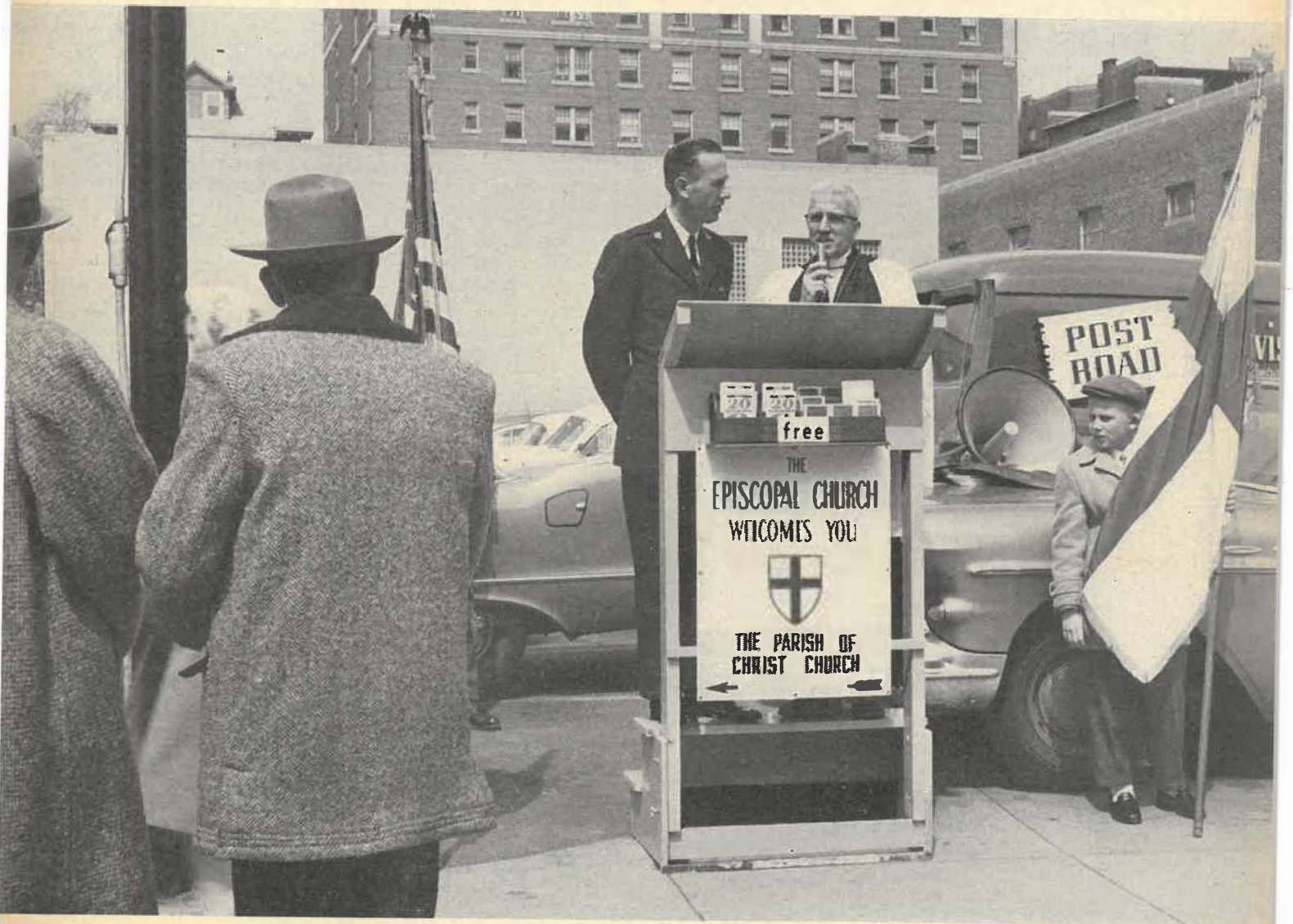


The Living CHURCH

October 18, 1959

25 cents



A captain on the battlefield: lay witness to the faith on the city streets. [See page 10]

SPECIAL REPORT: The Church Army

LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 300 words. (Most letters are abridged by the editors.)

Self-Help Religion

May I salute the Rev. Eugene Ford for his frank and bold remarks about the so-called "best" religious books [L.C., October 4th].

Lloyd Douglas' *The Big Fisherman*, Jim Bishop's *The Day Christ Died*, Norman Vincent Peale's *The Power of Positive Thinking*, and Frank Slaughter's *The Crown and the*



Cross are all books desperately lacking any real religious depth — and these to name only a few. These works and their popularity are a commentary on modern American society. We are, I am told, in the midst of a great religious revival in this country. If its

worth can be determined by what we read I fear it does not go very deep.

Sentimentality and superficiality are among the most subtle of all sins. In the books mentioned, and especially Peale's *Power of Positive Thinking*, we read exactly what we want to hear. This book teaches one to administer to one's self. It is little more than a self-help device. We find answers in ourselves, not in God. There probably never has been a book written which contributes more to the fostering of the sin of pride.

(Rev.) PETER F. WATTERSON
Rector, Church of the Redeemer
Avon Park, Fla.

Hypnosis

I am very much concerned about the obvious misunderstanding of Fr. Wittkofski's work in hypnosis as is seen in the letters of the Rev. John S. Cuthbert [L.C., September 27th] and the Rev. Bernard G. Buley [L.C., October 4th]. I have observed Fr. Wittkofski's work at close range.

The Rev. Mr. Cuthbert seems to forget that a priest is ordained for the cure of souls. The human will and mind are faculties of the soul and not of the human body. Illness in the body should be treated by medical doctors but the priest has an obligation toward sickness of the soul. If Fr. Cuthbert wishes to flee his priestly obligations, that is his business but he should not criticize our rector who takes his priesthood seriously.

The Rev. Mr. Buley clearly did not study Fr. Wittkofski's writing. The underlying principles of hypnotism are (1) faith, (2) anticipation, and (3) distracted concentration. Since

the dawn of history, hypnotic phenomena have always played a role in religion. If religion is the Devil's short cut, then Fr. Wittkofski is guilty. But, if Fr. Wittkofski, relying on his own scientific training, seeks the scientific application of a common religious phenomenon, he surely deserves better treatment than he is receiving. Your illustration of the dragon with Fr. Buley's letter is unfor-giveable.

From my own observation, I know that Fr. Wittkofski uses hypnosis to promote the integration of personality. Our priests cannot see all the people who wish to consult them. Many come hundreds of miles as they seek help. Fr. Wittkofski is ably assisted by our vicar, the Rev. Raymond Kramer who has had much training in clinical psychology.

Fr. Wittkofski's article in THE LIVING CHURCH was the result of notes from a seminar, which he conducted under professional auspices for an interdenominational group of clergymen. Should he not share with his own brother-priests that which he has given to other clergy?

WILLIAM C. OLER

Charleroi, Pa.

Behind the Screen

I would like to express my appreciation for the stand that the Episcopal clergy of New Orleans have taken in the conflict with the Rev. James Dees [L.C., September 27th, and October 11th]. I am sure that the group which is supporting the stand of the Church in this controversy includes men who have misgivings about this whole matter, but the disciplined mind of the clergyman should

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make him support with a glad mind the stand of the Church in any matter.

The alarming thing, as I see it, is that Mr. Dees is using Christian morality as a weapon to fight for something that is unquestionably immoral. I feel that the godly mind can find many instances in the New Testament where Holy Church has decried the practice of social injustice or bigotry. Further it seems that one of the primary functions of Holy Church is to interpret the Gospel for each new generation.

The claim that the "goal of the integrators is total amalgamation in the south and a Negro society" is false, dishonest, and only a screen behind which avid bigots would like to hide.

The evidence to prove this is that after almost 100 years of social justice in the state of New York there has not been any amalgamation and no Negro society.

In my own short ministry I have had to deal with only two interracial marriages and in both these instances the persons involved were from the deep south.

I think it falls squarely on the shoulders of all good Churchpeople to remember constantly at the altar of God the men and women of our land who so flagrantly deny the fatherhood of God and the brotherhood of man.

(REV.) BERNARDO D. TOMAS

Vicar, Church of St. James the Less
Jamaica, L. I., N. Y.

For sheer unmitigated gall commend me to the Episcopal clergyman and Bishop Jones, of New Orleans, who attacked the Rev. James P. Dees for his address before the New Orleans Citizens' Council [L.C., September 27th].

Mr. Dees never suggested that his speech represented the thinking of the Church, or that the Church endorsed his thesis. He stated that he spoke as an individual citizen. The fact that Mr. Dees is a clergyman does not repeal his citizenship, nor his right and privilege, as an American, to speak freely on any subject.

It is a fact that those in the Church who disagree with Mr. Dees are constantly asserting *their* beliefs in public, and from the pulpit, coast to coast. Many of such clergymen do *not* state that they speak as individuals, but claim to represent Churchpeople who have never authorized them to do so.

We are constantly confronted with news items in which Episcopal clergy, and those of other denominations, descend on Washington to oppose or support legislation (which is not their business as priests of the Church) asserting that they "represent" their denominations, or, as in the recent presumptuous pil-

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October

18. Saskatchewan, Canada
19. Saskatoon, Canada
20. Shantung, China
21. Sheffield, England
22. Shensi, China
23. Sierra Leone, West Africa
24. Singapore

October 18, 1959

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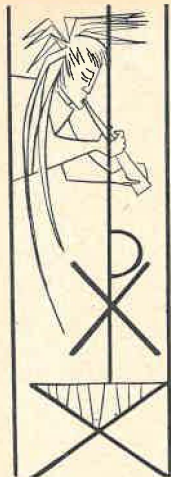
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grimage of 100 National Council of Churches clergymen, among them Episcopalians asserting that they represent "38,000,000 Protestants." The fact that the overwhelming majority of these 38,000,000 Protestants have not authorized the clergy to lobby for them on *any political* question does not bother these self-appointed "representatives" at all! The fact that the Protestant laity have never asked their priests and pastors to enter the political arena in their name does not daunt them.

Nor does it bother their consciences that, while they meddle in politics, for which they have neither experience nor education, juvenile delinquency is rampant in the country, because the clergy are failing in their true calling: to preach and teach Christianity.

Bible reading, and the Lord's Prayer are being removed from the public schools at the request of non-believing minorities — and rarely is a voice raised against this attack on religion by the clergy. They are too busy with their political lobbying.

No New Orleans, or other groups of clergymen, attack, or attempt to suppress, these political priests when they present their personal views as representative of American Protestantism. But let one clergyman, such as the Rev. Mr. Dees, dare to voice views contrary to those held by the conformists, and the pack attacks in full cry.

What the Rev. Mr. Dees thinks does not matter, as long as he speaks as an individual. His is the right and privilege of an American, priest or layman, to make known his views. NO ONE has the right to try and gag him.

C. C. STARR

Quakertown, Bucks County, Pa.

State Churches

A report of the Central Committee meeting of the World Council of Churches [L.C., September 13th] says: "The state Churches (England, Germany, Sweden, etc.) claim every citizen in varying degrees and are somewhat vexed if the validity of such a membership is questioned." The Church of England does not claim every citizen as its member in any degree whatever, and has never done so in living memory. There is no state Church in Germany.

(Rev. Canon) HERBERT M. WADDAMS
St. James's Church

Manotick, Ontario

ACU CYCLE OF PRAYER

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

October

18. Holy Trinity, Manistee, Mich.; St. John's Chapel, Brooklyn, N. Y.; St. Luke's Hospital, Denver, Colo.; St. Luke's, Woodland, Maine; St. Luke's, Kalamazoo, Mich.; the Rev. F. Nugent Cox, Greensboro, N. C.; St. Luke's and Richmond Chapter A.C.U., Richmond, Va.
19. St. Andrew's, Astoria, N. Y.
20. St. Luke's, Catskill, N. Y.; the Rev. John O. Bruce, Nashotah, Wis.
21. Church of the Epiphany, Concordia, Kan.; St. Paul's, Albany, Ga.
22. St. Luke's, Racine, Wis.
23. St. Andrew's, Baltimore, Md.; St. James', Port Daniel Centre, Quebec, Canada.
24. Sisters of the Transfiguration, San Mateo, Calif.

Urns, Sewers, and Souls

The sequence of advertisements on page 28 of your October 4th issue is truly amazing. Every facet of life is touched on, in the swift transition from coffee urns to clogged sewers by way of the Guild of All Souls. Thank you for a most entertaining experience.

ANNA H. CHAPMAN
Student nurse
Episcopal Hospital

Philadelphia

More Travailing

I suggest that it is in order to make an immediate correction of the regrettable error in the letter [L.C., October 4th], entitled "Travailleurs and Travelers" before a lot of our priests start a new mispronunciation of the word "travail." It is unfortunate that your correspondent did not trace the matter to a



dictionary. She is quite right in her assumption that "ye that travail" should not be pronounced "ye that travel"; but the fact is that the correct accent of "travail" is on the *first* syllable, *not* the second! The difference in sound between the two words lies in the *length* of the vowel sound "ai," which is long, as against "el," which is short: but in both words the *accent* is on the *first* syllable. *Webster's Unabridged Dictionary* gives "travale" as the equivalent; the *Century Dictionary* makes a finer distinction in representing the sound of "ai" as equal to the "age" in "courage," while the "el" of "travel" is compared to the "e" in "met" or "pen."

The odd part of the story is that "travail" is simply an ancient spelling of "travel," which originally possessed all the meanings associated with "travail" today! (The *Century Dictionary* gives: "Travail: an earlier form of 'travel' now differentiated in a particular use.") Actually the only meaning given for the word, "travailer" used in your title is "an old spelling of 'traveler'!"

If any of our clergy who waver in their approach to this word will take "courage" as their example, there will be no misunderstanding of "all ye that TRAV-ail."

ARTHUR MOTTER LAMB
Middlesex School

Concord, Mass.

Editor's Note: "Travail," with the emphasis on the second syllable, is, according to *Webster's New International*, "a frame for confining a horse."

The *College Dictionary* gives the preferred pronunciation as "il" with a short "i." Factually you have a cross between "ale" and "ell" so that the word is neither "travel" or "traVALE," but something that sounds like travel but isn't.

(Rev.) JOHN W. NORRIS, S.T.D.
Brattleboro, Vt.

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and the Thought of the Episcopal Church.

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DEPARTMENTS

Big Picture	6	Letters	2
Books	7	News	20
Deaths	31	People and Places	30
Editorials	18	Sorts & Conditions	29
Vestryman's Diary		28	

SPECIAL FEATURES

Church Army Special Report 8
14 Points of a Good Bishop William Porkess 27

THINGS TO COME

October

18. St. Luke
25. Twenty-second Sunday after Trinity
27. First Province Synod, Newport, R. I., to 28th.
28. St. Simon and St. Jude

November

1. All Saints
7. Annual Requiem Mass for departed members, Confraternity of the Blessed Sacrament and Guild of all Souls, St. Mary's Memorial Church, Pittsburgh, Pa.
Election of suffragan bishop, diocese of California
8. Twenty-fourth Sunday after Trinity
10. Fourth Province Synod, Greenville, S. C., to 11th

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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St. Luke: Physician and Evangelist

St. Luke the Physician, whom the Church commemorates this Sunday, is commonly regarded not only as the author of the Gospel that goes by his name, but also of the Acts of the Apostles, which continues the story and is obviously by the same hand (see opening verses of both books).

