

The Living CHURCH

April 12, 1964

25 cents

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**Resignation
in New York**

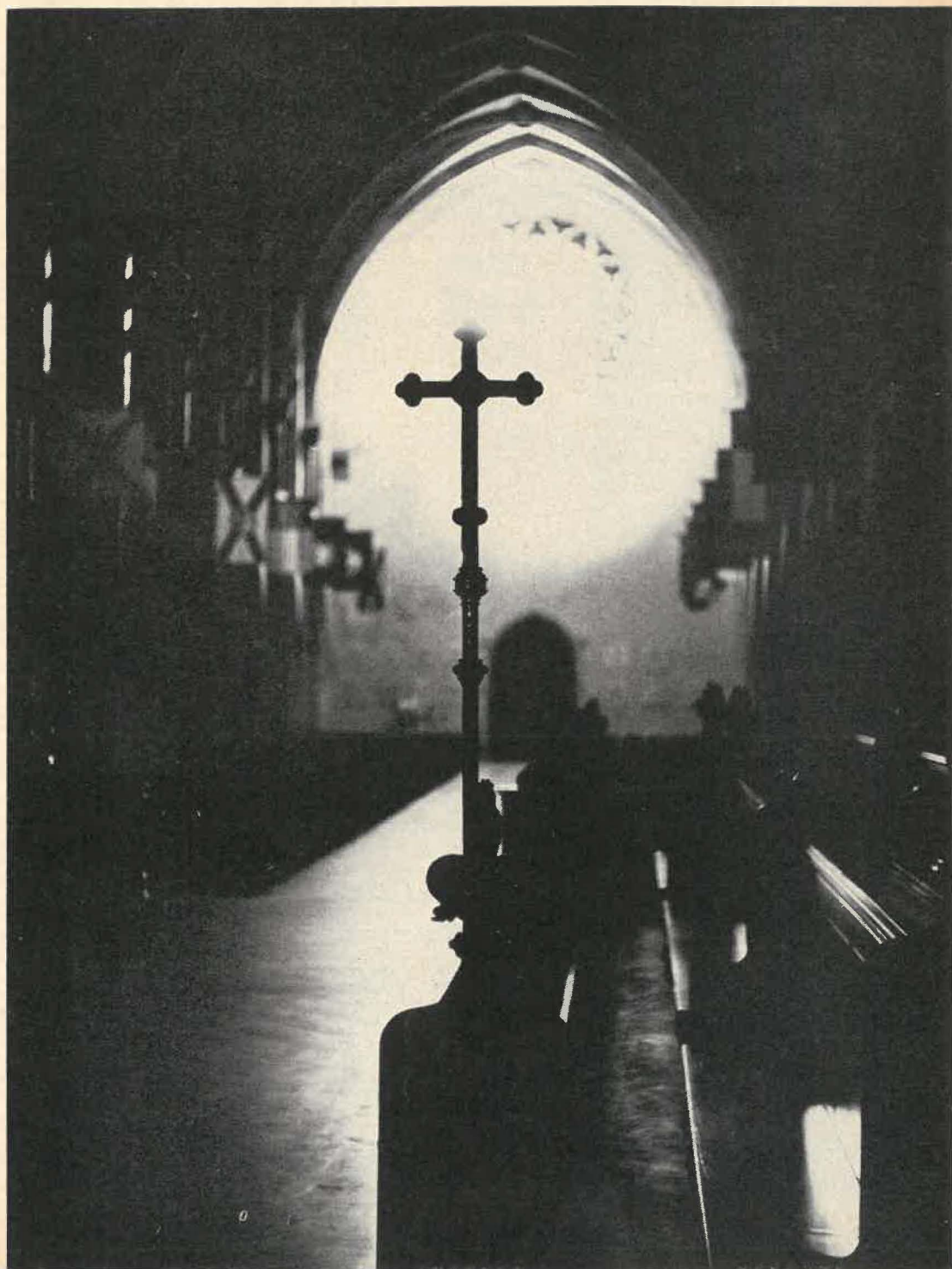
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**Prisoners
in Florida**

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**Earthquake
in Alaska**

All Saints' Chapel, at the University of the South, Sewanee, Tenn.: For eight Church-related colleges, a vehicle for support [page 8].





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The Living CHURCH

Volume 148 Established 1878 Number 15

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

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FEATURE

What Do You Know about Church Colleges? Arthur Ben Chitty 8

THINGS TO COME

April

- 12. Second Sunday after Easter
- 19. Third Sunday after Easter
- 25. St. Mark
- 26. Fourth Sunday after Easter
- 28. National Council meeting, Greenwich, Conn., to 30th

May

- 1. St. Philip and St. James
- 3. Rogation Sunday
- 4. Rogation Monday
- 5. Rogation Tuesday
- 6. Rogation Wednesday
- 7. Ascension Day
- 9. Annual meeting, Anglican Society, Christ Church, Suffern, N. Y.
- 10. Sunday after Ascension

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.

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BOOKS

Hit or Die

The South and the Southerner. By **Ralph McGill.** Little, Brown. Pp. 307. \$5.

In *The South and the Southerner*, Ralph McGill, the exemplary, soul-searching publisher of the *Atlanta Constitution*, examines the roots of southern culture, the factors which have fashioned the southerner, and, specifically, the roots and the environment which have produced Ralph McGill himself. The result is an excellent explanation of who is McGill, of why and what we southerners are, and of which way the south is going.

The first few chapters, autobiographical in nature, present the development of the east Tennessee farm boy, born into a family where the Calvinistic virtues were stressed and race prejudice was completely absent. The new chapters tell of his pre-school years at McCallie, his work with Charlie, the Negro roofer, his football and campus-newspaper experiences at Vanderbilt, his years on the *Nashville Banner*, and the opportunity to interview and meet many of the world's great as well as Tennessee's Ed Crump. By the time he was an editor of the *Atlanta Constitution* he understood the poignant shame and humiliation in a situation in which the respected Negro county agent, who had paneled his living room which no white man would ever see, felt he could not the paint the outside of his home because his white farmer friends would consider him uppity.

Like Gulliver

McGill says that in the beginning he "did not consider how a moral force could be tied down like Gulliver by so many strings of tradition, custom, greed, apathy, and fear." He learned, not only by talking with people but by reading widely. He gives tantalizing excerpts from Fanny Kemble and other early studies of southern mores.

Beginning with the chapter on "The Twig is Bent," tracing the heritage of southern demagogues back to Dew, Tillman, Vardaman, and Watson, McGill has written a series of colorful essays covering the Ku Klux Klan of the '20s; the depression's and World War II's effects on the south; the difficulties of labor in the south, despite the help of so unexpected an organizer as little Miss Lucy Randolph Mason of the Virginia Masons; and the south's efforts to win industry. The last four chapters trace the developments and reactions since the Supreme Court decision of 1954.

An important clue to why Atlanta has weathered those years without some of the disgraceful actions of other southern cities is the leadership given in that city by the *Constitution's* publisher. His credo

for newspapers could and should also be that for other leaders:

"... I believe in being strongly partisan on issues which require a choice. That guarantee of freedom of the press is in the Constitution for just one reason—to enable newspapers to speak out. Also, it seems important that newspapers should have... an acute sense of right and wrong. There are some newspapers which are mute and others which carefully engage only editors with chronic laryngitis. But there comes a time in all controversies when one must hit the issue right on the nose or turn tail and die a little."

What emerges essentially in *The South and the Southerner* is not only a philosophy. We perceive also a noble and gentle man.

HODDING CARTER

The reviewer, Pulitzer prize-winner, author, editor and publisher of the Delta Democrat-Times, Greenville, Miss., is writer-in-residence at Tulane University, New Orleans.

Booknotes

The Calendar and the Collects, Epistles and Gospels for the Lesser Feasts and Fasts, Number XVI [Church Pension Fund; pp. 205; paper, \$1.50] in the distinguished series of *Prayer Book Studies*, adds further hope for the enrichment of our Church's Common Prayer. The choice of saints is especially good. Each person will want to add a thought or two concerning his or her favorite saint. For example, on April 1 the Collect for John Frederick Denison Maurice should include the fact that he was a great theologian in the tradition of St. John as well as a social prophet. Both contributions should be emphasized in his case.

There is one unfortunate omission. Nowhere in this otherwise fine study, by the Standing Liturgical Commission, is there any mention of the great truths and/or personalities of the Protestant Reformation. Surely we should observe Reformation Sunday, together with our Protestant brethren, on the last Sunday in October. Surely there should be a place and a day for such Reformation worthies as Luther, Calvin, Cranmer, and Melancthon. I think that Catholic Reformation figures such as More, Fisher, the Carthusian Monks, Erasmus, and Colet should also be considered. Readers with other suggestions will do well to forward them to the Standing Liturgical Commission.

Surely it is time for our Church to rise above the Prayer Book's neglect of the Reformation period and to commence to accept the re-discovery of elements of the Catholic faith long obscured by the Medieval Church. We Anglicans have a heritage which is both Catholic and Reformed, and our common worship should remind all men at all times and in all places of the action of God in behalf of human needs via Catholic faith and Protestant Reformation.

CARL SAYERS

A TIME FOR UNITY

By Oliver Tomkins
Bishop of Bristol

"Christian reunion has ceased to be only a matter for specialists or the interest of a few, and become a topic of widespread discussion."

"One thing is clear: separate churches in open competition are pathetically inadequate to the human needs of the vast urban complex."

"Concern for Christian unity at the grass roots level is still extremely patchy, but yet astonishingly widespread."

Here are some profound statements by Oliver Tomkins from his new book on unity. Bishop Tomkins has been active in "ecumenical" activities for thirty years including the Faith and Order Conference and Anglican Congress held in Canada last summer.

Probable price, \$1.75

STRANGERS NO LONGER

By Peter Day

This book should be widely read by all Christians, for it will add to their understanding of issues relating to the unity of the Church, how the Holy Spirit has worked and does work among men, and what St. Paul meant when he wrote, "So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God." *Cloth, \$3.95*

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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.

Disturbed

I have read, with considerable interest and great sadness, two letters of "rebuttal" published in the Palm Sunday edition.

I am more than a little disturbed that a priest of the Episcopal Church, any priest, and especially one for whom I have a great admiration, and one to whom I have considered referring several spiritually sick and emotionally disturbed persons, would write such a letter as the Rev. Canon Wittkofski has written to you. When I read your brief editorial, I questioned in my own mind one or two of your statements; but also had to agree that hypnosis can be a dangerous practice. The same thing can be said of psychiatry, surgery, or even the sacrament of confession and absolution; or any other spiritual, mental, or physical therapeutic practice. And when I say this, I say it in all good faith and don't wish to be called dishonest; nor do I enjoy being charged with an attempt to destroy the ministry and good name of those who have the ability to perform acts of healing through hypnosis. And I don't think you had any such motive, either.

Right now, I suppose I could be described as a "disturbed person." I am especially disturbed that anyone practicing this type of the healing arts could, himself, become so disturbed because a fellow priest commented upon the dangers involved. Would it not be more "honest" to admit that there are dangers involved, then go on to explain how these real dangers can be minimized? I know a number of physicians and psychiatrists who do just that.

The vestry of Father Wittkofski's St. Mary's Church pays him no special honor if, after 20 years of his ministry there, they feel compelled to cancel subscriptions to THE LIVING CHURCH and urge others to do the same thing. Does such action truly reflect their rector's interpretation of Christian charity? I, for one, hope that it does not.

(Rev.) DAVID E. SEABOLDT
Vicar, St. George's Church
Philadelphia, Pa.

Unfair

I add my voice to that of the diocese of San Joaquin and others regarding the lowering of the retirement age from 68 years of age to 65, with a possible prorated schedule to age 62. Having spoken about such a possibility with many bishops and clergy during the past year, I find the suggestion exceptionally well received.

It seems a bit unfair to expect ordinands entering the priesthood today to elect social security coverage, which at the maximum level for 1963 called for personal giving in the amount of \$259.20, and which will go higher in the years ahead, and not to be able to draw against this investment between the years of 65 and 68.

Mr. Gordon Feary, secretary of the Church Pension Fund, has stated that men

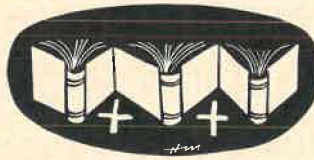
may retire, if they so desire, at 65 and draw their social security. The problem for many might well be that, in so doing, it would be necessary for them to pay the minimum stipend from their own pockets to the Church Pension Fund between 65 to 68 years of age in order to keep their pensions intact. This would mean a minimum payment of some \$300 a year to the Church Pension Fund, when this amount and/or a pension at 65 in addition to social security might be necessary in order for them to retire at all.

For clergy electing social security at its present maximum and carrying it for the period of a 40-year ministry, there would be an investment of \$10,368 less accumulated interest. Is it morally justifiable for the Church to ask its clergy to allow such an investment to lie dormant between 65 and 68? If the Church recommends that its clergy elect social security and make an investment of this amount, then I think it should bring its pension program into line with social security so that clergy may obtain the benefits of both programs.

(Rev.) ALEXANDER M. RODGER
Secretary, House of Bishops
Rector, St. Elizabeth's Church
Ridgewood, N. J.

Cultural Barriers

Regarding your editorial in the March 1st issue of THE LIVING CHURCH, "Prayer-Book Roman Catholicism": I love the Prayer Book and am delighted to offer its treasures to any and all who will use them.



However, at this time there are many of us who are most concerned that the Prayer Book language is one of many barriers which hinder our ministering effectively to persons of cultures other than upper-white-middle-class America.

I have enough confidence in, and respect for, our Roman brethren to believe that as they look for a vernacular version of their liturgy, they will be much more sensitive to the cultural barriers than to settle for four-hundred-year-old Elizabethan language. At any rate, I hope so.

(Rev. Canon) JAMES G. BIRNEY
Director of Program and Education,
Diocese of Delaware
Wilmington, Del.

Several Solutions

There are several solutions to the problems set forth by the Rev. Eldred Johnston, rector of St. Mark's Church in Columbus, Ohio [L.C., March 15th]. All of the solutions could be summed up in one word, or better, two sentences: First, study—diligently applied every day—but especially in the week before a prescribed lesson or proper is scheduled, so that he and his assistant would be familiar with the Scripture. Second, a lesson on the particular Scripture prepared and taught to the adult Bible Class—or in mid-week conversation groups in various members' homes or in the church, in which the lesson or proper is discussed.

In addition, the most basic study of preaching—or any kind of public speaking—would illuminate the fact that no one would attempt to cover every point raised in any passage of Scripture. If his suggestion were to be followed and Scripture eliminated from public services—on what would he preach?

Seems to me the gentlemen badly need refresher courses in Bible and homiletics!

(Rev.) WINSTON HOPE
Vicar, St. Mark's Church
Hampton, Va.

The Rev. Eldred Johnston, in his letter in the March 15th issue, has raised a question that should not be allowed to rest until something has been done about it. Our lectionary does need revision, and a severe one at that. Many of the lessons can have little meaning to those who listen to them—not even when an explanatory word is said about them by the reader, and, as Mr. Johnston says, what can one say about some of them?

I well remember when I was a student hearing the dean of Durham reading the first Lesson in the cathedral one Sunday morning and, as he came to the end, saying in a distinct and audible voice: "Here endeth the first Lesson—and a pretty bad one, too!" I have often felt like following his example.

The Liturgical Commission could surely help us here, by drawing up a list of passages which would at least guide the clergy in their choice of Lessons apart from the Lectionary. In the meantime, I see no way out but free selection according to rectorial taste. Certainly the old idea of going through the Bible once in every five or so years will not do now.

Dr. Cuthbert Simpson, dean of Christ Church, Oxford, has recently made a similar plea in England, largely based upon the unsuitability of much in the Old Testament for Christian use and for these times. The reading of new translations is not a solution of the problem. An operation is necessary.

(Rev.) F. J. MOORE
Acting editor,
Forward Movement Publications
Cincinnati, Ohio

Scared Out

Thank God for the article by H. J. Rees, "The Beginning or the End?" [L.C., March 22d]. I hope that we may have more with the same emphasis.

The fictional (?) Mrs. Mayberry must have many real-life counterparts "scared out" by the environment of some of our diocesan banquets, so far removed from our ordinary lives, so out of keeping with our parochial situations. As a delegate, even with a delegate's responsibility to report back, who can pay the price without a sense of squandering the dollars so carefully and lovingly gathered? As a non-delegate, free to attend or stay away, is there no responsibility due in spending \$4.75 on a dinner ticket? In our (diocese of Texas) companion diocese of Nyasaland (Malawi), for instance, this sum is almost half a week's salary for a priest.

The fictional (?) Mr. Snow also has his real-life counterparts, who wonder "what happened to the inspiration of the bishop and the responsive fervor of the congregation."

(Miss) DENISE M. JOHNSON
Houston, Texas

The Living Church

Second Sunday after Easter
April 12, 1964

For 85 Years:
A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

PRESIDING BISHOP

Disability Forces Resignation

Continuing ill health has forced the Rt. Rev. Arthur Lichtenberger, Presiding Bishop of the Episcopal Church, to announce his intention to submit his resignation to the House of Bishops at General Convention next October.

In a letter dated March 30th and addressed to all bishops of the American Church, he made his intention known to them in these words:

"I regret very much to tell you that the difficulties do persist and evidently will continue. I have been working constantly and steadily to overcome this disability, but I have made little progress. Therefore I intend after consultation with Mr. Clifford Morehouse, President of the House of Deputies, to appoint a committee to make nominations for your consideration in the choice of a Presiding Bishop as required by Canon 2, Sec. 1. I will submit my resignation to the House when we meet in St. Louis."

He went on to express his personal regret at this necessity and his purpose to accept it "not in sorrow but in gladness of heart" as God's will.

Last March it was announced that Bishop Lichtenberger was suffering from the preliminary stages of Parkinson's syndrome. Since that time he has undergone speech therapy. His progress, however, was hampered early last fall when he underwent surgery for a hernia and later incurred phlebitis, a complication resulting from the hernia operation.

Upon hearing of the Presiding Bishop's decision, Mr. Morehouse issued this statement: "The news of Bishop Lichtenberger's intention to resign next October comes as a shock not only to all Episcopalians but to a multitude of other men and women of good will of every Communion and race." Mr. Morehouse spoke of the wide recognition of the Presiding Bishop as "one of the truly great Christian leaders in America today." He said further that Bishop Lichtenberger "has placed the stamp of his gentle but forthright character on the life of a great Christian Communion, and on the conscience of the American nation."

In 1961 Bishop Lichtenberger became the first head of an American Church to

meet with a Pope. He paid a courtesy call on the late Pope John XXIII while en route to New Delhi, where he represented the Episcopal Church at a general assembly of the World Council of Churches.

He is known as a highly controversial figure in the civil rights struggle. Last May he issued a Whitsunday message urging all Episcopalians to give active support to civil rights groups and to involve themselves in the struggle, financially and otherwise. Until recently he was Chairman of the National Council of Churches' Commission on Religion and Race.

FLORIDA

From Suburbs to Jail

by CARROLL E. SIMCOX

Easter week was a time of strife in St. Augustine, Fla., with the wives of three Episcopal bishops being arrested for their part in civil rights demonstrations in this oldest of all cities in the United States.

The three ladies who were given rides in duly segregated paddy wagons to St. Augustine's duly segregated jail are: Mrs. Malcolm Peabody, wife of the retired Bishop of Central New York and mother

of Endicott Peabody, Governor of Massachusetts; Mrs. John Burgess, wife of the Suffragan Bishop of Massachusetts, herself a Negro; and Mrs. Donald J. Campbell, wife of the retired Suffragan Bishop of Los Angeles.

Mrs. Peabody, a dignified, gracious lady of 72, came to St. Augustine with a group of demonstrators from New England with the intention of joining in demonstrations on Easter Day. "We need some old people in this thing," she said. "We are just what they say we are—do-gooders."

Mayor Joseph H. Shelley of St. Augustine expressed his opinion of Mrs. Peabody in these words: "People like the Peabodys live in exclusive suburbs. They don't practice what they preach. They are the true hypocrites."

On Easter Monday, Mesdames Peabody and Burgess and several companions were eating lunch in a drugstore. Mrs. Peabody said to the waitress: "I'm so glad that you serve Negroes here." "Oh, but we don't," the waitress replied. Mrs. Peabody then pointed to Mrs. Burgess. Soon the manager appeared and ordered the diners to leave, explaining that he would pay their bill himself. Later the same day the group were ordered to leave the bar of the Ponce de Leon Motor

Mesdames Campbell, Burgess, and Peabody: "Do-gooders" to some, "hypocrites" to others.

RNS



Lodge. Mrs. Peabody did so, but five others remained, among them Mrs. Burgess. She was taken off to jail on a triple charge of "trespassing, being an undesirable guest, and conspiracy." She was later released on \$750 bond.

The following day, Mesdames Peabody and Campbell defied an order to leave the Ponce de Leon and were arrested for "trespassing after warning."

At Trinity Church, St. Augustine, a service of Holy Communion was scheduled for 10 a.m. Tuesday morning. Mrs. Peabody announced her intention to attend the service with a delegation of Negroes. About half an hour before the service was scheduled to begin, a large group of Negroes assembled several blocks from the church. The chief of police asked the rector and vestrymen to cancel the service on the ground that to go on with it at the moment would be "too dangerous for property and for life." The service was cancelled. The service scheduled for the next morning was held as usual.

Mrs. Burgess, after her arrest, told reporters that she had never broken any laws and didn't think her action was a crime. "My crime is color," she said. In Massachusetts, Bishop Burgess said that he was "very proud" of his wife. He added that he did not want anybody to suppose that the race problem exists only in the south, since it is nationwide.

The decision of the rector and vestry of Trinity Church in St. Augustine, Fla., to cancel its service on Easter Tuesday morning rather than to admit Negroes was a violation of Christian ethical and doctrinal principles, in the mind of the president of Seabury-Western Seminary at Evanston and seven of his faculty colleagues. Their protest was expressed in a telegram sent to the Rt. Rev. E. Hamilton West, Bishop of Florida, on April 1st.

The statement declared that ethically, the effect of the action was "to identify the Church with the forces of racial bigotry," while doctrinally its effect was "to introduce a principle of exclusion which is foreign to the nature of the Church as the Body of Christ."

The message was signed by the Very Rev. Charles U. Harris, President of Seabury-Western, and by Professors William H. Nes, Reginald H. Fuller, Kendig B. Cully, Carmino J. de Catanzaro, J. V. L. Casserley, Jules L. Moreau, and Paul H. Elman.

THE ANGLICAN CYCLE OF PRAYER

April

12. Edmonton, Canada
13. Egypt and Libya; North Africa
14. Ely, England
15. Erie, U.S.A.
16. Exeter, England
17. Florida, U.S.A.
18. Fond du Lac, U.S.A.

Anchorage's main street after the quake: Only four blocks away, they finished the service.



RNS

DISASTERS

The Cross Was Shaken

In Kodiak, Alaska, on Good Friday afternoon, the Rev. Don Bullock and a member of his congregation were hanging a wooden cross in preparation for Good Friday services. The cross was held by two small hooks, and the Rev. Mr. Bullock commented, "This sure wouldn't stand an earthquake." Five minutes later Kodiak was struck by the earthquake that wreaked history-making disaster in Alaska, and whose resulting tidal waves carried death and destruction southward along the Pacific.

The cross was shaken but it stayed on the wall, held by its two little hooks. But other walls were brought down, in Anchorage and Seward and Valdez and Cordova. Structural damage at Kodiak from the earthquake was light, but the tidal wave which followed devastated the southern and eastern sides of the island. The north and west were more sheltered, and the Church of St. James the Fisherman was undamaged.

The vicar of St. James' Church had, according to Marshall Wilson of the *Seattle Times*, a sorrowful task in his first pastorate, comforting a city filled with tragedy. (Mr. Bullock, a former newsman who turned to the ministry late in life, was ordained in 1962.) He was the local Red Cross agent, setting up a kitchen and dining room for the 3,500 Kodiak residents who were without facilities. "The Navy has opened its stores to us," Mr. Bullock said. "We are still short of bread however, and the powdered milk supply is about gone." An estimated 300 persons were fed on Monday in an emergency room set up at the grade school. More than 250 Indian refugees from other villages from around the island were housed and fed by St. James' Church,

on the evening of the quake.

Mr. Bullock said that few people in Kodiak had tidal insurance and that "it's going to be tough getting back on our financial feet." He estimated that it will be three months before telephone service is restored at Kodiak. There were no fires in the city, he said.

Reports from elsewhere in the disaster area were slow coming in to the diocesan headquarters in Fairbanks, and the strain of waiting to hear was evident when THE LIVING CHURCH made contact with Bishop Gordon's secretary, Miss Margaret Merrell, and with Fr. Hannum in Ft. Yukon. News was still fragmentary on Tuesday. Bishop Gordon had been away in the Yukon area, at the time of the quake, and on Tuesday had flown to Anchorage, with hopes of going on to Seward and bringing Mrs. Mendelsohn, pregnant wife of the Seward priest, back to Fairbanks. Some news had come in from Valdez, and from Anchorage and Cordova, and the clergy and their families were safe. Seward had not yet been heard from. Mrs. D. R. Walker, wife of the vicar at Valdez, and their three children, came to Fairbanks, but Fr. Walker remained in Valdez. When 115 evacuees from Valdez reached Fairbanks, Mrs. Walker was there to greet them.

Reports from Cordova were that the Rev. G. M. Wilcox (and presumably his family) were safe.

Miss Merrell reported that gifts of money—\$100, \$500—began to come into the diocesan office in an astonishingly short time, by telegram and by mail. "It is really wonderful," she said, "and so soon!"

The Rev. Norman H. V. Elliott, rector of All Saints' Church, sent the following report from Anchorage on the day after Easter:

"The lilies lifted their white trumpets

on the altar of St. Mary's Church, the candles burned brightly, and the voices of the congregation were lifted in the triumphal hymns of Easter. But here the resemblance to services across the world ended. The great songs of resurrection and victory over death were sung in Anchorage by men and women and children who only a few hours earlier had faced death and destruction; and many who had lost all but their lives.

Earthquakes, Fire, and Flood

"At 5:36 p.m. on Good Friday, nature violently shook and shattered this, the largest, city in Alaska and other cities and villages hundreds of miles away by 'earthquake, fire, and flood.' A few moments later huge buildings had been twisted or dashed to the ground, or had sunk deep into the earth; magnificent homes had been reduced to splinters as they were lifted 20 or more feet in the air, then dropped into gigantic furrows or carried out to the arm of the ocean which borders Anchorage. The main street and adjacent ones had become gigantic twisted chasms roofed by huge twisted and torn blocks of pavement and bordered by sunken or fallen buildings which had been the stores, theaters, and business establishments of the city.

"At the moment of the earthquake, I was holding a service of Stations of the Cross in All Saints' Church, four blocks away from the main business section of the city. We had reached the 12th station when the building began to shake. We are used to minor tremors so we were not immediately alarmed. But soon the building began to shake violently, the chandeliers swung rhythmically in great arches, and we could barely retain our footing. The congregation of about 14 people clung to the pews or crawled across the floor. When the shaking finally stopped, after what seemed to be ages, we continued the service and prayed for God's help. When we left the building we caught our first and overwhelming glimpse of the destruction.

"I drove to my home about two miles away, in what later proved to be the worst hit of the residential areas. On every side I saw evidence of unbelievable destruction. I arrived to see our brick chimney dashed to pieces on the snow—and later learned that it had fallen in front of my wife and three children as they dashed out of the house. But they were all right and were waiting at a neighbor's.

