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October 20, 1957

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**See page 16**

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Very Rev. John B. Coburn is installed as the eighth Dean of Episcopal Theological School, Cambridge, Mass. Bishop Stokes installed Dean Coburn. Also taking part: Prof. Joseph Fletcher and James Garfield, president of the board of trustees. See p. 9.

***Ways to improve adult confirmation instruction—P. 18***

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# The Living Church

Volume 135 Established 1878 Number

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

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## Things To Come

- October
- Eighteenth Sunday after Trinity
  - World Order Sunday (National Council of Churches)
  - United Nations Week, to 27th
  - National Convocation on the Church in Town and Country, National Council of Churches, Green Lake, Wis., to 24th
  - United Nations Day
  - Rally for young people, sponsored by Servants of Christ the King. St. Paul's, Norwalk, Conn., 3 p.m.
  - Nineteenth Sunday after Trinity
  - Reformation Sunday
  - St. Simon and St. Jude

NEWS. Over 100 correspondents, one in each diocese and district, and a number in foreign countries, are The Living Church's chief source of news. In emergency, news may be sent directly to the editorial office of The Living Church, 407 E. Michigan Street, Milwaukee 2, Wisconsin. Such material must be accompanied by the complete name and address of the sender. There is no guarantee that it will be returned, and publication is at the discretion of the editors.

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MANUSCRIPTS. Articles accepted for publication are usually written by regular readers of The Living Church who are experts in their fields. All manuscripts should be accompanied by addressed envelopes and return postage.

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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# searching the scriptures

By the Rev. Robert C. Dentan, Ph.D.

## Newness of Life

Leviticus 19:1-4; 20:22-26; Ezekiel 36:24-27; II Corinthians 6:14-18; 5:17; Colossians 2:6-13; 3:1-14

Throughout the Bible it is repeatedly emphasized that the way of life of the people of God is qualitatively different from the life of ordinary men. In a passage we have already examined in a different connection St. Paul makes use of the memorable phrase "newness of life" (Rom. 6:4) to characterize the distinctive behavior expected of Christians. They are not to be content with a standard of conduct just a little better than that of the secular world, but must strive for a quality of life which is totally new. Natural goodness is not enough; only a special and *super-natural* goodness will suffice.

Already in the Old Testament the same point had been made. Since Israel was chosen of God and dedicated in a special way to His service, all her members had an obligation to conform to a new and higher standard of life. The principle is clearly set forth in the two passages from Leviticus (19:1-4; 20:22-26) which make up our first selection: "Ye shall be holy; or I the Lord your God am holy (19:2; 20:26)." All the provisions of the "Mosaic" law — many of them purely arbitrary — with which the Book of Leviticus is concerned, were designed to create in the minds of the people a sense of separateness (i.e. "holiness") from other nations and their duty to live by the higher moral law which God had given them. Brief examples of these laws are included in our reading (19:3-4; 20:25).

This strange mixture of purely ceremonial commands with high moral precepts will not appeal to the modern reader, indeed, abolished by the Gospel. But we must not forget that the mixture of the ceremonial and moral law which it presented well in its own time for the people of Israel, with all their defects, succeeded in manifesting a quality of moral life without any parallel among the nations of the ancient world, a fact which modern scientific study of the culture of the Ancient Near East is making us realize ever more clearly.

Israel's great prophets were the voice of her conscience, constantly calling her to higher levels of life than she ever actually attained. For them, the primary fault about Israel was her failure to be the "separate" and "holy" nation which God

intended her to be, and the greatest of them began to look forward to the coming of a new and transforming power which would affect the innermost springs of her people's conduct. This is what Ezekiel was looking for when he predicted that in time to come God would sprinkle His people with clean water and give them a new heart and a new spirit (Ezek. 36:24-27). The Law had given to Israel a new and higher external standard of life; what the prophet desired was the bestowal of an inward grace which would effectively transform men's characters and give them a new quality of inner life as well.

Although this hope was fulfilled by the gift of the Holy Spirit, it was still necessary for New Testament writers to exhort Christians to use their new-found power to achieve the "holiness" (separateness) to which God summoned them (I Pet. 1:15f). Paul, in II Cor. 6:14-18, urges his people to recognize the absolute distinction between the way of life of God's people and that of ordinary men of the world. Christians live by new standards and a new inner principle and cannot compromise with the standards of the world. The Christian is not merely a better kind of worldly man; if he is truly a Christian, he is "a new creature" (5:17).

The visible symbol of the Christian's new character is the act of baptism with which his life begins. At the very moment of its inception his Christian life is stamped with a sign which marks it as new and qualitatively different. As a Christian he has been "sprinkled with clean water" and given "a new heart" and "a new spirit" (Ezek. 36:25f).

Paul develops this theme beautifully and at length in the passage from Romans (6:4-13) previously discussed and in Colossians (2:6-13; 3:1-14) selected for reading in the next section. Like Old Israel, Christians, he says, are circumcised — though with a purely spiritual circumcision — to mark them off from other men. Mystically buried with Christ by submersion in the waters of baptism, the Christian has died to his old way of life and risen with Christ to a new life which is potentially of altogether different quality (2:11-13).

Unhappily, most Christians, of Paul's day as of ours, failed to achieve fully the kind of life to which they were called

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Editor

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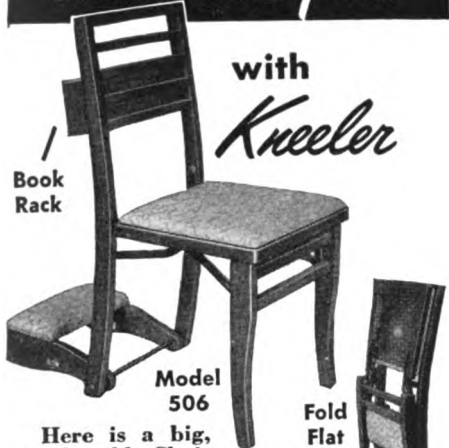
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and for which they were now prepared, so Paul appeals to them in moving language to stretch their moral muscles and take advantage of the wonderful privilege which is theirs (Col. 3:1-14). In the paradoxical words of a modern writer, he asks them "to become what they are." The implications of the opening clause "If ye then be risen with Christ . . ." are as disturbing today as when it was first written. Even the poorest of Christians will occasionally show some of the qualities of Christian life, but few of them even begin to realize the amazing possibilities of the "newness of life" to which they are called and of which they are capable.

The precise form of that life will emerge from our later studies, but some of its marks are specifically mentioned in the passage before us: truthfulness (v. 9), indifference to distinctions of race and nation (11), a forgiving spirit (13), and love, the most basic quality of all (14).

group. They attract the Churchman and non-Churchman alike.  
(Mrs.) WILLIAM P. BARNES  
Fort Worth, Texas

## Explaining Christianity

THE LIVING CHURCH is to be congratulated on the painstaking survey of the usage of RSV, KJV, and other Bibles, as described by Mr. Rossner in the September 22d issue.

I decided to try to boil down the statistics appearing on page 15, by applying a variation of the Goren Point System of Contract Bridge.

The results, shown in the chart below summarize the findings in simple form.

Concentrating on the two main versions — King James and Revised Standard — we see this:

| Subject                        | KJV | RSV |
|--------------------------------|-----|-----|
| Public Reading in Church . . . | 79  | 21  |
| Quotations in Sermon . . . . . | 67  | 33  |
| Church School . . . . .        | 64  | 36  |
| Private Reading . . . . .      | 62  | 38  |
| Sermon Preparation . . . . .   | 53  | 47  |
| Serious Study . . . . .        | 49  | 51  |

Now, if we all agree that RSV is easier for the contemporary to understand, and further that the principal duty of the minister in regard to the Bible, is "to spread the glad tidings," then the figures reveal that the majority of ministers are doing this job all wrong.

They use the hard to understand version in talking to the public and they themselves sneak in the easy to read version when they want to learn something themselves.

This is probably due to confusion as to what their task is. Some of the tasks listed in the article, however laudable, are not "spreading the glad tidings."

I see no reason why a minister should dedicate himself to any of the following ideals at the expense of communicating the gospel:

1. Dignity and beauty of great prose;
2. Familiarity and warmth;
3. Wealth of reference, phrasing, allusion and quotation which pervades the English language, not only written but spoken;
4. Hallowed associations for this generation of Christians (if at the expense of losing the next generation);
5. Kinship to Prayer Book language.

It's about time we concentrated on explaining Christianity in "the simplest of declarative sentences."

STUART J. KINGSTON  
Montpelier, Vt.

*In the October 6th LIVING CHURCH a reader asked for some convincing arguments or points to prove that God's gift of free will to man is a good. Following are two of the better responses received thus far:*

### A Suffering Parent

You are a high school student. One day you go to a football game. On the way you trip on a curb and twist your ankle. You manage to hobble on to the game, but while there you get in a fight with a student of the school of the opposing team and get a black eye.

You go on to the school dance after the game (which your team lost), and at the dance your girl leaves you for the captain of your team, who made your one and only touchdown.

## 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.*

### Advertising Pays

In "Reflections of Discredit" [L.C., September 1st] the Rev. Jack Parker laments the deterioration of Church signs over the country. I would be glad to see more signs no matter what their physical state. On a recent trip from Texas to Canada, with a different route on the return trip, I saw only 17 of the official signs. Three of these were in one town.

When National Council first introduced these signs I thought how fine it was that we wouldn't have to hunt for the typical little, vine-covered stone church. Unfortunately, we still have to hunt while passing quantities of black and orange Methodist ones, lots of Lutherans, and now we see the Presbyterians have followed the trend to advertise. Appropriately enough we saw a Christian Church sign on a bridge (or was that where ours should have been?). An unusual one was the Pilgrim Holiness with a Mayflower background. The prize one was an Assembly of God one called Glad Tidings. Maybe they have something there.

Of course, with its typical independence some Episcopal Churches do have signs of their own creation, too often however in some ecclesiastical Gothic effect. There seems to be an impression that the more illegible the sign, the more holy it is.

Now I know that the Kingdom of God is not going to be brought in by the use of the standard Episcopal Church signs, but as long as they are available, why not use them? We know that advertisers pay great sums to familiarize the public with their characteristic trade marks or insignia? Why shouldn't the Church use the same techniques? The purchase, erection, and up-keep of these signs would be a good project for any church

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By the time you get home, your ankle is badly swollen and you are sick from eating so many hot dogs at the game.

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However, this could all easily be corrected.

The solution is for your parents to rule you with a fist of iron from your infancy up — kindly but firmly. They would give you no freedom. You would be allowed no choices. You would do exactly as they said — no more, no less.

Your life would then be safe and secure. Your worries would be at a minimum. You would be trained to this puppet life and adjusted to it.

But, your parents chose to give you freedom instead. And thus, they permitted you to go to the football game if you chose to do so. Does that mean that all your troubles the night of the football game were the fault of your parents?

Your parents had the choice of giving you your freedom, or of dominating you completely. They chose to give you the freedom. So, you have your troubles as a result, and your parents suffer through your troubles with you.

Our Heavenly Father is a suffering parent! He chose to give us free will! Thanks be to God!

(Rev.) PAUL J. DAVIS  
Rector, Calvary Church

Sioux City, Iowa

### A Result of SIN

The problem of reconciling evil with a God of Love is at least as old as the Book of Job, and even earlier the Patriarch Abraham had asked: "Shall not the Judge of all the earth do right?" (Gen. 18:25). The answer cannot be given in 300 or 3,000 words. I only venture to stimulate your thinking.

It should be obvious that certain awful phenomena of nature such as earthquakes and floods, as well as the presence of physically and mentally crippled children, have nothing to do with man's free will. They are beyond our control and we are not responsible for them. Jesus answered: Neither did this man sin, nor his parents; but that the works of God should be made manifest in him.

Wars and "other sinful conditions of man" are the result of man's SIN, but not his free will. Free will implies the ability to choose — between good and evil and is one of the richest gifts — not a liability — the Creator has bestowed upon us. Without it we would be so many puppets on a stage. God cannot be blamed because we have made, and continue to make, the wrong choice.

What God should or should not have done is not ours to state, adamantly or otherwise. "Hath not the potter a right over the clay?" (Romans 9:21). We should indeed be thankful, that although through our own foolish pride and stubborn will we bring much suffering upon ourselves, and despite the fact that "the whole creation groaneth and travaileth in pain" (Rom. 8:20) God has been pleased to redeem us from sin and death by the blood of His Son — "earth and stars, and sky, and ocean, by that flood from stain we are freed" — and to supply us with sufficient grace to transform us from glory into glory until at last we awake after His likeness.

