

# The Living CHURCH

May 6, 1962

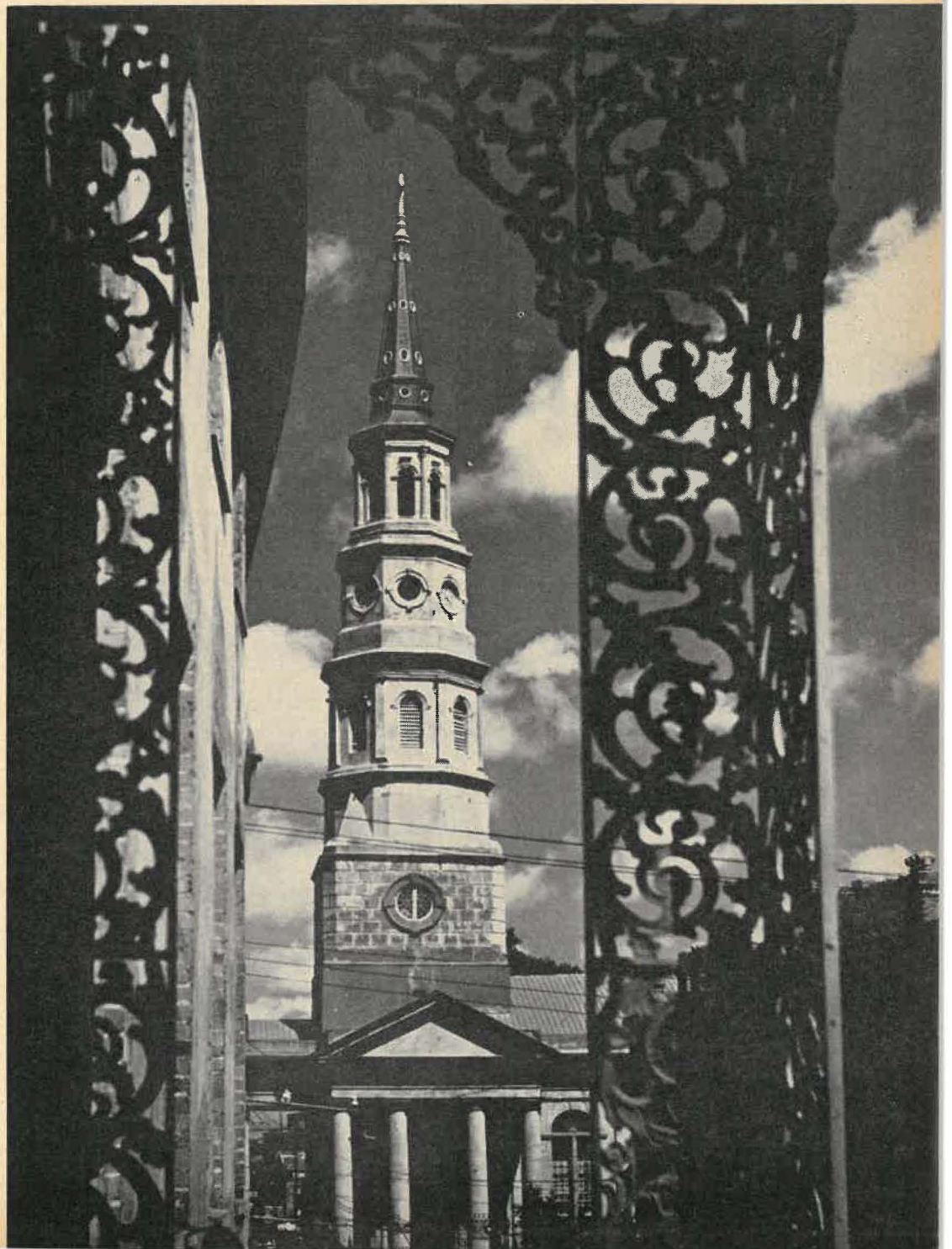
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Pages 12 and 13:

**A Southerner  
& a Northerner  
Speak Out  
On Segregation**

Episcopal Church Photo

St. Philip's, Charleston, S. C.:  
A 282-year-old parish hears  
about the 12-year-old NCC.  
[page 11]



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# BOOKS

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**CAMPUS GODS ON TRIAL.** Revised and Enlarged Edition. By **Chad Walsh**. Macmillan. Pp. xiv, 154. \$3.

This is a new edition of a popular little book on the religion of college students, first published in 1953. Prof. Walsh writes with a lively enthusiasm, and rightly attacks the false gods which the undergraduate is inclined to worship. One must respect and admire his purpose, and agree with much of what he says. It is right that these false gods should be forced into the open, and that students should be made aware of them.

Nevertheless, the book raises some disturbing questions about the method proper to apologetics. On page 26 Prof. Walsh claims (somewhat oddly in my opinion) that as a professor of English he has a right to "the slapdash use of words," and he certainly avails himself of this privilege. But has any Christian a right to imprecision in the defense of the Faith? Of course it is necessary at times to be popular, but does this really justify the kind of style, and the level of argument, which would surely earn no more than a C in an undergraduate term-paper?

This may seem a severe, and even an ungenerous, criticism for a short book, but the author is a college professor writing for college students, and his work must therefore abide the rigorous judgment which belongs to the academic world. One of the most serious problems for the thoughtful Christian on the campus is the readiness of departments of religion to provide (and of the Church, alas, to approve) superficial courses in the subject. Despite its excellent intentions, this book hardly seems to raise the standard.

DENIS BALY

### In Brief

**BEST SERMONS.** Volume VIII, 1962, Protestant Edition. Edited by **G. Paul Butler**. Foreword by Bishop **Gerald Kennedy**, Bishop of the Los Angeles Area of the Methodist Church. D. Van Nostrand Co., Inc. Pp. xx, 328. Included in this latest installment of "Best Sermons" are 42 sermons in all. Anglicanism is represented by **J. B. Phillips** ("The God Whom Christians Worship"), **Nathan M. Pusey** ("Baccalaureate 1961"), **John C. Leffler** ("For the Living of This Hour"), **Bishop Louttit** of South Florida ("The Keynote of the Reformation"), and **Carroll E. Simcox**, rector, St. Mary's Church, Tampa, Fla., and a former literary editor of *THE LIVING CHURCH* ("The Saints and Their Checkbooks").

May 6, 1962

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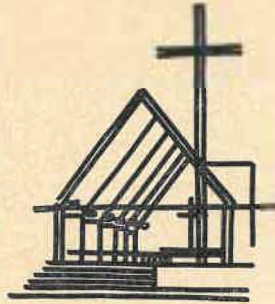
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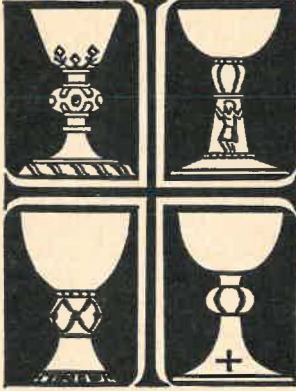
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## LETTERS

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

### It Takes Money

Mrs. Mackenzie's suggestion [L.C., April 1st] that every parish should have a seminarians' fund would help to solve a grave problem. Over two-thirds of the students at this seminary are married and many have two or more children. It takes from \$15,000 to \$20,000 to see many such families through school, not counting the seminary tuition and fees.

A bishop may have a dozen such seminarians, and his discretionary fund does not provide this large financial reserve. The men's families help all they can. Often small children make it hard for the man's wife to work full time. Parents assist but three years of graduate school coming on top of four years of college is more than they can contribute.

There is a danger that a parish may think it has discharged its obligation to theological education when it has contributed to the personal expenses of a man from the parish. Seminarians pay only one-third to one-sixth of what it costs the seminaries to educate them. The seminaries depend on these same parishes for a large share of their budget in the annual Theological Education Sunday offering.

There is a need for something like Mrs. Mackenzie's suggested seminarians' fund. It should be so presented as to call attention to the needs of students and seminaries alike.

(Rev.) T. HUDNALL HARVEY  
Assistant dean, director of development  
The Protestant Episcopal Theological  
Seminary in Virginia

Alexandria, Va.

### Title Amended

Will you please insert the following important correction for the *Transfiguration Quarterly* spring issue? The article "Education in the Spiritual Life" by the Dean of Westminster should have contained in its title, "The ninth annual Vaughn Memorial Lecture delivered at Doncaster Grammar School on 12 May 1961."

Sister RUTH MAGDALENE, C.T.  
Editor of the *Transfiguration Quarterly*  
Glendale, Ohio

### Moved and Shocked

In all the years I have been a subscriber to this priceless magazine I have never read a more moving article than "Macedonia is Downtown" in the issue of March 4th, nor one more beautifully written.

I am thankful to report that we have at least one church in Washington, in a rather run-down area, though up-town (St. Stephen and the Incarnation, where the Rev. W. A. Wendt is rector), which started last summer a program for the children on the streets. The parish house was kept open, volunteer aides organized hikes, picnics, activities indoors for rainy days, and evening recreation

projects. And always the church, with frequent services, and reverence and respect insisted on. It is a great work, sorely needed, and should inspire many such parishes to like endeavor.

I was profoundly shocked by the pictures in your issue of March 18th, of the Stations of the Cross in St. George's Church, Lake City, Wash., and that *THE LIVING CHURCH* would give them space in its publication. Had these figures been carved by a primitive tribe in darkest Africa, they might be rather touching.

I am an artist, and artists instinctively recognize in each other's work, no matter how distorted to the level of comic cartooning, the fundamental knowledge of anatomy. This sculptor knows his anatomy. He has worked with tongue in cheek, debasing his gift to this distorted age which has prostituted art, architecture, and music.

At his best, man is a beautiful creature. This man has the audacity to turn around and depict the Son of God as a crude, obscene, misshapen dwarf, hideous and revolting.

*THE LIVING CHURCH* has from time to time inserted pictures of contemporary crucifixes all of which show our Lord as crude and ugly. Why? He, His Father's only Son, must have been beautiful beyond words. He charmed everyone, He attracted little children, He was most popular at social gatherings, all of which would have been unlikely had He been deformed and sour-faced.

ANNA H. HEIBERG  
(Mrs. E. R. Heiberg)

Washington, D. C.

### Back Yard History

I was thrilled to see the photograph of the "back yard" of St. John's Church, Greenwich Village, Manhattan [L.C., April 1st]. But I was disappointed that the reporter did not make some mention of the Rev. John Wade, rector of St. John's, who started it all. He showed me and others the back of those residences shortly after some of them were acquired over 45 years ago. And later, after the "mess" was cleaned up, I viewed it again.

As I remember the story, Mr. Wade was a guest at a private dinner, when one of the other guests made some remarks about the war in Europe then going on. This country was at peace. As those older will remember, President Wilson said something about being "too proud to fight." Mr. Wade, being Ulster Irish, took great exception to the remarks. As a matter of fact, he was most vigorous in his defence of Great Britain. After the dinner another guest took Wade to one side and said, "I like you. What can I do for you?" He turned out to be a man of some wealth. Mr. Wade told him of his vision of buying up all the houses making up the block, of which St. John's occupied the northeast corner, and turning them into dwellings for people of moderate means but of distinctive culture, with the back yard a place of retreat. It was a grand idea, and I am happy that it is brought to fruition. Fr. Graf has done a marvelous job.

The Rev. Mr. Wade died many years ago.  
(Rev. Canon) FREDERIC EVENSON  
Retired

Albany, N. Y.

*Continued on page 15*



# The Living CHURCH

Volume 144      Established 1878      Number 18

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

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## THINGS TO COME

### May

6. Second Sunday after Easter Indianapolis convention, to 7th Quincy convention, to 7th
7. Southern Virginia convention West Missouri convention West Texas convention, to 8th
8. Chicago convention, to 9th Colorado convention, to 10th Georgia convention, to 9th Kentucky convention, to 9th Lexington convention, to 9th New Jersey convention, to 9th New York convention North Carolina convention, to 9th Pittsburgh convention Rochester convention South Carolina convention, to 9th Southern Ohio convention, to 9th Vermont convention, to 9th Western Kansas convocation, to 9th
9. Arizona election of a bishop. Montana convention, to 11th Western North Carolina convention, to 10th
10. Northern California convention, to 12th
12. Fond du Lac convention Newark convention
13. Third Sunday after Easter

**NEWS.** Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. 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.

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May 6, 1962

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3 June 1962

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that as we celebrate the mysteries  
of the Resurrection of our Lord Jesus,  
so at his coming we may be enabled  
to rejoice with all his saints;  
through the same Jesus Christ our Lord.

Old Gallican (tr. by William Bright)

### Squares, Circles, and Candlelight

In many parishes a paschal candle, symbolizing the risen Christ, stands in a tall candlestick on the Gospel side of the sanctuary from Easter Even, when it is first lit, throughout Eastertide until Ascension, when it is finally extinguished. In some churches it is used at Baptisms throughout the year, in testimony that early Christian converts were baptized on Easter Even.

The new paschal candlestick shown here has been given to Grace Church and St. Stephen's, Colorado Springs, Colo., in memory of Horry D. MacDonald, a prominent local businessman, by his family.

The candlestick is the work, in brass, of a local artist, Edgar Britton.

The sculptured figures (also in brass) are the Angel of the Resurrection on the lower left and the ascending Christ on the upper right. The squares beneath represent earth and the circles above represent heaven.





# The Living Church

For 83 Years:

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

Second Sunday after Easter  
May 6, 1962

## THE WORLD'S FAIR

### Daring Churchmen

by the Rev. Canon RUDOLPH DEVIK

The Seattle World's Fair, the "Century 21" exposition, opened April 21st for a six-month run. This international event, which will focus the eyes of the world on a vast display of scientific achievement, took many years to plan and execute. It also took the creative genius of three Episcopalians who will receive credit for its bold conception.

The task of creating a world's fair during those years seemed at times impossible. At other times the complex negotiations assumed the air of an international spy thriller. The victory of Seattle over New York in winning support of the International World's Fair Bureau was the turning point. The world of Century 21 had arrived for Seattle; the recognition of a job well done was awarded the planners.

The first Episcopalian who gave significant leadership was a prominent Seattle attorney, Mr. Harold Shefelman, who serves as chancellor of the diocese of Olympia. Part of the group which first conceived of the project, he fought for recognition of the world's fair as a possibility.

