

The Living CHURCH

September 27, 1959

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page 15:

**Under Volcanic
Peaks: a Hymn-Sing**

page 17:

**In Steel Towns,
Clear Skies
and Conflict**

**At KwaMagwaza: Bishop Gray
of Connecticut administers
Holy Communion at Eucharist
marking the centennial of
Anglican missionary work in
Zululand. [page 12]**



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The Living Church

Volume 139 Established 1878 Number 13

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

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DEPARTMENTS

Big Picture	6	Letters	4
Books	19	News	7
Deaths	23	People and Places	22
Editorials	17	Talks with Teachers	3

ARTICLES

African Impressions	Walter H. Gray	12
Central America	Edward T. H. Williams	15
Witness Overlooked		16

THINGS TO COME

September

- 27. Eighteenth Sunday after Trinity
- 29. St. Michael and All Angels
Installation of Bishop Turner as bishop of Kansas
Retirement of Bishop Fenner as bishop of Kansas

October

- 1. Installation of Bishop Lewis as coadjutor of Olympia
- 4. Nineteenth Sunday after Trinity
- 7. North Carolina to elect coadjutor Springfield convention, to 8th National Day of Prayer
- 9. Milwaukee convention, to 10th
- 11. Twentieth Sunday after Trinity
- 12. National Conference of Deaconesses, executive committee meeting and annual retreat and conference, to 15th

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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by the Rev. Victor Hoag, D.D.

Your Lesson Outline

The good teacher prepares carefully before each class meeting. From experience he knows that, unless he has his lesson well in hand, things will go badly: Interest will lag, pupils may not respond, material may run out before the end of the period, and restlessness or even boredom may result. He must prepare each week, he tells himself. But there seem to be a number of opinions about what constitutes proper preparation.

"I must get up my Sunday school lesson," is the way the conscientious teacher puts it toward the end of each week, as he begins to look forward to another meeting with his pupils. To "get up your lesson" has usually meant (in the past, at least) to read the printed portion in the teacher's text carefully, and be prepared to go through it with the class on the date set. "The lesson for this Sunday is. . . ." This is the outlook that held the field for many years, and still applies with certain courses.

Yet even the most exact printed lesson assumes that it will be mastered by the teacher, made his own, and presented in his own way. It must be personalized, certainly never read directly to the pupils from the book. There will be flexibility in using the material, as well as judgment in selecting portions and sometimes allowing one topic to be extended over several Sundays.

How do you make a lesson your own? This is the problem of each week's preparation time — always the same time, let's hope, as a good habit. The secret of all preparation may be summed up in three steps:

Consider your pupils. In imagination, recall just how the class has been running recently. See their faces; any special problems? What was going well last Sunday; what I can build on and develop? Are there any ring-leaders or difficult ones whom I must win or help? After all, I must teach *them*, not merely come prepared to put on a neat performance before a captive audience. (If you or your observer have notes on each child's personal responses, here is the stage to run through them.)

Master your materials. This is the familiar *study* — to know the story, the description, the passage assigned for the day. If you are to tell a story, master it, practice it, dress it up. Above all, know your

story well, and be at home in it. Then, anticipate various forms of its acceptance. What if they are restless? When can I elaborate on some point by touching a similar experience in their lives? How can I turn it into a vital discussion? Shall I point the lesson, or allow them to explore and express its meaning in their own words? Today, our courses stress less the presenting of facts or narratives, and more the relating of known needs to Christian resources. There are more materials now than ever, but they are not always arranged in compact paragraphs in the text. They are everywhere in the Church's living ways and books.

Make an outline. "I underscore words, and make checks on the margin of my text, and I have this in hand when I teach," says one teacher. This is not enough. It is one step removed from reading it "cold" in class. Your outline must be done apart from the printed book. It must be your own summary, reaction, and adaptation. The teacher is the test-pilot of the printed text. Only he can prove whether it will work or not.

Your written outline is your *plan for action*. That is to say, you are to think out your allotted minutes in the class as a series of things that should happen. There will be talking, but you will think of your talk, your "lines," aimed at starting the pupils talking, not just as "instruction." These are active youngsters. How will you direct their vitality?

Your outline should be brief — so brief, perhaps, that you have it in your head, and need not look at it often. These are some of the vital elements in a good session outline:

(1) Separate items — opening collect, reports, open-end story, discussion, activity (crafts, writing, Bible drill) planning, etc.

(2) Timing. A rough scheme of so many minutes expected for each of these. You will not switch abruptly, but by such planning you will not allow one item to use up all the time.

(3) Discussion questions or statements. These must be well worded and so designed that there is room for opinion on both sides. They are the most useful things in your kit, and should receive careful thought in your preparation. You cannot trust your ingenuity to phrase them during the class — unless, indeed, you are a skilled master in leading a discussion. They must be thought out in advance, and you should have several, with variations. The new texts give some, but you always invent your own.

So — outlines always, every week, even though they may break down in actual teaching. Your lesson, as finally enacted around the class table (must you have a table? A circle is better!) will be a continuous performance in which either the teacher stage-manages well, or the pupils run away with the show. There will be no repeat performance. In this short time impressions may be made, thoughts started which may change the course of several lives. Out of all eternity, *this hour is yours.*



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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.)

Communion: Who and How?

I may have something to say later as to the various comments on the memorandum to my clergy re "open/closed Communion"; but I want immediately to thank Mrs. Marion Q. Wiegman, director of Public Relations of the diocese of Chicago, for pointing out an error of fact in the memo [L.C., September 6th]. I had conflated in my mind two services held in connection with the World Council of Churches meeting in Evanston: a celebration by Bishop Newbigin of the Church of South India, to which all baptized Christians were explicitly welcomed, and a celebration by the Presiding Bishop, assisted by the Bishop of Chicago and his Suffragan Bishop, to which all baptized Christians were explicitly welcomed. The nature of the latter service, as now clarified, even more makes my point (as did the other illustrations I gave): if the Confirmation rubric was meant to apply to persons of other Christian Communion, then it could not have been modified by a resolution of the House of Bishops or by a decision of the Presiding Bishop and the Bishop of Chicago. Ergo.

(Rt. Rev.) JAMES A. PIKE
Bishop of California

San Francisco

I was amazed that Bishop Pike had taken such pains to describe [L.C., July 5th] what vicars of missions must do at the celebration of the Holy Communion, and what he hopes all clergy of his diocese will do at such services, when the Book of Common Prayer, which is the only constitutional guide we have, says almost nothing about ceremonies or vestments, except such ceremonies as are essential to the valid administration of the sacraments. I think that this lack of instruction is intentional. People of various temperaments belong to the Church and express their devotion in various ways.

The Prayer Book provides directions for essential ceremonies for the valid administration of the sacraments, and leaves all other movements and vestments or clothing to the clergy in whose charge is the worship of the Church. How is it that the bishop neglects to tell his clergy that there is a specific rubric setting forth essential ceremony, quite specifically, when the Lord's words are repeated which are commonly known as the Words of Institution? Many clergy take the ablutions at the time suggested by the bishop, but there is a rubric that governs this also, and if the Church wants to have the ablutions taken at a different time, it takes just two General Conventions to say so. I think that the construction of the service indicates that the taking of the ablutions at the time indicated by the Book is purposeful, as is the singing of the Gloria in Excelsis where it is indicated it shall be sung, instead of at the beginning of the service where it had been placed originally.

I want to comment on the memorandum of the bishop regarding the rubric which

deals with those who are to make their Communion. If the Church does not mean, in these days, "that there shall none be admitted to Holy Communion, until such time as he is confirmed or ready and desirous of being confirmed," why does not the Church change the rubric? This can be done by the next two General Conventions, and then there would be no doubt what the Church means about those who are to be admitted to Holy Communion. Why not say what the Church means? Yet, even the Liturgical Commission, which seems to be trying to satisfy as many people as possible, in the Prayer Book Studies does not propose to change or eliminate this rubric.

(Rev.) DON FRANK FENN

Baltimore, Md.

The fine editorial [L.C., August 30th] predicted that Bishop Pike's memorandum on "Closed Communion" would stir up controversy which would not be unhealthy as there has never been any clear crystallization of the Church's stand on this subject. The open-minded appraisal in the editorial, one would assume, prepared the way for equally open-minded expressions of people with honestly differing interpretations. It was disappointing to find the letters in the September 6th issue so one-sided.

Bishop Pike's recommendations seemed a fine step in reconciling honest differences of interpretation among our Church members. To reject them because of our fear of weakening our position seems to be contrary to the best interests of the Body of Christ and likely to lead us to the sin of further division. Because we, in our hearts, feel that light has been revealed to us, let us in all humility do all in our means to spread that light to those who seek it and not shut it out.

GERTRUDE S. WHITNEY
(Mrs. Charles S.)

Milwaukee, Wis.

Costly Printing

I am sorry that you think the National Council staff should be defended against criticisms on trivia [L.C., August 16th]. Were this the only instance of "trivia," it might well be excused. But those of us who receive mail constantly from "281" are, in many instances, appalled by the multiplicity of "trivia" from that same source.

I do not wish to appear to be a carping critic. I am, however, thinking in terms of the struggling parish and its struggling rector or vicar. I am thinking in terms of the clergyman whose salary is below the standard for laborers in his community. What do you suppose they think of this useless, fancy, and costly printing which issues forth from our "vatican" in New York. I do not ask that "281" become niggardly for I am well aware of the impression that printing has upon those who receive it. But I do think that we have the right and the duty to avoid all evidence of being wasteful.

(Rev.) ARTHUR MCKAY ACKERSON
Rector, All Saints' Church

Atlantic City, N. J.

Liturgy by Acclamation

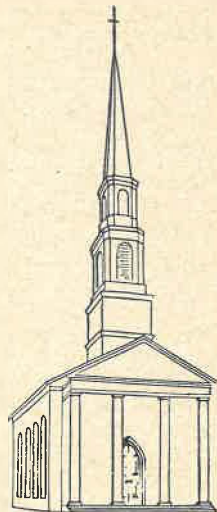
It is doubtful whether so large a Synod (300 members) as that of the Anglican Church of Canada has ever before adopted a liturgy by acclamation [L.C., September 20th].

So sure were the members of the General Synod of the Anglican Church of Canada that they wanted the revised Prayer Book which had been prepared by their liturgical committee [L.C., September 20th] that they were unwilling to have it further revised on the floor of Synod. When the liturgical committee's resolution to allow further revision was proposed, an amendment was at once presented by a graduate of Trinity College, seconded by a graduate of Wycliffe, that the Book be adopted without further revision. There was a great roar of applause.

The committee had difficulty holding the Synod back from adopting the Book without the correction of a few misprints. Evangelical and Catholic minded Churchmen were as one in desiring the Book. It was at about the same date in September of 1578, as noted in the new calendar, that the first Eucharist was celebrated in Canada with the use of the Prayer Book of Elizabeth I.

(Rev.) ROLAND F. PALMER, SSJE

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The Morehouse Report

I have just read your special report [on the Morehouse-Barlow Company, L.C., September 27th], and am delighted with it. You have given a splendid report of the company and have presented it in most attractive and readable form. I especially appreciate your editorial with emphasis on vocational aspects, also brought out in articles. The only thing I miss is recognition of Peter Day's contribution to the company, not only through THE LIVING CHURCH but as a director from 1944 to 1952 and assistant secretary for most of those years. This inside view combined with your outside evaluation make the special report uniquely well informed and valuable. Many thanks, and a hearty "well done."

CLIFFORD P. MOREHOUSE
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Nashotah's 30 Acres

In a recent number of the LIVING CHURCH [L.C., September 6th] you tell your readers that Nashotah House hopes to realize \$300,000 from the sale of 30 acres of land. I have been involved in the negotiations from the beginning and have never heard this figure mentioned. We did at first hope that the property would sell for about \$250,000, but we are not unduly disappointed to find that the total will in all probability be closer to \$200,000 than to \$250,000.

(Very Rev.) WALTER C. KLEIN
Dean, Nashotah House

Nashotah, Wis.

Invitation from Guam

We have learned that some of our clergy and laity transit the island of Guam en route to and from the southeastern Asian area.

We should like to make a standing offer to meet and greet any and all who pass this part of the Pacific. We will only be disturbed when and if we learn that someone transited Guam without saying "hello."

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Continued on page 21

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— English 1928 Prayer Book

Font Cover

The font cover here shown was designed to go with an old marble font which had been in St. Saviour's Church, Bar Harbor, Maine, for many years. The cover is hand carved, the work of R. Geissler, Inc., Little Neck 63, N. Y.



The Living Church

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

**Eighteenth Sunday after Trinity
September 27, 1959**

COMMUNICATIONS

The New Editor

Henry L. McCorkle, managing editor of *Presbyterian Life*, has been named editor-in-chief of *Forth* magazine, official monthly publication of the Episcopal Church in the United States. Mr. McCorkle's appointment was announced by Mr. Robert E. Kenyon, chairman of the Church Magazine Advisory Board. The appointment becomes effective January 1st, 1960.

In becoming editor of *Forth*, Mr. McCorkle will work closely with the Church Magazine Advisory Board. This board was appointed by Presiding Bishop Lichtenberger (in compliance with a 1958 General Convention resolution) to study, design, pilot-test, and appraise the proposal for a new magazine to serve the interests of all the people of the Church. It is to report its recommendations to the General Convention of 1961.

A spokesman for the National Council told THE LIVING CHURCH that *Forth* is being transferred from the jurisdiction of the Publications Division of the National Council to that of the Church Magazine Advisory Board, pursuant to a resolution of the last General Convention which said that the Board was "to have full access to our existing magazine of the name of *Forth* and all its subscription lists, prop-

erties, assets, and appropriations, and to make temporary use thereof as such Board may deem fit."

Mr. McCorkle is being employed by the Church Magazine Board, while the remainder of the staff of *Forth* will continue to be on the National Council payroll. Mr. William E. Leidt, present editor of *Forth*, will step down from that post on January 1st, but will continue as director of the Publications Division of the National Council.

Mr. McCorkle's association with *Presbyterian Life* began in 1947, four months before the magazine was first published. In the 12 years that he has been associate editor and (since 1957) managing editor, Mr. McCorkle has written many interpretive articles on the Churches in Asia, Europe, and South America.

Mr. McCorkle is at present a vestryman and chairman of the department of Christian education of Trinity Church, Swarthmore, Pa. He is 36, a native of Chicago, married, and the father of three children.

EPISCOPATE

Ten Nominees

A special committee to submit nominations for bishop coadjutor of North Carolina has made public its report. There are ten names to be placed in nomination — three priests outside the diocese and seven priests now serving in it. They are the Rev. Messrs.:

George M. Alexander, dean of the School of Theology, Sewanee, Tenn.

Louis A. Haskell, St. John's, Charleston, W. Va.

Peyton R. Williams, Christ and St. Luke's, Norfolk, Va.

James D. Beckwith, St. Michael's, Raleigh, N. C.

Thom W. Blair, Christ Church, Charlotte, N. C.

Thomas A. Fraser, Jr., St. Paul's, Winston-Salem, N. C.

Carl F. Herman, St. Andrew's, Greensboro, N. C.

William M. Latta, St. Paul's, Louisburg, N. C.

William Moultrie Moore, Jr., St. Martin's, Charlotte, N. C.

Thomas J. C. Smyth, Good Shepherd, Rocky Mount, N. C.

The convention will meet in the Church of the Good Shepherd, Raleigh, N. C., on Wednesday, October 7th. The consecra-

**Next Week:
Fall Book Number**

tion of the bishop coadjutor-elect is expected to take place in January.

Bishopless Diocese

On October 1st, the Rt. Rev. Dudley B. McNeil, resigning bishop of Western Michigan, will become locum tenens of Trinity Church, Warsaw, N. Y. The rector, the Rev. John R. Whiteford, will spend one year studying at St. Augustine's College, England.

Because Western Michigan has no coadjutor, the executive council continues administration of the diocese as it has done since March when Bishop McNeil became ill. The bishop has announced his resignation effective September, 1959 [L.C., September 20th].

The Rev. Charles E. Bennison of St. Luke's, Kalamazoo, Mich., is vice president of the executive council and the Rev. George A. Stams, St. Philip's, Grand Rapids is secretary.

A special meeting for election of a new bishop is planned a month after the House of Bishops (at its October 17th-22d meeting) acts on Bishop McNeil's resignation.

Bishop Baker Installed

The Rt. Rev. Richard Henry Baker, D.D., was installed as seventh bishop of North Carolina in the Chapel of Thanks, Vade Mecum, N. C., on September 10th. The officiating bishop was Bishop Wright of East Carolina. Bishop Powell of Maryland was the preacher, and Bishop Barth of Tennessee and Bishop Melcher, retired, of Central Brazil, participated in the service.

Bishop Baker was presented to Bishop Wright by the standing committee of the diocese. All the diocesan clergy and diocesan officers took part in the service.

Bishop Baker succeeded Edwin A. Penick as Bishop of North Carolina at the time of Bishop Penick's death last April. Bishop Baker has himself asked for a coadjutor and the election will be held on October 7th in the Church of the Good Shepherd in Raleigh [see column two].



Henry McCorkle: Forth from Presbyterian Life.

Cooperstown Business

The House of Bishops will elect a missionary bishop for the missionary district of Nevada at its meeting in Cooperstown, N. Y., October 17th-22d. It will also discuss a proposal to elect a missionary bishop for the Dominican Republic.

Bishop Lewis of Nevada has resigned from Nevada to become bishop coadjutor of Olympia. He will succeed as diocesan when Bishop Bayne becomes executive officer of the Anglican Communion in January. The Dominican Republic is currently under the charge of Bishop Voegeli of Haiti.

Other business slated for the House of Bishops' meeting includes the hearing of reports on theological education, liturgical matters, clergy placement, and grants to aided dioceses. A special address will be given by Archbishop Iakovos, head of the Greek Orthodox Church of North and South America, on "The Role of the Ecumenical Patriarchate and the Work of the Holy Orthodox Church for Church Unity throughout the World." On Sunday, October 18th, the bishops will hold a quiet day led by the Rev. Canon Theodore O. Wedel, warden of the College of Preachers.

In the chair for the first time will be Presiding Bishop Lichtenberger.

PUBLIC AFFAIRS

A Time to be Ungracious

"When in the face of injustice to minorities you are gracious and kind and patient, you do no good." Bishop Pike of California told the National Baptist Convention, U.S.A., Inc., meeting in San Francisco. "Make a fuss about these things!" the bishop said. "When you don't, you make it harder for the rest of us who are making a fuss."

To some 20,000 delegates representing the great (5,000,000 member) Negro Baptist Church the bishop also said:

"If with all the blessings God has given us, we as Americans fail to live up to the principles we profess, and continue to treat our minority groups unfairly by segregation and discrimination and thereby lose the support of the uncommitted nations and peoples throughout the world of darker hue; and if thereby we should lose out in the world struggle, then God's holy Name will be praised. His justice and His equal respect and love for all men will be vindicated. I am loyal to America; I served as a line officer in the last World War, and yet my first allegiance is not to the nation, but to Almighty God and His eternal purposes."

No Church Endorsement!

The Rev. James Dees told the New Orleans Citizens' Council on September 14th that the Church should stay out of the integration controversy.

The Rev. Mr. Dees, who is from Statesville, N. C., said, "The churches have no

business handing down edicts on this subject that is primarily anthropological and sociological in nature and not an issue of the historic faith. The Church has gotten out of its field and is attempting to attend to what it has no business attending to." Mr. Dees spoke in spite of the fact that Episcopal Church clergy of Louisiana urged him not to, and Bishop Jones of Louisiana announced that Mr. Dees's appearance was not endorsed by the Church.

Mr. Dees said at the Council meeting that the U. S. Supreme Court must be "bridled and not run from or circumvented."

He said the "goal of the integrators working with the Supreme Court is total amalgamation in the south and a Negro society."

A United Press International story, verified by L.C. Louisiana correspondent, said by way of background:

The Episcopal clergy of New Orleans [in a voluntary meeting] resolved:

"The New Orleans clergy take the position that no clergyman of the Episcopal Church can divest himself of his official orders in the Church in any public appearance; he appears not only as a private citizen but also as an ordained priest of the Church."

Bishop Jones added that the clergy would like to make clear "that his [Mr. Dees's] public appearance in New Orleans carries with it no endorsement of the Episcopal Church. He represents neither his local vestry, the bishop of his own diocese, nor any official body of Episcopalians of the New Orleans area."

The New Orleans clergy sent a telegram to the Rev. Mr. Dees asking him not to make an appearance. He replied that he planned to talk as a private citizen and was "utterly amazed at such intimidation tactics" by the New Orleans clergy.

At Statesville, the Rev. Mr. Dees said that criticism by New Orleans clergymen of his scheduled appearance before a Citizens Council group is "an attempt by the Church to suppress free speech."

In his telegraphed reply to the Rev. Robert B. Lucent, dean of the New Orleans clericus, Mr. Dees said, "The New Orleans Council did not ask me to speak for them but to them. I will be speaking for myself."

Mr. Dees, one of the founders of the North Carolina Defenders of States Rights, Inc., told Fr. Lucent, "I presume that you stand for racial integration and rule by the Supreme Court edicts.

"I would presume further that the Church would not deny any citizen the right of free speech on controversial social issues or even try to bring pressure on them to suppress it.

"It is apparent that you would suppress the expression of opinions of everyone who does not agree with you."

Mr. Dees said that Fr. Lucent had warned him that if he did not withdraw from the appearance copies of the resolution would be sent to Bishop Baker of North Carolina, to vestrymen in Statesville, and to the press.

In a letter to Dr. Emmett Lee Irwin, an official of the New Orleans Citizens Council, Mr. Dees called the threats "crass intimidation efforts by presumably Christian ministers."

At Raleigh, Bishop Baker said "if he (Mr. Dees) in any way intimates that he is repre-

senting any group of Episcopalians, that should be questioned. As to the issue of whether his right to speak with his clerical collar on is a violation of his privileges as an individual — there is a question."

Bishop Baker said he could not "discipline" a person because of his views, "but I can disagree with him." The bishop also said that Mr. Dees's view were in conflict with the official pronouncements of the Episcopal Church.

INTERCHURCH

Student Groups Federate

A National Student Christian Federation has been inaugurated in the USA at a service of dedication held in Oberlin, Ohio.

The ceremony, in which 250 clergy and student representatives of more than 40 Protestant and Anglican Church groups participated, marked the formal recognition of the merger of three student organizations — the United Student Christian Council, the Student Volunteer Movement, and the Interseminary Movement, which have Episcopalians among their members.

Episcopal Church groups which are joining the new federation are the National Canterbury Association and the Division of College Work. The founding organizations continue to exist; the new federation is simply an agency of coordination and cooperation.

Episcopalians elected to the NSCF's national board are the Rev. Philip Zabriskie and Miss Harrier Hemenway, Bennington, Vt., a student at Northwestern University. The Rev. Mr. Zabriskie is executive secretary of the Department of College Work of the Episcopal Church's National Council. President is Alan Burry, student at Union Theological School, a Methodist.

EDUCATION

Scholars to Seabury-Western

The Rev. J. V. L. Casserley, D.Lit., is the new visiting professor of apologetics and philosophical theology at Seabury-Western Theological Seminary. Another notable addition to Seabury-Western's faculty this fall is the Rev. C. J. de Catanzaro, Ph.D., who succeeds the Very Rev. Walter C. Klein (now dean of Nashotah House) as Lydia Hibbard professor of Old Testament.

Dr. de Catanzaro was formerly assistant professor of divinity at Trinity College, Toronto, Canada.

Dr. Casserley has been Hoffman professor of dogmatic theology at General Theological Seminary. It was announced last spring [L.C., April 19th] that he had been named librarian of the Bishop Anderson Foundation in Chicago, and would be working with the professional colleges in the field of biological sciences of the Medical Center, Chicago.

The American Negro in the Priesthood

An altar and reredos in honor of the late Edward Thomas Demby will be erected in St. Matthew's Church, Wilmington, Del.

It was 60 years ago, in 1899, that Edward Demby was ordained to the priesthood. The date is noteworthy because it marked the beginning of the clerical career of the first American Negro to be elected a bishop of the Church. He achieved this distinction in 1918, when he became the Suffragan Bishop of Arkansas and the Southwest Province.

Bishop Demby, who died in 1957, was a native of Wilmington, and in his youth was a communicant of St. Matthew's Church.

The memorial sponsoring committee is hopeful that every Episcopal congregation in the United States will want to make a modest contribution.

Chairman of the Demby Memorial Committee is the Rev. Dr. Tollie I. Caution; secretary is the Rev. Donald O. Wilson, vicar of St. Matthew's Church; and treasurer is Henry I. Brown, 2020 Tatnall St., Wilmington 2, Del. Mr. Brown is executive secretary of the diocese of Delaware.

RADIO

The Church's Viewpoint

National Council's Division of Radio and Television is a recipient of the Freedoms Foundation's George Washington Medal of Honor Award. The presentation took place at the diocese of Connecticut's annual laymen's conference, September 12th-13th, and the award was received by the Rev. Dana F. Kennedy, executive secretary of the division.

The division received the award for the program *Viewpoint*, which, said the Foundation, "showed outstanding achievement in helping to bring about a better understanding of the American way of life."

Charles W. "Bill" Shipley, of St. Stephen's Church, Ridgefield, Conn., is *Viewpoint's* announcer. He is a licensed lay reader in Connecticut.

SOCIAL RELATIONS

Parish and Society

"The Parish and Society" is the theme of a Christian social relations conference of the Province of the Midwest, to be held at St. Mary's Camp, Battle Creek, Mich., October 5th-8th. Each diocese in the province is entitled to send six representatives, and they may be either clergy or laity. Principal speakers will be the Rev. Arthur E. Walmsley, executive secretary of the National Council's Division of Christian Citizenship, and Peter Day, editor of *THE LIVING CHURCH*.

CANADA

Synod Action

The General Synod of the Anglican Church of Canada, which elected a new primate and adopted a revised Prayer Book [L.C., September 20th], engaged in other notable activity. Synod:

✓ Voted to enlarge the Church's headquarters in Toronto. The difficult question of a fixed primatial see is still under consideration, reports L. C. correspondent, the Rev. Dr. Spencer H. Elliott. The cathedral of the new primate, the Most Rev. Howard Clark, will continue to be the one in Edmonton, his diocesan see city.

✓ Approved a \$100,000 fund raising campaign to assist overseas refugees during World Refugee Year, and voted to set up a permanent Primate's World Relief Fund.

✓ Heard a state-of-the-Church report (presented by Bishop Gower of New Westminster) which revealed that Church membership increased by more than 23,000 last year to a new total of 1,300,029, who are served by 2,363 clergymen. Church property, the report said, was valued at \$192,924,875. Members



Archbishop Clark
An unfixed primatial see.

gave \$28,363,614 to the Church for all causes last year, with per capita giving reaching \$54.74. Confirmations hit the highest total ever recorded — 33,963, but marriages showed a steady decline of 22.3% to 11,574. Bishop Gower asked: "Is the Church wedding going out of favor among our people? Are mixed marriages taking their tolls of weak Anglicans?" Religious News Service reports that Bishop Gower, in a hard-hitting address, urged Canadian Anglicans to improve the state of the Church by indulging in "foolhardy adventure of the spirit," instead of concentrating on bigger stipends, modern rectories, and bigger pensions."

✓ Changed canon law to permit a deaconess to retain her status as a deaconess after marriage.

✓ Decided that a man "once a priest [is] always a priest," and amended canon law on the abandonment or relinquishment of the ministry to read "abandonment or relinquishment of the exercise of it."

SPRINGFIELD

Dean Goes to Maine

The Very Rev. David K. Montgomery, dean and rector of St. Paul's Cathedral, Springfield, Ill., for over 10 years, has resigned to accept a call to be rector of St. Mark's Church, Waterville, Maine. He will succeed the Rev. C. O. Brown, who is now senior canon and dean of St. Luke's Cathedral, Portland, Maine.

The dean came to Springfield in December, 1948, from Fort Worth, Texas. He and Mrs. Montgomery will leave Springfield on October 12th so that he may begin his rectorship at St. Mark's on St. Luke's Day, October 18th.

As rector of St. Mark's, Fr. Montgomery will also be in charge of Episcopal student work at Colby College, Waterville, and through arrangement with Bishop Loring of Maine will have charge of the development of a new mission of the Holy Cross at Pittsfield, Maine. Here his work will be very similar to that which he left in Fort Worth, Texas, when he came to the cathedral. At Fort Worth he served All Saints', Good Shepherd (now St. Michael's), St. Anne's, and St. Luke's during 1946-48. During this time he brought two to parish status and two to mission status.

During his deanship at Springfield he has been active in many community and diocesan projects and has represented the diocese of Springfield in each of the General Conventions that occurred in this period.

His resignation from the cathedral was accepted by the vestry with sincere regret and warm expressions of appreciation of his many services to the cathedral.

ROMAN CATHOLICS

No More Worker Priests

Pope John XXIII startled ecclesiastical circles by ordering Paris' Archbishop to end the worker-priest movement. The movement, known as the Mission de Paris, was launched in 1943 to spread Roman Catholicism and reduce Communist influence among the working class. Priests accepted jobs in industry, donned working clothes, and lived among the workers. In 1953, after some priests had been accused of succumbing to Communist propaganda, Pope Pius XII put severe restrictions on the worker-priests, limiting their industrial work to three hours a day and requiring them to live in communities under the jurisdiction of bishops. At that time, the present pope was papal nuncio to France, and he was reported to have intervened with Pope Pius on behalf of the worker-priests. There has been recent complaint that work-priests were aiding Algerian rebels living in French slums. The Vatican has proposed that laymen continue the apostolate among workers.

[RNS]

Sibyl Harton Talks

Sibyl Harton, English writer of spiritual books and widow of the late dean of Wells Cathedral, is on a lecture visit to the United States. She has been giving talks and conducting quiet days in Wisconsin and on September 29th begins a two-week tour of the diocese of Fond du Lac, after which she will give talks at parishes in other areas of the midwest. The Convent of the Holy Nativity, where Mrs. Harton is a guest, reports that she has some open dates between October 28th and November 12th. The convent's address is Fond du Lac, Wis.

Beloved Santa Claus

London-born actor, Edmund Gwenn, 83, died September 6th at the Motion Picture Country Home in Woodland Hills, Hollywood, Calif. One of the most beloved character actors on either side of the Atlantic, Mr. Gwenn was a communicant of the Church of England, but he called All Saints', Beverly Hills, "my church."

For more than 60 years he acted on both stage and screen. In 1948, at the age of 72, he won the motion picture Academy Award for the best supporting actor for his role of Santa Claus in "Miracle on 34th Street."

The Rev. Kermit Castellanos, associate rector of All Saints' and long-time friend of Mr. Gwenn, officiated at the funeral.

Surviving Mr. Gwenn are two sisters and a brother, all of London.

Miss America's Church

Lynda Lee Mead, Miss America of 1960, attended St. Peter's Church, Oxford, Miss., during the school years of 1957-58 and 1958-59. Miss Mead attended the University of Mississippi (otherwise known as Ole Miss.) She is a communicant of Trinity Church, Natchez, Miss.

ORTHODOX

Two-Sided Blame

The Most Rev. Metropolitan Antony Bashir, Archbishop of the Syrian Antiochian Orthodox Church of North America* hopes the ecumenical council being called by Pope John XXIII may result in the reunion of the Eastern Orthodox and Roman Catholic Churches.

Reunion, he said, is closer today than ever because Pope John "is the first Pope to make a public statement to the effect that the blame is not on one side alone."

The Metropolitan, a leading figure in Eastern Orthodoxy, reported that he plans to go to the Vatican for a personal visit with the Pope this winter or next spring.

*Membership: 110,000. Under jurisdiction of Patriarch of Antioch.



Twenty-eight young women from nine states gathered at DeKoven Foundation in Racine, Wis., over the Labor Day weekend for the first Midwest Conference on the Religious Life. Simultaneously, a similar conference was held at St. Helena's Convent, Newburgh, N. Y., and St. Mary's Retreat House in Santa Barbara, Calif.

Addresses on "The Vows and Communal Life" and "The Prayer Life of the Religious" were presented by Dom Francis Hilary Bacon OSB; Fr. Alfred L. Pedersen, SSJE, spoke on "The Call to the Religious Life."

Representatives of five communities for women were present to answer questions and for personal counselling.

The registrants included one graduate student, 12 undergraduate college students, six high school students, six businesswomen, and three professional women.

He said he also will visit Moscow to consult with the patriarchate of the Russian Orthodox Church.

Addressing the grand banquet of the eighth annual Eastern regional convention of the Syrian Orthodox Youth Organization, in Washington, D. C., Metropolitan Bashir urged Pope John to join with a leading Orthodox figure such as the Ecumenical Patriarch in Istanbul in issuing a joint invitation to the ecumenical council. "Eastern Church leaders may not accept an invitation tendered to them by the Pope alone," he said.

"If the union of the Churches is achieved, then 83% of Christians will be under one head," he pointed out.

"In 1054, the separation took place over political and administrative matters rather than religious," he said. "The doctrine, dogma, and the Holy Sacrament is the same in both Churches, despite the 900-year separation. We both believe in the same thing, the One Holy Body of Christ undivided."

Rites have changed in both parts of the Church in the last nine centuries to suit different conditions and mentalities of worshippers, but "the faith has not," Metropolitan Bashir declared, adding, "We are all members of the same Catholic and Apostolic Church."

Eastern Orthodox recognize the Pope "in seniority but not in jurisdiction," the metropolitan said. He explained that Eastern Orthodox believed that the property of the Church should be de-centralized, "with each bishop in complete spiritual control of a given area, and over-all decisions taken at synods or councils of bishops."

"Our attitude," he told the young delegates, "was aimed at preventing the bishops from getting mixed up with the material wealth of the Church and possibly exposing themselves to criticism."

The Roman Church, he said, wanted a centralization of power in Rome.

KANSAS

Fall Financial Convention

A record-breaking budget of \$155,256 for the year 1960 was unanimously adopted by the regular fall financial convention of the diocese of Kansas at its meeting on September 12th, in St. Matthew's Church, Newton. This is an increase of \$21,746 over the current budget of the diocese.

The greatest increase, \$19,426, to bring the item to the total of \$35,300, is in the department of missions. Most of the increase will be used to bring the mission stipends up to the minimum of \$4,000 per year for an unmarried priest and \$4,800 per year for married clergy. Pension assessments, housing, car allowances, and utilities will be in addition to the basic minimum stipend. Present minimum stipends are \$3,000 and \$4,000 per year for single and married clergy respectively.

The bishop announced the organization of three new missions since the spring meeting of the convention: Christ Church Mission, in Johnson County, adjacent to Kansas City; St. Mark's and St. Matthias', both in the city of Wichita. Unorganized missions are holding regular services in Paola and Overland Park. Assistance for these missions in the purchase of lands, buildings, and vicarages comes from the Church Extension Fund which was provided by a vigorous financial campaign in the diocese over a year ago.

A total of \$35,300 from the new budget will be used for the expansion of the college work department. This is an increase of almost \$5,000 over last year's budget. The bishop announced the purchase of a new Canterbury House on the campus of the State University at Lawrence. A vacancy in the chaplaincy at Kansas State University at Manhattan is now filled. Four other campuses are served by local clergy and partially supported from diocesan funds.

Wakkanai Mission

On the very northernmost tip of the Japanese islands is the town of Wakkanai, and from it one can look over to the Russian held island of Sakhalin where the Soviets make their presence felt by periodically capturing Japanese fishing boats, imprisoning the crew and returning them without the boats only after prolonged captivity. It is over 185 miles to the nearest Anglican church, and very few of the 50,000 odd inhabitants have ever heard the Gospel. But there in a remote Air Force chapel three Americans were con-



Bishop Ueda confirms three Americans. The Russians are within view.

firmed last month by Bishop Ueda of Hokkaido during a service of the Holy Eucharist attended by both Japanese and American Episcopalians.

This marked the fulfillment of the hopes of a group of enthusiastic laymen of both races who had prayed long for this day and had worked hard to maintain the services of the Church, even though cut off from the ministrations of the clergy. For some time they had to be content with leading Morning Prayer themselves without an opportunity to receive the sacraments; but last Easter two of them, Lt. Robert Hubbell and Sgt. George Huntley, made their way to Sapporo to receive Communion and to ask the American missionaries to come to Wakkanai. From that time the little congregation of about 15 Americans and three Japanese families has had a service of Holy Communion in English and Evening Prayer in Japanese each month.

But they were not content to have this only for themselves. They wanted to try to help start a church in Wakkanai for the 150,000 in this northern area where there is only one church, and that a Roman Catholic, with no more than about 100 members. It is probably the most

neglected area in Japan. And so they started saving to buy land and thus far have collected about \$300. This is about half the sum that is needed for a suitable plot. Since many of the men will be transferring out of Wakkanai in the near future, they are hoping that American friends will help them reach their goal. The land will be only the first step, but it is important, as available land is getting scarce and the price is rising. Anyone wishing to contribute to the Wakkanai Mission Advance Fund should send donations to the Rev. Beverley D. Tucker, St. Michael's Church, North 19 East 3, Sapporo, Japan.

Editor's Note: Contributions may also be sent through THE LIVING CHURCH RELIEF FUND, 407 E. Michigan St., Milwaukee 2, Wis., marked "Wakkanai Mission," with checks made payable to THE LIVING CHURCH RELIEF FUND.

22 Ballots

One of the most popular younger clergy of the Nippon Seikokai, the Rev. David Makoto Goto, 50, was elected the fifth bishop of Tokyo, in an all day convocation held at Holy Trinity Pro Cathedral Tokyo, September 12th. Four bishops, including Presiding Bishop Yashiro (whose diocese is Kobe), and 15 clergy were among nominees. Fifty-two laymen and 44 clergy were entitled to vote. It took 22 ballots to elect the Rev. Mr. Goto.

At a previous convocation, Bishop Okubo of North Kanto was elected but after two weeks of consideration he declined to be translated to Tokyo. The Rt. Rev. Timothy Makoto Makita retired as Bishop of Tokyo after a heart attack.

The second try at electing a Bishop of Tokyo attracted as much attention as Japan's split Socialist party which convened the same day and wrangled over leftist and rightist domination.

Bishop-elect Goto was born in 1909. He



Bishop-elect Goto: Popular priest

attended the Nippon Seikokai's Central Theological College and was graduated in 1934. He received the B.D. from Virginia Theological Seminary, Alexandria, Va., in 1937, and was ordained priest in 1940. He was chaplain of St. Margaret's Girls' School, 1938-43, and served in the Japanese army, 1943-45. From 1947 to date he has been a chaplain at St. Paul's University, and professor of Christian ethics and history of Christianity. The author of two books on Christianity and Christian ethics, he has translated into Japanese various works of Tillich, Temple, and others. He is married and has two sons and one daughter. He is an active leader in the Brotherhood of St. Andrew in Japan movement.

VISITORS

Prayers in Spring

The Most Rev. Metropolitan Leonty, head of the Russian Orthodox Greek Catholic Church of North America proclaimed Sunday, September 20th, as a day of special prayers for the "repose of the souls of metropolitans, bishops, priests, and all people killed by godless powers." The proclamation was made in connection with Premier Khrushchev's visit to the U.S.

At about the same time, Metropolitan Nikolai of Krutitsky and Kolonna, a leading clergyman of the Moscow Patriarchate, hailed the exchange of visits between President Eisenhower and Premier Khrushchev. He described the meeting as "the arrival of spring in international relations." The Russian Orthodox Church of America does not recognize the Moscow Patriarchate.

The Federated Russian Orthodox Clubs of the American Church urged President Eisenhower to invite Premier Khrushchev to attend Russian Orthodox services and see for himself how freedom of religion is observed in the U.S. and then compare the American practice with that in the USSR.

KOREA

The Seminary's Drive-In

The Rev. Archer Torrey, rector of St. Michael's Theological College in Korea, sends this report on recent developments at the seminary and in the Church in general:

Vegetables from the seminary farm have been selling well among Americans living in Seoul and connected with the state department, military, or private business. A sign on the highway announces, "Way-side Farm. Fresh Vegetables. Drive in and pick your own." A steadily increasing business in drive-in sales has given the students encouragement. Last year the

Continued on page 20



African Impressions

*While fear and hate dominate the race crisis,
the Church offers a means of salvation*

by the Rt. Rev. Walter H. Gray, Bishop of Connecticut

A month in Africa will hardly qualify anyone to serve as an expert on the affairs of that vast continent, especially when only three countries have been visited; but in that time one can gain some very definite impressions.

The three countries were Liberia and Ghana in West Africa, and the Union of South Africa. Invitations to visit the latter two were extended by their respective archbishops at the 1958 Lambeth Conference where I was chairman of the Committee on Missionary Appeal and Strategy. Liberia was visited because our Presiding Bishop has asked me to be chairman of the Committee on Overseas Missions of the National Council requested by the 1958 General Convention of our Church.

West Africa and South Africa are two

different worlds. The former is a section where the black African is in command. Ghana became an independent state within the British Commonwealth in 1957, and of its population of 4,763,000 less than 10,000 are white. Liberia is an independent republic founded in 1822 when a settlement was made at Monrovia by freed slaves from America. With few exceptions its entire population is of the African race, and voting rights are restricted to people of Negro blood.

South Africa is the land of *apartheid* (racial separation). Of its population of more than 14,000,000, 3,000,000 are "Europeans" (whites) and the others (with the exception of 400,000 Asiatics) are Negro or colored (i.e., people of mixed blood). The present government is controlled by

In Zululand, welcome was arranged for the Archbishop of Capetown, the Most Rev. Joost de Blank on the banks of the Tugela River. From left, Bishop Gray of Connecticut, the Rev. Canon L. E. Oscroft, the Archbishop of Capetown, the Bishop of Zululand, and the Rev. J. Malaza, who is shown kissing the archbishop's ring.

The photo at the right shows Bishop Gray being greeted at the office of Guinea Press (newspaper publisher) in Accra, Ghana, by the press chairman, the Hon. W. Baidoe-Ansah, a member of Parliament.

men of Dutch ancestry who have strenuously maintained the policy of calling for parallel but separate development of racial groups, which results in the non-whites being held in a condition but little different from slavery.

In West Africa I encountered little anti-white feeling except occasional reference to past slavery and exploitation or comments resulting from the newspaper stories emanating from Little Rock or London, though in Ghana one still hears accounts of the riots there which finally brought about independence in that country and the prediction that similar events will soon occur in South Africa. However, there seems to be little racial consciousness present, and groups mingle freely.

Because in South Africa the face of the

government is set so firmly against the non-whites, inevitably there is fierce resentment. This erupted in riots during the summer in Port Elizabeth and Durban (both of which cities I visited), and everywhere people were saying that the "day of reckoning" will not be long delayed. One especially sad side of the story is that everyone predicts that at that time there will be no differentiation as between white people who have been friends to the non-whites and those who have been foes. The test will be the color of a man's skin. Fear and hate are in the air.

Opposition

Of course, apartheid policies have provoked strong opposition. Among the opposing forces observed by me or reported to me were these:

(1) *The British residents*, on the whole, have fought the policies of the present Nationalist (Dutch) party, and the English-language newspapers in various cities have been strongly critical.

(2) *The white university students* were said to be about seven to one against segregation in education. When the recent session of Parliament adopted its new educational policies, white student demonstrators appeared wearing black mourning arm bands and extinguished a "torch of learning" in front of

the Parliament building. In the university of Johannesburg I saw in the Art Building a large poster showing people of various colors, and it bore the label, "Truth knows no racial barriers."

(3) *Prominent jurists*, including two ex-Chief Justices, have been outspoken in their condemnation.

(4) *Some intellectuals among the Dutch* have shown independence, and one was forced out of his party caucus for giving his honest opinions.

(5) *Church leaders*, like the Archbishop of Capetown and the Bishop of Johannesburg, have been fearless in their words and actions and have served as goads to the conscience of the nation. While I was in Capetown the Prime Minister in Parliament said regarding the Archbishop that "someone should hit him in the chest," and various proposals were made to deport him.

(6) *Native leaders*, like Chief Luthuli, have done their best to show the error and futility of present policies. Luthuli, head of the African National Congress, is a devoted Christian who has advocated non-violence; but he has been deprived of his chieftainship by the government, placed under house arrest, and cannot see more than five people at one time. His fate is causing a shift in power to the "Africanists" who are ready to adopt violence as their method.

A prominent man in South Africa said to me that the Nationalist government

hates people in this order: (1) Roman Catholics (the result of extreme Protestant views); (2) Anglicans (for somewhat comparable reasons and because of the association of Anglicanism with the English people); (3) Jews (because of racialism); and (4) Negroes and Asiatics (because of racialism). I read newspaper accounts of the formation of a group much like the Ku Klux Klan and with a similar program.

The Church

But what of the work of the Church in West and South Africa?

In Liberia I was most favorably impressed by what our Church is doing there, but even more by what we still need to do. Bishop Bravid W. Harris is one of the leading men in the country. One has only to travel around with him to observe how highly he is regarded. Under his leadership there has been great growth. I learned that two congregations are becoming financially independent this year and another is to achieve such a status next year. Economically Liberia is making great progress, and I believe the people can be depended upon to assume their fair share of the cost of Church operation as rapidly as possible.

Cuttington College, which Bishop Harris revived, is one of the two institutions of higher learning in the country and many of the officers of government and leading citizens are among its graduates. Much educational work is being carried on by the Church at lower levels; but much more needs to be done.

In West Africa I met with the bishops and other members of the standing committee of that Province who were engaged in drawing up a constitution and discussing their problems. I also met a number of the leading Churchmen and members of the Ghana government who impressed me most favorably. Frequently I was told of the high regard in which our Church is held and of the appreciation of the people of the devoted, sacrificial labors of the missionaries.

In South Africa I had the unforgettable experience of preaching to an immense colored congregation who poured out their hearts in hymns of praise to the Father of us all.

The Archbishop had invited me to join him on his first archepiscopal visit to Zululand, and I had accepted eagerly. By car we traveled some 1,500 miles, going through the diocese of George, Grahams-town, St. John's, and Natal before reaching Zululand. Among the many interesting places visited were St. Bede's Theological College at Umtata, and the Kearsney Healing Home in Natal.

St. Bede's has 30 students (mostly Africans) and a faculty of only two. Students here (as elsewhere generally in Africa) come for two years of combined college and seminary training, after which they are ordained to the diaconate. They serve





In West Africa, the author met with bishops and members of the standing committee who were engaged in drawing up a constitution and discussing their problems. Shown are members of the Provincial standing committee, bishops of the Province, the Archbishop of West Africa, the Bishop of Liberia, and the Bishop of Connecticut, meeting in Accra, Ghana, at the University of Ghana.

for a year under an experienced priest, and then they return for a third year of training before being ordained to the priesthood. The chapel is an unusually fine one of simple lines and reverent in atmosphere.

The Kearsney Healing Home is a center of spiritual healing which is also a hospital. Of the 160 patients, one-half are small African children suffering from tuberculosis, and the other half are white people with various ailments. Speaking to the patients and African staff members, who were extraordinarily reverent, left a greater impress upon the speaker than upon the congregation.

We passed through a primeval forest which has been set aside as a national park. It had at its entrance a sign which needs no comment, "The Garden of Eden — for Europeans only."

The Transkei, or native territory, is a land of mist-shrouded mountains studded with the *kralls*, or clusters of *rondavels* (native mud huts with thatched roofs). Along the roads going there we frequently passed the Xhosa, or "red-blanket people," wearing the garb which has given them their name. Particularly impressive were the statuesque women carrying heavy loads upon their heads. On the hills small naked boys herded the family cattle which at night are driven to a corral in the center of the krall. On the roofs of the rondavels squash were drying in the sun, and in the fields corn was growing to supply the principal article of diet of the people, corn meal or "mealies." The land is badly eroded; but contour plowing has been introduced, and some reforestation is being attempted to conserve the badly-needed water. The women are continually occupied with carrying water in buckets on their heads for great distances up to their hilltop homes. At night fires burn in each krall, food being cooked out-of-doors.

Finally we crossed the Tugela River marking the border of Zululand, going

over a bridge which is at the spot where the first Anglican missionary forded the river a century ago. We were welcomed by a great throng of Zulus led by the striking figure of their bishop, Thomas J. Savage, who will always be remembered for his self-introduction at the 1958 Lambeth Conference, "Savage Zululand."

Zululand is celebrating this year the Centenary of Anglican Missions, and the arrival of the Archbishop was the opening event. Such a welcome it was, with much shouting, hymn-singing, speeches, and exchange of gifts! Some of the people had walked many miles to be present, carrying blankets and food, spending the night along the roads or trails, and afterwards they had to return the same way. I found myself wondering how many of our people at home would be willing to do the same thing!

In the days that followed we took part in many services and meetings, and were entertained in various ways. Unforgettable was a Zulu feast, with three freshly-killed, ancient oxen being boiled in large pots to provide the principal dish. We met a number of the chiefs, including Cyprian Zulu, the Paramount Chief of all the Zulus, who, with the Royal Family, occupied a front rank in the Centennial High Mass held in an open field, and who addressed the meeting held afterwards.

The native clergy were a very fine lot of men, serving in conditions of great hardship. Some had as many as 20 mission stations in addition to their parish church, being helped by catechists and lay readers, and traveling generally on foot or horseback.

The native people everywhere were most eager to know about the Church in America and especially about American Negroes, asking such questions as, "Do they look like us? What do they think of us? Are they members of our Church?"

The Zulus are a people with a great tradition in war; but they are also clearly

a people who can and do respond to the Gospel of the Prince of Peace.

Rival Movements

The more orthodox Christian Churches have many rivals in Africa today. These include:

(1) *Ethiopians* — independent Churches which have seceded from Churches established from overseas, or have seceded from the secessionists!

(2) *Zionists* — a syncretistic Bantu (native) movement with healing, speaking with tongues, purification rites, and taboos as the main aspects of their faith.

(3) *Bantu Messianic Movements*, the followers of Shembe, Khambule, Lekganyane, or John Masowe. In these groups the Bantu prophet is the Messiah or Moses, leading the people into the Promised Land. Nationalism, polygamy, and questions relating to the land are interwoven in the pattern of the thought of all these movements.

(4) *Communism*, which does not appear to have made much progress in the sections of Africa I visited. In South Africa the Communists have apparently made some converts in the cities, but few, if any, in the rural districts. No clergyman mentioned Communism as being a real threat to religion.

(5) *Mohammedanism*, which is strong in the northern section of Ghana, and even in Cuttington College in Liberia. I saw some students with Moslem caps.

(6) *Paganism*, which is still the chief opponent of Christianity, and the power of the witch doctors is still very strong.

Church Coöperation

The All-African Church Conference met in January, 1958, at Ibadan, Nigeria, and plans to meet again in 1960. Representatives of 12 non-Roman Communions came, including people of various races. The chairman chosen was Sir Francis Ibiyam. Dr. Alan Paton, author of *Cry the Beloved Country*, is a member of the Provisional Committee along with others from all over the continent. This committee has set as its program the linking together of the various Communions in the usual form of Christian councils for prayer, consultation, and action.

I met with representatives of different Communions, including the Roman Catholic, at various times and found a high degree of coöperation.

On the other side of things, it was frequently said to me that the South African government is gradually closing many schools of other Churches and turning them over to the Dutch Reformed Church which will teach apartheid.

To sum up my impressions, while fear and hate are dominant factors in the racial situation, particularly in South Africa, the Christian Church steadfastly offers the Gospel of Christ as the means of the reconciliation and salvation of all mankind.

The missionary work of our Anglican Communion on the increasingly-important continent of Africa deserves from our Church in the U.S.A. more than support for Liberia alone.

A Visit to Costa Rica and Nicaragua



Baptism, Communion, Matrimony, Unction, and Confession were part of the author's mission. Photo shows Canon Williams officiating at baptism at Bluefields, Nicaragua.

Although living conditions were different,
faith was the same

by the Rev. Canon Edward T. H. Williams

Canon Williams visited the missionary district of Central America this summer at the invitation of Bishop Richards. He preached two missions, and this article is compiled from notes he made on his impressions of two communities he visited. Canon Williams describes himself "as one of a team of mission priests at the Albany diocesan retreat center in Brant Lake, N. Y." He was formerly Albany's diocesan director of Christian education.

I boarded the narrow gauge railway leading over the continental divide from San José and rode down through the plantations of coffee, bananas, and cocoa to reach the Caribbean port of Limón. I marveled, as I had on earlier visits to Costa Rica, at the winding tracks clinging to precipitous slopes, with breath-taking views of volcanic peaks and of the abyss of the Grand Canyon.

My host in Costa Rica, the Rev. William Louis Ziadie, was waiting for me with Dick Bass, the seminarian working with him at St. Mark's Church, Puerto Limón.

In the little Vauxhall car as we rode, and between sips of tea, at the rectory, last minute details about the mission I was to preach were settled. All the while, our conversation was punctuated by the urgent invitation of the bell in St. Mark's tower.

As the hymn sing began, I looked out from the sanctuary into a sea of eager black faces and heard the rising tide of

close to 200 voices praising our Lord. "Abide with me" seemed to be an immediate theme, and it was requested many times during the week. I asked the people to return the courtesy to our Saviour and try to abide with Him throughout the mission. It hardly needed my urging. I shall never forget the bell ringing each morning at 5 a.m. calling the faithful to the first of the two daily celebrations of the Holy Eucharist. By the time matins had been said and the final bell rung at 5:30, upwards of 30 persons might be there — schoolboys and girls, matrons, and grandmothers, even a few of the men before they were off to the docks. The noonday Eucharist was often more crowded. What love and devotion were poured forth only God fully knows, but for a priest preaching his first mission no finer assurance of zealous support could be desired.

I have many memories of this venture — the many individuals who stopped by the rectory for counsel of their pastor, the teenage organist, a starry-eyed girl of about 12 receiving Communion daily, strolls through the neighborhood where sly smiles, or a hearty "Bueno" bespoke the warmheartedness of the people.

From Puerto Limón, I moved to Bluefields, Nicaragua, where conditions were very different, but where many elements of the situation duplicated what I had found at Puerto Limón.

At Bluefields we had many Indians, boys from Orinoco, a devoted woman from St. Mary's, Tasbapauni, and a young man from Raitipura in town because his wife was recovering from an operation at

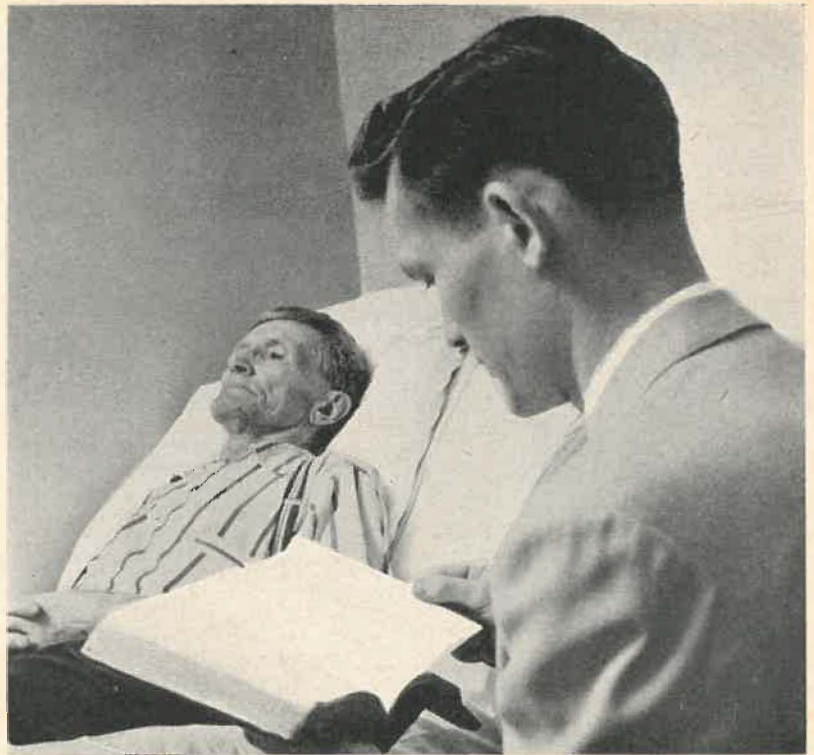
the hospital. My visit to the squalid quarters occupied by this young man and his convalescent wife — to take her Holy Communion on two occasions — was an eye opener on housing conditions. The young woman was wrapped in a blanket and lay on a platform made of planks in the back part of a shed used to store machinery. Cooking was done in a brazier on a tripod in the adjacent section of the building. Though English is used by these people in preference to Spanish, they have a limited vocabulary — much of which is from the Prayer Book. It was a joy to have the husband and wife, and a brother-in-law join in the Lord's Prayer with us.

Because of the tenuous economy, and poor diet, as well as the effects of the rainy season, there was much illness in Bluefields. And since the churches there had been much affected by the activities of a faith healer in recent months, there was great interest in and concern for the Church's healing ministry. On two mornings large numbers presented themselves after the Eucharist for the laying on of hands for Holy Unction.

The daily Eucharists often brought out 100 persons. On Sunday I baptized five infants, and gave the blessings at two celebrations of Holy Matrimony regularizing civil marriages. I also heard confessions.

The excellent attendance was matched by an overwhelming personal welcome by the woman's auxiliary, and a reception given by the auxiliary for me after a mission service. At departure time, the largest part of the congregation gathered to say good-by.

A Witness Overlooked



RNS

Lay readers' services can extend to hospitals and institutions.

Unless the abilities of the lay reader are used as much as possible, he will grow stale and ineffective

This report, emphasizing the value of the lay reader, was given to THE LIVING CHURCH by Miss Margaret Phinn, Michigan correspondent.

As the Episcopal Church grows, through diocesan and parochial missions, there is a great need for men who are dedicated to the Church and who are willing to be trained — not only to lead mission congregations in worship on Sunday, but also to serve the Church in many other ways. The witness which is peculiar to the layman must not be overlooked!

Recognizing the great value of such lay readers to the Church, the diocese of Michigan is developing a policy to give greater status to this phase of the Church's ministry, and to develop this work through a comprehensive educational program.

These policies have been established as a guide for the training and use of lay readers in the diocese:

(1) When it is determined by the rector or vicar that there is a need for a lay reader to assist in the services or to take services in his absence, plans should be made for thorough lay reader training.

(2) All potential lay readers must take a 12-week course, as prescribed in the diocesan manual, "How Shall I Train Lay Readers?" An examination at the end of this course is given by a staff member of the diocesan department of Christian education.

(3) If a satisfactory grade is earned, each man receives a certificate of completion, a

lay reader's license is issued, and he becomes a member of the "Order of Lay Readers." Then, and only then, he is authorized to wear the official diocesan lay reader's cross.

(4) All newly-licensed lay readers are inducted into office by a special service during one of the regular services on Sunday morning.

(5) The above training meets only the minimum needs for an adequately trained lay reader, and a two-year advanced course is offered, based upon the volumes of the Church's Teaching Series. Upon satisfactory completion of this course, the lay reader will then be authorized to wear the new lay reader's blue scarf.

(6) The lay reader should be expected to do much more than assist at Sunday services. These men will be capable of working in many areas of service:

(a) Lay readers can be used in every service of the Church!

- Morning Prayer
- Evening Prayer
- Holy Communion
- Baptismal Services
- Confirmation Services
- Burial Services

(b) Lay readers can be used during the absence or sickness or lack of a rector or vicar.

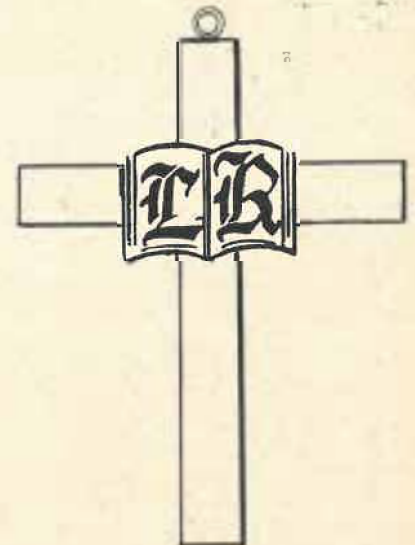
(c) There are other imaginative ways in which these trained men can serve. For example: Reading services in a local hospital, or local institution for the aged, and opening or closing various secular meetings in the community with prayer.

(d) Lay readers can be used to carry on the work of parochial missions, and should be sent out two-by-two.

(e) Lay readers can serve regularly as ushers, when not taking part in the service.

(f) Lay readers can be excellent teachers and serve as Church school teachers, as catechists, as adult leaders, as informed vestrymen.

Based on the local situation, there will be other ways in which the Church can have an imaginative outreach through these men. They are great witnesses for the Church and should be used as much as possible! Unless this is done, they will grow stale and ineffective, and the Church will lose something valuable.



Official lay reader's cross, diocese of Michigan.

The Steel Strike

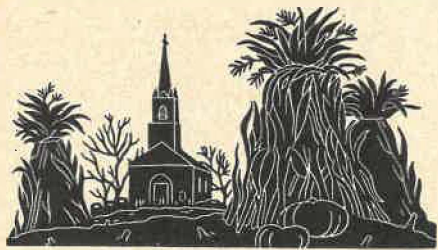
Most Americans today accept certain premises about labor unionism. These include:

(1) The conditions of modern industry require that the employees' interests be represented in negotiations with employers by labor unions free of company control.

(2) The growth of unionism from a weak to a very strong position in American society has brought into positions of power a group of men ranging from far-sighted industrial statesmen to thugs and racketeers.

(3) The steel strike, now apparently settled down to an endurance contest between management and labor, threatens serious harm to the whole economy of the country, and — perhaps more importantly — threatens to destroy the relatively orderly and relatively friendly relationships between big industry and big unionism.

The Church cannot be expected to resolve the detailed problems in distributive justice which are involved in the steel negotiations. The arguments and statistical data published by the steel companies and the United Steel Workers' union seem to indicate that the issue is just how a very high level of profit



in the industry is to be divided between a relatively prosperous group of shareholders and a relatively prosperous group of workers. Apparently the position of the companies would not reduce the workers to starvation and the position of the union would not expropriate the owners.

In purely economic terms, then, the Church can legitimately take a detached view of the negotiations, just as she would of negotiations between two real estate brokers over the price for a piece of property.

But the Church cannot take such a detached view of the whole phenomenon of the steel strike, the whole issue of labor unionism, and the broad problem of relationships between management and labor in American industry.

The Church is called to a ministry of reconciliation of man to God and man to man. She is the Body of the Prince of Peace, and she is called to speak for peace both in times of peace and times of conflict. Within her membership are represented both sides of almost every imaginable social controversy and struggle. She upholds a standard of human behavior above any which man, in his sinful state, can be expected to achieve by his own will. And she is given power by her Lord, through Word and Sacraments, to be a

channel of that grace which redeems relationships between men.

She has the duty to call all warring factions to repentance for their sins. Her human ministers (both clerical and lay) know the depths of the sins within themselves, and this provides them with the insights into the sins of management and labor — for there is a unity in sin that transcends any specifics of controversy.

To the presidents of steel companies and to the leaders of the United Steel Workers, the Church has the duty to proclaim the perilous and potentially deadly sins identified by theology. She has the duty to ask both these groups whether their intransigent bargaining position is based on a real search for justice, or whether it is hardened and soiled by pride, envy, greed, sloth, gluttony, anger, and lust. And if she hears the self-righteous answer from both groups, the self-excusing, self-acquitting answer, she should be neither surprised nor discouraged. Both the sins and the self-acquittals are familiar enough to the Church from her own experience with internal conflict.

Recently our news columns reported a lack of any evidence of intervention in the steel strike by Church agencies. This brought us a letter from Bishop Warnecke of Bethlehem [L.C., August 30th], in which he said, "This ignores the fact that there are many sincere and devoted Christians, including many Episcopalians, both in management and the labor unions who, informed by their Christian faith, are working to bring this strike to an end."

It may well be that news editors get a view of life that is overly institutional. But if we erred in this direction, we happily accept the correction of Bishop Warnecke, for he is certainly right that the Church's influence in the steel strike (as in all social problems) will be most effective when it takes the form of the individual Churchman's action in his normal field of activity.

But to say this is not to say that there is no place for the Church, as Church, to act. That place may be a subordinate one. Action by the Church may be called for in one situation and not in another. But we are convinced that the Church, as Church, if she is conscientious and alert, has a duty to speak at the right place and time for industrial harmony and justice.

Quiet and Formal

It seems very likely that the Church's role may become more significant and dramatic in the near future. The strike has been a quiet one so far. The workers have struck, and the steel mills have shut down. Picketing has been formal and quite free of incidents of conflict.

But if the strike is greatly prolonged, great pressures will develop upon both management and labor. Already, the pinch is beginning to be felt throughout the economy, as projects dependent upon supplies of steel have to be delayed or canceled. More and more pressure will be put upon management to bring the mills back into production.

At the same time, workers without pay checks will increasingly feel the pressure of poverty, and there is

likely to be widespread hardship in steel communities and communities dependent upon steel supplies.

These pressures may act in various ways. They may produce a greater willingness to reach an agreement among both parties, and they may thus contribute to a quick, negotiated settlement.

But these pressures may have a quite different effect. They may produce greater tension, hostility, and conflict.

Some journals predicted at the start of the strike that it would be prolonged because it was the desire of some elements in management to break the union's power once and for all. If this evaluation is true, and if management's ranks remain unbroken by unilateral settlements, then the dynamics of labor-management struggle will sooner or later demand a re-opening of the struck mills and the launching of back-to-work movements.

Physical Conflict and Naked Powers

The outlook, in such a situation, is for physical conflict at the plant gates, and for a grim and destructive struggle between two agencies of naked power. In such a tragic situation, the Church could find no quiet refuge in objectivity and the enunciation of platitudes.

We hope that before the issue becomes one of clubs and tear gas, hungry families and a damaged economy, bloody heads and roaring hatreds, the ministry of reconciliation may reach the hearts of the management and labor leaders in steel. As an individual, the Christian steelman is called, as Bishop Warnecke says, to "exert leverage and influence for good in his work." As a Church, we are called to witness for the truths of righteousness that transcend narrow self-interest.

And all of us, whatever our calling, and however remote we may be from the arena of conflict, are called to pray daily in our homes and at least weekly in our Churches for the gift of peace which comes only from God.

Finally, we must keep in mind that "no man is an island," that the bell tolls for us, that we are all (whether we work in steel or not) quite directly affected by what happens in steel.

We all have a stake in the continuance of the economic system under which we live so prosperously and have a high degree of freedom. We all have a stake in the maintenance of orderly collective bargaining between management and reputable union leadership. We, as the brothers of all men, share in every sorrow and every pain and every guilt of both parties in every conflict.

And so we are not outsiders, not aliens to the steel strike or any other manifestation of social conflict. We are a part of every conflict, called to penitence for fault, for hope in the capacity of God-inspired men to find wisdom and justice, and for faith in the Christ who unites us in His Body and redeems us from our sin and ignorance.

To translate these great truths into the specifics which should guide Church action in specific situations is a task of great difficulty and beyond merely human power. But the Holy Spirit will move the Church in right directions if she offers herself to the service of righteousness.

The Exception Becomes the Rule

When the statement of the House of Bishops on the Holy Communion at responsible ecumenical gatherings was adopted, we were well pleased with what seemed to us to be a sound policy for admitting non-confirmed communicant members of other Churches to Communion in the Episcopal Church under certainly carefully defined circumstances.

There were others who disagreed with us, saying that the restrictions and safeguards were mere window-dressing and that the "precedent" established would be used to permit so-called open Communion on other occasions that had nothing to do with responsible ecumenical gatherings.

The comments of Bishop Pike in his letter in this issue go far to prove the point of those who disagreed with us about the statement of the House of Bishops in the first place. If the policy suggested for the diocese of California were the policy outlined in the statement of the House of Bishops, we would consider it a sound policy indeed. In that case, at "gatherings for a responsible ecumenical purpose," with "proper preparation for and interpretation of the sacrament [and] with special emphasis on the note of penitence for our separation from each other, *an exception to our normal rule*" would be made by the Bishop of California in his own diocese.

This statement did not touch on the question whether the "normal rule" was enshrined in the rubrics relating to Confirmation. It recognized the existence of the normal rule without saying where it was to be found. And it was under this statement that the Bishop of Chicago acted at the Evanston meeting of the World Council of Churches.

How about it? Did the statement mean what it said? Or did it mean only that the House of Bishops was publicly violating the normal rule and thereby freeing every individual bishop, priest, and layman from his obligations to keep the Church's rules?

On the interpretation of Bishop Pike, the fears of those who saw in this act of Christian charity a serious undermining of Church order would seem to be justified.

Message To A Church

I know your works: you are neither cold nor hot! So, because you are lukewarm, and neither cold nor hot, I will spew you out of my mouth. For you say, I am rich, I have prospered, and I need nothing; not knowing that you are wretched, pitiable, poor, blind, and naked. Therefore I counsel you to buy from me gold refined by fire, that you may be rich, and white garments to clothe you and to keep the shame of your nakedness from being seen, and salve to anoint your eyes, that you may see. (Revelation, 3:15-19)

No Golden Dozen

THE FATHERS OF THE GREEK CHURCH.
By Hans von Campenhausen. Translated by Stanley Godman. Pantheon. Pp. 170. \$3.95.

In the past few years there has been a small but steadily increasing interest in patristics — the study of the lives and writings of the early Church Fathers. Several new books have appeared and a handful of others, long out of print, have been put back into circulation. The latest book in the field presents a series of short "introductory" essays (the longest is only some 16 pages) on 12 of the most influential of the so-called Greek Fathers.

Von Campenhausen's choice of subjects is a representative one — Clement of Alexandria, Origen, Athanasius, Basil the Great, John Chrysostom among others. It would be possible to wish that he might have included, for instance, Dionysius the Areopagite or omitted Synesius of Cyrene or made any number of other changes in his list, but he makes a sound enough case for all of the men he *does* include, so debate on that score becomes rather petty. No two scholars in the field would be likely to agree on a golden or indispensable dozen.

In effect what the author tries to do is give some brief idea of the life of each man, a workable summary of his principal contributions and an over-all view of the man's place in the history of Church thought. On the biographical level he succeeds well enough. It is rather in his theological discussions that von Campenhausen occasionally runs into trouble. As examples, he makes a rather powerful case for the importance of Origen's original thinking — and then proceeds to knock it all down. He looks with rather marked disfavor on any of the fathers who tended to be too "catholic" in their outlook. He presents a version of Cyril of Alexander's work that makes one doubt if he should ever have been included in the company of such saints. In short, the author has a strange tendency to debunk many of the men he is writing about.

Why? It is hard to say. When he is through with Origen, one wonders what the man could ever have written that could have made him important. It is quite true that *some* of the ideas which Origen advanced and which the Church at first accepted were later condemned when their implications were more fully explored. (He holds this fact in common with many early Church writers!) But Origen also propounded several important concepts which have become cornerstones of Christian theology. Yet von



John Chrysostom
Among the author's representative subjects

Campenhausen makes no mention of this durable side of Origen's work.

This is unfair to the subjects since several are treated in a similar manner. Yet this comment is not meant to condemn the book out of hand. Within its brief limits it is worth reading . . . but very cautiously. It makes an interesting counterpart to what this reviewer, at least, still feels is the best general book on the Eastern Church Fathers — *The Holy Fire* by Robert Payne.

The volume has been rather stiffly translated from the German. There is unfortunately no index (a necessary tool in a book like this) and the bibliography leans too heavily on 19th- and early 20th-century German texts to be of much practical lay use.

ROBERT H. GLAUBER

ANCIENT JUDAISM AND THE NEW TESTAMENT. By Frederick C. Grant. Macmillan. Pp. 155. \$3.50.

The purpose of *Ancient Judaism and the New Testament*, as stated by the author, is to point out the true character of ancient Judaism, as well as the debt of Jesus and Christianity to this faith, and so to strike a blow at the shallow caricature of Judaism and the Jews, which so many Christian exegetes and theologians present to their public.

This is a good purpose, and such work as this is needed; one has only to read Rudolf Bultmann's chapter on Rabbinic Judaism in his *Primitive Christianity* to see how little some of our best-known writers actually understand of the religion they so unhesitatingly condemn. But Dr. Grant's presentation of Judaism is, in its way, just as inadequate and misleading.

His chapter, "The 'Theology' of Ancient Judaism," for example, has nothing whatever to say of the Jewish doctrine of the wrath of God, and almost nothing

to say of His justice. And yet, what Jewish concepts are more basic to Christianity than these? True, Dr. Grant does describe the Judgment Day of the Jewish apocalyptists, further on; but this is not the same thing as the biblical doctrine of wrath and justice, and besides, the apocalyptists are treated in a most deprecatory manner.

Again, in the chapter on "Theology," the Jewish concept of forgiveness is grossly oversimplified. Dr. Grant would have it that this was a straightforward matter of grace and repentance. Actually, Jewish thinking on this subject was complicated; sacrifice did have its part to play in forgiveness, and so did reward according to works.

Beyond telling us that Judaism was a "system of piety," the author makes almost no attempt to describe the Oral Law, and what it meant to the devout Jew. There is no summary of the contents of the Mishnah, no indication of the manner in which this affected Jewish daily life. (Dr. Grant does pay much attention to Jewish liturgical prayer; but this is the only exception.) And yet we are given a chapter which professes to picture for us the home life of the Boy Jesus — without reference to the Oral Law, whose observance is at the heart of the Jewish home!

In short, Dr. Grant presents Judaism as a religion of pure sweetness and light, entirely lacking the spirit of discipline and of holy fear. No observant Jew, of Jesus' time or of our own, would be satisfied with this presentation. And one must add that the book tends to talk in sweeping generalizations unsupported by quotations or footnotes, and often loses its way in long discussions of modern theological problems.

Besides his defense of Judaism, Dr. Grant introduces us to his own philosophy. He is eager for a revival of the liberal religion of the late 19th century. He sees Holy Scripture primarily as a guide to conduct, its ethics conveyed in a vehicle of myth and poetry, which is not to be stripped away, but is not to be taken too seriously either. He dislikes dogma, and he feels that all the great religions of the world, led by Judaism and Christianity, ought to forget their childish squabbles, and get together for the "total betterment of mankind here and now."

But it is precisely from those elements of dogma, theology, and discipline which Dr. Grant would reject that religion gains its compelling and transforming power. Nor can dogma be dispensed with — unless, as in Judaism, its place is taken by an all-embracing discipline. Dogmatic theologians do often ignore the simple truths of exegesis, as Dr. Grant points out; but dogma is the necessary attempt to organize and make usable the data of revelation, and to try to do without it leads only to a chaos of sterile subjectivity.

FRANCIS E. WILLIAMS

INTERNATIONAL

Continued from page 11

farm supported four students entirely. This year's prospects are considerably better. Brother Moses Choi (an aspirant for the religious life) the farm manager, has been drafted for a three-year hitch in the army.

There are a number of Anglicans in Korea serving as missionaries under various auspices in addition to those from SPG, the Korea Mission, the Episcopal Church, and the Australian Board of Missions serving directly under Bishop Daly. Two of these are now coming into full-time work under the Bishop in Korea. Miss Fannie Storr, originally sent to Korea by the Save the Children Fund of England, is returning in August to England where she will study a year under SPG auspices and return to Korea to open up a rural health center for the diocese. Miss Eve Gold, who has been working in Korea under Church World Service after originally being sent out by the English Friends' Service Committee, is staying on in Korea as a missionary under the bishop. On September 5th, she and Fr. Timothy Fletcher, vicar of Chonan, were married. Fr. Fletcher becomes the first English missionary to be married on the field in over 40 years.

NEW ZEALAND

Primate to Retire

The Most Rev. Reginald Herbert Owen, Bishop of Wellington and Primate and Archbishop of New Zealand, has announced his resignation effective early next year.

Archbishop Owen was consecrated bishop of Wellington on March 9, 1947, and was elected primate and archbishop on March 11, 1952. He was appointed canon of St. George's Collegiate Church,

Jerusalem, in 1958. Ill health is the cause of his retirement.

A special session of the General Synod of New Zealand may be scheduled for the electing of a primate. If this is not done, control of the province will revert to the senior bishop, the Rt. Rev. William J. Simkin, 72, Bishop of Auckland, who is also planning to retire soon. The senior bishop would control the province until 1961, when the next triennial session of General Synod is scheduled.

PHILIPPINES

A City and a School Join to Celebrate 50 Years

by GLENN DAVIS

An impressive program celebrating the golden anniversary of Baguio City, famous resort and summer capital of the Philippine Islands, was held early this month in the library of the Church's Brent School.

Among the stirring events of the celebration were speeches by Baguio City Mayor Alfonso Tabora and Larry Wilson, author, historian, anthropologist, and long-time resident of the Mountain Province, and the unveiling of the first part of a two-part mural by a noted Filipino artist, Arthur Duschane, of the Brent School faculty.

During the only celebration of its type in the city, the mayor made much of the fact that the city and Brent School were both founded in the same year and the golden anniversary of the one also marked the half-century for the other. Mayor Tabora was roundly applauded many times during his address in which he observed that these parallels of history only strengthen the bonds between the two institutions. As a gesture of this friendship, he addressed to the headmaster, the Rev. A. L. Griffiths, his willingness to help the

school on such matters as his office could administer.

Mr. Wilson humorously and pithily sketched the story of the early city. He suggested that W. Cameron Forbes, an early governor-general, be recognized as the father of the city of Baguio. The mayor said that he would take action on this matter with the city council in the near future. This announcement elicited a burst of applause from the eager audience.

A representative of the national postmaster-general presented to Mayor Tabora a framed display of the two sheets of commemorative stamps and envelopes. He announced that similar stamps and envelopes would be placed on sale that morning in the post offices in Baguio and Manila. As a result the school bookstore soon was sold out of its stock of these items, and the local post office was besieged by such interested enthusiasts that the first day had to be extended for an additional 24 hours.

The Unveiling

A final event was the unveiling of the mural at one side of the library. (A matching mural is still under the artist's skillful hand.) After a half year of work, Painter Duschane had captured in oils the coming of the Episcopal Church's first bishop of the Philippines, Charles Henry Brent,* and his founding of the school that now bears his name.

With brief but earnest remarks about the future of the city and of the school, Fr. Griffiths, the headmaster, and for many years a missionary with his wife and family in Kalinga, closed the program that marked a truly significant point in the history of a city and a school — Baguio and Brent.

*He is shown holding Holy Bible aloft to some of the early Igorots who inhabited the area now known as Baguio. Blending softly into this scene is one depicting two early Brent School students at odds with one another; such disagreements resulted in the establishment of a famous tradition at the school — the woodpile. Here youthful spirits and energy are put to good use in the cutting down of trees and sawing them into lengths suitable for fireplaces and ovens on the campus. This early disciplinary scheme is still used today as the picture denotes. From the soft shades of peace and calm, the mural turns to the red used to show the war years and concentration camp school under the Japanese occupation. Classes continued, and graduates were presented with diplomas bound with a ball and chain to represent the education they received behind the barbed wire fences of the prison. The second mural will depict the period from the post war years to the present.



Brent School's golden anniversary mural. The barbed wire is gone, but the woodpile is still in use.



LETTERS

Continued from page 5

be delighted to welcome him. However, for security reasons a clearance would have to be issued by the Navy Department. This is obtained in Washington, D. C., or we may be able to assist you through the Commander, Naval Forces, Marianas.

Pan American is the only commercial airline with through flights between Honolulu and Manila. Through their offices you can contact us. They are as anxious to serve you as we are to meet you.

This is more than an offer of friendship and hospitality, however.

We can better inform our prayers and giving for overseas missions through personal encounter. This is an offer to visit — albeit may be brief — with our Mission on Guam and in the Marianas.

(Rev.) RICHARD H. BAKER
Vicar, St. John the Divine

Agana, Guam

Please, Don't Eat the Hat

Your editorials are usually so well written that I was quite startled to find [L.C., September 6th] that parents are likely to "flaunt" the ten commandments. If flaunting (waving ostentatiously, brandishing) the commandments is an important difficulty, I'll eat my net and ribbon excuse for a hat. I know "flaunt" is often confused with "flout," but not in THE LIVING CHURCH, please!

(Miss) EDITH R. BRADLEY

Milton 87, Mass.

Hypnosis

I am not so much disturbed at Fr. Wittkofski's article on "Ministry of Hypnotism" [L.C., September 13th] as I am in your accepting it for publication.

No one doubts the efficacy of hypnotism today under the control of the responsible and trained physician. Even in this area, I am advised that its use is limited; dangerous with certain types of individuals.

Inasmuch as Fr. Wittkofski is not a physician, but a priest, and in spite of the training he claims to have received, I wonder if he is not stepping out of his field. He states that "hypnotic skill can become a very valuable tool for the remaking of people into the mold of Jesus Christ." There is certainly no evidence in the Gospels that Our Lord used this device in the remaking of people. Certain people have maintained that those who saw Jesus in His Resurrected state were suffering from "mass hypnosis." I cannot believe Fr. Wittkofski subscribes to this theory.

I am not impressed. I shall continue to recommend to parishioners suffering from overweight, the pains of arthritis and rheumatism, menstrual disorders, insomnia, and the like; that they visit a reputable physician.

(Rev.) JOHN S. CUTHBERT
Rector, St. Peter's Church

Ashtabula, Ohio

Children to Communion

In the August 6th issue of THE LIVING CHURCH, you wrote almost two pages as an editorial on Church schools. What about one on taking children to the Holy Eucharist every Sunday? What about one on our priests teaching the children (as well as

adults!) at these celebrations of the Holy Communion? "Nine out of 10," so to speak, of our Church schools are a "flop." What do the children learn about the Church? Almost nothing! My dear mother (now dead) was required to memorize the Holy Communion service in Book of Common Prayer, as a child. Now children in an old parish in Tennessee aren't allowed to go to a Holy Communion service unless they are 10 years old!

(Miss) OLIVE KENNEDY
De Funiak Springs, Fla.

A Useful Film

The attention of clergy and Church educators should be drawn to *Here and Now*, a new film on teaching methods recently released by National Council's Department of Christian Education:

The excellent presentation of teacher responsibility and function in the Sunday school, in the writer's opinion, makes *Here and Now* one of the most useful aids brought forth by the Department.

The film inadvertently dramatizes perhaps the most glaring defect in Episcopal religious education — the theological inadequacy of the average lay teacher, who most of the time is forced to operate in a vacuum of doctrinal training.

The fourth-grade discussion which the film presents explores the Fall (Gen. 2, 3) in relation to a 10-year-old's authority problems. In the discussion, the Fall certainly comes out second-best.

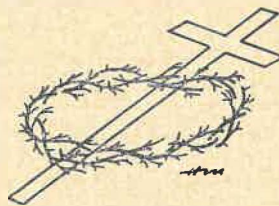
In the long run, the greater value of this film may be to illuminate the biblical and theological poverty of our Sunday schools, and, to suggest that the religious torpor of our people could be due to the Church's failure to convict her people of sin and lead them to hunger after salvation.

(Rev.) DAVID L. BARKER
Rector, Christ Church

River Forest, Ill.

The Hope of Death

You have noticed that some of our hymns refer to death-the-inevitable in a cheerful spirit, or pass it over in contemplation of



hoped for glory [L.C., August 23d]. But is it not the case that a good many stress a dreadful conception of it? "My last hour cometh fraught with strife and pain." (Not necessarily so.) "Death's cold sullen stream" — why not "silent stream"?

In our 1874 hymnal, though not an edition noted for gaiety, is one reference to death which has always pleased me — "Alleuia to the Lamb who hath bought us our pardon; We'll praise Him again when we pass over Jordan." No squeamishness, no horror — just faith and hope.

MARY McENNERY ERHARD
Swansea, Mass.

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PEOPLE and places

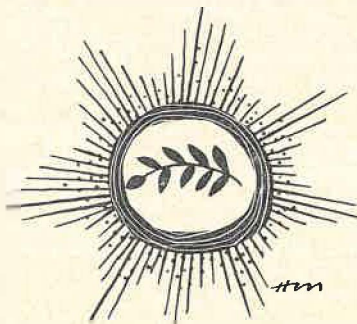
Appointments Accepted

The Rev. William Barnes, formerly associate rector of St. Paul's Church, Lancaster, N. H., is now associate rector of St. Mark's Church, Riverside, R. I. Address: 44 Burnside Ave.

The Rev. Edward G. Bierhaus, Jr., formerly curate of St. Thomas' Church, New Haven, Conn., is now curate of Trinity Church, Branford, Conn.

The Rev. Bronson H. Bryant, formerly curate at Christ Church, Pensacola, is now in charge of St. Mary's Church, Green Cove Springs, Fla. Address: 405 St. John's Ave.

The Rev. W. Fred Buchanan, Jr., who spent the last year attending the Air War College at



Maxwell Air Force Base, Ala., with the rank of colonel, and also assisted with services in churches in Florida and Alabama, is now assistant at Trinity Church, Portland, Ore., in charge of Ascension Chapel, Portland. Address: 1525 N.E. Sixty-Sixth Ave., Portland 13.

The Rev. Ernest M. Caldwell, formerly vicar of St. John's Mission, Great Bend, Kan., is now rector of St. John's Church, Abilene, Kan. Address: 108 N.E. Sixth.

The Rev. David C. Casto, formerly curate at the Church of the Ascension, Lakewood, Cleveland, Ohio, is now curate at St. Augustine's Church, Wilmette, Ill. Address: 2309 Kenilworth Ave.

The Rev. Richard Day Clark, formerly chaplain at the Rectory School, Pomfret, Conn., is now master of Greek and Latin at Williston Academy, Easthampton, Mass.

The Rev. G. Peter Dally, formerly vicar of churches at Toledo, Ore., and Waldport, is now rector of Epiphany Church, Chehalis, Wash.

The Rev. Russell L. Deragon, formerly canon pastor of the Cathedral of St. John, Providence, R. I., will on October 1 become rector of St. James' Church, North Providence, R. I. Address: 474 Fruit Hill Ave., North Providence.

The Rev. John Douglas Evans, formerly in charge of Grace Church, Cobleskill, N. Y., is now curate at Grace Church, Hinsdale, Ill. Address: 108 E. First St.

The Rev. Charles R. Leary, formerly assistant at All Saints' Church, Wynnwood, Pa., is now curate at St. Paul's Church, Oakwood, Dayton, Ohio. Address: 33 W. Dixon Ave., Dayton 19.

Ordinations

Priests

Central New York — By Bishop Higley, Suffragan: On June 20, the Rev. George E. Bates, assistant, St. John's Church, Ithaca, N. Y.

Deacons

Northwest Texas — By Bishop Quarterman: On June 18, Owen J. Dice, to be vicar of missions at Brownfield and Levelland; on June 22, Alan B. Conley, vicar, All Saints', Colorado City, Texas.

Missionaries

Bishop and Mrs. Gooden have returned to the Panama Canal Zone. They left the West Coast of the United States on August 31.

The Rev. Raymond E. Abbitt, formerly assistant at St. John's Church, Dallas, Texas, and principal of the parish day school, will sail from Galveston, Texas, on October 6 with Mrs. Abbitt. They will go to All Saints' Parish, St. Thomas, Virgin Islands, where he will be rector.

In the diocese of Dallas Fr. Abbitt was diocesan day school division chairman and a member of the executive council and the diocesan overseas committee.

The Rev. William C. Buck, formerly on the staff of St. Matthew's Cathedral, Dallas, Texas, has been assigned to the staff of the seminary in Port-au-Prince, Haiti, and will be chaplain for the seminary and for the Sisters of the Society of St. Margaret.

Mr. Henry F. Budd, mission treasurer in Honolulu, left the mainland of the United States recently with his wife and younger daughter to resume his work in Honolulu after furlough.

Miss Ada Clark has returned to her post at All Saints' Mission, Bontoc, Philippines, after furlough in the United States.

The Rev. Claude F. Du Teil returned to Hawaii recently with his wife and four children after furlough on the mainland of the United States. He is rector of St. Christopher's Church, Kailua.

The Rev. Allen J. Green, formerly of Austin, Texas, went to Mexico recently with his wife and their two children. He will be on the staff of Christ Church, Mexico City.

The Rev. Cameron Harriot, with Mrs. Harriot and their six children, left for Alaska recently to resume work in Ketchikan.

The Rev. Richard G. Hemm, formerly assistant

ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communion, missionary societies, or emergencies.

September

- 27. Rangoon, Burma
- 28. Rhode Island, U.S.A.
- 29. Ripon, England
- 30. Open

October

- 1. Riverina, Australia
- 2. Rochester, England
- 3. Rochester, U.S.A.

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at Grace Church, Cincinnati, will be a missionary in Central America.

Miss Marilyn J. Kean is a newly appointed missionary to Liberia, assigned to the House of Bethany at Robertsport. Her parents were formerly missionaries in China. Her father, the Rev. Arthur S. Kean, has retired and is now living in Carson City, Nev.

Miss An-ving Loh will be in her first term of missionary service in Taiwan, Formosa.

The Rev. John J. Morrett, with Mrs. Morrett and their three children, have returned to Holy Trinity Church, Honolulu.

Mr. Arthur H. Peacock, mission treasurer for the district of Brazil, has returned to Rio de Janeiro after furlough in the United States.

The Rev. Edwin C. Webster, his wife, and their five children have returned to St. Margaret's Church, Margarita, Canal Zone.

Armed Forces

Chaplain John D. Zimmerman, who has been district chaplain of the Potomac River Naval Command in Washington, D. C., will on January 1 become senior chaplain of the U. S. Naval Hospital at Great Lakes, Ill.

Changes of Address

The Rev. James H. Flye, who has been assisting at St. Barnabas' Church, Omaha, Neb., may be addressed until further notice at 1266 New Hampshire Ave., N.W., Washington 6, D. C.

Receptions

The Rev. Richard M. Green was received as a priest from the Roman Catholic Church on June 22 by Bishop Bloy of Los Angeles. Fr. Green served for some years in the Jesuit order. He is now curate at St. John's Church, Los Angeles.

Layworkers

The Rev. Harold K. Lawrence, a former Presbyterian minister in Bellingham, Wash., is now serving as a lay assistant at Christ Church, Tacoma, Wash. He is a postulant for holy orders.

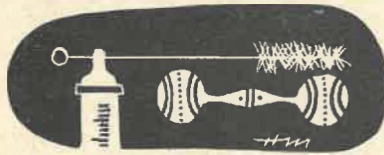
Births

The Rev. James A. Birdsall and Mrs. Birdsall, of All Saints' Church, Great Neck, N. Y., announced the birth of their first child, Jessica Leigh, on August 19.

The Rev. James R. Crowder and Mrs. Crowder, of St. Paul's Church, Meridian, Miss., announced

the birth of their first child, Paul Robert, on August 23.

The Rev. Albert H. Hatch and Mrs. Hatch, of the Church of the Holy Apostles, Savannah, Ga., announced the birth of their second son and third



child, James Milo Hatch II, on September 1. The family recently moved to a new vicarage at 609 Beauregard St.

The Rev. N. Kenneth Yates and Mrs. Yates, of St. Andrew's Chapel, All Saints' Parish, St. Thomas, V. I., announced the birth of their first daughter and second child, Sharon Elizabeth, on August 24.

DEATHS

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

The Rev. William Newman Parker, rector emeritus of the Church of the Epiphany, Sherwood, Philadelphia, Pa., died at Morganton, N. C., on September 2d at the age of 81.

Dr. Parker was graduated from Trinity College (Duke University), Durham, N. C., in 1899; from Drew Seminary, Madison, N. J., in 1905; and was ordained priest in 1906. From 1906 until his retirement in 1956, he was rector of the Church of the Epiphany. In 1950 he received the doctor of divinity degree from Philadelphia Divinity School. Dr. Parker had served on the executive council of the diocese of Pennsylvania, as chairman of the diocesan committee for the recruiting of men for the ministry, and as secretary of the department of missions. He had also been a dean of the West Philadelphia convocation.

William M. Beall, chancellor of the diocese of Kansas since 1945, died on September 3d, in Texarkana, Ark.

At the time of his death Mr. Beall was en route to the meeting of the American Bar Association

in Florida. He became ill and was hospitalized in Texarkana, where he died.

He served as senior warden of his parish, St. Paul's, Clay Center, Kan., for many years; and had been a member of the Board of Trustees of the Bishop Vail Foundation, of Kansas. Mr. Beall was active in the civic life and at the time of his death was a member of the State Senate. He was also president of the Kansas State Bar Association.

Mr. Beall is survived by his wife, Ailene.

Harriett Osborne Prosser, wife of the Rev. Francis Ware Prosser, perpetual deacon, serving at St. Christopher's Church, Wichita, Kan., died on September 2d, in Wichita.

Mrs. Prosser is survived by her husband, a Wichita attorney; and two sons, Francis, Jr., and John.

Annie Mackie Taylor, widow of Walter H. Taylor, former head of the chemistry department of St. John's University, Shanghai, died September 5th. Mrs. Taylor had been residing in Williamstown, Mass.

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.

September

27. Convent of St. Helena, Versailles, Ky.
28. St. Michael's Monastery, St. Andrews, Tenn.
29. Church of St. John the Evangelist, Hingham, Mass.; Christ, Delavan, Wis.; St. Michael's Farm for Boys, Picayune, Miss.; Emmanuel, Somerville, Mass.
30. St. Anne's Convent, Denver, Colo.

October

1. St. Luke's, Philadelphia, Pa.; Church of the Blessed Sacrament, Placentia, Calif.; Church of the Resurrection, Greenwood, S. C.
2. St. Stephen's, Fall River, Mass.; Church of Our Saviour, Chicago, Ill.
3. St. Paul's, Doylestown, Pa.

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RETIRED COUPLE — general handyman and custodian for Church Camp. Wife to supervise kitchen and housing. Reply Box D-342.*

WANTED — PARISH SECRETARY for large mid-western parish. Reply, stating qualifications and desired salary, to Box J-336.*

POSITIONS WANTED

RECTOR, excellent references, seeks parish. Reply Box L-344.*

ORGANIST-CHOIRMASTER, Episcopalian, age 40. Full time position desired. Experienced boy, mixed and multiple choirs. Excellent references. Reply Box V-347.*

PRIEST, six years' experience same church. Excellent record, highest references. Good preacher and organizer. Bored. Desires city parish. Married. Not interested in curacy. Reply Box J-345.*

PRIEST — Th.M., eight years in parish ministry, desires change to teaching field. Qualified in Greek, