

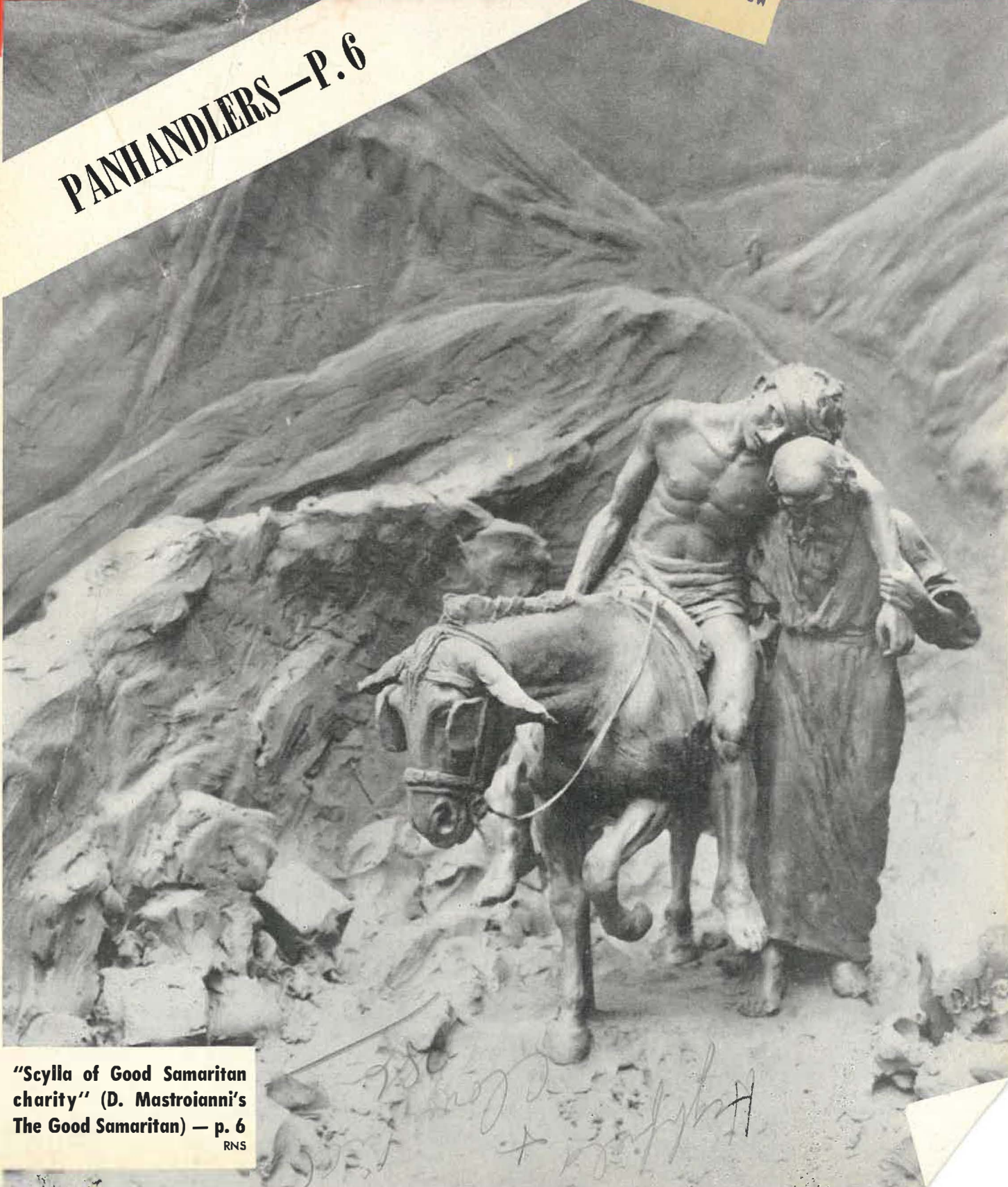
the Living CHURCH

October 7, 1956

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PANHANDLERS—P. 6



"Scylla of Good Samaritan charity" (D. Mastroianni's The Good Samaritan) — p. 6
RNS

Handwritten signature and notes:
D. Mastroianni
The Good Samaritan
p. 6

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

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Things To Come

- October
- Nineteenth Sunday after Trinity
World Wide Communion Sunday
 - Executive Committee Meeting and Retreat, National Conference of Deaconesses, Central House for Deaconesses, Sycamore, Ill., to 11th.
 - Semi-annual meeting, General Commission on Chaplains and Armed Forces Personnel, Washington, D. C., to 11th.
 - Twentieth Sunday after Trinity
Men and Missions Sunday, Laymen's Missionary Movement and United Church Men, NCC, Churchmen's Week, United Church Men, NCC, to 21st.
 - National Bible Week, Laymen's National Committee, to 21st.
 - National Convocation on the Church in Town and Country, NCC, St. Louis, Mo., to 18th.
 - St. Luke
 - Twenty-first Sunday after Trinity
World Order Sunday, NCC.
 - Department of International Affairs meeting, NCC, New York, N. Y., to 24th.

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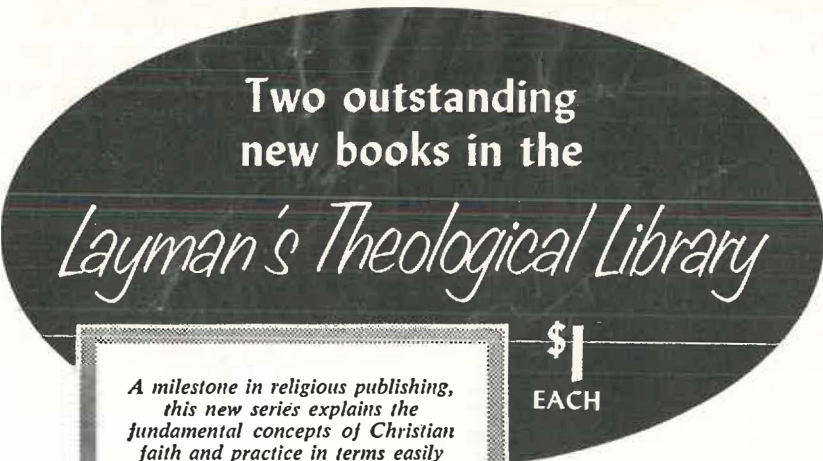
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PICTURES. Readers are encouraged to submit good, dramatic snapshots and other photographs, printed in black and white on glossy paper. Subjects must be fully identified and should be of religious interest, but not necessarily of religious subjects.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

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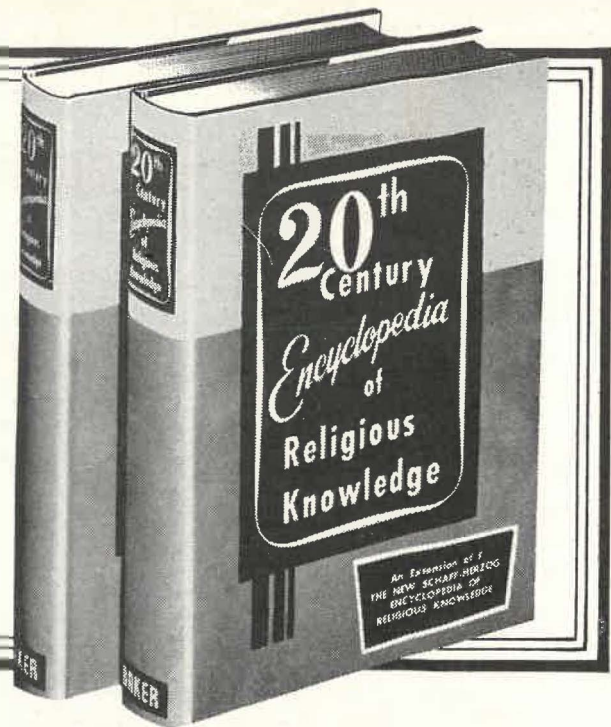


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A Serious Call for an Informed

I have a little sign on my desk that says, "I Like Ike." When I put it there a few weeks ago, I had no idea that it would serve as a key to open before me the political thinking of my fellow clergy of the Episcopal Church.

My work involves interviewing many clergymen every day. These contacts, plus others, bring into my office a great many individuals — young, old, experienced, and inexperienced. Seldom does my little sign fail to evoke a comment as the person seats himself across from me. Nearly always the comment is some expression, facetious or serious, of opinion regarding the candidate of my choice. This alone might be a good sign, for it seems to indicate that there is concern, that decisions have been made and sides chosen.

I have not been content, however, to let the matter drop at this point. Ever since I have first asked any man why he felt as he did, I have had a compulsion to continue asking that question. The results have been consistent and disappointing. The reasons given in support of one candidate or the other reveal that our clergy are both poorly informed and susceptible to propaganda. By and large they have not made genuine decisions of their own, based on a careful examination of fact. They have been swayed either by the pressure to conform to a certain group, or by the equally treacherous urge to react to such conformity, or by some party slogan which bears little relation to reality. This seems to me to be particularly deplorable among men of intelligence, education, and socially influential position. Moreover, if this is true of the clergy, it is doubtless equally true of many lay members of our Church.

Politics is a complex affair. Hardly any two people view it in exactly the same way. It is quite possible for men of equal intelligence and good will to examine the same matters carefully and arrive at diametrically opposite

views. It is the glory of democracy that each man has the privilege and the responsibility to do this — to look at the facts, to evaluate them, to choose, and to vote. Democracy fails when people either are too busy or too lazy

to take the time or to make the effort.

For this reason I am moved to set forth in brief and simple form a few of the reasons why I intend to vote for President Eisenhower and Republican candidates generally. This is not



And Responsible Political Outlook

By the Rev. Gordon T. Charlton

*Assistant Secretary, Overseas Department
National Council of the Protestant Episcopal Church*

an attempt to present a complete argument for my point of view, but only to cite those matters uppermost in my mind in the hope that readers will be led from a critical appraisal of my convictions to an equally objective look at their own. This might be the first step in the development of a realistic political outlook, not vaguely founded on party propaganda or group pressures, but arising out of a genuine evaluation of the personalities, the parties, and the issues involved in a particular election.

This is the best note I know of, on which to begin saying why I like Ike. I believe we should confine our concern to this particular election. Stevenson is not running against Hoover, and Eisenhower is not running against Truman. The circumstances of life, domestic and foreign, are not those of 1935 or even of 1950. Neither are the major parties the same parties they were 20 years ago — or even three years ago. Vaguely remembered and highly colored political history is more confusing than helpful. Anyone, who today accepts the old propaganda which labels the Democratic party as the party of the common man and the Republican party as the party of moneyed conservatism, overlooks completely the developments of the past four years.

The fact is that under President Eisenhower's leadership the Republican party has seized the initiative in social welfare and civil rights, while the Democratic party has come increasingly under the sway of its Southern constituents, who are vastly more reactionary than anything seen in the Republican party for 25 years — and who, incidentally, by virtue of their seniority, would control almost every important committee in both houses in the event of a Democratic victory.

I believe that if a person will devote his attention to this year's election he will see that in 1956 a vote for Eisenhower and Republican candidates generally is a vote for the liberal alternative.

