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A Dual Ministry

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The Living Church

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and the Thought of the Episcopal Church.

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CONTENTS

ARTICLES

The Ashfield Churches Philip H. Steinmetz 14
Centers of Light and Learning Henry Knox Sherrill 16

DEPARTMENTS

Books 3 Editorials 12
Searching the Scriptures 4 Christian Communication 14
Letters 5 People and Places 20
News 6 Sorts & Conditions 22

Things To Come

November

3. Twentieth Sunday after Trinity
10. Twenty-first Sunday after Trinity
11. Veteran's Day (Armistice Day)
11. Requiem Mass, Guild of All Souls and Comfraternity of the Blessed Sacraments. St. Michael and All Angels' Church, Cincinnati.
17. Twenty-second Sunday after Trinity
24. Sunday next before Advent
28. Thanksgiving Day
30. St. Andrew

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 sender. There is no guarantee that it will be returned and publication is at the discretion of the editor.

DEADLINE for each issue is Wednesday, 11 days before date of issue. Emergency deadline (for urgent late news) is Friday morning, nine days before date of issue.

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 envelope and return postage.

PICTURES. Readers are encouraged to submit 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 are of timely use with the news story. All photographs must be accompanied by the complete name and address of the photographer and/or sender and stamped, addressed envelope.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service, member of the Associated Church Press.

A SERPENT IN EDEN

By Sydney Temple

This is a collection of essays based on seven parables of the Old Testament which concern God's relation to man, man's relation to God and man's relation to man. The manner in which these parables are realized in the parables of Jesus is explored and the applicability of them to the present day is defined. *A New Mowbray book.* \$1.90

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BOOKS

Attack On No Man's Land

THE EARLY CHRISTIAN CHURCH. By Philip Carrington, Archbishop of Quebec. New York: Cambridge University Press. Vol. I, pp. xx, 520; vol. II, pp. xiii, 519. Single volumes, \$10 each; the set \$17.50.

This pair of impressive volumes is one of the most important recent contributions to the field of Church History. All libraries will wish to obtain *The Early Christian Church*, by Philip Carrington, Archbishop of Quebec, and anyone studying early Christendom will need to acquaint himself with it. At the same time, readers who have little special knowledge of this field will find it a useful reference work to consult, and for their assistance a great deal is provided in the way of maps, diagrams, lists of dates, and handsome illustrations.

These two volumes are devoted respectively to the first and second centuries of Christian history. The main lines of the narrative, however, are briefly carried up to the council of Nicea in 325. The whole epoch usually described as "the Early Church" is thus covered. In order to facilitate reference use, the chapters are divided into short sections, and there are almost no footnotes.

This work represents a new and distinctive approach to Church History. Many writers have been unable to bridge the gap between the New Testament and the subsequent age. Because exact details are so uncertain, modern scholars have often felt that it is virtually impossible to write a sound history of early Christianity. The distinguished Canadian scholar relates has attempted to break this deadlock, and he has boldly concentrated his attack on the "no man's land" where the New Testament record tapers off and the first post-biblical documents begin.

It is significant that the author is a well-known expert in the New Testament field. During recent years, while fully acknowledging their debt to critical study, biblical scholars have been returning to the theological message of the Bible as a whole. Archbishop Carrington approaches the Early Church in a similar spirit. While many thorny details are grappled with in passing, the narrative as a whole is never allowed to stop or lose itself. It is all basically one thing: the story of the New Israel, the People of God, who are empowered by the Holy Ghost to bear witness on earth to the glory of the Gospel.

Continued on page 19

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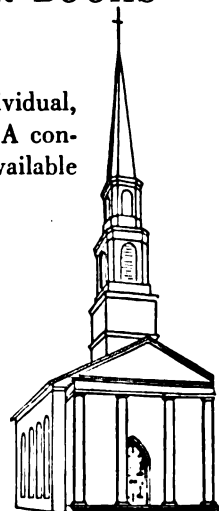
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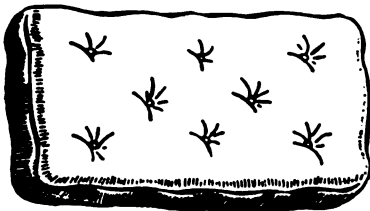
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Life in Christ

Exodus 33:12-16; Psalm 42; Galatians 2:14-20; Colossians 1:21-28; Ephesians 4:11-16; Romans 12:1-5; Ephesians 3:14-19

A third characteristic of the way of life taught in the Bible is that it is a life lived "in Christ." This is the most essential characteristic of all, though in the nature of things it is defined only in the New Testament.

What is found in the Old Testament, by way of anticipation and preparation, is a certain stress upon the possibility of close fellowship with God and a sense that without such intimacy life would be very hard indeed. In the first of the passages suggested for reading in this connection (Exod. 33:12-16), Moses is represented as saying that the long journey from Egypt to the Promised Land would be impossible unless the people were accompanied by the presence of God. It was not enough for them to be sure of His approval and help; they needed also the consciousness that He was traveling in the midst of them. Much of the elaborate priestly ceremonial was designed to give Israel this assurance that God was among them and the daily encouragement which came from that knowledge.

If the sense of God's presence was necessary for the life of the nation, it was equally necessary for the life of devout individuals, as we see from the deeply felt words of Ps. 42. Since, in Israelite theology, the presence of God was sacramentally connected with the temple at Jerusalem, an individual who was prevented from attending its services for a long period would naturally feel cut off by this from the fullness of God's presence, just as a Christian might feel if he were unable for some time to receive Holy Communion. The author of the psalm lived in the far north of Palestine, near Mt. Hermon (v. 6) and was prevented, probably because of physical illness (10), from making his customary pilgrimage to the temple (4). His desire for the sense of God's nearness, he says, is like the thirst of the wild deer for springs of refreshing water (1). Nevertheless, he knows that his feeling of depression is wrong and that God will soon restore to him the assurance of His presence (5; 11. Cf. also Ps. 43, which is really part of the same psalm).

This Old Testament sense of longing for companionship with God is fully satisfied by the New Testament view of the

life of believers as life "in" Christ. The Christian conception is that the believer lives in Christ as the very atmosphere which he breathes; he lives in Christ as a cell lives in the body to which it belongs. The classical passage is John 15:1-7, which we have read in a different connection, but the idea occurs in many other passages, of which only a few have been selected here.

In Gal. 2:14-20 St. Paul is combatting the belief of some Church-leaders of his day that Christians were still obliged to keep the Jewish Law. Paul insists that believers are made right with God ("justified") solely by their faith in Christ, not by the Mosaic Law, which was valid in its day, but is now abolished (vss. 16-19). By reason of his faith, the Christian has died with Christ and been raised to a totally new form of life (a process symbolized, as we have seen, by baptism). The basic truth about his new life is that it is not actually his, but Christ's. His intimacy with Christ is so close that it is possible for him to say ". . . I live; yet not I, but Christ liveth in me (20)."

In Col. 1:21-29 the same doctrine is taught in non-polemical terms. Paul speaks of Christ's redemptive work and its effect upon men's relationship to God (vss. 21f), of his own preaching of the Gospel and his sufferings on its behalf (23-25), and, finally, sums up the whole content of the Gospel in the striking phrase "Christ in you, the hope of glory (26f)." In the course of these remarks Paul refers to a significant aspect of life in Christ when he speaks of His *body* "which is the Church (24)." Life in Christ is not simply a mystical relationship between Christ and the individual believer, but is objectively based upon the individual membership in the Church, which is the visible Body of Christ.

Eph. 4:11-16 develops this same theme in a more elaborate way. All the gifts which Christians have received (11) are intended for strengthening the life of the whole Body of Christ (12) so that every member may achieve that fullness of that life in Christ to which he is called (13-15). The passage ends with a complex picture of the harmonious inter-relationship between the Body, the members, and the life of Christ which is the animating principle (16).

In Rom. 12:1-5 Paul appeals to readers to exhibit the ethical fruits of their Christian profession by their transformed characters (the "newness of life



of which we have previously spoken; v. 2) and their humility of spirit (3). His ethical concern in this passage leads Paul to stress another profoundly significant aspect of life "in Christ." If we are members of Christ by being parts of His body, then it follows necessarily that we are also members of each other (5); fellowship with Christ has as its inescapable corollary fellowship with other Christians. The implications of this doctrine for the moral life of individuals and the social life of the Christian community hardly need to be underlined.

This set of readings comes to a fitting conclusion with the magnificent peroration in Eph. 3:14-19 with its prayer for Christ's continued dwelling in the hearts of His disciples (v. 17) and their growth in the understanding of all that this involves (18f).

As Baptism is the sacrament of "newness of life," so Holy Communion is the sacrament of "life in Christ." But to this we must return later.

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.

Three Letters in Six Years

On every hand there is evidence of increasing mobility and transiency among our people. Hardly a week goes by that one of the families of this parish does not move. I immediately write a letter to the rector in the new location asking him to call upon them as soon as possible. I would appreciate a reciprocal pastoral courtesy.

In the six years I have been at this parish I have received only three such letters regarding families moving into our community. I don't want to pass judgment upon my fellow clergymen, but I realize there is a strong temptation to be far more interested in the families coming into our parish than those going out. Does this say something significant about the modern pastoral ministry?

(Rev.) ELDRED JOHNSTON
Rector, St. Mark's Church

Columbus, Ohio

Books Offered

I should like to make an offer to a mission church enough to have no lectern Bible, or, say, a small parish whose Bible has given out. Or such I have to offer an old family Bible (that family I do not know) which has been given me. It is about big enough for a lectern, and is a King James version, including the Apocrypha. It is in good condition. The party who wants it will have to pick it up or pay the postage.

In addition I have two scrap books which might call a compendia of Church teaching, based on the Book of Common Prayer. One moderate-sized one deals with the Lord's

Prayer and the Creed. The large one is called *God and Me*, and is more comprehensive. These I offer to any religious teacher, whether at home or in school on the same terms as above.

I have made and given away thus far about 20 such books: some are in Haiti, some in Japan; most of them are in this country. I have material on hand for new ones but little impetus to make them until I am more certain I can get them into hands that will really use them. They are not offered to hospitals as they are a bit heavy for little, weak hands. They are best adapted either to a child of 11 or more, or to a child who has a teacher, parent, older sister or brother, to read some of the material and do, perhaps, just a little explaining.

A seventh grade class of girls in a nearby parish, when their teacher was absent, said, "Don't give us any teacher today; we'll use the book ourselves." And they did, I understand.

(Mrs.) MARY McENNERY ERHARD
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Swansea, Mass.

Concentrated Abuse

Apropos of the excellent article, "What's Wrong With the Traditional Wedding Marches?" and also of the letter in the same issue [L.C., September 8th] that suggested all postulants for Holy Orders be given a period of toughening-up in a coal mine, I would like to add a comment. I haven't worked in a coal mine, but I have had naval service and worked in a gasworks and an oil refinery before entering seminary. Nothing in my previous experience prepared me for the concentrated abuse I got when I followed the advice of the Joint Commission on Church Music and forbade Lohengrin and Mendelssohn at weddings.

(Rev.) GILLET BECHTEL
San Diego, Calif.

"A Positive Hotbed"

In reference to Mr. Hubert Hudson's remarks upon THE LIVING CHURCH's reporting of the death of Msgr. Knox [L.C., September 15th], my own feeling was that THE LIVING CHURCH presented the story well. I have always been pleased with the way in which your magazine has reported news of figures of importance in what Dr. Fisher calls the coming "Great Church." To me, a certain number of articles on significant events in other Christian bodies has a place in a magazine which is trying to overcome parochialism.

As for Msgr. Knox's views on salvation outside the Roman Church, he stated in *The Hidden Stream* that perhaps the best way to translate this concept is really "outside the Church no means of salvation"; he goes on to say that he feels that many are saved outside the Roman Church.

Mr. Hudson's statement that "the very High Church Anglican would be more happy in the Roman Church" is somewhat equivalent to saying "the very Low Church Anglican would be happier as a Methodist." We would do better to follow C. S. Lewis's advice to use the variety of usage within the Anglican Communion as a means of establishing "a positive hotbed of charity and humility."

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November 3, 1957

Rev. Warren McKenna Returns From China Telling of Freedom

Reports he saw no evidence of religious persecution; points out
that Church membership dropped temporarily but now is on rise

By JEAN SPEISER

The Rev. Warren McKenna, who recently led 41 American young people on a State Department-forbidden visit to Communist China is back home again sans passport, sans pastorate, and with a rebuke from his bishop.

He does not regret having accepted the invitation, issued in August to the foreign delegates attending the Moscow Youth Festival.