(Rev.) GEORGE R. KEMP  
Curate, Church of the Resurrection  
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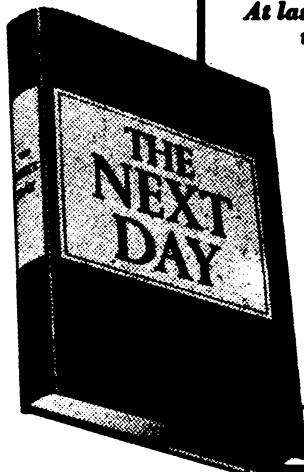
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Made of sterling silver inlaid with gold plating, the cross has medallions at the ends of the cross symbolizing the four evangelists; the Christus Rex are executed in fine detail work on copper plate fired to simulate cloisenne. The reverse side is engraved with the design of the Lamb of God and the sun rays emanating from the center.

The cross was designed by George Day, manager of the Morehouse-Gorham Co. store in San Francisco. It was made by the Metalcraft Co. in Philadelphia.

**A**LMIGHTY GOD, we beseech Thee graciously to behold this Thy family, for which our Lord Jesus Christ was contented to be betrayed and given up into the hands of wicked men and to suffer death upon the Cross: who now liveth and reigneth with Thee and the Holy Ghost ever, one God, world without end. *Amen.*

# The Living Church

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

October 20, 1957

## **NCC General Board Lauds Eisenhower's Little Rock Action**

**Calls on organized labor to eliminate corruption,  
undemocratic practices; BFC sets up new department**

A resolution praising President Eisenhower's action in the Little Rock situation, plus another resolution commending Church groups and individuals who have given "effective Christian witness" in the school desegregation crisis in the South were adopted by the National Council of Churches General Board, meeting in New York in early October.

In a third action, the 250-member Council governing body called upon the NCC Department of Racial and Cultural Relations "to convey the concern of the Council, as expressed in its numerous past statements (opposing segregation) to officers of Church groups, ministers, community leaders, and others in these and other situations of tension."

"The Board told those who have taken 'Christian' stand in the desegregation crisis that they are 'standing for justice along with reconciliation, for law along with self-discipline.'"

"Especially during the recent days of crisis in Little Rock," the resolution said, "such actions of our fellow Churchmen have inspired in us a warm Christian fellowship."

President Eisenhower's leadership in the Little Rock situation was praised by the board in its unanimous endorsement of a message from Dr. Eugene Carson Blake, Council president, to the White House on the eve of the President's meeting with four Southern governors.

"Your actions in upholding the decisions of the federal courts and in supporting the community forces desirous of complying with the court decisions and the steps you have taken to restore law and order are worthy of commendation," Dr. Blake wrote. "Obedience to law is essential to the safety and security of all our citizens, as well as to the good name and influence of our nation abroad."

During a session of the General Board meeting, Dr. Blake asked the Council's constituent Churches to join in prayers on October 12th for "understanding and compassion" and the preservation of law and order in the school integration crisis in Little Rock. He then sent telegrams to religious leaders in Little Rock, telling them of his request at the meeting (see page 12).

### **Widespread Corruption**

The General Board called on organized labor to "eliminate corruption and undemocratic practices" so that the trade union movement can be "a force for strengthening our society." A resolution said recent evidences of corruption in labor unions "are causes for concern."

"How widespread corruption is is difficult to determine," the board said, "but it apparently is so widespread that most citizens, including union members and labor leaders, recognize the threat thus created to the health of the whole body of labor."

The board's plea came on the eve of the election of a new national president by the Teamsters Union at its convention in Miami Beach, Fla. [James Hoffa, who recently was linked to labor racketeering by the Senate investigations of trade unionism, was elected president.]

The adopted resolution was a stronger version of one presented to the board. It was amended to make a more explicit reference to corruption at the request of Dr. James E. Wagner of Philadelphia, co-president of the new United Church of Christ.

He said a National Council statement on labor without a clear reference to the corruption issue "seems to me to be absurd when on this very day one of the largest labor unions in the country will probably elect as its president a man who so far as the ordinary citizen may gather the facts has been closely identified with some of the worst gangster elements in the country."

The resolution was initiated by Mrs. Theodore O. Wedel of Washington, D. C., president of United Church Women.

### **BFC Reorganized**

A new Program Operations Department was set up by the Broadcasting and Film Commission of the NCC as part of a reorganization of the agency's operations. Ben Wilbur, former director of radio for the commission, was named director of the department. The reorganization was approved by the commission's executive committee.

The Rev. Wesley B. Goodman, associate director of the commission, said that "as the mass media agency of the denominations served by the National Council of Churches, we had the duty to increase our efficiency and expand our thinking on long-range programming. Our new Program Operations Department will make for greater flexibility and a streamlined approach to the radio, television, and film media."

He said that working committees of the commission in the fields of radio, television, films, and special events will be maintained and the production of radio and live TV programs will continue as at present.

Mr. Goodman said the reorganization gives the commission a program head "directly responsible not only for current programs but for future emphases suggested by the denominations which cooperate with it."

The executive committee adopted a proposal that letters of commendation be given worthy motion picture scripts submitted to the commission's West Coast office by the major studios. Scripts are sent to that office by studios for technical advice and to avoid anything likely to give offense to church members.

### **Study Clergy Salaries**

An intensive study of ministers' salaries will be conducted by the National Council of Churches with the aid of a \$33,500 grant from the Rockefeller Brothers' Fund. It will be directed by Dr. Samuel W. Blizzard, professor of Christianity and Society at Princeton Theological Seminary. His appointment was announced at a meeting of the General Board.

reaching, interdenominational analysis of clergymen's salaries, will be carried out in coöperation with Church and lay leaders of the Council's member bodies. It will seek to establish the salaries actually received by ministers as distinct from housing and fringe benefits, and suggest ways in which coöperative religious agencies may aid denominations and local churches in solving salary problems.

Dr. Blizzard told the meeting that the median income for clergymen in 1949 was \$2,412. He said the figure was based on U.S. Census reports for 1950.

A study of home mission ministers of 14 denominations made by the NCC a year ago showed that the average salary in 1954 for urban clergymen was \$3,544 and for rural pastors, \$3,321. Most of these ministers received less than \$200 a year in additional or special income, the survey revealed. Although in most instances parsonages were provided, the clergymen paid \$300 to \$400 yearly for heat and other utilities.

According to the 1957 *Yearbook of American Churches*, published by the Council, the average salary for ministers of three major denominations in 1954 was about \$4,000 a year. In comparison, architects, dentists and lawyers earn more than twice that yearly average, and physicians and surgeons more than three times.

#### The Hungarian Problem

Leaders of the NCC acted at a meeting to keep the plight of oppressed Hungarian people before world public opinion.

The General Board took these steps:

1. Urged that the American delegates to the United Nations continue their efforts to bring about compliance with General Assembly resolutions condemning the use of Soviet military forces to suppress the efforts of the Hungarian people to reassert their rights.

2. Asked that the report of the Special Committee of the General Assembly on the Hungarian problem be "brought forcefully to the attention of Church-people and the public at large."

The Board said that Churchpeople and the public should become "fully aware" of the special U.N. committee's findings of "unwarranted intervention by the U.S.S.R. in Hungary and of flagrant violations of human rights by the occupying power and the local authorities."

In another action the Board declared that the 30,000 Hungarian escapees now in this country, whose status has not been regularized by Congress, should not be subjected to investigation and deportation without hearings. It said these refugees were suffering injustices through the prolonging of their provisional status and this constitutes a "withdrawal of the cordial welcome of the American people" to them. There was a "general expectation that the Hungarians were free to resettle here permanently," the board stated.

The Board recommended that local

sponsors of Hungarian parolees and co-operating Churches be encouraged to retain legal aid in every case under immigration service investigation where the character of the parolee seems to warrant it.

#### No Middle East Solution

A report by a special committee of the NCC declared that no solution to the Middle East crisis is possible until the fate of nearly one million Arab refugees from Palestine is settled.

The report, which was adopted by the Board, recommended "wider interpretation of the human problems underlying the refugee problems," and the promotion of personal relations between the peoples of the Middle East and the U.S.

Other recommendations included more church support of the U.N. Relief and Works Agency which aids refugee children, more assistance to Arab refugees through Church World Service, and exploration of the possibility of local American communities "adopting" frontier Arab villages. [RNS]

### Churchman Donates Land For Roman Catholic Church

An Episcopal layman has donated 15 acres of land to a new Roman Catholic congregation in New Vernon, N. J., so it can build a church. The congregation has been holding services in the local firehouse.

The gift by Allan P. Kirby, president of the Alleghany Corp., apparently ended a controversy that started last May when he placed his property up for sale for \$33,000 and the newly-formed Christ the King parish offered to purchase it. Some residents opposed the sale on the grounds that a church building would destroy the rural character of the village. Others feared the sale would lead to bingo games, raffles, a parochial school, and parish houses.

Opposition weakened considerably when the Rev. S. Knieriemen, Jr., minister of New Vernon Presbyterian Church, supported the right of any religious group to buy land for a church. "The issue can be simply put," he said. "Can one group in this community restrict the freedom of religion of another group?"

Mr. Kirby said the land was donated subject to several stipulations which the Roman Catholic congregation accepted. One requirement is that new buildings on the property must conform to early American architecture and be set back about 100 feet from the property lines.

The Episcopal layman said it afforded him "great pleasure" to give the property to the "many fine Catholic families in the township." In accepting the gift, the Rev. James L. Fallon, pastor of the parish, said his church would be a "good neighbor." [RNS]

### Ruth St. Denis Dances In New England Church

Pews were packed, the onlookers hushed, as Miss Ruth St. Denis, celebrated dancer, who described herself as a "rhythmic evangelist," danced in a New England church. The 150th Psalm, "Praise God in his sanctuary . . . praise him with timbre and dance" was read by Dr. J. W. Ellison, rector of the Church of the Epiphany, Winchester, Mass., in introducing the 79-year-old dancer.

Originally scheduled to be held in the parish hall, the program was moved into the church, with special permission from Bishop Stokes, when it became apparent that the attendance would be too large for the parish hall. Dr. Ellison commented that "the church is probably a more fitting place (for the dance program) anyway."

Dr. Ellison noted in his introduction that Miss St. Denis had founded the Society of Spiritual Arts, and stressed the important part that rhythm has played in ritual. [RNS]



### Bishop Porter, Dean Sale Resign Sacramento Posts

Presiding Bishop Sherrill has announced the acceptance of the resignation of the Rt. Rev. A. W. Noel Porter, Bishop of Sacramento, effective December 31st. Bishop Porter, who will reach the legal age of retirement, 72, in December, became Bishop of Sacramento in 1933. He will be succeeded by the recently consecrated Bishop Coadjutor of Sacramento, the Rt. Rev. Clarence R. Haden, Jr.

Another resignation in the diocese of Sacramento is that of the Very Rev. Miller M. B. Sale, Dean of Trinity Cathedral, Sacramento, Calif., who has resigned for reasons of ill health. He is expected to enter a hospital for surgery in the near future. During his four years as dean, the new cathedral has been built, a new deanery has been completed, and construction has begun on St. Luke's Medical Center while membership in the parish has greatly increased. [RNS]



## London Anglo-Catholics Hit Bishops-Elders Proposal

Strong criticism of proposals for closer relations between the Anglican and Presbyterian bodies in England and Scotland has been presented by the Annunciation Group, Anglo-Catholic organization in London. Objections centered on proposals for unity moves involving a system of Presbyterian bishops and Anglican lay elders.

The proposals in question were made in a report issued late in April as a result of conversations between representatives of the Church of England, the Church of Scotland (Presbyterian), the Presbyterian Church of England, and the Episcopal Church in Scotland.

The Annunciation statement said the report reveals "how far official representatives of the Church of England are prepared to go in sacrificing essentials of the Catholic faith for the sake of inter-communication with non-Catholic bodies." It criticized what it called "a reduced conception of the divine commission of the episcopate to that of an ecclesiastical function."

One of the worst features of the proposals, the statement said, is that the order of priesthood, "so far from forming an indispensable part of any proposed scheme, is passed over in total silence as of no consequence." A fundamental error of the proposals, the group added, is the assumption that unity depends not on the holy bond of truth but on mutual adoption of a similar organization, even though it is combined with mutually contradictory doctrines and beliefs." [RNS]

## Eighth Dean Is Installed at Episcopal Theological School

For the first time since 1895, the Episcopal Theological School, Cambridge, Mass., has gone outside its own graduates and faculty to find a leader. The Very Rev. John B. Coburn was installed as eighth Dean of the school, at a service held October 1st in St. John's Memorial Chapel.

The service of Institution, one of great dignity and tradition, was made colorful by the many dignitaries and clergy in vestments and academic gowns and hoods. Two processions entered the chapel for the service, one made up of the student body, who served as the choir, the other consisting of visiting delegates. Bishop Stokes of Massachusetts installed Dean Coburn in the Dean's stall. Dean Coburn preached the sermon in which he emphasized the concerns of the ministry of the school: to hold in balance academic excellence and pastoral concern; the theological freedom of Anglicanism within the worshipping community of the Church; and both preaching of the Word and the prayer life of the priest.

# National Council Needs Space: Fall Meeting Seeks Solutions

By JEAN MARIA LAGUARDIA

National Council needs more space; but where can it be found? This was one of the main concerns brought up at the Wednesday session of National Council, which met at Seabury House, Greenwich, Conn., October 8th to 10th. Bishop Bentley, vice-president of National Council and the chairman of the Committee on Housing the Business Operations of National Council, presented a memo appraising housing arrangements as "quite inadequate."

Crowded conditions in the 65-year-old Church Missions House, 281 Fourth Ave., New York, and the necessity for separate accommodations for shipping, Christian Education, Seabury Press and the Unit of Research and Field Study, "presents the Council with grave problems of administration and operational expense," declared the memo.

According to the memo, the Council now has approximately 67,000 square feet of floor space divided among its five buildings, with a staff of 311. If brought up to the strength authorized by the present budget, the staff would number 339, making a need for about 70,000 square feet of floor space.

The memo offered several alternative plans for gaining the needed centralized staff space. Alternatives included wrecking the present Church Missions House structure and rebuilding it as a 17 story building at an estimated cost of \$2,500,000; purchasing an adjoining property and building on the combined sites; erecting a new building in Greenwich; purchasing modern office space already available near "281" or buying a new site in that vicinity on which to build; occupying space in the proposed New York inter-Church center on Riverside Drive which, when completed, will house the national headquarters of various non-Roman Churches and agencies.

Presiding Bishop Sherrill felt that it was important for the people of the Church to know about this problem and discuss it, and that the decision should be made by General Convention. He also felt New York was a highly favorable location for the central headquarters of a Church group, and quoted a National Council of Churches' survey which upheld this view.

The committee presented three recommendations to the Council: (1.) That the operation of National Council be housed under one roof, with the possible exception of Seabury Press. (2.) That final decision on the matter be made by General Convention. (3.) That the committee retain "expert advisers" to study the problem further and that a report be

made at the February meeting.

In another staff matter brought up on Wednesday, Bishop Gray, chairman of the Department of Christian Education, issued copies of a study of his department by management consultants. General Council had approved this study at its April meeting, feeling that any fast-growing organization such as this department should avail itself of such a study.

The study's introduction reads: "Considering the comparatively short period that the department has existed in its present form (it was reinstated in 1946 and reorganized in 1949) we believe it has been doing a first-class job. The department is staffed by an unusually fine group of dedicated people who appear to have a deep interest in what they are doing and in doing it well."

Changes were recommended in two main categories: those designed to coordinate and simplify the staff's methods in determining its program policy, and those changes in organizational structure offered to improve the integration of division activities.

Certain changes in the department have already been adopted, and a final report based on the study will be given at the Council's December meeting.

## Seminary Professor's Book Called Anti-Christian

"Anti-rational, anti-Christian, and anti-Catholic" were the terms used to describe a book, written by a professor at the Episcopal Theological School, Cambridge, Mass., which is in use in the Department of Religion at Princeton University. The description came from the Rev. J. H. Halton, Roman Catholic chaplain at Princeton, who was recently denied "official standing" at the university by Princeton president Dr. Robert Goheen. Fr. Halton's loss of recognition was based on his "irresponsible attacks upon the intellectual integrity of faculty members," according to the president's statement.

The book in question, *Morals and Medicine*, by Dr. J. F. Fletcher, ETS professor of pastoral theology and Christian ethics, was made a required text for classes in the Department of Religion at Princeton, and provoked the comment from Fr. Halton that "I have rarely read a book quite so dangerous for religiously immature minds. It is sheer secularism and, I regret to say, is doing an immense amount of harm at Princeton and elsewhere." Fr. Halton, over a period of several years, allegedly has made other statements criticizing various faculty mem-

bers, some policies of the university, and texts used in some of the classes.

Fr. Halton, in delivering a statement at masses in the chapel of the off-campus student foundation, the Aquinas Foundation, asserted his right to "expose false teaching and . . . intolerable academic incompetence" and devoted much time to documenting his previous charges that "the teaching of some Princeton professors has done and is doing graver disservice to the religious and moral tradition of American democracy than all the writings of Karl Marx taken together."

Among supporters of President Goheen's action was Dr. John M. Krumm, Episcopal chaplain of Columbia University, who said the stand was justified because of Fr. Halton's "irresponsible and unsupported attacks" upon "our great sister university." Dr. Krumm said the priest's activities at Princeton were an example of religion "when it is guilty of sophomoric narrowness" and "pretends to have comprehended truth in its own little system of meaning." [RNS]

## Healing Ministry Discussed At Interchurch Meeting

The healing power of Christ in the modern world was the theme of a recent four-day meeting of the International Conference on Spiritual Healing, held at St. Stephen's Church, Philadelphia, Pa., which had an aggregate attendance of more than 6,000 persons, both clergy and laity. Twenty-seven states and 22 Church bodies were represented, as well as most of the provinces of Canada.

Sponsored by the International Order of St. Luke the Physician, an international, interchurch group, the conference included panel discussions on prayer groups and sacramental healing, and on the relation between medical science and spiritual healing.

Dr. Alfred W. Price, rector of St. Stephen's and warden of the Order of St. Luke, summed up the conference findings by saying that "Jesus Christ is the healer of man's whole being — his body, mind and soul. Our aim is to restore the healing ministry to its rightful place as an integral part of the Church. The spearhead of this ministry is prayer, which finds its most powerful expression in the prayer group." Dr. Price is one of the active practitioners of spiritual healing in the Church. He is convinced that "miracles have occurred at St. Stephen's altar rail." He said his church has a prayer fellowship group of 97 members, all of whom have "received healing at the altar." The group receives 2,000 requests a week from over the world for prayers to aid sick persons, and meets monthly for such prayers.

In a speech to the convention, Will Oursler, son of the late Fulton Oursler, emphasized a combination of "prayers

and pills" in spiritual therapy. He is the author of a new book, "The Healing Power of Faith," which gives an account of healing movements within non-Roman, Roman Catholic, and Jewish groups as well as by non-sectarian and "tent" evangelists.

Over 100 candidates were inducted into the Order by Fr. Price and the Rev. Edward Winckley, associate warden of the Order. [RNS]

## School Tax Issue Again Is On California Ballot

Recently Christians of Kerala, India, have been fighting a governmental bill which aims to control, and perhaps eventually to liquidate, private schools in the state [L.C., September 1st]. Somewhat like India, the state of California is the scene of what, according to the *Episcopal Review*, official diocesan paper, is "the first step toward the eventual elimination or serious curtailment of independent education in California." The perpetrators of this aim, according to the paper, are the "Californians for Public Schools" who are backing a proposed constitutional amendment which would repeal the tax exemption of non-profit parochial and private schools.

The measure, which was defeated in 1952 by the voters of California, will be up for vote again as a result, says the *Episcopal Review*, of the efforts of the "Californians for Public Schools" in getting enough petition signatures to have the proposal on the ballot for November, 1958.

In a letter sent to the Rev. Kenneth Cary, Chairman, "Protestants United Against Taxing Schools," Bishop Block of California wrote: "I wish to express my approval and support of the objectives of your organization. . . . Those who cite 'the separation of Church and State' as justification for the taxing of schools have clearly failed to understand the principles motivating the framers of our Constitution. Our founding fathers, religious men, were aware of the dangers inherent in a state-supported Church — dangers to Church as well as to State. But to contend that this separation makes necessary an attitude of mutual suspicion and hostility is to read into the doctrine what was never intended.

"In a time of moral and emotional chaos in our society, the Church-related schools stand as beacons, proclaiming their belief that only an education with a strong religious faith at its center can truly fit the youth of today to take their place in this society. In the most practical terms, the non-profit schools of California have stepped into the breach created by the greatest migration of people in recorded

history. But for them our state schools would long ago have reached and passed their capacities. . . . How ironic it would be if California, the state which has perhaps benefited most from these schools should become the one state in the Union which would deny them this exemption. . . . I shall urge the people of the diocese of California, and of the entire state, to join me in this opposition and to vote against this measure at the polls."

Bishop Haden, Coadjutor of Sacramento, expressed the hope that "Protestants United Against Taxing Schools" will be strongly supported in its activities to prevent our independent schools from being taxed." In a statement to the group, the bishop said that "to tax Christian schools is to control their economic structure. Since these schools are non-profit schools, taxation would raise the tuition to such an extent that many children would be forced out . . . because they could not afford to exercise the right granted every American to choose what kind of an education he wants for his children."

A total of 1,076 private schools in the state would be affected by the proposed amendment. Total enrollment in these schools is 310,832, and private school sources estimate that the schools save taxpayers \$105,471,872 a year in operating costs alone.

## Moscow Says U.S. Postal Dept. Confiscated Russian Bible

Charging that American postal authorities had "confiscated and burned" a copy of a new edition of the Russian Orthodox Bible, along with other printed matter which was sent from the Soviet Union to New York, Moscow Radio commented that, "Those who are responsible for such actions should keep their mouths shut about the exchange of ideas and free cultural communication between countries for they are on dangerous grounds."

In New York, Irving Fishman, deputy collector of customs, said he had no knowledge of any shipments such as described by the Moscow Radio being received at that port.

The station said the American Russian Institute in New York had requested the Bible from the Moscow Patriarchate which published the new edition in 1950. Inquiries disclosed, however, that the American Russian Institute, with an address on Fifth Avenue, had been "liquidated" in 1950 and its library of books and other documents purchased by the Library for Intercultural Studies, Inc.

Among the other confiscated items, according to the station, were copies of the journal published by Russian Baptists and addressed to Billy Graham evangelistic headquarters in New York.

A spokesman for the Billy Graham headquarters said no package had been expected from the Russian Baptists. [RNS]

## Church of South India Said to Err in Doctrine

The Church of South India cannot be regarded as anything other than a Protestant sect, according to the Rev. Canon Albert J. duBois, executive director of the American Church Union. He was speaking at the first fall meeting of the New York Metropolitan branch of the ACU, held September 30th at the Church of St. Mary the Virgin in New York City.

The Rev. Leslie J. A. Lang, rector of St. Peter's, Westchester, was also a leader of the discussion on the Church of South India. Mr. Charles Kapps, New York ACU chairman, presided.

Canon duBois reminded the group that although two convocations in the Church of England had adopted certain resolutions setting up an intercommunion between the Church of South India and the Church of England, these are but two provinces of the world-wide Anglican Communion and there is no reason for feeling that their actions need to be followed elsewhere. He pointed out that when the former Anglican bishops in the CSI conferred orders, they were outside the Holy Catholic Church from which they had voluntarily separated themselves.

Canon duBois called attention to the fact that the CSI errs in orthodoxy in three areas and therefore cannot expect recognition of their orders as valid in the Holy Catholic Church.

First, they make adherence to the historic Creeds of Christendom a matter of volition and choice, and make provision for the continued use and equal validity of "other confessions of Faith."

Second, the South India insistence on remaining in communion with parent non-Catholic bodies implies that from their standpoint, the Lord's Supper in other bodies is of equal validity with those of the Holy Catholic Church.

Third, the CSI, contrary to its own statement, is committed to a very particular interpretation of Episcopacy: that it was "nice but not necessary," which is an outright denial of the Prayer Book doctrine of the "necessity" of Apostolic Orders.

## Canadian Anglicans Plan Tabloid Monthly

Instead of the official magazine which has served the Church readership in Canada for the past 86 years, a new tabloid-type monthly newspaper will soon make its appearance as the official organ of the Anglican Church of Canada. The change was approved by unanimous vote of the General Synod's executive council at its annual meeting in Brandon, Manitoba, after having previously been endorsed by the House of Bishops at a meeting in Winnipeg, Manitoba.

The *Canadian Churchman*, present offi-



Top: Smoke pours from St. George's, Macomb, Ill. Bottom: the Rev. Charles Boswell, rector, examines articles taken by fireman from altar during blaze.

## Newly Remodeled Church Heavily Damaged by Fire

Within hours after the children of St. George's Church, Macomb, Ill., had met for the first time in their newly built Sunday school rooms, a fast-moving fire nearly devastated the English-village type building. The small congregation had just completed an expansion project of excavating under the church, building a parish hall to use for Sunday school, parish meetings, and other parish functions.

After the late service, the vicar, the Rev. Charles R. Boswell, left the church, and when he returned for the vestments he needed, smoke was billowing out of the building so heavily that no one could enter. When firemen arrived, the flames had completely destroyed several pews, as well as the entire floor and carpeting. The 100-year-old pipe organ was destroyed, and the entire interior of the church was severely charred by the intense heat.

The small congregation, which had given sacrificially to the recent improvement, has determined not to be discouraged by this great loss, which was only partially covered by insurance. They seem to look upon the accident as an opportunity for closer fellowship as they plan to restore the church to its original beauty, and they seek the prayers and assistance of interested Churchmen everywhere.

## The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

|  |                   |
|--|-------------------|
| Previously acknowledged .....          | \$30,619.35       |
| Receipts Oct. 7th through Oct. 9th.... | 5,025.00          |
|  | <hr/> \$35,644.35 |

## Presbyterians Announce Tax-Free Life-Income Plan

An investment plan providing tax-free income to participants was announced by the Foundation of the Presbyterian Church in the U.S.A. Under the plan, the foundation invests cash or securities received from the participants in tax-exempt bonds of states or municipalities, pays over the income from the bonds, and on the death of the life beneficiary (or a survivor) uses the fund for Church work.

Hugh Ivan Evans, director of the foundation, said that "now, for the first time, those who wish to enjoy the satisfaction of helping advance the work of the Church can at the same time enjoy the benefits of tax-free income." He said additional advantages result from generous deductions for income tax purposes, depending on the life beneficiary's age, and savings of capital gains taxes when appreciated securities are used to set up the plan.

The foundation's plan, Mr. Evans explained, is unlike other life-income plans sponsored by many Churches and colleges because it provides lifetime income free from present federal income taxes. [RNS]

cial magazine, will be replaced by the new publication next February. General Synod will be asked to set aside \$84,000 a year for the yet-unnamed newspaper, until it is established. W. B. C. Burgoyne, publisher of the *Standard*, St. Catherine, Ontario, and an active Churchman, has offered the free services of his managing editor and a circulation expert to start the new venture.

Although present circulation of the

*Canadian Churchman* is only 7,000, Mr. Burgoyne forecast a circulation of 200,000 for the new newspaper, "in a short time." Officials said that the new publication is expected to play a major role in helping to weld the Canadian Church into one national group instead of a collection of 28 dioceses. The newspaper anticipates advertising revenue, but no decision has been reached on whether it will be distributed free, or by subscription. [RNS]

for the leaders of the community, state and nation, for the youth of the community's schools.

At a called meeting October 3d in Trinity Cathedral, chaired by Bishop Brown, the proposal was accepted by the approximately 50 ministers present, and plans were made to invite all those on the mailing list of the Ministerial Alliance of Greater Little Rock, comprising about 275 ministers and directors of religious education. Non-Roman, Roman and Jewish groups were represented at the meeting. Another proposal by the group was that each church call in groups of intelligent, thinking laymen to discuss the ministry of reconciliation.

#### Cast Out Prejudice

At the organizational meeting, letters were read from President Eisenhower, Governor Faubus, the Little Rock school board, and others. In his letter accepting Bishop Brown's offer to help, the President said, "I hope that you and the ministers of Little Rock will be able not only to lead all of the citizens of the city to disregard the encitements of agitators, but will join in support of the law and the preservation of our country and the institutions of government under which it lives. And I could hope that your prayers would seek the power for all of us to cast out rancor and prejudice in favor of understanding and compassion. In such a climate the distressing problem that has so stirred up the emotions of many citizens in our land can, in good time, be solved. All of us realize that not through legislation alone can prejudice and hatred be eliminated from the hearts of men. Leadership, including religious leadership, must play its part."

Governor Faubus said, in part, "It is not a time now for recrimination or blame-placing. It is a time for sober, sensible reflection, with a humble and prayerful approach. . . . In your efforts of reconciliation, you shall have my understanding and full support." Adding their words to those of the President and Governor, the Little Rock Board of Education said, "May we find it in our hearts to be united before God in that we will unflinching and tirelessly and humbly beseech His guidance in the present situation in order that the best, not the worst, may come out in all of us."

Rabbi M. N. Eisendrath, president Union of American Hebrew Congregations, wired Bishop Brown that he is recommending to the National Board of the Union that efforts similar to this prayer service be extended throughout the nation.

"As president of the National Council of Churches I believe I represent the prevailing opinion of the people of our constituency and many others of good will in expressing to you and others concerned profound gratitude for your call to prayer with regard to the present crisis." So be



Bishop Brown of Arkansas leads a discussion among clergy meeting at Trinity Cathedral on October 3d.

## Little Rock Churches Join in Prayer Asking Forgiveness, Understanding

**National Council wires Bishop Brown, sending gratitude and best wishes for his courageous leadership in the Little Rock crisis**

"You have our profound gratitude and best wishes for the leadership you are giving among the religious forces of your community and we join our prayers with yours and those of your associates. May God bless you always." So ran the telegram sent to Bishop Brown of Arkansas by the members of National Council, from their meeting at Seabury House in Greenwich, Conn.

Another telegram also issued from Seabury House arrived at Bishop Brown's door, this one from the Very Rev. J. C. Leffler, chairman of the National Council's Department of Christian Social Relations, which told the bishop that the department "wants you to know our gratitude for your courageous leadership in the ministry of reconciliation which is so desperately needed everywhere today. Your stand on the teaching of Christ and our Church encourages us all to tackle the same problems in the North as well as South by cooperating with all men of good will in prayer and faithful perseverance."

The telegrams referred to Bishop Brown's call to Little Rock clergy and laity of all Churches and faiths to join in a "ministry of reconciliation" in the face

of that city's integration problems; his stand brought forth letters of appreciative support from President Eisenhower, Governor Faubus of Arkansas, and the Little Rock Board of Education, as well as a telegram from the president of the National Council of Churches.

As tension continued in Little Rock and President Eisenhower sent in federal troops, Bishop Brown, placing a phone call to the president offering the help of clergymen in the situation, served as the instrument of a concerted effort of clergymen of many churches to undertake a "ministry of reconciliation" in Little Rock. President Eisenhower's appreciative answer to Bishop Brown suggested the importance of prayer, and as a result Bishop Brown promptly called in seven religious leaders for an informal discussion, out of which came the proposal that all churches in Little Rock, meeting on Saturday, October 12th (Columbus Day), in their own church buildings and with their own forms of worship, hold special prayer services; praying for preservation of law and order, for understanding and compassion, for resistance against agitators, for forgiveness for "having left undone the things we ought to have done,

gan the telegram sent by Dr. Eugene Carson Blake, NCC president, to Bishop Brown and other religious leaders in Little Rock, Ark.

The wire continued, "As a manifestation of our association with you I am asking our churches across the country to follow your lead and asking our people to join in this special occasion of prayer. I am calling attention to the fact that you represent religious groups of all faiths and races and to the objects of prayer as stated by you. . . . I hope that through this united effort of prayer the fruits of the Spirit may abound."

### Stewardship

There is work for all of us. And there is special work for each, work which I cannot do in a crowd, or as one of a mass, but as one man, acting singly according to my own gifts, and under a sense of personal responsibilities . . . I have a special work to do, as one individual, who, by God's plan and appointment, have a separate position, separate responsibilities, and a separate work; a work which, if I do not do it, must be left undone. — Ruskin.

## Summer Volunteers Find Mission Work Fulfilling

By JEAN SPEISER

Women of the Church, although they may not be permitted to take Orders, are likely to be represented increasingly in the mission field as a result of a program called "Summer Opportunities for Service" launched last year by the Girls' Friendly Society.

This year 21 Girls' Friendly leaders went to Alaska, New Mexico, South Dakota, North Carolina, and New York City to spend from three to eight weeks in mission assignments, almost doubling in size the 1956 group of 11 volunteers.

Missions and workers were:

*South Dakota:* Nancy Clay, of Trinity Church, Boston; Jane Lewis, Trinity Church, Detroit; Margaret Pickett, St. Matthew's, Toledo, Ohio; Jeanne Piguet, St. Columbo's, Fresno, Calif.; Cynthia Rugg, St. John's, Arlington, Mass.; Patricia Schlesinger, Grace Church, Medford, Mass., and Barbara Castell, Church of the Good Shepherd, Burke, Va.

*San Juan Mission, N. M.:* Kathryn Crowley, St. Paul's, Camden, N. J.; Elizabeth Thatcher, St. John's, Southwest Harbor, Me.

*Vallee Crucis, N. C.:* Jeanne Britton, St. Michael and All Angels, Studio City, Calif., and Barbara Harper, Church of the Redeemer, Sayre, Pa.

*New York City:* (St. Christopher's and St. Augustine's Chapels) Elizabeth Kutak, Christ Church Cathedral, Louisville, Ky.; Joy Waldron, St. Simon's, San Fernando, Calif.; Ada Flores, Holy Trinity Church, Ponce, Puerto Rico; Paula Tsukamoto, Christ Episcopal Mission, San Francisco.

(St. Matthew's & St. Timothy's Parish) Glenda Smith, Christ Church-by-the-Sea, Colon, Republic of Panama; Patricia Williams, St. Paul's Church, Visalia, Calif.

(St. Peter's) Enid Godfrey, St. John's, Hollywood, Fla.; Helen Turner, Holy Trinity, West Palm Beach, Fla.

*Betton Island, Alaska:* Patricia Bryan, All Saints' Church, Portsmouth, Ohio; Gail Eagleon, St. Mary's, Manchester, Conn.

The girls performed, in addition to their main assignment of teaching in mission Bible School, a variety of duties that

inevitably attend missionary work. Some of these — together with a number of adventures — were recounted at a meeting of seven of the group in New York City GFS headquarters during Labor Day week-end.

Kay Crowley, once the shock of the southwestern "desert" (no camels, no palm trees, no glamour) had receded, found a real challenge in teaching Navajo youngsters who understood no English (their parents were afraid they would forget their own) the Ten Commandments, the Creed, and the meaning of the Sacraments.

At the end of six weeks, this had been accomplished, by means of sign language and pictures and on-the-spot sketches. In addition, the relationships between young missionaries and the Indian children were strengthened by baseball games, picnics, camp-fire suppers on the mesa and all the neighborly exchanges that speak more forcefully than words.

### From Diapers to Graves

Then there were the occasions when above and beyond the call of duty the girls cooked in hospital kitchen and, during an emergency when they were pressed into service as nurses' aides, changing diapers in the nursery for hours on end. One day for several hours they painted crosses — for graves in a Navajo cemetery.

Members of the Alaska team, stationed at Betton Island, near Ketchikan, traveled to numerous villages by boat and airplane (including Bishop Gordon's), and at one point were carried piggy-back across a swift-running stream. Their housing was in the hospital where Bible classes were held; cooking facilities were in a tent.

Mission-school theme was "The Christian Year," which they had three weeks to teach (the other three weeks were spent in a circuit tour of missions). Services,

pageants and family Christmas trees with gift-giving helped to tell the story of the Christmas celebration. When Bishop Gordon came to visit, he was given a Hawaiian type of welcome, with leis and "alohas."

In North Carolina, a team of two attended classes with seminary students at Vallee Crucis, then did field work in nearby missions. Bible School classes were filled to overflowing, and the girls had their hands full keeping their pupils busy. Singing was always a solution — classes loved it. Community relations were enlarged by watermelon and ice-cream parties, invariably a "sell-out."

Six girls went to South Dakota, where they attended the Niobrara convocation at Sisseton for five days, getting to know the Indians on a practical level as they shared bread-line and camp-grounds with several hundreds of them. They then scattered in teams of two to various missions, some of them living in tents, others in schools and some with clergy families.

### A Lasting Improvement

They had the same language difficulties as the New Mexican team — Bible School pupils understood no English. But the depth and reverence of Indian worship, once they learned the meaning of the services, formed a lasting impression. At one mission mothers of children accompanied them to the school, stayed to cook lunch and dinner. At another, whole families returned after the evening meal and lingered until midnight, singing and talking.

In New York City, two girls each went to four chapels in Manhattan. Again — the language barrier, for small Puerto Ricans knew only Spanish.

All of the New York team members were loud in praise of the work in the New York parishes, felt their summer had been a complete fulfillment of the briefing they had received at its beginning.

Girls who participated in this summer's project will be available for visits throughout their dioceses to tell about it (transportation must be underwritten).

Financed last year with the help of a "special gifts" campaign, another Summer Opportunities program is scheduled for 1958, with applications being received until March 1st. Information and application forms may be obtained from the Girls' Friendly Society, 345 E. 46th St., New York City. Age limit is 16 to 21.

### ACU CYCLE OF PRAYER

#### October

20. Christ Church, Ontario, Calif.
21. Church of the Epiphany, Concordia, Kan.; Christ Church, St. Joseph, La.
22. St. Luke's, Racine, Wis.
23. St. Andrew's, Baltimore, Md.
24. Sisters of the Transfiguration, San Mateo, Calif.
25. St. James', Laconia, N. H.; House of the Redeemer, New York City.
26. St. Philip's, Palatine, Ill.