There is evidence that a recognition of this fact is rapidly growing. The

Rather than platitudinously urge Churchpeople to vote, THE LIVING CHURCH is happy to publish an article by a Churchman who wants them to vote for a particular man and party. We think that supporters of Adlai Stevenson and the Democratic party also have a good case for their position and hope that one of them will dash off a reply which we can publish before election day.

leaders of organized labor are divided in their political sympathies, as never before in recent years. Even though a majority of them have endorsed Mr. Stevenson, it is highly doubtful that they can deliver to him a majority of labor's vote. Considering the inertia of past history, a shift of this sort is nothing short of phenomenal. It indicates the growing conviction that Eisenhower's Republican program of moderate liberalism has more to offer the common man than a Democratic party, which is handicapped with radical elements at both extremes.

Perhaps the most striking thing about Eisenhower and his team has been their ability to stick to a principle of justice and equality for all groups and make it become popular even with those whose special interests were thwarted. Whereas the Democratic party's tendency is to protect labor at the expense of business, the Republican administration has insist-

ed on free bargaining without government manipulation. And labor is as pleased with the results as business. Whereas the Democratic party would continue to give preferential treatment to farmers through fixed parity subsidies regardless of the problems created for the country as a whole, the Eisenhower administration has insisted on flexible supports as beneficial to the entire economy. And a surprisingly large number of American farmers endorse this policy, even though it costs them a considerable amount of money. When any group of human beings are enabled to rise above their own immediate self-interest in preference for the long-term good of the whole country, they have indeed been inspired with confidence and trust in the leadership granted them.

Eisenhower has not bought one vote by deed or promise. He has been politically foolish in order to be morally right. It is a great and wonderful and new thing to have a president to whom principle is more important than political advantage.

This is not to say that Mr. Eisenhower is perfect. We are concerned only with a comparative evaluation. Nor am I convinced that the Republican party would be the same without him. Nor am I particularly impressed with Mr. Nixon as a potential president, except that he has had the advantage of experience and close association with the President. The point is that these are not primary issues. Mr. Eisenhower is very much alive and stands as good a chance in God's providence to serve out another term as any man his age. Mr. Nixon is not running for President, but even if he should succeed to the post, there is every evidence that he and the Republican party would continue Mr. Eisenhower's policies at least through the

end of the term. This is as much as we can afford to be concerned with on November 6th. There will be time enough later to worry about 1960.

I said that the President should be evaluated only in comparison to his principal opponent, for these two represent the only real alternatives and all else is mere dreaming. I find no serious fault in Mr. Stevenson aside from his inconsistencies on civil rights and the fact that he is untried in international affairs. Eisenhower, on the other hand, has matured greatly in office. With the able help of Mr. Dulles, he has given vigorous and sensible leadership to the entire world. With the rest of his cabinet, he has led the country into an era of peace and prosperity at home, with more socially progressive accomplishments than most of us dreamed were possible. In all the responsibilities of the presidency, Mr. Eisenhower is both experienced and accomplished. Considering only the two candidates, aside from party implications, I can see no reason for exchanging a known and reliable public servant for one who has neither demonstrated comparable ability nor given any indication that he possesses it.

The central factors in the coming election are the personal characteristics of the principal candidates and



FR. CHARLTON: "Which party will best serve?"

the present character of the parties they represent. Millions of words will flow from candidates and commentators, dredging up decades of past history from Lincoln to Truman, defaming personalities from Harding to Hiss, but this will be largely irrelevant. It will serve primarily to cloud the issues and confuse the electorate in their attempt to reach the heart of the matter.

As I see it, the essential question is

as follows: "Which is the party that will best serve the interests of the whole populace, that will press for civil rights, racial equality, and socially progressive legislation — now in 1956 and the years immediately ahead? And which is the candidate of proven integrity and demonstrated ability in both domestic and foreign affairs?" My answer, which is based on such research and evaluation as I am capable of making, is, "The Republican party and Dwight Eisenhower."

It doesn't matter to me whether people agree with me in this conviction or not. If I am wrong, I sincerely want to be shown the light. But when I express such sentiments to those whose views differ from mine, they are often incapable of intelligent response, because their convictions are unsubstantiated. They have not thought the matter through to a decision of their own. I think democracy depends upon a responsible electorate who will take the time and the trouble to make a careful and honest evaluation of the political situation before applying both voice and vote.

I hope that both the clergy and the laity of the Episcopal Church will develop somehow before November 6th a better informed and more responsible political outlook than I now detect.

How to Treat Panhandlers

By the Rev. David Churchman Trimble

Rector, St. Luke's Church, Prescott, Ariz.

The scene is the entrance to the parish house of a church located in a large mid-western city. The rector and a visiting clergyman are closing the oak-paneled doors. It is dusk. A youngish man, comparatively well dressed, and known to the rector, suddenly makes his appearance. The two have a moment of quiet conversation. Reluctantly the rector turns on his heels, reenters the building, and after minutes appears with several dollars of his discretionary fund which has been laid aside in the study safe.

With a word of thanks for the hand-

out and the customary assurance that he will be in church the next Sunday, the youngish man disappears as quickly as he has come. The two clergymen step into the rector's car. As they drive off to dinner he explains: "Another psychopathic case. Has grand ideas of how he is going to own his own business. Never makes the grade. Always falling back on his widowed mother for help. Feel sorry for her. He does have a church background, so I do what I can for him."

Call them "psychoes," tramps, panhandlers, floaters or whatever you will.

They are the perennial problem-children of the clergy, who are torn between the Scylla of Good Samaritan charity and the Charybdis of psychological realism. How should we handle these cases? We spot them intuitively as they approach. Their complaints run according to pattern. "My wife is ill. Can you give us aid or gasoline to get to the next city and the hospital?" "My car broke down outside the city. I need money for the repair bill." "My check has not come. It should be here by Saturday. I would appreciate some help until then."

Some tips on dealing with the problem-children of the clergy

As a social service expert puts it, "These persons never seem to have any relatives." I might add that, if they do, the relatives always live too far from a telephone or telegraph office for the rector to get in touch with them. From transients claiming to be Churchpeople one clergyman requires a recitation of the apostles' creed or some of the catechism before giving the handout. This is the acid test, which is sure to end in failure. To the Methodist such persons are Methodists. To the Episcopalian they claim to be Episcopalians. With amazing facility they can alter their church allegiance according to the rectory, parsonage, or manse they are visiting.

Some of these persons come under the heading of floaters — they deliberately set out on their travels with the intention of reaching their destination at someone else's expense and gasoline. One family, the father of which claims to be an ex-circus trapeze artist, makes a round trip across the continent each year at the expense of clergy and Churchpeople along the way. They winter in California and summer in Connecticut.

Others are victims of alcohol. If you give them jobs to do about the church or rectory, they will inevitably walk off with your tools — and even with your ladder. You will find these things a few days later at the local pawnshop. Still others are definitely "psychoes." One clergyman put up overnight at his rectory in Maryland one of this brand. A few years later, after the rector had moved west, the same floater with the same story, by coincidence appeared at the same par-

son's door in Arizona. Giving help to such individuals merely keeps them on the road and satisfies their lust for travel and change.

Some communities have centers where the cases of transients can be screened and referrals made or aid given. Local groups contribute to their support. On rare occasions the floater will work or repay his debt. In general these bits of warning will prove helpful in dealing with strangers:

Never give a stranger money or gasoline. Never endorse his check or give him yours. Never give him your personal card or reference, or refer him to a clergyman in the next town. Never give him a ticket of transportation unless the agent writes on the back, "not returnable."

If food is needed, arrange with a restaurant to pay the bill yourself, or give something at the door from your own refrigerator. If lodging is wanted and food, too, refer the inquirer to the Salvation Army, if you have one, or arrange for lodging at a local hotel.

The sound advice which you will want to give will probably fall on deaf ears, for such persons are here today and tomorrow off again. Floaters do not relish attempts to give them hospital or psychological treatment. Nor do they wish to answer your personal questions.

In dealing with floaters we must, of course, temper judgment with love and mercy. Never should we underestimate their ability to deceive. No matter how tough we are, or how wise we think we have become after years of experience, the expert panhandler will probably outsmart us.



LETTERS

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

"Out of the Gnat of Sin"

The Lord Himself would label the editorial "Not a Good Precedent" [L. C., September 23d] having to do with the Presbyterian President of these United States, Dwight Eisenhower, receiving Communion in an Episcopal Church, "Episcopalians straining out the gnat of sin and leaving the camel in." You really must have been editorially desperate to have written such a debilitated comment on a Sacrament introduced by the Lord to Twelve Apostles who never even heard of the Episcopal Church. The Lord must have been happy to find there was an Episcopal priest who would give His "body and blood" to the President. I'm certain the President was spiritually benefited even though the editor was bedeviled by it. How unchristian can we Episcopalians really get?

(Rev.) W. HAMILTON AULENBACH,
Rector, Christ Church and St. Michael's
Germantown, Pa.

Better Left Unwritten

Your editorial "Not a Good Precedent" [L. C., September 23d] I consider presumptuous, uncharitable, and unchristian. In short it is a disgrace, and if you are speaking for the Episcopal Church you may well hide your head in shame. It might better have been left unwritten.

(Rev.) WALTER A. ROGERS
Rector, Church of the Good Shepherd
Windom, Minn.

The Church's Apology

Shock

I was shocked — horrified — as my wife read to me, today at lunch, the leading editorial in the new, just-arrived *LIVING CHURCH*, [September 23d]. A public, printed discussion of the propriety or impropriety of a solemn act of worship, on the part of a professed Christian gentleman, of great prominence in our own nation and in the community of nations!

Reaction

All afternoon, as I labored at my appointed tasks, I seethed internally and planned — both consciously and subconsciously — one thing and another that I MUST do about this terrible situation.

Reflection, and Calm Thinking

After supper I read the editorial for myself. I'm still shocked — but I think I understand the matter better.

Peter and I are really on the same side of the matter. (Peter Day, that is — whom I've never met personally, but whom I have long thought of as a friend, because of all the things I've read that he has written.)

Peter tried to say something. I'd like to try to say the same thing, but to say it a little differently.

The Real Gist of it

To know — to learn — the Church's rubrics

requires a scholar.

To understand the rubrics requires a philosopher.

To administer anything lovingly requires a loving person, a real Christian.

To apply — to administer — the rubrics requires a diplomatic Christian. No! It requires MORE. It requires a Christian diplomat!

Truly, the rubric (p. 299) states "none shall be admitted to the Holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed."

Also, the rubric (pp. 84-5), regarding any (1) known to be an open and notorious evil liver, or (2) known to have done wrong . . . so that the Congregation be thereby offended, or (3) betwixt whom he perceiveth malice and hatred to reign, directs that the Minister "shall advertise him, that he presume not to come to the Lord's Table," "not suffering them to be partakers of the Lord's Table."