The Prayer Book Collect for St. Luke's Day (October 18th) recognizes his authorship of the Gospel (and so classes him as an Evangelist), but neither this Collect nor that of the English Book (which is somewhat different) connects him with the Acts.

The Collect given below is an attempt (without saying it as a commentary might) to credit St. Luke with both Gospel and Acts and to preserve something of the flavor of his own language and ideology. Scripture references that lie back of it are: Luke 13:17; Acts 5:12; Psalm 84:7; Philippians 3:8 — the last, from St. Paul, being appropriate since St. Luke was a companion of his.



RNS

O GOD, who didst inspire Luke the Physician to set forth the glorious deeds of our Saviour Jesus Christ, and the signs and wonders wrought by his Apostles: Grant that we, being led by thy Spirit and holding fast to the word of the Gospel, may go from strength to strength till we attain to the excellency of the knowledge of Christ Jesus our Lord, to whom be glory for ever and ever. *Amen.*

F.C.L.

For the Tract Rack

Do you want an effective antidote against "peevishness and self-pity," against "the ugly spirit of grumbling and complaint"? Then try *Prayers of Thanksgiving*, compiled by Christine Heffner — although it should be added that Mrs. Heffner goes on to say that the "best reason" for giving thanks to God is "that it is right to give thanks when they are due."

Prayers of Thanksgiving is among "New Publications," announced by Forward Movement Publications, 412 Sycamore St., Cincinnati 2, Ohio. It sells for 12¢ a copy, but will be worth far more than that to anyone who will allow himself to be led by its suggestions, and the variety of prayers — from sources ancient and modern — which it contains, to the cultivation of a true spirit of thankfulness.

Another Forward Movement Publication is *Bibliography of Prayer and Worship Materials for the Women of the Church*, arranged by Helen Smith Shoemaker. This is quite an extensive bibliography on the general subject indicated, divided into smaller categories — Books About Prayer, Pamphlets About Prayer, Books for Daily Devotional Reading, Books of Prayers, Books for Family Prayers, etc. At 12¢ a copy, this will obviously fill a real need.

Other recent Forward Movement Publications are: *Love and Sex*, by Thomas van Braam Barrett (from his book, *The Christian Family*) — 10¢; *Living With An Alcoholic* (authorship not indicated) — 10¢; and — for the Every Member Canvass — *How To Be Visited By A Canvasser* (5¢); *Excuses and Reasons* (5¢); and *Why Should We Try to Impose Our Religion on People Who Already Have One?* (8¢).

All of these are available from Forward Movement Publications, at the address given above, for the prices given.

DON'T MISS YOUR CALLING! By Roderick S. French. Prepared under the Auspices of the Youth Division, Department of Christian Education, Protestant Episcopal Church. Seabury Press. Pp. 62. Paper, 75 cents.

In *Don't Miss Your Calling*, Roderick S. French confronts young people with the gap in our society between the work of the world and the work of the Church as the redemptive fellowship of the people of God. He tries to help them bridge this gap, both in their own thinking and in their own lives, so that their "vocation" (small "v") — whatever it is — may be seen in terms of "Vocation" (capital "V"), God's total purpose.

The value of the book is that it sets "vocation" in this larger context. The idea advanced of having a "vocational day" is wonderful. Here is something which parishes that are really "on the ball" with their young people should seriously consider.

The author would have scored an added point if, in explaining the word "liturgy," he had emphasized its derivation from *laos*, "people," and *ergon*, "work" — the work of the people of God in jointly offering up to Him their rededicated lives.

FRANCIS C. LIGHTBOURN

In Brief

COVENANT AND SACRIFICE. By Basil Minchin. Longmans. Pp. xvi, 219. \$2.50. The first volume of a new series, "Worship in the Body of Christ," in which the author will explore "the intention of the Church in the performance of the liturgy." Published earlier in England and reviewed in *THE LIVING CHURCH*. Available now in America.

THE LETTERS TO THE GALATIANS AND THE EPHESIANS. Translated, with Introductions and Interpretations, by William Barclay. Westminster Press. Pp. xviii, 219. \$2.50. The latest volume of the Daily Study Bible Series.

THE BISHOP SPEAKS HIS MIND. Convention Addresses 1946-1959. By the Rt. Rev. William R. Moody, D.D., Bishop of Lexington. Pp. 150. Paper, no price given, but presumably available from the Rt.



Rev. William R. Moody, D.D., 544 Sayre Ave., Lexington, Ky. The addresses of the Bishop of Lexington given at the diocesan conventions from 1946 through 1959. Convention voted to gather these together in one volume, in which they are now "sent forth on a new mission," telling the story "about the Episcopal Church in Central and Eastern Kentucky in these years at mid-century."

THE CHRISTIAN MEANING OF WORK. Prepared by the clergy and laity of the Associated Parishes, Inc. Drawings by Edward C. Sloan, Jr. Associated Parishes, Inc., 6 N. Carroll St., Madison 3, Wis. Pp. 13. Paper, 50¢; 10 or more, 35¢ a copy. A discussion of the Christian meaning of work, both in relation to the past and to our present highly industrialized society. Black and white illustrations, including an exceptionally interesting one of the chalice as the receptacle of man's various skills for the offering up of these to God. Suggested uses: adult education

classes and discussion groups, schools of religion, members of the parish. Rounds out in a fitting way the other brochures thus far issued by Associated Parishes: *The Parish Eucharist*; *Christian Initiation Part I: Holy Baptism*; *Christian Initiation Part II: Confirmation*; *In Newness of Life*; *Christian Burial*; *Fasting*. All available at the same price, either singly or in quantity.

Books Received

THE CONCEPT OF GRACE. Essays on the Way of Divine Love in Human Life. By Philip S. Watson. Muhlenberg Press. Pp. 116. \$2.

THE NEW TESTAMENT, THE CHRISTIAN, AND THE STATE. By Archie Penner. Herald Press. Pp. viii, 128. \$2.50.

THE WORLD AND MEN AROUND LUTHER. By Walter G. Tillmanns. Illustrations by Edmund Kopietz. Augsburg Publishing House. Pp. xv, 384. \$5.95.

THE PROBLEM OF EVIL. By François Petit, O. Praem. Translated from the French by Christopher Williams. Hawthorn Books. Pp. 141. \$2.95. (Volume 20 of Twentieth Century Encyclopedia of [Roman] Catholicism.)

RELIGION IN GREECE AND ROME. By H. J. Rose with a new Introduction by the author. Harpers. Pp. xiv, 312. Paper, \$1.60. (Harper Torchbooks, TB 55.)

DOGMATICS IN OUTLINE. By Karl Barth with a new Foreword by the author. Harpers. Pp. 155. \$1.25. (Harper Torchbooks, TB 56.)

DEVELOPMENT OF RELIGION AND THOUGHT IN ANCIENT EGYPT. By James Henry Breasted. Introduction by John A. Wilson. Harpers. Pp. xxiv, 379. Paper, \$1.95. (Harper Torchbooks, TB 57.)

BUDDHISM: ITS ESSENCE AND DEVELOPMENT. By Edward Conze. With a Preface by Arthur Waley. Harpers. Pp. 212. Paper, \$1.35. (Harper Torchbooks, TB 58.)

TRANSCENDENTALISM IN NEW ENGLAND. A History. By Octavius Brooks Frothingham. Introduction by Sydney H. Ahlstrom, Yale University. Harpers. Pp. xxix, 386. Paper, \$1.75. (Harper Torchbooks, TB 59.)

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ADVENTURES IN FAITH. Stories about people who have found a guiding light within in their hearts and minds. By Dr. Marcus Bach. T. E. Denison & Co. Pp. 240. \$3.50.

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GEORGE FOX AND THE QUAKERS. By Henry Van Etten. Translated and Revised by E. Kelvin Osborn. Harpers. Pp. 191. Paper, \$1.35. (Men of Wisdom Books, MW 8.)

LEGENDS OF GREEN SKY HILL told by Louise Jenn Walker. Illustrated by Grace Hoyt. Eerdmans. Pp. 204. \$3.25.

The Church Army Marches On

Once again its members are
finding a mission
in direct and personal evangelism.



1958: The Army had extended its mission outreach beyond Church walls and beyond the Church's membership. [Example: this procession of witness through the streets of Colton, Calif.]

1959: Under its outward diversity, the Army has a unity of purpose: activating, for the spread of the Gospel, the gifts God gives to lay people in His service. [Part of Captain Robert Smith's work is playing cards with teenagers at a Cincinnati parish canteen. See page 15.]



1927: The Church Army invaded the U.S. in 1925; it was organized here two years later. [Photo shows dedication of first Church Army van and commissioning of two hiking troubador teams at Cathedral of St. John the Divine, Ascension Day, 1927. The vans housed Church Army equipment and personnel for diocesan missions. Troubadors did their evangelizing on foot, hiking from city to city.]

overcame opposition and won support for the Army's work in Church circles in England and overseas.

The Church Army invaded the United States in 1925. A national campaign of evangelism, known as the Bishops' Crusade, had been launched and was having little success. So some American bishops asked the Church Army in England for help. A team of 25 evangelists responded to the call, and for two years they barnstormed the United States with remarkable success.

In 1927, the Army in the United States was organized under the leadership of the English officers, and a training school was opened the next year. In 1931, General Convention officially recognized the Church Army and placed it under the jurisdiction of the Presiding Bishop.

The English tradition dominated the early years of Church Army work in this country. All officers in the army were itinerant evangelists, moving about individually and in groups, conducting revivals and preaching missions, holding street meetings, using the most spectacular means to attract crowds and win souls to Christ.

By the time the first American trainees were being commissioned officers in the Army, depression struck the country, and impoverished parishes and missions in many communities found themselves unable to support clergy. So in 1932 and 1933, a great strategic change was made by the Army. Its personnel "settled in," taking fixed assignments as lay-ministers in charge of priestless congregations. Army salaries in those days were four dollars a week, and a group of small town and rural missions and parishes could support an officer on such a scale (in those days, officers had to promise not to marry for four years after they were commissioned).

The Hills of Tennessee

The old evangelistic tradition survived for a time. Capt. Robert Jones, present national director of the Church Army, tells of his early Army ministry in the hill country of Tennessee, in which the officers would range in a 30-mile circle from their base church and clear out brush arbors in the woods in which to hold evangelistic services.

By 1940, the evangelistic meetings had ceased to be a significant part of the work, and officers were almost entirely "parochial" in outlook. The Church Army's job had become that of taking charge of small churches as lay ministers or assisting

clergy in larger churches. This change in policy was reflected in the Army's training program. Two full academic years were required, with clinical training during the middle summer and after the academic work. In effect, the Army was now running a theological seminary for parish ministers.

The whole parochial trend in the Church Army had raised serious questions in many minds inside and outside its ranks. Was it the function of the Church Army to supply cheap substitutes for priests? Was it right to abandon the evangelistic and revivalistic work? Was it the mission of the Army to continue training men and women in simply an abbreviated modification of standard seminary training?

Officers Became Priests

Many Church Army officers in the period 1936 to 1952 gave their answer in action — they resigned their commissions and became priests. Even among the officers who stayed in the Army ranks, there was a growing mood of resistance to the settled parochial policy, a yearning for more evangelistic outreach, and a strong desire to give the Army officers a voice in determination of policy.

In 1952, Captain Jones was called to the post of national director of the Church Army. A worker in the field for 16 years, he was one of those who felt strongly that reorientation of the Army's policy was necessary.

One new element in Army life had begun to appear before his appointment. From 1949 on, Army officers had been more and more frequently finding a field of service in institutional work, in homes for boys and girls, orphanages, institutions caring for the aged, settlement houses, and institutions working to rehabilitate parolees.

Capt. Jones' first move was to attempt to revise the Army's training program. He sought guidance from bishops and clergy on what a training program for the lay ministry with an evangelistic thrust should be. He found that the clergy were not thinking in these terms, and he was forced to work out a training program by trial and error.

There were errors. The first revision of the training program was to establish a three-year training — two academic years, with a year of clinical field work between. But this proved unnecessarily long.

Meantime, the nature of the trainee group was changing. In the old days, trainees had to be single men or women between the ages of 20 and 30. Now the age limit was raised and the ban on married trainees was lifted. At the same time, many men and women with college training began to offer themselves for Church Army training. Problems of training technique multiplied when a single class of trainees might include a southern farmer with a few years of grade school and a

In the London of the 1880s, Victorian respectability was triumphant, collars were high and stiff, gowns were long and stately, and the Church of England was a correct and sedate institution.

It came as a distinct shock to London pedestrians, then, when they found their Sunday afternoon walk blocked by a straggling group of lay people led by a priest of the Church in full vestments blowing resolutely upon a trombone! Now and then the priest and his party would stop at a street corner, and members of the group would tell passers-by of their experience in finding Christ.

In marching and street-corner witnessing, the Church Army was born in 1883. The trombone-playing priest was the Rev. E. Wilson Carlile, who had made up his mind that if the people would not come to the Church, he would take the Church to them. The Church Army, he saw, would have to be a group of ordinary laymen and women who would serve as evangelists.

Many a good, Anglican eyebrow was arched in disapproval of the spectacular tactics of the Army's street evangelists, but long years of faithful, self-sacrificing work, a loyalty to the Gospel and the Church, and repeated proof that the Church Army could do some jobs that were not being done by other Church agencies gradually



In the early years all officers were itinerant evangelists. Above: Church Army sister preached to Virginia miners. Below: Outdoor witness on Wall Street.



Captain Robert Jones, national director, and veteran officer. The new training program stresses techniques in relating the Gospel to the layman's everyday life. This photo, also this week's cover, shows Captain Jones joining forces with the Rev. Arthur Bellow (former Church Army member) of Christ Church, Bridgeport, Conn., in a series of street corner services during Holy Week, 1958.



Rev. E. Wilson Carlile: London pedestrians were startled by this trombone-playing priest.

man with some years of graduate university study.

Gradually, however, the training program took shape. It was no longer a second-rate theological seminary course, but a flexible, adaptable, Bible-centered course in lay evangelism. The lay ministry was stressed, and courses in systematic theology gave way to teaching the techniques of relating the Gospel to the layman's everyday life.

In 1955, the Army began its return to its old love — direct evangelistic mission work. Single officers went into parishes, held preaching missions, returned to the street corners to extend the mission outreach beyond the church walls and the church's membership. To the small minority of old Army hands, this was a true homecoming. To the majority who had enlisted under the settled policy, it was a venture into the unknown.

Not a One Man Job

Experience with these early missions indicated that one man could not do a completely adequate job. By 1957, it became policy to send in a team of men and women to hold missions — and the Army was coming back to the old tradition of collective evangelistic work. By 1959, about eight missions a year were being held and almost all officers had been involved in at least one such mission.