Another Churchman who worked in the beginning phases of the planning was Mr. Edward Carlson, president of the west coast's huge Western Hotel chain. Mr. Carlson, who is active in parish and diocesan affairs, headed the group that did much of the initial planning which resulted in state and federal support.

The third Episcopalian came into the position of leadership as a result of the planning and program of Mr. Shefelman and Mr. Carlson. As the world's fair

project took shape, Mr. Joseph Gandy took a leave of absence from his automobile dealership to become the president of the world's fair corporation. It was under his leadership that the Seattle fair received the coveted international designation as a world's fair. This designation, having been given, cannot again be awarded to any city in the U.S. for the next ten years.

From 10 to 18 million persons will visit Seattle during the fair. Their coming will be ample justification of the vision which first caught the imagination of Mr. Shefelman, Mr. Carlson, and Mr. Gandy who, with others, dared to dream.

### Fair Guidance

In a recent "letter of guidance" to Churchpeople in his diocese, Bishop Lewis of Olympia said that the "Century 21" exposition opening in Seattle "presents a challenge to our Christian behavior, an opportunity for Christian decision, we need to consider very seriously." Bishop Lewis said:

"The fair itself is many things. It is an exposition of man's scientific achievements; glimpses into the world of applied science and even abstract research; a presentation of world-wide industry, commerce, and art; serious consideration of religion and human values in the new world ahead. (In this area I hope our Episcopal seminar, August 6th-9th, called Space Age Christianity, may make a real contribution.)

"In another vein it is a huge promotion, a commercial enterprise in which many citizens have invested large sums of money, a carefully calculated plan to bring greater prosperity to the area. Every sort of business and industry will be affected. Naturally those who have invested hope for substantial returns, and there is already manifest a very serious eagerness to get as much money as possible from the situation, even

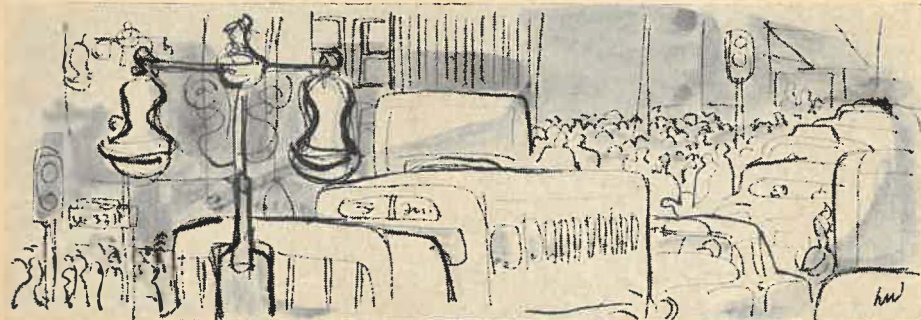
among those whose investment in the fair itself is small indeed.

"Finally, in every world's fair there is the element of entertainment and holiday. Amusement on a large scale brings more people, makes more money for the promoters, and even assures a wider viewing of the exhibits. And we are told by some authorities that unless we let down the local customary restraints and 'open up the town' the fair will fail of its two chief purposes: crowded, serious exhibits and a profit for the investors.

"In all these areas we have Christian responsibilities. There will be the temptation to such amazement at the mighty works of man that we forget or doubt the greatness and goodness of God. We will need to use our minds and our hearts to keep clearly before us that God is still Creator and Redeemer and Sanctifier. No matter how busy or how enthralled we may be, God's will and purpose are still at the very center of life. Do not lose sight of Him.

"To play host to well over 50,000 guests a week will place on us all a great responsibility for Christian hospitality and brotherhood. Great numbers of many races and nations, including very large numbers of non-Christians, are expected. They will see 'Christian Witness in Century 21' not only in one building on the grounds but in the behavior they encounter on the streets and in all the life of the city. In a very real sense the reputation and good name of our Lord is in our hands. We shall be witnesses to Him or tragically against Him in the relationships we offer those who come. God give us much patience, much love, and much understanding of His children.

"Finally in the matter of entertainment and the carnival spirit, I would urge you to stand very firm against the invitation to exploit the weak and foolish. It is glibly said that there is always something of this in every fair. There is also purse snatching, robbery, and murder in city life; but that is hardly an excuse for granting licenses to thieves or declaring an open season for murder. Gambling, alcoholism, and sex crimes are among the very serious causes of human tragedy today. The cost is appalling. To extend the opportunities and incentives for such tragedy under the excuse of 'freedom,' 'art,' or 'amusement' is to set in motion a chain of events almost impossible to stop. I have seen myself the impossibility of control once the 'open city' plan gets under way. I have counseled with the tragic victims of it and buried some of them. I hope we may make effective protest against the extension of these things in Seattle. We can speak our minds clearly to those in authority, and we can refuse to patronize or recommend those 'midway' activities which





prey on the weakness of humanity. We can ask that the authorities enforce the safeguards we have provided for ourselves, lest our visitors become victims.

"A number of performances are scheduled of a type which carry a very evil reputation in other areas. What they will offer here will depend largely on the attitude of the authorities and of the citizens themselves: you and me. I commend this to your concern, your prayers and your best efforts as Christian witnesses.

God grant us all the grace and strength we shall greatly need in the months ahead, that this unique occasion may be used for His glory and not our shame."

## **SPRINGFIELD**

### **Second Try**

A second special synod of the diocese of Springfield, to be held for the purpose of electing a successor to the Rt. Rev. Charles A. Clough, will be called by the standing committee of the diocese for Saturday, June 9th, Whitsun Eve.

As before, the special synod will meet at St. Paul's Cathedral, Springfield. No other business has been announced for the synod.

The information committee announced that Easter Day was the deadline for new names to be submitted to it for its work of investigation.

Bishop Clough died September 9, 1961, after a long illness. A special synod which met in Springfield on February 22d failed to elect a successor [L.C., March 4th].

## **RELIGIOUS ORDERS**

### **Will Travel**

The Society of St. Paul, which is undertaking work in the diocese of Damara-land, Southwest Africa, is looking for people who will go there and share the work.

Two brothers of the society plan to leave for Southwest Africa in June, and another is scheduled to go in October. The society is trying to raise the sum of \$1,800 dollars per man to pay the cost of transporting men and equipment.

Particularly sought, to help with the work, are nurses, doctors, and teachers. Address of the society is P.O. Box 446, Gresham, Ore.

## **CHRISTIAN SOCIAL RELATIONS**

### **Episcopalians in the Forum**

When the National Conference on Social Welfare holds its 89th annual forum in New York City May 27th to June 1st, the Episcopal Church and its Department of Christian Social Relations will play an active part in the meeting. Episcopalians will be part of a group of about 500 social workers, social agency board members, and volunteers present at the forum, which will be open to the public.



Decorated for Easter (below), the altar at St. John's Church, Norman, Okla., shows little sign of the damage (including a fire) caused by a vandal last month [see above and L.C., April 22d]. Two days after the desecration, a Norman man admitted causing the damage. He told the Rev. Joseph S. Young, rector, that he went into the church to pray after a day-long drinking spree, then went berserk. He made restitution of \$2,000, and the vestry agreed not to press charges.



Long an associate of the NCSW, the Episcopal Church's national Department will have its headquarters at the Hotel Statler-Hilton. The Presiding Bishop will be the speaker at the luncheon on Tuesday, May 29th, at the Hotel Sheraton-Atlantic; tickets priced at five dollars are available from the National Council, 281 Park Ave. S., New York 10. Presiding at the luncheon will be Mrs. Victor Shaw, Churchwoman of Fairmont, W. Va., a past president of the NCSW.

Bishop Donegan of New York will be the celebrant at the corporate Communion planned for Episcopalians at 8 a.m., Thursday, May 31st, at St. Bartholomew's Church. Tickets for breakfast at the Hotel Lexington are also available from

the National Council at \$1.50. (Checks should be written in either case to Mr. Lindley M. Franklin, Jr., treasurer.)

From 11:15 a.m. to 12:45 p.m. on May 31st, the Episcopal group at the forum will gather to study Church and state relationships as they concern Church-related social agencies. Presiding will be Mr. Charles W. Kappes, Jr., chancellor of the diocese of Newark.

## **WASHINGTON**

### **Calling Old-Timers**

Washington Cathedral is looking for people who went to church there 50 years ago.

The Rev. Canon Bayard S. Clark has announced that a special service of thanksgiving will be held on May 13th to commemorate the 50th anniversary of the first service held in the cathedral. A special place of honor will be given to any persons still living who attended that first cathedral service.

The first service, conducted in Bethlehem Chapel on May 1, 1912, was led by the late Daniel S. Tuttle, then Presiding Bishop. Because of the limited capacity of the chapel, which seats only 200 persons, a series of dedicatory services were held from May 1st through May 16th. Those who attended any of these services will be honored at the commemorative rite, Canon Clark said. [RNS]

## **OKLAHOMA**

### **Help for the Handicapped**

A day care center and school for handicapped children is expected to open in September at St. Alban's Church, Cushing, Okla., as a joint project of the parish and the community of Cushing.

The center, officially connected with United Cerebral Palsy, will try to serve both physically and mentally handicapped children.

Staffed with five volunteer teachers, all professionally trained, the school will operate under a board of directors representing the major civic and religious bodies in Cushing. It will be located in the parish hall and educational wing of St. Alban's Church.

Assisting the regular teachers will be an auxiliary of volunteers, to be trained by staff members from the Cerebral Palsy Center at Norman, Okla.

The program will be offered to any handicapped child without cost, said the Rev. James Dillinger, rector of the parish.

### **Dean Shaw at All Souls'**

The Rev. Robert M. Shaw, formerly dean of St. Paul's Cathedral, Buffalo, N. Y., became rector of All Souls' Church, Oklahoma City, Okla., on April 25th.

Fr. Shaw was dean of the cathedral of



the diocese of Western New York since 1958.

Previously he had been priest-in-charge of Trinity Church, Monessen, Pa. (1943-1944), a chaplain in the U.S. Navy (1945-1946), rector of All Saints' Church, Pittsburgh, Pa. (1946-1949), associate rector of Emmanuel Church, Boston, Mass. (1949-1951), and rector of St. George's Church, Nashville, Tenn. (1951-1958). He is a graduate of the Virginia Theological Seminary.

## RHODE ISLAND

### Aid for the Victims

Episcopal and Roman Catholic clergymen joined with Syrian Orthodox leaders as speakers at a recent dinner in Pawtucket, R. I., launching a \$100,000 fund drive to rebuild St. Ephraim's Syrian Orthodox Church, Central Falls, R. I.

Bishop Higgins of Rhode Island was among the speakers at the dinner, at which gifts of \$16,000 were announced.

St. Ephraim's, said to be the first Syrian Orthodox church in North America, was so badly burned in a recent fire that its shell must be razed.

The church was built in 1923.

[RNS]

## SOUTH FLORIDA

### Seeking the Lost

In the tradition of fictional detectives, the Rev. Frank K. Allan, rector of St. Mark's Church, Dalton, Ga., successfully traced a missing wallet containing \$270.

Mr. F. Courtney Stone, an electronics engineer of Eau Gallie, Fla., was returning from a trip to Ann Arbor, Mich., and stopped for the night in a motel in Chatsworth, Ga. He put his wallet, containing the cash and some personal papers in a cupboard built into the headboard of the bed. The next morning, Friday, the 13th of April, he and a companion drove the 700 miles home (blowing out two tires on the way) before discovering that the wallet had been left behind at the motel.

Mr. Stone's first thought was to drive back the next morning, but because of the condition of the car and lack of tires his wife persuaded him to try instead to enlist the aid of the Florida Highway Patrol. The Florida patrol telephoned the Georgia Highway Patrol, and gave them the whole story with directions on where to find the wallet. The next day, Sunday, the Georgia patrol phoned to say that they were very sorry but the motel owners had no knowledge of the wallet and they presumed it had been taken and held out no hope of getting it back. This was a blow to the Stones, as Mr. Stone was unemployed at the time.

Mrs. Stone went to her rector, the Very Rev. Alex Boyer of the Church of the Holy Trinity, Melbourne, Fla., and asked if he had any idea what they could do.

He suggested they look up the name of the rector of the Episcopal Church in Dalton (which is near Chatsworth) and enlist his aid. Accordingly, Mrs. Stone wrote a letter to Fr. Allan telling him that her husband was a lay reader and former vestryman, that she was an author of religious books and articles, and that her husband was presently unemployed, and asked if he would go to the Dalton Highway Patrol and see what he could do to get them to try harder to find the missing wallet.

On Holy Thursday, during dinner, the Stones' phone rang. It was Fr. Allan, calling from Georgia, saying that he had found the wallet.

He had gone to the patrol and learned the name of the motel and been given all the necessary information as to the location of the wallet. Then he went, with the motel owners' permission, into the unit where Mr. Stone had spent the night, and there, in the compartment of the headboard, was the wallet, where apparently it had been all along.

## SOUTH AFRICA

### Churchly Invasion

by the Rev. JOHN M. BURNS\*

The Anglican Church in South Africa, or, to give it its official title, the Church of the Province of South Africa, is already well known to many members of the Episcopal Church through the visits of its Metropolitan, the Most Rev. Joost de Blank, Archbishop of Capetown.

But Archbishop de Blank is not alone in making these visits. During the current year no less than four bishops and six priests of the South African Church plan to visit various parts of the United States to learn from the Episcopal Church and to tell its people of the work being done by fellow Anglicans in South Africa. Bishop Bayne, Executive Officer of the Anglican Communion, calls this "an invasion beyond parallel."

Archbishop de Blank will be in America again in May. He will bring news of the Church not only in his own diocese of Capetown, but of the Church in the whole Republic of South Africa, Portuguese East Africa, the mandated territory of Southwest Africa, the British protectorates of Basutoland, Swaziland, and Bechuanaland, and the Atlantic islands of St. Helena and Ascension. The Suffragan Bishop of Capetown, the Rt. Rev. Roy Cowdry, has been spending two months in the diocese of Long Island, helping Bishop De Wolfe of Long Island with his work.