That is all. Between the areas of these two rubrics lies a great hiatus, untouched by rubric or canon law, governed only by Christian judgment to be exercised by that priest who has been examined for his learning (p. 536), taught the example of Christ laying down his life for his sheep (the Gospel, p. 539), exhorted that no sheep of Christ should take any hurt or hindrance by reason of his negligence (p. 540), and finally (p. 546), authorized and commissioned to exercise judgment, and to dispense the loving Word of God and His Holy Sacraments.

No one can, nor should he try to, exercise judgment in this area without some Christian principles to guide him. Please permit me to quote the principles taught me, many, many years ago, while a candidate studying under the direction of John Newton McCormick, D.D., Bishop of Western Michigan. These principles derived, I was taught, from Reginald Weller, Bishop of Fond du Lac, 1900-1935:

1. Jesus is the Lord, and the host at the heavenly banquet.

2. The priest — the celebrant — is not the host. At most he is the steward, the head-waiter, serving the banquet at the behest and under the direction of the Lord, the host. He wears a napkin (the maniple) on his arm, a constant reminder that he is not the host, but only the waiter-on-the-guests.

3. As a faithful servant, he is meticulous in obedience, extending the invitation to the Lord's list of guests — i.e.; to those who have (a) committed themselves in Baptism, (b) learned what is the teaching of Jesus and the meaning of the Sacraments — that is, have become ready for confirmation — and (c) been "admitted to Communion" — that is, enrolled among the faithful in communicant status, whether or not confirmed. To go beyond this list in a public service he has no authority, and to do so is a failure to be a good and faithful and obedient servant. (Note: In private ministrations he may, and often must, go beyond these restrictions. But see below.)

4. BUT — the authority delegated to the servant in no way shortens the Lord's own power. The Lord can go over the head of His servant, and beckon to someone else not on the list given the steward to invite, and speaking directly say "You, too, come to my feast!" For the steward then to stand at the door and say "No, you can't come in" to one who has received the Lord's *personal* invitation is an act of utter arrogance and pompous pride. Any person presenting himself at the

altar rail *must* be waited upon and served as lovingly and carefully as any well-known and recognized communicant.

5. Suppose a non-communicant is discovered coming regularly — what then? The steward now has a new task. He is to welcome this guest, invited directly by the Master, saying to him "I am delighted that you have heard the invitation and have come. We have certain customs: I'm starting a little class to study these customs — please come, and learn with us, and become completely one with us." To say "You haven't been confirmed and can't come!" is to fly directly



against the Grace of God, already at work in that soul. Such a one is truly an unworthy shepherd, an offender against the sheep.

6. In private ministrations? Ah, here the priest may, and often must, go way beyond his authority for public ministration. He may in many circumstances give Communion on single occasions to persons not eligible to be admitted as communicants; and under license from his diocese he may even celebrate the Holy Communion for non-Episcopalians or for mixed groups — on "ecumenical occasions."

7. On all occasions the priest — the servant-shepherd — is the *open* door, through whom the Lord and the people meet. He must never be the *closed* door, keeping the people away from the Lord.

Summary

When I learned this lesson, I felt I had learned one of the deep secrets of Jesus' teaching. It substitutes the utter love of God — the care of the shepherd for the sheep — in place of the rancor and bickering and divisions of sinful man.

Sorrow for Wrong Doing

We are taught that when one member of the body is sick, the whole body is sick and suffers. You, Peter, and I, are both members of His Body the Church; and so also is the person who first criticized this fellow-Christian for receiving Communion at an altar of our Church. I'm very sure no one *intended* to hurt another soul, to offer an affront. But someone *did* — someone offended. In fact, the entire Church offended, through the mistaken enthusiasm of *just one member*. The Church needs to apologize for its error.

On behalf of the entire Church, I cry "CULPA MEA"; I ask forgiveness from God, and from our fellow-Christian.

To Close

I am sending a copy of this letter to that

fellow-Christian, thus asking him to forgive this Episcopal Church of ours, for our offense.

I am sending a copy to our Primate, Bishop Sherrill that he may know that a voice of the Church has tendered the Church's apology.

Please, Peter Day, proclaim our apology by publishing this letter in the next issue of our beloved LIVING CHURCH.

(Rev.) EDWARD L. ALDWORTH

Temporarily serving Holy Cross Church Sanford, Fla.

Where Are the Chaplains?

Occasionally I read of a change of address of a chaplain in your magazine but where I am they aren't, or vice versa. I have heard they exist but I would so like to meet one. I have only 17 years left in the service as a military wife and that isn't long enough to encounter an Episcopalian chaplain.

It doesn't matter too much in the States, but overseas it is a different matter. An Episcopalian feels like a sore, sore thumb at most base chapels. At times I wish, with a clear conscience, I could become a Roman Catholic. Life is so simple for them in the military. But I cannot, so I am left hanging in the middle.

Oh, for the day when the Church triumphant shall reign and we shall all be one with each other in Him in whom we live and move and have our being.

I wrote [the following] in the hope that you can use it to recruit some chaplains.

On Chaplains

Many people have set down Anglicanism's dual heritage, but I have never seen much written on our mission. Never have I seen our mission thought of in connection with the military chaplaincy specifically. Our dual heritage makes us able to understand Roman Catholicism on the one hand and Protestantism on the other. We have been placed in the middle, so to speak, and are uniquely well equipped as a Church to speak love to the extremes of Christendom.

Perhaps it is our mission to interpret the extremes to each other in love. To do this will cost us misunderstanding, but should not our ideal be the Suffering Servant of Isaiah 53?

Cannot we bear in ourselves the mistrust and misunderstandings of Christians for each other and give them to God to use for the uniting of His Church in love? Can we not make ourselves an offering for the great sin of Christendom that we do not all love one another?

To a priest who has caught this view of our Anglican mission, what a glorious opportunity for living it out, is the military chaplaincy.

I have been a military wife for 13 years and never have even once encountered a chapel with an Episcopalian chaplain. The chaplains I have seen have mostly been avid Fundamentalists. That means to an Episcopalian that his Church is always pointedly spoken of (never ignored) in a most unflattering light.

I have heard said: "Episcopalians don't pray because they use canned prayers." But the worst I have heard was accusing the school attended by the Hall kidnapper as being the reason he sinned so horribly. It was a sort of "What more could you expect of him — he attended an Episcopal school" remark.

Most military chapels are shared by Protes-

tants and Roman Catholics. To be standing with a group of Protestants when the Roman Catholics are setting up their altar and placing statues upon it, is a dreadful moment. Loud scoffing remarks are made within earshot of the Roman Catholics. I expect it's as bad the other way around, too. Coöperation is imperative, but one has the definite feeling it's an armed truce affair

Into this unloving atmosphere an Episcopalian could bring his unique heritage and sense of mission. Not to proselytize, but to unite in love the churchmembers of various



denominations. Gradually, perhaps, he could introduce more beauty and order into the worship and choice of music.

I can see no objection to the chaplaincy for an evangelical Churchman. The Anglo-Catholic Churchman, instead of feeling he is almost giving up the priesthood and being submerged by "pan-Protestantism," could rejoice that he is following quite closely in his Master's footsteps. He could realize himself as Christ's suffering servant, for he will suffer and be misunderstood and bruised if he takes his mission seriously. But for what a reward!

MRS. RICHARD McADAM

Maisons Laffitte, France

Declaration Needed

Your editorial of September 23d, "Not a Good Precedent," points out the crying need for official Church interpretation of the rubrics dealing with the question of admittance to the Holy Communion. I am not aware that there is any such official interpretation or policy whatever except for the statement about ecumenical gatherings issued by the House of Bishops. If there is not, there should be and soon, for ecclesiastical inconsistency on a matter as important as the Holy Eucharist is quite damaging to the face and interior of the Anglican Communion.

Perhaps the American Church is the chief offender in this matter. At any rate, the Episcopal Church must declare herself in this matter; some feelings may be hurt, but how much more is our Lord hurt by the continual insults which we offer to His Body.

ROY PARKER, JR.

West Hartford, Conn.

ACU CYCLE OF PRAYER

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

October

7. St. Luke's, Lebanon, Pa.; St. Paul's on the Hill, St. Paul, Minn.
8. St. Mark's, Philadelphia, Pa.
9. Christ Church, Red Hook, N. Y.
10. Convent of St. Helena, Helmetta, N. J.
11. St. Paul's, Brooklyn, N. Y.
12. St. David's, Spokane, Wash.
13. St. Gregory's Priory, Three Rivers, Mich.

October 7, 1956

talks with TEACHERS

By the Rev. VICTOR HOAG, D.D.

Some Practical Policies

Experience teaches us to do better next time. Yet we too often fail to make a note at the time, and next time we may make the same mistake. If we might make an agreed code of the discoveries through experience of many leaders in Christian education, we might plan our own work better. No such code is apt to be formulated or adopted, yet we venture to propose, from some years of practice and observation, the following tested policies for the Church school.

The first group of points are for the parish administration in the arrangement and structure of the school.

1. Provide a working assistant for every class. This has long been known as a necessity, with the inevitable absences of any teacher, and now the new courses have given the second teacher a dignity and special duties which make the filling of this post essential to success — whether with the Seabury courses, or any other. The teacher needs to be reinforced by another adult. With the stress now on close observation of the responses of the pupils, the task of noting their words and ways week by week calls for this extra person. Only the school leadership can provide this, although in some cases a teacher may find a close friend who will work as team-mate. The observer is listed with the faculty, is given special help in the methods of observing, and, incidentally, is always available as a substitute teacher in case the regular teacher is absent.

2. Never let a class get over 10 pupils. When a class does get over this, by the success of the teacher or the pupils bringing in others, or by new families moving in, it should be the duty of the superintendent or other principal leader to divide and form another class. This is so for the following reason: the older style teaching, with methods stressing the story to be told, and in general the transmission of information, allowed almost any size group to meet for instruction under one teacher. The new way calls for much personal conversation, and conditions in which everybody may enter into the talking. Large groups tend to take on the *class-room pattern*, with the necessity for strict discipline, and infrequent recitation. Groups of 10 or less, we now recognize, may take on the *family pattern*, in which each one is important, and we learn by the interplay of an intimate group. Incidentally, in those thousands of parishes where housing is still of the dark ages, and

many classes must work in the same hall, the small group can manage to huddle and be heard. A quick break can be made by assigning the observer as teacher for the new group, and then finding an additional teacher and observer.

3. Give awards for performance as well as just attendance. Many schools are now adopting a four or five-point system of recording each Sunday, giving one point for each of the following: present, on time, offering, coöperation in class, and memorizing or other homework. The last point spurs those teachers who are careless about homework to make assignments, and notice achievement. The observer, of course, does the scoring, but silently.

4. Never combine two classes if a teacher is absent! This is fatal to the teaching session, and quite unfair to the teacher who is thus imposed upon. How can two groups (even though of the same grade and same text) suddenly join forces? The thinking and activities of either class are quite different, and the one teacher finds it impossible to stretch her well-laid plans to cover the added group. Moreover, the larger number now makes



conversation difficult. Here is an argument for the observer. Some parishes have long had a "general substitute" available. If the rector is wise, he will not have a class, but will be free to supervise, and so able to substitute when needed.