As this development in policy was taking place, Army internal policy was also being reformed. The national director was no longer the autocratic commander. All officers had a voice in setting policy. Certain arbitrary rules of personal behavior had been modified: the marriage regulations were relaxed, non-smoking and no-drinking rules were ended. Provision was made for review of cases of officers released by the national director.

The membership of the Army reflected the swings in policy. Starting with the original group of English officers, the membership gradually grew from 1928 to 1940, reaching a peak of around 50. In the years after 1940, discouragement with policies, attractiveness of the priesthood, and other factors cut the membership to a low of 20 in 1950. Under the new emphasis upon lay ministry and evangelism, membership has grown to about 60, an all time high, including both officers and trainees. Capt. Jones hopes to see at least 60 commissioned personnel in the Army by 1961.

Behind the Army lies a long history of self-sacrificing devotion to Christian duty. Behind it also lie heroic service and constructive achievement, waverings and uncertainties, retreats and blunders. But today the Army faces a future confident that it has a role to play in the Church, an evangelistic job to do, a service to render that has, under its outward diversity, a unity in bringing into action for the spread of the Gospel the gifts God gives to the laymen and women in his service.



The evangelist is not trained to help the Church, he is trained to be the Church. [Here Capt. Ray Lewis, associate director, teaches trainees at Parishfield, near Detroit.]

Christ's Soldiers: HOW THEY ARE TRAINED

by Captain Robert Jones

National Director, Church Army

Evangelism is the gift of the Holy Spirit, and no one should come to this work except at the Spirit's call. No academic or practical training can be effective unless a person has the "gift" for such a ministry.

The evangelist must have a theological background. But the issues of evangelism go deeper than theology and beyond its limits, because evangelism is centered in the activity of the Holy Spirit upon the Christian's emotional and volitional nature.

Church Army training seeks to create a climate of life and work in which the evangelist's ministry can emerge. In order to produce the dramatic "foolishness" and compulsion necessary for a moving and courageous proclamation of the Gospel, certain fundamental elements and concepts must be present:

(1) Training for evangelism must be biblically centered. If a layman is going to evangelize a fallen world, he must know who he is in Christ Jesus, and he must be able to proclaim the reality of the experience which brought him this self-knowledge.

(2) The evangelist must understand the nature of the Church in the wholeness of her ministry. The evangelist is not trained to *help* the Church but *to be* the Church. He must be brought to a knowledge that the Church's ministry is shared by both clergy and laity, and that the lay ministry is called

to deal with a variety of specific functions.

(3) The evangelist needs, in whatever field of specialized activity he may serve, a sense of corporateness and oneness with a community of converted Christians. In the training period and throughout the evangelist's life work, this oneness is provided by the Church Army, in which he shares in a purposeful and united fellowship.

The Trainee's Road

Any communicant of the Church between the ages of 25 and 55 who is interested in Church Army work is asked to write to its headquarters in New York. The Army will supply detailed information on the work, requirements for admission, etc. If the man or woman decides to seek Church Army training, he or she is asked for references, is interviewed, is given certain psychological tests, and is passed upon by a selection committee.

Those who are chosen begin a three-month course of study at Parishfield, near Detroit, beginning in early September. Trainees take courses in the Bible, Church history, liturgics, and pastoral theology. Included in this introductory training is a two-week period of hospital clinical training.

In early December the trainee group scatters to take on assignments in clinical field work. This may be work in a rural parish under the guidance of a priest or

Church Army officer. It may be a staff apprenticeship in some institution. Some go to inner-city work, others to work among Indians. While an attempt is made to place the trainee in work related to his major vocational interest, this first field-work period may be experimental, during which a young trainee is given a chance to test his aptitude for a certain type of work.

After two or three months in the field, the trainees are brought in for four to six weeks of additional training. They receive this training at the Town and Country Church Institute, Roanridge, Parksville, Mo. This is practical training for parochial work and includes courses in homiletics, parish administration, recreational group work, religious census, and survey work. Workers whose ministry requires special training in religious education or institutional work receive this training elsewhere.

For all trainees, summer brings an assignment to supervised field work. The nature of these assignments and the training that goes with them is arranged to meet each individual's needs. It marks the beginning of his ministry. The range and variety of these assignments are too great to permit description here.

The rest of the two-year training period is spent in alternating between field assignments and in-residence training. At the end of two years, the successful trainee is certified by the national director to the Presiding Bishop, and he receives his Commission as a lay evangelist and with the rank of captain, if a man, and sister, if a woman.

A Decision for Christ

Since all Church Army workers are, first and foremost, evangelists, their training includes experience in evangelistic crusades and missions in which persons are confronted with the need for making a "decision" for Jesus Christ. The whole trend in Church Army work since 1952 is in the direction of increased use of Church Army officers for this evangelistic work.

If the Episcopal Church would raise up 200 joyous, converted, and militant lay people with the gift for evangelism, who would engage in a sacrificial work of itinerant witness and ministry, we would have a corps of evangelists who would make possible a significant and needed outreach by the Church.

Christ's Soldiers: HOW THEY WORK



Mrs. Janke helps her husband set up the tent.

The church building is a tent. A driftwood stump is pulpit and lectern. Two driftwood logs form the altar rail. The place is Westport, Wash., a fishing and resort town in the diocese of Olympia.

The Church Army man stationed there is Captain Wesley Janke. He is there because the diocese and a few dedicated Churchpeople wanted a church. His ministry is under the supervision of the Ven. Walter McNeil, Archdeacon of Olympia.

Since no church was available, a tent was rented and the first service was held on July 5th. Now a build-

The evangelist visits people where they live.



A Tent Church



Capt. Janke at the church door.

ing has been made available. It is an unused school building bought and paid for by Capt. Janke, himself.

Also participating in the tent church work is Capt. Janke's wife. An important part of Capt. Janke's work as evangelist is visiting people where they live, which often means a call to the waterfront.



Archdeacon McNeil brings the sacraments.



Ministry to Institutions

Trouble of many kinds brings people into institutions, and it is to such troubled folk that many Church Army institutional workers bring the healing word of Christ. This boy is helped in a hand-work project by Capt. Malcolm Potts, who serves on the staff of St. Francis Boys' Homes in Kansas. The Church Army workers at the Homes guide the physical and mental development of their young charges, but they remain, first and foremost, evangelists.

Church Builders

Happy warriors are Cadet Charles Weideman and Capt. Ray Lewis (2d and 3d from right), shown here at the ground-breaking for St. Mark's Church, Holtsville, Calif. Capt. Lewis is a 28-year veteran of Church Army service who once organized two missions in a single year, both of which have now reached parish status. Cadet Weideman is a former bank official now assigned to a field which contains one community with a church building but no congregation and one community with a congregation but no church building. Both these men are on the Church's skirmish-line, pushing back the frontiers of darkness by direct lay witness, preaching and organizing. As soon as their labors bear fruit they move to new fields, so that their people may have the fuller ministry and leadership of a priest. Shown with the Church Army workers in the photo are Victor Rohdal, a contractor, and the Rev. W. Edward Kerr, rector of All Saints' Church, Brawley, Calif., himself a former Church Army man, and two young Churchmen.



Teaching & Preaching at Port Lay

Unlonely frontier is a place of joyous service for Capt. Page Kent (at left in the photo) and his wife. He is shown conducting a service for a group of Eskimos in a village store at Point Lay, Alaska (he is scheduled for transfer to Fort Yukon this fall). Says Capt. Kent, "The deep joy that we receive is more than we can give. Our fellowship within the Church takes on meaning and has its own power to sustain us. There is no time to feel lonely or isolated." (Port Lay, 250 miles above the Arctic Circle, is an outstation of Port Hope, 160 miles to the Southwest, where Capt. Kent has his headquarters.) In Alaska, the evangelist may have to be preacher and teacher, trainer of catechists and lay readers.



Capt. Horn: The mainstay of trailer ministry is visitation evangelism.



Trailer community projects:

Above: Sunday school.

Right: Cub Scouts.

Below: Kindergarten.



Trailer Ministry

Eight hundred families live in three trailer villages in the North Lake-Melrose Park area northwest of Chicago. Most of the wage earners are factory or construction workers — many of them have come from southern mountain areas. Some of those who get steady employment stay in the trailer park as long as five years before getting permanent housing.

A resident of one of the villages is Captain Henry Peter Horn of the Church Army. He began a work of evangelism in the area in January, 1958, under the direction of a board of clergy and laity appointed by the Bishop of Chicago.

In June of 1958 Captain Horn brought his bride, Patricia, to his trailer home and since then she has shared in his work.

The Horns have organized Scouting and a Sunday school, and hold Bible study classes in their trailer home. The mainstay of trailer ministry is visitation-evangelism. Under Captain Horn's leadership, the trailer community has organized a daily kindergarten with 46 children enrolled, playgrounds have been built with the coöperation of the trailer park owner, and a community building is in the planning stage. Clergy and laity of the diocese of Chicago have helped.

This is not the Church Army's first experience in trailer ministry, nor is it its last. The Army stands ready to go to work when the next such opportunity presents itself.



The Horns' trailer: office, meeting room, home.



Capt. and Mrs. Horn: January evangelist and June bride.



The Church Army

Tackles

The Kemper Lane Kids

by the Rev. G. Paul Musselman

Executive Secretary

Division of Urban Industrial Church Work

This church is doing a wonderful work for the neighborhood kids," said the taxi driver as he delivered me, on a hot Friday evening, to the alley door of the parish house of the venerable Church of the Advent, at 2366 Kemper Lane, in a tree-shaded older area some two miles from downtown Cincinnati, Ohio.

The Bible speaks of making a joyful noise unto the Lord, and when I opened the door a joyful noise was certainly unmistakable. A small basement room was crowded to the walls with teenagers who were playing cards, dancing, and just talking, all this under the blanket of a blaring sound from the record player. Emerging out of the smoke-filled semi-darkness, Captain Robert Smith of the Church Army came to greet me looking for all the world like a sort of a post-graduate teenager himself. Attired in slacks and sport shirt, he certainly looked much unlike the uniformed men that I had come to associate with the Church Army. Almost in trained bodyguard precision, three teenaged boys joined the captain and were introduced to me as members of the executive committee. They were not of the type one usually comes to associate with the eighth grade class in a typical Episcopal Sunday school.

We stopped at a table where a noisy card game was going on. There I was introduced to a police officer in plain clothes who interrupted his argument with one of the other players long enough to explain that he was attached to the Juvenile Bureau of Cincinnati's crack Police Department.

A penciled sign proclaimed that the kitchen was open for the business of selling cokes and hot dogs. This kitchen, as in all Episcopal churches, is the pride and joy of the woman's auxiliary. After stopping to settle an argument about whose fault it was that on this hot night enough soft drinks had not been purchased, Capt. Smith took me upstairs to his office where I began to get some facts about the involvement of the Church of the Advent in a ministry to the lonely teenagers in this once genteel neighborhood.

In 1954, upon the application of the Rev. Mr. Higbie, the Division of Urban Industrial Church Work accepted the par-



Captain Robert J. Smith at Church of the Advent Canteen: A ministry to lonely teenagers.

ish as a research center for its five-year program in experimentation and demonstration.

Five years ago, the Rev. Michael Hamilton began a concentrated ministry in an apartment house near the church. The apartment tenants were — and are now — new arrivals from the hills of Kentucky and Tennessee. (Cincinnati has several "portal areas" neighborhoods to which people move as they first try out urban living north of the Mason-Dixon Line.) The ministry of Michael Hamilton and his wife was to become the basis of the Church Army work at the Advent. The Hamiltons' efforts proved to the wary Southern mountaineers that the church on the corner cared enough for them to listen to their troubles and to do something about their problems of living. After the Hamiltons left, much to the sorrow of the local people, to take up college work in California, Capt. Robert Smith came on the scene. He arrived in the fall of 1958.

For a century the Church of the Advent followed a common pattern of Episcopal parishes. Economic prosperity came to

and then left the neighborhood. Membership grew and then declined.

When the Rev. Alanson Higbie came in 1950, he found the parish in a critical state, raising only a marginal survival budget. He decided that somehow the parish must win more people in the neighborhood. He based his decision not only on the hope for parish survival but also on the fact that many people in the neighborhood were not active participants in any Church. He studied the neighborhood by ringing doorbells and getting to know people. He was backed up by his parishioners. The parish budget has more than doubled since his coming, although the communicant strength remains at about 400 — despite the hard work. However, it is interesting that in the Every Member Canvass of 1958 while fewer people pledged more money was raised.

The Church's National Division of Urban Industrial Church Work has found, in its research program, that what happened at the Church of the Advent has happened in other parishes: Whatever the results in membership growth, there is

always a vital transformation of the parishioners when a really pioneering neighborhood ministry is undertaken. Something of a miraculous nature happens to the congregation itself to energize it and to give it a new sense of vocation as "that holy fellowship." Without support from loyal parishioners, many of whom have misgivings about the radical nature of neighborhood ministry, such ministry cannot be carried on. Capt. Smith, with a few weeks of Church Army training after spending his life wholly in a rural background, successfully works with the forces of law and order and with other official and semi-official groups in the highly organized city of Cincinnati. He gives the credit to the Church of the Advent for his success. Its conservative, old congregation backed him in his battles for the welfare of the kids. Sometimes the church had to use the great prestige which it has in Cincinnati. The parish has a "caring team." Under the leadership of its rector, and with the help of the curate, the Rev. George H. Laib, who has an active social conscience, the team works with the forces of law and order, and organized health and welfare resources of the community.

Capt. Smith, together with Sister Edna Brooks, and Cadet Joe Andrews, make up the Church Army staff. Much of their work is with city agencies. The staff is too small and there is not sufficient time to keep elaborate case records, but the health and welfare agencies cooperate by making their records available.

More than 400 families are now represented by children who are, or have been, members of the parish's Friday night canteen. It may be that the Church Army eventually will give special training to its members in the art of working with agencies. Capt. Smith lacked such training, but he learned rapidly, under pressure, how to find his way around in the complicated fabrics of agency life.

Capt. Smith's first step last fall was to find out who were the real leaders among the neighborhood teenagers. This is not actually a "gang" neighborhood. There are informal groupings, but the pattern of New York's depressed areas is not as yet established here. His standard for picking the youngsters was to pick those who, regardless of character or appearance, were willing to "stick their necks out." They became his first executive committee. There was trouble in getting the committee to operate; wholesale disagreement haunted every attempt to make the simplest sort of decision.

Some of the early and the most troublesome members found themselves unable to work in a group and are no longer members. But there is a waiting list of teenagers who want to do the hard work which is required of the 15-member executive group. It is now an honor to be a member.

The card-playing police officer whom I met downstairs puzzled me. How was it that the youngsters didn't resent him? It was obvious from what I saw that he

was accepted and the kids were thoroughly at home with him. Apparently the Church Army people have a winsome ability to gain acceptance for themselves in the most unlikely places and, therefore, to gain acceptance for others. What is the process by which rebellious teenagers — individualistic, competitive, and troublesome, resenting every symbol of authority and normally not to be found, except under compulsion, in the same room with a cop — what is the process by which such teenagers not only accept the policeman but also accept the ministry of the Church in the person of a Church Army man and begin to be at home in the more structured activities?