Bishop Savage of Zululand is touring America [L.C., February 18th], telling people of the work of the Church in his great diocese (which includes Swaziland) in a predominantly African area. He is

\*Chaplain to Archbishop of Capetown.

to be followed soon by one of the South African Church's most famous laymen, Dr. Anthony Barker, the director of the Charles Johnson Memorial Hospital in Zululand, an important training center for African nurses. He is the author of a book of missionary experiences, *The Man Next To Me*. Because of the concern of Bishop Burrill of Chicago, a special link is to be forged between his diocese and that of Zululand and Swaziland.

The Rt. Rev. Philip Wheeldon, Bishop of Kimberley and Kuruman, is to visit America for the first time this spring, accompanied by his chaplain, the Rev. Anthony Bickersteth. He will bring news of the work and needs of the "Church in the diamond fields" on the edge of the Kalahari Desert. The profits from the sparkling diamonds you see in Tiffany's or elsewhere do not do much to affect the acute poverty of the African and Colored workers in this unfertile area of South Africa.

Of the parish clergy to visit America, the Rev. Philip Russell of Ladysmith, Natal, exchanged work last year with Bishop Duncan, then rector of St. Peter's Church, St. Petersburg, Fla., and now Suffragan Bishop of South Florida. The Rev. Peter Priest, rector of Capetown's largest slum parish, is working in Trinity Parish, New York City, and is learning much from the work done by that great parish in its missions on the lower east side. In Fond du Lac, Wis., working on the staff of the cathedral is the Rev. Leslie Carter, junior chaplain to the Archbishop of Capetown. Recently returned from a spell on the staff of St. Luke's Church, Evanston, Ill., is the Rev. Anthony de Vere, chaplain to Bishop Gray Theological College, Capetown, which manages to continue on a multi-racial basis — a remarkable achievement in South Africa at the present time.

Soon to visit America is the Rev. Norman Weir, rector of the parish of Constantia, one of the rich wine growing lands of South Africa. He will work on the staff of the parish of Grace and St. Peter, Baltimore, at the kind invitation of the rector, the Rev. Rex Wilkes.

The Rev. John M. Burns, domestic chaplain to Archbishop de Blank, is to visit Puerto Rico and Haiti to learn of the work of the Episcopal Church among the non-white people of the islands. He plans also to make brief visits in Miami, San Francisco, and New York to renew old friendships and to bring the latest news of the South African scene.

Recently returned to South Africa from America is the Rev. Duncan Buchanan who held a fellowship at the General Theological Seminary; and studying for the priesthood at Nashotah House is Denis Williams, a South African ordinand from the diocese of Capetown. He will be joined shortly by William Neil,



an American ordinand just graduated from the University of Minnesota, who hopes to work in Portuguese East Africa.

A similar story might be told of Americans visiting and working in South Africa. Some two years ago Fr. Robert Mize came for a sabbatical year to South Africa. He has since become Bishop of Damaraland (Southwest Africa). Several American priests and layworkers are joining him. The Rev. Courtney Carpenter came for a year, and we are eagerly awaiting his return. The Rev. Edward French came from Naugatuck, Conn., and after working in a colored parish in Capetown has gone to Zululand. Miss Laurel Bitteker from Windham House is director of religious education in Capetown. Dr. Maxine Nordquist, from the University of Detroit, is director of education in Damaraland. And so the story goes on — a wonderful tale of inter-Church exchange and coöperation.

#### AFRICA

### Multi-Racial School

A multi-racial school will be opened next year in Swaziland, Africa. Sponsors of the project include Lady Dorothy Macmillan, wife of the British Prime Minister, Mr. Albert Luthuli, prominent African Christian leader who won last year's Nobel Peace Prize, and the Most Rev. Joost de Blank, Archbishop of Capetown, South Africa.

The school already has 15 European and 10 non-European applicants and expects eventually to have an enrollment of 120.

Merit and not skin color is the criterion for admission, an announcement said. The object is "to produce a small number of highly qualified men of all races." [EPS]

#### IRELAND

### Air-Age Religion

Anglican, Presbyterian, and Methodist officials in Ireland plan to hold joint Sunday services at Shannon, Ireland's largest international airport, on the outskirts of Limerick.

The services will be held in a church building to be erected by the [Anglican] Church of Ireland under an agreement reached by an advisory committee representing the three religious bodies.

Clergy of the participating Churches will alternate in conducting the services for passengers, visitors, and airport personnel. [RNS]

#### JAPAN

### Commencement Time

At the commencement of St. Paul's (Rikkyo) University, Tokyo, Japan, on March 24th, 1,260 students received de-

grees from the undergraduate school, 32 received the degree of Master of Arts, and one girl received the first Doctor of Science degree to be conferred at Rikkyo. The Hon. Edwin O. Reischauer, American Ambassador, gave the commencement address.

Miss Junko Goto, recipient of the doctorate, was awarded her degree *in absentia*, because she is continuing her study in Australia.

The honorary degree of Doctor of Divinity was conferred on the Rev. Daisuke Kitagawa, an official of the World Council of Churches. His degree was received for him by his brother, the Rev. Joseph Kitagawa, of the University of Chicago.

### Five from the Seminary

Five young men, one of them a former veterinarian, graduated from the Central Theological School, Tokyo, Japan, the seminary of the Nippon Seikai. Bishop Nosse of Yokohama was the speaker. Of the graduates, two are members of Christ Church, Yokohama, which has produced about half a dozen priests over the last decade. The Rev. Stephen Iwai is rector of the parish.

#### WORLD COUNCIL OF CHURCHES

### Camping with a Purpose

The World Council of Churches is looking for 30 young people between the ages of 20 and 30 who are willing to give a year of voluntary service in ecumenical work camps in Asia and Africa.

The camps, one in Thailand and one in Kenya, will start in August and November, respectively. The projects are part of a program in which each year 1,000 young people participate, working in over 50 camps of approximately four weeks' duration in countries around the world. The camps will be "international and ecumenical."

In Thailand campers will construct additional buildings at a conference and youth center run by the Church of Christ of Thailand. Negotiations are also underway with local Buddhist authorities for the young people to contribute their labor in order to help with a project for the local community.

Campers in Kenya will build a conference center for the Kenya Christian Council and will work in the rebuilding of villages in the bush in the Tana River district, which was heavily flooded last year.

The Rev. Ralph Weltge, WCC secretary for work camps, said the World Council is looking for mature young men and women who have had previous experience in volunteer service, and that preference will be given to applicants with training in building and construction. Campers are asked to pay their own travel costs, but are given room and board.

The World Council of Churches has its New York headquarters at 475 Riverside Dr., New York 27, N. Y. [EPS]

#### CEYLON

### Language of the People

The Church of Ceylon (part of the Anglican Church of India, Pakistan, Burma, and Ceylon) has joined with the Methodist Church and the Ceylon Baptist Association in sponsoring a united theological college in Ceylon, according to reports of Religious News Service.

The school, which is expected to open in July of next year, will offer theological education in Sinhalese, the national language of Ceylon. Until now such teaching has been in English, the official language of the island when it was a British crown colony. The school will be located in Pilimatawala.

#### JERUSALEM

### Hebrew Version

Israeli officials recently honored Patriarch Kyril, of the Orthodox Church of Bulgaria, at a luncheon in Jerusalem, recalling the patriarch's efforts on behalf of Bulgarian Jews during the Nazi persecution. Bulgarian-born Israelis presented him with a silver-bound Hebrew version of the Scriptures, which, the patriarch said, would become a most cherished treasure in his library. [RNS]

#### GERMANY

### British Bishop Invited

The Rt. Rev. Stephen Charles Neill, a bishop of the Church of England and well known scholar and educator, has been named to take over the chair of mission science and ecumenical relations at the Evangelical Theological Faculty of Hamburg University, Hamburg, Germany.

Religious News Service reported that the chair has been vacant since the death in 1959 of Dr. Walther Freytag. Bishop Neill will begin his four-year assignment in May.

### Good Scout

Explorer Scout Ralph E. Powell, Jr., of Wiesbaden Explorer Post 224, was awarded the God and Country Scouting Medal recently at St. Augustine's Church, Wiesbaden, Germany. The presentation was made by Bishop Emrich of Michigan (on a six-month tour of military installations) and by the church's pastor, the Rev. Karl Spatz, rural dean of Austria and Germany for the Church of England.

Ralph, who is the holder of 23 merit badges, is the son of Lt. Col. Ralph E. Powell, of the U.S. Air Force in Europe.



**DATE FOR THE VOTERS:** Election of a successor to Bishop Kinsolving of Arizona is to take place on May 9th. Bishop Kinsolving has announced plans to retire this year [L.C., November 19, 1961].



**ROAD OF PROGRESS:** A purchase price of \$860,000 has been approved for St. Helen's Hall, Portland, Ore., a Church school of many years' standing. The school is in the path of a planned freeway. A new site has been purchased for the school, which has permission to use its present location until June, 1964, according to the *Portland Oregonian*.



**SOUL-AIDS DEPARTMENT:** During Holy Week, one department store in Portland, Ore., advertised a "quiet, dignified meditation room," featuring "appropriate musical background throughout the day."



**IN GOOD COMPANY:** Bishop Higgins of Rhode Island is a stockholder in a company chosen by the Providence, R. I., redevelopment agency to sponsor a \$7,500,000 project in Providence. Goal of University Heights, Inc., is to create a socially integrated and economically balanced new neighborhood. Plans call for about 480 apartments clustered around a central park area and a shopping center.

Also among the 50 stockholders in the corporation are a Jewish rabbi, the regional director of the National Conference of Christians and Jews, and the Catholic Interracial Council. [RNS]



**'BOARD!** Suffragan Bishop Gilpin of Kingston-upon-Thames, in the diocese of Southwark, England, is quoted in the *Church of Ireland Gazette* as saying: "I can already drive a locomotive, but my ambition is to become fully qualified and drive on my own, without having someone else on the footplate to supervise." Bishop Gilpin is a member of the Bluebell Railway Preservation Society, which runs steam locomotives on an abandoned railway, which the society now owns, in Sussex.



**CONSIDER THE PIPES:** A one-page, mimeographed list of low-cost pipe organs has been drawn up for the music commission of the diocese of Michigan. The paper includes the names of organ builders for the Detroit area as well as some whose products are used nationally. It was produced for the consideration of small parishes and missions to show that they can "purchase and maintain a pipe organ" for a cost "comparable to that of an electronic instrument."

## LAY PEOPLE

### Princess on Two Counts

by ALETA LUTZ

With a sincere desire to serve her people, particularly in the field of social welfare, Mrs. Harold Fisher, Jr., Ponca City, Okla., recently accepted a position of considerable import with the National Congress of American Indians.

In her new position, that of special assistant to Mr. Robert S. Burnette, executive secretary of the group, Mrs. Fisher



Mrs. Fisher

Her goal: education and jobs for Indians.

will aid in preparing and promoting legislation affecting American Indians and will serve as a liaison officer for an intertribal group composed of representatives from the Otoe, Ponca, Kaw, Tonkawa, and Pawnee groups from northern Oklahoma.

Mrs. Fisher, a member of Grace Episcopal Church in Ponca City, is of Otoe

### The Cover

St. Philip's Church, Charleston, S. C., was formed in 1680, and the present building was built in 1835. It now has over 1,000 communicants. The cover picture of St. Philip's was the second prize winner, amateur division, of the Church's third annual photo contest. On the feast of St. Philip and St. James, May 1st, Dr. Edward Grant, Sr., of Baton Rouge, La., a vice president of the National Council of Churches, was scheduled to give two lectures at the church about the work of the NCC.

and English extraction. Her mother is a full-blooded Otoe and a former teacher in Indian schools; her father is a native of Lancaster, England. Mrs. Fisher is a hereditary princess of the Otoes and was also elected a "Powwow Princess" several years ago. She recently completed a term as Christian social relations chairman for the Ponca City council of Churches and is a special advisor to the local chamber of commerce in the field of Indian relations.

An exponent of the new "seven-pronged program" being promoted by the National Congress of American Indians, Mrs. Fisher said, "Most important of our goals is to further education among Indians and to establish more industrial training and job opportunities."

Other goals include establishing more effective tribal relations, the promotion of an Indian bill of rights, and preservation of the cultural heritage of the Indian.

### Michiganders to Washington

Two active Michigan Churchmen have been selected to serve the federal government.

Secretary of the Interior Stewart Udall has announced the appointment of Donald M. D. Thurber, of Christ Church, Detroit, as a consultant to advise him on matters affecting participation by private and public non-governmental organizations and individuals in conservation programs.

He said that Mr. Thurber — planning director of the diocese of Michigan, a University of Michigan regent, president of a Detroit public relations counseling firm, and veteran of public service — will provide for Interior Department cooperation with corporations, foundations, and other supporters of conservation projects.

Appointed to serve as consultant in the Information Service of the Office of Civil Defense was Charles Wartman, a member of the diocese of Michigan's communications department and also executive editor of the *Michigan Chronicle*.

Mr. Wartman, of St. Augustine's Church, Detroit, has formerly acted as public relations consultant to the Great Lakes Mutual Life Insurance Company, has served on many civic committees, and is a veteran of the North African campaign of World War II. Before the war he was an instructor at Virginia State College, Petersburg, Va.

## MISSOURI

### Cathedral Book Store

With the retirement last fall of the owner-operator of the Church Book Shelf, Christ Church Cathedral in St. Louis found itself with a usable room,

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## The Church's Failure

by the Rev. William S. Spilman

Curate, St. John's Church

Cold Spring Harbor, L. I., N. Y.

This is a direct criticism of the inaction of the Episcopal Church, particularly in the south, since the Church's confrontation with the growing movement for freedom among the Negro citizens of our country.

It will be argued immediately by many readers that one who lives in New York has no right to comment upon the Church's southern situation. However, I am a native of the south, and I received all but two years of my secondary, college, seminary, and graduate education in southern schools. I served until recently as the priest of a small parish in northern Louisiana (for six years). Thus I write as one who has seen the effects of legally enforced segregation.

The recent move by the Roman Catholic archbishop of New Orleans in ordering the integration of parochial schools in his archdiocese has had the glaring side effect of focusing attention on the contrasting inaction of other southern Christian bodies, including the Episcopal Church. A New York *Times* editorial of April 19, 1962, no doubt expresses the reaction of the more enlightened segment of the secular press in this country. Congratulating the Most Rev. Joseph Francis Rummel for his unwavering courage in ordering the desegregation of all Roman Catholic schools in southeastern Louisiana and for his firm stand in resisting opposition within the Roman Church, the *Times* goes on to say:

"This is a cause, defending equality of men before God, that the Church — any Church — can glory in.

"Many religious leaders have, especially in recent years, been in the front rank of the battle against discrimination. But it must be admitted that in all the turmoil, in all the change, most congregations of worshippers remain either black or white . . . through habit, through intolerance in some places, or call it what you will.

"We salute the Catholic archbishop. He has set an example founded on religious

principle and responsive to the social conscience of our times."

No amount of quibbling about the merits of the Roman Church's system of ecclesiastical discipline can diminish the truth or rightness of this editorial's expression of admiration for Archbishop Rummel's application of Christian principle. And no form of rationalization can mitigate the justice behind the *Times'* dismay as it observes the preference of most Christian bodies for the maintenance of the segregated *status quo*. The Episcopal Church, particularly in the south, could do much worse than give

### *In the south, legal segregation.*

heed to the judgments of even this secular newspaper. The expressions of "Christian" conscience come from the most unlikely sources!

It may not be possible, as I have been told time and again, to legislate morals. But certainly the converse is true: The violent reaction of southern whites to the freedom movement of Negroes is more than adequate proof that segregation laws have further strengthened that sin which manifests itself in racial intolerance. Abolition of such laws may not eliminate the sin, but it will remove a cloak by which prejudice and discrimination have been protected and fostered under the guise of a just and Christian way of life. The protection of segregation by state law is that element which differentiates and heightens racial intolerance in the south when compared with the same sin in other parts of the country. And I am convinced that it places the heavier bur-

den upon Churchmen who call the south their home.

The reason for my writing is theological. The Church's reading of Scripture and celebration of the liturgy are actions which involve all members of the Body of Christ, irrespective of their native habitats.

Anglicans are committed to Biblical theology, for they believe that Holy Scripture contains all things necessary to salvation.

It may seem surprising that this saving theology to which they subscribe is concerned with the integration of the human race. Perhaps the wisest Anglican interpreters of the Bible were the great Cambridge theologians of the last century — F. D. Maurice, F. J. A. Hort, B. F. Westcott, and J. B. Lightfoot — who taught that Christian theology is founded upon the Biblical doctrine of creation. Implicit in God's creative act is the unity of the human race, because as creatures made in the image and likeness of God men are to reflect the perfect communion and unity of the Persons of the Godhead. The Biblical record declares that God's creative purpose, frustrated for a time by the human sin of separation and disunity, is fulfilled by the inclusion of all men in the perfect humanity of Christ. Acts 2:1-13 announces that the end product of God's new creation is the Pentecostal renewal of Israel as the Catholic Church. Writing of these New Testament verses, Dr. Hort has said:

"Of the causes of separation between man and man that lie in difference of language and race, and in strangership generally, the Church was declared to be the conqueror on its very birthday. . . . That power (i.e., of the Holy Ghost) . . . came forth at the same time in a manner which showed that henceforth the worship of God and His Christ would break down all the old hindrances of blood and speech and custom" (F. J. A. Hort, *Cambridge and Other Sermons*, p. 200).

Read and expounded in the light of this theology, the Bible is a constant witness to the equality and dignity of all men regardless of race, color, or class. Every Churchman, whether from the north, south, east, or west is subject to this Biblical record and is bound to act upon it.

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# *therner speak out on:* in the Racial Crisis

by the Rev. John J. Harmon

Associate Director, Packard Manse

Stoughton and Roxbury, Mass.

*This article is based on an address given by the Rev. Mr. Harmon at St. Paul's Cathedral, Boston, March 14, 1961, at an all-day conference on Church, Race, and Community sponsored by the committee on community integration of the social service department of the diocese of Massachusetts. Formerly assistant minister at the Boston Cathedral, the Rev. Mr. Harmon is now associate director of Packard Manse, which is "an ecumenical study and retreat center working for the unity of all Christians."*

What happens within the Church when it promotes or ignores the type of racial and social discriminatory patterns that exist at present in our northern society?

The problem extends far beyond the boundaries of the Church, and the Church's concern is never merely for its own health. But I shall limit myself mainly to consideration of the effect of this social sin upon Christians within the Body. I shall discuss only briefly the way the present condition of the Church affects its mission to the world.

So far as most Christians can see, *nothing* happens to the Body of Christ as a result of the disease of discrimination. A few Christians become pleasantly indignant over the injustice experienced by minority groups, and some are concerned over the bad name given the Church because of its weakness on this issue. But very few perceive that discrimination hurts the Church as a whole in a profound way. The hurt, it is thought, applies mainly to the group discriminated against.

I do not wish to deny in any way that those who bear discrimination are seriously hurt; we must take care to include in this category *all* the oppressed, for those in the "wrong" social class can be as viciously treated as those of the "wrong" color. But it is absolutely essential for Christians to realize that the

greater hurt is borne by the total Body of Christ. The weakness of most current Christian thinking on this issue lies in the ignoring of this dimension of the problem, and in treating the problem merely as a matter of civil rights for a particular segment of the Church.

At the risk of raising many objections, or even of offending some Churchpeople, let me state my basic proposition:

The primary point at issue is not the denial of civil rights, or discrimination against particular groups within society, or injustice in any of its many aspects; the primary point is that God in Christ

## *In the north, physical separation.*

broke down the walls of division separating men and made it *necessary* — not possible, or better, or ideal, but necessary — for us to live together with one another. The primary point is that the condition of living apart from one another is not merely unjust or unfair, but, more profoundly, it is absolutely unnatural.

In other words, the relevant Christian fact here is not primarily one of new insight into moral decay, or a new appeal to and direction for a more righteous life. It is not primarily a call to civil rights and social justice because of a new revelation and a new grace. The primary Christian fact in this issue is that a new condition exists for all those who call Jesus "Saviour" — the condition of unity among brothers — a condition created through Christ. Whenever this condition is denied by the enforced separation of brothers, it is not merely a discrimination against particular members of the Body;

it is a disease within the Body as a whole; it is the Body existing abnormally and unnaturally.

Because of the way we were first created, certain things were made necessary for us and certain things were refused us. For example, on the one hand, we must eat; on the other, we can't flap our arms and fly. Because of the way we have been re-created in Christ, certain things are absolutely necessary for us, certain things have been absolutely refused us. For example, on the one hand, it is necessary that we live together, and, on the other hand, it is impossible for us really to live separated. We can exist separated, but we cannot live in Christ separated. We can exist in the sense that a sick person exists; but our true health depends on our wholeness and our wholeness depends on our unity.

Therefore, if for the moment we think of the housing problem only in terms of race, we can say that the suburban Caucasian Christian who enforces a segregated housing pattern is just as evilly affected as the urban Negro Christian whose freedom is denied. Both, from a Christian point of view, live in a deformed condition; both are suffering deprivation. Both have been re-created in Christ in such a way that any separation, voluntary or involuntary, is a most serious disease.

When two people are married they become one. If one commits adultery, it is foolish to say that only the other is the injured party; to see it that way is to see it merely in legal terms. Both are injured because the unity that is necessary for their marital existence has been shattered. It is just so with the Body of Christ.

Psalm 133 says: "Behold, how good and joyful a thing it is for brethren to dwell together in unity." The Christian understanding of this verse is not that disunity is a social evil, or that unity is an ideal toward which we must all strive; but rather that it is absolutely necessary for Christians to live in unity with all sorts and conditions of their brothers if they are to live as their Baptism has made it necessary for them to live.

You can see that the point I am making is not one of degree or emphasis; it is absolute. If one is in Christ, he is a new

*Continued on page 19*



## Between the Horns

### Monks and Nuns

Anglican religious orders have long been caught between the horns of a dilemma — by their very nature they do not advertise themselves, and yet, with many Churchmen unaware of their existence, their numbers must remain far smaller than they ought to be. They are under a compulsion to live the hidden life and yet they are also under a compulsion to offer the opportunity of the religious life to those whose vocation it may be. In Biblical terms they are faced with injunctions not to let the right hand know what the left hand does and also not to hide the light of God that is in them under a bushel.

For some years now, the bushel has had the better of this conflict, and although in recent years the existence of religious in the Episcopal Church has become better known than it was, there are thousands who still can say, "Are there really monks and nuns in the Episcopal Church?" and even more who, though they know its existence, know little or nothing of what the religious life is.

Because of this, we are happy to see that this year a comprehensive packet of materials on all the orders of the American and Canadian Churches has been sent to all the clergy in time for Religious Life Sunday, June 3d. Besides a brochure from each order, the packets contain also a statement on the monastic life in the Episcopal Church, with a foreword from the Presiding Bishop. He says, in part, "I hope this paper will be widely read so that we may have a better understanding and a deeper appreciation of the meaning and importance of the monastic life — a life of prayer and action — in the Church in our day." We echo this hope. The religious life deserves to be better known and understood. We think the contents of the packets, in their circumscribed space, make an admirable beginning toward imparting knowledge and understanding.

Parish clergy are being urged to select from the packets those brochures which they wish to provide for the members of their congregations. We hope that, by this means, Churchpeople throughout the Church will become at least acquainted with a few of the orders, and that this acquaintance will lead them to go further and learn more.

Churchpeople ought to make themselves conversant with the religious life in the Church for at least three reasons.

First is the simple fact that to know nothing about this extremely important portion of the Body of Christ is to have but a partial and even distorted idea of what the Church is. Knowledge of the religious life (and preferably acquaintance with some of those who live it)

is the best antidote we know for the misconception of the Church as no more than a social institution.

Second, the monastic orders of the Church constitute a great source of spiritual help to all Churchpeople, and those who do not know of its availability are thereby impoverished.

Third, considering the number of religious in the Church despite the narrow knowledge of the opportunity for the religious life, there undoubtedly must be many souls throughout the Church who will find, when they learn to know what the religious life is, that this is their own calling, their own vocation, the place and way in which they themselves are best able to serve God and man. The religious life is a special calling — it is not for all Christians, but it has been throughout the history of the Church the calling of many, and there is no reason to think that this is not the case now. Yet those whose vocation it may be to lead the religious life cannot find that vocation unless it is presented to them. They cannot answer what is their call unless they have heard, and they cannot hear without being told. On Religious Life Sunday especially they — as well as those whose vocation is in the world — should certainly be told, not only that the religious life is, but what it is.

The packet put out this year by the religious orders is admirable material for that telling. We hope that it will be repeated in years to come.

### Missionaries Unofficial

This year some overseas churches are instituting the custom of listing their services in the first issue of *THE LIVING CHURCH* each month for the convenience of Churchmen who are vacationing or working overseas. A few overseas Churches have listed their services in the Church Service section for many years — every week or at regular intervals.

As the nation has become recently aware of its increasing number of unofficial ambassadors around the world, its service personnel, its businessmen, its technical advisers serving in other nations, so the Church has become recently aware of its unofficial missionaries in those of its members whose vocations call them to the far areas of the earth, and in those of its members who increasingly spend their vacations outside the United States.

These roving citizens are ambassadors, for good or ill, whether they are aware of the fact or not. These Churchmen are missionaries, effectively or ineffectively, for the Faith they claim, whether they know it or not. Recently the Church has become more aware of its obligation to assist them in being effective missionaries. The subject was made one of the points of recommendation in the Gray report, and it is the basis of the formation of the organization known as Laymen International. This organization, established in 1960, aims "to assist the layman in identifying his special opportunity and responsibility to witness to his faith as he goes abroad to work, to live, or to visit."

But no amount of training and information, no matter



how effective it is, can do the whole job of preparing Christians to evidence the Christian life to those who have it not. Essential to that evidencing is the grace of God, available in prayer and the Sacraments. Also essential is the support of the whole Christian community, to be found in the corporate worship of God. Churches overseas are anxious to minister to American Churchmen in their needs, and to provide them with

the helps they must have to exercise effectively their missionary calling — a calling indicated by the opportunity of their situation.

Going overseas this summer? The overseas churches advertising in *THE LIVING CHURCH* can provide you with a guide to services that will be available to you. As the Spanish say, "Vaya con Dios" — Go with God. Overseas churches are anxious to serve you.

## LETTERS

*Continued from page 4*

### Clerical Ham

The following is a description of an experience as a ham radio operator here in the Republic of Honduras.

On the morning of the 14th of March, I overheard a conversation, one-sided, with K3KLL and YN4WD. K3KLL is operated by Dr. Michael Peters in Pennsylvania. He was talking with Dr. Wallace in Puerto Cabezas, Nicaragua. Dr. Wallace had admitted into his clinic in Puerto Cabezas a young boy with a condition he diagnosed as tetanus. Dr. Wallace had on hand 50,000 units of antitoxin, and Dr. Peters, K3KLL, suggested that if the young man's life was to be saved massive doses were necessary, at least 500,000 units.

After they had terminated their conversation, I spoke to Dr. Peters since it is impossible on the 20 meter band for me to speak with YN4WD. I asked what I could do to help. He suggested that if I could possibly secure some antitoxin, at least 500,000 units, I could send it to Puerto Cabezas. I checked with the Hospital Vicente D'Antoni here in La Ceiba, Honduras, and they informed me that they could spare 200,000 units, but I had no way of getting it to Puerto Cabezas immediately. The Missionary Aviation Fellowship in Siguatepeque, Honduras, assured me they could fly it in at a cost of \$90, but it would be necessary first to secure landing permission from the airport in Puerto Cabezas, Nicaragua; and they would not be able to fly until the 15th of March. Considering the fact that the amount here was not adequate for a full therapeutic treatment, I attempted to reach Bishop Gooden in Ancon, Canal Zone.

I was not able to hear on 20 meters any station in Panama, but I was able to reach W9GMB who was in contact with HP1AP, Dr. Alejandro Venero in Panama City. W9GMB came out of the American phone band to relay emergency traffic to HP1AP. We were later joined in the relay by VE3MB, Canada. With the help of the relay, we were able to get in touch, through phone patch, with Mrs. Virginia Peterson, wife of the dean of the Cathedral of St. Luke, Ancon, Canal Zone. I was informed via the relay that she would request Bishop Gooden to see if the tetanus antitoxin could be secured in the Canal Zone and sent via commercial carrier or United States Air Force plane, as soon as possible, to Puerto Cabezas, in an attempt to save the life of the young man. I did not speak directly to HP1AP, but Dr. Venero, who is a physician, passed on through relay that he also would

follow up this matter and attempt to expedite the shipment.