The following, briefly, are some good policies for class teachers:

1. Keep in touch with the homes — by notes, phone, or calls. If you show that you care, parents will care, too.

2. Ask for homework. Even though infrequently done, persistent making of assignments eventually gets results, with resulting respect for the school.

3. Alternate talk with action. Plan your sessions so that, after a theme has been discussed, you then switch to making, reading, role-playing, reciting, or whatever. You can always get back to talk; it takes planning to inject profitable activity.

4. Have a calendar, fitting the main areas or units of your work into the Church year. Keep looking ahead.

5. Have special events during the year, not on a Sunday — such as a party, trip, sale, or parents' tea.

EDITORIALS

Football and God

As the college football season begins to shift into high gear, a little sand is thrown into the gears by an article in *Colliers* in which a famous football player says: "I found college football pro football — only the salaries were much smaller."

Ronnie Knox, quarterback at the University of California at Los Angeles, who has left UCLA to play professional football, asserts: "The system itself forced me to lie and taught me to connive." UCLA's football dealings have been visited with penalties from the Pacific Coast Conference. Yet the abuses that existed there were probably not much worse than those at many another college, and virtually every major football power in the collegiate field is constantly teetering on the verge of similar offenses.

Nor is football the only troubled sport. Track, tennis, basketball, and other sports constantly stand in an uneasy tension between amateurism and the professionalism. The games and contests are for large stakes — in terms of paid attendance; of school (or national) prestige; of the exchange of money by betters and gamblers. In such a context, the simple soul who is playing merely because he enjoys the game is as out of place as a queen-of-the-May at a May day parade. He is there to win, and a lot of people are going to be furious with him if he does not do everything in his power to win.

Those who encourage boys to attend a particular school naturally keep in mind the young man's possible contribution to school sports and the prestige (and revenue, in the case of football) accruing to the school therefrom. The same question must be considered by those who select the student body, by those who award scholarships, by those who pass out jobs to students who need them. The football player's course of studies must not be such as to incur a danger of ineligibility for low grades. And so on.

The rules made by colleges and conferences to secure a reasonable uniformity of policy actually, as Ronnie Knox says, amount to a kind of professionalism in which the pay is kept low. Everybody knows that the football player is not just one of the students; he is a student who receives certain financial and other rewards for services he performs for the institution. Everybody knows that a football game is not just a way to while away a Saturday afternoon with a stimulating contest between the boys of one school and the boys of another. It is a big business, with workers,

overhead, customers, and all the other aspects of a business.

The catch is that college football is something besides a pastime and something besides a business. It has mystical aspects. It is a liturgy, a sacrifice, an act of worship and communion. In it, both spectators and participants give themselves and are taken out of themselves. Something is symbolically enacted on the football field every Saturday afternoon; and not merely symbolically enacted, but in some way actually lived: people become identified with each other and with the school. The school gives of its best, the student body gives of its best. The athletes must be the best that the school, in its organized aspects, can find and support; but their support and manner of living must not be such as to break their mystical identification with the little 4-F with horn-rimmed glasses who screams for victory from the stands.

This quasi-religious character of football is the thing that defies all efforts to inject order and reason into the issue of amateurism vs. professionalism in sports. The obvious and logical thing to do is to make a simple distinction between amateur and professional sports,



not on the basis of what the athletes receive, but on the basis of what the people putting on the show receive. An amateur contest is one to which admission is free; a professional contest is one to which admission is paid. And, of course, such oblique ways of arriving at paid admission as television rights, advertising tie-ins, etc., would also be counted as "professional."

Anybody who, out of the goodness of his heart, wanted to pay a young man a large sum for going to a certain school and playing ball there, might just as well do so as long as nobody is profiting by the game. The man who provided such funds would be a true amateur — one who loves the sport so much that he is willing to subsidize it. The young sportsman who received the money would, of course, be regarded as a pro by present-day standards. In fact, however, he would be more like a minister. The spectators would not be his customers, but people with no financial claim upon him.

The disappearance of paid admissions and a resolute policing of indirect ways of profiting from the putting on of athletic contests would, of course, revolutionize the whole field of what is called amateur sports. Such contests would have to be supported only by amateurs — individuals and institutions who loved the game and did not care to profit from it. The young gladiators could receive much or little or nothing, for all we care. We do not think that the amount they received would make much difference to the spirit of the game. It would still be a game, and not a business.

All this is, we recognize, completely unrealistic. Amateur sport is much too important a business for its

revenues to be abolished on merely rational grounds.

The fact that the "religious" character of this activity is the source of its ethical confusion may seem surprising to those who think that religion is chiefly concerned with persuading people to follow some objective and universal system of ethics. On the contrary, religion is concerned first of all with certain central values the pursuit of which then becomes the subject matter of ethics. To have a perfect afternoon of football, ending in joy for the school and its supporters, defeat for its enemies of the moment — this is the "religious" goal, worth all kinds of sacrifices and expenditures of blood, toil, tears, and sweat. The fact that it has this mystical sanction is what gives it a value superior to such minor legalities as abiding by the conference rules.

Christians believe in a universal and impartial ethics because they believe in a universal and impartial God. If our God were interested first of all in the welfare of a tribe or a nation (or a certain college), serving Him would result in a different ethical system designed to give an advantage to the group He was interested in.

The Christian college student, or coach, or administrator, experiences a constant tension between the universal ethics of his faith and the powerful mystical motivation of school loyalty. His decision about which comes first is a religious decision; a decision whether his school is better than God or God is better than his school.

Is school loyalty, "school spirit," a bad thing in itself? Should the Christian student approach his institution of learning with the same cool impartiality with which he enters a movie theatre or a department store? No, in our opinion, these human loyalties to family, friends, neighborhood, school, city, state, and nation are divinely provided relationships of human life. Few things are more glorious than a great football victory in a closely matched, fairly fought game. God calls us to be socially as well as individually religious, to identify ourselves with our neighbors in things that bind us together and express and intensify our unity with each other. We think that God is pleased when men play football well, as He is pleased when they build a bridge well or govern a city well. And, of course, the interpretation of the word "well" in this context must be based on our understanding of His impartiality between school and school, between man and man, and between city and city.

The Christian does not, of course, have to be impartial at a football game as God is impartial. But his partiality must be such as not to offend against the impartiality of his God.

People sometimes get hurt on the football field. To those who think that God's chief desire is to shepherd us through this life without pain, this would be a proof that God could take no pleasure in football. Indeed, there is a question of excess in dedication of mind and body to the sport, as there is in most aspects of life. Prudence remains a virtue even on the football

field. Yet, one of the chief joys of the game is in its stimulation to subordinate the narrow prudence of looking out for one's own comfort to a broader prudence that concentrates on the action that is best for the team and the school.

To admit the existence of a value such as a good football team and a winning record is to place something in competition with other values and to incur the danger of setting up a partial value in competition with God. That is the way life is, and that is the way sin comes into it. When a great many people are sinning all around, as they seem to do in the highly artificial atmosphere of "amateurism" in a big business, it is harder than usual to maintain Christian standards. One sometimes gets the impression that there are two sets of rules — the written set, which people make a



surface pretense of keeping, and an unwritten set which people really intend to keep, as motorists tend to think that it is all right to go a few miles per hour over the posted speed limit.

But all through life, the pursuit of some earthly good or "necessity" teaches us "to lie and to connive." Our first lessons along this line are taught us in infancy by our parents. Whether we are "forced" to it is, perhaps, a more open question. We can always, like Ronnie Knox, do something else. The present situation in so-called amateur sports is certainly ridiculous in the abstract and demeaning to the individual. The impotence of those concerned to do anything about the situation is a rather mysterious thing. Perhaps it is due to the fact that a society not consciously and articulately based on belief in God finds itself helpless against the claims of the lower, but powerful, religious drive that lies behind sports.

WRONG NUMBER

*One reason why
It is so hard
To find one's self is this:
Our first impulse
Is to look up
Our own addresses on
An avenue
In Paradise
Instead of searching through
The swerving alleys,
Vacant lots
And lamplit sins on earth.*

D. FRANCES BUTLER

Bishop Keeler of Minnesota Dies While Touring Germany

The Rt. Rev. Stephen E. Keeler, Bishop of Minnesota and Bishop-in-Charge of the American churches in Europe, was found dead, apparently of a heart attack, in his hotel room in Heidelberg, Germany on September 25th. Bishop Keeler sailed for Europe on the S.S. *United States* on September 13th, for his annual visitation to the American churches and to American military installations in Europe.

Bishop Keeler was one of the senior members of the House of Bishops of the Episcopal Church, having been consecrated bishop coadjutor of his diocese in 1931. At the retirement of Bishop McElwain in 1944 he succeeded to the jurisdiction.

Bishop Keeler had numerous responsibilities since then. He played a leading part in the reunion of the diocese of Duluth with that of Minnesota, which was accomplished in 1944 after two years of negotiations. The year previous he had also served as acting bishop of the missionary district of Honolulu.

Outstanding among the objectives accomplished by Bishop Keeler in Minnesota was his share in having effected a merger between old Seabury Divinity School, Faribault, Minn., and Western Theological Seminary, Chicago, Ill. The combined seminary, in Evanston, Ill., now ranks among the best in the country and serves the entire Northwest. Bishop Keeler was Chairman of its Board of Trustees for many years.

He was also a frequent member of the National Council. He served from 1939 to 1945, representing the Province of the Northwest. During that time he was also chairman of the National Commission on College Work. In 1949 he was reelected to the National Council as provincial representative, and served four years during which time he was chairman of the Council's Department of Christian Social Relations.

Since his assumption of the diocesan's duties in 1944 Bishop Keeler had also been chairman of the Board of Trustees of the Minnesota Council of Churches. Since 1946 he had been chairman of the General Convention's Joint Commission on Approaches to Unity.

In 1953 Bishop Keeler was asked by the Church to make a survey of the American Episcopal churches in Europe and, following his report to the House of Bishops later that year, he was appointed Bishop-in-Charge of the European churches. In his trips to the continent in that capacity Bishop Keeler made particular efforts to minister to armed forces personnel and chaplains in the area.

In August, 1954, Bishop Keeler was host to the historic Anglican Congress, which brought together in Minneapolis more than 500 representatives of all the Anglican Churches throughout the world. The Congress was the first of its kind held on American soil.

Under his leadership a missionary work was established among the sick, underprivileged, and unfortunate in the diocese of Minnesota. A chaplaincy was also estab-

lished in the Rochester hospitals through which the Rev. Leslie W. Hallett ministers to thousands of persons each year from practically all over the world.

Bishop Keeler was particularly interested in rural work. Many small churches



BISHOP KEELER

were reopened, put in repair, and full time clergymen put in charge, during his administration. Christmas and Easter would find him in some of these places rather than in large city churches.

Another one of his particular interests was work among the Indians. With his help, the Church has cooperated with the Government in bettering living conditions, materially and spiritually, among these people. In 1938 he was adopted into the Dakota Tribe, and given the name of Pa-ha-na-shos-ka ("Chief of the Long Hair"), the name being conferred in a solemn ceremony conducted by the tribal leaders at Birch Coulee, Minn.

