

the Living CHURCH

November 4, 1956

**“I Am Going
to Die”—P. 6**

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As Bishop of Arkansas by
Bishop Mitchell — P. 12.**

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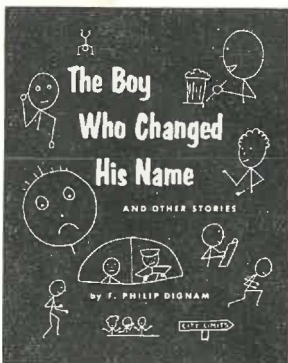


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Things To Come

November

4. Twenty-third Sunday after Trinity
10. Annual Requiem Mass, Confraternity of the Blessed Sacrament, and Guild of All Souls, St. Andrew's Church, Baltimore, Md.
11. Twenty-fourth Sunday after Trinity
18. Twenty-fifth Sunday after Trinity
22. Thanksgiving Day
25. Sunday before Advent
30. St. Andrew

December

2. First Sunday in Advent
9. Second Sunday in Advent
11. National Council Meeting, Seabury House, Greenwich, Conn., to 13th.
16. Third Sunday in Advent
19. Ember Day

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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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November 4, 1956

We'd Like You to Read Our Mail



Yes, we invite you to look over our shoulder and read our mail. What will you see? First, many letters of heartfelt appreciation for the splendid results of an undertaking begun by the American Church Building Fund Commission over 75 years ago.

During the past seven and a half decades, the A.C.B.F.C. has granted over 1400 loans totaling more than \$6,100,000 for the construction and repair of Episcopal church buildings. Often, prior to receiving help from the A.C.B.F.C., many congregations had no church or place whatever in which to worship. The contributions of clergymen and laymen alike have made possible the valuable, low-cost services of the Commission.

Now, there is another type of mail we wish you could read — a steady flow of letters asking for help — letters which tell of urgent needs that could be met, if only our resources were adequate. Our permanent fund must be enlarged.

Won't you help us by sending in your contribution — just \$1.00 would be greatly appreciated.

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A MOTION PICTURE UNIT OF CATHEDRAL FILMS ON LOCATION

New Trends In Audio-Visual Methods

By the Rev. John G. Harrell

Acting Consultant on Audio-Visual Education, National Council

This past year or two there have been observably distinct new trends in educational thought. The "audio-visual program," as such, is a thing of the past. "Audio-visual education" is now a term applied to a specific study in graduate schools of education. What we speak of today, in relationship to classroom teaching, are "audio-visual methods" or "techniques." More than ever we are considering projected visual materials as tools of learning — like story books,

paints, and readers. They are tools at the disposal of the teacher, and like other teaching materials, specific methods and techniques are required to utilize them.

To such an extent do we believe this to be true that the term "audio-visual aid" is becoming a thing of the past. The phrase indicates a crutch upon which the teacher leans. An aid is an assistant. And for awhile we tried to make the "aid," not only the assistant, but the teacher. It was the

teachers themselves who were responsible for this folly. They threaded a projector, turned it on, and "took a breather." In my own Church school, where our teachers are "oriented," we have used a motion picture, and 50% of the teachers failed to attend. It is difficult to break down the notion that audio-visual materials are an excuse for teachers to relinquish their responsibility as teachers.

The truth is that audio-visual materials are ones among many which the

The Integration of Audio-Visual Materials

teacher may bring into class and employ in the teaching situation. And like other materials, they require techniques of employment.

"Program" Is Passé

The principal trend is toward an organic employment of audio-visual materials in the learning process. That is why the "audio-visual program," as a distinct entity, is passé. Rather, they are used somewhere in the development of a unit.

1. They may be used to stimulate interest at the outset of a unit. For instance, a *March of Time*¹ film might be used to open our eyes to prevailing conditions requiring Christian action. These things are so, says the film, and what is to be done? *The Hebrew Prophets and America's Conscience*,² in the Pilgrim Series, might be used for direction in the development of the unit. Field trips and a class guest might be introduced in the learning-and-action process.

2. Audio-visual materials are sometimes correctly employed in clarifying a problem which has arisen during the development of a unit. Sometimes they supply answers. Perhaps the class is involved in a study of Christian ethics. *Flying Straight*³ might well be the best way to isolate a common situation which requires Christian solving.

3. This same class, concerned as they are with "telling the truth," might wind up their unit with *The Blind Beggar of Jerusalem*.⁴ The blind young man, faithful to the truth, suffered rejection from the fellowship of the Temple, but also found the fellowship of Christ.

We have mentioned only a few ways in which these valuable materials may properly be employed in an organic fashion. In each instance they fit. They are a real part of the teacher's plan and the pupil's learning.

They are also *motion pictures*, and the difficulties involved in these materials were not mentioned.

In the first place, they are expensive if only a single class of six, eight, or 10 are to see them.

There would probably be some difficulties in parishes not equipped for this type of teaching, for motion pictures have certain projection requirements.

And it is not always possible to rent a motion picture at the last minute when you need it. The time comes when the film would be incomparably useful, and then that moment passes and it is too late.

Filmstrips Are Cheap

Hidden in these difficulties, and there are many more, is the reason for the trend toward filmstrips. I doubt very much that there is any other reason for filmstrips than the negative one — they are cheap. Because they are cheaper than motion pictures, there are a number of consequences:

1. Greater variety of product;
2. Parish libraries may make outright purchase;
3. Because the equipment is simple, teachers have greater security in using filmstrips. This factor is not a minor one, either. We are intimidated by what we do not understand, and teachers have been intimidated by motion pictures because they did not understand the machinery. The best way to move in the direction of current trends is to have a training session with your teachers in the operation of motion picture and filmstrip projectors. They may never have occasion to operate the equipment themselves, but if they are familiar with the mechanics they will feel far more secure in utilizing the machines.

Because filmstrips are relatively inexpensive, there is a wide variety of subjects. When Cathedral Films spends \$40,000 on a motion picture and splits the \$12 from a single rental with the distributor, it takes many years of rentals to recover the cost. It requires many communions to provide the economic base or rental market. The producers must be certain that their motion picture will be acceptable to that market before they invest such sums. On the other hand, a filmstrip which costs only \$2,000 to produce and is sold for \$5, not only

reduces the capital risk, but it is repaid in a shorter period of time. The consequence is that filmstrips are being made for narrower interests.

The "Use" Factor

Because filmstrips are purchased for half the cost of motion picture rentals, permanent additions are being made to parish libraries. The difference between purchase and rental is not primarily a cost factor. It is a "use" factor. Filmstrips available in your own library may be utilized at the drop of a hat. This means that these audio-visual materials, not only theoretically but practically, can become integral, organic elements in the teaching situation. It is because of this that the "trends" are developing. Filmstrips are practical, and with the development of the sound filmstrip, a more effective product is being made. These materials, so startling in abundance and usability, have demanded a reevaluation of our audio-visual methods and the development of techniques for their employment.

Actually, the basic principles stressed today in the educational use of audio-visual materials are much the same as advocated 10 years ago for motion pictures. But those advocates were not speaking to conditions as they existed — they were speaking theoretically and in a vacuum. Sound cannot travel in a vacuum and no one, on the parish level, heard their voices. Today we do, because of the practicability of the sound filmstrip. We have a wide choice of filmstrip product. It is inexpensive. And purchase, rather than rental, means it is available at our finger tips when we want it. Large assembly exhibition, such as we felt necessary with the rented motion picture, is not typical of filmstrip exhibition. In fact, filmstrips are so personal, in a way, that the term "exhibition" seems out of place. We "share" filmstrips. And filmstrips "share" with other teaching methods. They do not dominate. They do not usurp the teacher's role.

The trend, then, is toward a remarkable integration of audio-visual materials with other teaching tools. And because of the abundance of filmstrip material available, suitable selection is possible.

¹ *March of Time* Series is distributed by McGraw-Hill. Rental \$3.50.

² Teacher-pupil's book may be purchased from a Congregational-Christian bookstore.

³ *Flying Straight*, produced by Family Films. Rental B & W \$5; Color \$8.

⁴ *The Blind Beggar of Jerusalem*, produced by Cathedral Films. Rental \$9.00 per day.

Life is just a loan that can be recalled at any time. It is never the sole property of its tenant.

I Am Going To Die

By Elaine Murray Stone

I am 34 years old this year, and now at last I have come to accept the fact that I am going to die. I have a wonderful husband, two darling daughters, some very kind friends, and I live in a lovely oak-shaded town in Florida. But I am going to leave them all.

My many interests and hobbies have brought about a large accumulation of little treasures. I have an autograph collection, a group of foreign dolls and curios from my many trips, manuscripts in long hand and typewritten in odd drawers all over the house. And in the music room are box loads of manuscript paper covered with hieroglyphic looking notes which add up to piano sonatas, anthems, organ preludes. And many scraps with just a "motif" jotted down between phone calls and children's demands.

Also, I have two photo and clipping books of my already very full life. And snapshots of my children, relatives, endless pets, different houses which we have called home, places we have visited, all tucked into bedside drawers, bureau drawers, desk drawers, boxes, and books.

These are my treasures wherein all my memories are stored, where all my talents are recorded. The sum total of my life, my hopes, my efforts, my pride. But I am going to die.

Who, then will sort them, and who will find any value in these endless

scraps of scribbled paper, containing the sum total of my knowledge, of my 16 years of education, of my creativity in music, writing, and child-bearing. They are treasures to me, but in someone else's hands they would just be the source of begrudged hours of sorting, the refuse for a wastebasket, mildewed nothings. And those are the treasures that I have stored up in my 34 years.

It is true that I am going to die, but perhaps not right away. For God has allotted, as the average span of a man's life, three score years and ten: 70 years. And with the entry of my next year I shall have lived half my life, and at the other end, no matter how far off it may be, there can be nothing for me but death.

To the young person leaving high school or college to enter upon a career or marriage, life looms ahead, spacious, ethereal, never ending. There appears to be so much time in the future that one can take now what is practical and available, do what is convenient, live and act undisciplined, for that can always come later. There is so much time still left for the serious matters of life. But life on earth is not endless. For some it ceases suddenly on a wild night's ride under the stars, or with an illness that strikes like a bullet. For others it stops slowly like a heavily loaded freight train, as a vital organ gradually ceases to function. Life is just a loan that can be

recalled at any time. It is never the sole property of its tenant.

Perhaps it is because I have entered my thirties that I am so conscious of death. My parents and my friends' parents are in their sixties, and some of us have already felt the brush of death's wings as he called for one of our parents. And our elderly friends go one by one beneath the undertaker's green velvet grass, and their names are scratched from the address book and the Christmas card list.

This must be why death now seems so close at hand. For at last I have come to realize that we are all going up on the same escalator and some get off a floor sooner than others — though all must step off sometime.

I have reached the half-way point in my probable 70 years, and looking back I see how little I was really able to accomplish in those 34 years just passed. How long and arduous it was to learn a new art, a new language, a new craft. And the art of motherhood I am learning as I go, stumbling and injuring my little ones through my foolish ignorance, but trying to improve and catch on to the ever-changing task as year by year each child becomes a different person, a new problem.

It stands to reason that if it took so much time and so much energy to learn what little I have learned in this first half of my life, it will not be any simpler or faster in the second

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.

Profound Explanation

That is a wonderful editorial [L. C., October 14th] explaining the Church's position in regard to the Holy Communion. I was in complete sympathy with the first editorial on the subject. I have never heard such a profound explanation of the Church's stand on the subject in all my 60 years in the Church.

(Mrs.) MAY JOHNSON

Rockford, Ill.

No Need to Apologize

I have read in the issue of October 7th the letters which seem to imply that you write "debilitated" (debilitated?) comments; that, in addition to being sick, you are presumptuous, uncharitable, and unchristian. I had always thought that you were a good chap but it seems that I am mistaken.