"By this time darkness was falling and so was the temperature; the streets which had been covered with water from melting snow during the day became slick with ice. We had no electricity, water, or heat in our home so we drove back to the church, where I had scheduled a Good Friday evening service. I checked the church building and then we drove to the home of my associate, the Rev.

Lewis Hodgkins, to inquire about them and found them all right. He was already at work at the Alaska Native Service Hospital. I was not permitted to return to our home because of the feared approach of a tidal wave in that area. (This fear did not materialize.) We were welcomed into the home of a parishioner—and we are still there.

"The priest-in-charge of St. Mary's Church, the Rev. Alexander C. Zabriskie, had also evacuated his family from their home and they were staying with a member of the parish.

"On Saturday I again returned to the church and found that it was in an area under military guard. Access to this area was denied to all but authorized persons. I was able to inform the congregation by radio that Easter services could not be celebrated at All Saints' Church and to request the members to attend the services at St. Mary's Church. On Easter we brought the Holy Communion to as many parishioners as we could visit and we are continuing to do this.

"Neither of the two Episcopal churches suffered any major damage. And we are deeply thankful to God that none of the members of our churches have lost their lives.

"Truly on Good Friday we have faced death and chaos and destruction; truly on Easter we have known the power of the resurrection. Now we must begin the gigantic task of re-building. Out of the rubble of Good Friday, through the power of the victory of Easter, we shall build a new city and new lives."

Faith, Hope, and Courage

A summary of the situation as known at press time came from Miss Merrell, who said that all members of the Alaskan Church staff were uninjured, and that only the Valdez property was severely damaged. Only one Episcopalian was reported killed, although hundreds are homeless and possessionless. "All Alaskans," said Miss Merrell, "are facing this situation and looking toward the future with faith, hope, and courage."

In Crescent City, Calif., the town which bore the brunt of the tidal wave sent southward along the Pacific Coast by the earthquake, St. Paul's Church was unharmed, being some distance from the area demolished by the water. The water came to within a block of the vicarage, but it, too, escaped damage. Some of the members of St. Paul's had their businesses left in ruins, but the residential section was not harmed.

Said the Rev. R. R. Read, vicar of St. Paul's, "We were very fortunate. The town is cleaning up pretty well—we are doing it ourselves. We don't need any financial help—the government will probably help with the clean-up and with refinancing the ruined businesses."

A report from Hawaii said that there was no Church damage there.

ALABAMA

Good News

There is good race news from Alabama. On Easter Day nearly 50,000 Negroes and whites sat shoulder to shoulder at Birmingham's Legion Field and heard Dr. Billy Graham preach the Gospel of the risen Christ.

Dr. Graham's insistence that there should be no segregation had caused Birmingham officials to fear possible rioting, and 300 police were on duty at the stadium. There were no incidents.

The Jefferson County White Citizens' Council issued a statement of protest before the service in which it called the integrated meeting "provocative in itself." But the city council refused to cancel the service.

"What a moment and what an hour for Birmingham!" Dr. Graham exclaimed. "It is good to stand together for Christ."

The special service had been arranged and promoted by an integrated committee of Roman Catholic, Protestant, and Jewish laymen following the bombing last fall that killed four Negro girls attending Sunday School. [RNS]

CANADA

"The Play's the Thing"

Some Canadian Anglicans approve of the Canadian Broadcasting Corporation's controversial TV play, *The Open Grave*; others do not. Among those protesting its presentation are the Most Rev. Howard H. Clark, Primate of all Canada, and the Rt. Rev. Frederick H. Wilkinson, Bishop of Toronto.

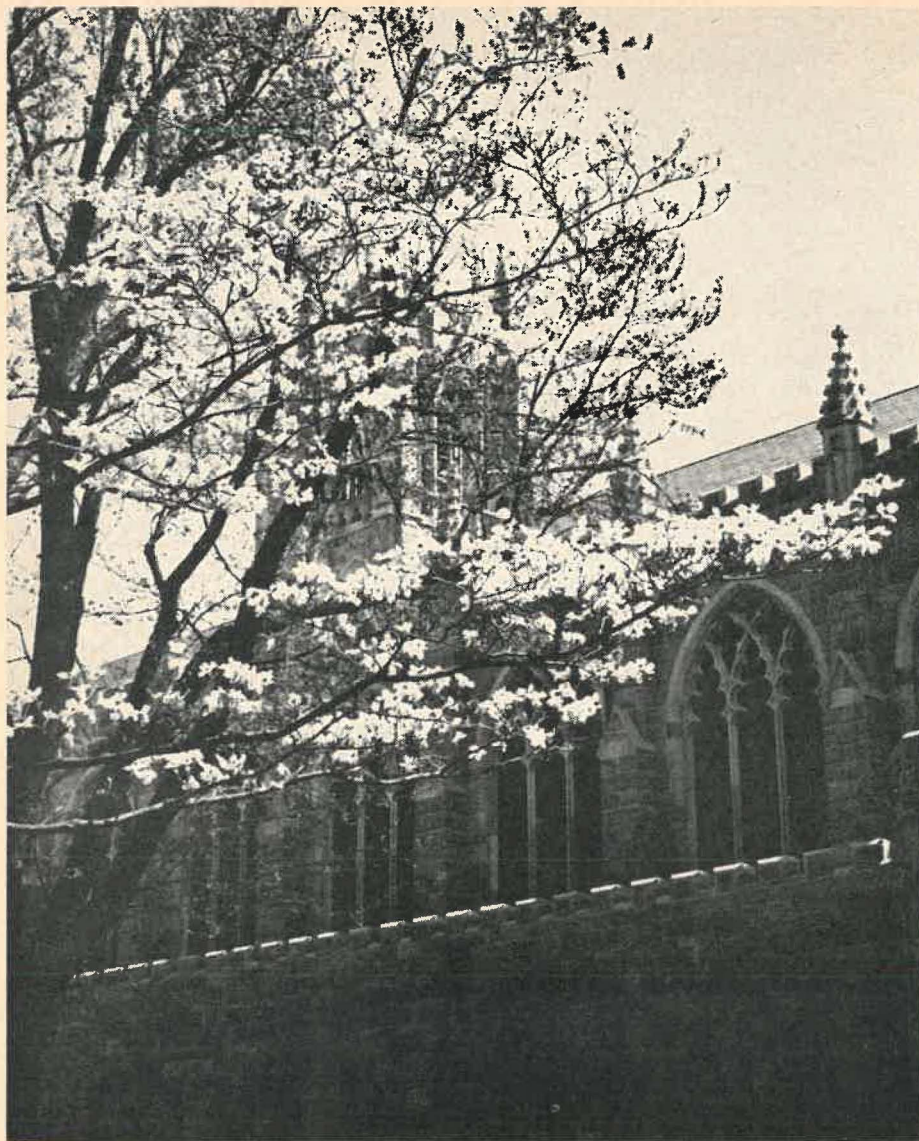
The play is intended to be a present-day version of Christ's crucifixion and resurrection. The central character is Joshua Corbett, whose initials are, significantly, "J.C." He is shown as a ban-the-bomb agitator who is unjustly convicted of killing a Royal Canadian Mounted Police agent. He is then hanged in Toronto's Don Jail and buried in the city's Mount Pleasant cemetery.

Bishop Wilkinson, admitting that he had not seen the play, based his protest on advance press publicity, saying: "Such a program can only be sacrilegious, unhistorical, and offensive to all Christians."

A group of 20 Anglicans, 17 of whom were clergy, took the opposite view in a telegram to CBS officials, commending them for going ahead with the production.

The Toronto *Star*, Canada's largest daily, denounced Bishop Wilkinson's protest as an attempt at censorship. It said: "If Christ's sacrifice for mankind, and the moral climate that precipitated it, cannot be interpreted in terms of 1964, then the Christian Churches are in worse trouble than any television programs can cause them." [RNS]

More news on page 11



University of the South: Established in the "lush '50s."

What Do You About Church

by Arthur

Historiographer, University

emy), in 1696; the University of Pennsylvania, founded in 1740; and King's College (now Columbia University), in 1754.

It is particularly significant to note that Harvard, today's "oldest" institution of higher learning in America, was antedated some 15 years by an Anglican institution which was to have been called Henrico College. It was conceived in 1619; the money for it was raised in England. The president and other officials arrived at the building site on the James River in Virginia and let a contract for brick to be used in construction. An Indian massacre took the lives of the principal persons connected with the venture and the Episcopalians lost their chance to claim the founding of the first institution of higher learning in the United States of America.

During the American Revolution all Anglican-oriented institutions were lost to their founding Church, and the weakened Episcopalians could not muster strength for college founding until 1822, 1823, and 1824, when Hobart, Trinity, and Kenyon were established in rapid succession.

Next on the Episcopal roster is an unusual case, Shimer College at Mount Carroll, Ill., which was founded by Baptists but which in the past decade has been "adopted" by surrounding Episcopal dioceses.

Two institutions were established around the lush 1850s: the University of the South at Sewanee, Tenn., in 1857, and St. Stephen's College, now called "Bard" after its founder, in Annandale, N. Y., in 1860. The only two post-Civil War efforts which survived were St. Augustine's College in Raleigh, N. C., and St. Paul's College in Lawrenceville, Va., founded respectively in 1867 and 1888.