On June 24th of this year Bishop Keeler celebrated the 25th anniversary of his consecration as bishop. A special dinner was held for him at this time, which was attended by his long time friend Bishop Sherrill. Among the many gifts received by Bishop Keeler at this time was an \$85,000 trust fund to be used after his retirement. The fund will now be used to continue missionary work within the

diocese. A special booklet was put out at the time of Bishop Keeler's anniversary, containing tributes to the bishop from several leading Churchmen and reprints of some of the bishop's messages.

Born in 1887, Bishop Keeler was educated at Hoosac Preparatory School, Yale University, and the General Theological Seminary. At Yale he excelled in inter-collegiate debating and at the General Theological Seminary he was senior essayist at commencement exercises, his thesis being "The Church in Rural Communities."

Bishop Keeler was ordained to the priesthood in 1914. His first work was as curate at St. Paul's Church, Cleveland. Later rectorates included St. Paul's, Akron, Ohio; St. Stephen's, Pittsfield, Mass.; and St. Chrysostom's, Chicago.

He received the degree of Doctor of Divinity from the University of the South, Sewanee, Tenn.

Bishop Keeler is survived by his wife, Eunice Daskam Stevens, whom he married in 1914, and one son, Ned.

Dr. C. L. Taylor Will Direct Theological Schools Association

The American Association of Theological Schools has selected Dayton, Ohio, as its international headquarters, Dr. Walter N. Roberts, president, announced.

Dr. Charles L. Taylor, dean of the Episcopal Theological School in Cambridge, Mass., will come here January 1, 1957, as the association's first full-time executive director.

Establishment of permanent headquarters was made possible by a grant from the Sealantic Fund, set up by John D. Rockefeller, Jr.

The association includes 79 accredited seminaries and 43 associate schools in the United States and Canada, plus two affiliated members in Argentina and the Philippines. Its purpose is to advance the mutual interests of theological education in all countries. [RNS]

Dean Gressle Formally Installed In Delaware by Bishop Mosley

The Very Rev. Lloyd E. Gressle, who assumed his duties in the middle of August as dean of the Cathedral Church of St. John, Wilmington, Del., was formally installed in his post on September 23d, by Bishop Mosley of Delaware.

Clergy from other churches in the diocese were in attendance in addition to Bishop Scaife of Western New York. Bishop Scaife, who is a personal friend of Dean Gressle, also preached at the 11 a.m. service on Sunday morning.

Evening prayer was read by the Rev. Glen B. Walter, Canon Residentiary of the Cathedral. The sermon was preached by the Rev. Canon Theodore O. Wedel. Following the service of installation, a reception was held in the Great Hall of the cathedral for Dean and Mrs. Gressle.

Bishop Watson of Utah Is Elected as Coadjutor Of Diocese of Sacramento

The Rt. Rev. Richard S. Watson, Bishop of the missionary district of Utah, was elected coadjutor bishop of the diocese of Sacramento at a special convention held in Trinity Cathedral, Sacramento, Calif., on September 25th. Bishop Watson was



BISHOP WATSON

elected unanimously on the second ballot.

Other nominees in the election were the Very Rev. Miller M. Salé, dean of Trinity Cathedral, Sacramento, and the Rev. J. Thomas Lewis, rector of Christ Church, Eureka.

If Bishop Watson accepts the position he will automatically succeed the Rt. Rev. A. W. Noel Porter, present Bishop of Sacramento, who is scheduled to retire in December, 1957, upon reaching the age of 72. Bishop Watson has been bishop of the missionary district of Utah since 1951.

The 54-year-old bishop was born in Del Norte, Colo., and received a law degree in 1925. After working as a practicing lawyer for several years he entered Virginia Theological Seminary and received the bachelor of divinity degree from there in 1932. He was ordained priest in 1932 and served as rector of St. Stephen's Church in Sherman, Texas, from 1932 to 1936. He served as rector of Christ Church, Tuscaloosa, Ala., from 1936 to 1942 when he became rector of Trinity Church in Houston, Texas. In 1945 he became dean of St. Mark's Cathedral, Seattle, where he served until his election as Bishop of Utah.

In 1951 Bishop Watson received the doctor of divinity degree from Virginia Theological Seminary and the Church Divinity School of the Pacific. In 1932 Bishop Watson was married to Rachael V. Sumner and he is now the father of a 12-year-old son, Richard.

Jordan Approves Procedure For Election of Patriarch

A successor to the late Greek Orthodox Patriarch Timotheos of Jerusalem will be elected according to election procedures used since 1875, which make eligible for the post only the present bishops and archimandrites of the Jerusalem Church, all of whom are Greeks. Thus the election of a Greek prelate to the post is assured.

Reports from Jerusalem said a special committee set up by the government had agreed to follow the old procedures and that the procedure has been approved by the government of Jordan. Church circles in Athens said it was likely that 62-year-old Metropolitan Benedictos of Tiberias, former representative in Greece of the Jerusalem Patriarchate, would be elected.

The Jordan government has postponed the election several times because of a rift between the Jerusalem Orthodox hierarchy, predominantly Greek, and the lower clergy, largely Arab (L. C., September 23d). The clergy have been demanding that the post go to a local Arab or Greek clergyman instead of to a native of the Greek island of Samos, as has been traditional.

The Jerusalem reports said that a special Spiritual Council, comprising all bishops and archimandrites along with 12 representatives of the Arab Orthodox communities, will draw up a list of candidates.

Following approval of this list by the Jordan government 18 of the Church's higher clergy will meet at the Church of the Holy Sepulchre in Jerusalem to choose the new patriarch.

Some Church sources anticipated that Arab Orthodox may refuse to participate in the proposed procedure which constitutes a rejection of their demands.

[RNS]

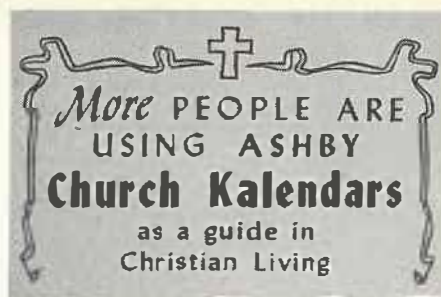
Island Diocese Has New Bishop

The new Bishop of Bermuda, the Rt. Rev. Anthony Lewis Elliott Williams, was consecrated at Westminster Abbey by the Archbishop of Canterbury and 16 other bishops, September 21st.

The new bishop has been vicar of Bournemouth, Hampshire, England, for 10 years, and rural dean for nine of them. He has been a deputy priest-in-ordinary to Queen Elizabeth II, and in this capacity has frequently taken part in services in the royal chapels.

The impressive service in Westminster Abbey was attended by over 300 of the new bishop's former parishioners who traveled by road or rail to London for the occasion. They are also subscribing to present him with his pastoral staff.

Bishop Williams, who is 64, is married, and has three daughters and one son. He expects to travel to his island diocese in November. He succeeds the Rt. Rev. John Arthur Jagoe, who retired in February.



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Talk of Union Between Canadian Churches Goes on Despite Clash

When does one plus one equal one?

Bishop George Luxton of Huron discussed this seemingly unanswerable riddle when he told the 17th General Council of the United Church of Canada, meeting in Windsor, Ontario, that the Anglican Church of Canada desired "a very real union, on the order of one plus one equals one."

Bishop Luxton repeated a charge he previously had made at a meeting of the executive council of the Anglican Church in Kingston, Ontario, that lay and clerical officials, obsessed with an idea of their own infallibility, were the cause of irritation between the two communions in Church extension areas.

"It's not surprising that people on both sides should have more zeal than tact," he said. "But they irritate the other side and act independently of the thought and mind of the corporate body."

The United Church followed the lead of the Anglican Church of Canada at their General Council meeting by voting unanimously to continue reunion talks with the Anglican Church. It decided these talks should proceed not only at top levels but on local levels, particularly in extension and home mission work. The 386 commis-

sioners from all over Canada also voted to explore the possibility of merger with other Churches, "where there are more prospects of early union."

Anglican Church leaders meeting in Kingston passed a similar resolution calling upon the Anglican Church in Canada to continue "with vigor" its reunion talks with the United Church of Canada and to broaden them to include "other Christian bodies including the Orthodox communions and Lutherans." Archbishop Philip Carrington of Quebec said he favored the resolution, stating, "after all they are all part of God's Church."

Problems of distrust and misunderstandings between the Anglican Church and the United Church were brought out when Archbishop Carrington told the executive council that one of his young students was advised by a United Church minister to "get out of town." He also said he objected to receiving letters from the United Church telling him to stay out of certain areas of work "on the grounds that they have selected it for one of their projects." The archbishop urged the committee on reunion to discuss these matters frankly and fully with the United Church "who may have criticisms of what we do."

Bishop Luxton attributed such troubles to minor United Church lay or clerical officials.

The Rt. Rev. George Dorey, retiring moderator of the United Church, rebuked Archbishop Carrington for his statements to the council, saying that the archbishop had publicly "indicted the United Church as a whole" as non-coöperative with Anglicans. Mr. Dorey said more would have been accomplished if the archbishop had asked an Anglican representative to submit his complaints to the joint committee of the two Churches holding discussions on reunion.

The United Church, Dr. Dorey said, was fully in accord with the archbishop's statement that one church should not decide where or when another should hold services. "We cannot, any more than the Anglican Church, accept the position that any area is to be considered an ecclesiastical preserve," he said. "Nevertheless, there are many communities which would be better served by one Church acting co-operatively, than by a number of competing churches."

He said the archbishop's "ex parte" statement was bound to create handicaps to the reunion talks but the United Church hoped the discussions would continue and that the Churches would frankly face the problems of living and growing together.

[RNS]



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Here is Lin Sieh Cing, somewhat reserved, but a very sweet and kind little lady. She was a slave, bought and paid for. Her family lived in the jungles of Borneo. One day head hunters attacked her home. Sieh Cing saw her father and mother beheaded, she herself was frightfully slashed. She was sold into slavery but escaped and is now in a small orphanage, the only one serving a vast area of North Borneo where an estimated 2,000 children are sold into slavery each year. The price for a boy is \$100, for a girl \$150 to \$200. Many of these slave children are used as opium runners. Lin Sieh Cing is fortunate. She is in a CCF orphanage. But what of her hundreds of younger sisters, helpless to defend themselves and with no one to protect them and of her brothers, some as little as six, peddling opium?

Can we Americans complacently accept the privileges God gives us and ignore such children when we can help them with a gift of any amount or "adopt" them for \$10 a month? You can "adopt" and place a child in an orphanage and receive the child's name, address, story and picture and correspond with your child. Under the CCF Adoption Plan children can be "adopted," for \$10 a month, in all the following countries. Austria, Belgium, Borneo, Brazil, Burma, Finland, Formosa, France, Greece, Hong Kong, India, Indochina, Indonesia, Italy, Jamaica, Japan, Jordan, Korea, Lapland, Lebanon, Macao, Malaya, Mexico, Okinawa, Pakistan, Philippines, Puerto Rico, Syria, United States and Western Germany. Incorporated in 1938, CCF assists children in 210 orphanage-schools and is the largest Protestant orphanage organization in the world.—"He who gives to his neighbor feeds three—himself, his hungry neighbor and Me." Vision of Sir Lualaba.