Later, on the same morning, I was able to contact Richard Ford, in Panama City. Through him, via phone patch, I spoke to the Rev. John Townsend, executive secretary to Bishop Gooden. Fr. Townsend told me that Bishop Gooden was in the hospital but not seriously ill and that he was handling, through the American embassy, the request to expedite the tetanus antitoxin to Puerto Cabezas. We made arrangements for another contact at 4 p.m. for information regarding the time of shipment and the carrier. However, after the phone patch contact with Fr. Townsend, Mr. Ford made phone patch contact with Dr. Venero, who also had contacted the American embassy in Panama City. Dr. Venero informed us that the shipment of antitoxin would leave Panama City via commercial carrier, arriving at Managua, Nicaragua at 11 a.m., the 15th of March. Dr. Venero suggested I alert the American embassy in Managua, Nicaragua, to receive the shipment and secure some way so that it could be sent to Puerto Cabezas on the same day.

I then left the 20 meter band and contacted YN1JT in the 40 meter band. YN1JT in Managua did not have a telephone at his house but I passed on to him the message that the antitoxin would arrive at 11 a.m., and requested that he notify the American embassy authorities in Managua.

On the morning of the 15th at 6:10 a.m., I made contact with Dr. Peters, in order to relay to Dr. Wallace that shipment was on the way. That morning, conditions were very poor on the 20 meter band, and I had a great deal of difficulty copying Dr. Peters but I did understand enough to know that he could not make contact with Dr. Wallace. On 40 meters I was successful in making contact with YN1RL, Sr. Rodolpho Lacayo, Managua. Sr. Lacayo had a telephone in his house and with luck contacted a Col. Gonzales of the Nicaraguan Air Force who telephoned directly to Dr. Wallace in Puerto Cabezas. Dr. Wallace advised Col. Gonzales that the boy had died early that morning. However, Col. Gonzales telephoned assuring Sr. Lacayo that he would take care of the matter of the shipment of medicine to Puerto Cabezas after the American embassy had received it.

On the morning of the 16th, I learned that Dr. Wallace had received the shipment and had requested permission to keep it at Puerto Cabezas at his clinic for further emergencies in the Mosquitia area. I suggested that Dr. Wallace write Bishop Gooden in the Canal Zone to secure permission from the American embassy in Panama City, the shipper of the tetanus antitoxin. Dr. Wal-

lace, who does not operate at this time on 40 meters, passed, via relay, the information to me that he is going to secure an adequate antennae for 40 meters, so he can contact me directly in the future.

This description, I feel, shows the value of having a ham radio station for emergency situations. If I had not received the gift of this station from Christ Church, Christiana Hundred, Greenville, Del., I would not have been able to assist Dr. Wallace. It was most unfortunate that the medicine did not arrive in time, but now Dr. Wallace does have on hand an adequate supply of antitoxin. I am most grateful for my station and only wanted to share this experience with those who have made it possible, and also those who might have an interest in this experience. When one realizes the number of people involved in an attempt to save the life of the boy, one cannot help but be impressed with the tremendous value of amateur radio.

(Rev.) JONAS EWING WHITE  
Vicar, Holy Trinity Church  
La Ceiba, Honduras

### Duet

I note in the April 15th number of *THE LIVING CHURCH* a note from Charles Alan Wright about Hymn 359.

The tune is a fine one, and fits beautifully Hymn 559, "Brightly gleams our banner." Try it some time.

JEAN A. BENSON  
(Mrs. G. T. Benson)  
The San Juan Islands Mission, Wash.

I wish to express my hearty endorsement of the comment of Mr. Charles Alan Wright in your issue of April 15th on the proposal to eliminate Hymn 359 from the Hymnal.

STUART MCCARTHY  
Bronxville, N. Y.

### Nightmares in Architecture?

It has come to our attention through our subscription to *THE LIVING CHURCH* that our people are allowing architects and designers to adhere more and more to what, in our opinion, is a crude, barbaric style of architecture both for interiors and exteriors of our churches.

In our estimation, it is the interiors of these churches, and especially the altars, which are the especially hideous affronts to God. It makes us physically ill to look at such monstrosities and realize that architects and designers can concoct what we consider to be sacrilegious abominations as memorials to our Lord and Saviour.

The altar and cross of St. David's, Topeka,



Kan., as depicted in the April 8th issue, is the one that has stirred us to put down in writing our strong feelings about modernistic architecture for churches and altars. But there have been others shown in *THE LIVING CHURCH*, notably: the new chapel of the Convent of St. Helena, Newburgh, N. Y.; St. Mark's, Radium Springs, Ga.; St. Michael's, Racine, Wis.; the chapel cross of Christ Church Cathedral, St. Louis; the altar crucifix of All Saints' Chapel, Chicago; and the exteriors of St. Paul's Memorial Church, Detroit; St. Augustine's Chapel, Nashville, Tenn.; and the Chapel of St. Mary and St. Joseph at Evergreen, Colo.

We think a word of praise should be injected at this point for the design of two church altars and reredoses which we feel are in the traditional Christian style with warmth and beauty. These are the Church of the Messiah, Detroit, and St. Matthew's, Moravia, N. Y. Of course, there are thousands of others, but these two have recently been shown in *THE LIVING CHURCH*.

We feel that the modernistic idea of ugly, overly-plain altars, grotesque crosses and crucifixes, and Dali-like reredoses are the results of surrealist dreams of American architects and designers; and that good Christian people will be very sorry in future years that they let themselves be influenced to such an extent by these types of architectural nightmares.

If people like this type of architecture for their homes, that is their business; but please let us return to the traditional Christian architecture and design for our churches that suggest a feeling of humility and worshipfulness, and put our minds into the proper state for prayer and praise.

Mr. and Mrs. STEPHEN R. RICHARDS  
Mountain View, Ga.

### Witness Without Wall

Karl Tiedemann's recent article "The Enclosed Life" [L.C., April 15th] was quite good for it asked a most interesting question, "What form might a new order take?" His answer was that of an enclosed life.

I question the very fact of an enclosed life. Christ did not call us to the logical vows of (1) poverty, (2) obedience, and (3) chastity. He called us to actively work as servants in His name. This I do not believe requires us to keep our religion in a walled life.

Perhaps I am arrogant in saying that a new order might take the form of witness without the wall.

ELEANOR ANN KRAFT  
Student

Chicago 2, Ill.

### Prayer Found

I am glad I can satisfy part of the quest of the reader in Skokie, Ill., and that is in reference to the prayer for those advanced in years [L.C., April 8th]. I trust the missing Prayer Book will turn up soon.

I first saw the prayer in print many years ago in a copy of *Forward Day by Day*, where it was placed at the end of the booklet in a list of prayers. It goes:

"Heavenly Father, whose gift is length of days; help us to make noble use of mind and body in our advancing years. As Thou hast pardoned our transgressions, sift the ingatherings of our memory that evil may grow dim and good may shine forth. We bless Thee for Thy gifts, and especially

for Thy presence and the love of friends in heaven and earth. Grant us new ties of friendship, new opportunities of service, joy in the growth and happiness of children, sympathy with those who bear the world's burdens, clear thought and quiet faith. Keep us from narrow pride in outgrown ways, blind eyes that will not see the good of change, impatient judgments of the methods and experiments of others. Let Thy peace

## THE FLAME

The flame  
Writhing to become  
Besmokes the atmosphere;

The flame  
Content to be  
Becomes

Illumination clear.

FRANCIS C. LIGHTBOURN

rule our spirits through all the trial of our waning powers. Take from us all fear of death, and all despair or undue love of life, that with glad hearts at rest in Thee we may await Thy will concerning us; through Jesus Christ our Lord." ARTHUR E. BARLOW  
Short Hills, N. J.

### Two More

I congratulate you on having printed the article about the renovation of an old gymnasium at Trinity Church, Staunton, Va., [L.C., March 11th]. As an active organist and choirmaster I leaped with joy to see such finally in print. Would that more parishes had the foresight and sympathetic understanding for the work of the musicians and the choirs they produce which this parish has shown!

I have served several parishes, all with woefully inadequate facilities as mentioned and all with absolutely no thoughts for rectifying them, let alone any concrete program in this direction. The suggestions offered by Ruth Owen, author of the article are very sound, but I would add two more to the list.

First, a place should be provided for the vestments of the choristers and for coat space. Secondly, a small locker should be provided, complete with lock, to house purses and other valuable items for women choristers. Too often things of value have been "taken" while the choir members were engaged in the work of leading their congregations in "praise to the Lord." Running this risk is unnecessary and would be remedied by the locker.

Let's have more of the same type of article!

DONALD L. LOCKE  
Youngstown, Ohio

### Lucretius Knew

My chief quarrel with the Romanists is that they held back the development of nuclear physics and atomic energy for almost 2,000 years. I feel terribly cheated.

The Ionian Greeks laid the correct theoretical foundation centuries before Christ.

They computed the diameter of the round earth; and they knew the earth was not the center of the universe or even important in the universe. Lucretius knew, too. But relying on their "practical sense" the Romans resisted Greek theories. They fought Copernicus, and they rejected Galileo and held back progress until lately.

Many Americans of all sorts are tainted with this wilful ignorance and sometimes they refer to invincible ignorance as "Revelation." Sometimes the objection is raised that if nuclear bombs had been made 1,000 or more years ago, we would not be here today.

Is that bad? No — I feel cheated of my birthright.

JOHN H. WOODHULL  
quondam professor of engineering  
Buffalo, N. Y.

### In the Absence

Do you ever get letters from certain higher headquarters, which shall be unnamed, bearing this notation just above the signature, "signed in the absence of. . ."? Have you been a recipient of these beautifully typed letters on fine bond paper which lack the signature of the writer?

Sometimes, I think of the harried writer who must have just barely enough time between trips to read his mail hurriedly and dictate his replies. So busy is his schedule that he is never around to sign the letters he has dictated. Sometimes I wonder if he is at Yankee Stadium or the matinee when the letters are ready for signature. Sometimes I picture him winging his way by jet to some far-off place carrying the latest techniques to some outpost of the Faith. Sometimes I feel sorry for the writer, for it must be so trying to have to wear a clerical collar and a black flannel suit.

What a terrible rat-race it must be for the administrative echelon. The thought of in-baskets piled high and out-baskets overflowing simply exhausts me. But the receipt of letters "signed in the absence of. . ." and bearing a secretary's cryptic initials makes my hackles rise. It causes me to feel much as I think a congregation would feel on Sunday morning if, instead of seeing the parson standing in the pulpit, they heard a tape recording which began, "preached in the absence of. . ."

And now, with no amanuensis at hand, and the rubber signature stamp worn out, I beg to say, that this is,

Signed by mine own hand.  
(Rev. Canon) DELBERT W. TILDESLEY  
Rector, St. Michael's Church  
Bristol, R. I.

### Cue for Revival

Heartiest thanks to you for your excellent article on "Manhattan Revival" in your March 25th issue.

The Church is in dire need of the kind of warm, sincere presentation of the Gospel that Mr. Ralston Young made in the recent "parish crusade" at St. Philip's Church, New York City.

He and the Rev. M. Moran Weston, rector of St. Philip's, are to be congratulated for their effort. Let's hope other churches take the cue.

(Rev.) PETER MOORE  
Vicar, St. Alban's Church  
Duquesne, Pa.



Continued from page 11

a small stock of books, and some "good-will" that could be put to use. Church Book Shelf used the facilities of the Cathedral parish house for some 30 years but it was operated as a private business.

A committee of the cathedral chapter explored possible uses of the room, and suggested programs to fill the void resulting from the closing of the business. The Cathedral Book Store is the result. This opened recently with an entirely new stock of books and pamphlets and is trying to portray to the downtown St. Louis community the Christian Gospel through the printed word.

The Very Rev. Ned Cole, dean of the cathedral, wrote recently in the cathedral *News*:

"The building [at this cathedral] shows Christ cares enough about the city [for us] to be where we are. The sermons proclaim the demands and love and judgment of a law-giving, merciful, and righteous God. The educational opportunities allow for



Panel members at symposium on "Nuclear Science and Human Need": (from left) Dr. Altschule, Mr. Townsend, the Rev. Dr. Pollard, Dr. Furnas, and Dean Trotter. The problem was a few hundred yards away.

learning which occurs best when done in the fellowship of others. The liturgical services permit expressions of worship in a variety of forms. The pastoral and counseling work permits persons to be assisted in their growth as responsible persons. The service projects give opportunities to persons who wish to spend some of their time in worthwhile and needed work. The choirs of the cathedral provide opportunities for the development of good music and good musicians.

"And now through the book store and its unusual selection of literature, another avenue has been opened up. Much modern literature has in it man's cry for a Christ; some literature has in it the Christian [belief] that there is a response to this cry and we are attempting to bring the cry of need and the call of Christ together.

"We hope the Cathedral Book Store will not be just another book store. Our main purpose is not to sell books; we are here to proclaim the Christian Gospel through books."

May 6, 1962

## Corporate Man Must Decide

The decision for the continuance of our developing civilization or, on the other hand, the destruction of that civilization rests "in the heart of corporate man, and not with individual man." This statement was made by the Rev. Dr. William G. Pollard, executive director of the Oak Ridge (Tenn.) Institute of Nuclear Studies, keynote speaker at the two-day Symposium on Nuclear Science and Human Need, sponsored by the diocese of Western New York and the University of Buffalo early in April, at the university.

Dr. Clifford C. Furnas, chancellor of the university, referred to the educational, industrial, and medical research work being done a few hundred yards away from the meeting room, at the Western New York Nuclear Research Center. He said, "We have not yet found a truly satisfactory pattern for absorbing and digesting this new fruit of knowledge. We shall be working on the problem for

a long, long time, but we are working."

Dr. Mark D. Altschule, assistant professor of medicine at Harvard Medical School, reminded his hearers that the number of lives saved by the medical use of nuclear science may soon exceed, if it has not already done so, the casualties of Hiroshima and Nagasaki. He was concerned that people would use their leisure time well, as technological advances increase the possibility of boredom.

Other panel members included Mr. Oliver Townsend, director of the Office of Atomic Development of the state of New York, and the Very Rev. Jesse M. Trotter, dean of the Episcopal Theological Seminary in Virginia.