"I didn't see how I could turn it down. Apart from a natural curiosity about China, I wanted to get the direct testimony of as many Christians as possible about the life of the Church, and the Chinese people. I firmly believe there are no political barriers dividing Christians. On that basis I made my decision."

Bishop Stokes of Massachusetts told Mr. McKenna on his return that he felt he had "made an error in judgment." The Bishop's letter expressing disapproval reached the traveler in Peking, observing that "you might have done more good if you had waited until our country gave its approval."

Nevertheless, the 39-year-old priest continued his 7,000-mile journey up and down the length of China from Chang Chun, Manchuria, in the north, to Shanghai and Hong Kong and several inland cities. His traveling companions, whose average age was 24, took note of his seniority by naming him leader in charge of liaison with their hosts, who were members of the Young All-China Federation of Democratic Youth, and traveled with them.

Food and transportation, spending money, haircuts, tobacco, and any necessary medical care were provided by the Chinese government. En route, they journeyed seven days and seven nights by train from Moscow to Peking; returning by jet plane from Peking to Moscow.

Church Stronger Than Ever

Among the persons with whom Mr. McKenna talked were Presiding Bishop Robin Chen of the Holy Catholic Church (*Chung Hua Sheng Kung Hui*) of China; some 25 other bishops and clergy; seminary professors and YMCA secretaries. From them he learned that the Church

had had a hard time in the "liberation" years beginning in 1948, but that it had, on the whole, benefited from the new regime, and was stronger than it had been before.

The American saw no evidence of religious persecution.

"On the contrary," he said, "the state guarantees freedom of religion in an article in the constitution; it also exempts church buildings from taxation and has in some instances granted loans to repair them."

Of China's 600 million inhabitants, less than one per cent are Christians. Three million are Roman, and 700,000 are Protestants. In 1949 there were 70,000 Anglicans in China; in 1952 there were 40,000 and in 1956 the total was 50,000.

This illustrates, in Mr. McKenna's opinion, the metamorphosis that occurred when foreign missionary support was withdrawn and the church "went on its own." Membership dropped temporarily, but now it is coming back. Almost all the clergy are native Chinese.

The Rev. Y. W. Wu of Canton told his visitor that "as the Chinese Communist Army moved from north to south in 1948



Mr. McKenna (first row, third from left) sitting next to Communist China's President Chou-en-Lai join with U.S. visitors in singing to an American folk tune "Ain't Gonna Study War No More, No More."

we were filled with fear; we felt we had to flee or remain and die for our faith." Most of the native clergy stayed.

The church responded to the new situation with a "three-self" movement, he continued: "self-support, self-propagation and self-administration." It struggled, and still does, but "today it is a Chinese church, without the fringe benefits that made 'rice Christians' of converts during the missionary days when it included education, clinics, and food and clothing as part of its appeal."

"New Moral Atmosphere"

Bishop Lin of Peking believes the government intends to keep its promises to the Church because of its steadfast and continued efforts to improve the standard of living, thus keeping its promise to the populace at large. Others spoke of a "new moral atmosphere" in campaigns against gambling, prostitution, corruption, and the "squeeze" or kickback that had in the past accompanied Chinese financial dealings.

Dean Chao Fu San of the Theological Seminary in Peking (all Chinese seminaries are Union) mentioned the concern of Western Churchmen that the Church would become too closely identified with the government. Speaking to Mr. McKenna, he said:

"Of course we are not Communists, nor do we attempt to reconcile our faith with Communists who openly describe themselves as atheists." Added Bishop Lin: "The government's practical work with the people is not contradictory to Christianity, whatever its (the government's) ideological beliefs."

Churchmen, along with non-churchmen, are free to criticize the government, reported Mr. McKenna, by means of a campaign of "rectification" whereby they are urged to communicate their criticism of the government. In some cities the clergy hold weekly sessions to discuss proposals of this sort. Said one clergyman:

"As Christians we can't accept the current ease with which a person may get a divorce. We have noted occasions on which a Christian felt discriminated against in his work. We have called this to the attention of the authorities."

No Purges in China

There is a fine point of difference, however, between "rectification," which is allowable, and "opposition," which involves organized resistance to Communist leadership aimed at overthrowing the government. This is not tolerable, and is punished by imprisonment or other means of purge. ("There are no purges in China as there are in Russia," says Mr. McKenna.)

The Roman Bishop in Shanghai, he reported, was being held, during his stay, and openly opposing the government and refusing to discuss the situation. He was arrested and tried, but sentence had not



At an unidentified Anglican church in China an all-Chinese group performs the Nativity scene.

yet been imposed. Because of this, Mr. McKenna's request to talk to him had been refused.

The only other ungranted request for an interview — with Mme. Sun Yat Sen — had been refused, he was told, because of her illness.

Each American was allowed to see one of the prisoners of war. Mr. McKenna visited with John Thomas Downey of New Britain, Conn. He was unable to gain any other information than has been previously reported — that he was in good health, had had 680 letters in two years, and that he saw American magazines and received the New China News Agency publication regularly.

At a two-hour conference with Communist China's President Chou-en-Lai, whereat the American delegates sat at press-like tables with microphones and notebooks, and Mr. McKenna, as their leader, at the speaker's table with Chou and interpreters, the subject of American POW's came up.

Chou responded to the question as to when they would be released with the usual counter that there were still "five thousand Chinese citizens in the U.S., including 30 in prisons." He added that families of the men were welcome to visit them.

To a question about withholding of United Nation membership to Communist China, Chou replied, in effect, that it was the United Nations' loss, not China's, inasmuch as the present delegate in the U.N., from Nationalist China, did not properly represent 600,000,000 Chinese citizens.

Urges Contact with Chinese

The Americans saw Mao-tse-Tung, president of the People's Republican party on three occasions. He urged them to talk to

the Chinese people "wherever and whenever" they had opportunity. He told them "I am only one person; see for yourselves what China is like." He hoped the people of China and the United States "will always have contacts with each other in peace."

Liu Shao Chih, a Communist intellectual who holds a government post, said the Americans were "especially welcome. We hope other Americans will visit China, particularly young people, to see whether it is good or bad here. Even if they see the bad with the good, we want them to come and see for themselves."

McKenna said they were indeed shown the old with the new, the bad with the good, and that they visited farms as well as factories, slums as well as housing developments. A large auto factory at Chang Chun was not yet turning out private automobiles, but trucks were coming off assembly lines in large numbers. Everything lags behind the demand, he says, but everything is moving; there is no lethargy in city or country.

The Church is following suit in nationalizing in all its outward aspects; in contrast to its former state, it is no longer "Western-oriented." Illustrated Church school material has Oriental subjects; English prayer-books are being replaced with Chinese; church architecture is being modified from Western to Eastern as fast as possible. There is country-wide representation in the National Conference of Christian Churches, which corresponds to the National Council of Churches of Christ in America. Church publishing houses have amalgamated; one large firm was previously four.

Want Foreign Visitors

One of the American priest's strongest impressions was of hordes of people every-

where (13 cities in China have populations of more than a million). Another was of travel.

"When we left Peking," he recounted, "a whole new set of foreign delegations were beginning their tour of the country. While we were there, Mexican and English ballet companies and an Indian cultural group were performing. There is no doubt that the Chinese want foreign visitors.

"I also think Americans would be welcome. All the Chinese ask of anyone is that they respect their sovereignty. As a new nation, they are anxious about 'face.' They speak Chinese when they could speak English because they want to establish their nationalism. All business transactions are carried on in Chinese."

Mr. McKenna, who is glad to be home, nevertheless would not have missed the trip for all the rice in China — whatever the vicissitudes that may await him here.

"If more Americans would travel to China, it would dispel a great many myths. They would see, as we have, that there is no religious persecution; they would also see a backward country just emerging from feudalism. If anyone thinks we saw only the good things, he doesn't know Americans — or Chinese, either."

Wife Returns Home

Mr. McKenna was rector of Holy Trinity Church in London's East End for 18 months before he went to Moscow to attend the Youth Festival. Mrs. McKenna, who returned to this country from London with Paul, 11, and Leslie, 8, learned upon disembarking in New York that her husband had gone on to China.

A graduate of Wesleyan University, Middletown, Conn., and the Episcopal Theological School, Cambridge, Mass., Mr. McKenna had been rector of St. James' Church, Amesbury, Mass., for three years, and St. John's, Roxbury Crossing, Mass., for seven. Between these charges he engaged in social work for the Children's Aid and Family Society in Haverhill, Mass.

Two Episcopal young people were members of the entourage: Shelby Tucker of Pass Christian, Miss., who was sent home after a week in China for refusing to show his passport; and Joanne Grant, a member of Holy Trinity, Brooklyn. Their invitations also had extended from attendance at the Moscow Youth Festival. Mr. Tucker is back in the U.S.; Miss Grant has not yet returned.

Meanwhile Earl Williamson, a public school teacher, whose passport, like Mr. McKenna's, was taken up by the State Department on arrival, had been subpoenaed to appear before the House Un-American Activities committee late in October.

Mr. McKenna has 60 days in which to appeal for return of his passport. Meanwhile, he is looking for a church.

Conference Suggests Church Programs For Handicapped

Physically and mentally handicapped people are often "forgotten people" who do not fit into the regular programs and activities of the local church. At a three-day conference at Green Lake, Wis., held in early October, cooperating Churches of the National Council of Churches took the first important step in blueprinting a special ministry for handicapped or otherwise "exceptional" people.

This pioneering consultation of 60 religious educators and specialists in the care of the handicapped — first of its kind ever held — has outlined a program that calls on the Churches to set up special courses in religious education, under specially trained teachers, for physically and mentally handicapped people, and for youths and adults in prisons. The group further urged that Church-operated camps and similar enterprises open their gates to the blind, deaf or crippled.

"The National Council has been receiving an increasing number of requests for help in training teachers for the Christian education of exceptional persons," declared the Rev. W. Randolph Thornton, director of administration and leadership in the Council's division of Christian education. "That's why this consultation was held. And that's why this group has agreed on a broad program that, it is hoped, will be adopted by churches throughout the country."

A major recommendation of the group was that the National Council of Churches establish a new program unit in the division of Christian education that would counsel member Churches in helping the handicapped. Some other recommendations the group agreed on were: that churches provide volunteer tasks for exceptional persons such as telephoning, stuffing envelopes and the like; that slippery floors, heavy doors and other hazards to the handicapped be eliminated in church buildings; that Churchpeople counsel families of exceptional persons and help them better understand their special situation; and that Churches establish scholarship funds for training special teachers to work with the handicapped.

Recommendations of the consultants will be brought to the attention of member bodies for action and implementation, Mr. Thornton said.

Three Seabury Series Texts Are Selected for Exhibit

At the 19th annual selection of outstanding textbooks, made by the American Institute of Graphic Arts, the set of three kindergarten pupil's readers of the Seabury Series, *Good Morning Mr. Church*, *How Susan Got Her Name*, and

Christopher Explores The Church, were selected for the Textbook Clinic's annual exhibit as among the best of those submitted. These readers, published by I. Seabury Press, were written by Estelle Pierce, formerly with the Department of Christian Education, and now a director of religious education in the parochial field, and designed and illustrated by Susanne Suba, well-known artist and illustrator for the *New Yorker Magazine* and of numerous children's books.

The exhibits were all judged from the viewpoint of a publisher, an educator, a manufacturer, and a designer. The committee of fourteen jurors selected the entries for the exhibit by ballots, and those with the highest total score at each educational level were selected. The Seabury Series books were the only Christian education curriculum texts so honored.

Queen Elizabeth Attends Cathedral Chapel Dedication

The Queen of Great Britain and Prince Philip stood with President and Mrs. Eisenhower at the entrance to the War Memorial Chapel at the Washington Cathedral, as Bishop Dun entered and pronounced the solemn words that dedicated the chapel as a "shrine of eternal remembrance." After opening hymns and prayers, Bishop Dun escorted the Queen and the President to their seats in the Great Choir near the main altar behind the pulpit, while Prince Philip and Mrs. Eisenhower followed with Dean Savre.

During the 20-minute dedication service, held Sunday morning, October 20, Bishop Dun separately dedicated the altar, the screen and the needlepoint kneeler and cushions. Both screen and needlepoint were the handiwork of the countrymen of the visiting Queen, some of the needlepoint having been done by the Queen Mother Elizabeth.

Looking at the altar, the visitors saw the silver chalice and candlesticks given to the cathedral by the late King George VI in appreciation of the hospitality extended to British servicemen in Washington during World War II.

Following the cathedral service, Queen Elizabeth and Prince Philip attended the regular morning worship service at National Presbyterian Church as guests of President and Mrs. Eisenhower.

During her visit, Queen Elizabeth decorated a group of Americans for aiding Anglo-American relations, among whom was Bishop Donegan of New York. Bishop Donegan was made an Honorary Commander of the Order of the British Empire.

