
 Weekday Masses Mon, Wed, Sat 9; Tues, Thurs, Fri  
 7; Lit & B Tues 7:45; Sta & B Fri 7:45; C Sat 7:30

**NEWARK, N. J.**  
**GRACE** Broad and Walnut Streets  
 Rev. Herbert S. Brown, r; Rev. George H. Bowen, c  
 Sun: Masses 7:30, 9:15 (Sung), 11 (Sol), MP  
 10:40, EP 5. Daily: Masses 7:30, Wed also 12:10,  
 Fri & HD also 9:30; MP 7:10, EP 5:10; Tues Sta,  
 Meditation, & Adoration 8. C Sat 11-12, 5-5:30,  
 7:30-8

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

**ELMIRA, N. Y.**  
**GRACE** Church and Davis Sts.  
 Sun MP 7:15, HC 7:30, 9 & 11; EP 8; HC Tues,  
 Thurs 7, Wed, Fri 9:30, HD as anno; Daily EP 5:15;  
 C Sat 5-7; Healing 1st Mon 7:30

**NEW YORK, N. Y.**  
**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
 112th St. and Amsterdam Ave.  
 Sun: HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;  
 Wkdays: MP & HC 7:15 (& 10 Wed); EP 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 12:10;  
 Wed & Saints' Days 8; Thurs 12:10; Organ Recitals  
 Wed 12:10; EP Daily 5:45. Church open daily for  
 prayer.

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

**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, MP Ser 11; Thurs HC and Healing  
 Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12

**ST. IGNATIUS'** Rev. Charles A. Weatherby, r  
 87th Street, one block west of Broadway  
 Sun Mass 8:30 & 11 (Sol); Daily (ex Mon & Wed)  
 7:30; Wed 8:30; C Sat 4-5

**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. C. O. Moore, c  
 Sun Masses: 8, 9 (Sung) & 11 (Sol); Daily 7:30  
 ex Sat; Wed & Sat 10; C Sat 5-6

**ST. THOMAS** 5th Avenue & 53rd Street  
 Rev. Frederick M. Morris, D.D., r  
 Sun HC 8, 9:30, 11 (1S) MP 11; Daily ex Sat HC  
 8:15; Tues 12:10; Wed 5:30; Thurs 11; HD 12:10

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

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

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

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

**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. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c  
 Sun HC 8, 9, 10, (Spanish), 11:30 Sol High Mass  
 and Ser; Daily: HC 7:30 ex Thurs 9:30, 6:30; Sat  
 9:30, EP 5; C Sat 4-5, 6:30-7:30 & by appt

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

**SCENECTADY, N. Y.**  
**ST. GEORGE'S** 30 North Ferry St.  
 Rev. Darwin Kirby, Jr., S.T.M., r; Rev. E. Paul  
 Parker, B.D., assoc. r; Rev. Georg T. Snell, B.Div.,  
 ass't  
 Sun 8, 9, 11; Fam Eu, Bkfst, Adult Class and S of  
 Rel 8:55; Children's Service 10; H Eu daily 7 ex  
 Mon & Thurs 10, HD 7, 10; Daily MP 9, EP 5:30;  
 C Sat 4:30-5, 8-9 & by appt

**SOUTHERN PINES, N. C.**  
**EMMANUEL** East Massachusetts Ave.  
 Rev. Martin Caldwell, r  
 Sun 8, 9:45, 11; Daily 10 & EP 5 ex Wed 8

**PHILADELPHIA, PA.**  
**ST. MARK'S** Locust St. between 16th and 17th Sts.  
 Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Thurs  
 & Sat 9:30; Wed & Fri 12:10; C Fri 4:30-5:30,  
 Sat 12-1

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

**YAKIMA, WASH.**  
**ST. MICHAEL'S** Yakima & Naches Ave.  
 Rev. R. Riley Johnson, r; Rev. Frank Palmer, ass't  
 Sun HC 8, MP 9:30, 11, EP 7:30; Wed HC 10:30,  
 EP 7:30; C by appt

**PARIS, FRANCE**  
**HOLY TRINITY PRO-CATHEDRAL**  
 23 Avenue V  
 Very Rev. Sturgis Lee Riddle, D.D., dean; Rev.  
 Samuel E. Purdy, Rev. Frederick McDonald, canons  
 Sun 8:30, 10:45; Thurs 10:30

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