In his summary, Dr. Pollard remarked that freedom from the prison of space and time was once and for all won for us and given to us in the life and death and rising again of Jesus Christ.

## HELP NOT WANTED

*The following is reprinted from the Record, publication of the diocese of Michigan.*

Dear Mr. Editor:

I have a problem!

My problem wears a round collar, a black suit, and a pious look. He is known in the better ecclesiastical circles of the community and diocese as the rector of my parish.

My rector is a very busy man. He conducts services, preaches sermons, visits people at home and in the hospital, presides at vestry meetings, and gives invocations and benedictions at innumerable, dull community functions.

My rector is a good man. My rector is a man of God, in and under Holy Orders. But — my rector is also a problem. How can I solve it?

I am a professional man — successful in the world in my own right. Our parish has many persons such as I, willing and able to help the rector with his duties, but our problem is the rector himself. He either can't — or won't — let us.

Whenever anyone in the parish offers to help him and to lift even a small portion of his daily work load from his shoulders (clearly in such work that the laity are permitted to do) the rector flushes, turns red, and says hastily: "Oh yes, thank you — but I'll handle that myself."

Mr. Editor — my question is this: Is my rector insecure? Is my rector so feeble in his Christian faith and within himself that he cannot trust the qualified laity of his parish to help him with the work of God? Must the laity of our parish be doomed to work only in the secondary functions of raising money for the E.M.C., rummage sales, and parish suppers?

How can we, the laity of St. Swithin's, Suburbia, convince our good and hard-working rector that we are on his and the good Lord's side, too?

We are willing to help him! Can you first help us?

Sincerely

SAD SAM  
(Layman)

St. Swithin's  
Suburbia

(Name and parish changed — for obvious reasons)



## THE SOUTH

*Continued from page 12*

The Eucharistic liturgy is another great witness to the Church's belief in the God-given bonds of a common humanity. We have been wisely taught in our generation that the offerings of bread, wine, and money represent not only our dependence upon God's creation, but also our interdependence upon the work and service of other men. We cannot offer our gifts at the Holy Communion without being immediately confronted and judged by our response to the many calls of economic, social, and racial justice. No truer words have been written about the social implications of the act of Communion than by the present Bishop of Woolwich:

"We cannot without judgement share bread here with men of every race and tolerate a

risked everything through their prophetic challenge to segregation. From their pulpits these men have attacked this evil by a rigorous application of Christian theology. They have conducted inquirers' classes for the purpose of expounding, in an atmosphere of free discussion, the Christian ethic of human dignity and equality. In pastoral conversations, they have not backed off from the issue, but have witnessed to the Church's teaching. All have suffered in various ways: from social ostracism, from threats in many forms, and some by the loss of their cures.

Some bishops of southern dioceses have incurred the wrath of their people by their opposition to segregation. They have done this both by their words and through their actions of integrating diocesan schools and camps.

group among the leaders of the Episcopal Church in the south. What of the others? The majority of southern bishops and priests are not segregationists. This majority group will admit in private conversation that all forms of racial discrimination are contrary to the Church's teaching. They deplore the legal systems of southern states which not only protect but encourage the doctrine of white supremacy. Yet these strong views are seldom proclaimed publicly. Even when the circumstances seem to demand a public avowal of the Church's position against segregation, many Church leaders manage to avoid this critical issue.

In southern bishops' pastoral letters, in editorials of their diocesan papers, and in parish sermons, if the issue of segregation is alluded to at all, the allusion takes the vague form of an exhortation to love one's neighbor. The "problem" as it is spoken of or written about could, depending upon one's interest or ability to hear, be a reference to the Christian relationship between parents and their children.

Such vagueness and hesitancy in addressing the race question is the outward manifestation of a particular method, called by its advocates "pastoral." Though I am convinced that this pastoral approach, by the exclusion of the prophetic ministry, is failing the Church in its hour of great difficulty, I would by no means deny the sincerity and moral courage of those who trust in it.

Two great pastoral considerations underlie such an approach to the racial question, an approach which seems to many (including myself) to be fuzzy and indecisive. The first is a genuine concern for the souls of those men and women to whom southern bishops and priests minister. It seems the more godly course not to drive from the Church those who most desperately need her ministry of forgiveness and reconciliation. Nor has the time come to bring the Negro into a parish which would exhibit anything but Christian charity upon his arrival. Second, the advocate of the pastoral method is afraid lest the preaching of racial equality should cause the Church herself to disappear from the region. Such a disaster would betoken a serious, the most serious,



Confronting the world: The inclusion of all men in the perfect humanity of Christ.\*

color bar in restaurants and hotels. In parts of the Christian world, indeed, the logical inference is drawn that white and black cannot meet at the same Communion table; for if they met here they would have also to meet at other tables. Those of us for whom such segregation is a contradiction striking at the heart of the Gospel should ponder equally carefully the implications of being ready to share at Communion what we are not prepared to share outside." (J. A. T. Robinson, *Liturgy Coming to Life*, p. 43)

The corporate faith of the Church as expressed in both Scripture and liturgy seems to say beyond doubt that the racial and social implications of this faith are the common concern of all Churchmen. A denial of either this faith or its derived principles in any one region weakens the Body of Christ throughout.

My major criticism of the southern leadership of the Church is that it has almost completely abandoned any truly prophetic approach to the racial situation. There are exceptions to this charge.

During my ministry in the south, I knew and heard of parish priests who

The results of this prophetic work may appear to be grievously negative. But they are not. For the people these bishops and priests have shepherded under such trying conditions can no longer justify the holding of a segregationist doctrine in the name of the Church's Gospel. Episcopalians taught by these men have been compelled to make a choice between the Christian ethic and the dogma of racism. Though few in their flocks may have been converted, the triumph of these bishops and priests is supremely significant. And for their work and suffering the Church everywhere should offer thanks to God. Nor must we fail to appreciate that handful of lay people who, by their faithful support of Christian principles, found themselves in difficulties even more frightening than those of their spiritual fathers.

But I have spoken only of a minority

\*Pictured is the late Charles K. Gilbert, when he was suffragan of New York, administering confirmation at St. Andrew's Church, New York City.

## ANGLICAN CYCLE OF PRAYER

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

### May

6. Fukien, China
7. Gambia and Rio Pongas
8. George, South Africa
9. Georgia, U.S.A.
10. Gibraltar, Europe
11. Gippsland, Australia
12. Glasgow and Galloway, Scotland



pastoral failure of bishop and priest in their responsibility to provide care for the sheep whom Christ bought with His own blood. In many ways those who have deliberately renounced the Church's prophetic mission as regards the issue of race are indeed realists! They fully understand the deep penetration of the sin of racial prejudice into the souls of their people. They also fully recognize that there is a possibility that the Church in the south could disappear from the land she was meant to redeem and sanctify. These bishops and priests have made their choice (and it is in good faith), and they hope by their pastoral methods to preserve the peace and well being of the Church. For only if the Church maintains her pastoral rapport with the people, so they argue, can she eventually be the means of solving the south's racial problems.

I submit that this pastoral approach fails the Church in two respects. First of all, it fails by not demanding that Churchmen make a real, concrete decision: the acceptance of the Gospel of Christ or the acceptance of segregation. It is still possible for most southern communicants of the Episcopal Church to embrace the doctrine of white supremacy and work for the cause of segregation. If Episcopalians were not much in evidence in mobs which brutally attacked the Freedom Riders in Alabama in 1961, it is their continued support of the principles of the White Citizens' Council which helps encourage such violence. It is no doubt consoling to know that Episcopalians would not take up clubs and brass knuckles in defence of segregation; but it is a much less happy thought to realize that vast numbers of Churchmen in the south support the racist laws and organizations which supply the more "physical" citizens with their ideological fuel.

While the federal government recognizes the injustice of segregation, it is still possible for the regents of the University of the South, a school owned by southern dioceses of the Episcopal Church, to vote the awarding of the honorary doctor's degree to the editor of one of the South's most racist newspapers. One of the "excellences" for which this Christian school cited Mr. Thomas Waring was his forthright and compelling editorials! The only factor which served to relieve this depressing picture was the bold, prophetic commencement oration delivered by the Rev. Dr. Massey H. Shepherd, Jr. (a native southerner) in June, 1961. Dr. Shepherd's words were a superb challenge to the members of the Church, urging them to align themselves fully with the great historical movement of our times. This movement, thinks Dr. Shepherd, is the ever-mounting drive for freedom and dignity by all of the people of the world. We must join the ranks of this movement not to be expe-

dient, but because it is a march initiated and led by God.

It is certainly a fact that, for whatever reasons, the predominant pastoral approach in the south has left our parishes as segregated as they have ever been. What, we may well ask, is the Church being preserved for, if the administration of Word and Sacraments is offered in segregated situations which imply that the Negro is not really entitled to share in the full, corporate life of the Church? It is not surprising that thinking men and women outside the south view the Episcopal Church, in the Rev. Fr. C. Kilmer Myers' words, as "in the main, racist, caste-ridden, and socially exclusive." It is the preference of most of these people to throw their lots in with secular humanism.

My second criticism of the pastoral approach of southern Church leaders is theological. The newly recovered eschatological understanding of the Church has focused our attention upon the fact that the Church not only bears a priestly and pastoral responsibility to stand as the mediator between the world and God; the Church also has an eschatological existence in recognition of which she must be "ready and prepared to pass judgment on the things of this world as destined to receive sentence from a higher Judge" (Massey H. Shepherd, Jr., *The Reform of Liturgical Worship*, p. 88).

In this sense, the Church is not of this world, and she must be most acutely aware of this in times when the Gospel of Christ comes into direct conflict with the laws and mores of the secular order. Surely such a conflict rages in the south today. The god of white supremacy is not the God of the Hebrew and Christian Scriptures.

Without for one moment denying the absolute necessity for a deep pastoral concern for the souls of men, I would yet argue that the Church's primary business in the south must now be that of courageous prophecy. To fail to utter over and over again the prophetic word that all men must be treated with respect to that dignity and freedom given them by God is to compromise the Gospel. Moreover, the consecrated bishop or priest, even as he speaks the word of bitter prophecy, cannot fail to see his people as sheep for whom Christ died.

Can the Church in the south speak the word of Christian truth without undergoing persecution? Probably not. But why should the Church escape? The vocation of the Church and of all Christians is to bear "about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body" (II Cor. 4:10). If the Church in the south is willing to accept this vocation in the midst of the present racial crisis, it will be recovering what Dr. Shepherd has called "the perspective of the age of the martyrs" (*Ibid.*, p. 89).

person; and segregation or any form of separation is no longer an optional matter, on which we can hold one opinion or another. In fact, it is no longer even a matter of opinion; it is a matter of existence; it is a matter of our essential nature. This is why for the Church the central concern is not the meaning of the Constitution of the United States of America but the meaning of the constitution of the Christian Church — the meaning of being baptized into Jesus. It is not primarily a legal or a sociological matter, but a theological matter.

In Baptism, one becomes a member of



RNS

Confronting the Church: The move for freedom by the Negro citizens of the United States.\*

all others who are baptized, in exactly the same sense that an arm is a member of a physical body and essential to the full and healthy working of the whole body. To dismember a physical body is an unnatural and barbarous act; and the present dismemberment of the Christian Body because of segregation is just as barbarous and just as unnatural.

With this in mind, we might suggest that the most basic and, eventually, effective way of correcting this evil lies in a thorough revision of the content of the instruction that our canons insist on before Baptism. The French Church has been revising its catechism to eliminate anti-Semitism; and it would certainly be relevant for us to be sure that parents and Godparents bringing their children to the font know for certain that in this act their children are being inseparably united to all who bear the mark of Christ;

\*Pictured are children of an integrated school in Pontiac, Mich.



that they cannot erase this connection and remain healthy any more than they can erase the cross marked on their foreheads. Furthermore, it might be wise to point out that when baptized children begin to take part in the Eucharist, they don't do this in order to become one with each other, but to celebrate the fact that they already *are* one.

Many things flow from these essential facts of our nature; let me indicate a few:

✓ We can never describe the housing problem merely in terms of "those evil people over there" — a peculiar temptation for people who are seeking to improve the situation. Insofar as we live in artificial separation, voluntarily or involuntarily, we're all diseased. And people with a social concern must be brutally realistic about their own participation in the evil, rather than inclined to make easy judgments about other people.

✓ Our unity in Christ points to the real reason why, for example, it is good for Negroes to move into previously all-Caucasian communities. It is not merely that their civil freedom is restored, or that the Caucasians are thereby less under judgment because they have aided the amelioration of a social evil; the real reason is that colored persons who move this way are thereby giving their white Christian brothers an opportunity to live, for the first time perhaps, more as they are meant to live — and to cease living in a completely unnatural, abnormal, and disgraceful way.

✓ That place in society today that is the most maligned, the so-called "slum," is often the place of glory. For here, to be sure under the most trying and deplorable conditions, you actually find different races and ethnic groups living with one another; that is, from the Christian point of view, simply being what they are meant to be. And therefore, incidentally, we should never speak about "integrated" parishes, for they are, after all, only doing what is normal and necessary. We should only use special descriptors for that which is abnormal; we should only speak of "disintegrated" parishes.

✓ Whites should not only be concerned about helping colored people move out of their ghettos into the white ghettos; but also, because they often have the freedom to do this, they should be equally concerned about moving themselves into colored ghettos. It is a suggestive thought that the present discriminatory pattern could be much more easily broken by promoting the movement of whites into colored areas, rather than vice versa; I know of no white family, for example, that has ever been denied admittance to Roxbury. And certainly if we're really anxious to regain that quality of unified existence given us by Christ and necessary for our health, it would be far more reasonable to promote such a simple strategy. Moreover, I know no reason why such a movement could not be promoted, except possibly the peculiar notion which can hardly claim Biblical authority, that it is somehow good for colored people to become like white people. The Biblical imperative is that we become like Christ.

We must never view the problem as solely a racial one. It is a matter of

social classes, too. We have no right to rejoice over the admission of educated white-collar Negroes into an educated, white-collar Caucasian community, when lower-class whites are still excluded. The unnatural condition of dismemberment will continue to exist until we see unity as a condition that extends across the board. When Christ washed His disciples' feet as a sign of the sort of unity that would have to exist among them, He washed the feet of all of them — Peter to the contrary notwithstanding.