The bishop was honored for the extensive aid given by St. James' Episcopal Church, New York, to British War Relief during World War II. At that time he was rector of the church.



RNS Photo

Lee H. Bristol, Jr. (right), public relations director for Bristol-Myers Co., greets parishioners after preaching at Church of the Heavenly Rest, New York, as part of the annual observance of Laymen's Sunday. On this Sunday well-known laymen fill pulpits across the country. The occasion is sponsored by the Laymen's Movement for a Christian World and in cooperation with the United Church Men of the National Council of Churches.

Old Catholic Church Sees Each Layman a Missionary

Laymen's place and work in the Church was the focus of many sessions during the international Congress of the Old Catholic Church, held in Rheinfelden, Switzerland, recently. The Congress brought 161 bishops, priests, and laypeople, as well as visitors from parishes in Holland, Switzerland, Germany, Austria, France, and other countries.

Host to the Congress was the Old Catholic Bishop of Switzerland, the Rt. Rev. Urs Kury, assisted by the Secretary of the Congress, the Rev. Hans Frei, priest of St. Martin's Church, Rheinfelden, where the Congress met. St. Martin's, dating back to the twelfth century, with its rococo decorations of the eighteenth century, is considered by many to be the most beautiful church of its type in Switzerland (see cover). The tradition is that St. Bernard of Clairvaux performed miracles of healing in its porch.

The Old Catholic Church is in full communion with the Anglican Churches, and representatives from both were present at the Congress. The Presiding Bishop of the Episcopal Church was represented by the Very Rev. Sturgis Lee Riddle, dean of the Pro-Cathedral Church of the Holy Trinity, Paris. At the Congress dinner, Dean Riddle read a letter of greeting from Bishop Sherrill and made an address on the fraternal relations between the Old Catholic and Episcopal Churches.

Points raised in the various sessions of the Congress included an awareness of the necessity for each lay member of the Church to feel his missionary status in the parish; a concern for the prayer life of families, with the suggestion that a prayer book for families might be considered; the need to make the Old Catholic Church better known among the other communions and in the world; the possibility that the Old Catholic Church might begin missionary work in a "pagan country," perhaps cooperating in this venture with an Anglican missionary society.

In reports of the life and activity of the Old Catholic churches in different countries, it could be seen that some of the churches have to work under quite difficult conditions, especially in countries which have been affected by the second world war. As one delegate commented, however, the reports also underlined impressively "the courage and the spirit with which they bear testimony of their belief in Jesus Christ. And in this courageous testimony lies the future of the Old Catholic movement."

European Convocation Says Christianity Is True Defense

Christian principles "remain the true and ultimate defense against fear, despair and a wavering confidence in the sur-

vival of western civilization," affirmed a resolution adopted by the annual Convocation of American Episcopal Churches in Europe, meeting recently in Frankfurt, Germany. Attending the convocation were clerical and lay delegates from churches in Paris, Nice, Geneva, Florence, Rome, Munich, Frankfurt, Heidelberg and Wiesbaden. Also present were Episcopal chaplains serving the U.S. Armed Forces in Europe.

Speaking "at a time when the political, scientific and military rivalry between western civilization and the Soviet system has been sharpened by events reaching from the Near East to outer space," the resolution said, "In humility for America's yet imperfect society, but with confidence in the ultimate triumph of democratic ideas and without apprehension over publicized astronomical achievements, we . . . in Europe affirm our faith in our country's spiritual heritage and in God's protection and guidance."

The Rt. Rev. Norman B. Nash, Bishop-in-Charge of the European churches, presided. He is the retired Bishop of Massachusetts. The Very Rev. Sturgis Lee Riddle, dean of the American Pro-Cathedral Church of the Holy Trinity in Paris, and Edwin Bayne of Rome were elected European delegates to General Convention. [RNS]

Church of South India Marks 10th Anniversary

Ten years ago, St. George's Cathedral, Madras, India, was the scene of a service of worship marking the official beginning of the Church of South India. On September 27th, St. George's was again host to the CSI, as a special service, duplicating the one held in 1947, marked the anniversary of the new Church, the first to result from a union of episcopal and non-episcopal bodies.

Speakers included CSI Bishop Chellapa of Madras, who pointed out that CSI is free but not yet self-supporting, because it is still necessary to depend on overseas help to run the Church's hospitals, orphanages, and other humanitarian institutions. "All these institutions are more than 'proselytising' agencies," said the bishop. "They are the expression of the Christian spirit, the outflow of Christian compassion. We in India are free, but not independent in the sense of being self-sufficient, and it is the path of wisdom not to spurn help that is offered from an altruistic motive."

The Church of South India has more than a million adherents, Bishop Chellapa said, and about 1,000 clergymen, most of them Indians. There are 14 dioceses, and half of the bishops are Indians.

Other speakers at the anniversary service included Bishop Sumitra, moderator of the CSI, and Bishop Newbigin, deputy moderator.

General Theological Seminary Needs Support, Say Bishops

In recognition of the importance of the General Theological Seminary, New York City, 60 bishops of the Church have signed a statement supporting the seminary's present campaign for funds to be used for new buildings. Bishop Sherrill is honorary chairman of the campaign.

The statement of the 60 bishops is as follows:

"The General Theological Seminary is conducting a campaign for \$3,500,000. This fund will provide it with a new library, quarters for 48 married students and 20 graduate students, and other needed buildings. The Seminary was founded in 1817 by General Convention. It is the oldest, the largest and the official Episcopal seminary. Its library is one of the best theological libraries in the country and in some parts of its collection is quite unexcelled. Its graduate program provides the one place where a young priest can obtain the doctor's degree in theology wholly in an Episcopal seminary.

"As Bishops of the Church who intimately know the General Theological Seminary, we are deeply convinced of its imperative value. The General Seminary is training generation after generation of young men in spiritual and intellectual leadership, through a devoted and scholarly faculty, a magnificent library, an extraordinary tutorial system of instruction, and a thorough graduate program.

"We need this Seminary and the service it is providing to theological education in our Church. It was established by the whole Church, it serves the whole Church, and it deserves the support of the whole Church.

"We join in invoking God's blessing upon the General Theological Seminary, and in asking generous financial support for its present campaign."



Among those at the banquet of the American Church Union were, from left: His Holiness Eshai Mar Shimun XXIII, Patriarch of the East and of the Assyrians, Chicago, Ill.; the Rt. Rev. James P. De Wolfe, Bishop of Long Island; the Most Rev. Leon Grochowski, Primate of the Polish National Catholic Church; and the Rev. Paul Schneirla, representative of the Archbishop of the Syrian Antiochian Orthodox Church.

American Church Union Council Speaks On Racism, Church of South India

To recommend "limited communion" or "partial communion" as a relationship between the Episcopal Church and the Church of South India is to deal in contradictory terms, declared the Council of the American Church Union, meeting in New York recently. A statement on "racism" was also released by the council, which had a record attendance from many parts of the nation, and was described by the Rev. Canon Albert J. du Bois, ACU executive director, as "the greatest in ACU history."

The council transmitted to the Church's Joint Commission on Ecumenical Relations a unanimous statement on the Church of South India question, noting that the CSI itself has stated that it does not desire to be judged until the end of a 30-year period, and will possibly review its actions at the end of this time, with the option of restating its position. The ACU council felt that as yet "we do not have enough factual information regarding the doctrine and discipline of the Church of South India to say whether or not there is a basis for intercommunion. The doctrinal and liturgical formularies of the Church of South India are not sufficiently clear to afford a comparison with our own, or to make an evaluation of them possible.

"Finally, . . . the terms 'partial communion,' or 'limited communion' are contradictions. There are no such definable relationships. Therefore, the Church should take no action relative to the Church of South India at this time." The

statement concluded with a call for a continued widespread study of the doctrine of the Nature of the Church.

Biological Heresy

A unanimously adopted statement on racism affirmed: "Probably more explosively dangerous to the entire world than the hydrogen bomb is the explosive power in the chain reactions of racism. . . . Racism has no place in the world, and certainly not within the Church. . . . Racism is both a Christian and a biological heresy.

"The Christian doctrine of man recognizes the fact of personality within the terms of human nature, and that there are accidental differences which are both to be recognized and respected; but that human nature is substantially the same.

"We are grateful to our brethren in the Church for their witness to God's justice wherever they may be: in South Africa, in the Orient, or in our own country. We have in mind such a stand as that recently made by our Bishop of Arkansas, and we wish to assure him of our prayers. . . ."

ACU Grows

Committee reports to the council indicated growth in every direction during the past year, with an increase of over 1,000 new members, nine new diocesan organizations, and the development of the ACU *News* to the point where the monthly circulation is the second largest among unofficial Church periodicals.

Plans for the next year include further additions to the staff, production of new religious education materials, the sponsoring of a nation-wide series of forums on the Church of South India question, under the leadership of the Rev. William H. Dunphy, and a major expansion of committee work supported by a record budget.

Mr. Spencer Ervin, Philadelphia, was again elected national president of ACU. The Rev. Canon Albert J. du Bois will continue to serve as general secretary, and Mr. Charles Kapps of New York will be treasurer.

Safety Congress Emphasizes Religion

Moral and spiritual problems involved in industrial and traffic safety were presented by spokesmen of a variety of religious viewpoints at the National Safety Congress in Chicago, October 21st to 25th.

A Jewish rabbi delivered the principal banquet address of the Congress. An executive of the National Council of Churches was a speaker at the session on Labor and Safety. A Jesuit educator called for a Christian approach to safety in a session of the Construction Section, and a bishop of the Episcopal Church raised the question of the worth of human life in a session of the Railroad Section.

Bishop Burrill of Chicago declared that "Sin is the misuse of human life," and emphasized that the Christian is not interested in safety merely as a negative search for cradle-to-grave security. It is, rather, the basic moral battle against the squandering of the life and health of infinitely precious individuals stamped with the image of divinity.

For years, the symbol of the National Safety Council has been the Green Cross, but old-timers of the movement commented that never before has the religious theme symbolized by the Cross received such emphasis at a National Safety Congress.

Rhode Island Bishop Has Mild Coronary Attack

While preparing on October 18th for a pleasant day of rest and fishing with friends on Narragansett Bay, Bishop Higgins of Rhode Island was stricken with a mild coronary thrombosis. The 53-year-old bishop visited his physician at once, and was sent to the hospital for rest and close observation.

Clergy of the diocese were notified of the bishop's illness, and were asked to offer prayers for his recovery at all their Sunday services.

Doctors have said that, barring further complications, the bishop will be able to return to a fairly normal routine of work in about eight weeks.

Our Religion Is Free, Says Russian Priest

"I preach as I please," stated a voice broadcasted from Moscow Radio, "and no one has ever asked me what I say in the pulpit. . . ." This affirmation was part of a statement purportedly made by Dean Mikhail Zirnov of Skorbyyashchensky Cathedral in Moscow.

"There is probably no country in the world where religion is as free as in the Soviet Union," continued the statement. Dean Zirnov also was quoted as saying that his parishioners have never been discriminated against because of their religious beliefs.

The broadcast was one of a new series aimed at convincing foreign listeners that full religious freedom exists in the USSR. The programs are being beamed especially to Moslem countries, and include statements by Soviet Moslem leaders on the theme of religious freedom.

Anglican Bishop Is for Using Laymen as Part Time Clergy

A proposal which would require changes both in Church legislation and canon law has been made by Bishop Barry, Bishop of Southwell, England. The bishop has suggested that laymen be recruited for a voluntary or part-time ministry to meet the serious shortages of curates in the Church of England.

This plan, the bishop explained in his diocesan magazine, would mean ordaining laymen to assist full-time ministers.

It would involve "the ordination of men of recognized Christian standing and leadership in Church and public life who are earning their living in secular occupations, but are nevertheless admitted to holy orders and authorized to assist whole-time ministers in such ways, and on such occasions, as may be practicable."

[RNS]

Twenty Million Dollars Went to Blazes in 1956

Damage amounting to \$20,800,000 was caused by 3,200 church fires in the U.S. during the last year, according to the annual report of the National Fire Protection Association.

This was 300 fires less than in 1955, yet the cost of the fires was almost \$7,000 more than in 1955. This is explained by the fact that many of the 1956 fires were more spectacular than those in 1955 and so caused more damage.

Since 1952, loss from church fires has never run less than \$12,000,000 yearly, said the report. Principal cause of many church fires is said to be the wooden construction inside most churches, which takes them real "fire traps."

Location of Caxton's First Printing Press Found to Be Near Westminster Abbey

By DEWI MORGAN

For the last 25 years or so Mr. Lawrence E. Tanner, Keeper of the Muniments at Westminster Abbey, has been using his spare moments to investigate just where William Caxton set up his first printing press. His main source of information has been the Abbey account rolls.