Meantime, nearly a score of Episcopal-

Ignorance madam, pure ignorance." These were the words of Samuel Johnson when a woman asked him why he made a certain mistake in his famous *Dictionary*. This is not the desired retort for a Churchman who might be asked, "What are the eight Episcopal-connected colleges in America and where they are located?" It is quite likely, however, that less than two dozen persons who attended the last General Convention—including bishops—would be able to answer the question.

Did you know that there were eight undergraduate institutions in the United States which are owned by, or historically connected with, the Episcopal Church? Did you know that their total assets exceed one hundred million dollars? Did you know that they spend over fifteen million dollars a year? Did you know that they enroll 5,500 students—all in the

"small campus" atmosphere so highly esteemed by educators today?

Did you know that 2,000 of the Episcopal clergy living in the USA today received all or part of their education at these eight institutions? Did you know that the "eight colleges" have given the Church 148 bishops and that all of them together have 35,000 living alumni?

Did you know that whereas the "good" colleges and universities in America today consider a faculty ratio of one teacher to 15 students an excellent standard, the Episcopal colleges range from an amazing one-to-ten to an above-excellent one-to-fourteen?

Prior to the American Revolution there were 16 college-level institutions founded in the colonies. Of these, four may be said to have had some degree of Anglican connection: William and Mary, founded in 1693; St. John's (King William Acad-

Know ch Colleges?

n Chitty

ie South, Sewanee, Tenn.



Shimer: An unusual case.

founded colleges have languished and closed. They include, among others, St. Paul's College on Long Island, Jubilee College in Ohio, the outstanding Racine College in Wisconsin, Canterbury College in Indiana, Keble College in Mississippi, Daniel Baker College in Texas. At least three Episcopal colleges are today striving to be born—in South Florida, California, and Texas.

Assured of the reasonableness of "contemplating what we have" I turn to the present eight colleges. In the last five years they have awarded 3,965 bachelors' degrees. If, as statisticians tell us, a college degree in a good small college today costs over \$10,000, then this represents forty million dollars worth of education. If it is true, as the same statisticians tell us, that the additional earning capacity of the person possessing a bachelor's degree is equal to one hundred thousand dollars in securities, then these degrees are equal to good investments valued at four hundred million dollars, an impressive five-year addition to the nation's human resources.

Academically, the eight Episcopal-oriented colleges boast a record which can conservatively be called phenomenal. The college-board scores of the current entering classes of six of the eight institutions reporting reveal that the "S.A.T." averages are near 600. This is higher than the average at many of the best known educational institutions in America.

There are many reputable colleges and universities today which are happy to claim that 15% or 20% of their faculties have the degree of doctor of philosophy or its equivalent. Led by Kenyon College, three-fourths of whose faculty have the doctorate, the eight Episcopal-connected colleges together can produce 220 Ph.D.s out of 400 teaching faculty members.

In these eight small but distinguished

institutions last year there were over 200 young men "on the way" to the Episcopal priesthood. In view of the fact that only about 350 Episcopal clergymen are ordained each year, the importance of this small segment of the total American educational scene for the Episcopal Church is readily apparent.

In fairness it ought to be noted that there is a wide disparity among the eight institutions involved. Trinity College in Hartford, Conn., probably excels in more ways than any other. It has a larger total endowment, it is at the top in enrollment and in faculty, and it has by far the largest library. The eight colleges together can muster about a million volumes in their combined libraries, but of these Trinity has nearly half. Of the total endowment of fifty million dollars owned by the eight colleges, Trinity has about

Continued on page 14



St. Augustine's: Urban, but barely.



Trinity, Hartford: Urban and largest.

Thinking the Unthinkable

Senator Fulbright has recently challenged the whole nation to do some hard thinking about the "unthinkable" in the field of American foreign policy. For years it has been "unthinkable" that there might be any way of dealing with some nations of the Communist bloc on terms other than that of absolute hostility. It has become "unthinkable" that there can ever be any kind of diplomatic communication or economic traffic between America and Red China. To see Castro's Cuba as a nuisance rather than a menace is "unthinkable." These, and some other unthinkable matters, Senator Fulbright is suggesting that we think about, as if they were thinkable, for a change.

The Senator's reasoning is that ten years ago, or five years ago, or one year ago, something might well have been unthinkable indeed. But there is a dangerous tendency in men and nations to assume, in 1964, that that which was unthinkable in 1954 is still so today. Such reasoning is poor because it makes no allowance for the change that has taken place since the original unthinkable condition prevailed. And it is dangerous because it puts us behind the clock, and that is to be behind the eight-ball.

Without claiming to be experts on international affairs, we must say that Senator Fulbright's appeal to the nation to be willing and ready to think the unthinkable seems to us right. If the world of international politics is anything like the world of religion we are dead certain that it is right. Some of our devoted friends and readers were shocked by our having a few kind words to say editorially about those theologians who insist upon thinking the unthinkable [L.C., March 22d]. We mean specifically their insistence upon treating as open questions some questions which most of us perhaps would like to keep perpetually closed; such as: "Is God personal?" "Was Jesus divine?" "Is the morality of the Church immutable?"

It may well be that we ought to have said one thing that we left unsaid about this. Men going to our seminaries should be given "the answers"—insofar as such answers of faith and revelation can be given to them—as well as "the questions." We believe this and we insist upon it. We regret having given any contrary impression. But we say again that we are fearful of any policy, in Church or state, of treating any question as perpetually closed. We know that if anybody suggests in our land today that the question of the admission of Red China to the United Nations ought to be re-opened and calmly explored he stands an excellent chance of being denounced, and possibly fired from his job, as a subversive. This is a sick policy, with no health in it.

After all, to think the unthinkable about Red China

and the UN *may* result in our finding it more unthinkable than ever! Very often this is the outcome of a serious, thorough thinking of the unthinkable. Some of us find that every time we re-open the question of the historicity of the Virgin Birth we come away more convinced than we were before of the truth of the Virgin Birth. We have read Bishop Robinson; we have tried to think the unthinkable with him; and we find most of his proposals for a theological reformation unconvincing—hence unthinkable. But if we had refused to think along with him we should not be so sure about that.

We would assure our old faithful readers that THE LIVING CHURCH stands or falls on "the faith once delivered to the saints"; but we will now and then think the unthinkable in print, and try to lure others into the same unthinkable behavior.

GUEST EDITORIAL

"Just Gimme Some More Ice Cream, Mom"

Archie Moore, the perennial pugilist, explains his survival in the squared circle by saying, "Man, you don't learn nothin' till you're tired." The Church has fought many battles, and has aged, too. And she should be tired enough by now to stare certain facts in the face, eyeball to eyeball, so to speak.

The fact of the week is this: Our founding fathers, who drew up the Constitution and Canons of the Protestant Episcopal Church, did not expect the episcopacy to survive in the new-born nation. It is evident to some men, especially some bishops, that those who drafted the American structure thought of the episcopate as consisting of elderly men who were rectors of large parishes or presidents of small colleges, who had acquired a reputation for piety and learning, and would be available occasionally for Confirmation and Ordination, when, and if, requested. They would also be just the persons to officiate at cornerstone-laying and to give blessings at civic events.

Then it occurred to somebody, about the middle of the 19th century, that bishops made inexpensive office help, as well as clergy supply. Today the structural picture of the Church is like an ice cream sundae: The laymen are the ice cream, the priests the chocolate sauce, the cardinal rectors the whipped cream, and the bishop is the cherry on top, decorative but dispensable.

Our bishops today are compelled by the necessity of circumstance, somehow to work around the limiting and discouraging outlook of those men who, in their day, laid some sterile canonical eggs that we 20th-century chickens are still trying to hatch. At least the Bishop of Bethlehem has gotten off the futile nest.

CHANDLER W. STERLING
Bishop of Montana

SCOTLAND

Russian Report

by the Rev. THOMAS VEITCH

Archbishop Anthony Bloom, of the Russian Orthodox Church, made a series of visits in Scotland during Lent. His first engagement was to celebrate the Orthodox Liturgy in St. Mary's Cathedral, Edinburgh. While in Edinburgh he was guest at a meeting organized by the Fellowship of St. Andrew, a group formed some years ago to promote understanding between the Orthodox Church and the various denominations in Scotland.

Archbishop Bloom, who was born in Russia, is of Scottish descent on his father's side and of Russian on his mother's side. He answered many questions put to him concerning the conditions under which the Orthodox Church carries on its labors in Russia.

The archbishop explained that, while the Church has the right to worship, it is forbidden to put out any religious propaganda, and not even allowed to defend itself publicly against anti-religious propaganda. Recently, a priest who had printed some tracts for distribution to his congregation was sentenced to eight years of hard labor, as he was held to have

broken the law against religious propaganda.

Conditions vary from place to place, Archbishop Bloom said. Some state officials do not interfere at all so long as services go quietly on, but in other districts similar officials go out of their way to make things very difficult for the Church.

Repairs Are Difficult

All church buildings belong to the state, but the Church must pay for all repairs. But this presents a very serious difficulty, he said, owing to the tax regulations. Priests and any other persons employed on a full-time basis by the Church must pay income-tax at the rate of 81%. But if a workman carries out any repair, however small, to a church building, the state rules that he has worked for the Church for the whole of the month in which the repair has been carried out, and he too is, accordingly, charged income-tax at the rate of 81%. Naturally enough this makes it difficult to find workmen who are prepared to undertake any repair work for the Church.