It is quite obvious that you cannot thunder Christian truths at teenagers in a depressed area where sound family life is an exception. You'd just be a "Holy Joe" if you talked in classical theological terms and about Prayer Book worship to them. You would be as unintelligible as Sanskrit. Here are the steps as the Church Army worked them out:

(1) Get the kids to respect others' feelings. Life is grim and raw, and the struggle for self-survival makes self-concern almost inevitable. To persuade teenagers to respect others' feelings, the Church Army simply respects others' feelings — including the feelings of teenagers in rebellion. Respect catches on. Teenagers get the idea that here is somebody who cares enough for them to try to understand why they act as they do. After a while, the



Church of the Advent Canteen in action: Teenagers are taught respect for each other, themselves, the Church, and property.

teenagers begin to try to understand others.

(2) Teach respect for the property of others. In the curious, well established codes of this type of teenager, there are fixed rules about property. You may "swipe" the property of the general public, or of other kids, but you must not take the property of someone with whom you associate.

(3) Teach them to respect themselves. A visiting clergyman saw Capt. Smith walk up to a towering teenager who probably weighed some 75 pounds more than he did, and watched the Captain stop the chap, quietly unbutton his windbreaker and pull out a concealed, murderous-looking knife. He heard the Captain make the quiet remark, "You don't want to be the kind of a guy that has to depend on a shiv, do you?"

(4) Teach respect for the Church and for Church property. This is one of the toughest steps for the kids to take. It is noticeable that quite soon, their code of conduct adopts another rule: there are certain things that you don't do because "this is the church." At first they think of the church in terms of the official representative of the church with whom they are familiar. In this situation, it is the Church Army personnel: Captain Smith, Sister Brooks, and Cadet Andrews.

Twelve couples who are parishioners take turns serving as hosts and hostesses. Their training and indoctrination are important. They must really care for the teenagers and they must never "swing their weight around." Although their relationship as man and wife is unspoken, Capt. Smith tells me it is one of the most important contributions they make.

The roles of the host and hostess are not basically that of preserving order, although they are helpful in this respect, but in conveying the idea that somehow members of this church have a happy and well adjusted married life. Problems about home life are the problems about which these teenagers often speak. Most of them are from homes that are substandard economically. Capt. Smith says that the economic problem, while important, is not the basic one. Basically there is no common life in the home and that makes for youngsters who have to build up patterns of their own. In hundreds of families in the area, there is not only little sound family life but also there is little cordiality between the parents. There is always the pull on the father to go down and find his fellowship in the neighborhood tavern. Hundreds of youngsters know nothing about married happiness.

One of the great contributions which the Church Army is making to the life of the Church is to bring to the frontier situation of the inner-city neighborhood a rough and ready touch which is desperately needed. I believe that God has given us the Church Army to serve in just such situations as this.

"Person to Person"

by Bishop Gesner of South Dakota

There is no magic to the way the Church Army worker goes about his job, or about the results obtained. The creating of understanding and confidence comes of knowing the people, one by one, of calling them by name and enjoying the fellowship of their homes and families. Services on Sundays — and the weekday sessions with grown-ups and children in study groups — make the newly arrived Church Army worker someone possessed of a deserved status as a lay minister. He has had training which few, if any, of the laymen of the congregations have had. He is still a layman and his very approach and appearance declare him such.

Many a mission congregation needs a great deal of evidence of a personal concern on the part of its minister. Perhaps being an appendage of a parish has worked a disfavor and brought a sense of being of small consequence to the local Churchpeople. Now comes "their own" man. He has a zeal, a training, and an overall ability to get along well with people. There are things needing to be done to the Church building and property, and he finds among his people those with capabilities which can be put to use readily. The improvements begin to show; and the members of the congregation take notice. The community is aware of a new, confident spirit aroused in its midst.

The fact that our experience in South Dakota with Church Army personnel has been in small town situations does not mean that it is for such areas as these alone that Church Army mainly exists. We have a Church Army sister who works among city dwelling Indian Americans and with the resident priest of a city

church. The effect of her presence and of her going in and out, visiting the homes of the people, already shows the force of a dedicated lay person's ministry.

We may be wondering what distinguishes those Church Army folk from any other lay Episcopalian who has had the advantage of some extra Church training. In answer one might say that in the Church Army captain or sister you find a person who derives a special joy from being a carrier of a good message to a whole group of people who may or may not have known what blessing is theirs in Christ Jesus.



Sister Florence Wilkins, principal of McAlpin School, Brooklyn: The Church Army sister derives joy from being a carrier of a good message.

Feed My Lambs

by the Ven. A. Edward Saunders, D.D.

The Church Army, recognizing the importance of religious education, has entered a new area of the Church's ministry. The Society will recruit and provide the Church with principals and teachers for parochial schools. The hope is that such Church Army personnel will bring, in addition to secular training and academic qualifications, an evangelistic ministry heeding fully the command of our blessed Lord to "feed my lambs."

The McAlpin School of Christ Church, Brooklyn, N. Y., has been fortunate in having Sister Florence Wilkins, C.A., as principal. Under her leadership this parochial school has made excellent progress.

Her dedicated calling to ministry enables her to understand the needs of children, and effect Christian relationships with teachers and parents, thus making ideal the purpose of a parochial school.

The discipline and obedience of the Army, plus the high sense of Christian calling, make for a most productive and harmonious relationship with the rector and the parish. This is what one may expect of the Church Army and it is hoped that others in this field will consider offering themselves to this society of laity so that within its fellowship, they will more nearly fulfill their calling to a ministry as teachers.

Flamboyant Evangelists

The National Director of the Church Army looks like what he is — a New Englander of English extraction. He is a lean, wiry man, who gives an impression of quiet energy. He would not look out of place ploughing a Maine potato field or operating a Vermont general store, or standing in a teller's cage of a Boston bank.

Appearances are deceiving!

For Captain Robert Jones is, both by official position and personal preference, the exponent of free-wheeling, spectacular, flamboyant evangelism. He likes to tell the story of the time he and a fellow Church Army officer started to hold vacation Church school sessions in a decrepit and abandoned Church building near downtown Philadelphia. As one means of attracting community attention, they ascended the ancient steeple and emblazoned the dark Philadelphia night with a spectacular Roman candle display which continued until the fire department intervened.

Bands and Parades

Under his cool New England manner, Capt. Jones hides a heart that yearns for the Skid Row street corner, the joyous battle of the Gospel preacher with the heckler, the parade of the pick-up brass band to the town square, the ardent and unintellectual proclamations of the evangelist seeking conversions here and now.

In articles in this issue of *THE LIVING CHURCH*, Capt. Jones and others tell the story of the Church Army from the first trombone blasts in London to the latest strategic shifts in the United States. We recommend these articles to your attention, for unless your knowledge of the Church Army is greater than that of the editors of this magazine a few weeks ago, you will find in this unfolding of the Army's story the new, the exciting, and the unexpected.

Yet we fear the articles suffer from a deceiving appearance analogous to Capt. Jones' own deceptive surface. An article about an organization suffers precisely because it concentrates on big policy matters. A history book which says that Wellington defeated Napoleon at Waterloo and goes on with maps and diagrams to describe the broad issues of the battle cannot give the flavor of smoke and blood, gallantry and fear, which is found in, say, Hugo's tremendous description of the same battle. What person under the age of 40 can read the statement "Roosevelt was elected President in 1932," with any real consciousness of the fears and hopes surrounding that election?

We want to try to give you some of the "taste" of the Army, some of the yarns formal history dismisses as secondary.

Those English pioneers of the days of 1925 were a stalwart lot of hiking evangelists, proud of drum

and tuba, ready to start off on missionary journeys without guaranteed financial support. If they barnstormed an area and ran out of money, they would simply stay where they were until God provided the means for more travel. They came out of a tradition already about 40 years old as a scouting force of an Army numbering hundreds of soldiers. They took a real delight in shocking staid American Episcopalians some of whom, God forgive them, were glad their Church lacked the uncritical enthusiasm of the Salvation Army. To discover that Anglicanism, too, had its fervent lay evangelists was disturbing to more than the dust in many tranquil American parishes.

But those pioneers were Britishers, through and through. When they began to recruit Americans as trainees, sparks began to fly. Evangelism is a heady wine to Americans, and it was not the weak-kneed, wishy-washy among American Churchmen who found themselves called to an Army vocation. When the trainees found themselves expected to shine officers' boots, something of the Spirit of '76 boiled beneath the surface of Christians under quasi-military discipline.

Caste System

The British-Army caste system prevailed for a long time in the American Church Army. Control was absolutely centralized in a national director responsible only to a board which had no Army personnel in its membership.

It must be said in defense of the rigor of the Britishers' training methods that some of the ablest officers in the Army today, including Capt. Jones, were products of this training.

The detailed nature of the discipline is almost unbelievable. Capt. Jones tells of receiving a letter from his superior officer on the subject of not wasting time. One of the specific injunctions in this letter was that Capt. Jones should always keep some good and edifying books in his Tennessee outhouse, so that not even the moments of necessary solitude should be wasted.

Combined with resistance to overly-rigid discipline and a lack of participation by officers in decision-making was a restlessness with the policy of settling-in. It was the evangelistic work of the Army that brought it recruits. It came as a shock to fervent men and women to discover themselves being assigned duty as cut-rate clergy.

Cut-Rate

And how cut-rate they were! "Four dollars a week, a house, and all the meals you can cadge" was the going rate for an Army officer in the mid-thirties. No wonder the discipline of the Army forbade marriage for a long time after enlistment, and tabooed the use of alcohol and tobacco. Who could afford them?

Capt. Jones sat with us one day, looking over old Army pictures. One of the pictures showed a group of participants in a national conference of the Army some years back. Capt. Jones named the men in the group for us. Some are dead, a few are retired, a few were "wash-outs." But of most of the men Capt. Jones said simply, "He's a priest now."

Spoken discontent in the ranks could not accom-

Poor Man's Gospel

plish the policy changes the Army needed. More than anything else, what showed the weakness of Army policy was the mass departure from its ranks of men seeking Holy Orders.

Here they were, frustrated evangelists, settled in parishes and missions, denied the special character of the lay ministry, denied the sacramental fulfilment of the priestly ministry, under-paid, over-governed. Often, it was the able, energetic, outgoing men who left the Army for ordination.

The needed change in policy came late, but it did come. A small, hard core of American veterans of the Church Army finally won the confidence of the governing board, and in 1952 Capt. Jones became the national director.

As one of the articles (page 9) points out, Capt. Jones felt the most urgent need was a revision of training practices. But there were other changes liberalizing and democratizing the Army. Bans on tobacco, alcohol and marriage were dropped. Financial arrangements were worked out with dioceses to give officers a modest but adequate stipend. Means were developed to allow officers a share in Army administration — notably in the matter of review of dismissals. This, Capt. Jones feels, was an excellent forward step, even though the one case in which a review of one of his dismissals has taken place led to a reversal of his decision.

Return to Evangelistic Mission Work

However, the great change was not administrative but strategic. Capt. Jones' cool New England eyes light with an almost impish joy when he describes the return to evangelistic mission work. One of the first missions held under the new policy met in opening service in a parish church. The mission had been well-prepared, and the church was crowded with loyal Episcopalians. Capt. Jones rose from his seat, surveyed the congregation, and announced. "There aren't enough people here. Let's go out and find more." Led by vested crucifer and acolytes, Capt. Jones and the congregation left the church and headed for the busiest corner they could find for a service of lay witness to the Christian faith.

Today, wherever they serve (and they serve in many places and many types of work) the Church Army officers are all detailed from time to time to work with teams conducting missions that are unabashedly revivalistic, evangelistic, and conversion-centered.

The Church Army has been able to maintain a position independent of Church partisanship. Some of its officers work in dioceses of most marked Catholic reputation. Others work in dioceses where the predominant Churchmanship is evangelical.

The gift of the Army is lay evangelism, and no school of Churchmanship can deny the power and validity of such a gift.

The special talent of the Church Army is to bring to the advancement of the Faith and the Church a gay, reckless, untraditional outreach to those whom staid Episcopalianism has been unable to reach.

For the existence of this gift and this talent, and for the existence of the Church Army, we thank the God who gives them to us.

St. Luke, foreigner, convert, physician, and writer, knew a Christian Church which was rich in spirit and poor in material possessions. Since this Sunday is St. Luke's Day, a look at what he has to say is in order.

The Gospel which he wrote portrays Jesus Christ as reaching out in love and compassion to the poor, the alien, the despised.

As the Church moved from the rich poverty of apostolic times to the material prosperity of later years, she always had to look upon her prosperity with a certain ambivalence. When the Church became the pampered child of emperors, many of her sons found a vocation of holy poverty in the Egyptian desert and in monasteries under the Benedictine rule.

When the Church was a gaudily proud institution dominating medieval Europe, she raised up such sons as St. Francis of Assisi to proclaim the virtue of the life of poverty and the life of service to the poor.

The Episcopal Church is not particularly pampered by the state, and it is certainly not gaudy. But some Episcopalians are, we fear, a little proud of the Church's solid burgher prosperity, with its leaven of cautious admiration for upper-class culture.

It is certainly true that the great masses of America's poor think of the Episcopal Church (if they think of it at all) as a rich man's Church. It is the Church of the fashionable wedding photographically enshrined on the society pages of the metropolitan newspaper.

When we first met Capt. Jones of the Church Army, we sensed at once that the movement he heads was designed to do battle with the concept of the upper-class Church.

We rejoice in what we have learned about the Church Army — but there is one note missing. We miss a note of anger, a holy wrath at the gross neglect by most Churchmen of the outreach to those whom our Lord called blessed.

Yet this lack of anger may be in the true tradition of the poverty-centered Christian saints. St. Francis practiced poverty and the ministry to the poor. He didn't waste much time and energy on blasting those Churchmen who didn't follow his example.

This question of the Church and the poor is relevant to much more than the Church Army. Last week we reported a conference of inner-city clergy which warned the Church that it was in danger of losing its soul because it fails, so often, to deal with the needs of the poverty-wracked city heart.

And next issue we hope to bring you comments by a bishop of the Church who is more than a little wrathful about the neglect of the ministry to industry.

In the two-volume work written by St. Luke, his Gospel and Acts, he includes some rough and uncomfortable words of Jesus Christ, among them these:

"But woe to you that are rich, for you have received your consolation. Woe to you that are full now, for you shall hunger. Woe to you that laugh now, for you shall mourn."

This sounds like a voice calling the Episcopal Church to repentance.

The Living CHURCH

EPISCOPATE

Dean Alexander Elected

The Very Rev. George M. Alexander, dean of the School of Theology of the University of the South, was elected coadjutor of North Carolina on the sixth ballot at a special convention October 7th, at the Church of the Good Shepherd, Raleigh. Immediately after the election, the convention unanimously pledged support to the coadjutor-elect and urged his acceptance. Bishop Baker plans to assign to the coadjutor the responsibility for mission congregations and college work.