In a learned article in the September issue of *The Library*, he is able to say "with certainty that the first printing press was set up in 1476 in a house adjoining to or close to the Chapter House, on the left hand side of the path leading to the south or Poet's Corner door.

Caxton, it seems, had a good eye to business, for until 1540 the usual meeting place for the House of Commons



Mural by E. Laning

Gutenberg's Bible was printed in 1456 (above) but Caxton printed the first book in English in 1475.

was the Westminster Chapter House. The shortest route thence to the Palace of Westminster in which the House of Lords met was straight past Caxton's front window. Moreover, that particular door of the Abbey was the one always used by Sovereigns. In those days printed books were the privilege of only the rich. Caxton found the best place for bringing his wares to the notice of those who could afford them.

Mr. Tanner's researches have established that Caxton's headquarters were even more closely associated with Westminster Abbey than was previously believed. The Church was certainly not behindhand in its tie-up with the Press.

Quarter of a Century!

On September 21st the Archbishop of Canterbury celebrated the 25th anniversary

of his consecration as bishop. He remained in Chester from 1932 to 1939. Throughout the war years he was Bishop of London and in 1945 became Archbishop of Canterbury. He was ordained in 1912.

One Century: Two Vicars

Back in 1851 — the first year, incidentally, in which American bishops seem to have been officially invited to England; the occasion was the S.P.G. 150th birthday — the Rev. Christopher Cook became rector of the tiny South Wales parish of Mamhilad. His successor retires this month, 106 years later.

Christopher Cook remained rector for the astonishing period of 75 years, something which could not happen today because of things like retirement regulations. He was followed by the present rector in 1926.

Woman's Auxiliary Votes Funds for Bishop's Plane

Since the crash of the "Blue Box," the plane which carried Bishop Gordon of Alaska on his travels around his territory [L.C., September 22d], the bishop has been handicapped in his work in the vast reaches of Alaska. At the meeting of the Woman's Auxiliary executive board, at Seabury House, Greenwich, Conn., October 4th to 7th, a \$5,000 grant was voted toward a new plane for the bishop. The original "Blue Box" had been paid for with money from the United Thank Offering appropriated by the triennial meeting of the Auxiliary in 1952.

Mrs. William H. Hannah of Long Island was elected by the executive board to serve as presiding officer at the October, 1958 triennial meeting, which will be held in Miami Beach, Fla. Mrs. John H. Foster of West Texas was elected assistant presiding officer.

New board officers, who will serve one year terms, are: Mrs. St. Elmo L. Coombs, Los Angeles, chairman; Mrs. Paul F. Turner of Delaware, vice-chairman; Mrs. John R. Newcomer of Arizona, secretary.

Drive as a Christian, Not Like the Devil, Diocese Says

"Love your neighbor on the road. Drive as a Christian, not like the devil. The Rites you demand may be your Last." This legend will be printed on dashboard stickers, which the diocese of Rhode Island plans to put out for distribution among car owners.

A tract on the sins of modern driving will be published soon by the diocese to be used among its parishes and possibly other dioceses.

It will be a reprint of an article on safe driving written by the Rev. Steele Martin, rector of St. Mary's Church, East Providence, and published in the Rhode Island Churchman.

[RNS]

EDITORIALS

A Dual Ministry

We publish in this issue an account of the experience of the "Ashfield Churches," where the Rev. Philip Steinmetz has provided a dual ministry to Episcopal and Congregational congregations for a period of 12 years. Mr. Steinmetz' account of the way in which this "marriage" has worked in practice makes fascinating reading, even though we believe that there are serious objections to such an arrangement.

One important contribution that the Ashfield Churches make to the life of Christendom as a whole is to serve as a reminder that the disunity of the Church is an intolerable thing in itself. We too easily regard as normal the existence of different denominations of Christians out of communion with each other. But Ashfield reminds us that the normal thing — according to the norm which is Christ — is for Christians to be in communion with each other, as they "grow up into Him in all things, which is the head."

In a divided Christendom, however, we believe that Anglicanism has a witness to maintain on matters of faith and order and sacraments — a witness which must be maintained even at the cost of worshipping and carrying on Church life separately from other Christians. We believe that the laws and rules of the Episcopal Church do not permit her clergy to take charge of congregations of other communions, except under conditions which safeguard the Episcopal Church's witness in ways in which the Ashfield plan does not. The type of "marriage" to which Mr. Steinmetz refers seems to us to be more of the nature of a "companionate marriage," whereas the kind of unity the Church ought to stand for is the "until death do us part" kind with full mutuality in matters of discipline and order and sacramental life.

The matter of "community churches" and "federated churches" came up recently at the Oberlin Conference on Faith and Order and some of the most dedicated ecumenical leaders expressed their disapproval of these shortcuts to unity in no uncertain terms. Such Churches were described as "monstrosities" by no less a man than the president of the National Council of Churches in debate over a resolution proposing that they be studied in relation to the work of state and local councils of Churches. There were also doughty defenders of such churches, which seem to be most often found in areas of shrinking population in the Northwest. Just how the report

of the conference will be phrased to take into account the comments of pro's and con's must await its final revision and publication.

The Ashfield plan on the ecclesiastical scene has something in common with pacifism on the political scene. It meets the theoretical requirements of virtue in an ivory-towered manner which leaves to others the dreary tasks of defense and of maintaining order. But it is also like pacifism in bearing witness to the irrationality of the rest of us in accepting the compromises of a world of conflict.

The Episcopal Church as a whole does not believe the Ashfield way is the right way to Church unity. But it does at least place upon us the burden of finding and pursuing the way that is the right way.

Better Church Magazines

Many pointed comments on Church life were made by Bishop Sherrill in his address at the centennial of the Philadelphia Divinity School, but we may be pardoned for paying particular attention to his remarks about the Church press (see italicized paragraph, p. 18).

The Presiding Bishop, expressing dissatisfaction with the "mature intellectual life" of the Church, pointed to the weakness of the Episcopal Church press as compared with that of some other Churches. He rightly hinted that the magazines need to examine themselves as well as their constituency for the source of the trouble.

At the beginning of 1957, *THE LIVING CHURCH* faced a squeeze between advancing costs and limited circulation possibilities that seemed to us likely to end the magazine's existence. We had already increased the subscription price to \$8.50 per year from sheer necessity, and it appeared that many Church-people were in doubt whether they wanted a weekly Church magazine if it had to cost that much.

Regular readers of the magazine already know what has happened since. We determined to tackle the situation, not from the standpoint of the needs of *THE LIVING CHURCH*, but rather from the standpoint of the need of the individual active Churchman to be well-informed — to know what Churchpeople are doing to advance the cause of Christ in other parishes and dioceses, what problems, issues, and opportunities the Church is facing on the national scene, and all the other things that go to make up the news, the work, and the thought of the Episcopal Church.

We decided at the outset that the Church does not owe *THE LIVING CHURCH* a living. Rather, it is our job to be serviceable to the Church and its members, and (in the confidence that this service is a valuable one) to enlist others in making the magazine more

widely known and used. The result has been our campaign, financed largely by contributions from interested individuals, and conducted by volunteers in 40 dioceses.

If we are to fulfill our goal of service, we must consider the contents and format of the magazine from the standpoint of those for whom the service is intended. Are we publishing the right sort of material and presenting it in the most emphatic and attractive possible way? Many small changes in emphasis and range of subject matter have been undertaken, with the broad purpose of making the magazine useful to men and women in positions of parochial leadership. We have been paying more attention to the practical side of Church life, and especially to the ideas and problems that have a direct relationship to the life of the individual parish. Our object is to make the magazine a necessity for everyone who exercises responsibility at the national, diocesan, or local church level.

THE LIVING CHURCH is not the only national magazine serving the Episcopal Church. There are 31 of them, to be precise, even after the discontinuance of *Episcopal Churchnews*. Each of these magazines performs a valuable service to some group within the Church or in the coverage of some particular aspect or aspects of Church life. The thing that is characteristic of THE LIVING CHURCH (and was also characteristic of *Episcopal Churchnews*) is that, instead of specializing in, say, the affairs of the Brotherhood of St. Andrew or the Church Army, or the field of Church history or theology, it attempts to take up all these subjects and more besides from the standpoint of covering the whole panorama of Church affairs. Since the discontinuance of *Episcopal Churchnews*, THE LIVING CHURCH is the only magazine that gives this balanced and comprehensive kind of coverage week by week throughout the year.

As we faced the stringencies of trying to do our job with inadequate resources we have given serious consideration to many ideas. For example, should we publish fewer, or smaller, issues? After much weighing of pro's and con's, we concluded that the answer was not to be found in providing a service that was diminished in such a manner. We called in an expert in the field of management engineering to help us review this question, together with the question of maximum efficiency in our office procedures, and followed his recommendations in making our plans for the future.

Another question to which we have given serious thought is the question of shaping the magazine for what might be called the mass Church audience. Should such a magazine as THE LIVING CHURCH be designed to be useful primarily to the thoughtful, active Churchman, the kind of person who is likely to be called on to make the Church's decisions? Or should it be designed primarily to attract, inspire, and instruct the rank-and-file Churchman who is usually

happy to let other people make his Church decisions for him?

We think that a magazine of the latter type is badly needed; that it should be subsidized by the Church; that it should have the support of everyone and go after a circulation of a million or more. But we also think that THE LIVING CHURCH's task of serving the decision-makers of the Church is of equal, if not of greater, importance; and that it would be irresponsible to jettison the one in order to launch the other.

That is why THE LIVING CHURCH Campaign is beamed directly at parish leaders — at vestrymen, and through them, to the other leaders in men's and women's activities in the parish. It is the magazine for the active, dedicated, thoughtful, responsible Churchman. We are convinced that he is willing to pay the reasonable sum necessary to bring him the objective, independent reporting on Church affairs that he needs, and that he has a community of interest with other vestrymen and parish leaders who are receiving the same service.

And our conviction is being borne out by the experience of campaigners. Each day, somewhere in the United States, two or three or four vestries hear the story of THE LIVING CHURCH and its service for them. Most of them decide that this is a service they need. Slowly, but steadily, the total of new subscriptions grows.

Equally encouraging is a sharp upturn in the number of renewal subscriptions. It appears that our efforts to broaden the magazine's area of interest have met with a cordial reception from the existing body of readers. But even though renewals are running higher than last year, the new subscriptions are making greater gains. As many are coming in from unidentified sources as on our campaign pledge cards. On a recent Monday, for the first time in the memory of this editor, the number of new subscriptions exceeded the number of renewals!

What about that other magazine — the one that should have a circulation of a million or more, like *Presbyterian Life* and the Methodist magazine, *Together*? We agree with the Presiding Bishop that the Church ought to have a magazine like that, and we believe that there is a genuine groundswell of desire for it throughout the Church. Such a magazine cannot be had for nothing. It will require, as does *Presbyterian Life*, a large and continuing subsidy. It will require strong cooperation from clergy and vestries on a national scale. It will require first-class planning and organization work at the top and a sensitive ear to the needs and interests of the rank and file. If the Episcopal Church ever does undertake such a program it will be one of its biggest projects in a century which has seen its share of big Church projects. We are not afraid of any inadequacies in either product or people, however, if the job is tackled with vision and determination.

The Ashfield

Churches . . . a 12-year "marriage"

By the Rev. Philip Humason Steinmetz

Pastor, 1945-57

The First Congregational Church in Ashfield and St. John's Episcopal Church have been "married" for 12 years. As in every Christian marriage, neither husband nor wife is head of the household, for over both and recognized by both is the Lordship of Christ and moving in both is the power and guidance of the Holy Spirit.

The initiative in establishing this relationship was taken in the spring of 1945 by Bishop Lawrence, of Western Massachusetts and the Rev. Dr. Charles F. Whiston, vicar of St. John's Church, who was just leaving to take his present post on the faculty of the Church Divinity School of the Pacific. Since the pastor of the Congregational Church, the Rev. Walter G. Couch, Jr., had just resigned, and since there was no other church in this little New England village of some 1,000 souls, it seemed an unusual opportunity to see what might come of a common pastorate for the two churches, each continuing as a separate congregation and yet living intimately together with the same pastor. Both men were aware of the leading of the Holy Spirit in this arrangement and depended on Him in the weeks during which the idea took root and won the

acceptance of the people of Ashfield, both Congregationalists and Episcopalians.

The challenge of the situation lay in the fact that with so many and varied people there was a common willingness to depend upon God without knowing in advance what pattern would develop. Many top level conferences have been held in which much has been said and learned of God's purpose that His Church be one. A good deal is taking place in the way of coöperative enterprise on world, national and state levels in Councils of Churches and other ventures, including Church World Service. In some local communities federated or community churches are having the experience of a common life and ministry. But it is rare that a situation opens in which the Episcopal Church can take wholehearted part without compromise of its unique historic traditions and without surrender of some aspect of its sacramental life.