I am simply writing you to tell you that in my opinion you need not apologize to anybody for anything. Indeed, it seems to me that the rather intemperate writers of these letters who jumped all over you should, in their turn, offer their apologies to you, a man who, in company with the vast majority of all Christians, abides by the rules of the Catholic Church.

S. G. BRADY
Lt. Colonel, (Ret.)

Asheville, N. C.

Opinion Within Church

May I suggest that part of our difficulty in the problem of "open communion" may reside in a difference of opinion within the Church over the doctrine of the "offertory," rather than over the doctrines pertaining to the nature of the Blessed Sacrament and who might be eligible to receive it?

For if we hold that there is no content of past human experience offered up in sacrificial bread and wine to the Lord, it is not fundamentally relevant if we are in a condition of disagreement in doctrine and disunity in charity. We go to the Holy Communion to be strengthened and inspired when we feel the need, and what can possibly be wrong with different "Churches" kneeling in common need for sacramental help?

On the other hand, if we hold that there is a content which we ourselves provide to each and every offertory, then it will make a great deal of difference whether or not we are of "one heart and mind" in all things. In this case we will go to the Holy Communion at the command of God bearing our immediate past history of sinning, loving, and striving. And it will be of the utmost importance if a part of this past history is a condition of unity or disunity over the details of Faith and Order.

May it not, then, be desirable for us to examine not so much the teaching surrounding the Holy Communion, but the nature of the act itself? Are we presenting at each service an offertory with content — one which requires a pre-condition of unity? And if this is so, can we ever justifiably



RNS

A CHRISTIAN should be preparing all through life for his death and the glorious life to come.

half. I can't really expect to learn a great deal more. What matters most at this point is to choose carefully and thoughtfully what really matters in life, and what paths to take. Then I can judiciously plan what courses to study and what treasures to collect. For there is an end to life, I can see it already, and I wish to be prepared. Eternity is a long time and 34 years but a flash.

A Christian should be preparing all through life for his death, and the glorious life to come which our Lord has promised him. As a child of God and an inheritor of the kingdom of heaven, I must prepare myself for the infinity to come in my heavenly home. So, looking critically back on the past, and hopefully forward to this the remainder of my life, I have made my plans, and with God's help I hope to accomplish them.

My new studies shall be God's will for me from day to day. I shall study His Word, His Law, His Life, and pattern mine on them. I shall collect, not tarnished trinkets nor mildewed clippings, but all the poor, and unloved and lonely people and give His love to them through me. And my creative works shall be His works of kindness; friendly smiles, thoughtful acts, and all the little words and phrases that lift men's hearts and lighten heavy burdens.

Here in Florida moths and cockroaches and rust and mildew have nearly destroyed most of the foolish treasures I have previously stored up. So, beginning now I shall collect the treasures of Jesus' love in hopes that someday I may lay them at the feet of God in heaven.

Yes, I am going to die. And so are you.

ignore the veritable chasms that presently separate different Christian schools of thought? In the light of the offertory, may we not be primarily bound to remove the "scandal" . . . of varied Gospels, differing creeds, competitive ministries . . . "from our bread and wine" before we presume to offer it in any inter-church Communion service.

(Rev.) FREDERICK B. JANSEN

Wallkill, N. Y.

Shades of Opinion

The question of communicating non-Episcopalians at our altars, with which the incident involving President Eisenhower is concerned, rests on the answers to two other questions: (1) What is the doctrinal evidence for or against "open" Communion, as far as the Episcopal Church is concerned; and (2) If there is any restriction, how is it to be interpreted (defined)?

The existence of rubrics dealing with this matter is a fact that is well known, and needs no further consideration. Thus, question (1) is already answered. The definition of the rubrics is another matter. For example, some interpret the rubric on p. 299 of the Prayer Book to mean that only unconfirmed children are prohibited from receiving Holy Communion. Others insist that this rubric includes everyone who is not confirmed.

The fact is that there is no authoritative definition of any doctrine in the Anglican Church. While it is true that there is general agreement on many topics, it is equally true that any opinion is tolerated. Thus, while all Anglicans are expected to believe the Creeds, there is no authority which defines the various articles of each Creed. It is possible, then, to interpret the Creeds either literally or symbolically, or with any combination of both.

The same principle holds true with the case at hand. There is no authoritative definition of the Prayer Book rubrics and what they mean, so that any interpretation of them must be considered acceptable.

Until the question of defining doctrine is cleared up among us, we will have to accept charitably all shades of opinion.

Syracuse, N. Y.

THOMAS SPACHT

Questions and Answers

Some simple questions and answers on a subject some people make so complicated.

Question: Are there members of the Episcopal Church who are constantly striving to establish inter-communion between the Episcopal Church and various Protestant sects?

Answer: Yes. They tried to do it with the Presbyterians 10 years ago, and some are trying to do it with the Methodists now.

Question: By any action of General Convention has the Episcopal Church entered into inter-communion with any Church?

Answer: Yes. For example, with the Polish National Catholic Church.

Question: But what about the Protestants? Has the Episcopal Church ever entered into inter-communion with any of the Protestant sects?

Answer: No. In fact, when the Episcopal Church and the Presbyterians were having discussions on the subject of Church unity, our General Convention voted that both Episcopalians and Presbyterians might worship together "except at the Holy Communion."

Question: But aren't Presbyterians baptized persons?

Answer: Yes.

Question: But the Episcopal Church refused to invite them to receive Holy Communion in our Church?

Answer: Yes.

Question: Is it true then (as some say) that any baptized person may receive Holy Communion in the Episcopal Church?

Answer: No.

Question: What is your authority for saying this?

Answer: The rubrics of the Book of Common Prayer, and the actions of General Convention which have named the Churches with which the Episcopal Church is in communion.

Question: Then those persons who say any baptized person may come to the Holy Communion are acting as if inter-communion had already been established?

Answer: Yes.

Question: But it hasn't?

Answer: No, it hasn't — not with any of the Protestant sects.

Question: You mean this would apply even to the President of the United States? A good, sincere man like that?

Answer: Yes. The Church respects the right of the President to be a Presbyterian, but the Church has never established inter-communion with the Presbyterians. And since the Episcopal Church is not in communion with the Presbyterians, and Mr. Eisenhower is a Presbyterian, there is no justification for admitting him to the Holy Communion in the Episcopal Church.

Question: Do you like Ike?

Answer: Yes, I like Ike. But I'm going to vote for Stevenson.

Question: Well, would you let Mr. Stevenson come to the Holy Communion?

Answer: No. He is a Presbyterian, also.

Question: Then is it your position that only those who accept the discipline, doctrine, and worship of the Episcopal Church are to be admitted to the Holy Communion in the Episcopal Church?

Answer: Exactly. (And this would include members of those Churches with which the whole Church, as a body, has officially entered into inter-communion.) And now let me ask you three questions:

Q. Is this logical and reasonable?

A. Yes.

Q. Is it according to the Prayer Book and the teaching of this Church?

A. Yes.

Q. Then why do some priests (and even some bishops) persist in their own private interpretations?

A. You've got me.

(Rev.) G. R. TIEBEL

Rector, St. Elisabeth's Church
Floral Park, N. Y.

Sacrament of Unity

I want to thank you for your recent editorial, "Not a Good Precedent." You had the courage to say what, I am sure, was felt by many of your readers.

The prominence of a man — even though he be a sincere Christian man — does not give him the right to ask for the highest privilege the Church can offer if he is not ready or willing to meet the conditions the Church deems necessary.

The distinguished visitor can hardly be

blamed. He, no doubt, shared the all too common opinion that the Episcopal Church is a Protestant denomination and therefore saw no reason why he should not "take Communion." The officiating priest can hardly be blamed either, for even though he may have disapproved, he was placed in a very difficult and probably unexpected position. But I am glad you wrote this very moderate and charitable editorial. For one reason — because it may remind our Protestant friends that "open" Communion is not the normal practice in the Episcopal Church. And for another reason — because it may awaken the authorities to the need of some official direction in this important matter.

The Sacrament of the Holy Communion is the Sacrament of Unity. It should be the end and goal of the healing of our unhappy divisions. If used as a means it merely points up the unreality of it.

(Rev.) ANTHONY G. VAN ELDEN

Vicar, St. Mary's Church

Waynesboro, Pa.

Two Questions

This is my first letter to the editor of THE LIVING CHURCH in the 47 years of my ministry. I wish to ask you two questions.

(1) If you were a priest of the Church and were celebrating the Holy Communion, and while doing so President Eisenhower should come to the rail to receive the Sacrament, would you refuse to administer to him?

In all my ministry I have never heard or known a priest to refuse to administer to anyone who came to the rail unless he or she had previously been forbidden to do so for "evil and notorious living."

(2) This other question is: Is there not at least one bishop who has courage enough to come out for or against the incident?

H. I. OBERHOLTZER

Bakersfield, Calif.

Retired Priest

Important to Presbyterians?

In regard to the editorial concerning the President receiving Holy Communion and to the criticisms of this editorial, it is my humble opinion that an enlightening editorial on this whole subject is very much in order.

We of the pastoral clergy run into this problem each day of the week and, needless to say, it demands continual teaching as well as constant control of one's patience at times. Let's face it — so often in this matter we are facing the results of poor teaching and extensive lay ignorance.

The question that I would like to present is this: If Holy Communion is so important to Presbyterians at times and so necessary to receive when they visit our Churches, why then do not the Presbyterians place more emphasis on the Sacrament in their own teaching? If their Holy Communion is as valid as the Episcopalian's, why is it in an inferior place to preaching, for example, and why is it celebrated so rarely when, in many of our parishes, it is the high point of each day of each week?

These same questions might be directed to some liberal clergy in our Communion whose newspaper advertisements show their names and sermon titles in bold print while the hours for Holy Communion are relegated to fine type at the bottom of the page.

(Rev.) ALLEN S. BOLINGER

Curate, Church of St. Uriel the Archangel
Sea Girt, N. J.

BOOKS

sorts and conditions

The Fathers Pocket-Sized

THE EARLY CHRISTIAN FATHERS. A selection from the writings of the Fathers from St. Clement of Rome to St. Athanasius. Edited and translated by **Henry Bettenson**. Oxford. Pp. viii, 424. \$4.

The growing interest in Patristic writings makes an anthology of this type most welcome. Mr. Bettenson presents us with representative selections from 11 outstanding Church fathers. Each is introduced and his significance assessed by means of a brief sketch included in the introduction. The editor aims to illustrate the development of Christian thought, life, and worship which culminated in the great councils of the fourth century.

Although other selections might profitably be substituted for some of those which he has used, his purpose is well accomplished. Mr. Bettenson's translations are rendered in an admirably readable style, which avoids the slavish literalism of many older English editions, but which accurately preserves the thought and the spirit of the original writers. Brief explanatory notes are included. The selections from each author are arranged to illustrate the development of the classical themes of Christian theology: God, Man, the Incarnation, the Atonement, the Holy Spirit, the Trinity, the Church, the Sacraments, the Ministry, Christian life and discipline, and Eschatology. Mr. Bettenson perhaps underrates St. Justin as a Biblical theologian, and he has overlooked recently presented evidence regarding the origins of Gnosticism, but, as a whole, his treatment of the writers with whom he deals is both accurate and enlightening. A good index, especially necessary in a work of this type, is included.

Although Mr. Bettenson evidently assumes that the reader will possess some knowledge of Christian doctrine and Church history, his work will be of value to all who wish to be introduced to the world of the fathers. It is particularly commended to clergy and seminarians.

HAMILTON HESS

Advent Dialogues

MAN IN THE MIDDLE. James A. Pike and Howard A. Johnson. Seabury. Pp. x, 118. \$2.25. [The Seabury book for Advent.]