Up to this point, I have been speaking exclusively about the Church, as though the world outside the Church didn't exist. But the world does exist; and it is for the sake of the whole world that God chose Israel and sent Christ. And if it is true that the fact of Baptism into Christ, who has re-created us, demands that we live in unity if we are to be both faithful and healthy, then it is also necessary to say immediately that we are to seek restoration to this condition, not primarily for our own self-satisfaction or happiness, but for the sake of the world. One can never divorce the condition of the Church from the mission of the Church. I shall not develop this point at length because it is so obvious. The Fourth Gospel says quite simply that we are to be one so that the world may believe in Christ. This oneness applies not only to the scandalous divisions between Christian Communions, but equally to racial and social divisions.

It is literally true to say that because we are not one, because we are segregated, the world doesn't believe. We often say that the world doesn't believe because our theology is outmoded, or because we don't communicate properly or because we need better techniques. It is the disease of social and racial disintegration that causes the world not to believe. For the world says, "You preach a reconciliation in Christ and yet you don't exhibit this reconciliation, this unity, in your life. Therefore, you don't speak the truth — you lie." This is, we must admit, a fairly reasonable conclusion.

Think what we could say to the world. We could say that what we in the Body explicitly acknowledge and celebrate — the new unity of those baptized — is also a possible reality for those who place no allegiance in Christ. The undivided existence that the Church publicly demonstrates through the Sacrament of Baptism is also the privilege of all mankind. The reconciliation was not accomplished for the Church, but for the world; and it is just as final and determinative for the life of the world as it is for the life of the Church. The fact that the world is not overly impressed no more destroys God's act than the fact that the Church is often not faithful. For both, the deed is done; and it is perhaps the greatest shame of the Church that often the evidence of the deed is more noticeable in the world than within Christ's own Body!

# PEOPLE and places

## Appointments Accepted

The Rev. John Baiz will in June leave his work as rector of Christ Church, Warren, Ohio, to become rector of Calvary Church, Pittsburgh, Pa. He will there succeed the Rev. Dr. Samuel M. Shoemaker, who recently retired.

The Rev. Robert C. Bornfield, formerly assistant to the dean of St. Paul's Cathedral, Oklahoma City, Okla., is now rector of Emmanuel Church, Shawnee, Okla. Address: 501 N. Broadway.

The Rev. Frederick W. Dorst, formerly rector of St. Mark's Church, Newark, N. Y., will on July 1 become rector of Christ Church, Binghamton, N. Y.

The Rev. Harry W. Hansen, formerly priest missionary at St. Luke's Church, Tomakomai, Hokkaido, Japan, is now assistant at the Church of St. James the Apostle, Hamilton, Ont., Canada, and is also priest in charge of Hamilton's Japanese Anglican congregation, to whom he is able to preach in Japanese.

There are about 900 Japanese in Hamilton. The Anglican Church, the United Church, and the Buddhists each have about 100 members, so, as the Rev. Mr. Hansen has said, "There is room for evangelism here." His address in Hamilton is 103 Kensington Ave. S.

The Rev. Richard C. Littlehales, formerly vicar at St. Mark's Church, Myrtle Point, Ore., and St. Paul's, Powers, is now associate rector at St. John's Church, Los Angeles, Calif. Address: 514 W. Adams Blvd., Los Angeles 7.

The Rev. William N. Malottke, formerly vicar at Trinity Church, Mount Vernon, Ill., and St. James', McLeansboro, will on June 1 become canon precentor at St. James' Cathedral, Chicago.

The Rev. John S. Martin, formerly rector of St. Mark's Church, Yreka, Calif., is now vicar at St. Peter's Church, Kermit, Texas, and St. Matthias' Church at Andrews. Address: 708 Hejube Dr., Kermit.

The Rev. William J. Moll, Jr., formerly rector of Christ Church, Cleveland, N. C., will on June 1 become rector of St. Paul's Church, Overland, Mo.

The Rev. Robert E. Morisseau, formerly assistant at St. Peter's Church, Ladue, St. Louis, Mo., will on June 1 become rector of St. John's Church, Oneida, N. Y.

The Rev. Richard O. Phillips, formerly curate at All Saints' Church, Bayside, N. Y., is now rector of the Church of the Redeemer, Pelham, N. Y. Address: 107 Second Ave.

The Rev. James W. Rice, who formerly served churches at Belle Fourche and Spearfish, S. D., is now vicar at Grace Church, Henryetta, Okla., and St. Mark's, Seminole. Address: Box 138, Henryetta.

The Rev. William L. Russell, vicar at St. Stephen's Church, Wichita Falls, Texas, is now also serving by appointment of the Bishop of Dallas as chaplain to Episcopalians at Midwestern University, where he is also teaching history.

St. Stephen's, which has been meeting in a school cafeteria for the past two years, is about to construct a new church and educational wing. The congregation recently purchased a new house to serve as a vicarage, and the Russells are now living at 4647 Balboa Dr. (On January 4 their third son and sixth child was born; his name is Peter Anselm Russell.)

The Rev. Winfield D. Smith, formerly in charge of All Saints' Mission, Cayce, S. C., is now consultant in Christian education for the diocese of

## ACU CYCLE OF PRAYER

### May

6. St. Michael's, Fort Worth, Texas; Cathedral of the Incarnation, Garden City, N. Y.; St. John's Church, Southampton, N. Y.
7. Trinity Church, Brooklyn, N. Y.
8. Cathedral Church of St. Luke, Orlando, Fla.
9. Grace Church, Traverse City, Mich.; Rev. Ian L. Bockus, Caribou, Maine
10. St. Andrew's, Valparaiso, Ind.; St. Andrew's, New Haven, Conn.
11. Holy Cross Monastery, West Park, N. Y.
12. St. Luke's, Woodstown, N. J.



Upper South Carolina and director of Camp Gravat.

All Saints' became a parish in January and will be formally accepted as such by the diocesan convention on May 8.

### Depositions

Edward Laurence Baxter, presbyter, was deposed on April 11 by Bishop Baker of North Carolina, acting in accordance with the provisions of Canon 60, Section one, and Canon 64, Section 3-b, with the consent of the standing committee of the diocese; renunciation of the ministry; action taken for causes not affecting moral character.

### Births

The Rev. John G. Hay and Mrs. Hay, of St. James' Church, Dillon, Mont., announce the birth of a daughter, Martha Elizabeth, on February 13.

The Rev. Judson Mather and Mrs. Mather, of St. John's Church, Negaunee, Mich., announce the birth of their third child, Timothy Deane, on April 13.

The Rev. Francis A. Park and Mrs. Park, of St. Paul's Church, Syracuse, N. Y., announce the birth of twin boys, Thomas Howard and Stephen Francis, on February 10.

The Rev. F. Stanford Persons, III and Mrs. Persons, of Foley, Bon Secour, and Magnolia Springs, Ala., announce the birth of their third daughter, Ellen Haywood, on April 3.

The Rev. A. Dickerson Salmon and Mrs. Salmon, of the Chenango County field of the diocese of Central New York, announce the birth of a daughter, Mary Catherine, on March 4.

Mr. D. Lonnell Tetrick, a senior at the Church Divinity School of the Pacific, and Mrs. Tetrick announce the birth of their third child, Andrew Charles, on March 15. They will return to the diocese of Oregon in June.

### Seminaries

The Very Rev. Dr. Howard G. Clark, who has for the past seven years been dean of St. Stephen's Cathedral, Harrisburg, Pa., will on September 1 begin work as director of development for the Divinity School in Philadelphia.

Cynthia Wedel (Mrs. Theodore O. Wedel) has been named a member of the advisory board of Union Theological Seminary's Program of Advanced Religious Studies.

Mrs. Wedel; Mrs. Douglas Horton, a member of the General Board of the National Council of Churches; and Miss Elizabeth Palmer, general secretary of the World YWCA in Geneva, were recently chosen as the first women to serve on this board.

### Religious Orders

The Rev. William R. D. Turkington, OHC, who has been on the staff of the Holy Cross Liberian Mission for several months, has returned to the United States and is stationed at Holy Cross Monastery, West Park, N. Y.

### Visitors

The Ven. Lionel O. Beere, archdeacon of Auckland, N. Z., and Mrs. Beere have been visitors to Korea. At the invitation of Bishop Daly of the Anglican Church in Korea, Archdeacon Beere has spent several months helping to develop a stewardship program. The archdeacon was a missionary in Korea from 1929 to 1940.

### Missionaries

The Rev. Steele Wade Martin has resigned as associate chaplain at St. Paul's Anglican Church, Sao Paulo, Brazil, and will return to the United States for terminal furlough about the latter half of May. Temporary addresses: 619 Emerson St., Evanston, Ill., and 44 Burnside Ave., Riverside 15, R. I.

### Changes of Address

The American Church Union reports a change of address from 347 Madison Ave. New York 17, N. Y., to 60 Rockledge Dr., Box 198, Pelham Manor, N. Y. The move was the result of the gift of a home, given anonymously to the ACU, in memory of Ethel Kurth and William Theodore Haeblert. The house will be known as Haeblert House.

The change of address also affects the *American Church News*, American Church Publications, the *American Church Quarterly*, the Episcopal Guild for the Blind, and the office addresses of the Rev.

Canon Albert J. duBois, the Rev. Henry C. Beck, and the Rev. Robert L. Pierson.

Communications for St. Paul's Anglican Church, Sao Paulo, Brazil, and for Episcopal Church work among English-speaking people of the area, formerly sent to the address of the British consulate general, are now to be addressed to Caixa Postal 21124 (Brooklim), Sao Paulo 17, S. P., Brazil. The latter is also the address of the Ven B. J. Townsend, as previously reported.

The Rev. Herbert Alan Vermilye, formerly addressed in Cortland, N. Y., where he was assistant rector at Grace Church, may now be addressed at 535 Westmoreland Ave., Syracuse 10, N. Y. He is a doctoral student at Syracuse University, and a graduate teaching assistant in the department of religion. He also will do supply work in the diocese of Central New York.

### Women

Deaconess Agnes R. Bradley, formerly head nurse at Dana House, New York City (connected with the Youth Consultation Service of the diocese of New York), is now director of Christian education at St. Paul's Church, Jackson, Mich. Address: 309 S. Jackson St.

Mrs. Mary Jo Fitts is now administrator at the Peterkin Conference Center, Romney, W. Va. She worked for 16 years in a secretarial capacity at Christ Church, Nashville, Tenn., but was privately employed this last year.

### Other Changes

The Rev. Donald A. MacLeod, who is vicar of St. Andrew's Church, Highlands, N. J., was recently advanced from instructor to assistant professor of history at Monmouth College, West Long Branch, N. J. He is now also president of the college chapter of the American Association of University Professors.

### DEATHS

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

The Rev. Alfred Sanford Byers, 72, retired priest and former school principal, died March 29th at St. Mary's Hospital, Evansville, Ind.

A public school teacher and principal in Evansville from 1926 to 1939, Fr. Byers was ordained priest in Indianapolis in 1934. He was choirmaster of St. Paul's, Evansville, 1928-39, and curate of that church 1933-39.

In 1941 Fr. Byers received the M.A. from Indiana State Teachers College, where he had received the B.A. 29 years earlier. He also studied at the Universities of Chicago, California, and Indiana. From 1942 to 1947 he was a technical instructor in the United States Air Force, serving the last two of those years in Brazil. He was vicar of St. Paul's, Columbus, Ind., 1943-56 and rector of that church from 1956 until his retirement in 1957.

Fr. Byers was a native of Staunton, Ind. Survivors are three sisters, Mrs. Joy Price, Mrs. Arthur Rasure, and Mrs. Moyné Lensing, all of Evansville, and two brothers, Matthew of Lewistown, Mont., and Ralph of West Palm Beach, Fla.

The Rev. Henry Sidney Foster, one of the oldest Episcopal clergymen in Colorado and rector emeritus of the Church of the Ascension, Denver, died April 16th, in Denver. He died in the Valley Manor Nursing Home after a long illness.

Fr. Foster was born in St. Joseph, Mo., in 1872, and attended school there before taking his theological training at Nashotah House, Nashotah, Wis. Ordained priest in 1895, Fr. Foster served in Wisconsin until 1907 when he went to Denver as rector of St. Mark's Church.

Five years later he became rector of the Church of the Ascension, which was then a mission holding services in a tent. He supervised the building of the church, and supervised its rebuilding after a fire in 1918. In 1959, a two-story educational building was constructed and named for him. Fr. Foster retired in 1940.

Survivors include three daughters, a son, five grandchildren, and five great-grandchildren.

The Rev. Frank Mackie Johnson, described by the *Houston Chronicle* as a

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"soldier's soldier," died March 19th in Houston, at the age of 86.

The *Chronicle* said that Fr. Johnson was "a familiar figure to thousands of veterans and servicemen" at the Veterans Administration Hospital where he died.

Ordained priest in 1917, he served churches in Arizona, Idaho, and Texas. In Houston he was city missionary, and at the time of his retirement in 1950, was priest in charge of St. Mary's Church. He was a native of Boston.

His military career took him to Cuba in 1904 and to the Mexican border with Pershing. He served with the Navy during World War I, with the Marines after that, and with the Coast Guard during World War II. He refused officer's rank.

At the time of his death he was official chaplain of the Houston Fire Department and a Veterans of Foreign Wars chaplain.

The *Chronicle* says, "After the Korean conflict his home became a 'clearing house' for young soldiers and Marines returning from Korea, and Fr. Johnson helped them adjust and get jobs."

Also, "He probably officiated at more funerals for veterans than any other cleric in Texas . . . more than 2000 during the past 15 years alone."

Surviving Fr. Johnson is his wife, the former Vera Deliege.

Rosalie Noland Ball, who was headmistress of St. Catherine's School, Richmond, Va., in the early 1920s, was fatally injured in an automobile accident, March 27th.

She was the wife of James M. Ball, Jr., retired official of the First and Merchants National Bank, Richmond.

Elizabeth Chittenden Green, for many years a communicant of St. Peter's, Chesterfield, Ill., died December 24, 1961,

at the age of 79. She had been in failing health for several years.

Born in Denver, she came to the diocese of Springfield (Ill.) when her father, the Rev. Henry Martyn Chittenden, took charge of the churches in Carlinville and Edwardsville in 1889. He was rector of St. Paul's, Alton, and archdeacon of Alton from 1892 to 1910.