Here is one in which no violence is done to the integrity of either church and yet a true common parish life comes as a gift from God in the day by day living together in love. With no common organization, federation

or contract these two churches live together as equal members of the household of God under the motto: "We agree to differ. We resolve to love. We unite to serve God."

The man who has served as pastor during these 12 years is the Rev. Philip Humason Steinmetz, a priest of the Episcopal Church who was "recognized" by the Franklin Association of Congregational Christian Churches and Ministers as Pastor of the Ashfield Congregational Church on the basis of its call and his Orders in the Episcopal Church.

In Good Standing

It is common practice among Congregationalists to have ministers of other churches serve as pastor without additional ordination, provided they are already in good standing as ordained ministers in their own Church. In fact, many offices in Congregational Associations are held by men of other Christian bodies. So there is nothing remarkable about the fact that Mr. Steinmetz has been Moderator of the Franklin Association and is at present its Scribe and Treasurer. At the same time he is active in diocesan affairs as a member of the Department of Missions and Church



FIRST CONGREGATIONAL CHURCH

Extension and as a Deputy to the General Convention of 1955 and deputy-elect for 1958 as well as having served for three years as Director of the parish training program in the province of New England and for many years as a member of the National Advisory Committee of the Division of Town and Country of the Home Department of the National Council.

It is hard to describe the joy which comes to those who live and work in the Church's cause of Christ in this community. It seems as if we are being given a sense of what it means to be a Christian first and foremost, with our membership in a part of the whole family coming second. In the common ministry in which we are involved, both pastor and people, we find how true it is that we are ministers and not masters of the Grace of God.

Many enterprises are readily carried out together. There is a common Sunday school which knows by name every non-Roman Catholic child and is in touch with each one, though not all come to church every Sunday!

There is a common program of weekday religious education for high school students which enrolls more than three quarters of all the students at the high school and a United Youth Group meeting Sunday evenings. There is a freedom about shar-

ing in worship in either church which is not tangled with the personality of the preacher. After all, you hear the same sermon no matter where you go. So you go to the church which is for you the better channel for expressing your worship of God, either because of its hour or character. At 8 a.m. every Sunday in St. John's there is a simple celebration of Holy Communion according to the Book of Common Prayer. Alternate Sundays there is Holy Communion and sermon or Morning Prayer and sermon at 9:45 a.m. At 11 a.m. there is a non-liturgical service and sermon in the Congregational Church with Holy Communion four times a year. During this later service the Sunday school classes meet using both buildings and teachers from both congregations.

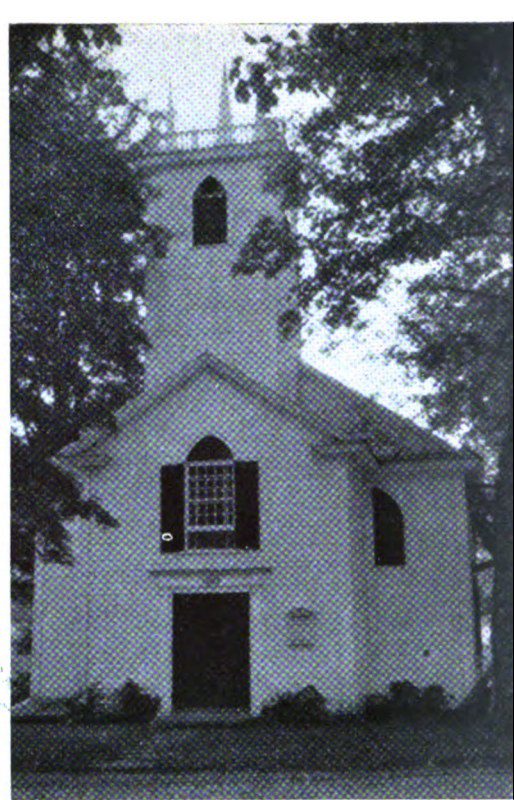
Special and occasional services are held in one church or the other according to practical considerations of size and suitability. There is never any conflict for the pastor cannot be in two places at once! When a fifth Sunday in the month comes along all join in a Union Service alternately in and according to the ritual of the host church.

The Church's Character

Imagine moving into this little community without having made up your mind about which church is "yours." The pastor calls. People of both churches rejoice that "their" pastor is on the job visiting those new people. But you have a tough decision to make. You cannot go to the church where you think the preaching is best, as you may have done in other places, for here it is the same. Neither can you get any help from following where your children go to Sunday school, for they are going to the Ashfield Sunday school operated by both churches. Nor yet can you choose the church with the more attractive pastor. You simply have to choose the church on the basis of its character as a church.

And do you know that neither church has gained over the other during these dozen years, but rather that both have grown stronger? Apparently the Holy Spirit works without paying close attention to the polity, creed and liturgy of the body He is using.

Of course, this "marriage" has its stresses and strains. There are times when each church wonders whether it would not be better to be single again. Just this past year this thought was being given considerable expres-



ST. JOHN'S CHURCH

sion among Congregationalists just before the annual meeting. Some thought that a divorce was about to take place. But when the free, secret, written ballots were counted, with more cast than ever in recent history, the score was more than seven to one in favor of continuing together — showing that those whom God has joined together men cannot pull asunder.

It is too soon to see how the children of this "marriage" will behave in the family of God. They are growing up together with a fuller understanding of each Church than is the lot of most young people. Before they join either Church they have a special series of meetings in which that which is distinctive of that Church is clearly presented. But their basic training in the Christian faith is given in a common Sunday school, which demonstrates by its continued existence that we have one Lord, one Faith, one Baptism, one God and Father of us all.

Other "Marriages"

It is not too soon to have similar "marriages" taking place elsewhere. There are two others in Western Massachusetts. In Winchendon it is the Methodist Church which is sharing with Emmanuel Episcopal Church the ministry of a lay vicar, Mr. John S. Tyler, who is an Episcopalian. In Shelburne Falls, the Baptist and Con-

gregational Churches have formed with Emmanuel Memorial Episcopal Church a Trinity Fellowship under one pastor, the Rev. Louis F. Kirlin, a Baptist minister who, having been confirmed, has been licensed as lay-reader and appointed lay vicar of Emmanuel Church. And in Tamworth, N. H., another such arrangement starts on September 1st, 1957, under an Episcopal clergyman, the Rev. George W. Wickersham II.

It is sometimes asked what master plan is behind this whole business and where will it end. To that the only answer is that God alone knows, for those of us who are involved are

*There is a great opportunity
for the Church's seminaries to be*

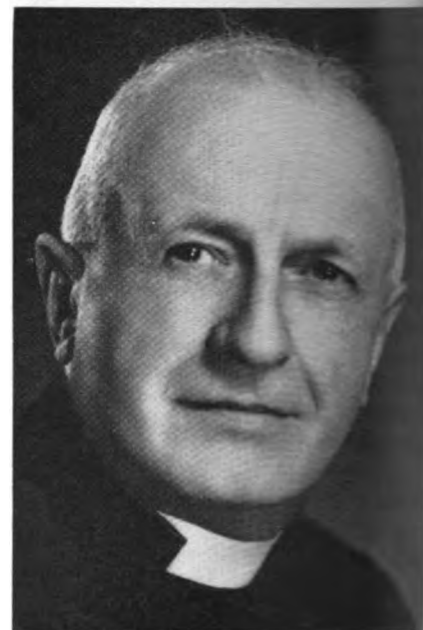
Centers of Light and Learning



Members of the First Congregational Church enjoy themselves at a rummage sale at St. John's Church.

**By the Most Rev.
Henry Knox Sherrill***

*Presiding Bishop
of the Episcopal Church*



continually discovering that the initiative is not ours. And everyone who has come to see what is afoot and who have taken the time to look and listen has gone away with the conviction that there is something right about it all, despite its contradictions and complications, and that in His good time, God will show us where it all fits into His reconciliation of the world unto Himself in Christ.

It is also often wondered whether such a situation can continue under new leadership. The answer to that is that it has in Shelburne Falls and is in Ashfield. When Mr. Steinmetz left to join the staff of the Massachusetts Council of Churches [he joined the staff as Associate to the Secretary on September 1st], the two churches voted overwhelmingly (70-17 in the Congregational Church and 52-1 in St. John's) to continue together.

The rest of this story remains to be written as we live together under God until death do us part.

It is a privilege to share in the celebration of this notable anniversary. I bring to you the gratitude, the congratulations and the good wishes of our national Church. One hundred years in the eyes of God pass as a watch in the night, indeed, in relation to older civilizations in Europe and in Asia; it is not a significant period. But in the history of our own nation one hundred years is a notable period

*This is the text of the speech delivered by Bishop Sherrill at the Centennial of the Philadelphia Divinity School, October 23d.

when there is taken into account the almost incredible developments in war and in peace since 1857.

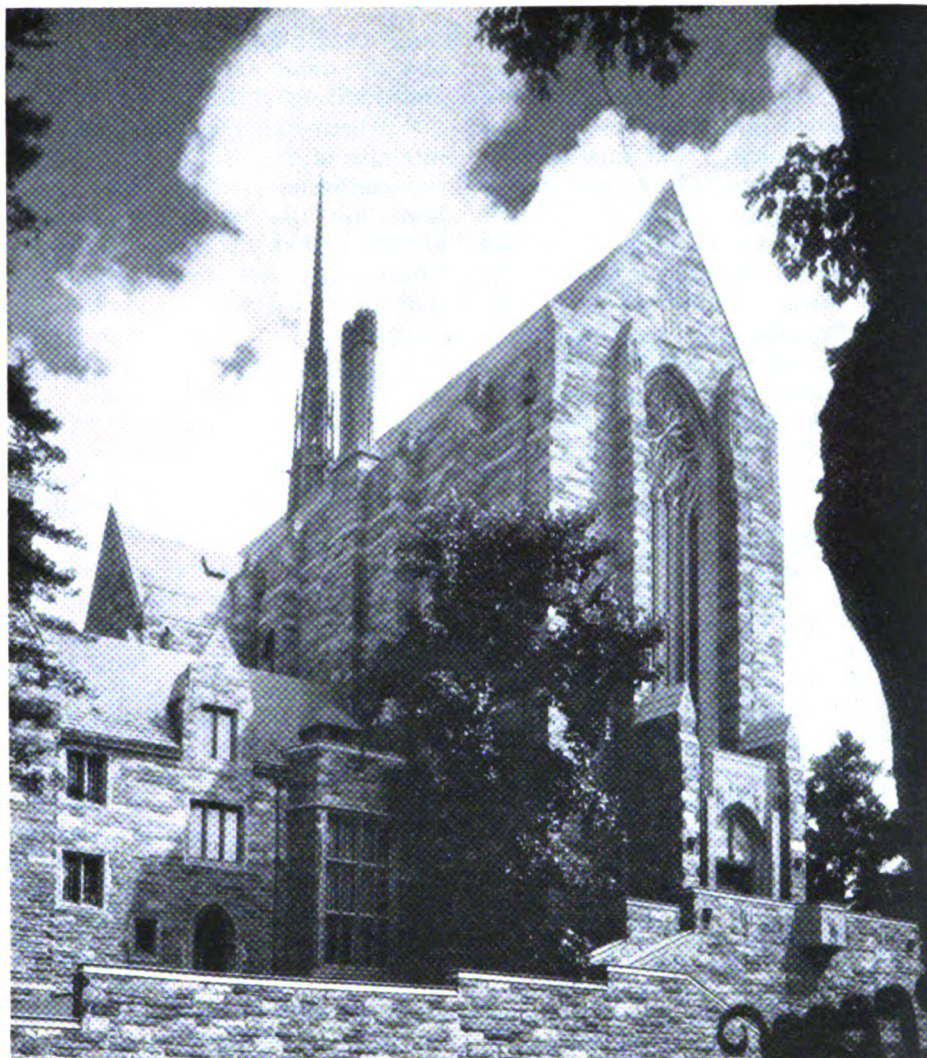
It is not for me to recount the events of these years in the life of this school, for you know these far better than can I. During these 100 years this seminary has sent out into the Church many leaders of distinction, but even more important a great number of devoted pastors who have served God and their people in their day and generation. For the accomplishment of the past as well as

he promise of the future, we are right in joining to thank God.

The seminaries of our Church are recognized today as perhaps never before. This is due to the acknowledged shortage of clergy, more serious now and for the future because of the great increase of population with new communities springing up everywhere with resulting opportunities for the Church. Laypeople are in a new sense beginning to realize the key significance of the seminary in the training of their own clergy. The success of the Builders for Christ Campaign, which brought \$2,000,000 to the seminaries, and the growing annual financial support attests to this fact. All in all theological school trustees and faculty can be greatly encouraged.

The most evident and certainly one important task of a seminary, is to train men to pass their canonical examination, be ordained, and serve their parishes effectively. That the average Church member expects too much of the divinity school is also true. If a clergyman does not read, preach, organize, or counsel well the seminary is faulted. I am certain that training in these practical lines is improving. But it is not wise to expect too much of a brief three years. Under these great pressures there is real danger that theological education could take on the aspect of a mere tutoring or trade school. As a matter of fact many of the practical aspects of the ministry can best be learned in the school of hard experience: namely, parish life. There is no mysterious bag of tricks which can be taught a prospective clergyman which will inevitably assure his competence in any field, for effectiveness comes from within, attributes of the mind and of the heart: wisdom, concern, unselfishness, loving kindness.

While admitting, of course, the need of some practical instruction, nevertheless the divinity school must look deeper for the greatest contribution to the future of the Church. Education is infinitely more than the temporary acquisition of facts in order to pass a specified examination. I have quoted several times on recent occasions a statement of Dean Fosbrook's which carries us into the deeper realms I have in mind. He said, "A theological seminary is a place in which men should learn to be at home with the Truth." Truth is not something cold and static. It must be sought for earnestly, sometimes with



Philadelphia Divinity School Chapel

an effort which is painful, for every generation faces its own perplexities and conflicts.

Faith Not in Safe Deposit Vault

I have never cared for the description of Christianity as a deposit of "Faith," for the inference is that faith is a dead entity to be passed on as would be the contents of a safe deposit vault from age to age. Whereas faith, even *the* faith is living and real and personal. The Gospel recognizes this in the statement that the Holy Spirit will guide us into all truth.

The prospective candidate for the ministry who knows already all the answers, as if learned by rote, is on the whole a depressing prospect. The young clergyman who can solve with papal infallibility any problem by an authoritative statement lives in an ivory tower far removed from the inward life of his people. Please do not misunderstand me. I am not pleading for a vague latitudinarianism without knowledge or conviction. I am saying

that these can only be obtained through genuine consecration and through the experience of life.

The seminary will teach the Old and the New Testaments not as static documents but as living and vital witnesses to God amid the events of history. For many years the Bible was taught as the infallible words of God with every sentence of equal validity. Then reverent and patient scholars abroad and in this country determined, by hard work and inward struggle, that this was not the truth. For awhile many seminaries and a great number of bishops opposed this view. But, today the newer interpretation of the Bible is accepted without question in our Church and we have escaped the struggle over biblical fundamentalism which has plagued so much of Protestantism. In this area, by the grace of God, we have learned to be at home with the truth.

Christian doctrine must not be taught as a series of dry-as-dust formulas but as an exciting expression not

only of God's revelation, but of man's experience of God. Often, as bishop, I have had the experience of hearing a vestry seeking a rector say, "We want a good preacher. One who does not talk theology." But such a point of view describes bad, not good theology, for theology touches the deepest of all problems: namely, the nature and being of the Eternal God. Nothing, of course, is more important and, if rightly put, more exciting, for it has to do with the greatest aspirations of the human spirit.

In every age theologies at their best have dealt not with impractical theories, but with eternal realities of God and man, of sin and redemption, of life and death. Of course, this is true also of the great events in the history of the Church. Those who have played their part have not been stained glass window saints but men and women like ourselves, of flesh and blood, of weakness and of strength, who have witnessed for Christ in their own times.

Acute Intellectual Atmosphere

All this is to state that the curriculum of a seminary is in reality as modern and up-to-date as this morning's news, for the courses, even the most traditional ones, are inherently vibrant with life. It is important to send out men who are as efficient as possible in the so-called techniques of the profession; it is much more important that the graduates of a seminary should go out into their ministry with a love of truth, with an understanding of the broad, magnificent sweep of Christian thought and action through the centuries. No three years can complete an education. It is the task of a lifetime. But these years should bring new insights for future growth and development, should result in the elimination of outworn conceptions and prejudices. Professor Whitehead wrote a splendid book with an equally fine title, *The Adventure of Ideas*. The seminary should produce ideas. Practically, I may say in passing, an idea is occasionally useful in the preaching of a sermon. This is a revolutionary age. The clergyman of today must be able to translate the eternal verities of the Gospel so that they may be understood by those in the pews and be applicable to the rapidly moving scene in which we live.

In the seminary there must be this acute intellectual atmosphere but the significant fact is that this study, inquiry, and discussion are carried on

coincident with the services of worship, amid periods of private prayer and devotion, amid the atmosphere and tradition of the Church.

Furthermore, apart from the definite task of the training of the clergy, the seminaries should have an equally important function in being a center of light and of learning for the whole Church, laity and clergy alike. This goal for a variety of reasons has been attained only in small measure. I, for one, am not satisfied with the mature intellectual life of our Church. *Take, for example, our Church Press. Our Church papers have an insignificant number of subscribers compared to our total constituency and one of them for this reason has ceased publication. I find on the other hand that Presbyterian Life, a publication of a Church approximately our size, has a circulation of over a million subscribers. Certainly our people are as literate as any. Where the difficulty is, whether in the product or in our people, I do not pretend to be able to answer.*

But much the same evidence comes from our experience in the Seabury Press. As compared, for example, with the Church of England, we are as a Church producing a small amount of literature. Those who are regularly writing on religious questions can be counted on one's fingers. I am thinking not alone of the clergy, but of the laity as well, for our communicants hold important positions in every area of intellectual effort. In general, except for the remarkable success for the books known as the Church's Teaching Series, the sales are small. The testimony from every source, including the chaplains in both world wars, asserts the religious ignorance of most of our people. The religious books which become the best sellers in the general market are usually noted for their sentimental and somewhat shallow approach. We need greatly an intellectual awakening of our Churchpeople.

Centers of Light and Learning

I am reminded of a story of the Rev. Dr. George A. Gordon, for so many years the great pastor of the Old South Church in Boston. He preached a sermon one Sunday on the text, "the children of this world are wiser than the children of light." He said with great force, "So many Christians are so stupid. We must realize that Christianity and stupidity are not necessarily synonymous terms." A

parishioner had with him his small son who commented on the way home "Don't you think, father, that Dr. Gordon was very tactless this morning?" His father replied, "Why do you think so?" To which the boy answered, "But, father, there may have been some Christians there this morning."

At the risk of being considered tactless, I am willing to make Dr. Gordon's words my own. I am not thinking of the minutiae of ecclesiastical life, but of the meaning of the Incarnation, the Atonement, the breadth and height and depth of the unsearchable riches of God in Christ. These are not questions for the clergy alone, but for us all, for they have to do with the supreme issues of life and of



death. We must realize that we are told to love God, not only with all our hearts but also with all our minds.

In this area I believe there to be a great opportunity for the seminaries of the Church, as I have said, to be centers of light and of learning. This means a faculty not overloaded, as is usually the case, by an impossible teaching burden, but large enough and varied enough to have the time and the energy to think and to write. Not am I thinking alone of research in erudite biblical or theological studies but writing and conferences that will reach the general run of clergy and laity of our Church. I recall the remarkable service a generation ago of Dean George Hodges, who popularized widely the scholarship of his own day. What I am saying is no criticism of present theological faculties. They do a splendid job with the meager of resources. What I am asking is a greatly enlarged concept of the part of the whole Church as to what theological education, in the broadest possible sense, really involves both in importance and in opportunity.

In this centenary anniversary you have rightly been thinking of the past and of our gratitude to God and to all who have gone on before. But this anniversary should also be an occasion of reappraisal, of planning for the future, of rededication to the even greater task ahead, that this school, in company with others, may faithfully serve to the glory of God and the benefit of His holy Church.

of the Lord Christ. Dr. Carrington is not afraid to speak as a bishop of the Church of God.

He writes boldly, often departing drastically from the usual interpretations. At some points he is highly personal. The great thing about this work, however, is the large sense of purpose behind it, the underlying awareness of what Christianity is, and the insight into its continuous life. The contemporary Christian will not be bored by the scholar who writes in such terms as these:

"The unity of Christians was not centred in Jerusalem, then, or in any earthly city. It was centred in the exalted Christ, and realized locally in the breaking of the bread, in the full meeting of the whole *paroikia*, under the presidency of the bishop; 'for this is what is spoken by the Lord. . .'" (Vol. II, pp. 137f.).

H. BOONE PORTER, JR.

In Brief

THE LIFE AND WORKS OF FLAVIUS JOSEPHUS, the Learned and authentic Jewish Historian and Celebrated Warrior . . . to which are added Seven Dissertations concerning Jesus Christ, John the Baptist, James the Just, God's Command to Abraham, etc. Translated by **William Whiston**, M.A. Introductory Essay by the Rev. **H. Stebbing**, D.D. John C. Winston Co. Pp. xv, 1055. \$7.50. Whiston's Josephus (first published 1737) is an old standby but has for years been printed "from steadily deteriorating plates." According to publishers, present edition has been entirely reset and checked with a master copy of earlier text. In format and typography, it compares favorably with old copy of Whiston this editor picked up in second-hand store for a nickel back in 1930!

Books Received

THE OXFORD DICTIONARY OF THE CHRISTIAN CHURCH. Edited by F. L. Cross. New York: Oxford University Press. Pp. xix, 1492. \$17.50.

PREACHING THE CHRISTIAN YEAR. Edited by Edward A. Johnson. With a Foreword by James A. Pike. Scribners. Pp. xii, 243. \$3.75.

CONSTANTINOPLE: BIRTH OF AN EMPIRE. By Harold Lamb. Knopf. Pp. x, 334, vi. \$5.75.

LETTERS FROM A SAINT. The Great Christian Guide to Peace of Mind and Soul. By Saint Francis de Sales. Edited by George T. Eggleston. Jolt. Pp. 125. \$2.50.

THE CHRISTIAN FAITH AND YOUTH TODAY. Edited by Malcolm Strachan and Alvord M. Jardslea. Seabury Press. Pp. vii, 88. \$2.40.

RECONCILIATION IN CHRIST. By G. W. H. Lampe. Longmans. Pp. 120. Paper, \$1.50.

EXPLORING BY SATELLITE. By Franklyn M. Branley. Illustrated by Helmut K. Wimmer. Thomas Y. Crowell. Pp. 40. \$3.

CHRISTMAS IN OUR HEARTS. By Charles L. Jen and Charles L. Wallis. Revell. Pp. 64. \$1.

November 3, 1957

Christian Communication

By the Rev. Malcolm Boyd

De Lawd Ain't Love

Now, a major TV series has chosen to open its new season with a folk play which has an explicit religious theme. On NBC-TV, the Hallmark Hall of Fame presented late last month the Marc Connelly American classic, *Green Pastures*.

William Warfield was fine in the extremely difficult role of "De Lawd." A mixed chorus of 21 voices offered familiar hymns and spirituals. The musical director and arranger, Leonard De Paur, wrote five new songs for the TV production. Best of all, injecting both lively vigor and professional excellence into the production, Eddie (Rochester) Anderson was Noah.

From a technical standpoint, it must be said that programs like this one — which may be seen in color on color sets, and in black-and-white on black-and-white sets—decidedly favor the minority of persons which owns color sets. To sit through 90 minutes of technical difficulties because one owns black-and-white TV sets is considerably tiring.

It would be pleasant to say that nothing else in the production was tiring. Unfortunately, the production itself was tiring. The opening sequence was dragged out and patently coy, showing a Sunday school teacher instructing her children. Perhaps the most cloying element in this business was in the repetition, throughout the program, when returning briefly to this framework device of showing one little girl looking heavenward and smiling each time that the change of scene would be to heaven and to "De Lawd."

One knows that *Green Pastures* is folk drama and in the "Americana classic" category; yet one feels that the whole problem of Negro portrayals in mass media must frankly be reappraised. The standard Negro caricature of Actor Steppin Fetchit, perpetuated in many old Hollywood films, did disservice to the simple dignity of the American Negro. There were reminders of that caricature in this mass TV production: the eye-rolling, broad gestures, pancake-box smile. The American Negro is not *the* Negro; he is instead always an individual person as created in the image of God. He may be sunny or dour, hand-clapping or quiet, emotional or intellectual, complacent or radical. Mass media caricatures of "the Negro type" are not welcome.

More seriously, of course, Mr. Connelly's folk drama raises all kinds of theo-

logical questions. When such a drama is presented for an elite which understands the underlying thing (in this case, God's creation of earth and man, and His continuing relation with His creation), one does not worry about the distortions



William Warfield as "De Lawd"

which are indigenous to the drama itself. But being *folk drama* — and being based on certain distortions which reflect a point of view indigenous to the folk drama itself — immediate problems are raised when this is presented to millions of men, women, and children on television.