The bulk of this book is made up of the three-cornered conversations or dialogues which were given in the Cathedral

Continued on page 19

IT NOW comes out that if a normal person looks at a fixed dot of light in a darkened room and is asked to trace its movements, he is likely to make a diagram showing the light wandering all over the map. But if a schizophrenic tries the same experiment, he sees it simply as a fixed dot of light; or, perhaps, he sees it moving within a very small area. The experiment is described in a fascinating article in *Life* about current efforts to deal with mental illness.

THE SUPERIOR accuracy of the schizophrenic in this case raises the interesting (even if remote) possibility that further objective experiments will show that people in mental institutions have a generally more accurate view of the world than the people outside. Could it be true that a man who sees the world as it really is will choose to withdraw from it?

DOES the man with delusions of persecution merely have a heightened awareness of a latent hostility between man and man which is mercifully veiled from most of us? Does the woman who hears mysterious voices hear something objective, outside herself, which the rest of us are too dull to notice?

IS NORMALITY just a matter of normal inaccuracy, normal unsensitivity, normal misapprehension? A normal bone can't tell us anything about the weather, but a bone that has been broken seems to be able to respond to barometric changes. So, the differences in perception between the mentally ill and the normal may not all be on the side of the normal.

THE INCREASING tendency to look for physical and chemical factors in mental illness follows on the heels of a trend in the science of medicine to look for psychic factors in physical illness. It is a fascinating thought that the person whose symptoms are purely mental might be successfully treated with pills and surgery, whereas the man with a broken leg or a bacterial infection might be greatly helped by a session with the psychiatrist.

THE WORD "normal" means conforming to a norm or standard. What the standard is and where it comes from is, perhaps, the big unanswered question in the world of today. Most of us have a desperate anxiety to be normal, and when we apply the concept in this way we mean that we must not be too noticeably different from the average of the people around

us. A man with two arms would feel like a monster in a one-armed society.

YET, for the Christian, the norm of manhood is something entirely different from the average. "Do not be conformed to this world," says St. Paul in his Epistle to the Romans; "but be transformed by the renewal of your mind that you may prove what is the will of God, what is good and acceptable and perfect." The norm is more concretely stated in the Epistle to the Ephesians: "Attain to mature manhood, to the measure of the stature of the fullness of Christ."

CHRISTIANITY is, indeed, a kind of "abnormality" by the standard of the general average of human behavior. According to that standard Christianity is even dangerously abnormal in that it denies the validity of the norm itself and calls the world's health sickness, the world's success failure. When Christians are not being persecuted, they have some reason to wonder whether the secular world really understands the radical character of the Christian message.

IT IS not altogether fair to say that the world's norms are mere averages. They are more than that. They represent an approximation to what the world regards as good, or better than average, a movement toward what would appear to be a natural perfection of health, intelligence, virtue, etc. Yet a statistical study of human behavior (such as the Kinsey report) may raise serious doubts as to the real standards of natural perfection, although it is essentially irrelevant to the standards of supernatural perfection.

SIMILARLY, the distress felt by the seeker after natural perfection when confronted by mental or physical illness is nowhere near as keenly felt by the seeker after supernatural perfection. What distresses the latter is spiritual illness. And he even has a prescription for that, so that the only thing that really distresses him is the refusal of the spiritually ill to face their condition.

HAVING a high standard of normality that can only be partially attained in this life, the Christian starts out knowing that he himself is not normal and neither is anybody else. The things that upset the world do not particularly upset him. What he really worries about is the things that leave the world feeling normal and contented and self-satisfied.

PETER DAY.

EDITORIALS

Deans— And Their Duties

Two of the Church's theological seminaries have new deans this year — Virginia, with the Very Rev. Jesse M. Trotter, and Sewanee, with the Very Rev. G. M. Alexander. Seabury-Western is looking for a dean to replace the Very Rev. Alden Drew Kelley, who has gone to St. Augustine's College, Canterbury, England, as sub-warden. The Very Rev. Charles L. Taylor has resigned as dean of the Episcopal Theological School, Cambridge, Mass., to head the American Association of Theological Schools. And two other seminaries, Nashotah and Berkeley Divinity School, face the retirement of their deans under the retirement canon not many years hence.

Upon the several new deans and upon the others who will be called to fill present and impending vacancies rests one of the weightiest responsibilities in the entire field of Church leadership.

The effectiveness of the Church depends upon its clergy; their effectiveness in turn depends upon their training; and the dean of a theological seminary, both by what he does and by what he is, exerts an all-important influence on the training of the young men who enter the institution which he heads.

This editor has sought guidance from a number of Church leaders as to the things to emphasize in discussing the task of a seminary dean. Perhaps nothing highlights the complexity and almost frightening importance of the work more than the reluctance of bishops, experienced parish priests, deans, and leading laymen to try to set forth what a dean should be and do.

He has to know about electricity and plumbing.

He has to balance a budget.

He has to be able to find money for unexpected and important projects.

He has to promote profound and creative scholarship.

He has to discipline scholarship to the teaching of the Faith "as this Church has received the same."

He has to perpetuate a strong local tradition and special contribution of his particular seminary.

He has to keep his seminary, with all its special interests, well inside the mainstream of the Church's life.

He has to lead in the establishing and upholding of rules for faculty and students — and know when to wink at infractions.

He must expect bishops, dioceses, and parishes to

pass the buck to him for weeding out emotional and intellectual misfits, and to criticize him when he does it.

This random listing of a few of the duties of a dean has not, of course, even touched on the most important task of all — the raising up of a generation of clergy who know and love God and know how to bring men to Him. But a dean who fails in the little details of administration may be neglecting the horse-shoe-nail that settled the fate of a kingdom.

In recent years, there has been much critical thinking and some bold experimentation in the field of ministerial training. Perhaps the most obvious lack in the newly graduated seminarian of the recent past has been in the area of helping, getting along with, and leading a body of laypeople. There has been some feeling that the seminaries actually educated young men away from, instead of into, an understanding of the needs and interests of the laity.

Did the seminaries teach too much abstract theology, too much Greek and Hebrew, too much of the rarefied and intellectual, too little of the down-to-earth and practical? So it appeared to some people, who argued that there was too much emphasis on scholarly pursuits and interests.

Recognizing the validity of the demand for a stronger pastoral emphasis (if only to make good seminaries better), we question the assumption that there is an issue to be drawn between the pastor and the scholar. In most professions, the precise opposite is taken for granted. A doctor, lawyer, teacher, soldier, psychologist, or automobile mechanic does not necessarily become less able to practice the general skills of his profession by becoming more deeply versed in a particular part of it. And knowing the different nuances of the word *koinonia* in patristic literature does not make a man less able to understand the word "ouch" when it is uttered by a child.

Another effort to strengthen the seminaries as places for training pastors has been the subject of much valuable thought and experimentation in late years. This is the effort to apply the contributions of secular learning — particularly psychology and the other social sciences — to the work of the ministry. "Pastoral psychology," "clinical training," "pastoral counseling," "group dynamics," and other techniques and disciplines have found a place in the curricula of the seminaries and in summer sessions and post-graduate schools.

All of these things have contributed to the Church's resources for helping people. No doubt every clergyman should know something about them and some clergy should know a great deal about them. Yet, getting along with a vestry or Woman's Auxiliary, comforting the bereaved, lifting up the fallen, "rejoicing with them that rejoice and weeping with them that weep" — these skills of the heart require a different kind of schooling. It is a good thing for a rural pastor, for example, to be interested in cows. But it

is more important for him to be interested in the man whose livelihood depends on cows. If the pastor is a good listener to a conversation about cows, he does not have to be an adviser to his people on the care and feeling of their cattle.

The basic pastoral problem is not the budding clergyman's lack of knowledge about the day-to-day concerns of his people; it is his lack of willingness to become interested in the things they are interested in.

This leads up straight to the central task of the seminary dean. One of the Church leaders we consulted, a bishop who had formerly been a seminary professor, put it this way: "The first job of a seminary dean is to be the father of a family — a family whose life is centered in God, and whose members include faculty, students, alumni, trustees, kitchen help, and everybody who takes part in the seminary's life.

"The seminary students," he pointed out, "are, most of them, going out to build parishes into similar families — units of the family of God. The seminary can train them for this work only by *being* a family. You cannot teach a course in love, or forbearance, or sympathy, or neighborliness, or bearing one another's burdens. These things can only become a part of the priest's life by being a part of the family life he experiences in seminary."

We were reminded of St. Paul's listing of the fruits of the Spirit — love, joy, peace, longsuffering, gentle-



ness, goodness, faith, meekness, temperance—"Against such there is no law." And no law nor formal curriculum, can impart them.

The way of love for God and man is the thing the seminary exists to spread just as it is the thing the parish, mission, institution, or diocesan headquarters exists to spread. It does not have this mission or the power to accomplish it through the human endowments of its personnel but through its relationship with Jesus Christ as renewed in prayer and sacrament and meditation and searching of the Scriptures.

Nor is the dean alone in his responsibility for making the seminary an effective unit of God's family. Everyone who takes part in the seminary's life — faculty, students, alumni, trustees, and all the rest — is a co-worker in the enterprise, capable of spreading distrust, confusion, and misery if he chooses; or love, joy, and peace if God chooses.

New deans will face secret snares, hidden pitfalls,

stout centers of entrenched prerogative and protocol. High minds and pious intentions will not automatically clear these obstacles away. The Christian graces of humility, hilarity, and common sense will often have to be called upon to turn intramural warfare into a game in which the participants love each other more than they love victory. No jealousy is more furious than academic jealousy, no battle more bitter than a battle over devotional practices. The love of God can become, in the seminary, the best of all reasons for hating one's fellow-man. On such occasions, only humility, hilarity, and common sense will win the day of Christ and His Church. And the dean cannot fight the battle all by himself.

We hope that all the new deans will not merely maintain but strengthen the concern of their seminaries and faculties for broad and deep theological learning. There can never be too much theological investigation and knowledge, just as there can never be too much medical or agricultural investigation and knowledge.

We hope that they will continue interest in and experimentation with the contributions of the social sciences to understanding and helping human beings.

And we hope that through the life of the seminary family itself, the new deans will help the next generation of parish clergy to realize that no amount of erudition and training is a substitute for communication with individual Christian souls on the level of their own understanding, interests, and needs. Those who flee to scholarship as a substitute for loving people are not only poorer pastors but poorer scholars for doing so; and introducing them to a "science" of pastoral psychology will not help them much. Those who pursue scholarship because they desire to know and communicate the truth that sets men free will not display their erudition merely to impress their audiences; but they will have a treasury of things new and old to draw upon when and where their knowledge helps them to clarify and communicate the Gospel to a child, a housewife, a businessman, a farmer, or a philosopher.

These are a few aspects of the problems and opportunities that face the oncoming generation of seminary deans. The job is obviously too big for any one man. The illustrious predecessors who have carried on so well before them were successful because they knew the job was too much for them and shared it with the entire seminary family.

The dean cannot abdicate his responsibility for leadership any more than the parish priest can. A leader who does not lead is not entitled to pass the blame to his followers. Yet there is more than one way of leading, and the right way is that which most nearly expresses the inner nature of the Church. And this in turn reflects the interior relationship of perfect equality and perfect subordination, perfect authority and perfect freedom, among the Persons of the Holy Trinity.

Two New Bishops in Arkansas And South Florida Take Office

Bishop Moses is consecrated as Suffragan of South Florida And Bishop Brown installed to replace retiring Bishop Mitchell

Two new bishops took office last month in special services held in the dioceses of Arkansas and South Florida. The Rt. Rev. William Francis Moses was consecrated Suffragan of South Florida on the Feast of St. Luke, October 18th, at the Church of the Redeemer, Sarasota, Fla. Presiding Bishop Sherrill was the consecrator. In Trinity Cathedral, Little Rock, Ark., on October 5th, Bishop Mitchell of Arkansas installed his successor, the Rt. Rev. Robert Raymond Brown, as the ninth Bishop of Arkansas.