In many parishes the churches are refused fuel even when the temperature is 35 degrees below zero Centigrade, and people are bluntly told that if they do not like it they can stay at home. In one case, the state reserved for its own use

the basement of a two-story church. One summer they filled the basement with fish and left them to rot, so that the congregation were fainting from the stench; but when the church complained the reply was, "You are free to use your part of the building as you like, and we are equally free to do what we like with our part."

Archbishop Bloom said that the number of churches has fallen from over 25,000 to about 14,000 since the Revolution. Churches have had to be closed because they have fallen into grievous disrepair or because the congregation has fallen to below the legal minimum of 20 persons.

Yet, in spite of all the difficulties, he estimated that some forty million people out of Russia's total population of two hundred and fifty million still worship fairly regularly. The archbishop himself, he said, has attended numerous services where the numbers present ranged from 3,000 to 8,000 people.

MISSOURI

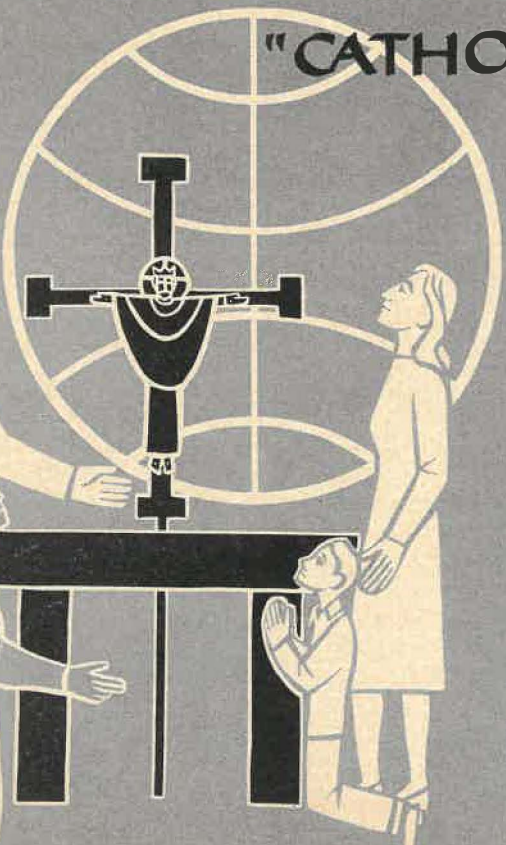
New Dean

The Rev. William Henry Mead, rector since 1959 of the Church of St. John the Evangelist in St. Paul, will become the sixth dean of Christ Church Cathedral in St. Louis on May 10. He will succeed

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- Saturday, April 18: WEST PALM BEACH CHURCH OF THE HOLY SPIRIT, 11 A.M.
- Tuesday, April 21: RICHMOND, VIRGINIA ST. LUKE'S CHURCH, 5 P.M.
- Wednesday, April 22: WASHINGTON, D.C. ST. PAUL'S CHURCH, 5 P.M.
- Friday, April 24: AMBLER, PENNSYLVANIA TRINITY CHURCH, 6 P.M.
- Saturday, April 25: NEW YORK CITY CHURCH OF ST. MARY THE VIRGIN, 11 A.M.
- Saturday, May 2: CHICAGO CHURCH OF THE ATONEMENT, 11 A.M.
- Sunday, May 3: OMAHA ST. BARNABAS' CHURCH, 5 P.M.
- Thursday, May 7: (Ascension Day) PORTLAND, OREGON ST. STEPHEN'S CATHEDRAL, 5 P.M.
- Saturday, May 9: VANCOUVER, B.C., CANADA ST. JAMES' CHURCH, 10:30 A.M.
- Monday, May 11: SAN FRANCISCO ALL SAINTS' CHURCH, 6:15 P.M.
- Saturday, May 16: LOS ANGELES SAINT PHILLIP'S CHURCH, 11 A.M.
- Sunday, May 17: (Pentecost) SAN DIEGO ALL SAINTS' CHURCH, 5 P.M.
- Saturday, May 23: TUSCON ST. ANDREW'S CHURCH, 11 A.M.
- Sunday, May 24: (Trinity Sunday) DALLAS HOLY CROSS CHURCH, 5 P.M.
- Monday, May 25: DENVER CHURCH OF THE ASCENSION, 5 P.M.
- Tuesday, May 26: ALTON, ILLINOIS for the Greater St. Louis Area ST. PAUL'S CHURCH, 5 P.M.

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the Very Rev. Ned Cole who on April 4th was consecrated Bishop Coadjutor of Central New York [L.C., March 29th].

A native of Detroit, Mr. Mead studied at Cranbrook School, the University of Michigan, Lake Forest College, and Virginia Theological Seminary. He had a brief business career between college and seminary in the automobile industry.

In announcing his appointment and election Bishop Cadigan said of Dean-elect Mead: "It is my conviction that the dean-elect will bring great gifts to his ministry here and will carry on the admirable traditions established by his illustrious predecessors."

SOUTHERN OHIO

Roman Speaker

The Roman Catholic Archbishop of Cincinnati, the Most Rev. Karl J. Alter, will address the convention of the diocese of Southern Ohio when it meets in Columbus, Ohio, May 4th and 5th, according to present plans.

A number of other Roman Catholic clergymen and laymen are to be guests of the convention. [RNS]

HOLY LAND

Dallas to Jerusalem

by the Rev. JOHN D. ZIMMERMAN

"The Sewing Grandmothers" of the diocese of Dallas have made white eucharistic vestments: chasuble, stole, maniple, burse and veil, and have presented them to the Archbishop in Jerusalem for use in the Chapel of St. Abraham in the Church of the Holy Sepulchre. The vestments were given as a thank offering after the Rev. Emmett M. Waits of St. Thomas Church, Denton, Texas, had told the "Grandmothers" of his visit to Jerusalem (Jordan).

Another set of vestments, in green, is being made in Jerusalem, with an offering received through the Rev. Karl Tiedemann, OHC, and given by the Oblates of Mount Calvary.

The Chapel of St. Abraham, located above the Chapel of Calvary in the Church of the Holy Sepulchre, is the place where Anglicans may celebrate the Holy Communion. Since Palm Sunday 1885, when the Very Rev. Charles R. Hale* visiting the Holy Land received permission from the Orthodox Patriarch of Jerusalem to use this altar, the chapel has been available to priests from the entire Anglican Communion. It is to Dean Hale, too, that credit must be given for the inception of the Good Friday Offering, which he began at his cathedral and among friends in 1888.

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*Dean of Trinity Cathedral, Davenport, Iowa, then. Later (1892-1900) Bishop Coadjutor of Springfield.



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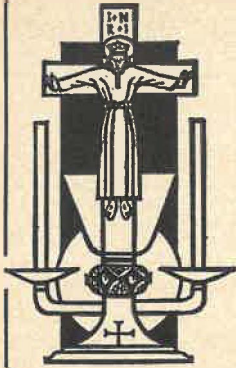
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the Martyr, the cathedral of the Archbishop in Jerusalem, has also been the recipient of gifts of needlework done by women of the embroidery guilds of the various cathedrals in England. Included have been pulpit falls, burses and veils, individual kneelers for the chancel and for the Chapel of St. John, as well as two long kneelers done in grape design for the altar rails. For each of the canons' stalls, seat cushions and kneelers have been done, each with the name of the donor diocese worked into one edge.

The color scheme of blue and dull gold has been used throughout, except in the Chapel of St. John where the white crosses of the Order of the Knights of St. John Hospitaller (also known as Knights of Rhodes, Knights of Malta) stand forth from a red and black background.

The Collegiate Church represents the Anglican Communion in the Holy Land. Six of its canons are presiding bishops or metropolitans; Bishop Lichtenberger is canon in the stall of Hermon.

OKLAHOMA

"World of the Bible"

An Episcopal priest was among 15 clergymen serving as lecturers for a Roman Catholic-sponsored Lenten series on "The World of the Bible" in Tulsa, Okla.

He is the Rev. Ernest N. Anderson, vicar of St. Matthew's Church in suburban Sand Springs, Okla., whose topic was "Christ the Risen King." Also speaking on the same subject were a Roman Catholic and a Greek Orthodox priest.

The final lecture in the series was to be given on April 8th by the Most Rev. Fulton J. Sheen, auxiliary bishop of the Roman Catholic Archdiocese of New York City and a noted television speaker.

Also participating in the series were Southern Baptist, Methodist, Presbyterian, and Lutheran ministers, and Jewish rabbis.

Topics included "Genesis and Evolution—the God of Abraham," "The God of Moses," "Christ the Man," "St. Paul and the Apostles," "Christ the Son of God, Christ the Wonder Worker," and "Christ the Rebel Prophet and the Crucified Saviour."

NEWARK

"Instant Church"

The people of Saint Dunstan's, Succasunna, N. J., had good reason to be proud of the recent visitation of Bishop Stark of Newark, when he came to dedicate their church and bless the chalice and paten upon its altar. Only four months after organization as the newest mission in the diocese, they were in a brand new church building.