# EDITORIALS

## Man's Moon

As these lines are written, politicians and humorists are having a field day with the topic of Russia's satellite. Charges and defenses are being thrown about on the question of why we were "beaten out" by the Russians in the race to the front door of space. Some of the wise cracks of the comedians make as much sense as some of the political talk.

We don't see much to get excited about in the issue of whether the USSR or the USA is slightly ahead in the race to launch man's first artificial moon. We do rejoice that man has made another stride forward in his search for greater knowledge of the universe which God has made.

There is, however, a very significant point raised, not by the satellite itself, but by the very widespread interest in it. The points raised are not truly new or dramatic, but they have been newly dramatized and have reached a mass audience because of the interest created by the satellite.

It has been possible up to now for many people (not, we think, the competent scientific, military, and political students), to be rather patronizing of Russia. Starting from the valid premises that America had a large lead in the widespread enjoyment of a high standard of living for her people, in the existence of a vastly freer political structure, and in industrial and technical development, many Americans have been encouraged to dismiss Russian society as ignorant, crude, terror-ridden, and incompetent to manage great constructive works.

The Russian priority in satellite work suggests that, in some areas at least, Russia can keep pace with the best products of our own technical civilization. It forces us to face up to the fact that while we may have no desire to imitate Russia in certain fields, we must respect some of the fruits of her labor, in the field of useful science as well as in military matters.

In general, we think this change is all to the good. We have long felt the unwisdom of anti-Soviet propaganda which argued the superiority of the American Way entirely in terms of material things — bathtubs, telephones, higher education, and constitutional forms.

Other writers before us have pointed out that Russia has a number of very striking resources. She has minerals and water power. She has a very large population and generous space in which that population can expand. She has always, even in her darkest days, produced her share of first-rate scientists, writers, and musicians.

There has never been and is not now any valid reason for stating with firm assurance that our stand-

ard of living will indefinitely be higher in material things than that of Soviet Russia. To build our case for the superiority of Christian and democratic principles upon the basis of material superiority is to build upon a foundation which may well prove to be one of sand.

It was not claimed, we might remember, that Hebrew society was more efficient and productive in the material field than Egyptian, Assyrian, or Babylonian societies.

Western democracy has one, and only one, valid claim to permanent superiority to the Russian dictatorship. Our society has its philosophic and moral base in the Judaic-Christian concept of the sovereignty of God. Russian society has its philosophic and moral base in the teachings of dialectical materialism, the peculiarly romantic over-simplifications of Karl Marx the atheist.

That difference remains, and remains profoundly significant, no matter who has the most efficient space machines or the larger number of beans in the average man's pot.

In the Wilderness, the Devil offered to Christ the means of working great miracles, of finding unlimited sources of bread, and of achieving vast political power. There is nothing in the Biblical narrative to suggest that the Devil could not have made good on all his promises.

Our Lord rejected these temptations because there were greater goods to be accomplished without submission to the Devil's will.

We who are so blessed as to grow up in a society at least nominally religious must return thanks for this gift to Him who rejected temptations to material triumphs. We are given the vision of eternal life and oneness with God that puts all transient and material things into their proper perspective.

Yet we must avoid the Pharisee's mistake — the self-satisfied smirk of the self-deluded. In a profound sense, every Russian achievement which surpasses ours is a judgment upon us, a judgment for failing to use fully the great blessings given us.

It is, for example, at least possible that the man who might have given us satellite priority is, in fact, shining shoes in a Philadelphia barber shop, because his black skin and poverty kept him out of a university. It is even possible that the question of whether the first pilot of a space ship to Mars will bear a Russian or American name is being settled on the streets of Little Rock this week.

Certainly, we must acknowledge in humility and bitter penitence that we, for all our vaunted Christian principles, have in many specific situations behaved very badly indeed.

A new moon is in the sky — a tiny speck denting the fringes of the space of God's universe. If simultaneously, it dents the vast areas of our complacency and conceit, its religious significance may well prove to be greater than its scientific.

# The Drift Toward Catastrophe

The leadership being given by Bishop Brown of Arkansas and clergy of all faiths in the tense inter-racial situation in Little Rock may well be of even greater significance than appears on the surface of events. Students of history have remarked on similarities between the situation of today and the situation of 100 years ago in the South. There is today, as in the 1850's, a deep and serious community cleavage capable of extremes that most of us hardly dare to name.

In a feature entitled, "Religion in Action," *Time* magazine told of Bishop Brown's efforts and summed up the significance of the movement undertaken by the priests, ministers, and rabbis of Little Rock: "Small in terms of action though the ministry of reconciliation might seem to be, it is nevertheless the beginning of a movement that could have great potential impact upon the White clergymen of the South. As of now, many White ministers in the South are tormented by the dilemma of having to face up to the meanings of segregation while yet holding on to the ears and hearts of their congregations. But Little Rock's ministers seemed prepared to worry first about Christian action, second about large congregations."

Governor Faubus' stand is by no means taken in isolation from the interest and counsel of other leaders in Southern political life. They in turn are by no means unrepresentative of a large segment of Southern opinion; and, on the whole, the Southern way of life is based upon a conscious effort to conform to Christian standards of right and truth and justice, as well as kindness and personal responsibility. Christian principles have had a much more dynamic place in the culture of the South than in that of the North.

There is just this one thing on which the Lord calls the South to judgment when He might have been much better advised, humanly speaking, to call the North to account for its callousness, money-madness, and materialism. The ancient prophets of Israel had to point out again and again the fact that God would not spare Israel just because it was better than its neighbors. Israel's virtue was not a comparative matter, but a matter of doing now the thing that God called it to do now.

And so it is in the South today. There is something that must be done now, and all the excellences and graces, all the loyalty and integrity, all the steadfastness and self-sacrifice that may be recognized in other areas of Southern life will not prevail to moderate in the slightest the severity of the judgment that will come if it is not done.

As Bishop Brown has said: "The Church feels itself in a paradoxical position. It stands in judgment on

whatever is amiss in the temper of the society which surrounds it, and then, having exercised the ministry of judgment, it must exercise the ministry of reconciliation." This is what he and his fellow-clergy of Little Rock are seeking to do. We hope that Southern Churchpeople will recognize the necessity of conforming, not to the authority of the clergy, but to the authority of the Gospel itself, which tears down and builds up, and destroys and plants, according to the pattern of a kingdom which is not of this world.

Only thus will the drift toward catastrophe be halted. We are proud of the redemptive leadership being given by Bishop Brown and other Southern spokesmen for religion. Without it, the outlook would be dark and likely to become darker.

## Church Headquarters

Anybody who has visited the national headquarters of the Episcopal Church at 281 Fourth Avenue, New York, does not need to be told that the building is too small, and too antiquated to fulfill its function. Indeed, a considerable share of the Church's work has had to find space at Tucker House in Greenwich, Conn., where the Department of Christian Education is housed.

The need for a new headquarters is obvious; the question is, where?

One possibility is to build in New York City. Another is to build in Greenwich, near the Seabury House property where the Presiding Bishop and other Church executives live and where there are excellent conference facilities for the National Council and related bodies. A third possibility is to become a tenant in the "Interchurch Center," not yet constructed, where the National Council of Churches and several denominational headquarters will be located.

There are many arguments for and against each location. The feeling is widespread that such a matter ought to be decided by General Convention itself, and this is what the National Council proposes. The question of the Interchurch Center is entwined with issues of interchurch relations that do not permit it to be regarded as just a matter of renting space in a building. The question of Greenwich is a matter not merely of the convenience of those who work at Church headquarters but also of those who want to be able to visit Church headquarters. And the matter of building in New York is a matter for the pocket-books of those who would have to pay the expense of building in one of the most expensive areas in the world.

We have not yet had a chance to study all sides of the matter and form an opinion. We hope to do so, and give readers the data on which they may form their own opinions, in later issues of THE LIVING CHURCH.

*It is time, author contends,  
to rethink the position of the Church  
in regard to her missionary districts*

# A Blunt Instrument

By The Rev. Fred A. Croft  
Rector, Grace Church, Hutchinson, Kan.

While the Church, from its earliest history in the United States has always supported various fringe or border areas of the nation, it was with the General Convention of 1836 that the Church took a new and large step when the Rt. Rev. Jackson Kemper and the Rt. Rev. Thomas Otey were sent out as missionary bishops into new and unchurched sections of the country. The term "missionary districts" has been used since that time to designate such areas. Into these new lands the Church has sent men and money. Although this was then something new in the life of the Church, and although it was a step taken with great foresight and vision, the time has come, in the history of the Church and the nation, to rethink our position in regard to the missionary districts. Having spent a great portion of my ministry in the missionary districts, I believe that the whole policy of "missionary districts" is a blunt instrument.

In the days of the 19th century, right up to the time of the official closing of the frontier in 1890, the policy of setting up missionary districts and partially supporting them was a fine one. Since that time, and

particularly since 1936 when our nation began to move out of the 1929 depression, the policy has been not only useless, but positively harmful to the growth and vigor of the Church in the missionary districts. With the changing scene, the rapid and constant shifting of population in our country, and the new ease of transportation, missionary districts are no longer of use in the Church.

My contention is based on several considerations:

**First:** The canons provide for the translation of missionary bishops from one jurisdiction to another, which makes for a feeling of insecurity on the part of both clergy and laymen. We wonder how the people of Nevada felt when their bishop was elected Bishop Coadjutor of Colorado. Happily for the people of Nevada, Bishop Lewis refused. But he had a perfect right to accept and leave a weak area of the Church for a much stronger one. One bishop of the Church accepted his election to a certain district only on the condition that he be transferred elsewhere as soon as possible! The stability of any parish, mission, diocese, or district is dependent on the stability of its leadership.

## Second Class Citizens

**Second:** As the missionary district bishops, clergy, and laity have been separated from the Church, they have a deep-down feeling that they are second class citizens of the Church. In all meetings and in all publications there is always a distinction made between "diocese" and "district." This is "Jim Crowism." It may not be intended, but it is there nonetheless. As the unity of our nation is threatened by dividing people into "white" and "colored," so the unity of the Church is threatened by any division, be it financial or administrative. We in the districts feel pretty much in the category of a poor relative living on the bounty of stronger, better supported areas of the Church. With this feeling of being poor relatives, we accept our lot and never get up on our own feet and do something for ourselves. We are content to live on the dole simply because it never occurs to our people that they might become first class citizens, no longer dependent on outside help.

**Third:** The Canons provide that a bishop be elected by the House of Bishops and sent to us. We have 11





Jean Speiser

Author says people in missionary districts live and work in the richest areas in the nation. Here: Bishop Hunter of Wyoming greets parishioners at Church of the Transfiguration, Grand Teton Park, Wyo.

say at all in the matter. This is something of which we here in the districts are keenly aware. The men elected by the House of Bishops for the districts are doubtless fine men. We are prepared to welcome them with open hearts. But will they be men who fit best into the district picture? It is the general custom of the House of Bishops to elect to the episcopate the rector of a large parish, one with the needed "administrative ability." We have few large parishes in the missionary districts. A man with proven administrative ability will not find much to administer. We need men with proven mission ability, able to understand the problems of a mission church of 15 communicants. We need men with proven missionary zeal — the kind of zeal and love for small places that comes only from working with such groups.

If left to make our own choices, we may make many mistakes, but they will be our own mistakes. We are in the position of the child who has all his choices made for him by his parents. The decision of the parents might be for the best interest of the child, but the child only learns to

grow up by making his own choices. We of the missionary districts surely need to grow up!

### A United Church

Were the Church to take the step of entirely eliminating the term "missionary district" as far as the domestic missionary policy is concerned, the result would be a stronger, more united Church in the districts as well as the Church at large. The problem of financial help for the districts would remain for some time to come, but would tend to fade more rapidly than it is now doing. After all, the Church does support work in areas all over the country, areas which the Church rightly feels are the concern of the whole Church, and not only of the diocese in which the work is located. There are at present about 20 dioceses receiving aid from the Church as a whole, numbering among them several strong dioceses.

The problem of aid should not be the prime consideration in the matter. It is my strong belief that the financial pattern of the districts would greatly change for the better if they were granted the status of dioceses.

We have been financed for so long that we feel that we have a vested right in the funds of the National Church. This should not be. We need to be told the very harsh facts of economic life so far as the Church is concerned. Our people think that National Council prints the "stuff," and that somehow the stronger dioceses in the East are just loaded with it. And there are some of our people who actually think that the Episcopal Church is supported by the "Government in Washington"!

The time is coming, too rapidly, I am afraid, when the eastern dioceses are not going to be in a position to continue their support of the missionary districts. We in these districts live and work in the richest areas of the nation. In many districts, the standard of living of our people is higher than in the East. A greater majority of our young people are able to afford college, and a greater proportion of our people own their own homes, cars, and television sets. The old insidious habit of letting others support our churches has been ingrained too long. Instead of being supported as a missionary district, we will have to support ourselves, or move forward rapidly toward self support as a diocese.