In the South Florida ceremony Bishop Louttit of South Florida and Bishop Wing, retired Bishop of South Florida, were the co-consecrators. The presenting bishops were Bishop Gray of Mississippi and Bishop Claiborne of Atlanta.

The sermon was preached by Bishop Mason of Dallas and the precentor of the Litany was Bishop West of Florida. Attending presbyters were the Rev. H. Lyttleton Zimmerman, rector of St. Martin's-in-the-Fields, Pompano Beach, and the Rev. Arnold Charnock, rector of St. Bartholomew's Church, St. Petersburg.

The sacred ministers at the Eucharist were the Presiding Bishop as celebrant, Bishop Jones of Louisiana was the epistoler and Bishop Carruthers of South Carolina was the gospeller.

The Rev. William L. Hargrave, executive secretary of South Florida, was the deputy registrar and the Rev. Frank M. Butler, rector of the Church of the Redeemer, was master-of-ceremonies.

The evidence of election was read by the Rev. Richard I. Brown, secretary of the convention that elected Bishop Moses, and the testimonial of election was read by Lawrence Rogers, chancellor of South Florida. The evidence of ordination was read by the Rev. James Stirling, consents of the standing committees by the Rev. James L. Duncan, and the consents of bishops by Bishop Carpenter of Alabama.

At the conclusion of the Eucharist, the new bishop, vested in cope and miter, gave his blessing to the congregation. A luncheon and reception in the parish house was held for Bishop Moses after the service.

About 700 persons attended the two-hour ceremony, which was preceded by a processional of 161 persons. Nine bishops and one retired bishop took part in the rites. Before his election as bishop, Bishop Moses had served as the rector of the Church of the Redeemer, where the consecration ceremony took place.

Bishop Moses and his family now live at the suffragan bishop's residence in Winter Park, Fla. Bishop Moses' first

action on a diocese-wide basis was to visit all the deanery meetings for laymen with a total of more than 1600 men in attendance, to introduce the speaker for the meetings, the Rt. Rev. Frank Juhan, retired Bishop of Florida.

A Holy Communion service was held in connection with the installation of Bish-



BISHOP MOSES

op Brown in Arkansas. Bishop Brown, who was elected Coadjutor of the diocese last year, replaced the Rt. Rev. R. Bland Mitchell, who is retiring after serving for 18 years as Bishop of Arkansas.

The Rt. Rev. Arthur R. McKinstry, retired Bishop of Delaware, read the Epistle; the Rt. Rev. Walter Mitchell, retired Bishop of Arizona, read the Gospel and both bishops assisted Bishop Mitchell and Bishop Brown in administering the Communion.

Bishop Brown was presented at the altar rail by the Very Rev. Cotesworth P. Lewis, dean of Trinity Cathedral, and the Rev. Wayne Buchanan, president of the Standing Committee. Bishop Mitchell read the words of induction.

After the presentation of the alms, Dean Lewis presented a bidding prayer. He asked prayers of thanksgiving for the episcopate of Richard Bland Mitchell and intercessions for the episcopate of Robert Raymond Brown.

Before a luncheon group of nearly 400 in the parish house of the cathedral after the service, Bishop Mitchell charged the diocese of Arkansas to be aware of its future, and he expressed deep appreciation for having been "inundated by so many gifts."

Will S. Mitchell, chancellor of the diocese, was the toastmaster. Speakers at the luncheon included the Rt. Rev. Charles Clingman, retired Bishop of Kentucky; the Rt. Rev. Walter Mitchell, brother of Bishop Mitchell of Arkansas; Frank Gillespie of San Antonio, member of the board of regents of the University of the South; the Rev. C. D. Lathrop, senior presbyter of the diocese; and Peter F. Watzek, prominent laymen of Arkansas.

The Churchpeople of Arkansas gave a thank offering of \$10,000 for Bishop Mitchell's personal use. He also received from the diocese a Buick car and announcement was made that the St. Augustine's Chapel, (an inner chapel of All Saints' Chapel at the University of the South, Sewanee, Tenn.), would be reconstructed in the proposed completion of All Saints' by the diocese as a thank-offering for the episcopate of Bishop Mitchell.

The luncheon was concluded with a challenge to the future by Bishop Brown, who gave the benediction.

Visiting bishops participating in the observance in addition to Bishop McKinstry, Bishop Mitchell, and Bishop Clingman, were Bishop Barth of Tennessee, Bishop Gray of Mississippi, Bishop Powell of Oklahoma; and Bishop Noland, Suffragan of Louisiana.

Bishop and Mrs. Mitchell will reside in Sewanee.

Rev. J. W. Turnbull Installed Canon Precentor of Cathedral

The Rev. John W. Turnbull was recently installed as canon precentor of the Cathedral Church of St. John the Divine in New York City. Bishop Donegan of New York had charge of the installation, before the regular Evensong service. The installation sermon was preached by the Rev. Leland B. Henry, executive director of the Department of Christian Social Relations of the diocese of New York.

Fr. Turnbull will, as canon precentor, be in charge of the relationship of the cathedral to civic activities and community organizations both in the city as a whole and particularly in the Morning-side-Manhattanville and West Side communities. His duties include the liaison with the Cathedral Church's music organization and promotion of the Friends, an international organization of those interested in the Cathedral Church.

Fr. Turnbull was graduated from the University of Illinois in 1947 and from Yale Divinity School in 1950. He received the degree of Master of Sacred Theology from Virginia Theological Seminary in 1956 and has completed his residence for Ph.D. at Yale. He served in New York City as executive secretary of Christian Action from 1951 to 1953, and in Geneva as study secretary for the World Council of Churches from 1953 to 1954.

Progress toward Unity Reported By Anglican-Scottish Churches

Representatives of the Church of England and the Presbyterian Church of Scotland "made progress" in a series of talks on Church unity, according to an official spokesman.

He said it was hoped a report on the discussions would be ready for submission to authorities of both communions early next year.

The conference was committed to studying the kind of modification in the two Church systems which, "in the context of the hoped-for reintegration of Christendom, might be regarded as likely — in the long run — to be requisite."

Fellowship discussions between the two Churches were instituted in 1932, suspended two years later, and resumed in 1950. They have been joined in recent years by the Episcopal Church in Scotland and the Presbyterian Church of England.

Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, stated last May that conversations between the two Churches had reached "a new stage" and indicated optimism regarding their outcome.

[RNS]

Bishop Ordass Resigns Office, Voices Hope for His Return

Bishop Lajos Ordass has submitted his temporary resignation as bishop in a move that seems intended to clear the way for his eventual return to a place of leadership in the Evangelical Lutheran Church of Hungary.

In a letter addressed to the Council of the Church's Southern diocese — the successor to the Montana diocese which he headed — the Hungarian Churchman declared that "as long as the hindrances for my return to the office of bishop are not removed, I resign from my office as bishop."

"I do this," he added, "under the condition . . . in case . . . I should not lose the confidence of the congregations of the diocese, this temporary resignation from my office would lose its validity as soon as my return to active service will be possible."

In his letter, Bishop Ordass traces the circumstances of his arrest, imprisonment and release, and his recent rehabilitation [L. C., October 21st], by the highest court of the Hungarian People's Republic and the General Council of the Hungarian Church.

Archbishop Paget to Resign

The Most Rev. E. F. Paget, Archbishop of Central Africa, has announced his intentions of resigning from that position next March. In announcing this decision Archbishop Paget stated that he has decided that after 30 years as a bishop in

Southern Rhodesia, he is no longer physically fit to undertake the dual task of Diocesan and Primate. The Archbishop was elected Primate last year.

European Churches Hold Convocation

A resolution calling for greater coöperation between armed service chaplains and American churches abroad was passed at the annual convocation of American Episcopal Churches in Europe.

The convocation was held at the Pro-Cathedral Church of the Holy Trinity in Paris in early October. Clerical and lay delegates attended from Paris, Nice, Geneva, Florence, Rome, Munich, Frankfurt and Heidelberg. Episcopal chaplains came from Evreux, Kaiserslautern, and Wiesbaden.

The dean, the Very Rev. Sturgis Lee Riddle, presided over the convocation. In his report, Dean Riddle emphasized the growing importance of the work of the churches in Europe as "lighthouses of American faith and freedom abroad," and the privilege and the responsibility of the Episcopal Church to represent, almost uniquely, American non-Roman Christianity in Europe and to serve all Americans. He pointed out that the European churches are not "chapels of ease," but hard-working, self-supporting, and fully organized parishes ministering to large colonies of Americans abroad, and making for international friendship and understanding.

At a ceremony arranged by R. Tupper Barrett, senior warden of the cathedral, M. Henri Bonnet, former Ambassador of France to the United States, presented the Cross of Chevalier of the Legion of Honor to Dean Riddle. The nomination to the order was made by the president of France, with the citation, "for effective action in favor of Franco-American friendship."

Reports from each parish were presented at the business sessions with discussions of the mutual interests of the convocation. Delegates from Germany pointed out the opportunities for expansion of the work of the Church in American military and civilian centers there. It was further agreed that a monthly newsletter be organized and circulated among the convocation, for the purpose of exchange of ideas, mutual encouragement, and contacts.

The convocation was saddened by the recent death in Germany of the Rt. Rev. Stephen E. Keeler, Bishop in charge of American Churches in Europe. A memorial service for Bishop Keeler was held in the cathedral, and resolutions of appreciation for his leadership, and condolence were sent to Mrs. Keeler and to Bishop Sherrill.

The convocation next year will be held at St. Christopher's Church, Frankfurt, Germany.

Mrs. Mahon to Represent Church in UN Department

The United Nations Department of Public Information has appointed Mrs. Stephen K. Mahon, executive secretary of the Girls' Friendly Society, in America, as the Church's official representative in the UN's section for Non-Governmental Organizations.



MRS. S. K. MAHON

As an observer from the Christian Citizenship Division of the Church's National Council, Mrs. Mahon will provide information for the Church on principal developments at the UN, represent the Church at NGO briefings and conferences, make known the Church's position on relevant issues, prepare news releases and memoranda, and arrange for individuals and groups to visit the UN.

A member of the Church of the Epiphany, New York City, Mrs. Mahon holds a Master's degree from Boston University and has done additional graduate study at Union Theological Seminary and at Columbia University.

Mrs. Mahon served for six years on the National Executive Board of the Woman's Auxiliary to National Council, and is at present a member of the Youth and of the Christian Citizenship Divisions of the Council. Mrs. Mahon attended the White House Conference on Education as one of the representatives of national organizations.

Miami Priest Finds Trust In America Shown by Arabs

A great trust in the United States and concern over President Eisenhower's health were found overseas by the Rev. J. Mitchell Taylor, rector of All Souls Church, Miami, Fla., who just returned from a tour of Europe and the Middle East.

Fr. Taylor reported his findings and gave his opinions in a newspaper survey of Miami area clergymen who were asked what they think are the problems of the Church today, and whether the problems are world-wide.

"Nearly everywhere I went, people asked me about America and especially about President Eisenhower and his health," he said.

In Jordan, a Moslem boy told him "I prayed for President Eisenhower when he was sick. He is a kind man. He loves us."

Fr. Taylor said he found the people look to America to keep them out of war. He added that he did not see an aroused Moslem world, although some leaders are trying to arouse the people. Christians and Arabs go hand in hand to weddings

and funerals. They look to America as a Christian nation and accept Christ as a prophet, he continued.

Fr. Taylor reported that he saw many Moslems being treated by Christians in hospitals run by the Church of England. "The doors are open to Christianity. If politics and religion join hands, we can maintain the faith the people of the Middle East countries have in us as the leading nation of the world and we can spread the gospel of Christ," he advised.



Episcopal Church Photo

NEW OFFICERS of the Woman's Auxiliary National Executive Board plan for the year in the garden at Seabury House. Shown from left are Mrs. St. E. Coombs, vice-chairman; Mrs. L. Dorsey, chairman; Mrs. G. R. Hargate, secretary.