A committee was appointed to notify Dean Alexander formally of his election, and to invite him to visit the diocese.

Nominated in addition to Dean Alexander were:

The Rev. Messrs. James Beckwith, Raleigh, N. C., Thomas Fraser, Winston-Salem, N. C., Louis Haskell, Charleston, W. Va., Carl Herman, Greensboro, N. C., William Latta, Louisville, N. C., Thomas Smyth, Rocky Mount, N. C., Peyton Williams, Norfolk, Va.; the Very Rev. Drs. William Lea, Denver, Colo., James Richardson, Houston, Texas; and the Rt. Rev. I. B. Nolan, suffragan of Louisiana.

Dean Alexander was born in Jacksonville, Fla., in 1914. He is an alumnus of the University of Florida and the University of the South. In 1957, he received the S.T.M. degree from the University of the South, the D.D. degree from Virginia Theological School, and the S.T.D. degree from Seabury-Western Theological Seminary. He was ordained to the priesthood in 1940. Dean Alexander served churches in Green Cove Springs, Orange Park, Palatka, Federal Point, and Gainesville, Fla., and Columbia, S. C. In the diocese of Florida, he served as secretary of the diocese, and secretary of the standing committee. He was also secretary and a member of the standing committee of the diocese of Upper South Carolina. Dean Alexander was a member of National Council from 1951 to 1957, and a deputy to General Convention in 1946 and 1952. He became dean of the School of Theology of the University of the South in 1950.

Canon Guilbert Nominated

The Rev. Charles M. Guilbert, rector of St. Clement's Church, Berkeley, Calif., has been nominated as suffragan of California. Announcement of the nomination was made by the Rev. Keppel W. Hill, rector of the Church of St. Mary the Virgin, San Francisco, and chairman of a recently-appointed nominating committee.

Election will be held at Grace Cathe-



Bishop-elect Alexander: An invitation and pledge.

dral, San Francisco, on Saturday, November 7th. Other priests may be nominated from the floor.

Canon Guilbert, who was formerly director of Christian education and promotion for the diocese of California, came to the diocese in 1949 from St. Stephen's Cathedral, Portland, Ore., where he had been dean. He was born in Parral, Chihuahua, Mexico, received his early schooling in Chicago, and was graduated from Seabury-Western theological seminary. He has been a deputy of General Convention five times. At present he is secretary of Province Eight and a member of the National Council.

EDUCATION

A New Approach to \$4,000,000

A \$4,000,000 expansion campaign for the Church Divinity School of the Pacific is about to get underway, but its approach will differ from the original plan.

A year and a half ago delegates to the Eighth (Pacific) Province Synod unanimously approved the campaign for the seminary [L.C., June 1, 1958].

Most conventions of the province's six dioceses and nine districts voted to support the campaign. But in mid-May, 1959, Bishop Walters of San Joaquin, president of the Eighth Province, announced that the seminary's development committee voted to recommend that the campaign be postponed for one year. The bishop said the dioceses and districts did not agree about the plan of operation [L.C., May 31st].

However, the dioceses and districts are completely in agreement that "the kind of scholarship CDSF stands for is something that should be offered to increasing numbers of men: that this is not only a western seminary, it is the training

ground of the Episcopal Church in the Pacific Basin." This the Rev. Garret Conklin, vice dean, told THE LIVING CHURCH last week.

The seminary is crowded to the point where it must turn down qualified applicants. The way the campaign will proceed is a diocese-by-diocese story, described this way by the Rev. Mr. Conklin:

"The missionary district of San Joaquin is starting a drive which will combine district needs and those of the school. Bishop Walters is president of the board of trustees of CDSF, and, like every other bishop in this province (and many outside), a hearty worker for the seminary's advancement.

"The dioceses of Olympia and Oregon will inaugurate drives January 1st of 1960 which will include the seminary. Their conventions agreed to their shares of the total requirement and have put the school's need first in their asking. With Bishop Lewis in the place of Bishop Bayne, the seminary exchanges one old friend for another.

"We have the assurance by California, Los Angeles, and Nevada, that the needs of the school will be met. This is as it should be for over a third of the men here come from these dioceses — California and Los Angeles especially send us large contingents of candidates for training. Bishop Pike was a trustee of CDSF while he was still dean at the Cathedral in New York, and he and Bishop Bloy have a voice in formulating the seminary policy. By its gradual nature, putting a stewardship system into effect will mean that the money forthcoming from these dioceses will be somewhat tardy. The bishops, however, have said that this will be more than compensated for by the fact that even after the campaign is over their contributions will continue to grow because training for the ministry is an integral part of the tithing program which they advocate.

"Sacramento, Arizona, Utah, Idaho and Eastern Oregon are now making plans for drives. Their conventions and convocations supported the plan wholeheartedly and accepted substantial shares. While the density of population in these areas results in smaller numerical representation in the student body, the stream is steady and there have been times when men from eastern dioceses found this part of the country a good place to minister in.

"Honolulu will meet the portion it has accepted by assigning quotas to the various parishes. A great deal of enthusiasm has been generated in these islands; many recent graduates of the Church Divinity School are now serving there.

"In the district of Alaska, the few cities and the great dispersion of the Christian Indians make the normal sort of campaign impractical, but Bishop Gordon has said that the district is in hearty accord with the plan and will support it."*

The Rev. Mr. Conklin concludes:

"\$4,000,000 is a small sum in terms of national spending, but to this Church it can mean another 30 trained men going out every year with the words of St. Paul in their hearts: 'We preach Christ — and Him crucified.'"

*The missionary district of the Philippines, although technically a part of Eighth Province, is related to the province mainly for the purposes of fellowship, and has no part in the seminary expansion program, the Rev. Mr. Conklin explains.

Opening Day

The opening day ceremonies at Nashotah House on the Feast of St. Michael and All Angels were distinguished by the installation of the new dean, the Very Rev. Walter Conrad Klein. Dean Klein was elected last fall to succeed the Very Rev. Edward S. White, who retired last summer.

Dr. Klein is a graduate of General Theological Seminary and has taught at both the Philadelphia Divinity School and at Seabury-Western Seminary, where the spent nine years as professor of Old Testament literature and languages and assistant dean.

The opening day Eucharist also marked the 100th anniversary of the laying of the cornerstone of the seminary chapel.

At the meeting of the Board of Trustees later in the day it was voted to proceed with construction of living units for married students.

RETREATS

Constance Garrett Retires

Miss Constance Garrett, for the past eight years resident warden of St. Martin's House, retreat center at Bernardsville, N. J., has retired to take up residence in Torrington, Conn. She will continue her association with the house, however, by writing for its official publication, *St. Martin's Cloak*.

Miss Garrett was appointed resident warden of the retreat and conference center in the Somerset hills of New Jersey in March, 1951. During her residency St. Martin's House was widely utilized for retreats and conferences by Episcopal and other Church groups.

The program of St. Martin's House will be continued under the direction of its new resident warden, the Rev. William C. Downer. For the past seven years he has been chaplain to the Sisters of St. Margaret at their convent and retreat house in New Hartford, N. Y.

BRIEFS

ARCHBISHOP AT COOPERSTOWN: Church headquarters has announced that Archbishop Iakovos, primate of the Greek Orthodox Archdiocese of North and South America, will address the House of Bishops meeting in Cooperstown, N. Y., on October 22d. The Archbishop, a president of the World Council of Churches, has recently made headlines by his statement on behalf of the Ecumenical Patriarch regarding Orthodox-Roman Catholic relations [L.C., October 11th]. Archbishop Iakovos also said that the Eastern Church would "never participate in any conversation with the Roman Catholic Church which does not have as its eventual aim the inclusion of Protestants" [see also, page 22].

ARRIVAL FROM AFRICA: Dr. de Blank, Archbishop of Capetown, arrived in New York in early October to begin a three-week speaking tour in 12 states under the auspices of the American Church Union. This is third successive year in which Archbishop de Blank has visited the United States.

AGAINST SIN: House Committee on the Post Office and the Civil Service has issued a lengthy report charging that pornographic literature is a major factor in the high juvenile delinquency rate. Said the chairman of the subcommittee study-

The sixth anniversary of the dedication of the mother house of the Order of St. Helena, Newburgh, N. Y., was observed on October 2d with a solemn high mass and an outdoor luncheon for associates and friends. The Rev. William R. D. Turkington, O.H.C., Superior of the Order of the Holy Cross and the Order of St. Helena, delivered the sermon and celebrated the Eucharist at an outdoor altar on the patio of the convent. Shown here are members of the OHC in procession at the mass. The mother house is located about eight miles south of Newburgh. The Order also has a house in Versailles, Ky., where the Sisters are in charge of Margaret Hall School.

ing the problem, Rep. Kathryn E. Granahan (D., Pa.), obscenity "tends to destroy the moral fiber of our youngsters through the establishment of false moral values." On the other hand, the executive committee of the Protestant Council of New York City issued a report on curbing juvenile delinquency which centered on the need for "a more effective counseling program for parents" in churches in critical J.D. areas.

UNDER THE GREEN ROOF, LAST BAPTISM: A little Anglican chapel in Peking, where Britons have worshipped for more than 70 years, will be flattened and its site swallowed up in a municipal project, RNS reports. Diplomats from four nations witnessed the last baptism in the chapel. Baptized by a Chinese Anglican priest was the seven-week-old son of Anthony Elliott, first secretary in the British Charge d' Affaires office. RNS says that not only the chapel, with its red-pillared entrance and curling green-tiled Chinese style roof, but the entire 15-acre British Embassy compound at No. 1 Hsing Kuo Lu is being evacuated. Peking authorities notified British authorities some time ago that the area was needed for the new project. The British have found other premises.

NEW HOME: The National Council of Churches has a new "headquarters-home." Effective October 5, 1959, the NCC and its units, heretofore scattered in eight midtown New York City buildings, occupy floors five, six, seven, and eight in the Interchurch Center at 475 Riverside Drive.

UNIFORM DIVORCE POLICIES: Synod of the diocese of Melbourne, Australia, rejected a proposal that the General Synod of Australia define a uniform divorce policy for all Anglicans in the country, Religious News Service reports. Making the proposal was the Rev. G. W. Phillips of Yarraville, who said the Church of England's attitude on divorce and re-marriage "confused many people" because in some cases the Church permitted divorced persons to re-marry and in other instances refused such permission. "It all depends on how the archbishop or bishop reacts to the divorce question," he said. "If we approve the principle of uniform divorce laws (in a state), surely we must acknowledge the need for uniform divorce practice within our own Church."

RED WORDS FOR RED DEAN: One of Soviet Russia's leading communist philosophers chided the Very Rev. Hewlett Johnson, the "Red Dean" of Canterbury for "believing that Christianity can co-exist with Marxism-Leninism." In an article in *Kommunist*, communist party magazine, Dr. Ivan Krivilov stressed that "science and religious thought are incompatible." [RNS]



Bishop to Resign

The Rt. Rev. F. W. T. Craske, Bishop of Gibraltar, is to resign his see and take up the newly created post of moderator of the Central Advisory Council for the Training of the Ministry. "Tom" Craske has a vast circle of friends — not least in ecumenical circles. He has been international secretary of the Student Christian Movement, education secretary of the sometime Missionary Council of the Church Assembly, and secretary, Central Youth Council of the Church Assembly.

DEWI MORGAN

INTERCHURCH

Presbyterian Preacher

The Rev. Douglas Reid was ordained to the priesthood at a September service in Trinity Cathedral, Cleveland, Ohio, by Bishop Tucker, retired, of Ohio. Preacher at the service was the Rev. Ray McCleary, Presbyterian minister of Toronto, Canada.

Mr. Reid, who was formerly a Presbyterian minister, was at one time assistant to Mr. McCleary at his Toronto church.

Bishop Burroughs of Ohio told THE LIVING CHURCH that he had first asked the Rev. Paul Musselman of the National Council staff and then the Very Rev. Paul Moore, Jr., dean of Christ Church Cathedral, Indianapolis, to be the preacher. When neither could accept the invitation, Mr. Reid suggested that Mr. McCleary be invited, and Bishop Burroughs complied with the request.

Mr. Reid is engaged in inner-city work in an agency in which several Communions are cooperating.

WORLD COUNCIL

East-West Relations

Archbishop Iakovos of the Greek Orthodox Archdiocese of North and South America said the recent meeting of the Central Committee of the World Council of Churches was "very successful" in building stronger relations between Eastern and Western Churches. He said the meeting gave many Orthodox leaders their first opportunity to learn at first hand about the work of the World Council.

As a result, the archbishop said, "those who attended feel that the World Council is an organ of divine providence to bring the Churches together."

The meeting, the first major World Council event held in a country in which the Eastern Orthodox Church is the predominant religious body, had the largest attendance of Orthodox leaders in WCC history.

Archbishop Iakovos made his comments in an interview held at the headquarters of the World Council, of which he is one of the five presidents. [EPS]



Students of the Church's Blue Ridge School, St. George, Greene County, Va., looked over the destruction performed by a tornado which damaged almost every structure on the grounds, September 30th. This is Mayo Hall, which houses classrooms and administrative offices. Forty children barely escaped injury in the storm [L.C., October 11th]. School officials estimate repairs will cost \$100,000 to \$250,000.

DISASTERS

Aid By Way of Lunches

No major Episcopal Church property damage was caused by the destructive flood that ravaged Oklahoma recently. In Oklahoma City there was slight flooding of All Souls' Parish House. In Stillwater, a town which was hard hit, the women of St. Andrew's Church aided relief work by serving community lunches. The homes of nine Episcopal families were flooded.

Heavy rains had pounded Oklahoma for three straight days; and in some areas, a foot of rain was received in 72 hours. The flood waters left about 6,000 persons homeless and four dead.

Missing Details

No details have as yet been received at Church headquarters about damage to Church property caused by the Japanese typhoon [L.C., October 11th], but "the need for food, clothing, and medicine is obvious," according to the Rev. Almon Pepper, director of department of Christian Social Relations.

About \$10,000 will be earmarked from the Presiding Bishop's Fund for World Relief by the Committee on World Relief and Interchurch Aid to answer anticipated requests for assistance by the Church in Japan, Dr. Pepper said. He noted that part of the sum would go to Church World Service, which has already made available some \$50,000 for Japanese relief. On the West Coast CWS has called on

its member Churches to donate clothing for Japanese typhoon victims. The Episcopal Church's CSR Department has asked all diocesan world relief chairmen for the cooperation of parishes in the drive.

Dr. Pepper said that some people are already designating their contributions to the Presiding Bishop's Fund for World Relief for the typhoon victims.

POPULATION

Moral Spacing

Strong support for family planning as part of the answer to the world-wide "population explosion" is given in a long awaited report of a special Christian study group, published in the *Ecumenical Review* on October 7th. The report is released for the first time in the quarterly journal of the World Council of Churches.

Accepting the thesis that the limitation or spacing of children is morally valid, the group held that "there appears to be no moral distinction between the means now known or practiced, by the use whether of estimated periods of infertility or of artificial barriers to the meeting of the sperm and ovum — or indeed of drugs which would, if made effective and safe, inhibit or control ovulation in a calculable way."