In *Green Pastures*, God had been a kind of latter-day Queen Victoria, shutting Himself up in heaven, away from His people. When He suddenly descends to earth, He finds that, like man, He must change from an angry, wrathful deity to a deity of mercy. How will He accomplish this? By means of suffering. This — along with the folk drama concept of the meaning of "sin" — can immediately be understood by biblically and theologically educated persons as being folk drama. There is, for such persons, no problem that this might be mistaken for what the Bible really says about the love of God, the Atonement, and original sin. But, surely, there is such a problem for the biblically and theologically uneducated mass of people.

ACU CYCLE OF PRAYER

November

- Immanuel, Racine, Wis.
- Trinity, Ossining, N. Y.
- St. Elizabeth's, San Diego, Calif.; Grace Church, Pontiac, Mich.
- Cathedral of St. Luke, Orlando, Fla.; St. Andrew's, Scottsbluff, Neb.
- St. James', Griggsville, Ill.
- St. David's, Glenview, Ill.
- Church of Our Saviour, Atlanta, Ga.

HER ENGINE FALTERED



A few minutes out of Dover, fog wrapped the flimsy Bleriot monoplane like a shroud.

The pretty young woman in the smart flying costume (she'd designed it herself) glanced at her compass. She thought of instructor Hamel's parting words:

"Be sure to keep on course, Miss Quimby, for if you get five miles out of the way, you'll be over the North Sea, and you know what that means."

She climbed to 6,000 feet. Still fog.

She pointed her nose down. The engine began to splutter. It was conking out! She leveled off, figuring how she'd ditch. To her relief, the engine suddenly took hold.

She put down at Hardelot; and on April 16, 1912, Harriet Quimby, first American woman to earn a pilot's license, became the first woman in the world to fly the English Channel.

As charming as she was brave, Harriet Quimby combined the femininity and ability which make American women like no others on earth. And help make this country so strong in character that investing in America is the wisest thing any American can do!

Today more than 40,000,000 of us have more than \$41,000,000,000 securely invested in our country—through U. S. Savings Bonds. Bonds in which America guarantees the safety of our savings and the return we receive. There's no greater security! Buy Bonds regularly—where you bank or through the Payroll Savings Plan where you work.

Now Savings Bonds are better than ever! Every Series E Bond purchased since February 1, 1957, pays 3½% interest when held to maturity. It earns higher interest in the early years than ever before, and matures in only 8 years and 11 months. Hold your old E Bonds, too. They earn more as they get older.

SAFE AS AMERICA . . . U. S. SAVINGS BONDS

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PEOPLE and places

Appointments Accepted

The Rev. Victor S. Burrows, formerly rector of Trinity Church, Crowley, La., in charge of St. Luke's Church, Jennings, is now rector of the Church of Our Saviour, DuBois, Pa.

Fr. Burrows is living in a new \$17,000 rectory at 615 Chestnut Ave., which the vestry purchased just before his arrival. Address: Box 139. His assistant is the Rev. Vane Lowmaster.

The Rev. G. Peter Dally, formerly vicar of St. John's Church, Bandon, Ore., and vicar of St. Christopher's, Port Orford, is now vicar of St. John's Church, Toledo, Ore., and St. Luke's, Waldport. Address: 140 N. Adler St., Toledo, Ore.

The Rev. James Herbert Davis, rector of the Church of the Ascension, Hinton, W. Va., is now also vicar of All Saints' Church, Union. Address: Box 379, Hinton.

The Rev. W. Robert Ellis, formerly vicar of St. Stephen's Church, Newport, Ore., and St. James', Delake, is now chaplain for Episcopal Church students at the University of Oregon. Address: 1992 Potter St., Eugene.

The Rev. Rob Roy Hardin, formerly associate rector of the Church of St. Michael and All Angels, Portland, Ore., is now vicar of St. Stephen's Church, Newport, Ore., and St. James', Delake. Address: Box 1014, Newport.

The Rev. Thomas Lewis Hastings, formerly rector of the Church of the Advent, Williamston, N. C., will on November 10th become assistant at Christ Church, Savannah, Ga.

The Rev. David Johnson, who was ordained deacon in June, is now assistant at St. Martin's Church, 18 W. 122d St., New York 27.

The Rev. Donald S. Miller, formerly a student at GTS, is now curate at the Church of the Ascension, Seattle, Wash. Address: 3835 Thirty-Fourth W. 3, Seattle 99.

The Rev. Forrest O. Miller, formerly curate at St. Mark's Church, Casper, Wyo., in charge of All Souls', Edgerton, is now rector of Christ Church, Douglas, Wyo., and vicar of Christ Church, Glenrock. Address: Douglas, Wyo.

The Rev. Fred L. Pickett, formerly in charge of Christ Church, Warrensburg, Mo., is now rector of St. James' Church, Payette, Idaho. Address: 110 N. Tenth St.

The Rev. Percy F. Rex, formerly dean of Trinity Cathedral, Cleveland, will on November 15th become rector of Trinity Church and Old Swedes' Church, both in Wilmington, Del.

The Rev. Bruce Daniel Sapp, formerly assistant at Christ Church, Raleigh, N. C., is now rector.

The Rev. John R. Shideler, formerly assistant at Christ Church, Oswego, Ore., is now vicar of St. Timothy's Church, Salem, Ore., and chaplain to Episcopal Church members in state institutions in Marion County. Address: 770 Hoyt St. S. E., Salem.

The Rev. John Shelby Spong, Jr., formerly rector of St. Joseph's Church, Durham, N. C., is now rector of Calvary Church, Tarboro, N. C., in charge of St. Anne's and St. Ignatius' Missions, Tarboro.

During Fr. Spong's two-year ministry at St. Joseph's, the congregation increased from 96 to about 180 communicants, parochial status was achieved, and the church and parish house were extensively renovated. St. Joseph's had been a diocesan mission for almost 50 years.

The Rev. Donald C. Stuart, formerly assistant at the Church of the Ascension, Rockville Centre, L. I., N. Y., will be associated with St. Philip's Church, Coral Gables, Fla., for the winter months.

Resignations

The Rev. Dr. William G. Christian, rector of All Saints' Episcopal Junior College, Vicksburg, Miss., since 1936, has announced his resignation, effective June 30th. He plans to return to parish work.

The Rev. M. Lester Harn, curate at St. Philip's Church, Coral Gables, Fla., for the past two years, has resigned. After an extended trip to Europe, he will enter the Benedictine Monastery at Three Rivers, Mich.

The Rev. Dr. A. Abbott Hastings, associate rector of Christ Church, Shaker Heights, Ohio, has retired. Address: 808 Ponce de Leon Blvd., Belleair, Clearwater, Fla.

Before moving east, the Rev. Dr. Hastings spent the early years of his ministry in Wyoming, at St. Michael's Indian Mission in Ethete and at St. Matthew's Cathedral, Laramie, where he was dean.

The Rev. Frederick S. Wandall has resigned his work at the Church of the Advent, Cape May, N. J., and is now a graduate student at the University of Pennsylvania. Address: Box 105, Thirty-Seventh and Spruce St., Philadelphia 4.

Missionaries

The Rev. Nolan G. Akers has returned to Ancón, C. Z., after furlough in the United States. He is district missionary for the Canal Zone.

The Rev. Alfred L. Griffiths, with his wife and their son, has returned to the Philippines after furlough. He is headmaster at Brent School, Baguio.

Ordinations

Priests

Pennsylvania — By Bishop Armstrong, Suffragan: The Rev. Ralph King Rogers, on October 13th; rector, St. Barnabas' Church, West Philadelphia, Pa. The 44 year-old ordinand, a former Marine Corps air intelligence officer, was engaged in the insurance business before entering the Philadelphia Divinity School three years ago.

Deacons

West Missouri — By Bishop Welles: James H. Viggers, on September 24th; to be in charge of Christ Church, Boonville, Mo., and St. Mary's, Fayette; address: 413 Vine, Boonville.

Layreaders

The Rev. Raymond L. Phillips, a former Methodist minister in Greenville, S. C., is now lay-reader in charge of Trinity Church, Abbeville, S. C. Address: Box 35, Abbeville.

Mr. Robert Zinkhon is now in charge of work at St. Paul's Church, Dixon, Wyo., St. Luke's, Baggs, and Grace Church, Savery.

we congratulate

ST. JAMES CHURCH, STANTON, Delaware, which marked its anniversary July 25th. The exact anniversary was uncertain, since records of the church vary. The church vestry book states that the first sermon preached in the parish was on July 4, 1677, which would make the church 280 years old. An inscription on a church bell says "St. James' Parish organized in 1698. First Church built 1714, 'Praise be the Lord.'" The first church building was said to have been a log cabin, which was destroyed by fire. The present structure was erected in 1820. The anniversary was observed with special services and an open house. The Rev. Alvin B. Potter is rector.

THE CHURCH OF THE HOLY TRINITY, Essex, Md. Aided by a revolving fund for diocesan missions established by St. David's Church, Roland Park, Md., Holy Trinity has been able to undertake a building program. Bishop Powell of Maryland, was to lay the cornerstone of the new building September 8th.

The ceremonies were to climax nearly 10 years of effort by a devoted group of lay people to have an Episcopal Church in Essex. Since their organization as a mission in 1947 they have worshipped in homes, in the Essex Health Center, in the Seventh Day Adventist Church, and finally in the basement of their future church structure, which was built with diocesan aid. The basement was furnished with second-hand altar and pews, and a Church school was organized, while bazaars and other affairs were held by the congregation and a building fund was raised. Much difficulty was caused by water leaking into the basement. On one occasion communicants at the altar were cut off from the rest of the congregation by a sudden flood, and returned to their pews with wet feet; at another time a crawfish was discovered in the Sacrament after a rain.

GRACE CHURCH, ALEXANDRIA, Va., which celebrated 102 years of history on September 22nd.

by consecrating its new house of worship to God's service. Bishop Goodwin of Virginia, after officiating at the service of consecration, proceeded with the congregation to a site adjacent to the church, where the bishop broke ground for a new religious education and parish activities building.

From a 1948 congregation of 151 members, communicant strength has grown to more than 1,200 persons and the parish now is the fifth largest in the diocese.

BISHOP WASHBURN of **NEWARK**, whose diocese planned thanksgiving services to be held in the cathedral on the occasion of the 25th anniversary of his consecration.

On Sunday morning, October 20th, prayers of thanksgiving were to be offered in the churches of the diocese. After the afternoon service of thanksgiving in the cathedral, a reception was to be held for the bishop and his wife. On Monday evening, at a "diocesan family" dinner to be served in the Essex House, Newark, the Presiding Bishop was to be principal speaker, with Bishop Stark, Coadjutor of Newark, serving as toastmaster.

BISHOP HALLOCK of Milwaukee, who was elected provincial representative to National Council, at the recent meeting of the Province of the Midwest, in Springfield, Ill.

BISHOP SCAIFE, of **WESTERN NEW YORK**, who was honored at the World Frontier Convocation of the University of Buffalo on September 30th. Bishop Scaife was one of 12 alumni and community leaders cited by the university for outstanding service in various fields.

He was cited as a teacher, author, editor, Navy chaplain, and civic leader, and "for outstanding contributions of community service and courageous leadership in both spiritual and secular affairs."

The Rev. **ARTHUR M. AUCOCK**, rector emeritus of All Saints' Memorial Church, Providence, R. I., who celebrated his 96th birthday at his home in Asheville, N. C., October 11th. Visitors from All Saints' Church came to Asheville, as they have done for the past several years, to celebrate with Dr. Aucock.

Dr. Aucock served as assistant rector of All Saints' from 1890 to 1898, when he was called as rector. He served his entire ministry at that church, retiring in 1932 because of ill health.

The Rev. **A. ELLISTON COLE**, on the 40th anniversary of his ordination to the priesthood, which he celebrated on October 14th. Thirty-two of the 40 years have been spent as rector of Trinity Church, Bloomington, Ind., where Fr. Cole is chaplain to the 400 Episcopal students at Indiana University. Fr. and Mrs. Cole and their two daughters are graduates of Indiana University.

The Rev. Dr. **WILLIAM G. POLLARD**, nationally known nuclear scientist and associate at St. Stephen's, Oak Ridge, Tenn., who received the highest vote in Oak Ridge's election of town councilmen. He is executive director of the Oak Ridge Institute of Nuclear Studies, a non-profit organization of 35 universities.