### "Careers" are Hampered

In seeking men to man our parishes and missions, again we are considered as second class areas. Men do not want to live and work in missionary districts, for fear that their "careers" as priests would be curtailed or held back. Being human, our clergy feel that somehow a mission priest is not quite of the same status as a parish priest. Men move from diocese to diocese with a great deal of ease, but will not move into a missionary district, even though living conditions and sometimes salary are equal or better. It would help the districts in their search for men if they were dioceses, not "second class" districts.

Whether we like it or not, the word "missionary" has the wrong connotation for most people. Use the word and the picture that comes to mind is (to quote Bishop Sherrill) "of an elderly gentleman in a tall silk hat, standing in a rapidly heating caldron, passing out tracts to primitive cannibals." We are, and must be, a missionary Church, but we are wrong in using the vocabulary of the Victorian Age. The implication that we are "missionaries" to people of modern America, opening "missions" in small

towns, smacks of something foreign or something being done to and for those who need a "hand-out."

Our people don't need hand-outs or hand-me-downs. Americans are an independent people, and in the far reaches of the West, they are more independent than anywhere else.

There are tremendous problems that face the Church here at home, as well as abroad, and we tie our own hands by using unfortunate and outworn designations. One of the things that struck me at the Anglican Congress was the fact that men of all races and from all countries came to that meeting on an equal footing and with a great sense of equality in status as brothers in Christ. They came from the *dioceses* of West Africa, of Lagos, and Praetoria. Nowhere else in the Anglican Communion is the phrase missionary district used. It is certainly high time we stopped its use in this country.

### More Responsibility

Let the missionary districts become dioceses! Abolish an outworn phrase and let fall into disuse a dulled and blunt instrument! If that is done, our priests and laymen will have more responsibility placed on their capable shoulders, and they will measure up to their new responsibilities of leadership. Let the men who best know their field and its problems elect their own bishops. Surely there are enough safeguards already in the Canons to prevent too grievous errors. Give us of the districts the rights and privileges of full citizenship in the Church. We know that such privileges would inevitably bring responsibilities, but we desperately need more responsibilities if we are to be worthy of our citizenship.

Not since 1912, when Arizona and New Mexico were made states, have we had in the continental United States a territory. It is time the Church took into full membership the territories now known as missionary districts. Alaska and Hawaii are petitioning the government for statehood. Why can't we in the Episcopal Church be forward-looking enough to grant these areas full diocesan status and take the leadership, set a pattern, by making them also a part of the family of dioceses in the Church? Bring them, bring us all into the dignity and the status of equals in the House of God. Let there be "One Fold and One Shepherd."

## Three Ways

to Improve Adult

# Confirmation

# Instruction

By the Rev. Canon Bernard Iddings Bell

*Cathedral Church of St. James, Chicago, Ill.*

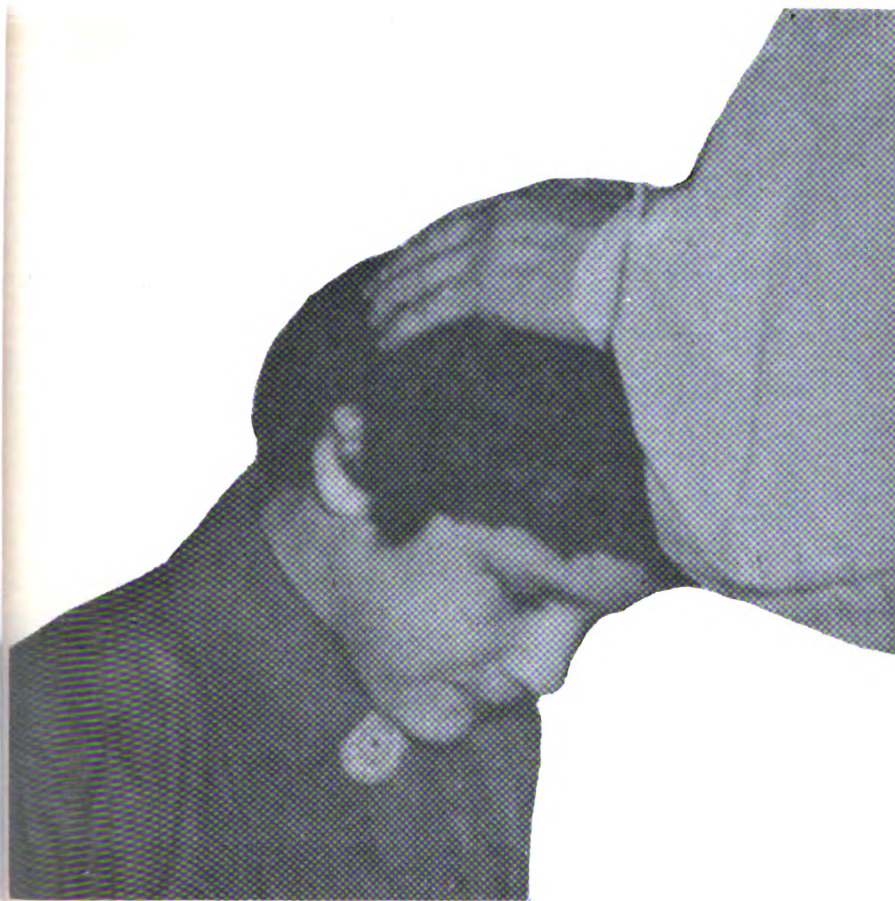
**I**t was during the first world war, while serving as a Navy Chaplain, that I began to realize how little the ordinary adult Episcopalian knows about his religion. I was shocked to discover that most of those I had to deal with — those who called themselves Episcopalians and maintained that they had been instructed in what it means to be Episcopalian — were most pathetically ignorant of what is involved.

During the years since that time, I have worked for the most part with young adults who have been prepared for Church membership, but who in actuality had almost no knowledge of what is involved in such membership. In this light, it is not difficult to understand why so very many of them, soon after Confirmation, had fallen away from interest in the Church or participation in its activities. I have run across literally hun-

dreds of alleged young Churchpeople who are no longer interested in what the Church has to give and do.

I feel I know what the causes of this deplorable leakage in our membership are because of what has been told me — told me often with a puzzled sort of regret — by any number of priests, and particularly by those who minister to young men and young women in colleges and universities. It is time for us to recognize the existing need, and, subsequently based on this need, remedy the Church's work in preparing candidates for the Laying on of Hands.

The trouble does not seem to be a lack of desire on the part of the clergy. The clergy simply do not know what is involved. Of course, the seminaries should have taught them what is involved; instead, lamentably, they overlook what must be taught. It is with no trace of condemnation



What I suggest a few points. They are extremely simple, but they dig deep into the heart of the problem.

### 10-Week Instruction Period

1. The instruction period before confirmation is commonly too short. Again and again one runs across parishes and missions where pre-confirmation instruction is limited to one weekly session for five or six weeks, with no work to be done at home. Many Churchpeople seem to suppose that in that length of time they can cover with reasonable adequacy not only the most elementary matters, but even some of the more complex matters. Why go on expecting what is almost impossible, often quite impossible? Almost certainly confirmation instruction should be given over a period of at least 10 weeks. There must be enough time spent if we are to consider even the most rudimentary portions of the content desired. Otherwise the course of instruction will remain so casual and so limited in scope as to be utterly inadequate.

2. Confirmation classes for a variety of ages and mental ability may well be abolished altogether. Nine times out of 10 such classes are a waste of time and produce no appreciable good effects. Whether or not the parish clergy wish to devote the necessary time, the only way to handle the preparation of a confirmation class is in fact by individual instruction. Such instruction is much more common in England than it is here. When teaching is done in mass lots it is apt to reach almost no one effectively. What is taught will be over the heads of some of the people and yet will underestimate the intelligence of others. Unless time is found by the parish priest to see his confirmation candidates individually over a period of weeks, some will be bored, others will be puzzled.

3. What is to be taught? This will vary from parish to parish. There is no excuse for this variance in the Church, for the Church has set down what is to be learned by confirmation candidates, namely the Church Cate-

chism in the Prayer Book plus the Apostles' Creed, the Lord's Prayer, and the Ten Commandments. However, of these four, the Church considers the Catechism of least importance. Of course, there should be instruction in the many aspects of the Creed, Lord's Prayer, and the Ten Commandments. To study them does not mean merely to learn the words, but to consider the spiritual and moral truths embodied therein. There are literally hundreds of parishes and missions which do not teach the Creed, the Lord's Prayer, or the Ten Commandments; nor do many parishes and missions help the candidates understand how these must be applied to the thought, worship, and life of a Christian. Other subjects may be included if one can find time for them, but they must not be substituted for what the Church rightly knows to be the three basic elements of Christianity.

It is quite true that there are many other things which it would be well for a confirmation candidate to know. In particular the candidate should know what is involved in worship, for worship is the basic element in Christian culture.

### The Minutiae

One more word about the preparation of adults for confirmation. The instructor and his pupils should realize that it is not possible to get all the minutiae of Christian teaching, worship, and conduct into any one series of instruction. Opportunity should be given individuals to read in various religious fields which may be of interest to them. To begin such reading one should know how these fields of special interest may be applied to the religious life of an Episcopalian. The Church has a series of books which are helpful for adults in such matters. I refer to the series prepared by National Council's Department of Education. Of particular interest should be:

1. *The Holy Scriptures* — the Rev. Robert C. Dentan

2. *Chapters in Church History* — the Rev. Powel M. Dawley

3. *The Faith of the Church* — the Very Rev. James Pike and the Rev. Norman Pittenger

4. *The Worship of the Church* — the Rev. Massey Shepherd, Jr.

5. *Christian Living* — the Rt. Rev. Stephen Bayne, Bishop of Olympia

6. *The Episcopal Church and Its Work* — the Rev. Powel M. Dawley

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# PEOPLE and places

## Appointments Accepted

The Rev. George W. Bersch, formerly vicar of Holy Innocents' Church, Nashotah, Wis., and St. Chad's, Okauchee, will on November 1st become rector of St. John's Church, 2612 W. Mineral St., Milwaukee.

The Rev. Edward G. Bierhaus, Jr., formerly curate at Christ Church Cathedral, Indianapolis, Ind., is now curate at St. Thomas' Church, New Haven, Conn. Address: 830 Whitney Ave.

The Rev. Perry M. Blankenship, formerly rector of St. Thomas' Church, Port Clinton, Ohio, is now rector of St. Thomas' Church, 4 Hale St., Dover, N. H.

The Rev. Richard William Clark, formerly assistant and perpetual deacon at St. Bartholomew's Church, St. Petersburg, Fla., is now assistant at St. Peter's Church, Columbia, Tenn. Address: 311 W. Seventh St.

The Rev. Jonathan B. Coffey, formerly rector of Christ Church, South Pittsburg, Tenn., is now in charge of a new mission in Miami Springs, Fla.

The Rev. Ira A. England, formerly a graduate student at the University of Florida, Gainesville, is now associate secretary and special consultant in the Division of Curriculum Development of the National Council Department of Christian Education, 28 Havemeyer Pl., Greenwich, Conn. Residence: Round Hill Rd., Greenwich.

The Rev. James J. English, formerly assistant chaplain at St. Mark's School, Dallas, Texas, is now vicar at St. Andrew's Mission, Highlands, N. J. He will also do graduate work in education at the University of Pennsylvania. Address: 19 Shrewsbury Ave., Highlands, N. J.

The Rev. George Linn Ferguson is now rector of the Church of the Baptist, Brooklyn, N. Y. Address: 220 Webster Ave., Brooklyn 30.

The Rev. Kenneth H. Gass, formerly rector of Christ Church, St. Paul, Minn., is now rector of St. James' Church, Birmingham, Mich. Address: 355 W. Maple Ave.

The Rev. Lloyd F. Gebhart, formerly vicar of St. John's Church, Neosho, Mo., serving St. Nicholas' Church, Noel, is now rector of the Church of St. John the Evangelist, Chico, Calif. Address: Box 79, Chico.

The Rev. Roger H. Greene, formerly assistant of St. Luke's Cathedral, Ancon, C. Z., is now vicar of Holy Innocents' Mission, Key West, Fla. Address: 901 Flagler Ave.

The Rev. George E. Hall, who was ordained deacon in April, is now in charge of St. James' Church, Fourth and Hammond Aves., Bradley Beach, N. J.

The Rev. Paul S. Heins, formerly rector of Ridley and Slaughter Parishes, Culpeper County, and Emmanuel Parish, Fauquier County, Va., with address at Brandy, Va., is now rector of St. Paul's Church, Hanover, Va. Address: Hanover.

The Rev. Jay McCormick Inwood, who was recently ordained deacon, is now assistant chaplain at the University of California in Los Angeles. Address: 11327 Gladwin St., Los Angeles 24.