Revival in Religion Seen As Good Sign by Nation's Religious and Civic Leaders

A group of America's top religious and civic leaders, including Bishop Sherrill, President Eisenhower, and Adlai Stevenson, agreed that America's current "boom" in religion is a cause for national rejoicing, but warned against too much optimism.

Thirty-five leaders in government, religion, labor, industry, education, and the arts responded to queries on the meaning of the surge of religious interest evident since World War II. The survey was sponsored by the National Council of Churches and reported in their monthly publication *Outlook*.

Virtually all those questioned agreed that spectacular increases in U.S. Church membership that are outstripping population growth, record-breaking Sunday and Sabbath school enrollments, contributions, and new church building point to a widespread spiritual hunger. And people's search for deeper meanings and a firm faith is all to the good, they said.

But whether the religious "revival" is having any profound effect on individuals or improving the moral tone of the nation or changing America's influence around the world — these questions met with answers ranging from Yes to No, with shadings of both in between.

Bishop Sherrill feels that the increase in Church membership will help bring about a world of peace. He said: "I cannot help but believe that this statistical picture is a most encouraging one. It shows that people . . . are reaching out

for something in a very real vital way. I myself believe that the times have had their inevitable effect upon people and that men and women everywhere are realizing in a new sense that to build a world of peace based upon justice there must be the power of the Living God through Christ."

President Eisenhower was also enthusiastic about the increasing concern of man in religious matters. He said:

"The new national figures on Church membership and benevolence are impressive. It is heartening to see so many Americans supporting the faith which lies at the bedrock of our society. A growing concern for religion gives hope that our concern for the welfare and freedom and the dignity of our fellowmen in America and around the world is also growing."

Adlai Stevenson said that the new interest in religion provides an opportunity for this to be an age of faith, but warned against self-righteousness. He said: "The increasing numbers of Americans who are joining religious groups demonstrate the deep currents of faith that are flowing in our time. No human explanation can fully account for the profound, inward, and mysterious working of the spirit of God, but it is clear that, amid the tragic world events of recent history, anti-religious philosophies have lost much of their appeal. Material wealth and wordly creeds have not satisfied the hunger of the soul.

"It is our hope that this new religious interest will not make us self-righteous, but that it will make us aware of our limitations and of our need. The test of a religious revival lies in what it produces in uprightness of personal life and justice in society."

ACU Director Objects to Use of Word "Protestant" in Name Of Episcopal Church

The name Protestant Episcopal Church gives the public the wrong impression of the Episcopal Church, pointed out the Rev. Albert J. duBois, executive director of the American Church Union, at its annual national council in New York City.

Canon duBois contended that use of the word "Protestant," as applied to the Episcopal Church, "in no way describes our Faith." Press releases, newspaper stories, and radio broadcasts which refer to the Protestant Episcopal Church, he added, give "a wrong impression" to the public about the communion. "We are not a Protestant Church in the modern sense of the usage of that term," he said.

Representatives of all the regional branches and chapters located in key cities throughout the country attended the ACU council. Guest speaker at the opening banquet was the Rt. Rev. William James Hughes, Bishop of Matabeleland in Southern Rhodesia.

In speaking of the history of the diocese Bishop Hughes explained that the diocese of Matabeleland is part of the new Federal State of Rhodesia, Nyasa-

land, which came into being in 1953. He said that although contact between Black and White on a large scale is only 65 years old, industrial development has proceeded at a rapid rate and some 60,000 to 80,000 Africans live in the African suburbs of Bulawayo and are employed in the various industries there.

"The policy of the Governments, both Federal and State, is different from that of the Union of South Africa. In the Federation the policy proclaimed is one of partnership between Black and White," he said.

Bishop Hughes commented that Cecil Rhodes' maxim, "Equal rights for all civilized men" is the guiding principle in Rhodesia. "If this policy fails," the bishop said, "consequences for both Black and White will be serious. The Africans may fall victims to a Black Nationalism, rooted in hate, or to Communism. The Whites may find there is no place in Africa for them. If the policy succeeds, its effect throughout Africa will be immeasurable for good."

Bishop Hughes emphasized the part that the Anglican Church must play in

the Federation's policy of equality for all men. "The African's former life, now shattered by Western ideas and Western industrialization, must be built afresh on the Catholic Faith which alone gives the human being his true place and dignity in the scheme of things," he said.

In other business the council took definite steps looking toward the preparation and distribution of new materials for use in connection with religious education programs. Plans were made to extend the annual Priests' Convention program to the West Coast and for the establishment of several Young People's Conferences in key sections of the country next summer.

In his annual report to the Council, Canon deBois, in commenting upon regular membership increases during the year, said: "I believe that the ACU is now the numerically strongest unofficial organization in the Church." He reported that there were now 40 organized regional branches and chapters across the country and that the organized program reached into 34 dioceses and some sections of the Anglican Church of Canada.

Diocesan Conventions Milwaukee

October 12th to 13th, Milwaukee, Wis.

Bishop Hallock of Milwaukee spoke out against organized gambling for the benefit of religious, charitable, and other non-profit organizations, in an address at the Milwaukee convention held at All Saints' Cathedral there.

Earlier a major veterans' organization adopted a resolution at its state convention in which it advocated amending state laws to permit such gambling. Bishop Hallock challenged any religious organizations favoring such legislation to go on record as standing for a lower moral standard than the civil authority now provides. The bishop urged the council to let the state legislature "know that we are opposed to organized gambling." As a result of Bishop Hallock's remarks the convention delegates passed a resolution condemning such gambling in which it was stated that "organized gambling tempts those who can least afford to spend income which should properly be devoted to the maintenance of the family. This is a social scandal and morally reprehensible. It is also generally true that professional gambling is an organization for the corruption of society by the unscrupulous."

The bishop devoted the major portion of his address to tithing as an obligation which lies upon us, which if fulfilled, will promote the spiritual growth of the Church and her members. He urged upon the council the desirability of uniting various fund-raising appeals of service organizations in the diocese so that they might do their work more effectively and that new needs might be met.

GUEST SPEAKER: Bishop Watson of Utah.

BUDGET: \$134,254-missions; \$47,382-diocesan expenses.

ELECTIONS. Standing Committee: lay, F. L. Browne.

Executive Board: clerical, V. E. H. Bolle, W. E. Post; lay, R. E. Browne, C. C. Stehl.

Springfield

October 9th to 10th, Bloomington, Ill.

A resolution proposing to the House of Bishops the naming of a bishop for the armed services was passed at the annual convention of the diocese of Springfield which met at St. Matthew's Church, Bloomington. A committee is studying a resolution to hold synods on Friday and Saturday instead of the traditional Tuesday and Wednesday of the second week in October.

BUDGET: \$53,634.

NEW MISSION: St. Mary's, Robinson, Ill.

ELECTIONS. Standing Committee: clerical, D. K. Montgomery, F. C. Gray, W. E. Berger, F. S. Arvedson; lay, J. G. Weart, Thomas Norris, Wallace Mulliken, E. J. deKay.

Executive council: clerical, W. E. Berger, W. L. Johnson; lay, Wallace Mulliken, Harry Hazelrigg.

November 4, 1956

African Leaders Draft Charter Against Government Apartheid

A conference of African leaders, meeting recently in Bloemfontein, issued a scathing attack on the South African government's policy of apartheid (segregation and White supremacy) in an anti-apartheid charter. The conference was described by the Rev. Z. R. Mahabane, President of the Interdenominational African Ministers' Federation, as the "most momentous conference of Africans in South Africa since the coming of the White man."

Convened by the International African Ministers' Federation, the conference was attended by 400 delegates from all over the country. These included political leaders of the African National Congress, leading African educationists, representatives of teachers organizations, prominent African professional men, African trade unionists, members of location advisory boards, representatives of the National Council of African women, and a large number of clergymen from many different Churches.

The purpose of the conference was to "give expression to the united voice of the African people on the issues raised by the report of the Tomlinson Commission." By rejecting the Tomlinson Report in its entirety the conference contradicted emphatically the government's claim that there is growing support for the apartheid idea among the Africans.

The Tomlinson report, issued by the Tomlinson Commission, headed by Prof. F. R. Tomlinson, an official of the Department of Agriculture, calls for the furtherance of government apartheid.

The rejection to the Tomlinson report rests on three main objections:

✓ The Tomlinson Report acknowledged that "a solution of this problem will only have been achieved when a satisfactory arrangement in regard to the political aspect is arrived at," but, the conference found, there was "nothing in the report remotely resembling 'a satisfactory arrangement with regard to the political aspect.'"

✓ The conference could not accept the Commission's view that there were only two alternatives for South Africa—"complete segregation" or "complete integration," it maintained that "a proper reading of the South African situation calls for coöperation and interdependence between the various races comprising the South African nation and denies that this arrangement would constitute a threat to the survival of the White man in South Africa."

✓ The conference felt that "the net result of the implementation of the Tomlinson Report would be a continuation of the status quo and indeed an aggravation of the worst evils of the present system, including their extension to the Protectorates."

In stressing the need for coöperation between the natives and the Europeans

in South Africa, Dr. A. B. Xuma, former president of the African National Congress, said, "The natives are the workers of South Africa and the backbone of the South African economy. The Europeans are the architects. Both are needed and are inter-dependent." Dr. Xuma said that while responsible Africans wanted coöperation and common citizenship with Europeans, the country's policy was driving them to anti-White attitudes "which some of us do not want to develop very far."

In describing the plight of the African in South Africa today, the Rev. Z. R. Mahabane said, "The Black man has been reduced to the political impotence of a worthless people — a position of homelessness, hopelessness, helplessness, landlessness, lawlessness, pennilessness, and powerlessness.

"South Africa has been built up with the brain of the White man and the brawn of the Black, and the destinies of the two groups are unavoidably intertwined. But in South Africa today the Black man and his Colored brother are treated as aliens in the body politic and as undesirables and untouchables in the social organisms of the land," he said.

The Archdeacon of Bloemfontein, the Ven. D. A. Baily, in his opening address to the conference said apartheid was a "tragedy — to many people contrary to Christianity."

The archdeacon said that the conference was important because "what is said and done here will be taken, and rightly taken, as indicative of the considered opinion of a large number of thoughtful African men and women."

ALC Approves of Plans For New Lutheran Church

Establishment of a new Lutheran Church, through the merger of three existing Lutheran bodies, seems assured within the next five years. The new Church, which will involve a three-way merger of the American Lutheran Church, the Evangelical Lutheran Church, and the United Evangelical Lutheran Church, will have about two million members, according to a report by the National Lutheran Council News Bureau.

At its 14th biennial convention in Blue Island, Ill., the American Lutheran Church became the last of the bodies involved in the merger to approve the constitution, by-laws, and articles of union for the new Church. The ALC's commitment to the merger climaxed nearly six hours of discussion by some 30 speakers through an afternoon and an evening session devoted to union matters.

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American Soldiers in Korea Spend Saturday Night Waiting At Bishop's Lodge so They Can Attend Sunday Morning Mass

By the Rt. Rev. JOHN C. S. DALY
Bishop in Korea

"Father, can you find us a corner where we could sleep, so that we can be at Mass in the morning?" is not an unusual request at Bishop's Lodge in Seoul on a Saturday afternoon. Sometimes these young Episcopalian GI's sleep on the floor, but more often there is a bed to spare.

After Mass next morning at breakfast they find themselves chatting with full Colonels and high ups in the Diplomatic Corps, British traders and United Nations personnel. Outside they will meet with the Korean congregation when they pour out of the Cathedral from their lovely Sung Mass. At 11 a.m. Morning Prayer their Ambassador will read a lesson and the British Minister will read the other: there will be American and British civilians with their wives and a few children but the majority who fill the Cathedral crypt for that service will be wearing American khaki.