Noting that the current population explosion which means an annual increase of 50 million persons causes grave "social, political, economic, and even religious repercussions," the study group states that "its shock waves buffet countless human families."

Protestant, Anglican, and Orthodox participated in the study group on "Responsible Parenthood and the Population Problem." The most notable difference of opinion was on the question of family planning. According to Orthodox teaching the only means of family limitation allowable is by marital abstinence.

The study group, made up of 21 theologians, doctors, students of the family and of international affairs, including a number of women, met at Mansfield College, Oxford, England, in April, 1959.

After a review of available Church statements on responsible parenthood, the group noted some of the recurrent themes as elements of an emerging consensus among non-Roman Churches:

"There is repeated stress on the spiritual character of true matrimony, expressed in physical union and transcending it. The 'two become one' is part of God's grace, to be accepted as a mystery and lived in faith.

"The family likewise is surrounded by grace. Children are the gift of God, and procreation is sharing in God's creation.

"Christian marriage and family life are consequently described in terms of responsibility; the mutuality of husband and wife, the loving care of parents for children, the love and respect of children for parents, the duties of the family in the

service of society, the obligations of all to God and His Church. There is repeated emphasis on the applicability of principles of stewardship to procreation within the marriage bond, and on the duty of the Church to inculcate such principles.

"True marriage and parenthood are seen at the same time to be part of the realm of Christian freedom. This means freedom from sensuality and selfishness which enslave. It also means considerable latitude of choice, when the motives are right, in regard to mutually acceptable and non-injurious means to avert or defer conception. Marital freedom, indeed, is the precondition of marital responsibility."

SOCIAL RELATIONS

Responsibility Takers

by MARGARET PHINN

Members of a Detroit Negro church and community plan to meet October 21st to discuss their personal responsibility regarding the high crime rate of the city's Negro population.

The problem was put squarely in their laps during a Sunday morning service, September 27th, in St. Cyprian's Church, by the rector, the Rev. Malcolm G. Dade. Fr. Dade held a "talk back" service when the entire congregation was asked to discuss the problem and arrive at some solution. The congregation acknowledged the social problem in the area as their responsibility, and the scheduling of the October 21st meeting resulted.

On the previous Friday vandals had broken into the church and destroyed property during a young people's party.

Those attending the October meeting will discuss ways to reach the delinquent child, and also ways to reach normal children in the area. Among participants will be a juvenile court probation officer, a public schoolteacher, and former athlete; William Patrick, Detroit's first Negro

Councilman; the president of St. Cyprian's Episcopal Churchwomen, and a psychiatrist.

Fr. Dade observed "we plan to take the talent we have, recognize the specific problem, and see what happens."

On October 2d Fr. Dade was appointed, by the mayor of Detroit, to a 15-member committee to study "the growing crime in Detroit on a youth level."

Spiritual Probation

by GEORGE RILEY

The rectors of two long-established Negro churches of Philadelphia appeared in one of the city's criminal courtrooms recently, in front row seats.

They were among a group of 30 clergy and civic leaders taking part in a "spiritual probation" plan, launched by the city's only Negro criminal court jurist, Judge Raymond Pace Alexander, a Baptist.

Under the plan, in a small, experimental stage, Judge Alexander offers offenders eligible for probation in his court an opportunity to "sign up" for regular church and civic participation, under the guidance of volunteer committees of church and civic leaders.

The Rev. William D. Turner, rector of the parish of St. Augustine of the Covenant, was in court as the chairman of the volunteer spiritual probation committee, which now has about 30 churches lined up for support, and is seeking at least 300, with a working committee and a court representative in each church.

A fellow cleric, the Rev. Thomas Logan, of Calvary, West Philadelphia, was the first to get one of the judge's probationers, who professed affiliation with a non-Episcopal church in Fr. Logan's community, which the priest was asked to contact.

More Light

Reviving a long unobserved parish tradition, some 400 members of St. Philip's Church, New York City, marched in an outdoor liturgical procession preceding a festival eucharist on Sunday morning, October 4th. The procession and eucharist, marked the church's annual homecoming Sunday which inaugurates its activities for the year, and also demonstrated the parish's concern for the Harlem neighborhood which it serves.

One of the largest Episcopal churches in the U. S., with a membership near 3,000, St. Philip's has neighborhood activities including a non-sectarian community center attended daily by more than 150 children and adults. This is directed by the rector, the Rev. M. Moran Weston, former head of National Council's Division of Christian Citizenship.

The church has requested and will receive better street lighting in its area, and has asked New York City's planning commission for an urban renewal study of the neighborhood.

Terribly We Fail

Sixty young people and their counselors and sponsors met in the lodge in colonial Williamsburg in late summer to discuss the place of young people in the implementation of a more inclusive and meaningful fellowship in the Christian Church. The interracial conference was sponsored by the Lower East Side Mission of Trinity Parish, New York City, of which the Rev. C. Kilmer Myers is vicar, with the assistance of the Division of Christian Citizenship of the National Council.

The young people and their leaders came from the dioceses of Florida, South Florida, South Carolina, Alabama, Mississippi, Southern Virginia, Washington, New York, Michigan, Massachusetts, Connecticut, New Jersey, Pennsylvania, and Louisiana.

Each of the conference's four days opened with Communion.

A message from the Presiding Bishop to the conference said:

"Each time we join in the celebration of the Eucharist we proclaim our oneness in Christ. This is not only a proclamation but a demonstration of the life we are to live in the world. But we know how terribly we fail to live that kind of life. Here you will have the opportunity not only to discuss the forces which separate people from one another in our country, and to consider ways of breaking down barriers, but to live together as Christian people. You will discover, I hope, a deeper meaning of Christian community than you have known before."

Return to Louisiana

The Rev. Malcolm Boyd, barred from Louisiana State University and Mississippi Southern College [L.C., June 7th] reportedly because of his attitude toward the racial question, has been invited to Louisiana this month to lead a Teaching Mission at Tulane University under Canterbury auspices.

Fr. Boyd was the principal speaker at L.S.U.'s Religious Emphasis Week last February and was invited back to lead a conference on evangelism under the sponsorship of the L.S.U. Student Christian Council on May 8th and 9th. His return trip was canceled by L.S.U.; the New York *Times* reported on May 24th that this was "because of his opposition to segregation."

At the same time, Mississippi Southern College, which had asked Fr. Boyd to lead its Religious Emphasis Week in 1960, withdrew its invitation. The Rev. John F. Nau, chaplain of the Mississippi school's Student Christian Federation, wrote Fr. Boyd: "Should the climate of our society change in the coming years, we will not only be proud but happy to present you as a main speaker of our Religious Emphasis Week."

A prominent L.S.U. student spokesman, Smiley Anders, an Episcopal layman and last year's editor of the L.S.U. *Daily Reveille*, supported Fr. Boyd and ex-



Hy-Lite Studio

Fr. Dade: The congregation talked back.

pressed dismay at the cancellation, in a New York *Post* interview on May 28th. Mr. Anders characterized Fr. Boyd's February talks as "moderate" in their approach to segregation and said: "When the racial problem can no longer be discussed, a great evil has been allowed to take hold in the South."

Fr. Boyd will preach in the Chapel of the Holy Spirit at the Tulane campus on nights of October 19th, 20th, 21st and 22d. His theme will be "The Anatomy of a Murder." Fr. Boyd is Episcopal chaplain to Colorado State University. He is the author of *Crisis in Communication* and *Christ and Celebrity Gods*.

URBAN WORK

Effective City Churches

What is described by the National Council of Churches as "an unprecedented study of what makes some city churches effective and others not" has been launched by the NCC and several of its constituent Churches.

The study will cover ground similar to that surveyed by the Episcopal Church's Unit of Research and Field Study, which has done intensive research on picked urban parishes, for instance, the Church of the Advent, Cincinnati [see page 15].

Although the Episcopal Church no longer participates in this particular NCC study, the Rev. G. Paul Musselman, executive secretary of the Church's Division of Urban-Industrial Church Work, helped to launch the current study and continues to cooperate with the NCC's Department of the Urban Church.

PUBLIC AFFAIRS

Rooted in Selfishness

The AFL-CIO opened its recent convention in San Francisco to clergy of the area. Union leaders spoke at local churches. The Rev. Charles Webber (Methodist), director of religious activities for the AFL-CIO, was the guest speaker at Grace Cathedral.

Speaking at a labor luncheon, sponsored by the Northern California-Nevada Council of Churches, Walter Reuther said the basic problem in labor-management relations was not a simple power struggle. Rather, he saw the existing tension rooted in selfishness. He referred pointedly to the immoral activities on the part of some labor unions and their heads, but he said that immorality was not isolated in the labor movement. Mr. Reuther illustrated his point when he said of the threat of nuclear warfare: "The trouble here is the existence of guided missiles in the hands of unguided men."

Mr. Reuther concluded by proposing that when we solve the problem of our basic morality we will have gone a long way toward alleviating the tension which plagues our society.

FAITH AND PRACTICE

Loyal Californians

At a conference of the clergy of the diocese of California, held at El Rancho del Obispo, the diocesan conference center, late last month, a resolution was introduced supporting Bishop Pike of California in the face of various criticisms which have recently appeared in the Church press. The resolution was the signal for a standing ovation and a round of applause which lasted over several minutes. The resolution:

"WHEREAS, there are persistent rumors, statements, and implications in some Church periodicals that the clergy of the diocese of California are disturbed over certain practices in the much-debated Customary of our Bishop, and

"WHEREAS, there is no evidence of such criticism of the memoranda among the California clergy,

"THEREFORE, BE IT RESOLVED that the clergy of the Diocese of California, in Conference assembled on September 29th, express their deep loyalty to and confidence in the Bishop with a determination to cooperate fully with his efforts and Diocesan program."

Rebuttal to an Editorial

Sharp criticism of an editorial in the *American Church News* has been made by the executive board of the American Church Union of Northern California, a branch of the ACU, publisher of the *News*.

The editorial carried a roundup of journalistic comment unfavorable to Bishop Pike's liturgical directions for the diocese of California. In a letter addressed to the Rev. Henry C. Beck, editor of the *News*, the California board said:

"It was the unanimous sentiment of the board that the publication of this editorial was unfortunate and ill-advised, and places the ACU in this area in an embarrassing position which is unwarranted and undeserved. . . .

"While some of the facts as stated are substantially true, the article is misleading. This is primarily due to the fact that the *whole* situation has not been adequately reflected. One would deduce that reservation of the Blessed Sacrament is discouraged, if not forbidden; this is far from true. It is implied that our bishop demands universal adherence to his customs; this is not the case. It is represented that he is forcing a Presbyterian system upon us; he is not.

The Bishop's Right

"Whatever one may think of the merit of the bishop's ceremonial directions, he has every right to give them as he has done. They apply *ONLY* to the *vicars of missions*, who hold exactly the same relationship to the bishop as does a curate to his rector. . . .

"And it should be noted that these directions, taken as a whole, will greatly elevate the tone of worship in most of the missions when they have been generally adopted. The bishop has indicated a willingness to approve reservation of the Sacrament as desired, but

with the stipulation that, *in mission churches*, it shall be in an aumbry rather than a tabernacle. He encourages the use of eucharistic vestments. He proclaims the doctrine of the Real Presence. He desires that the mass be the principal service of every Sunday. He desires that the clergy give positive teaching concerning the sacrament of penance. He preaches the *seven* sacraments. These things are the measure of a Catholic, not such minutiae of practice as preference for a Sarum bow to a genuflection, or a wish to stand during a prayer rather than to kneel. The ACU should be thankful for all this, and certainly the relatively unimportant matters should not become the object of carping criticism while such definite progress is taking place in areas of real importance.

Unjust Suggestion

"It was most unjust to suggest that the bishop claims that his 'method of celebrating the liturgy can claim absolute universality.' He has made no such claim.

"We do not see that Bishop Pike has preached any heresy, or exceeded his authority. We have the utmost admiration for his integrity, piety, and ability and anticipate great progress in California under his leadership."

CSI Anniversary

Special observance of the 12th anniversary of the Church of South India was held in the diocese of California on Sunday, September 27th. Pursuant to the authority given the ordinary in the second proviso of the first paragraph of the general rubrics on Page VII of the Prayer Book, Bishop Pike authorized the use of "The Preparation" and the "Ministry of the Word of God" of the Liturgy of the Church of South India in place of the order for Morning Prayer. (The normal church service in the diocese of California includes both Morning Prayer and Holy Communion at the main service.)

Thirteen churches in the diocese took advantage of this permission, while many others used a special prayer for the occasion composed by Bishop Parsons, retired, of California.

Lay Conference on Theology

Bishop Stokes of Massachusetts has often said: "One of the great needs is to have lay people understand theology, and another need is to have clergy understand lay people." This was the basic idea behind a three-day lay conference on theology sponsored by the diocese of Massachusetts at the Episcopal Theological School in Cambridge, last month.

More than 100 laymen and women (mostly couples), participated, including representatives of the diocesan department of Christian education and the Episcopal Theological School, lay people of the diocesan men's and women's divisions, others from key parishes, and some selected at large.

"The Creed" was the basic subject to study in lectures and discussions. One of the speakers was the Very Rev. John B.

Coburn, dean of Episcopal Theological School.

The conference will be repeated annually, according to plans discussed. It was also decided that: other lay people should be given an opportunity to attend; further information and opportunity to discuss the Faith should reach out into the life of the parishes; perhaps parish rectors themselves might lead such courses; possibly the Episcopal Theological School might have an extension course with a weekly series of evening lectures.

One of the added benefits which many felt they had derived was an appreciation of the Theological School and its purpose and place in the life of the Church.

ERIE

Jubilee Evangelism

Erie's Jubilee Year of Evangelism got underway in the diocese with Evangelism Sunday being observed in every parish and mission on September 27th. Completed details and final briefing of the clergy took place at a clergy conference at the diocesan conference center on September 21st and 22d.

A detailed program of evangelism booklet was prepared by the Department of Promotion for the use of clergy and lay leaders. A second resource pamphlet was prepared by the diocesan department of

1959 - 1960
RULE OF LIFE
Jubilee Year Program of Evangelism
(Diocese of Erie)

God being my helper, I will strive with other Episcopalians

- 1) TO FOLLOW Jesus Christ as my Lord and Saviour
- 2) TO WORSHIP God every Sunday in His Church and be regular in my communions
- 3) TO WORK AND PRAY AND GIVE for the spread of His Kingdom
 - a) WORK—One extra act of Personal Service
 - b) PRAY—Daily Bible Reading and Prayer, including Grace at meals
 - c) GIVE—Time, Talents, Treasure
- 4) TO BRING at least one new person into the life of the Church

Erie's "Rule of Life" pledge.

Christian education for use in parish study groups.

Throughout the week of September 27th evangelism rallies were held in the five districts of the diocese. Speakers at these rallies, besides local clergy and lay leaders, were: Bishop Honaman, suffragan of Harrisburg, the Rev. George O'Pray of Jamestown, N. Y., the Rev. D. Maxfield Dowell of Shaker Heights, Ohio, and the Rev. Samuel Shoemaker of Pittsburgh.