The Rev. Charles E. Karsten, Jr., formerly rector of Olivet Church, Franconia, Va., is now rector of Christ Church, Gardiner, Maine.

The Rev. John N. McCormick, formerly in charge of St. Stephen's School Chapel, Austin, Texas, is now administrative assistant to the dean of the Virginia Theological Seminary.

The Rev. B. Bradshaw Minturn, who was formerly engaged in study and work at Topeka State Hospital, Topeka, Kan., is now rector of Ascension Church, Silver Spring, Md. Address: 634 Silver Spring Ave.

The Rev. Rue I. Moore, formerly assistant at Holy Trinity Church, Decatur, Ga., is now chaplain at Quintard House, the Episcopal Church center for the University of Tennessee Medical School. Address: 822 Washington Ave., Memphis 5.

The Rev. Luther Parker, formerly vicar of the Church of the Messiah, Georgetown, S. C., and St. Luke's, Andrews, is now rector of Trinity Church, Peru, Ind. Address: 535 W. Sixth St.

The Rev. Alwin Reiners, Jr., formerly a missionary at St. George's-in-the-Arctic, Kotzebue, Alaska, is now curate at St. James' Church, Richmond, Va. Address: 1205 W. Franklin St.

The Rev. L. Roper Shamhart, formerly a fellow and tutor at GTS, is now an associate at the

Church of the Heavenly Rest, New York. Address: 2 E. Ninetieth St., New York 28.

The Rev. William L. Shattuck, formerly curate at the Church of St. Michael and All Angels, Denver, will be rector of Christ Church, Casper, Colo.

The Rev. Edwin R. Sumner, Jr., who was recently ordained deacon, is now curate at Trinity Cathedral, Trenton, N. J. Address: 583 Bellevue Ave., Trenton 8.

The Rev. Wendell B. Tamburro, formerly rector of Calvary Church, Brooklyn, N. Y., in charge of St. Lydia's, East New York, is now rector of the Church of the Holy Innocents, 112 Main St., Highland Falls, N. Y.

Fr. Tamburro's first daughter and second child, Mary Elizabeth, was born on September 5th.

The Rev. Charles S. Tyler, who was recently ordained deacon, is now curate at St. Paul's Church, Pawtucket, R. I. Address: 50 Park Pl.

The Rev. William T. Walker, formerly rector of St. Alban's Church, Brooklyn, is now rector of Epiphany Church, Brooklyn. Address: 1805 E. Eighteenth St., Brooklyn 29.

The Rev. David Warner, who formerly served St. Martha's Church, Westminster, Colo., is now vicar of St. Timothy's Church, Rangely, Colo.

The Rev. Leslie G. Warren, formerly in charge of St. Paul's Church, Romeo, Mich., and St. Luke's, Utica, is now canon of St. Paul's Cathedral, Detroit, in charge of all urban work there.

The Rev. Charles J. Wood, formerly rector of St. Andrew's Church, Liberal, Kan., is now rector of St. Stephen's Church, Baker, Ore. Address: 2315 First St.

## Armed Forces

Because of a change of orders, the new address given for Chaplain (Lieut. Col.) Emmett G. Jess in the issue of October 6th should be disregarded. He should be addressed as before: Office of the Chaplain, 521st Engr. Gp., APO 227, New York.

## Missionaries

The Rev. William A. Hio, for the past three months on furlough, has returned to his duties at Okinawa and should be addressed at St. John's Episcopal Church, Agarie Ku, Nago Cho, Okinawa.

## Resignations

The Rev. D. Robert Bailey, rector of the Church of the Epiphany, Brooklyn, has retired. Address: 866 Sixty-Eighth St., Brooklyn, N. Y.

The Very Rev. John W. Day, dean of Grace Cathedral, Topeka, Kan., has retired. Address: 1086 Hendersonville Rd., Asheville, N. C.

The Rev. Thomas A. Madden, rector of St. John's Church, Milwaukee, has resigned because of ill health and will live in Florida. His resignation will take effect October 31st.

The Rev. Robert Warner has given up his work at St. Andrew's Church, Fort Lupton, Colo., and will devote his full time to All Saints', Loveland, Colo., and St. Bartholomew's, Estes Park.

## Changes of Address

The Rev. Richard R. Baker, III, rector of St. James' Church, Richmond, Va., should be addressed at 1205 W. Franklin St., Richmond 2.

The Rev. A. Gillett Bechtel, formerly Episcopal Church chaplain at San Diego State College, formerly addressed at the college, may now be addressed at 5198 College Ave., San Diego 16, Calif.

The Rev. David W. Clark, who retired in January, after having been executive director of the United Church Committee on Indian Work in the Twin Cities area, may now be addressed at 335 Delgado, Box 1732, Santa Fe, N. M. He was formerly addressed in Minneapolis and then at 2 Plaza Fatima in Santa Fe.

The Rev. Roy B. Flinchbaugh, Jr., former curate of St. Andrew's Church, Denver, is now a graduate student at the University of Pennsylvania. Address: 4238 Spruce St., Philadelphia 4.

The Rev. H. Coleman McGehee, Jr., who is in charge of St. John's Church, Arlington, Va., should be addressed at 104 N. Galveston St., Arlington.

The Rev. Stanley A. Powell, Jr., vicar of St. Paul's Church, Lewittown, Pa., formerly addressed at 37 Fortune Lane, may now be addressed at Pensive Lane.

The Rev. A. P. L. Prest, Jr., who recently became chaplain of Bellevue Hospital, New York, may be addressed at 3121 Arnow Pl., New York 61.

The Rev. Irwin L. Simon, who recently became rector of Trinity Church, Ossining, N. Y., may be addressed at 231 Eastern Ave.

The Rev. Carl B. Wilke, who will become rector of All Saints' Church, Appleton, Wis., on November 1st, reports that his business address will be out of the parish office: 100 N. Drew St. The parish has purchased a new rectory at 228 N. Union St., and the former rectory is now being used for Sunday school activities. He should now be addressed at 116 N. Drew St.

## Depositions

James Hazelton Pearson, presbyter, was deposed a July 1st by Bishop Brady of Fond du Lac, acting in accordance with the provisions of Canon 6, section one, with the advice and consent of the clerical members of the standing committee. The action was taken for causes not affecting moral character: renunciation of the ministry.

William Vliet Carpenter, presbyter, was deposed on September 13th by Bishop Brady of Fond du Lac, in accordance with the provisions of Canon 6, section one, with the advice and consent of the clerical members of the standing committee. The action was taken for causes not affecting moral character: renunciation of the ministry.

## Ordinations

### Priests

Lexington — By Bishop Moody, on June 14th: the Rev. Charles E. Ford, assistant, St. John's Church, Versailles, Ky.; the Rev. Eugene F. Febvre, rector, St. John's, Bellevue-Dayton, Ky.; and the Rev. Henry I. Burton, vicar, St. Philip's, Harrodsburg, Ky.

Virginia — By Bishop Goodwin: The Rev. Albert Taylor Scott, chaplain of St. Christopher's School, Richmond, Va., on September 26th.

Western New York — By Bishop Scaife: The Rev. Donald C. Oxford, curate, St. Paul's Cathedral, Buffalo, September 29th.

### Deacons

East Carolina — By Bishop Wright: Clyde Eatty, on September 6th; to serve churches at Denton, Elizabeth City, Belhaven, Roper, and Ladewille, N. C.

Lexington — By Bishop Moody, on June 14th: Philip G. Johnston, to serve Christ Church, Harrodsburg, Ky.; and John R. Trout, St. Thomas', Eattyville, Ky.

Minnesota — By Bishop Kellogg: Perry Edward Arstarphen, on September 26th; to serve St. Luke's, Detroit Lakes, Minn., and St. Columba's, White Earth.

By Bishop Kellogg: Donald Clinton Field, on September 29th; to be assistant at St. Clement's Church, St. Paul, Minn.

North Carolina — By Bishop Penick: Robert L. Sadehoff, on June 15th; to be in charge of St. Paul's Church, Thomasville, N. C., Christ Church, Walnut Cove, and St. Philip's, Germantown. Address: 120 Highland Ave., Thomasville, N. C.

Western New York — By Bishop Scaife: Donald Salzman, on September 29th; to continue his studies at the Berkeley Divinity School, New Haven, Conn.

## Corrections

The Rev. L. Wells Folsom is assistant at Holy Cross Church, Miami, Fla., not Holy Cross Church, Chaconville, as stated in the September 22d issue.

Fred C. Scribner [L. C., August 18th], is still cancellor of the diocese of Maine; his recent omission in Washington did not cause any change in his Church status.

## Religious Orders

The Rev. William R. D. Turkington, who was recently elected Father Superior of the Order of the Holy Cross, has announced the following changes of work in the order:

The Rev. Sydney J. Atkinson, OHC, is now assistant superior and master of novices; the Rev. Robert S. Bicknell, Jr., OHC, formerly at West Park, N. Y., will be at St. Andrew's School, St. Andrew's, Tenn.; and the Rev. Joseph H. Bessom,

OHC, formerly at St. Andrew's, will be at West Park and will be commissary for the Liberian Mission and executive editor of the Holy Cross Magazine; the Rev. William E. Harris, OHC, will be director of the Confraternity of the Love of God; the Rev. Roy S. Rawson will manage the Holy Cross Press and handle subscriptions for the magazine put out by the order.

## we congratulate

ST. STEPHEN'S CHURCH, RIDGEWAY, S. C. On August 4th, the 103d anniversary of the consecration of the church, the Rt. Rev. A. Alfred Cole, Bishop of Upper South Carolina, assisted by the rector, the Rev. R. L. Sturgis, dedicated a new Church school and parish house addition to the historic church.

ST. JOHN'S CHURCH, ROANOKE, Va., which is engaged in an extensive program of remodeling and modernizing its parish house, built in 1923. Plans include two floors of 12 classrooms each, as well as a second-floor auditorium and air conditioned offices for the rector, his assistant, the director of Christian education, and the church secretary. The kitchen will be enlarged and modernized, and the building front will be of stone to match the church building. Cost of the program is estimated at \$278,500, and it is scheduled for completion by May 1, 1958. The Rev. Richard Beasley is rector, with the Rev. Frederick Taylor as assistant.

ST. ANDREW'S CHURCH, MOREHEAD CITY, N. C. The Rt. Rev. T. H. Wright, Bishop of East Carolina, was to dedicate the east wing of St. Andrew's Parish House on August 11th. The air-conditioned addition is of Gothic architecture to match the Church building, and is connected to the church by a cloister. The wing includes an auditorium, parlor, kitchen and choir rooms; a west wing to be added later will contain the Church school rooms and the church office.

St. Andrew's was organized as a parish in 1962 by 33 Morehead City Churchmen, who built the church and purchased a rectory without any grants or loans from the diocese, then called their rector, the Rev. E. Guthrie Brown. St. Andrew's now ministers to 92 families as well as to some 250 Church families which spend part or all of the summer season in the area.

## Births

The Rev. A. ALLEN ATTENBOROUGH and Mrs. Attenborough, of Christ Church, Upper Merion, Pa., on the birth of Alexandra Mary on June 13th.

The Rev. RICHARD K. BAUDER and Mrs. Bauder, of Emmanuel Church, Quakertown, Pa., on the birth of their second child, Bruce Kenneth, on July 24th.

The Rev. HENRY CHOQUETTE and Mrs. Choquette, of Christ Church, Madison, Ind., on the birth of Paula Holmes on August 17th. Paula has two sisters.

The Rev. BRUCE H. COOKE and Mrs. Cooke, of St. Alban's Church, Worland, Wyo., on the birth of Kristin Emery, their fifth child and third daughter, on August 25th.

The Rev. DAVID SMITH and Mrs. Smith, of the Parish of Martha's Vineyard, Mass., on the birth of Michael, their second son, on August 7th. The Rev. Mr. Smith was ordained deacon in June.

The Rev. LLOYD A. CLARKE and Mrs. Clarke, of St. Stephen's Church, Warwick, Va., on the birth of David Briggs on September 4th.

The Rev. RICHARD E. TRASK and Mrs. Trask, of Clementon and Laurel Springs, N. J., on the birth of Anna Morgan, their first child, on September 12th.

The Rev. ALAN P. BELL and Mrs. Bell, of the Church of the Saviour, Denville, N. J., on the birth of Theresa Gwynne on September 24th.

The Rev. ADDISON K. GROFF and Mrs. Groff, of St. Agnes' Church, East Orange, N. J., on the birth of David Addison, September 14th.

## Marriages

Mr. CHARLES HENRY CORY, JR., of Olympia, Wash., who was married in June to Miss ELISABETH LOUIS BUTLER, daughter of the Rev. Canon and Mrs. Frederick D. Butler of Green Lake, Wis. Mrs. Cory was formerly supervisor of the nursery school at Neighborhood House in Milwaukee.