It is sad that so many men who have served in Korea have taken home with

U.S. Roman Catholic Bishops Seek Greater Use of English

A recommendation from United States Roman Catholic bishops for more extensive use of English in the revised Holy Week services was submitted in a report made to the International Congress of Pastoral Liturgy meeting in Assisi, Italy.

Roman Catholic dignitaries from all continents, including five cardinals, 100 Archbishops, and more than 1,500 priests are meeting to discuss changes made by Pope Pius XII to fit Roman services to the needs of present-day congregations.

In urging greater use of the vernacular at Holy Week services, the report, which was based chiefly on answers to queries sent to 93 American bishops, stated: "Renewal of the Baptismal vows in the vernacular at the Easter Vigil has had the startling effect of transforming the congregation from mere spectators to participants. People lose contact with the ceremony in long readings in Latin. All extended responses calling for the participation of the people should be in the vernacular."

The report, according to Religious News Service, also urged amendment of the present fasting regulations, requiring instead abstinence from solid food for three hours, regardless of the time of the Mass. The report stated that this would help night workers attending morning Mass and would provide a proper fast for those attending midnight Mass. It also urged that no alcoholic beverages be permitted from the previous midnight until after Communion, regardless of the hour of the Communion.

them unhappy memories of a country they have hated and a people they have despised. It is a part of the Church's task to help those who come here to open their eyes to the superb beauty of this "Land of the Morning Calm" and their hearts to these courageous and most loveable people. Those who have shared the fellowship of our Church have come to love God's people in Korea and some, we believe, will surely return one day to serve them.

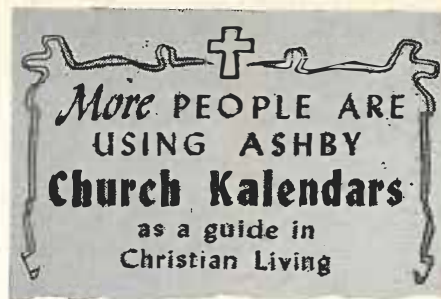
It is a joy to see what a devotion Episcopalian soldiers have for their Church. Transportation early on a Sunday morning is hard to come by so one young GI used to hitchhike some 10 miles and arrive in time to serve at the altar, come snow, rain, or sunshine. We made him a crucifer at the bishop's enthronement and he led the Korean clergy. He had only joined our Church a few weeks before he came to Korea: now he is back in the States on his way to a theological seminary.

Few people in the States seem to realize that the Episcopal Church is to be found in Korea. When the new bishop, on his way to Korea last fall, told American congregations: "The Anglican Church in Korea is your Church and I am your bishop," they seemed hardly to believe him. But there is no doubt in the minds of Episcopalians out here. There are only two Episcopal chaplains to serve our soldiers over this vast area and those whom the chaplains cannot reach find their ways to our Cathedral in Seoul or to one of our parish churches and make themselves at home there.

Sometimes the chaplains invite us to minister to their men in their units. At Easter I had the joy of being with the 31st Infantry Regiment and recently I had the privilege of conducting a retreat at the VIIIth Army retreat center. The chaplain had gathered a group of 30, officers and men, two civilians and a nurse: four of them were colonels and one C.O. had brought with him four of his officers, two of whom were layreaders back home. Most of those present had never been to a proper retreat before where complete silence was observed: this rule came a bit of a shock to them. Some of the older men wondered whether it was possible to keep from talking all day, but they faced it manfully and they all learnt to appreciate the joy of being alone with God. Four found the courage to make their first confessions.

One result of the retreat has been to expand the newly formed Men's Guild of the Cathedral crypt congregation to include the soldiers up in the divisions and also the Anglicans in the Commonwealth forces. They are arranging to meet for dinner at a hotel in Seoul one Sunday evening in the near future.

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lowship and the two inevitably issue forth in Christian service. The crypt congregation has already made a great effort to save our orphanage from bankruptcy and the 60 children from starvation. They have raised \$7,000 to make the orphanage self supporting in the future and they are handing it over to the Church. The soldiers are planning to help one of the Anglican orphanages to build and equip a trade school where our boys may be trained to go out into the world as independent citizens.

For years past Roman Catholic and Protestant soldiers in the U. S. forces have helped their Churches in Korea: there are hundreds of magnificent churches and many splendid fully equipped institutions which witness to their generosity and enthusiasm. Episcopalian soldiers are determined that they, too, will have a memorial behind them.

Christ Church in Trivandrum Is Accepted as Member of CSI

The largest Anglican congregation in Travancore-Cochin state, India, has joined the Church of South India. The CSI, which was formed in 1947 as a merger of Anglican, Methodist, Presbyterian, Congregational, and Reformed bodies, accepted the request of Christ Church, Trivandrum, to become a member. The executive synod of the Church of South India voted to accept the request at its annual meeting at Madras.

Because of language problems, the synod directed that Christ Church be under the jurisdiction of Bishop Chera-karotta Korula Jacob of Central Travancore, rather than of Bishop A. H. Legg of South Travancore, in whose diocese it is geographically located. The request for the change in jurisdiction had been made by Christ Church at the time it applied for membership in the CSI. The arrangement was endorsed by Bishop Legg because of the linguistic and ecclesiastical connections the people of Christ Church have had with the Central diocese. [RNS]

Congregation Responds to Call To Help Condemned Church

Danger of a collapsing roof has made emergency repairs necessary on St. John's Church, Decatur, Ill. The old stone church was condemned by building inspectors who discovered weaknesses in the roof, brought on by heavy summer rains.

The Rev. Francis Campbell Gray, rector, stated that the congregation has banded together to raise an emergency fund of \$37,000 to make the necessary repairs. He said that the immediate response of the congregation was heartening, having come on the heels of a campaign to raise funds for the building of a new \$50,000 parish house. Services are now being held in the recently completed parish house, until the church proper can be repaired.

Majority of Churchmen Ban Membership in Klan

Communicants in good standing cannot be members of the Ku Klux Klan, according to most Episcopalians of the diocese of Florida who answered a questionnaire in the diocese.

The poll results were reported by Francis Bridges, state parole commissioner and member of an Episcopal committee on Christian social relations in the diocese.

Bridges said the questionnaire was sent to 600 persons, and that 39 ministers and 270 laymen responded.

On the Klan question, Bridges reported, 34 ministers and 231 laymen did not believe good communicants also could be Klansmen. Three ministers and 39 laymen took the opposite view, and 46 laymen gave conditional answers or did not answer.

Asked whether or not they would let their children attend the Episcopal summer camp if it were non-segregated, 31 ministers said they would, four said they would not, 88 laymen said they would and 144 said they would not. Three gave conditional answers.

However, when asked if they would be willing to attend a non-segregated camp, 38 ministers said yes and one said no. Eighty-eight laymen said yes, 144 said no and three conditioned their answers.

Twenty-seven laymen felt the Bible teaches God created the White man superior to men of other races, but no ministers believed this.

Every one of the ministers said he would go to the Communion rail with a person of another race if they belonged to the same church. Among laymen, 174 said they would, 65 said they would not and eight conditioned their replies.

Eastern Orthodox Vespers Held at Detroit Cathedral

An evening of inspiring music, ecclesiastical color, and fellowship was the result of a vesper service according to the rite of the Eastern Orthodox Church which was sung at St. Paul's Cathedral, Detroit.

The event was one of a series of musical programs among the ancient and apostolic Churches, sponsored by a committee representing the clergy of the Eastern Orthodox, Polish National Catholic, and Episcopal Churches.

The president of the Orthodox clergy Association, the Rt. Rev. Vladimir Lilikovich of Ss. Peter and Paul Church presided at the service. The Rt. Rev. Archimandrite Antony C. Woolf of St. George's Syrian Church was the preacher. The choirs of Ss. Peter and Paul Church and St. George's Church with the Orthodox clergy, sang the great litany and the various anthems and canticles of the service. All the music was done *a cappella* style in the fashion of the Eastern Church.

BOOKS

Continued from page 9

of St. John the Divine in New York during July, 1954. Those participating in these dialogues were the authors and Ralph E. Hartwig, lay reader of St. Peter's Church, Peekskill, N. Y.

The arrangement is a series of morality plays in which the chief character is "John" (Everyman). The subject matter is Sin, and the classical analysis (the seven deadly sins) is used. John is debating his thoughts and actions with the representatives of God and Satan.

These conversations are penetrating and devastating, but they are not without humor. The reader who sees himself mirrored here does not like what he sees. He cannot help laughing at himself at times, but after a good look at himself, he will be driven to seek salvation.

Because of their penitential nature, these dialogues could be used at Lenten services in place of the usual address. They would, of course, have to be very carefully rehearsed.

This startling book is so sound and arresting that every reader who loves God will find benefit for his soul.

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Books Received

CHRISTOLOGY AND MYTH IN THE NEW TESTAMENT. By Geraint Vaughan Jones. Pp. 295. \$4.50.

GOD THE UNKNOWN and other essays. By Victor White. Harpers. Pp. viii, 205. \$3.

CAVE OF RICHES. The Story of the Dead Sea Scrolls. By Alan Honour. McGraw-Hill Book Co. Pp. 159. \$2.75. [For "readers of all ages."]

BELIEVING IN GOD. By David Jenkins. (Layman's Theological Library.) Westminster Press. Pp. 94. \$1.

THE CHRISTIAN MAN. By William Hamilton. (Layman's Theological Library.) Westminster Press. Pp. 93. \$1.

A REBEL AT HEART. The Autobiography of a Nonconforming Churchman. By Guy Rogers. Longmans. Pp. x, 322. \$4.

THE THREE-DIMENSIONAL MAN. By A. M. Sullivan. Kenedy. Pp. xi, 297. \$4.

BEGINNING FROM JERUSALEM. Christian Expansion Through Seventeen Centuries. By John Foster. (World Christian Books.) Pp. 92. \$1.25.

MODERN APOCRYPHA. By Edgar J. Goodspeed. Beacon Press. Pp. ix, 124. \$2.75.

THE CHURCH IN SOVIET RUSSIA. By Matthew Spinka. Oxford University Press. Pp. xi, 179. \$3.25.

UNDERSTANDING AND COUNSELING THE ALCOHOLIC Through Religion and Psychology. Howard J. Clinebell, Jr. Abingdon Press. Pp. 252. \$3.75.

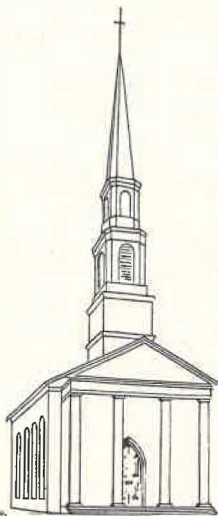
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6. The Rev. Martin S. Stockett, Oaklyn, N. J.; Cathedral of St. Luke, Orlando, Fla.; St. Andrew's, Scottsbluff, Neb.
7. St. James', Griggsville, Ill.
8. St. David's, Glenview, Ill.
9. The Church of the Saviour, Atlanta, Ga.
10. St. Barnabas' Brotherhood, Gibsonia, Pa.

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talks with **TEACHERS**

By the Rev. **VICTOR HOAG, D.D.**

Teach Them Something!

Here we are — right on the front line of the conflict where the two emerging schools of thought seem to meet and clash. Say the New Ones, "We are teaching *children*. Know them and help them, as they are!"

Answer the Old Ones, the conservative and traditional ones, "Of course we teach children. Don't be silly. But we must teach them *something!*"

Then they bring out the schedules of Bible stories and Church lore which have been the outlines and objectives of the older courses. Our children should *know*, as a result of coming through our Church schools, the facts, great passages, anecdotes, terminology, ceremonials, names, dates, sequences, definitions, summaries, and skills of the well-equipped Churchman. Of course they must *understand* all these (they say), but this is the list.

Without further dwelling on this seeming conflict, let us see just *how* we may go about this older objective. With no thought of caricature, but simply to face the problem sincerely, let us see how a teacher (guided partly by some printed text) might go about teaching some content directly.