Between October 18th and November 25th the plan is to have parish workers visit "every Episcopalian (active, inactive, lapsed, lost, strayed) and great numbers of unchurched people." A "Rule of Life" pledge is to be signed, if possible, by every Church member in the diocese [see cut] by next May, when Erie's diocesan convention meets.



EAST CAROLINA

Progress at Good Shepherd

Bishop Wright of East Carolina reports progress at Good Shepherd Hospital, New Bern, N. C.

The hospital has operated without debt for the past six months and, at the same time, shows an increase in service rendered. A chapel has been built and dedicated. There is also a new labor room and a new recovery room.

The X-ray department has been completely leaded. New hot water equipment has been installed. Some of these improvements have been given to the hospital by the United Thank Offering, some by the Duke Endowment, others by local sources. The 58-bed hospital is owned and operated by the diocese of East Carolina.

MONTANA

A Group By Any Other Name

When 300 delegates arrived in Helena late last month for Montana's special convention they encountered a new kind of exercise in group dynamics.

Bishop Sterling of Montana commented to THE LIVING CHURCH: "The Department of Christian Education of the national Church initiated the parish life

A REPORT AND A REMINDER

Your seminaries are pleased and grateful to report that Theological Education Sunday contributions up to the end of September totaled \$520,408.44 from 4,822 parishes and missions.

A reminder to any parishes that have not as yet observed Theological Education Sunday in 1959, that offering envelopes and publicity materials may still be obtained from any of the seminaries for this purpose.

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conference. The diocese of Montana, under the Department's leadership, conducted the first diocesan life conference, which is what the convention turned out to be."

On arrival, delegates were divided into 28 discussion groups, with laymen and clergy meeting separately. The 28 leaders of these groups worked under the direction of the Rev. J. Norman Hall of the national Department's Leadership Training Division and Miss Jessie Hunter, diocesan director of religious education. Twice each day, plenary sessions were held to serve as a clearing for the thinking of the small groups.

Stewardship and tithing principles consumed much of the discussion time, and the foundation was laid for a stewardship commission, which, the bishop hopes, will be the beginning of a laymen's organization in the diocese.

In addition to the standard parish-life-conference-type group and plenary sessions, there were several special meetings. A session devoted to business and administrative methods and policies, including pension fund and annual parochial reports, was held for all parish and mission treasurers.

In an effort to bring unity to the policies of the various elective boards of the diocese, a joint meeting of the executive council, the board of trustees, and the board of the episcopate fund was held for the first time in diocesan history.

WASHINGTON

Girls Help

A long needed conference center of 270 acres, Ryton Farm, near Millwood (Upperville), Va., has been acquired for the diocese of Washington. The gift of Mr. Richard H. Wilmer of Washington, D. C., will be known as the Wilmer Conference Center, Bishop Dun has announced.



Bishops Turner and Fenner
At the turn of a century.

Important among those using the center will be the Girls' Friendly Society of the diocese which has sold its Holiday House property near Alexandria, Va., and donated the proceeds to the diocese.

KANSAS

Home to Texas

The Rt. Rev. Goodrich R. Fenner, S.T.D., formally retired as bishop of Kansas on the Feast of St. Michael and All Angels, the 22d anniversary of his consecration to the episcopate. The service of installation of the Rt. Rev. Edward Clark Turner, D.D., as the sixth bishop of Kansas, took place the same day at the Choral Eucharist in Grace Cathedral, Topeka. Bishop Fenner wrote the service and was the celebrant.

The three sons of Bishop Turner had parts in the service, John as crucifer, David and James as bearers of the American and Church flags.*

Speakers at a diocesan dinner honoring Bishop and Mrs. Fenner included Dr. Bryan S. Stoffer, president of Washburn University, and Governor George Docking.

On behalf of the people of the diocese, Bishop Turner presented Bishop and Mrs. Fenner with a new Oldsmobile and a check. The Fenners will make their home in Dallas, Texas.

Bishop Fenner was born in Beeville, Texas, in 1891. He has served the Church as secretary of the rural Church division of the National Council, as a member of the Commission on Approaches to Unity, and since 1949 as a member of the Standing Liturgical Commission, of which he is chairman. He was rector of St. Andrew's Church, Kansas City, Mo., at the time of his election to the episcopate. He is the author of *The Episcopal Church in Town and Country* and has contributed largely to the Prayer Book Studies published by the Liturgical Commission.

During Bishop Fenner's episcopate the diocese has more than doubled in numbers of baptized persons and communicants. Total baptized persons have risen from 9,700 to 20,300, and communicants from 7,672 to 15,452. Disbursements have increased from \$161,936 to \$1,158,864. Value of Church property has increased from \$1,625,531 to \$5,680,330.

A dozen churches have been started or reactivated.

The diocese of Kansas has now formally ended its centennial celebration, and looks forward with confidence to the beginning of its second century under Bishop Turner's leadership.

*Other participants: Bishops Hines of Texas, Quarterman of Northwest Texas, Welles of West Missouri, Powell of Oklahoma, Harte of Dallas, Lewis of Salina, Cadigan of Missouri, and Presiding Bishop Lichtenberger; the Rev. Canon C. Rankin Barnes, S.T.D., secretary of the National Council; 50 diocesan clergy, and a number of visiting clergy, many of whom Bishop Fenner had ordained.

14 Points of a Good Bishop

From a painting by Gustave Muranyi



The Rev. William Porkess

by the Rev. William Porkess, D.D.

Chaplain, Home for Old Men and Aged Couples, New York City

- 1 A man in whose speech and work the spiritual impress has clearly stood out.
- 2 A prophet who has made a distinct place for himself in largeness of vision and fearlessness of action.
- 3 An investigator, of such keenness of detection, that he has quickly marked the great difference between mushy talk about, and healthy representation of, brotherhood.
- 4 A man, sufficiently mature to have reached the deepest convictions concerning the world's greatest problems, and leaving no doubt about his position.
- 5 A lover of children, and whom the boys and girls love equally.
- 6 A man who has never put popularity first in his life's work.
- 7 A spokesman, who firmly believes in the whole Gospel of our blessed Lord, and has so preached it that people are increasingly willing to lend him their ears.
- 8 A judge of men, to such an extent that he would not hesitate to deal firmly, kindly, and justly with the rich and poor man, and layman, and the priest, alike.
- 9 A man who has shown an eagerness for learning from, as well as teaching, others.
- 10 A man who has manifested the recognition of God's people, even if they were of another fold.
- 11 A man who, according to the average length of human life, could be counted on to give, at least, 10 years of vigorous Christian service to the diocese.
- 12 A man who has never lost his head because of the bestowal of various Church honors.
- 13 A man who has proved himself to be equally at home in the palace and the cottage.
- 14 A man who has given no evidence of seeking the highest office of the Church, but is, rather, quite willing and happy to remain where he is.

(Reprinted from THE LIVING CHURCH, April 14, 1923)

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Diary of a Vestryman

A House Is a Headache

(fiction)

by **Bill Andrews**

October 17, 1959. Today a group of men and women of the parish got together to clean up and fix up the rectory in preparation for the arrival of our new priest.

The place was something of a shambles. Fr. Jones has been a widower for five years, and his housekeeper must have been pretty slovenly. After Fr. Jones had his heart attack, he never did move back to the rectory, but stayed with friends for a while and then took a cottage at the lake. His furniture was auctioned, and some of us packed his books and other belongings for shipment to his permanent retirement address in Arizona.

The women grumbled about the accumulated dirt and dust, but they pitched in energetically with brooms, dustcloths and



mops. By noon, they had given the place a major cleanup, while we men got the screens off and worked on the storm windows.

Both the screens and the storm windows were in bad shape. Wire had rusted. Paint had flaked. Some glass was cracked, and many of the frames were warped or starting to rot. We just stored the screens, but we scraped, painted, glazed, and — in some cases — threw away the storm windows. I went down to the lumber yard for replacements.

When I came back with the new windows, McGee and Harry Hunting were painting together, talking about the condition of the rectory. McGee was pretty irritated. "I don't see why Fr. Jones let things get in such bad shape," he said. "We supplied him a good house; he ought to have kept it in repair."

Harry snorted. "He didn't hire out as a handyman. He was a good priest, and if the place was run-down, that was our fault. We're vestrymen, and we should have seen to the maintenance of the rectory."

I joined the conversation, saying to Mac, "Did you ever see Father trying to

make like a mechanic? He was all thumbs. He could change a fuse and maybe hammer a nail, but anything complicated like planing a window or painting a sash was a mystery beyond his comprehension."

Mac was insistent. "We all have jobs, and none of us are mechanics. But we keep our houses in repair. I'd be ashamed to have the neighbors see my screens and storm windows in this shape."

"I doubt if Fr. Jones gave it a thought," I said. "Maybe he should have. It certainly doesn't speak well for the church to have its rectory so run-down. But I agree with Harry, too. It was more the vestry's responsibility than Father's."

Harry made the sensible suggestion. "Let's stop worrying about placing the blame for past mistakes, whoever made them. What can we do to see that the same mistakes aren't made again?"

We ploughed our way through the rest of the storm-window job and went on to check the fuses (half of the circuits were over-fused) and the plumbing (three faucets dripped because of bad washers) and the general state of the property (one stair railing torn loose from the wall, a broken wire leaving the porch light inoperative, three doors that would shut only if slammed, and six windows so loose that any wind made them rattle). It was after five before we finished for the day, and we still had a good lot of work ahead of us for next Saturday.

And while we worked, we talked about a plan of maintenance for the rectory. I wrote the essence of it down on the back of a large envelope. Its main points were:

- (1) Turn over the property to Fr. Carter in top repair.
- (2) Collect and file in duplicate (one copy with Fr. Carter and one with the building and grounds committee of the vestry) all possible information about the rectory, such as:
 - (a) A diagram of the wiring circuits in the house, showing which fuses control which lights and outlets;
 - (b) Operating instructions for the furnace, water heater, stove, etc. McGee agreed to have the instructional cards and booklets which we could find (and our set is quite incomplete) copied on a machine in his office;
 - (c) A list, with phone numbers, of mechanics and servicemen to be called to deal with troubles that arise;
 - (d) A calendar for scheduled routine maintenance — storm windows and screens, yard care, furnace cleanings, painting, etc.
- (3) Put permanent key numbers on all storm windows, screens, and window sash.
- (4) Assign to one member of the building and grounds committee the job of keeping an eye on the rectory and consulting regularly with Fr. Carter about its upkeep.
- (5) Tell Fr. Carter that we expect the property to be maintained in first-class shape, that we do not expect him to do what is beyond his abilities or his available time, but we do expect him to work with us, keeping us informed promptly about needs.

On paper, it's a good plan. Now we'll see if we can make it work.

sorts and conditions

THIS IS the big year in the auto industry — the year in which the willful demand of the customers for a small car has finally prevailed upon the leading auto-makers to relent and produce small models. The customers have finally won a round in the never-ending battle of Detroit.

HOWEVER, I am still maintaining my independence of car-ownership, a quixotic posture based upon the availability of my mother's car for borrowing. I am waiting for the day when they make a car that is tall enough for people to get into it and out of it comfortably. One advantage of the principle of "planned obsolescence" in the auto industry is that if you wait long enough, the auto-makers are bound to come around to the shape and size of car you want.

CARS HAVE become lower and lower and longer and longer until the point of absurdity has been reached. For 1960, they are getting shorter. In a few more years they are bound to get higher. When they get high enough for a man to walk into, I will probably buy one.

THE THING that is unfortunate about automobiles is the same thing that afflicts television — the least-common-denominator principle. It seems to be completely unfeasible to make a car or run a television station for a part of the market.

WHEN ONE kind of show is on TV, the chances are that twirling the knob will only get you another kind of show of the same type. The fact has been established that "the public" wants chromium on its cars and adult westerns in its living and family rooms, and nobody would be foolish enough to buck the trend.

UNDER such circumstances, the "masification" of mankind proceeds at a steady rate no matter what political philosophy is expressed in our form of government.

THIS TRAIN of thought brings me around to the "beat generation" and its mysterious ways, which seem at times to be an effort to resist the general pressure toward conformity. We have had inane and slovenly characters around for as long as I can remember, and it is probably true that they have been with us as long as civilization has.

"CREEPS" and "slobs" are undoubtedly

ly a permanent feature of humanity. The thing that distinguishes the beat character is that he has made these qualities the insignia of an in-group. We endured, despised, or pitied him as long as he was a solitary creep, but to elevate creepism to a school of thought or way of life subjects us to a powerful pressure to conform. He alarms us today because we are afraid he is setting the pace that we shall be obliged to follow tomorrow. After all, the general cut of men's clothing today is based upon the drabest and dreariest styles of the period of struggle between cavaliers and roundheads. (They were called roundheads because they were the first practitioners of the crew-cut.)

WOMEN don't look like Puritan women any more, but men still look like Puritan men — only plainer.

I REMEMBER a bit of advice my father gave me when I was a teenager about this whole area of manners and fashions. "It is a fine thing," he said, "to stand out against the trend of the times when something important is at stake. But it's a great waste of time and energy to stand out against the rest of the world on something that doesn't make much difference in the first place. When there isn't any important reason for not conforming, it's better to conform."

ONE OF the advantages of being a Christian is that the Christian Faith supplies you with an objective standard as to when conformity is simple common sense and when it is an evil. Unconformity is not a sacred principle in itself, and neither is conformity. The sensible person does a little of each, and is not dismayed to discover that he has condemned himself to take his eggs the way other people like them nor to find out that he has turned off the TV program everybody else considered the best of the year. *De gustibus, non disputandum.*

BUT WHEN it comes to the expression of love and concern between persons, when it comes to an issue of truth or right and wrong, then the standard to which we must conform is not the standard of our neighbors.

THERE ARE times when the unpopular course is the only right course for a Christian. At such times he should be able to shed the desire for conformity as a duck sheds water from his back.

PETER DAY

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by

GEORGE E. De MILLE

Canon of Albany

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PEOPLE and places

Ordinations

Priests

Montana — By Bishop Barry of Albany, acting for the Bishop of Montana: On June 21, the Rev. Duane V. Fifer, curate, Christ Church, Hudson, N. Y. Address: 430 Union St., Hudson.

Oklahoma — By Bishop Powell: On September 10, the Rev. George C. Van Artsdalen, curate, All Souls' Church, Oklahoma City. Fr. Van Artsdalen is a former Presbyterian minister.

Philippines — By Bishop Cabanban, Suffragan: On August 16, the Rev. Magdaleno Bacagan, assistant, Holy Trinity Mission, Zamboanga City, Philippines.

Deacons

Dallas — By Bishop Harte, Suffragan: On September 5, George M. Davis, to be vicar of St. Mark's Church, Arlington, Texas, and St. Lawrence's, Grapevine. He will also be chaplain of college work in Arlington.

Indianapolis — By Bishop Craine: On September 19, Robert W. Stringer, vicar, St. Thomas', Franklin.

Minnesota — By Bishop McNairy, Suffragan: On September 19, Lyle W. MacRostie; to be in charge of churches in Pine Island, Minn., Kasson, and West Concord.