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On The Battle Lines

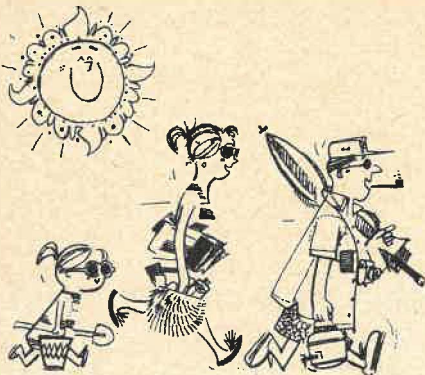
Edited by Malcolm Boyd

"The Church's role is to rock the boat, make waves, shake up the fat and content, the status quo. We are in a revolution—a great battle of life and death."—*Robert W. Castle, Jr.

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panels that could be put together by semi-skilled parishioners working part time in a week of good weather. It measures 100 feet long by 40 feet wide, and is able to stand the wear and tear of its young, active congregation. It includes six classrooms.

Originally the structure cost about \$20,000. For an additional expenditure of \$6,000 to \$9,000 the "instant church" can be dismantled, taken to another site, and re-erected to house another mission. It is designed to serve at least three successive missions.

The diocesan department of missions predicts an important future for the new type of church structure. The department believes that it should help accelerate the growth of new congregations in fast-growing areas, where people need identity as a worshiping fellowship long before they start thinking about a building fund drive.

The vicar of St. Dunstan's is the Rev.

Thomas J. Henry, who was made a deacon after a career in law, and is now looking forward to his ordination to the priesthood.

INTERCHURCH

Broadened Bounds

A ministerial association in North Carolina has opened its membership to Orthodox and Roman Catholic clergymen.

The Forsyth County Ministers Fellowship, meeting recently in Winston-Salem, N. C., adopted constitutional revisions to allow a wider range of membership. The new provisions allow any clergyman who is "ordained or certified by his group" to be a member.

Formerly, membership was open to ministers "in every evangelical body in Winston-Salem and Forsyth County."

[RNS]

CHURCH COLLEGES

Continued from page 9

one-half. Interestingly enough, it is the only one located in a heavily populated urban setting. St. Augustine's, on the outskirts of Raleigh, N. C., can be called "urban," but just barely. The others range from "small town" to "rural."

Never before in the history of the Episcopal Church has any effort been made to present a coordinated appeal to Episcopalians on behalf of these institutions of higher learning. The Church known widely as the "wealthiest per capita" has been singularly frigid toward college-level education. Presiding Bishop Henry Knox Sherrill began and Presiding Bishop Arthur Lichtenberger concluded a working arrangement by which the eight colleges, under the aegis of the Episcopal Church, might present a united front to Churchpeople. There must be thousands of communicants who approve the theory of Christian education at the college level under the auspices of the Episcopal Church. Today for the first time there has been provided a vehicle for giving support to these educational units.

Dr. Albert C. Jacobs, chairman of the board of the new Foundation for Episcopal Colleges, thinks that many Episcopalians will be glad to place the Foundation in their wills, in the assurance that their benefaction will be distributed equitably among all accredited Episcopal institutions of higher learning at the undergraduate level. He appeals to individuals, corporations, and foundations to give annually with the same thought in mind. Headquarters for the new group is located in the new Episcopal Church Center, 815 Second Avenue in New York, where its educational efforts are constantly under the eye of the Presiding Bishop, who is *ex officio* a member of the board of directors.

CHURCH SCHOOLS

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Information: CAMP DIRECTOR
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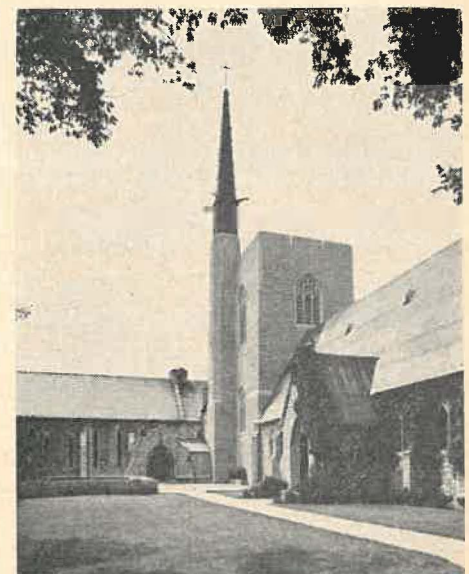
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PEOPLE and places

Appointments Accepted

The Rev. Wilbur Bearsheart, former vicar of Christ Church, Fort Thompson, S. D., is vicar of the Church of the Holy Comforter, Lower Brule, S. D. He is responsible for the work on the Crow Creek Reservation and the Lower Brule Reservation. Address: c/o Church of the Holy Comforter, Lower Brule.

The Rev. J. Lavere Davidson, D.V.M., perpetual deacon, former assistant at St. Luke's Church, Kalamazoo, is now curate at St. Barnabas', 929 E. Centre St., Kalamazoo (Portage), Mich. Dr. Davidson also works as a veterinarian with the Upjohn Co., Kalamazoo.

The Rev. Harry Warren Firth, former vicar of Ascension, Neodesha, and of Good Shepherd, Fredonia, Kan., is on the staff of the Church of St. Michael and All Angels, Mission, Kan. Address: 5706 W. 78th Terrace, Prairie Village, Kan. 66208.

The Rev. Henry T. Folsom, former vicar of St. Peter's, Washington, N. J., became rector of the church when it became a parish in March. Address: 125 Broad St., Washington, N. J.

The Rev. Thomas W. Gibbs is a part-time member of the department of Christian education, diocese of New York, and also a staff member of St. Edward the Martyr Church, 12 E. 109th St., New York, N. Y.

The Rev. Norman B. Godfrey, curate at St. Paul's, Mobile, Ala., will become assistant at the Church of the Ascension, Lafayette, La., and Episcopal chaplain at the University of Southwestern Louisiana on May 1. Address: 1030 Johnston St., Lafayette, La.

The Rev. Terrence M. Harris, curate at the Church of the Ascension and chaplain at the University of Southwestern Louisiana, will be priest in charge of St. Barnabas Mission, Lafayette, La. Address May 1: 515 St. Patrick St., Lafayette.

The Rev. Robert R. Hansel, former assistant at Trinity Church, Columbus, Ohio, is rector of St. Luke's, Fall River, Mass. Address: c/o St. Luke's, Warren St. at Oxford St., Fall River.

The Rev. George P. Huntington, former curate at St. Alban's, St. Petersburg Beach, Fla., is

assistant to the rector, Church of the Redeemer, Sarasota, Fla. Address: 2490 Hibiscus St., Sarasota.

The Rev. H. August Kuehl, rector of the Church of St. Barnabas, Irvington-on-Hudson, N. Y., will become rector of St. Paul's Church, Rochester, N. Y. on May 1. Address: 13 Vick Park B., Rochester.

The Rev. James E. Savoy has been with the Seaman's Church Institute, 25 South St., New York 4, N. Y. for some time.

The Rev. Alfred Noble Redding, Th.D., former assistant at St. Paul's, Baltimore, is rector of St. Mark's Church, Perryville, Md. Address: c/o St. Mark's Church.

The Rev. Richard J. Lintner, rector of St. James, Sonora, Calif., will become rector of Grace Church, Chanute, Kan., on April 15. Address: Box 185, Chanute.

The Rev. John J. Reinheimer, former assistant at St. Thomas', Rochester, N. Y., is rector of St. John's, Clifton Springs, N. Y. Address: c/o the church.

The Rev. William H. L. West, former vicar of Trinity Mission, Kingman, Ariz., is rector of SS. Philip and James, Clifton-Morenci, Ariz. Address: c/o SS. Philip and James, Morenci, Ariz.

Resignations

The Rev. Charles J. Gunnell, rector of Christ Church, Waterloo, Iowa, for the past 25 years, has resigned effective May 31 and plans to accept a position with a smaller parish. The vestry of Christ Church has made Fr. Gunnell rector emeritus.

The Rev. Standish MacIntosh has resigned as rector of Trinity Church, Lime Rock, Conn., for reasons of health. His future plans are indefinite. Address: R.F.D., Lakeville, Conn.

Religious Orders

On February 24 at a Pontifical High Mass in St. Augustine's Chapel, Holy Cross Monastery, the Father Superior received the life vows of Fr. Thomas Schultz and Fr. John Ryan. The Rt. Rev. Charles F. Boynton, D.D., preached the sermon and pontificated at the Mass.

Living Church Correspondents

Alaska—The Rev. Murray L. Trelease, St. Stephen's Mission, Fort Yukon, Alaska, is the new correspondent for the district.

Arkansas—The Rev. Rudolph M. Bangert, 4106 Sylvan Hills Rd., North Little Rock, Ark., is the correspondent for the diocese.

South Dakota—The Rev. Canon Walter H. Jones, 200 W. 18th St., Sioux Falls, S. D., is the correspondent for the district.

DEATHS

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

The Rev. Roger H. Greene, vicar of All Saints' Church, Tarpon Springs, Fla., since 1959, died January 27th, after a short illness.

Fr. Greene was born in Washington, D. C., in 1898. He studied at the Virginia Theological Seminary and was ordained to the priesthood in 1957. Prior to his ordination, Fr. Greene was in government work in the Canal Zone, and in 1956 and 1957 served as an assistant at the Cathedral of St. Luke, Ancon, Canal Zone. From 1957 to 1959 he was vicar of Holy Innocents' Church, Key West, Fla.