An indefatigable Church worker, Mrs. Green was president of the Woman's Auxiliary of the diocese from 1942 to 1945. She attended the General Convention in Cleveland in 1943.

Her husband, Claude W. Green, has moved to New Port Richey, Fla., to be near his sister, Mrs. Edward Reticker.

Miss Alison Jones, 2½, daughter of the Rev. Scott N. Jones, Episcopal chaplain at Northwestern University, and Mrs. Jones, died April 14th, in Evanston, Ill.

Surviving in addition to her parents is a brother, Scott Craven Jones, 10 weeks.

Elizabeth Frazer Orgill, 72, stepmother of Edmund Orgill, former mayor of Memphis, Tenn., a prominent Churchman, died March 27th at Memphis. She was matriarch of a family well known in the South.

Mrs. Orgill was the widow of William Orgill, president of Orgill Bros. & Co., wholesale hardware firm which was founded by his father in 1847.

Mrs. Orgill was born in Jacksboro, Texas, and moved to Memphis after her marriage in 1917. A member of Calvary Church, she was active in charitable and Church work.

Survivors include three daughters, Mrs. R. N. Archer, Jr., and Mrs. S. W. Genette, Sr., Memphis, and Mrs. Paul L. Sloan, Nashville, Tenn.; three brothers, Favre Frazer, Memphis, Jere and Maron

Frazer, Lakeland, Fla.; and a sister, Mrs. Graham Boyd, Brownsville, Texas.

Rear Admiral Frederick G. Pyne, USN, Ret., distinguished Episcopal layman in the diocese of Central New York, died April 16th at his home at Cazenovia, N. Y., at the age of 82. Son of an Episcopal priest, Admiral Pyne was for several years vestryman and parish treasurer of St. Peter's Church, Cazenovia.

He entered the U.S. Navy in 1901 as an assistant paymaster and retired 43 years later after serving in Washington, D. C., as General Inspector of the Bureau of Supply and Accounts.

Until his health began to fail, Admiral Pyne was active in civic affairs. He was a member of the Society of Colonial Wars of New York City, the New York Yacht Club, the Chevy Chase Country Club of Washington, D. C., the Army and Navy Club of Washington, D. C., the Society of the Sons of the Revolution, etc.

Surviving are three sons, Rear Admiral Schuyler N. Pyne of Short Hills, N. J., who retired last year after serving as Commander of the New York Naval Shipyard in Brooklyn, Frederick C. Pyne of Washington, D. C., and Charles C. Pyne of Marblehead, Mass., bursar of Harvard University.

Maria Curtis Cocke Talcott, former superintendent of the Protestant Episcopal Church Home, Richmond, Va., died at her home in Richmond, April 4th.

Engaged for 25 years in work for homes sponsored by or affiliated with the Church, she retired in 1956 after 21 years as superintendent of the Protestant Episcopal Church Home. She was the widow of Nathan Edmonson Berry Talcott. Surviving are two sons, Nathan E. B. Talcott, Williamsburg, Va., and George R. Talcott, Richmond.

## CLASSIFIED

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ORDERS promptly filled. St. Mary's Convent, Altar Bread Department, Box 311, Kenosha, Wisconsin.

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### POSITIONS OFFERED

HISTORY AND SPEECH teacher for high school. Apply: Headmaster, St. Mary's Episcopal School for Indian Girls, Springfield, S. D.

QUALIFIED TEACHER for first grade, St. Dunstan's Episcopal Day School. Prefer at least bachelor's degree. Newly established school opening in September. Reply: Headmaster, St. Dunstan's School, 501 N. Broadway, Shawnee, Oklahoma, enclosing photograph and references.

SUMMER SUPPLY—July 10-31, services and emergencies, comfortable rectory with pool, honorarium, St. Luke's, 7566 Jefferson Highway, Baton Rouge, La.

WANTED—Organist-Choirmaster in Florida Episcopal Church, adult and children's choirs with ample opportunity for private teaching. Knowledge of Liturgical music preferred. Please send information of education and experience. Reply Box R-734.\*

### POSITIONS WANTED

BRITISH TRAINED clergyman desires educational post at university or secondary level; B.S. in Ed., B.S. in L.S., M.S. in Ed.; Ivy League; φΔΚ; permanent teaching certificate for English, Social Studies, Guidance, Physical Science, and Library Science; 10 years' public school experience. Reply Box J-732.\*

EXPERIENCED DIRECTOR of Christian Education, single, female, with excellent qualifications, desires parish position. Church of England training, B.D. Union, Clinical Pastoral Training in mental hospital, Church and Group Life Laboratory. Reply Box R-727.\*

EXPERIENCED PRIEST, supply, available August, New York City or vicinity preferred. Reply Box B-739.\*

FORMER ASSISTANT organist eastern Cathedral and musical director Catholic parish, desires organist-choirmaster position, San Francisco area. Reply Box L-733.\*

INQUIRY WELCOMED from central or high parish needing rector. Ten years' experience. Married. References. Reply Box D-730.\*

JUNE—Deacon with M.A. and Doctoral studies in Elementary Education desires curacy-headmastership of parish day school. New England or West Coast preferred, twelve years' school experience. Reply Box R-743.\*

ORGANIST-CHOIRMASTER, Episcopal communicant, M.S. Degree Juilliard, recitalist, married, family, presently in full-time large metropolitan church, multiple choir system, seeks commensurate position in own denomination. Present salary \$6500. Reply Box K-731.\*

PRIEST, available for supply, July or August, west or midwest, rectory and honorarium. Reply Box S-741.\*

PRIEST, married, sound Churchman, desires small parish or assistantship. Reply Box J-728.\*

PRIEST SUPPLY, August, Los Angeles, use rectory and honorarium. Reply: Rev. W. R. Oxley, P.O. Box 86, College Station, Texas.

PRIEST, 20 years' parish experience, good pastor and teacher, desires change. Reply Box K-736.\*

RESIDENT SUPPLY, New York, Philadelphia, Chicago, August. Stipend and quarters. Parish use. New York rector reference. Reply Box T-742.\*

SUPPLY, August. Northeastern or Eastern area. Rectory and honorarium. Five children. Reply Box B-740.\*

SUPPLY available for July or August. Vicinity of New York. Two in family. Use of rectory. New York reference available. Reply Box R-735.\*

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

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THE CONGREGATION OF THE COMPANIONS OF THE HOLY SAVIOUR—Wanted! Single Parish Priests, Deacons and Seminarians who feel the need for a rule of life particularly suited to their situation. Provision for monthly community contact. Write: The Rev. Wm. J. Shepherd, C.S.S.S., Secretary, Congregation of the Companions of the Holy Saviour, 2112 N. 12th Street, Philadelphia 22, Pa.

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.

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THE LIVING CHURCH



# CHURCH DIRECTORY



## TUCSON, ARIZ.

**ST. MICHAEL & ALL ANGELS** 5th St. & Wilmot  
Sun HC 7:30, 9:30, 11:15; MP 9, Cho EP 7;  
Daily MP & HC 7, EP 5:45; also HC Wed 6:30,  
Thurs 9, Mon, Tues, Fri, Sat 8; C Sat 4:30-5:30

## LITTLE ROCK, ARK.

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

## LOS ANGELES, CALIF.

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

## ST. MATTHIAS

Washington Blvd. at Normandie Ave.  
Sun Masses 7:30, 9:15, 11; Daily Mass Mon,  
Tues, Wed, Fri 7; Thurs 9:15; Sat 8; B, HH  
1st Fri; C Sat 4:30-5:30, 7:30-8:30 & by appt

## SAN FRANCISCO, CALIF.

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

## WASHINGTON, D. C.

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses 8, 9, 11:15; Sol Ev & B 6; Mass daily  
7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &  
12; MP 6:45; EP 6; C Sat 4-7

## CORAL GABLES, FLA.

**ST. PHILIP'S** Coral Way at Columbus  
Rev. John G. Shirley, r  
Sun 7, 8, 9:15, 11; Daily; C Sat 4:30

## 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 CHURCH AND DAY SCHOOL**  
2750 McFarlane Road  
Rev. Canon Don H. Copeland, r  
Sun HC 6:30, 7, 8, 9:15, 11; Daily 7:30, also Tues  
6:30; Fri 10; HD 6:30, 7:30, 10, 11:15 & 6;  
C Sat 4:30

## ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Magnolia & Jefferson  
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

## PALM BEACH, FLA.

**BETHESDA-BY-THE-SEA**  
S. County Rd. at Barton Ave.  
Rev. J. L. B. Williams, M.A., r; Rev. Lisle B.  
Caldwell, Minister-Christian Education  
Sun 8 HC, 9:15 MP & Ch S, 11 MP, 5:15 Ev;  
Daily MP 8; Wed HC 10

## WEST PALM BEACH, FLA.

**HOLY SPIRIT AND DAY SCHOOL**  
1003 Allendale Road  
Rev. Peter F. Watterson, r  
Sun HC 7:30, 9, 11, EP 6:30; Daily Mass; C Sat 4:30

## 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; Thurs 6:30; (Mon thru  
Fri) Int 12:10, 5:15 EP

## EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Streets  
Sun H Eu 7:30, 9, 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

## BALTIMORE, MD.

**MOUNT CALVARY** N. Eutaw and Madison Streets  
Rev. MacAllister Ellis; Rev. Robert Jaques  
Sun Masses 7, 8, 9 (Low Mass), 11 (High Mass);  
Daily 6:30, 7, 9:30; C Sat 4:30-5:30, 7:30-8:30

## BOSTON, MASS.

**ALL SAINTS'** at Ashmont Station, Dorchester  
Rev. Frs. S. Emerson, T. J. Hayden, D. R. Magruder  
Sun 7:30, 9, 11, 5:30; Daily 7, (Sat 9), 5:30;  
C Sat 5, 8, Sun 8:30

## 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  
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

## BUFFALO, N. Y.

**ST. ANDREW'S** 3107 Main Street at Highgate  
Sun Low Mass 8, Sol High 10; Daily Mass 7  
ex Thurs 10; C by appt

## NEW YORK, N. Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
122nd St. and Amsterdam Ave.  
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;  
Wkdays MP & HC 7:15 (& HC 10 Wed); EP 5:15

## ST. BARTHOLOMEW'S

Park Ave. and 51st St.  
Rev. Terence J. Finlay, D.D., r  
8, 9:30 HC, 11 Morning 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  
Sun HC 8 & 9, MP Ser 11; Thurs HC 12; Wed  
HC 7:30; HD HC 7:30 & 12

## ST. MARY THE VIRGIN

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

## RESURRECTION

115 East 74th  
Rev. A. A. Chambers, S.T.D., r; Rev. 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 & 53d Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S), MP 11, EP 4; Daily ex Sat  
HC 8:15; Wed 5:30; Thurs 11; Noondays ex Mon  
12:10. Church open daily 6 to midnight.

## 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, MP HC Ser 10; Weekdays HC (with  
MP) 8, 12:05 (HD also at 7:30); Int & Bible  
Study 1:05 ex Sat; EP 5:10 ex Sat 1:30; C Fri  
4:30-5:30; Organ Recital Wed 12:30

## CHAPEL OF THE INTERCESSION

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 12 minutes  
before HC, Int noon, EP 8 ex Wed 6:15, Sat 5

## ST. LUKE'S CHAPEL

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

## ST. AUGUSTINE'S CHAPEL

292 Henry St.  
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c  
Sun Mass 8, 9, 10 (Spanish), 11:30, MP 11:15;  
Daily Mass Mon, Tues, Wed, Fri 7:30, Thurs & Sat  
9:30, MP Mon, Tues, Wed, Fri 7:15, Thurs & Sat  
9:15, EP daily 5; C Sat 4-5 & 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

## SYRACUSE, N. Y.

**CALVARY** 1507 James St. at Durston Ave.  
Sun H Eu 7:30, 9, 11, MP 8:40; Mon, Wed, Fri 7;  
Tues 6:30; Thurs & Sat 9:30; Daily EP 5:30; C Thurs  
8:45, Sat 4:30-5:30

## SOUTHERN PINES, N. C.

**EMMANUEL** 350 East Massachusetts Ave.  
Rev. R. Martin Caldwell, Jr., r  
Sun 8, 9:30, 11, 5; HC (and healing service)  
Wed 10; HD 7:30

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Sun HC 8, 9, 11 (Sol), EP 5:30; Weekdays 7:45,  
5:30; Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:30,  
Sat 12

## 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

## SEATTLE, WASH.

**ST. PAUL'S** 15 Roy St. at Queen Anne Ave.  
Rev. John B. Lockerby; Rev. Eugene L. Harshman  
Sun 8, 9 H Eu, 11 Mat & H Eu

## SPOKANE, WASH.

**ST. JOHN'S CATHEDRAL** Grand at Sumner  
Very Rev. Richard Coombs, dean  
Sun 8, 9, 11; Daily 7 (ex Wed 10, Sat 8) 8:45, 4:45

## TACOMA, WASH.

**CHRIST CHURCH** Division and No. "K"  
Sun 8, 9:15, 11, MP 8:45, EP 5:30 (ex Sat);  
HC 10 Wed & HD; 7 Thurs

## PARIS, FRANCE

**HOLY TRINITY PRO-CATHEDRAL**  
23 Ave. George 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; Fri 12:45

## NAPLES, ITALY & ISLE OF CAPRI

**CHRIST CHURCH** Via San Pasquale A. Chiaia  
Rev. Harold W. Johnson, chap., Anglo-Episcopal  
Sun HC 8:30, Mat 11; Wed HC 8:30  
CAPRI Via Tragara 9 (in Lutheran Church) 2 & 4  
Sun Mat 11:30

## MEXICO CITY, MEXICO

**CHRIST CHURCH** Articulo 123, No. 134  
(in downtown Mexico City)  
Sun 8, 9:30, 11; Thurs 11

## PONCE, PUERTO RICO

**HOLY TRINITY**  
Abolition Street (near Darlington building)  
Sun (Spanish) 7, 9, 6, English 11

## GENEVA, SWITZERLAND

**The American Church (Emmanuel Episcopal)**  
4 rue Dr. Alfred Vincent (off Quai Mont Blanc)  
Rev. Perry R. Williams; Rev. William Brewster, Jr.  
Sun 8 HC, 9 MP & Ch S, 10:45 MP & Ser (HC 1S)

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