Rare and Out of Print

## LITURGICAL BOOKS

Frere, W. H., *Some Principles of Liturgical Reform*, \$1.28; *The Anaphora*, \$1.22.

Legg, J. W., *Ecclesiological Essays*, \$2.25; *Essays Liturgical and Historical*, \$1.58; *Breviarium Romanum Quignonianum*, \$15.25.

Freestone, W. H., *The Sacrament Reserved*, \$5.25.

Wilson, H. A., *The Gelasian Sacramentary*. Latin text with Introduction and Notes, etc., \$15.25.

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# BOOKS

## Through Obedience, Meaning

**HELPING YOURSELF WITH PSYCHIATRY.**  
A Practical Guide to Wiser and Healthier Living. By **Frank S. Caprio, M.D.**  
Prentice-Hall. Pp. xxii, 256. \$4.95.

The current do-it-yourself craze has at last invaded the psychiatric citadel, for in *Helping Yourself With Psychiatry* Frank S. Caprio, M.D. (a practicing psychiatrist and the author of 10 previous books on the subject), has provided in 22 sessions "techniques of self-analysis that anyone can use."

Here are some of the chapter heads in this book: "Your Mind and How It Functions"; "Self-Analysis Through Dream-Interpretation"; "Who Are Normal People?"; "Overcome Your Inferiority Complex"; "How Necessary is Sex?"; "Stop Hating Yourself"; "A Six-Point Plan for Well-Balanced Living."

It is only fair to repeat Dr. Caprio's warning in regard to the use of his book:

"The intelligent application of this knowledge should enable you to *be your own psychiatrist*, with the reservation, of course, that if your particular difficulty is too deep-seated you will exercise wise judgment by seeking the guidance of a competent specialist" (p. xiii).

*Helping Yourself With Psychiatry* is written from a definitely idealistic level, and much of what Dr. Caprio says is plain common ordinary horse-sense. This is not, however, to say that a great deal more does not lie beneath his rather streamlined presentation. He is evidently a man prominent in his profession, and I should think that this might be a book to which psychiatrists, after examining it, could refer some of their patients, thus freeing their own time for those with really deep-seated difficulties.

FRANCIS C. LIGHTBOURN

**THE LIFE OF CHRIST IN MASTERPIECES OF ART** and the Words of the New Testament. Selection of masterworks with an introduction by **Marvin Ross**. Harpers. Pp. 125. \$10.

The coming of our Lord in the flesh, besides being the central event of history, has been the inspiration for much of the greatest art of all time. In *The Life of Christ in Masterpieces of Art* Marvin Ross has selected 41 paintings and mosaics illustrating the life of Christ. These he has arranged in the approximate order of the events of our Lord's life — from the Annunciation to the Ascension — accompanying each with an appropriate passage from one or other of the Gospels, reprinted from the King James Version.

The plates are all in color. They reproduce such well known works as Botticelli's Nativity and da Vinci's Last Supper, but also many works not so well known and unusually striking in their appeal. The introduction traces briefly the development of pictorial representation of our Lord and scenes from His life, and provides thumbnail interpretations of the examples selected.

This is an attractively produced volume that many individuals and families will want to possess and cherish.

FRANCIS C. LIGHTBOURN

**LIGHT THE DARK STREETS.** By the Rev. **C. Kilmer Myers**. Seabury Press. Pp. 156. \$1.

For over three solid weeks New York youth gang wars were on the front pages of the city papers, and stories about kids in trouble were carried by magazines and newspapers throughout the country. Readers

of **THE LIVING CHURCH** must have wondered how the Episcopal Church fitted into all of this, and the answer is found in *Light the Dark Streets*, by the Rev. C. Kilmer Myers, vicar of St. Augustine's Chapel, Trinity Parish, New York City.

Very seldom does a reviewer have the chance to say, "This is an important book to anyone interested in growing youngsters." Yet that is so true of this book which this day is being read by Mayor Robert Wagner of New York City and other high city officials. This book is not a sermon about youthful gangs; neither does it present an action plan for every situation in your town. But it does tell so modestly and with so much spiritual strength how a group of Episcopal priests and laypeople are winning young people to Christ and to good behavior on the East Side of New York.

This is not a polite book. It tells of rape, and of death, and of children without parents; of hungry kids, and of how the police are so often brutal; and how social workers and Church workers assigned to the same problem often just do not see eye to eye. It tells without boasting how the Episcopal work on the Lower East Side has made real progress even though Trinity's work is of recent origin, and how neighborhood houses that the public thinks do a good job really help segregation and aid the cause of youthful gang warfare.

This book most readers will read through in one sitting, because it is short snappy, and is not full of pious nonsense. It is a book that will make you proud of Fr. Myers and his associates because the record is clear: where they have worked there is peace and more kids are going straight. It is all Church-oriented, not just social worker good works. The Mass is at the center of everything, the sacraments figure into every key move, the priests are on duty 24 hours each day — their bedrooms are shared by kids with no place else to go; their table serves those who otherwise might be in jail.

For several years this reviewer has watched at first hand this work for **THE LIVING CHURCH**. He can say earnestly that Fr. Myers' book is a most constructive and useful one for anyone interested in young people. It will provide some material for many others.

FREDERICK H. SONTAG

## Books Received

**OUT OF THE EARTH.** The Witness of Archaeology to the New Testament. By **E. M. Blaiklock**. A Pathway Book. Eerdmans. Pp. 80. \$1.50.

**EVANGELICAL RESPONSIBILITY IN CONTEMPORARY THEOLOGY.** By **Carl F. H. Henry**. A Pathway Book. Eerdmans. Pp. 89. \$1.50.

**GOD OF GOD, LIGHT OF LIGHT.** A Sequence On The Articles Of The Nicene Creed. By **George Edward Hoffman**. Available from author at 410 Ten Broeck St., Paris, Ill. Paper, price not given.

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# sorts and conditions

AMONG the various crises of recent weeks, none was more critical to Milwaukeeans than the comment that the welcoming ceremonies they had planned for the New York baseball team were "strictly bush league stuff." The Russian moon beeping its way across the country, and troops on guard at an Arkansas high school, even the fortunes of the World Series itself took a second place to the harsh evaluation given our local ritual by a member of the Yankee entourage.

IF the Yankees thought welcoming ceremonies were excessive, they should have seen this town five minutes after Eddie Mathews caught the last line drive with the bases loaded. Milwaukee, which viewed the end of World War II with mild signs of satisfaction, was delirious with joy. "We did it," was the thing to say to everybody in sight. "That will show whether this is a bush-league town or not!"

THIS is a reminder of what the theologians call the "non-theological factors" in Church unity negotiations — those simple, vital, unimportant but yet all-important things that defy analysis and will not yield to compromise.

THE POINT is not that the tribal customs of Milwaukee are better (or worse) than those of New York. Nor is it that Milwaukeeans wear their hearts on their sleeves, while New Yorkers are more sophisticated and less demonstrative. It is just that one man's warmth may be another man's embarrassment.

THE DIFFERENCE in manners, just because it is only a difference in manners, easily becomes the symbol of a supposed great and unbridgeable gulf between our kind of people and the other kind of people. "We" are open-hearted, enthusiastic, kindly, well-meaning; "they" are cold, calculating, sneering, hostile. In other circumstances, "we" are the reserved, quiet, dignified, sensitive people who do not bump all over other people's feelings; "they" are the blatant, coarse, bush-league extroverts to whom nothing is sacred.

EARLY ALL of us are demonstrative about some things, reserved about others. In religious matters, exactly the same idea may be expressed in opposite terms. A Greek Orthodox, for example, may be shocked at the elevation of the Blessed Sacrament because it offends his sense of the holiness of the Sacrament.

BUT the same reaction by a Unitarian would be based on the opposite premise. He would object to elevation on the ground that it expressed belief in the holiness of the Sacrament.

THE ISSUE of manners in secular affairs, or of ritual in religion, is in itself, as we all know, trivial. Which fork you use at table, whether you shake hands at every opportunity, whether you bow or genuflect, whether you stand, kneel or sit, whether you do or do not use the sign of the cross, whether you talk in church, whether you can leave before the service is over — all these mean little or nothing in themselves. Yet the authority of our broad ritual patterns is so great that it determines whom we love and marry, whom we entrust with our money, whom we accept as our co-workers in the worship of God.

SUCH NON-RATIONAL barriers between men and men are a part of the desperate human predicament. When another man does something we cannot understand, we are quick to accept the impossibility of understanding or communication with him. And to the extent that we take this attitude, we remain in the bondage from which Christ offers to set us free. Whenever there is an issue between "our kind of people" and the other kind, Christ stands on both sides of the fence. "For he is our peace, who has made us both one, and has broken down the dividing wall of hostility" (Ephesians 2:14).

THESE WORDS refer to the innumerable recognition-marks by which the Jews distinguished themselves from the "sinners of the gentiles." The epistle goes on: ". . . by abolishing in his flesh the law of commandments and ordinances so that he might create one new man in place of the two, so making peace."

THE NEW YORK Yankees like baseball, and they like to have it taken seriously. They show it by playing a superlative brand of baseball that has given them a deserved eminence in the field. It is odd that the "hottest baseball fans in the world" could so quickly forget this obvious fact when their special means of showing interest turned out to be embarrassing to some members of the Yankee organization. But it is no odder than the fact that we who have been set free by Christ to embrace all men in our affection and interest are equally quick to build new barriers between Churches that defy analysis and will not yield to compromise.

PETER DAY.

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Sun 8, 9 HC, 10 MP, 11 15; Mon, Wed, Fri 8 HC; Tues, Thurs 7 HC; Sat 10 HC; C 5-6 & by appt

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Rev. James Jordan, r; Rev. Neal Dodd, r-em; Rev. Peter Wallace, c  
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30; Daily 9; Tues & Fri 6:30; C Sat 4:30 & 7:30

## SAN FRANCISCO, CALIF.

**ST. FRANCIS** San Fernando Way  
Rev. E. M. Pennell, Jr., D.D.; Rev. Thomas A. Bogard, M.A.  
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## WASHINGTON, D. C.

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Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30; Thurs & HD 9; C Fri & Sat 4:30-5:30

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**HOLY CROSS** 123 N. E. 36 Street  
Rev. Frank L. Titus, r; Rev. Wells Folsom  
Sun 7:30, 9, 11 & Daily; C Sat 7-8 & by appt

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**CATHEDRAL OF ST. JAMES**  
Huron & Wabash (nearest Loop)  
Very Rev. H. S. Kennedy, D.D., dean  
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

## 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

## NEW ORLEANS, LA.

**ST. ANNA'S** (Little Church Around the Corner)  
1313 Esplanade Ave., Rev. Louis A. Parker, M.A., r  
Sun 7:30, 9:30 & 11; Wed 10; HD as anno

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

## 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, 9:15, 11 & Daily

## BOSTON, MASS.

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

## KANSAS CITY, MO.

**ST. MARY'S** 13th & 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. Hohenschield, r  
Sun HC 8, 9, 11 15, 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, 9, 10:45 (High & Ser); C Sat 4:30-5

## FAIR HAVEN, N. J.

**CHAPEL OF THE HOLY COMMUNION**  
River Rd. at Church St., Rev. Charles L. Wood, v  
Sun HC 8, HC or MP 11, School 9:30; HD as anno  
Chapel open daily. Noted for mosaic windows.

## BUFFALO, N. Y.

**ST. ANDREW'S** 3107 Main at Highgate  
Rev. Thomas R. Gibson, r  
Sun Masses 8 & 10, MP 9:30; Daily 7, Thurs 10; C Sat 4:30-5:30 & by appt

## 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.

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

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Terence J. Finley, D.D., r  
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11 Ch S, 4 EP (Spec. Music); Weekdays: HC Tues 10:30; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals Wed & Fri 12:10; EP Daily 6. 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: Low Masses 7, 8, 9 (Sung), 10; High Mass 11; B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10; C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat 2-5, 7-9

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, S.T.D., r; Rev. 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 (15) MP 11; EP Cho 4; Daily ex Sat HC 8:15, Thurs 11, HD 12:10; Noonday ex Sat 12:10

**ST. AUGUSTINE'S CHAPEL** 292 Henry St.  
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in  
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. Wood, p-in  
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC ex Thurs at 8, 10, EP 5:30

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

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

**HAVANA, CUBA**  
**HOLY TRINITY CATHEDRAL** 13 y 6, Vedel Rt.  
Rev. A. H. Blankingship, bishop; Very Rev. E. P. Wroth, dean; Ven. R. Gonzalez, canon  
Sun 8 HC, 9 HC, 10:45, 8; Wed 7 HC; Thurs 9:30

**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; appt, appointment; B, Benediction; C, Confessor; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; first Sun, 15; 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.