The Very Rev. **J. MILTON RICHARDSON**, who was honored at a reception on his fifth anniversary as dean and rector of Christ Church Cathedral, Houston, Texas, on September 18th. During the past five years Christ Church has modernized the parish house and guild hall, as well as extending of parking facilities. The Sunday school staff has been reorganized and enlarged to meet the growing needs caused by the increased attendance.

A large group of friends attended, extending their congratulations and appreciation to the dean for his work at Christ Church.

Marriages

The Rev. **A. WADE EATON**, of St. Mary's Church, Gardiner, Ore., and St. Andrew's, Florence, who was married on August 31st to Miss **JUDITH MORSE**, daughter of the Hon. Wayne L. Morse, senior senator from Oregon, and Mrs. Morse.

Mr. STEPHEN WARDWELL EDWARDS, of Evanston, Ill., who was married on September 5th to Miss **CATHERINE JEAN CARMAN**, daughter of the Rt. Rev. James W. F. Carman, Bishop Coadjutor of Oregon, and Mrs. Carman.

Births

The Rev. **R. MARTIN CALDWELL** and Mrs. Caldwell, of Emmanuel Church, Southern Pines, N. C., on the birth of Jennifer on October 5th.

The Rev. **CARL E. WILKE** and Mrs. Wilke on the birth of their fourth child, Peter Killian, on October 4th. Fr. Wilke became rector of All Saints' Church, Appleton, Wis., on November 1st.

Deaths

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

The Rev. Charles Edward Woodson, retired priest of the diocese of Mississippi, died in Vicksburg, Miss., October 11th, after a long illness. He was 95.

Born in Virginia, Fr. Woodson was priested in 1890. He was rector of St. Peter's, Norfolk, Va., from 1897 to 1913. After serving one year at the Church of the Good Shepherd, Columbia, S. C., he became rector of Christ Church, Vicksburg, Miss., where he served from 1914 till his retirement in 1946. While in Vicksburg he was president of the Warren County Ministerial Association for several years, and served as chaplain and instructor of the Bible at All Saints' College in Vicksburg.

Survivors include his wife, Lucile Warner Woodson, and two daughters.

The Rev. Henry Herbert Heard, rector of St. Paul's, Clay Center, Kan., and SS. John and George, Wakefield, Kan.

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died on October 4th of heart failure at Rawlins, Wyo. Fr. Heard was on vacation and had just completed a day's hunting.

Born in Bayfield, Ontario, in 1896, Fr. Heard was ordained to the priesthood in 1922. After serving in Canada from 1921 to 1927, he came to Farm Ridge, Ill., where he served from 1927 to 1931, then going to Gallup, N. M., where he was from 1931 to 1941. In 1941 he became rector of St. Andrew's, Roswell, N. M., for a year, and then was vicar of St. Mark's, Hanna, Wyo., priest-in-charge of St. Barnabas', Saratoga, and Canon of St. Matthew's Cathedral, in Laramie, from 1942 to 1949. He came to Kansas in 1950, and had served in Clay Center and Wakefield since that time.

Fr. Heard's wife, Lucy, and daughter, Mary Alice, survive him.

The Rev. Canon Gordon Matthews, who retired last May as executive secretary of the diocese of Michigan, died October 5th in London, while on a trip which was a retirement present from his Church friends in Detroit. Canon Matthews, 72, had caught a cold which developed into a fatal case of pneumonia.

Born in England, Canon Matthews was priested in 1912 in Canada, where he served from 1910 to 1921. In 1921 he came to New York City as assistant in St. Bartholomew's Parish, as well as pastor of the chapel and chaplain of the St. Bartholomew Hospital, where he served until 1925. After a year at St. Philip and St. Stephen Church, Detroit, Mich., he became assistant at St. John's, Detroit, for a year, and then was rector of St. Andrew's Memorial Church, Detroit, from 1928 to 1937. From 1937 to 1943 he was rector of Detroit's Church of the Epiphany, and in 1943 he became executive secretary of the diocese, a post which he held until his retirement.

Surviving Canon Matthews are his wife and his son, Gordon, Jr.

Anne Lee Bell, wife of the late Rev. W. Cosby Bell, who was for many years professor of Theology at Virginia Theological Seminary, died on September 11th.

For some years after her husband's death, Mrs. Bell was librarian at Virginia Theological Seminary, and until her death she lived on the seminary grounds.

She is survived by two sisters, Mrs. W. R. Okie, Devon, Pa., and Mrs. F. Bland Tucker, Savannah, Ga.

Caroline M. Conland, active Churchwoman and wife of the late Henry H. Conland, former president and publisher of the *Courant*, Hartford, Conn., newspaper, died October 7th at Hartford Hospital, at the age of 73.

Mrs. Conland contributed generously to the work of the Church and especially to the Woman's Auxiliary. She was instrumental in promoting such groups as the Girls' Friendly Society. The sanctuary in the Chapel of the Holy Spirit at Camp Washington, diocesan camp in Lakeside, Conn., was a gift of Mrs. Conland in memory of her husband.

She was formerly chairman of the Hartford Archdeaconry Woman's Auxiliary as well as being a diocesan vice president. In 1956 she was president of the Woman's Auxiliary of Christ Church Cathedral, and also served in many capacities on the diocesan board of the Auxiliary; she was a member-at-large of the board at the time of her death. She was the first president of the Hartford Council of Church Women.

Mrs. Conland leaves four children, four grandchildren, and two great-grandchildren.

Clement L. Despard, Churchman and well-known New York insurance man, died October 10th in Fitkin Memorial Hospital, Neptune, N. J. His age was 73.

Mr. Despard was a former trustee of the Pomfret School, Pomfret, Conn., and was a trustee of the Rumson Country Day School, Rumson, N. J. He was board chairman of Despard and Co., Inc., Marine insurance brokers in New York.

Surviving are his wife, Jessie Van Rensselaer Bond Despard, a son, C. L. Despard, Jr., and two daughters, Mrs. Jessica Warren and Mrs. Katharine Burwell.

Herbert R. Odell, son of former Gov. Benjamin B. Odell of New York, died in Newburgh, N. Y., October 7th, at the age of 77.

Mr. Odell was a vestryman of St. George's Church, Newburgh, and during World War served as president of the Chamber of Commerce. He had been a manager of the steamboat operations of the Inland Waters Corporation.

Surviving are his wife, Pauline Ramsdell Odell, a son, three daughters, and several grandchildren.

Anne Guerry Perry, wife of James Y. Perry of Sky Valley, N. C., died on September 20th at the Medical College Hospital, Charleston, S. C.

Born in 1894, Mrs. Perry was the daughter of the late Rt. Rev. William A. Guerry, eighth Bishop of South Carolina. Mrs. Perry and her husband had carried on a Christian lay ministry in the music camps and conferences which they conducted at Sky Valley, their home in the mountains.

Surviving, besides her husband, are two daughters, Mrs. Eldon Durham, Los Angeles, Calif., and Miss Ethel Y. Perry, Tulsa, Okla.; a son, the Rev. James Y. Perry, Jr., Waynesville, N. C., and two brothers, the Rev. Moultrie Guerry, Raleigh, N. C., and the Rev. Edward B. Guerry, Charleston, S. C.

Barbara Wallgren Warner, wife of the Rev. James Warner, rector of St. Paul's, Marinette, Wis., died September 14th, at the age of 26.

Mrs. Warner married Fr. Warner in 1952, the year before he was ordained priest. Before coming to Wisconsin, they lived in Mosinee, Ill., where Fr. Warner had served as vicar of St. James Church since 1953.

Mrs. Warner is survived by her husband and two children, David and Shirley.

Morgan Wing, 70, active Churchman and former New York businessman, died September 14th in the Sharon (Conn.) Hospital. Graduated in 1906 from Pomfret School for Boys, Pomfret, Conn. Mr. Wing joined the family of Wing and Evans, Inc., then one of the oldest chemical and dye concerns in the country.

He had served as a trustee of the Pomfret School, and was a senior warden of Grace Church, Millbrook, New York.

Surviving are his wife, Virginia Seoville Wing, two sons, Morgan, Jr., and Henry, and six grandchildren.

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sorts and conditions

THE WORST thing about religion in the present day is its high moral tone. If you happen to be, as I am, one who spent his childhood in a rectory you know why there is a tendency for the rector's son to be "the worst boy in town." The rectory child soon detects, and resents, the unnaturalness and artificiality that are supposed to surround religion and religious people. He rebels against them as much as he dares.

FOR EXAMPLE, we call God "thou" in our prayers, and there is a widespread impression that this is part of a stiff, archaic way of talking that suits the divine dignity. But once upon a time, "thou" was used in English as "du" still is in German, for addressing a servant, a child, or a sweetheart. It is the familiar and personal form of address — or, at least, it was when the Prayer Book was written.

I WONDER where religious artificiality came from. Certainly not from Christ, whose ease and naturalness in feasting with his friends drew unfavorable comment from some of his prim contemporaries. The saints of past ages, too, were characterized by an earthy quality — or, better perhaps, a down-to-earthness — that ruled out sanctimoniousness in their words and deeds.

OUR MODERN saints, however, whether Catholic or Protestant, are mostly of a somewhat different stripe. They seem to be the kind of people who never did anything wrong, never old a joke or played a prank, but just radiated sweetness and busied themselves with good works. You sometimes get the impression that their sanctity was due to some sort of hormone deficiency instead of to the mastery of their powerful minds and wills by Christ.

IF I ever get to heaven, I suppose I will have to learn to like the candy type of saint. As of right now, my preference is for the meat and potatoes type.

SOMETIMES wonder if the refined, sweet type of modern sanctity came along with the turning over of education — religious and moral as well as intellectual — to women teachers. Women can do almost anything men can do, and I certainly don't think that all teachers should be men. Yet, when it comes to inculcating manliness in religion, a man may be needed for the job.

VEETNESS and refinement are good enough things in themselves; no

doubt, they should be encouraged, within bounds, among boys and men as well as among girls and women. Yet they should not be encouraged at the cost of certain other things — frankness, boldness, vigor, honesty — the more rugged virtues that go into the making of a manly man.

AS THERE ARE differences in virtues, so there may also be differences in the way of attaining them. One way is to emphasize the idea, "Nobody nice does bad things and everybody nice does good things"; another way is to say, "It is hard to keep from doing wrong, it is hard to do right, but it's worth a try." One is the way of conforming; the other is the way of daring. Sometimes you get the impression that the only way of daring in our modern world is to dare to do something bad.

THE HIGH moral tone to which I referred above is the idea that we must all pretend to be better than we are, so that nobody will dare to be different from the norm that we all pretend we follow. Since nobody is that perfect, this pretence leads to a stiffness and unreality in religion that makes the whole thing seem incredible.

IN ADULT Sunday school class the other day, we were talking about the differences between Christians and non-Christians, and we all fell into the idea that Christians are "better" than other people. The real point, however — and we didn't get to it — is that the one thing that is better about the Christian — in theory at least — is that he knows and accepts the fact that he is a sinner.

EVERY SUNDAY we say, "We acknowledge and bewail our manifold sins and wickedness" (or perhaps we say, "We have erred and strayed from thy ways like lost sheep"); and then we get together in class afterwards and talk about how good we are. Butter wouldn't melt in our mouths. If there is anything we do that somebody else thinks is wrong, we know better.

THERE IS no joy in this kind of Christianity. How can we be joyful about straining to be "average" and knowing that we don't quite make it? The only salvation for the Christian is to know that he is a sinner, but that God's grace is sufficient even for his sins.

THIS is what "humility" is supposed to mean. It isn't self-detraction or obsequiousness. It is, as its derivation implies, earthiness — down-to-earthness—a realistic appraisal of ourselves, with all our inadequacies, and a rec-

ognition that God has the resources to make up for them.

A GOOD DEAL of what passes for sanctity in the Church is a sort of spiritual one-upmanship. The real saint however, is one who enjoys the game of life so much that he doesn't worry about the impression he is making.

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COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga;
Rev. Frederick A. Pope, Jr.; Rev. George R. Taylor
Sun 7, 8, 9:15, 11 and Daily; C Sat 5-6, & by appt

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. Donald C. Stuart
Sun 7, 8, 9:15, 11, and Daily

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30; Thurs & HD 9; C Fri & Sat 4:30-5:30

MIAMI, FLA.

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

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs & HD 10; C Sat 5-6

CHICAGO, ILL.

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

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. Hohenschild, 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

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;
Wkdys: HC 7:30 (& 10 Wed); MP 8:30; Ev 5

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

HOLY COMMUNION 6th Ave. at 20th St
Rev. Charles A. Elliott, r

Sun HC 8, MP 11; Wed & Thurs HC 12:05; HD HC 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), 11 (Sung). Daily 7:30 ex Sat; Wed & 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

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.

Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12, Midday Ser 12:30, EP 5:15; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 & by appt

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL

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

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