Apartment for Married Students And Faculty at GTS Completed

Faculty members and married students attending General Theological Seminary, New York City, this fall have been provided with additional living quarters by the completion of Moore Hall, a five-story apartment building located on the west end of Chelsea Square.

Named in honor of Clement Clarke Moore, donor of the seminary's site in lower Manhattan, in 1819, and one of



NEW MOORE HALL at the General Theological Seminary in New York City will provide needed living quarters for faculty and married students.

its first professors, the new building will meet an urgent need created by the expansion of the staff and student body in recent years. One-third of the cost of the building was provided by funds from the Builders for Christ campaign.

One of the largest new classes in the history of the seminary was enrolled this fall. The class was made up of 56 members and over 60 dioceses are now represented in the student body at GTS. New members of the faculty this year include the Rev. Wood B. Carper, professor of pastoral theology, and the Rev. Arthur C. Kelsey, chaplain.

Diocese Completes New Offices

Because of a \$48,000 gift by an anonymous donor and another \$5,000 furnished by the Percival-Thornton Library Fund, the diocese of Oregon has a new library and offices.

The new white trimmed brick building contains offices for the bishop, coadjutor, archdeacon, and bishop's secretary. It also contains a large workroom, a reception room, a meeting room, and a small enclosed garden. There are approximately 2,100 square feet of space in the pastel gray, blue, and sandalwood offices. The walls of the new library have been paneled with walnut bookcases and the flooring is rubber based throughout the building.

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Billy Graham and Norman Peale Speak to United Church Men

The Rev. Billy Graham and Dr. Norman Vincent Peale both spoke out against racial prejudice and segregation in separate talks given at the National Convention of Christian Men sponsored by the United Church Men, the laymen's department of the National Council of Churches. The convention was held recently in Cleveland and was attended by over 3,000 delegates from 33 states.

In a program designed as one of inspiration, and not to take action or pass resolutions, the men representing scores of business and vocational interests heard some of the nation's top Christian leaders in a series of speeches on the general theme, "You shall be my witnesses."

Mr. Graham urged Churches to speak out to ease racial tensions, claiming that "the Church has been too silent." He said that "this is the hour for the Church to speak out and call for the love of neighbor, to play the role of the Good Samaritan."

In speaking of his recent trip to Asia and Europe, Mr. Graham said that Communism is growing and would continue to penetrate new areas because of its adherents' "complete dedication to their principles and ideas."

Dr. Peale stated that he saw a "travesty" in the "hatred and corruption" being injected into children by parents in Clay, Ky., and other centers of racial strife. He predicted that in 10 years the South would be astonished to recall that it ever had been wracked by the pain that integration was now causing it.

Other speakers appearing at the convention included J. Clinton Hawkins, national chairman of the United Church Men; Dr. Alan Walker of Australia; Congressman Walter H. Judd; and Mayor H. Roe Bartle.

The Cleveland group of the United Church Men received their national charter during the convention session, bringing the total number of chartered groups to 22. There are 52 other groups in the process of organization.

Diocese of Los Angeles to Study Population Growth at Meetings

Members of the diocese of Los Angeles will have a chance to see how the tremendous growth in population in Southern California will affect the needs of the Church, through a series of "Report to the Diocese" conferences, to be held during the next three months.

The first of six meetings was held September 28th and 29th in Santa Monica.

The Rev. Canon W. Clinton Billig is chairman of the project and will outline community problems in Southern California at the meetings. Conferences will be held at Long Beach, Santa Barbara, Pasadena, Coronado, and Palm Springs.



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Church and Politics Viewed by Clergy

Should a clergyman take an active part in the politics of his community and his nation, or is there some truth in the old adage "religion and politics don't mix?"

This was the question posed at a symposium conducted by *Information Service*, weekly bulletin of the National Council of Churches' bureau of research and survey. The answers given by eight Church leaders, including the Rev. Gibson Winter, Episcopal priest in Parishfield, Mich., pointed out that ministers have a duty to think through the issues and take sides in politics but that they should not use their pulpits for partisan purposes. The clergymen also agreed that how and where they express their views away from the pulpit, is up to the good sense and clear judgment of the pastor himself.

Mr. Winter said that it is the task of

Curio Hunter or Crank?

For the third time in recent years, the Confederate flag which draped the pew of Jefferson Davis has been stolen from the Church of the Redeemer, Biloxi, Miss. The rector, the Rev. Edward B. DeMiller, blames it on either a curio hunter or a crank. The church and pew are tourist attractions for visitors to the Gulf Coast.

God's people to bear witness to His word and live its life under Christ. This places the burden of political activity and witness upon his people, and places a serious responsibility upon the clergyman to help them search for God's purpose in their political action, he stressed.

However, any direct political action on the part of a clergyman should be in "response to a special calling of God in particular and usually very serious circumstances," he emphasized.

Other clergymen queried on this issue included Dr. Harry Emerson Fosdick, pastor emeritus of New York City's Riverside Church, who stated that he believes that ministers should be politically conscious but stay outside the parties. "The Christian preacher must not keep still about public issues such as racial segregation that affect the welfare of human souls," said Dr. Fosdick.

The Rev. Adam Powell, who is both Democratic Congressman from his district and minister of the Abyssinia Baptist Church in New York City, reported that he can play both political and spiritual roles effectively and remain at peace with his congregation. Declared Congressman Powell: "To the congregation, government is not an evil thing, but rather an instrument for good in the shaping of the destiny of the life of a nation. Hence,



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though some may be apathetic about the mixing of religion and politics, yet alongside such 'dyed-in-the-wool' religionists there are those who are twice as militant or active in registering and voting and stirring others to manifest their interest in good government." Mr. Powell pointed out that he "always tried to keep before my constituency the men and the issues in the campaign, rather than adhering strictly to partisan politics."

On the other hand, the Rev. Mark Depp, minister of the Centenary Methodist Church in Winston-Salem, N. C., favored a clear division between the minister's roles in the Church and state. "I do not believe the minister should be active in partisan politics as such. To use his ministerial influence and especially his pulpit in such a fashion seems to me to be quite out of the question," said Mr. Depp.

Second Indian State Issues Report Against Conversion By Christian Missionaries

For the second time in less than two months, an official investigating body of a state government in India has issued a report warning against conversion efforts of Christian missionaries and evangelists. The second report, issued by the Madhya Bharat and released at the state capital in Indore, expressed far less hostility to missionaries and used much more guarded language than the earlier document of neighboring Madhya Pradesh, [L. C., August 5th].

The most drastic Madhya Bharat recommendation is that all converts be required to register at a public office their intention to change their religion. A bill proposing a similar provision for the whole of India was rejected by Parliament at New Delhi last December after Prime Minister Nehru spoke against it.

The Madhya Bharat committee, like its neighboring counterpart, accused foreign and Indian evangelists of seeking to multiply the numerical strength of Christianity chiefly for political ends. Secessionist movements among Indian tribal people were attributed by both bodies to the inspiration of Christian preachers.

In its 100-page report, the Madhya Bharat group said that "some" of the persons from whom it gathered testimony felt that a "danger" existed in "missionary propaganda" of fostering separatism and "snobbery" among converts to Christianity.

The Madhya Pradesh report made more sweeping charges that such "propaganda" was being used to "de-nationalize" Indians, to develop in them a non-religious prejudice against Communism and to restore "Western imperialism."

Madhya Bharat's eight-man "Christian missions enquiry committee" was set up in May 1954, just a month after a similar group had been constituted by the Madhya Pradesh government at Nagpur. Both

bodies were headed by former High Court judges.

Coming in the wake of the more drastic Niyogi committee report the Madhya Bharat document has provoked little comment from either Christians or anti-Christians. On the other hand, extremist political-communal groups like the R. S. S. (Rastriya Swayamsevak Sangh), Hindu Mahasabha and Jan Sangh have applauded the Niyogi committee's findings and urged prompt implementation of its recommendations, which would severely restrict Christian activities. [RNS]

Liberian Government Begins Work at St. Timothy's Hospital

The Liberian government was scheduled to take over operation of St. Timothy's Hospital and School of Nursing at Robertsport in August, according to a report in the *Liberian Churchman*. The National Council of the Church approved the sale of the hospital at a recent meeting and set the price at \$100,000.

The bishop of the district, the Rt. Rev. B. W. Harris said, "We were reluctant to give up our medical service to the people of Grand Cape Mount County, which we have rendered since 1917, but we can appreciate the President's desire on behalf of the government to own and operate the hospital facilities, especially in the key centers of the country." Bishop Harris said that the government will also take over the operation of the Massateen Leper Colony. He expressed hope that the Church could, at a later date, take over the operation of a hospital in another part of the country.

The Church's medical work in Cape Mount extends back to 1878 when teachers at St. John's School gave medical aid to their students. The first dispensary to be operated separate from the school was opened in 1904 and in the early 1930's the leper colony was established in Massateen. The Nursing School was first officially opened in 1946. In 1955 St. Timothy's hospital, with a capacity of 40 beds, handled 861 in-patients and 9,904 clinic patients. The Rev. J. F. Stewart has been in charge of the hospital.

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PEOPLE and places

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The Rev. Marcel Alfaraño, formerly missionary to the Spanish-speaking people of the diocese of Newark, with his address in Jersey City, N. J., is now assistant chaplain and instructor in Latin at Shattuck Military School, Faribault, Minn.

The Rev. Arthur A. Archer, formerly curate of St. Paul's Church, Lansing, Mich., is now curate of Grace Church, Utica, N. Y.

The Rev. Johnstone Beech, formerly a graduate student at Northwestern University, Evanston, Ill., is now an instructor in the department of speech at the University of Florida. Address: 2121 N.W. Tenth St., Gainesville.

The Rev. Dr. Charles Edward Berger, formerly rector of St. Anne's Church, Annapolis, Md., will on November 1st become rector of All Saints' Church, Chevy Chase Parish, Chevy Chase, Md. Address: 5 Chevy Chase Circle.

The Rev. Elmer M. Boykin, of All Saints' Church, Tupelo, Miss., is now also in charge of St. Paul's Mission, Corinth. This is a temporary appointment.

The Rev. David V. A. Browne, formerly vicar of St. Mary's Church, Barrhead, Alberta, Canada, is now vicar of St. Anne's, Myrtle Creek, Ore., and St. Matthew's, Gold Beach, with address at Box 1237, Brookings.

The Rev. Robert Franz Burger, formerly assistant priest of St. Mark's Church, Medford, Ore., is now vicar of St. John's Church, Springfield, Ore. Address: Tenth and G Sts.

The Rev. Frederick P. Davis, formerly in charge of St. Colomba's Indian Mission, White Earth, Minn., is now in charge of the new St. Stephen's Mission, Fargo, N. D., and chaplain to Episcopal Church students at North Dakota Agricultural College.