He is survived by his wife, Leah W. Greene; his father, Elwyn Greene, and four sisters.

Robert Mendell Ward, active member of St. Mark's Cathedral, Grand Rapids, Mich., died on February 12th, after suffering a heart attack at his office. He was 53.

Mr. Ward was born in Chicago, and lived in Sioux City, Iowa, before going to Grand Rapids, in 1944. He was the local manager of the plywood division of the Georgia-Pacific Corp.

At St. Mark's Cathedral, he was a member of the choir, and served as junior and senior warden on the cathedral's inner chapter. Last year, he was awarded the Bishop's Silver Cross for service to the cathedral and to the diocese of Western Michigan.

Mr. Ward is survived by his wife, a daughter, and a son.

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POSITIONS OFFERED

ASSISTANT PRIEST, single, in large Midwestern Catholic Parish. Reply Box P-84.*

CORRESPONDENCE desired with Priest or Churchman for Headmaster for a parochial school beginning September with grades 7-9, looking to full College preparatory schedule. A very unusual opportunity. Adequate salary. Rev. H. S. Arnold, Box 2355, Upper Marlboro, Maryland 20870.

EXPERIENCED organist-choirmaster for men and boys choir in large parish in East. Reply Box C-71.*

EXPERIENCED organist-choirmaster, July, for a Church in Georgia. Reply Box P-86.*

LADY living alone, vicinity New York, desires company mature gentlewoman for part time assistance housekeeping and motoring. Maid kept. Reply, Owner, 65 Knollwood Road, Short Hills, New Jersey.

MATURE COUPLE, Episcopalians, to serve as cottage parents for up to nine children in beautiful air conditioned home in residential area of Southern City. Experience as parents or foster parents essential. Must be free from responsibility to own children. Direction given by case work staff. Car necessary. Reply giving experience, references, and photograph. Reply Box E-89.*

POSITIONS WANTED

ORGANIST-CHOIRMASTER seeks musically active parish. Married man, experienced with multiple choirs. References. Reply Box F-88.*

PRIEST: Available from September 1, 1964. Desires conversations with vestries regarding rectorship. Twenty-three years' experience. Reply Box D-83.*

PRIEST, single, invites correspondence; available. Reply Box R-81.*

PRIEST, 34, married, 3 children, 10 years in city, suburbs; seeks urban situation—rector, assistant, team ministry; Northeast, Southeast. Reply Box R-79.*

RECTOR, medium large parish, single, 18 years' experience, city and country, desires change. Correspondence with vestries invited. Reply Box C-78.*

RETIRED PRIEST desires vacation supply, Southern New England, or adjacent New York State, July and/or August. Reply Box K-85.*

*In care of **The Living Church**, 407 E. Michigan St., Milwaukee, Wis., 53202.

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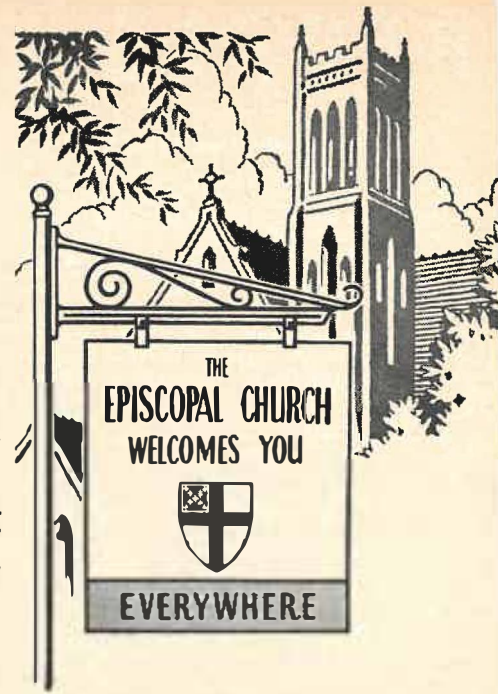
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CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.



LOS ANGELES, CALIF.

ST. MARY'S 3647 Watska Ave.
Rev. R. Worster; Rev. H. Weitzel
Sun Masses 7, 9 (Sol), 11; Daily 7, 9; C Sat 5-6

ST. MATTHIAS
Washington Blvd. at Normandie Ave.
Sun Masses 7:30, 9:15 (Sung), 11; Daily Mass 7,
ex. Thurs 9:15 & Sat 8; HH & B 1st Fri 8; C Sat
4:30-5:30 & 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, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4:30-6

WASHINGTON, D. C.

ST. JOHN'S Lafayette Square
Rev. John C. Harper, r
Sun HC 8, HC & Ser 9:15, MP & Ser 11, French
Service 4, EP & Ser 5:30; Daily services 8:30,
12:10, 5:15. Church open from 7 to 7

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

ST. THOMAS 18th & Church Streets, N.W.
Sun HC 8, Morning Service & Ser 11, EP 7:30; Tues
& HD HC 12:15; Thurs HC 7:30

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun HC 7, 8, 9, 11; Daily 6:45, 5:30; also Fri &
HD 10; C Sat 4:30

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r
Sun 7, 8, 9:15, 11; Daily 6:45; C Sat 4:30

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30, Thurs &
HD 9; C Fri & Sat 5-5:25

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,
Fri & HD 10; C Sat 5

PALM BEACH, FLA.

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

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily
Mass 7:30, Ev 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
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

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; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; 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.

EVANSTON, ILL.

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Chapel of St. John the Divine
Mon thru Fri Daily MP & HC 7:15; Cho Ev 5:30

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Rev. MacAllister Ellis; Rev. William L. Jones
Sun Masses 7, 8, 12:15 (Low Masses); 10 (High Mass); Daily 6:30, 7, 9:30; Fri 5:30; C Fri 5-6,
Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Rev. Frs. F. A. Frost, T. J. Hayden, D. R. Magruder
Sun 7:30, 9 (Sung), 11 Mat, High Mass & Ser;
Daily 7 ex Mon 5:30, Sat 9; EP 5:30; C Sat 5,
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 8 H Eu, 9 Family Eu, 11 MP & H Eu; Mon,
Tues, Wed H Eu 9:30; Thurs, Fri, Sat H Eu 7:10;
EP daily 5:30

EAST MEADOW, LONG ISLAND, N. Y.

CHRIST THE KING DeWolfe at 5th St.
Rev. Marlin L. Bowman, v
Sun 8, 10, 12

FLUSHING, N. Y.

ST. MARGARET OF SCOTLAND
L. I. Xpy. & 193 St. (5 min. E. of World Fair)
Rev. Arthur A. Archer, r
Sun Masses 8:30, 10; Daily Masses Mon, Tues,
Fri 7; Thurs, Sat 9; Wed 9:30; C Sat 7-8

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdays MP & HC 7:15 (& HC 10 Wed); EP 5:15

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
Sun 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

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7 (7:30 Sat & hol); Daily Cho Ev 6

HEAVENLY REST 5th Ave. at 90th Street
Sun HC 9 & 1S, 11, MP Ser 11 ex 1S; Wed HC 7:30;
Thurs HC & LOH 12 & 6; HD HC 12

ST. IGNATIUS' Rev. Charles A. Weatherby, r.
87th Street, one block west of Broadway
Sun Mass 8:30, 10:45 MP & Sol Mass (Nursery
care); Daily ex Mon 7:15 MP & Mass; C Sat 4

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
Rev. Chas. H. Graf, D.D., r; Rev. Alan MacKillop, c
Sun HC 8, Ch S 10, Cho Eu 11; Weekdays HC Mon,
Wed, Fri 7:30, Tues, Thurs, Sat 10; HD 7:30 & 10

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 St.
Rev. Leopold Damosch, r; Rev. C. O. Moore, c;
Rev. C. L. Udell, asst.
Sun Mass 8, 9 (Sung), 11 (Sol); Daily 7:30 ex Sat;
Wed & Sat 10; C Sat 5-6

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

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

NEW YORK, N. Y. (Cont'd.) THE PARISH OF TRINITY CHURCH

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 12:10 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; Int 1:05; C Fri 4:30-5:30 & by appt.
Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Leslie J. A. Lang, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon, Fri, and Sat 9,
Tues 8, Wed 10, Thurs 7; Int noon

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 8 Low Mass, 9 (Sung), 10:45 MP, 11 Sol
bilingual Mass, 5 EP; Weekdays Mon, Tues, Thurs,
Fri, Sat 9:15 MP & Low Mass; Wed 7:15 MP &
Mass; EP daily 5

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c
Sun MP 7:15, Masses 7:30, 9, 11 (Spanish), EP
5:30; Daily: Int 12; Mon-Fri MP 7:45, Mass 8,
EP 5:45; Sat MP 8:45, Mass 9, EP 6; C 4-6 by appt

COLUMBUS, OHIO

ST. JOHN'S "Across the River"
Rev. L. M. Phillips, r
Sun 8 H Eu, 10 MP; HD, regular

PHILADELPHIA, PA.

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

WESTERLY, R. I.

CHRIST CHURCH Broad & Elm Sts.
Sun 8, 9, 11; Daily Office 9 & 5; HC 9 Wed &
HD; 10 Tues, 7 Thurs, C Sat 5-6

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30, Ch S 11:15; Mass daily 7
ex Tues & Thurs 10; C Sat 4-5

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.