Let us take, for example, the Ten Commandments. First, the logical points are determined: Historical origin (Moses on the mountain), idea of law, then of God's will and law, and then the direct dealing with the Ten — one by one. We take (to narrow further the illustration) a lesson — after the preliminaries have been duly covered, and interest supposedly created — on the Fourth, which deals with Sabbath-keeping, by our numbering.

How shall the teacher plan to teach this commandment in one or two lessons? The following outline has been used with fourth graders:

Remember the Sabbath

Start: Review of first three commandments — faith, idolatry, reverence. Drill on wording of these. (5 min.)

Point of contact: Why are stores closed on Sunday? Discussion of any local arguments over Sunday closing. Need for days of rest. Ancient work-days long. Need for time for religion. (5 min.)

Direct study: Read Fourth Commandment from Prayer Book, including the small type. Explain man-servant, stranger, etc. Do work-animals deserve a rest, too? God's work in creation. How does God rest? (10 min.)

Christian application: How the Sabbath (Saturday) was changed to Sunday. The Old Testament said nothing about going

to worship; the Christian Church stresses the need for regular times to assemble. Duty of keeping Sunday by Church-going. Which service? How?, etc., according to local emphasis. (5 min.)

Activity: Writing the Commandment in note-book. Summary of above teaching. Refer to the summary in the Offices of Instruction, page 288, "IV. And to serve him truly all the days of my life." Plans for making plaster-models of the two tablets of the Law. (5 min.)

From Need to Resource

The above is typical of all earnest efforts to impart content. The start is with the material, found in exact verbal form. With what ingenuity can be brought to the problem, the material is "explained" to the children. But this "chewing through" the words of an ancient document reveals little contact with the modern world in which the pupils live. The outline has arranged for 30 minutes — all this method and procedure needed. The teacher's method inevitably has been largely didactic and hortatory, the children's responses dutiful, induced.

In contrast to this, see the way it is done in Course Seven of the Seabury Series, "Why Should I?" The experience of pressure, and "must," and the problem of recognizing and adjusting to these is first faced. At points appeal to some authority is desired, and this leads to the demand for resources. The answer to "Why should I?" inevitably leads to a facing of the fact that God says so, and where He does.

"Why should I go to church?" eventually calls for reasons and authority, and the Fourth Commandment is found as the solid answer, but only when held as part of the life of the Church of today, in its liturgy and practice.

Did children learn the Commandments by the old ways? Some did. But in asking many adults, we have found few that can recite any of them correctly, or knew the numbers. They have been "taught their Commandments" but these had long since evaporated.

The new ways already seem to make content stick. Starting way out at the human circumference, and seeming to wander far in playing with present needs, they still end, in a sort of triumphant climax, with the facing of the ancient formulas. And, as a fact which we believe will be increasingly proved by careful tests, the pupils know more of the content, and better, and will retain it.

PEOPLE and places

Armed Forces

Chaplain Charles Wesley Adams, formerly addressed in Miami, Fla., is now chaplain of the naval air station at Atlantic City, N. J. Address: 1218 Elmhurst Ave., Pleasantville, N. J.

Resignations

The Rev. Dr. Floyd E. Bernard, for 35 years rector of All Saints' Church, Chicago, has retired and is now living at 811 S. Home Ave., Park Ridge, Ill. He spent 50 years in the ministry in the diocese of Chicago.

The Rev. W. F. Crum, formerly curate at the Church of St. John the Evangelist, St. Paul, Minn., is now tutor and graduate student at Seabury-Western Theological Seminary. Address: 600 Haven St., Evanston, Ill.

The Rev. Dr. Oscar deWolf Randolph, formerly rector of St. Paul's Church, Greensboro, Ala., and St. Wilfrid's, Marion, has retired and may now be addressed at 3030 Forty-Fourth St. N.W., Washington 16, D. C.

The Rev. John S. Ruef, who has been serving as tutor and assistant instructor at Seabury-Western Theological Seminary, is now a graduate student at Harvard Divinity School. Address: 14 Edith Ave., Woburn, Mass.

Changes of Address

Bishop Dagwell of Oregon has moved his residence from Portland to Eugene, Ore., and may be addressed at Box 1152, Eugene.

Bishop Dagwell, who has Bishop Carman as Coadjutor, will go to Portland for several days of every month to attend to the affairs of various diocesan institutions, committees, and boards. He will have the sole jurisdiction of parishes and missions in about eight counties and will also deal with questions of remarriage after divorce.

The Rev. Orlando S. Barr, Jr., instructor at GTS, formerly addressed at Fresh Meadows, N. Y., may be addressed at 175 Ninth Ave., New York 11.

The Rev. Walter M. Clarke, Jr., who has been serving as vicar of the Church of the Good Shepherd, Reedley, Calif., is taking a sabbatical year and may be addressed at Carmel, Calif.

The Rev. F. H. Craighill, who recently retired as rector of Bruton Parish, Williamsburg, Va., may now be addressed: RFD Route 3, Hendersonville, N. C.

The Rev. Robert C. Dean, who is serving the Church of the Good Shepherd, Lyndhurst, Cleveland, formerly addressed on Avondale Rd. in Cleveland, may now be addressed at 5212 Spencer Rd., Cleveland 24.

The Rev. Thomas W. Howarth, who is serving Emmanuel Church, Kellogg, Idaho, formerly addressed in Kellogg, may now be addressed at N. 2507 Washington, Spokane 17, Wash.

The Rev. Edward M. Lindgren, rector of St. George's Church, Port Arthur, Texas, formerly addressed at 505 Stilwell Blvd., may now be addressed at 3505 Procter St.

Depositions

Paul Dunbar Felton, presbyter, was deposed on October 5th by Bishop Hart of Pennsylvania, acting in accordance with the provisions of Canon 60, section 1, with the advice and consent of the standing committee of the diocese; renunciation of the ministry; action taken for causes not affecting moral character.

Alban Richey, presbyter, was deposed on October 12th by Bishop Penick of North Carolina, acting in accordance with the provisions of Canon 60, section 1, with the advice and consent of the standing committee of the diocese; renunciation of the ministry; action taken for causes not affecting moral character.

Laymen

The Rev. Dudley Holcomb Burr, 50, who has been a Congregational minister in Massachusetts and Connecticut for 22 years, is serving as lay minister at St. James' Church, Albion, Mich., while preparing for canonical examinations. He became a candidate for holy orders in May. His brother James is senior warden at St. Mark's Cathedral, Grand Rapids, Mich.

Mr. Walter L. Barber (Red Barber), sportscaster, has been elected chairman of the board

of trustees of the Youth Consultation Service of the diocese of New York. The agency has its headquarters at 27 W. Twenty-Fifth St.

Ordinations

Priests

West Texas — By Bishop Dicus, Suffragan: The Rev. Bruce Milam Jones, on September 21st, at All Saints' Church, Pleasanton, where he is in charge; presenter, the Rev. L. R. Goodrich; preacher, the Rev. S. O. Capers.

Appointments Accepted

The Rev. Paul K. Abel, formerly rector of St. Michael's Church, Hays, Kan., is now assistant of Bethesda Parish, Palm Beach, Fla. Address: The Church of Bethesda-by-the-Sea, Palm Beach, Fla.

The Very Rev. George M. Alexander, who has been dean-elect of the School of Theology of the University of the South since September 1, 1955, is now dean. From September of 1955 until September 1, 1956, he was on leave of absence and was a fellow at GTS.

The Rev. Robert Anderson, Jr., formerly Chenango County missionary in charge of Christ Church, Guilford, N. Y., is now vicar of St. Patrick's Mission, Wallowa, Ore. Address: Box 140, Wallowa.

The Rev. Richard Lee Bartholomew, formerly curate of Christ Church, Needham, Mass., is now in charge of St. Mary's Church, Green Cove Springs, Fla. Address: 405 St. John's Ave.

The Rev. T. Edmund Beck, Jr., formerly a master at St. Paul's School, Concord, N. H., is now rector of Grace Church, Casanova, Va., and St. Stephen's, Catlett. Address: Casanova, Va.

The Rev. T. Edward Bennett, formerly assistant rector of St. John's Church, Midland, Mich., is now rector of St. Paul's Church, Port Huron, Mich. Address: 2522 Gratiot Ave.

The Rev. Edward J. Berey, formerly a seminarian at GTS, is now vicar of St. Francis' Church, Sloatsburg, N. Y.

The Rev. Courtney L. Carpenter, formerly vicar of Christ Church, Elizabethtown, Ky., is now a member of the sacred studies department at St. Paul's School, Concord, N. H.

The Very Rev. Francis X. Cheney, formerly rector of Christ Church, Springfield, Ohio, is now dean of Calvary Cathedral, Sioux Falls, S. D. Address: 201 E. Twentieth St.

The Rev. L. Russell Clapp, formerly in charge of St. Peter's Church, Seward, Alaska, is now in charge of St. Luke's Church, Stephenville, Tex., and chaplain to Episcopal Church students at Tarleton State College. Address: 1141 W. Solan St.

The Rev. John A. Cranston, Jr., formerly chaplain of the Lakefield Preparatory School, Lakefield, Ont., Canada, and headmaster of its junior school, is now chaplain of the Choate School, Wallingford, Conn.

The Rev. John W. Donaldson, formerly vicar of St. James' Church, Morenci, Ariz., has for some time been vicar of St. Luke's Church, Fontana, Calif. Address: 8321 Chantry Ave.

The Rev. James J. English, formerly pastor of the choir school of the Cathedral of St. John the Divine, New York, is now assistant chaplain of St. Mark's School of Texas, Dallas 5, Texas.

The Rev. J. B. M. Frederick, formerly curate of St. Peter's Church, Cheshire, Conn., is now assistant priest of All Hallows Berkyngchirhe-by-the-Tower, London. Address: 41 Trinity Square, London, E.C. 3, England.

The Rev. Dr. George E. Gooderham, formerly rector of St. Mark's Church, Yreka, Calif., is now rector of Grace Church, Fairfield, Calif. Address: Box 459, Fairfield.

The Rev. Everett R. Hall, formerly rector of Christ Church, Crookston, Minn., and vicar of the church at Mentor, is now curate of Christ Church, Dallas, Texas. Address: Tenth and Llewellyn Sts., Dallas 8.

The Rev. Paul E. Henderson, formerly curate of the Church of the Ascension, Buffalo, is now vicar of St. Barnabas' Mission, Franklinville, N. Y., in charge of St. John's, Ellicottville. Address: 23 Chestnut St., Franklinville.

The Rev. Richard F. Hipwell, who was formerly



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in charge of the Church of the Holy Cross, Shreveport, La., is now rector. Address: 875 Cotton St.

The Rev. Louis M. Hirshson, formerly dean of Christ Church Cathedral, Hartford, Conn., has since July been president of Hobart and William Smith Colleges. Address: 690 S. Main St., Geneva, N. Y.

The Rev. Alvin P. Lafon, formerly vicar of St. John's Church, Logan, Utah, is now curate of St. Stephen's Church, Pittsfield, Mass. Address: 77 Wendell Ave.

The Rev. George H. Laib, formerly vicar of St. Paul's Church, Hickman, Ky., is now curate of the Church of the Advent, Cincinnati, Ohio. Address: 3539 Parkline Ave., Cincinnati 8.

The Rev. Dr. Herbert Leswing, Jr., rector of Trinity Church, Elkton, Md., is now also rector of the Church of the Good Shepherd, Chesapeake City, Md.

The Rev. William Oliver Lewis, who was ordained deacon in June by Bishop Essex of Quincy, is now in charge of the Church of the Redeemer, Princeton, Ill. Address: Buda, Ill.

The Rev. George Macfarren, formerly curate of St. Paul's Church, San Diego, Calif., is now rector of Christ Church, Ontario, Calif. Address: 232 N. Euclid Ave.