St. Stephen's Mission was organized in April, and 50 persons came out for the first service. The congregation is now planning the initial unit of its building program, a parish hall. Services are being held in the Shrine Golf Clubhouse. One city block in north Fargo has been purchased for the future site.

The Rev. William D. Dwyer, formerly curate of the Church of the Redeemer, Morristown, N. J., will on November 1st become curate of St. Christopher's Chapel, Trinity Parish, New York. Address: 48 Henry St.

The Rev. John R. Edwards, Jr., formerly in charge of Trinity Church, Mineral Point, Wis., and Bishop Kemper Memorial, Darlington, is now in charge of the Church of St. Hugh of Lincoln, Greendale, Wis., and St. Thomas the Apostle, Hales Corners. Address: 5609 Westway, Greendale.

The Rev. Ross H. Flanagan, formerly vicar of the Church of the Good Shepherd, Hamburg, N. J., and rector of St. Thomas', Vernon, is now official host and caretaker of the Diocesan Conference Center, Bethel, Vt.

The Rev. Bayard Hancock, formerly rector of the Church of the Epiphany, Allendale, N. J., is now chaplain at the University of Rhode Island and vicar of St. John's Chapel, Saunderstown, R. I.

The Rev. William M. Haynsworth, formerly assistant at the Church of the Incarnation, Madison Ave., New York City, is now vicar of St. John's Chapel, Christ Church Parish, Greenwich, Conn. Address: 80 Weaver St., Greenwich.

The Rev. Walter A. Henricks, formerly associate chaplain of St. Luke's Hospital, New York, is now chaplain of the University of Virginia Hospital, Charlottesville, Va.

The Rev. John W. Irwin, priest of the diocese of Pennsylvania, has been appointed chaplain of St. Luke's Home for Aged Women, 2914 Broadway, New York.

The Rev. Mr. Irwin served for nearly 30 years as an officer of the National Council of the Church. When he reached the Council's compulsory retirement age, he spent two years organizing a public relations office for the Armenian Orthodox Church of North America, did a public relations survey for an overseas relief organization, and engaged in some parish work.

Last summer he made a study of methods of dealing with the 100,000 annual visitors to Old

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The Rev. Hedley P. Jenkins, formerly chaplain of Trinity School, New York, is now curate of Calvary Church, Summit, N. J. Address: 5 Lodge Pl.

The Rev. Edsel L. Keith, formerly rector of Christ Church, Holly Springs, Miss., in charge of Calvary Mission, Michigan City, and St. Paul's, Corinth, is now associate rector of St. Paul's Church, Meridian, Miss. Address: 3216 Sixteenth Ave., Meridian.

The Rev. Fred J. G. Kepler, formerly rector of St. Mary's Church, Bellville, Texas, is now rector of Trinity Church, Sonoma, Calif. Address: 471 Claudia Dr.

The Rev. John M. Kettlewell, formerly a graduate student at GTS, is now a curate of the Chapel of the Intercession, Trinity Parish, New York.

The Rev. V. Louis Livingston, formerly rector of Grace Church, Astoria, Ore., and vicar of Emmanuel Church, Vesper, is now rector of St. David's Church, Portland. Address: 2800 S.E. Harrison St., Portland 15, Ore.

The Rev. Thomas J. Lundy, formerly assistant at St. George's Church, Clarksdale, Miss., will on November 1st take charge of the Mission of the Holy Cross, Trussville, Ala., and St. Michael's, Huffman.

Congratulations are also in order, for he will be married at the end of October to Miss Inez Gilliam of Clarksdale.

The Rev. Harry Brooks Malcolm, who has been rector of the Church of the Good Shepherd, Greenwood Lake, N. Y., since 1944, will on October 14th take charge of the Church of St. John Baptist, Springfield Gardens, N. Y. Address: 137-20 Thurston St., Springfield Gardens 13, L. I., N. Y.

The Rev. Ralph T. Milligan, formerly rector of the Church of the Holy Communion, Paterson, N. J., is now chaplain of Grasslands Hospital, Grasslands, N. Y.

The Rev. Joseph A. Pelham, formerly curate of St. Paul's Church, Saginaw, Mich., is now on the staff of the department of Christian social relations of the diocese of Michigan, and assistant

rector of Mariner's Church in the Civic Center, Detroit.

Upon completion of the renovation of Mariner's Church, the department's offices will be moved to that church. Meanwhile, the Rev. Mr. Pelham may be addressed at the Episcopal City Mission Society, 445 Ledyard St., Detroit 1.

The Rev. William E. Rasche, formerly rector of Emmanuel Church, Chatham, Va., is now rector of Trinity Church, Weymouth, Mass. Address: 43 Front St., Weymouth 88.

The Rev. Herbert E. Rowe, formerly a student at the Berkeley Divinity School, who assisted this summer at the Church of the Messiah, Philadelphia, is now assistant of St. Martin's Church, Marcus Hook, Pa. He will become rector there upon the retirement of the Rev. Melvin M. Heckler later this year. Address of the Rev. Mr. Rowe: 2 Ridge Rd., Linwood, Pa.

The Rev. Robert L. Saul, formerly in charge of churches in Brookhaven, Crystal Springs, and Hazlehurst, Miss., is now associate rector of St. Andrew's Church, Jackson, Miss. Address: Box 1366, Jackson.

During the Rev. Mr. Saul's period of service, parish houses were erected at the Church of the Redeemer, Brookhaven, and at Holy Trinity Church, Crystal Springs, and substantial improvements were made at St. Stephen's, Hazlehurst.

The Rev. Charles Rounsaville Stires, formerly rector of Christ Church, Bloomfield and Glen Ridge, N. J., will on November 1st become rector of Trinity Church, Syracuse, N. Y.

The Rev. Lester B. Thomas, formerly vicar of St. Paul's Church, Greenville, Mich., is now vicar of St. Andrew's Church, Grand Rapids, Mich. Address: 1037 Northwood N.E.

The Rev. Martin R. Tilson, formerly rector of Grace Church, Anderson, S. C., is now in charge of St. John's Church, Charlotte, N. C. Address: 143 S. Laurel Ave.

St. John's is a newly organized congregation sponsored by the Episcopal churches of Charlotte.

The Rev. George F. Tittmann, formerly rector of St. Mary's Church, Arlington Parish, Arlington, Va., is now rector of the Church of the Holy Spirit, Lake Forest, Ill. Address: 872 Church Rd.

The Rev. Charles Bayard Traill, formerly rector

of St. John's Church, Green River, Wyo., is now vicar of St. Alban's Church, Tillamook, Ore. Address: 2102 Sixth St.

The Rev. Don B. Walster, formerly associate rector of St. Mary's Church, Eugene, Ore., is now rector of the Church of St. James the Apostle, Coquille, Ore. Address: Box 171, Coquille.

The Rev. Richard L. Walter, who was recently ordained to the diaconate, is now serving St. Mark's Church, Des Moines, Iowa. Address: 2429 Reynolds Lane, Des Moines 17.

The Rev. David B. Weden, formerly in charge of St. Margaret's Church, New York, is now rector of Grace Church, White Plains, N. Y. Address: 33 Church St.

The Rev. Dr. George C. Weiser, formerly canon pastor of Grace and Holy Trinity Cathedral, Kansas City, Mo., is now vicar of the Church of the Redeemer, Rogers, Ark. Address: Box 426.

The Rev. John T. Williston, formerly vicar of St. Cyprian's Church, Chicago, is now rector of the Church of the Annunciation, Chicago. Address: 7759 S. Union Ave.

Resignations

The Rev. Howard S. Frazer, who has been serving the Mission in the Pines (St. Peter's), Medford, N. J., retired from the active ministry on October 1st. He has been connected with the diocese of New Jersey for 34 years. Address: Cliff and Summer Ave., Edgewater Park, N. J.

The Rev. Alexander E. Hawke, rector of St. John's Church, Southampton, L. I., N. Y., will retire at the end of this year.

The Rev. Charles S. Liles, formerly associate rector of St. Andrew's Church, Jackson, Miss., has resigned because of ill health. He and his family have moved to 834 Arlington, Jackson, Miss.

The Rev. Norman H. Snow, formerly rector of Calvary Church, Santa Cruz, Calif., has retired. Address: 150 Scenic Dr., Santa Cruz.

Changes of Address

The Rt. Rev. Dr. R. Bland Mitchell, who retired on October 5th as Bishop of Arkansas, may now be addressed at Sewanee, Tenn.

St. Cyprian's Church, formerly located at 3801

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Episcopal Theological School, Cambridge, Mass.

Episcopal Theological Seminary of the Southwest, Austin, Texas

The General Theological Seminary, New York City

Nashotah House, Nashotah, Wis.

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

Seabury-Western Theological Seminary, Evanston, Ill.

Virginia Theological Seminary, Alexandria, Va.

N. Octavia St. in Chicago, has moved into its new church building at 6501 W. Belmont Ave., Chicago 34. The new church was constructed at a cost of \$52,000 and is of modified modern design.

The Rev. Stanley P. Gasek, rector of Grace Church, Utica, N. Y., may now be addressed at his home at 2 Geer Ave. The rectory formerly was at 1642 Sunset Ave.

The office of the executive secretary of the Province of New England, the Rev. Harry H. Jones, has been moved from Middlebury, Vt., to the C. W. and J. K. Lasell House, Retreat and Conference Center, Diocese of Western Massachusetts, Whitinsville, Mass.

The move is the result of long-term planning by the council of the province to establish the executive secretary's office as close as possible to the center of New England. The diocese of Western Massachusetts is also supplying housing at the center for the Rev. Mr. Jones and his family, a new building to be known as Rice House; it will be dedicated at the end of October.

Depositions

R. Louis Somers, presbyter, was deposed on September 10th by Bishop Barry of Albany, acting in accordance with the provisions of Canon 60, with the advice and consent of the clerical members of the standing committee; renunciation of the ministry.

Ordinations

Priests

Chicago — By Bishop Burrill: The Rev. Robert D. Battin, on September 16th, at St. Michael's Church, Barrington, Ill.; presenter, the Rev. Joseph Williams; preacher, the Rev. R. E. Savage. The ordinand is a chaplain in the armed forces.

Deacons

New Jersey — By Bishop Banyard: Raymond E. Buntaine, on August 18th, at St. George's Church, Helmetta, where he will be vicar; presenter, the Rev. C. C. Hand; preacher, the Rev. Dr. O. G. Lager.

By Bishop Banyard: William Bryton Outtrim, on September 16th, at Christ Church, Bordentown, N. J.; presenter, the Rev. F. B. Schultz; preacher, the Very Rev. J. E. Purdy; to be vicar of St. Martin's Church, Lumberton, N. J.

Diocesan Positions

The Rev. Robert M. Allen, rector of Holy Trinity Church, Vicksburg, Miss., has been elected president of the standing committee of the diocese of Mississippi to fill the unexpired term of the Rev. E. Lucien Malone, who resigned as president and member because of physical limitations and parochial duties.

The Rev. William Asger was elected a member of the standing committee to succeed the Rev. Mr. Malone.

Laymen

Miss Grace M. Jones, of Kinston, N. C., is now secretary assistant to the Rev. Norman B. Godfrey, rector of St. Peter's Church, Bennington, Vt.