North Carolina — By Bishop Baker: Augustus M. Burt, III, to serve churches at Walnut Cove and Mayodan; William H. Hethcock, assistant, St. Andrew's, Greensboro; Curtis T. Allen, assistant, Calvary Church, Tarboro; Joseph E. Sturtevant, to serve the church at Scotland Neck, N. C.; and Gary A. Verell, to serve Calvary Chapel, Burlington, N. C., and St. Andrew's, Haw River.

Oklahoma — By Bishop Powell: On May 23, Hillyer B. Jackson, Jr., to serve churches at Hugo, Antlers, and Coalgate, Okla.; George G. McCulloch, to serve St. Luke's Church, Idabel, Okla., and St. Barnabas', Foreman, Ark., and Arthur D. Tripp, vicar of churches at Henryetta, Eufaula, and Checotah, all in Oklahoma.

Rhode Island — By Bishop Higgins: On June 20, Robert D. Duffy, curate, Christ Church, Lincoln, R. I.; Henry F. Fairman, in charge, Church of the Holy Spirit, Shannock; James P. Frink, in charge, St. Peter's, Manton; and Armand A. LaVallee, curate, St. Barnabas', Apponaug.

Southern Virginia — By Bishop Gunn: On August 30, the Rev. Emmanuel C. Bach, a former minister of the Swiss Reformed Church; to be curate of Galilee Church, Virginia Beach, Va.

West Texas — By Bishop Dicus, Suffragan: On August 6, Rodman P. Kypke, to be in charge of Emmanuel Church, Lockhart, Texas, and James L. Mahan, to serve churches at Comfort, Texas, and Fredericksburg. On August 19, Powell E. Baker, to serve churches at Carrizo Springs and Cotulla. On August 25, John T. Vaughn, to serve churches at Aransas Pass and Portland, Texas.

Church in Wales — By John, Lord Bishop of St. David's (the Rt. Rev. John Richard Richards): On September 19, Graham J. Davies, for the parish of Steynton with Johnston. The Rev. Mr. Davies spent last year at the Episcopal Theological Seminary and also did work in the missionary district of Nevada in connection with the Town and Country program of the Church.

Births

The Rev. Robert L. Bettinger and Mrs. Bettinger, of Holy Trinity Church, Sulphur, La., announced the birth of their second daughter and third child, Ruth Marie, on August 20.

The Rev. Robert Titus Hollett and Mrs. Hollett, of St. Andrew's Church, Princess Anne, Md., announced the birth of their second child, a son, Gray Titus, on July 25.

The Rev. Canon Trevor A. Hoy, director of education for the diocese of California, and Mrs. Hoy announced the birth of a daughter, Elizabeth Pavitt, on August 23.

The Rev. Herbert Ward Jackson and Mrs. Jackson, of Christ Church, Lexington, Ky., announced the birth of their second child and first son, Samuel Ward, on September 8.

The Rev. Arnold E. Mintz and Mrs. Mintz, of Grace Church, Jefferson City, Mo., announced the

birth of Martha Ann on July 24. Martha has an older brother and sister.

The Rev. George R. Peters and Mrs. Peters, of St. Paul's Church, Monroe, N. C., announced the birth of a son, George Rowland, recently.

The Rev. Frank Rowley and Mrs. Rowley, of Christ Church, Bluefield, W. Va., announced the birth of a son, Thomas Mansfield, on September 24.

The Rev. Warner B. Washington and Mrs. Washington, of Holy Trinity Church, Eastland, Texas, announced the birth of their first child, Warner Blair, III, on September 24.

Women

Miss Constance O. Furrer, formerly director of religious education at St. Michael's Church, Charleston, S. C., will on November 1 become parish assistant at the Church of the Incarnation, Atlanta, Ga.

Mrs. Robert Love, formerly on the staff of the Epworth School for Girls, Webster Groves, Mo., is now consultant in Christian education for the diocese of Central New York. She succeeds Mrs. Almon A. Jaynes, who recently retired.

Church Army

Cadet James Strachen of the Church Army has been put in charge of mission work in Burke County, N. C., serving three churches there. He succeeds Capt. Thomas G. Wheat, now in New York.

Organists

Mr. Frederick Roye is the new organist and choirmaster at Holy Trinity Church, Philadelphia. He succeeds Mr. Robert Chapman, who has taken a similar post at Christ Church Cathedral, Springfield, Mass.

Other Changes

A father and son will be going to school together at Sewanee this year. Ralph Clark is a sophomore in the college of arts and sciences at the University of the South. His father, the Rev. Richard W. Clark, who is a perpetual deacon and assistant at St. Peter's Church, Columbia, Tenn., has decided to go on to the priesthood and is beginning studies at the university's School of Theology.

The Rev. Bancroft P. Smith has returned to his work as rector of St. Andrew's Parish, Las Cruces, N. M., after a year of work in England. He had exchanged parishes with the Rev. G. D. Taylor and served Clopton and Otley parishes in the diocese of St. Edmundsbury and Ipswich. The Rev. Mr. Smith said:

"While in England I joined the growing ranks of Episcopal clergy who have attended a summer session at St. Augustine's College, Canterbury, and can add an enthusiastic endorsement for this experience, which should be a 'must' for any of our clergy who might be contemplating some time in England.

"A limited number of wives can be accommodated for the summer sessions, if application is made in time to the warden. . . . Any of the three sessions is worth the trip to England."

Mr. Norfleet Turner, bank president and member of St. John's Church, Memphis, has been named an industry chairman for the 19th annual National Bible Week, October 19 to 25. The observance is sponsored by the Laymen's National Committee, Inc. of New York, an interchurch organization.

The Rev. Joseph Wittkofski, rector of St. Mary's Church, Charleroi, Pa., has been given a citation by the senate of the state of Pennsylvania for deep appreciation for spiritual guidance and distinguished service. Fr. Wittkofski has served as chaplain for the state senate, the American Legion, and the 40 and 8 Society.

Missionaries

The Rev. Carl P. Ijams, formerly assistant at the Cathedral of St. Luke, Ancon, C. Z., is now in charge of the Church of Our Saviour, Cartagena, Colombia. Address: Apartado Aereo 1350, Cartagena, Colombia, S. A.

The Rev. Paul Nakamura, formerly in charge of the Church of the Holy Spirit, Izena Island, Okl-

nawa, is now assistant at the Church of SS. Peter and Paul, Naha. Address: Box 47, Naha Central Postoffice, Naha, Okinawa.

The Rev. T. Hall Partrick has left Haiti after serving two three-year terms as dean of the Episcopal theological seminary in Mont-rouis. For the last four years he has also worked at Holy Trinity Cathedral in Port-au-Prince.

Fr. Partrick is now doing graduate work at the University of Chicago and is on extended furlough with the Overseas Department. He received the degree of master of sacred theology from Sewanee in June. The Partricks may be addressed at 5527 Dorchester Ave., Chicago 37.

The Rev. William Smythe, who formerly served Christ Church, Kealakekua, Hawaii, will in November begin work at Grace Church, Hoolehua, Molokai, Hawaii. At the present time he is on furlough.

The Rev. Michael Yamamoto, formerly assistant at St. John's Church, Nago, Okinawa, is now chaplain for Episcopal student work at the University of the Ryukyus. Address: Box 47, Naha Central Postoffice, Naha, Okinawa.

Armed Forces

Chaplain Gordon Hutchins, USA, formerly chaplain of the first cavalry of division artillery, Korea, will in November become chaplain of the U. S. Army Garrison, Fort Jay, Governors Island, N. Y. Address: Apt. 1-C, 207 Drake Ave., New Rochelle, N. Y.

Resignations

The Rev. Richard A. Clark, rector of St. John's Church, Wellsville, N. Y., has resigned.

The Rev. Jodi L. Martin, rector of Christ Church, Cleveland, N. C., in charge of the church at Woodleaf, has retired from the active ministry. Address: Cleveland, N. C.

The Rev. F. P. Thornton, rector of Grace Church, Lynnwood, Va., has retired. Address: 1716 Seddon Rd., Richmond 27, Va.

The Rev. Wilbur H. Tyte has given up his work at Prince of Peace Church, St. Louis, Mo., to devote full time to St. Francis' Church, north St. Louis County, Mo., a mission which is about a year and a half old. Address: 11221 Larimore Rd., St. Louis 38.

Changes of Address

The Rev. Edwin A. Garrett, III, formerly addressed in Lewisburg, Pa., may now be addressed

at 658 Shellbark Lane, Rosemont, Pa. He is studying at GTS in New York.

The Rev. Richard T. Loring, formerly junior curate at All Saints' Church, Ashmont, Boston, is now fellow and tutor at GTS and may be addressed there at 175 Ninth Ave., New York 11.

The Rev. J. Harold Mowen, rector of Prince of Peace Parish, Gettysburg, Pa., has moved from E. Middle St. to 209 Baltimore St. His mailing address remains the same: Box 5, Gettysburg.

The parish has purchased a new church school building on Baltimore St. and included in it are living quarters for the clergy.

DEATHS

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

The Rev. Elmer Jay Cook, professor of the New Testament at Berkeley Divinity School, and assistant rector of St. John's Church, West Hartford, Conn., died September 30th, at Grace-New Haven Hospital, New Haven, Conn.

Dr. Cook was born in Howell, Mich., in 1901. He attended Washington and Jefferson University and Hartford Theological Seminary. He was ordained to the priesthood in 1936. Dr. Cook received the B.Litt. degree from Oxford University and the B.S. from Columbia University, and the doctorate in philosophy from Hartford Theological Seminary. He was awarded the honorary doctorate in sacred



theology from Berkeley Divinity School last June.

He served as assistant minister at St. James and St. Luke's, Glastonbury, Conn., from 1940 to 1942, and from 1942 to 1946. Dr. Cook was an assistant at Christ Church Cathedral, Hartford, Conn. He was a professor of New Testament and librarian at Hartford Theological Seminary Foundation from 1936 to 1948, when he became professor of New Testament at Berkeley.

Dr. Cook leaves his wife, Esther; his father, the

Rev. Oscar G. Cook of Greensburg, Pa.; a daughter, and a granddaughter.

Adele Pendleton Boyden, alumnae associate of the Hannah More Academy, Reisterstown, Md., died August 5th, in Richmond, Va.

Miss Boyden, a retired nurse, is survived by three sisters, Mary S. Boyden, Eleanor S. Boyden, and Mrs. Sidney S. Clary.

James H. Comley, director, vice president, and manager of the Church Fire Insurance Corporation, Church Agency Corporation, Church Finance Corporation, which are affiliated with the Church Pension Fund, died September 29th, at the age of 66. He lived in Riverdale, New York City.

Mr. Comley was born in Lexington, Mass. He attended Wentworth Institute in Boston. He served as a vestryman of St. Thomas' Church, Mamaroneck, N. Y., and was a member of the Insurance Society of New York, and the National Board of Fire Underwriters. He joined the Church Fire Insurance Corporation in 1930, and became vice president in 1951.

Surviving are his wife, the former Carla Mathiasen, and a sister.

Ethel Van Benthutsen died at her home in Albany, N. Y., September 20th. Her social welfare work was done in both the Church and in the general community.

During World War I she was active in the Home Service work of the Red Cross, and at the same time she aided in the extension of the work of the Church Mission of Help, which is now the Episcopal Service for Youth. In 1923 she founded the Albany branch of that organization and served as its president for many years. She was vice president of the national organization also. Miss Van Benthutsen was on the board of directors of the Family Service Society, Albany, and was a leader of a committee to promote international understanding. A few years ago she was chairman of a committee to plan and establish the Child Guidance Clinic in Albany.

In 1954 her work was recognized when she was recipient of an award from the New York State Society for Mental Health.

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3rd and 4th), 6:30 EP; Daily: MP 8, EP 5; Week-
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HD 8:30; C Sat 5-6

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Wed 6:15; also Fri (Requiem) 7:30; MP 9:45,
EP 5:30; C Sat 4:30-5:30, 7:30-8:30 & by appt

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Communion; appt, appointment; B, Benediction;
C, Confessions; Cho, Choral; Ch S, Church
School; c, curate; d, deacon; d. r. e., director
of religious education; EP, Evening Prayer; Eu,
Eucharist; Ev, Evensong; ex, except; 1S, first
Sunday; HC, Holy Communion; HD, Holy Days;
HH, Holy Hour; Instr, Instructions; Int, Inter-
cessions; Lit, Litany; Mat, Matins; MP, Morning
Prayer; P, Penance; r, rector; r-em, rector-
emeritus; Ser, Sermon; Sol, Solemn; Sta, Sta-
tions; V, Vespers; v, vicar; YPF, Young People's
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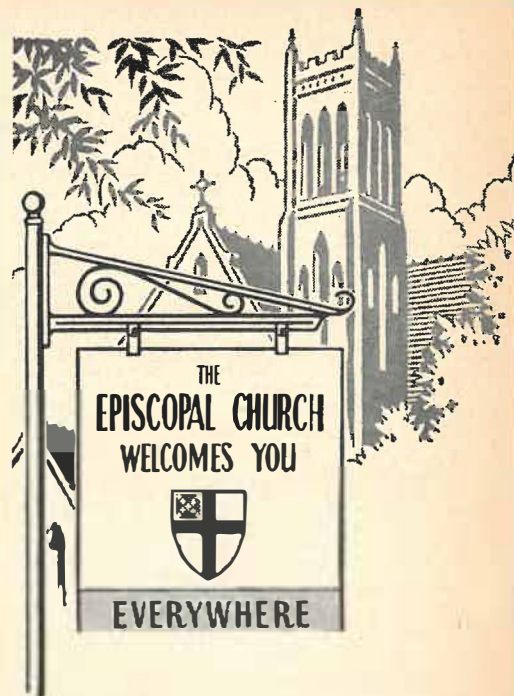
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46th St. between 6th and 7th Aves.
Sun: Low Masses 7, 8, 9, (Sung), 10; High Mass 11;
B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat
2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c;
Rev. C. O. Moore, c
Sun Masses: 8, 9 (Sung) & 11 (Sal); 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 (1S) MP 11, Organ Recital
3:30, EP Cho 4; Daily ex Sat HC 8; Thurs 11;
HD 12:10; Noonday ex Sat 12:10



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

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

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Ser 12:30 Tues, Wed & Thurs, EP 5:15 ex Sat;
Sat HC 8; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Int & Bible
Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by
appt; Organ Recital Wednesday 12:30

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

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. C. Kilmer Myers, S.T.D., v
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8
ex Thurs at 8, 10, EP 5:30

MOREHEAD CITY, N. C.

ST. ANDREW'S Rev. E. Guthrie Brown, r
Sun HC 8, Ch S 9:30, MP & Ser 11 (HC 1S) HD HC
11 (as anno)

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Thurs
6:30; Wed & Fri 12:10; Sat 9:30; C Sat 12-1, 7:30-8

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass
daily 7 ex Tues & Thurs 10; Sol Ev & Devotions 1st
Fri 8; Holy Union 2nd Thurs 10:30; C Sat 4-5

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