The Rev. Isaac Franklin Mason, who was ordained deacon in June by Bishop Essex of Quincy, is now in charge of Trinity Church, Geneseo, Ill., St. John's, Preemption, and Grace Church, Osco. Address: 417 N. College St., Geneseo.

The Rev. John McQueen Mills, formerly curate of Immanuel Church, Bellows Falls, Vt., in charge of St. Luke's, Chester, is now vicar of St. Jude's Church, Miami, Fla. Address: 1351 N.W. Little River Dr., Miami 47.

The Rev. James H. Newsom, Jr., formerly a student at the Berkeley Divinity School, has since July been vicar of Trinity Church, Winchester, Tenn., and Christ Church, Alto. Address: 611 N. Porter St., Winchester.

The Rev. Robert D. O'Hara, formerly vicar of the Church of the Holy Spirit, Graham, Texas, is now vicar of the Church of the Resurrection, West Chicago, Ill. Address: 715 Wendall Ave., West Chicago, Ill.

The Rev. Allan House O'Neil, formerly curate at Christ Church, Springfield, Ohio, is now rector of St. James' Church, Piqua, Ohio. Address: 723 N. Wayne St.

The Rev. F. Alan Papworth, who was ordained deacon in June in the diocese of Minnesota, is now curate at St. Paul's Church, 1710 E. Superior St., Duluth, Minn.

During the summer the Rev. Mr. Papworth did supply work in the diocese of Los Angeles. In July he was married to Miss Vashti Kibler of Long Beach, Calif., so belated congratulations are in order.

The Rev. Robert P. Patterson, formerly curate at St. John's Church, West Hartford, Conn., has undertaken a doctoral program at Harvard Divinity School and is serving as part-time assistant at All Saints' Church, Belmont, Mass. Address: 109 Barnard Ave., Watertown 72, Mass.

The Rev. H. Austin Pellett, formerly assistant at All Saints' Church, Detroit, Mich., is now vicar of St. John's Church, 1215 Leng at Transit, Bay City, Mich.

St. John's has purchased four and one-half acres of land in Bangor Township, Bay County, in one of the rapidly growing areas of the Saginaw Valley. Plans are being developed for relocating on the new site. Services are now being held both at the old church and at the township hall across the road from the new site.

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

The Rev. Joseph N. Bynum, priest-in-charge of St. John's Church, Battleboro, N. C., and St. Mary's Church, Speed, N. C., died at his home in Battleboro on June 1st, after a long illness. He was 70 years old.

Mr. Bynum had spent 40 years in the ministry, having been ordained in 1916. From 1916 to 1928 he served in churches in the diocese of East Carolina at Gatesville, Southport, Wilmington, and Belhaven. He was at All Saints', Roanoke Rapids, N. C., from 1928 to 1938 and then moved

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to the diocese of Tennessee, where he served at St. Andrew's, Harriman. He then served at Winnsboro, S. C., and then at Summerton, Pinewood, and Eutawville. In 1952 he returned to the diocese of North Carolina to become priest in charge of St. John's and St. Mary's. He is survived by his wife, Grace Potter Bynum, and one daughter, Mrs. Robert Tunnell.

The Rev. Arthur W. Farnum, 77, retired rector of St. Mary's Church, Asheville, N. C., died October 15th in an Asheville hospital.

A native of Philadelphia, Fr. Farnum studied for the priesthood at Seabury Divinity School, Faribault, Minn. He was a grandson of the Rt. Rev. Henry B. Whipple, first Bishop of Minnesota. He served in churches in Minnesota, Missouri, and North Carolina before becoming rector of St. Mary's in 1928. He was chaplain of the Central Labor Union in Asheville for many years and served as dean of the convocation of Asheville from its organization in 1922 until his retirement in 1947. He is survived by his wife, Ellen; one daughter, Mrs. John M. Webb; one son, Charles Wadsworth; and four grandchildren.

The Rev. Harold Lascelles, retired priest of the diocese of Nevada, died in Winter Park, Fla., on June 16th at the age of 83.

Requiem Mass was celebrated by Bishop Louttit at All Saints' Church and interment was at Winter Park. He was ordained in the Church of England in 1898 and served parishes in England until 1919 when he became rector of St. Uriel's Church, Sea Girt, N. J., where he served for 10 years. He served in the missionary district of Nevada until 1933 when he retired following a disability after an accident. In South Florida, he supplied at churches at Apopka and the Cathedral Church of St. Luke.

The Rev. Edwin J. Van Etten, dean emeritus of St. Paul's Cathedral in Boston, died October 7th at Storrow House, the Massachusetts General Hospital's convalescent home in Lincoln. He was 72 years old.

Dr. Van Etten received his theological training

at General Theological Seminary and Episcopal Theological School, Cambridge. In 1914 he became rector of Christ Church, New York City, where he remained until 1917 when he went to Calvary Church in Pittsburgh. While there, Dr. Van Etten pioneered in Church radio broadcasting. He became dean of St. Paul's Cathedral in 1940 and served there until his retirement in 1953.

We congratulate

The Rev. ALFRED W. PRICE, rector of St. Stephen's Church, Philadelphia, who was one of seven clergymen honored for their service to the Air Force. General Nathan F. Twining, United States Air Force Chief of Staff, presented each of the men a Testimonial of Service for Preaching Missions at a dinner at the Air Force Base in New Castle, Del.

The Rev. ANSON PHELPS STOKES, author of many religious papers including the monumental study, "Church and State in the United States," who received the honorary degree of Doctor of Divinity from Princeton University at the Nassau Hall Bicentennial Convocation. In describing Mr. Stokes, it was stated that as the foremost writer in America on the intricate and far-reaching connections among education, the Church, and the state, he stands as the living embodiment of the theme of the Nassau Hall convocation.

The Rev. ROBERT C. ALEXANDER, rector of CHRIST CHURCH, MANHASSET, N. Y., who was honored at a reception on his 10th anniversary as rector of this church. The reception, which was attended by 500 members of the parish, was sponsored by the church wardens and vestry. Bishop Sherman, Suffragan of Long Island, was the guest speaker. Mr. and Mrs. Alexander were presented with a sterling silver tea service as a gift from the parish.

ST. FRANCIS' CHURCH, LEVITTOWN, N. Y., which recently dedicated a new \$60,000 parish house. Guest speaker at the dedication services was Bishop Sherman, Suffragan of Long Island. During the service a procession of acolytes and clergy accompanied the bishop as he bestowed the blessing upon the various rooms. Following the service, 375 persons were served dinner in the Great Hall.

Engagements

The Rev. Joseph E. James, rector of Christ Church, Denton, Md., who recently became engaged to Miss Margaret Estelle Newman of Easton, Md.

Marriages

The Rev. James M. Barnett, vicar of St. Paul's Church, Lamar, Colo., and the Church of the Messiah, Las Animas, who was married on August 15th to Miss Marian Jean Scofield, organist, choir director, and parish secretary for the Church of the Ascension, Denver.

The Rev. H. WARD JACKSON, rector of St. Paul's Church, Utica, N. Y., who will be married on November 5th to Miss Patricia Lee Wood of Washington, D. C., member of the National Council's Department of Youth.

Mr. PORTER LEE CRISP, editor of the diocesan publication of Western North Carolina, who was married on September 29th to Miss LUCINDA JANE REESE.

Births

The Rev. KENT L. HALEY and Mrs. Haley, of St. Peter's Church, Portland, Ore., on the birth of a son, Richard Mark, in April. The Haleys have two daughters.

The Rev. LAUREN H. McREYNOLDS, JR. and Mrs. McReynolds, of Cottage Grove and Drain, Ore., on the birth of a son, their third child, on May 16th.

The Rev. DAVID W. GORDON and Mrs. Gordon, of Lebanon and Sweet Home, Ore., on the birth of their third child, Anne Catherine, in May.

The Rev. THEODORE YARDLEY and Mrs. Yardley, of St. Andrew's Church, Hopkinton, N. H., on the birth of their first child, Michael Dodd, on September 21st.

The Rev. WAYNE L. JOHNSON and Mrs. Johnson, of St. Paul's Church, Pekin, Ill., on the birth of their third child and first son, Christopher Brian, on September 23d.

The Rev. JAMES R. PETERS and Mrs. Peters, of St. Alban's Church, Wichita, Kan., on the birth of a daughter, Deborah Elizabeth, on October 7th.

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WESCOAT — Caution is recommended in dealing with a man who calls himself Wilmer Wescoat and asks the clergy to cash his checks. He gives as a reference the name of the Very Rev. Harry B. Lee, dean of St. James' Cathedral, Fresno, Calif.

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Sun 8 & 10 HC, 11 MP, HC & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
thru Fri) Int 12:10, 5:15 EP

ST. BARTHOLOMEW'S 6720 Stewart Avenue
Rev. Clifford A. Buck
HC Sun 8, 9:30 (Cha) 11; weekdays 7:15; Sat 8:45

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Street
Sun Eu 7:30; 9, 9:15, 11 Ch S 9; Weekdays Eu 7,
10; Also Wed 6:15; Also Fri (Requiem) 7:30;
MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,
7:30-8:30 & by appt

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Robert W. Knox, B.D.
Sun 7:30, 9:30, 11 & Daily

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

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station, Dorchester)
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (Sung) 11 Sol & Ser, EP 7:30; Daily 7,
EP 6; Sat C 5-6, Sun 8:30

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Masses: Sun 7:30, 10:30; Daily: 6:30

ST. JOSEPH, MO.

CHRIST CHURCH 7th & Francis Sts.
Rev. W. H. Hancchel, r; Rev. R. A. Beeland, c
Sun HC 9, MP & Ser 11; Thurs HC 12; HD HC
10:30

KANSAS CITY, MO.

ST. MARY'S 11th & Holmes
Rev. C. T. Cooper, r
Sun Masses 7:30, 9, 11; Daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7, Wed
10:30

OMAHA, NEBR.

ST. BARNABAS 129 North 40th Street
Rev. James Brice Clark, r
Sun Masses 7:30, 10:45 (High & Ser); C Sat 4:30-5

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7, Thurs
10; C Sat 8-8:30

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10;
C by appt

NEW YORK, N. Y.

THE CATHEDRAL CHURCH
OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave., New York City
Sun: HC 7:30, 8, 9, 10; MP, HC & Ser 11; Ev &
Ser 4; Wkdays: MP 8:30; HC 8 & 10 Wed; EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, L.Th., r
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Fri 12:10; Church open daily for prayer.

GENERAL THEOLOGICAL SEMINARY CHAPEL

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

HEAVENLY REST 5th Ave. at 90th Street

Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.

46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION 115 East 74th

Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 5-6

ST. THOMAS' 5th Ave. & 53rd Street

Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 1 S, MP 11; Daily 8:15 HC,
Thurs 11; HD 12:10



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

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

TRINITY Broadway & Wall St.

Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.

Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Prayer & Study
1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt;
Organ Recital Wednesdays

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8; 9 & 11, EP 4; Weekdays HC daily 7 & 10,
MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

ST. LUKE'S CHAPEL 487 Hudson St.

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

ST. AUGUSTINE'S CHAPEL 292 Henry St.

Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in-c
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.

Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8
ex Thurs at 8, 10, EP 5:30

SOUTHERN PINES, N. C.

EMMANUEL CHURCH On U.S. 1

Sun 8, 9:30, 11, Ev 6; HD & Wed HC 10; Fri HC &
Healing Service 9:30; C Sat 6

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.

Sun HC 8, 9, 11, EP 5:30; Daily ex Mon 7:45;
Mon, Wed, Fri 7; Thurs & Sat 9:30; Fri 12:10;
Daily 12. 5:30; C Sat 12-1, 4-5, 7:30-8

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL

23 Ave. George V
Very Rev. Sturgis Lee Riddle, dean
Sun 8:30, 11 Student Center, Blvd. Raspail

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