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Other Changes

The Rev. Eric Greenwood, rector of the Church of the Holy Communion, Memphis, Tenn., will be director of the Sewanee Summer Training School for the 1957 and 1958 sessions. He succeeds the Rev. John M. Allin, rector of Grace Church, Monroe, La.

Deaths

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

The Rev. Melford L. Brown, rector of the Church of the Ascension, Mount Vernon, N. Y., died September 10th at the church rectory after a brief illness. He was 69 years old.

Mr. Brown, who had been rector of the Church of the Ascension since 1914, was instrumental in redeveloping the church building. He was a graduate of St. Lawrence University and studied at the General Theological Seminary in New York City. He received his master's degree from Columbia University and was ordained in 1911. Mr. Brown is survived by his wife, Mrs. Helen Clark Brown; and two grandchildren.

The Rev. Winthrop P. Clarke, rector of St. George's Church, Milwaukee, Wis., died September 23d at the County Emergency Hospital. He was 43 years old.

Fr. Clarke was a graduate of the University of Kentucky and served on the staff of the University of Indiana as a graduate assistant in the philosophy department before World War II. During the war he served four years in the army air force, after which he entered Nashotah House at Nashotah, Wis., where he received the Bachelor of Divinity degree. He was ordained deacon in 1948 and priest in 1949 and served as canon of Christ Church Cathedral, Eau Claire, Wis., for one year. In 1950 he became rector of St. George's Church. He is survived by his father, Winthrop P. Clarke, Sr.; a brother; and a sister.

Cecil S. Farnum, active member of St. Francis Church, Levittown, N. Y., died September 7th.

Mr. Farnum was the secretary-treasurer of the St. Francis chapter of the Brotherhood of St. Andrew for many years. Before moving to Levittown he was an active member of the parish of the Church of St. Joseph in Queens, Long Island, N. Y.

Mrs. Fannie Chase Staton, an active Church worker in the diocese of East Carolina, died August 20th, at her home in Williamston, N. C.

Mrs. Staton served as an officer of the diocesan auxiliary many times and attended several General Conventions as a representative of the Woman's Auxiliary. From 1908 until 1912 she served as president of one of the two convocations of the diocese. From 1912 until 1926 she was president of the Woman's Auxiliary of the diocese and from 1926 until 1929 she served as treasurer of the diocesan United Thank Offering.

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BOOKS

A Tool and a Gift

THE FRUITS OF THE SPIRIT — LIGHT OF CHRIST — ABBA. By Evelyn Underhill. Longmans. Pp. viii, 71; 107; 87. \$2.25.

Evelyn Underhill (1875-1941), whose writings on mystical and related subjects have been widely read, was one of the great devotional leaders and retreat conductors of the Church of England. Three of her shorter works — *The Fruits of the Spirit*, *Light of Christ*, and *Abba* ("Father") — have recently been brought together in one volume.

The Fruits of the Spirit comprises informal addresses and letters by Miss Underhill; *Light of Christ* contains addresses given by her at a retreat; and *Abba* consists of meditations on the Lord's Prayer.

Those who have found help in Evelyn Underhill's works will be happy that these three titles are now available in one handy and handsome volume. The book is the 1956 Autumn Embertide Selection of the Episcopal Book Club.

THE WESTMINSTER HISTORICAL ATLAS TO THE BIBLE. Revised Edition. Edited by George Ernest Wright and Floyd Vivian Filson. With an Introductory Article by William Foxwell Albright. Westminster Press. Pp. 130. \$7.50.

THE WESTMINSTER HISTORICAL ATLAS TO THE BIBLE has been a standard refer-

ence work and tool to the study of Holy Scripture since it was first published in 1945. While the earlier edition was a volume measuring about 11" x 15 x 1/2", the new edition measures 10" x 14 x 1/2", resulting in a less cumbersome size. But the clear and beautiful full-page color maps are the same size as in the original edition, this being made possible by the smaller margin surrounding them. There are 16 more pages than in the first edition and many new photographs and drawings. The print is somewhat smaller, but by no means uncomfortably small. The text, containing a wealth of historical material, follows by and large its course in the earlier edition; but there is new material (as, for example, on the Dead Sea Scrolls, with Khirbet Qumran clearly shown on the map).

It is safe to say that this volume will see even greater use than its predecessor.

FRANCIS C. LIGHTBOURN

In Brief

FROM DARKNESS TO LIGHT. A Confession of Faith in the form of an anthology. By Victor Gollancz. Harpers. Pp. 683. \$5.

Adequately described by its subtitle. Excerpts of various lengths from a wide variety of sources, including many religious writings. Compiler is at pains to point out that the book must be read from start to finish if the reader is to get what it is all about.

ST. JOHN'S GOSPEL. A Commentary. By R. H. Lightfoot. Edited by C. F. Evans. With the Text of the Revised

Version. Oxford University Press. Pp. xii, 368. \$4.80.

A commentary by a well-known Church of England New Testament scholar. Based upon material which Dr. Lightfoot left at the time of his death in 1953. "Revised Version" is English revision of 1881.

Books Received

THE TEN COMMANDMENTS. By Solomon Goldman. Edited and with an Introduction by Maurice Samuel. University of Chicago Press. Pp. xxv, 224. \$3.75.

EVERYDAY LIFE IN OLD TESTAMENT TIMES. By E. W. Heaton. Illustrated from Drawings by Marjorie Quennell. Scribners. Pp. 240. \$3.95.

THE PROTESTANT WAY. By Kenneth Hamilton. Essential Books. Pp. 264. \$5.

MR. JUSTICE. Edited by Allison Dunham and Philip B. Burland. University of Chicago Press. Pp. xi, 241. \$3.75. [Sketches of nine selected Supreme Court Justices.]

THE BEDSIDE TREASURY OF INSPIRATION. By Helen and Horace Johnson. Prentice-Hall. Pp. x, 368. \$4.95.

AMERICAN CATHOLICISM. By John Tracy Ellis. University of Chicago Press. Pp. xiii, 207. \$3. [The history of Roman Catholicism in America.]

NEARER TO THEE. Meditations from the RSV Bible. Compiled by Harriet Ann Daffron and Betty Jean Clark. Thomas Nelson & Sons. Pp. 160. \$3. [Selections from the RSV Bible for meditation.]

GOD'S FOOL. A New Portrait of St. Francis of Assisi. By the Rev. Francis A. Capozzi. Morehouse-Gorham. Pp. 222. \$4.25.

FREUD AND RELIGIOUS BELIEF. By H. L. Philp. Pitman Publishing Corporation. Pp. xi, 140. \$3.95.

THE BIBLICAL DOCTRINE OF JUSTICE AND LAW. Ecumenical Biblical Studies No. 3. By Heinz-Horst Schrey, Hans Hermann Walz, W. A. Whitehouse. Alec R. Allenson, Inc., Naperville, Ill. Pp. 208. Paper, \$1.75.

FAITH, FREEDOM, AND THE FUTURE. By P. T. Forsyth. Second impression. Alec R. Allenson, Inc., Naperville, Ill. Pp. xiv, 355. \$3.

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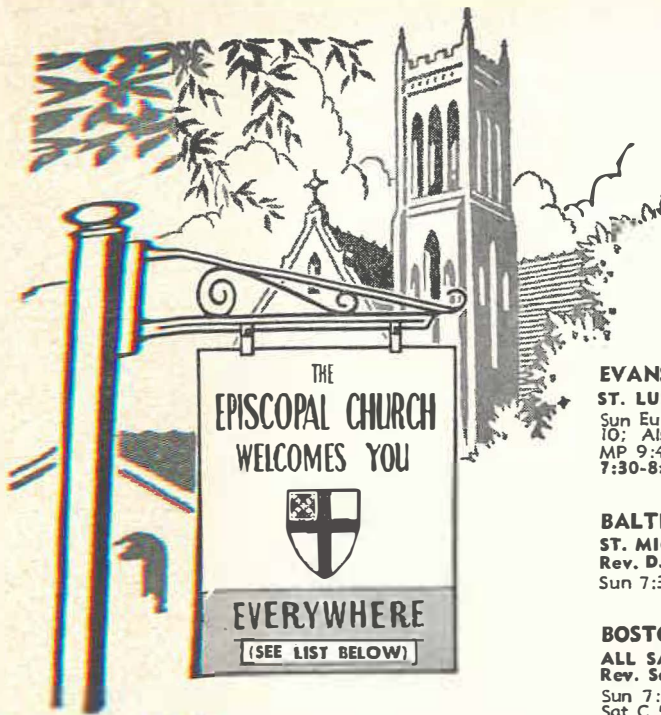
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 C Sat 4:30 & 7:30

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 daily 7; also Tues 9:30; Thurs, Sat & HD 12 Noon;
 C Sat 5-6:30

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 Sun 7, 8, 9:15, 11 & daily; C Sat 5-6, 7-8 &
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 HD 10; C Sat 1

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 10; Also Wed 6:15; Also Fri (Requiem) 7:30;
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 10:30

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 Rev. C. T. Cooper, r
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ST. LOUIS, MO.

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 Rev. W. W. S. Hohenschild, r
 Sun HC 8, 9, 11 1 S, 11 MP; HC Tue
 10:30

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 Rev. James Brice Clark, r
 Sun Masses 7:30, 10:45 (High & Ser); C

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 Sun 8, 9:30, 11; Mon, Fri, Sat HC 1;
 Thurs, HC 8; Prayers, Ser 12:05; Wed H
 Healing Service 12:05

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Sun Masses 8, 10 (Sung), MP 9:30; De
 10; C Sat 8-8:30

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 Sun 7:30, 10:45; Wed 7:30; Thurs
 C by appt

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 Ser 4; Wkdys: MP 8:30; HC 8 (E

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 Daily MP & P

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 Rev. Grieg Tabe
 Sun 7, 9, 11 (High)
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 Sun Mass
 (Sung)

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 PM; add, address; anno, announced; appt,
 appointment; B, Benediction; C, Confessions;
 Ch S, Church School; c, curate;
 Cho, Choral; EP, Evening Prayer; Eu, Eucharist;
 d, deacon; ex, except; HC, Holy Communion;
 Ev, Evenson; HH, Holy Hour; Instr, Instruc-
 HD, Holy Days; Int, Intercessions; Lit, Litany;
 tions; MP, Morning Prayer; r, rector; r-em,
 Matins; Mat, Matins; r-em, rector emeritus;
 rector emeritus; Ser, Sermon; Sol, Solemn; Sta,
 Stations; V, Vespers; v, vicar; YPF, Young
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CHICAGO

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INDIANAPOLIS

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Indianapolis

GEORGIA

Good Shepherd, Augusta
St. Paul's, Augusta
Christ Church, Augusta
St. Albans, Augusta
Holy Apostles, Savannah

MILWAUKEE

St. James', Milwaukee

VIRGINIA

St. Luke's, Alexandria

SOUTH CAROLINA

Holy Communion, Charleston

MARYLAND

Holy Apostles, Halethorpe
St. James', Baltimore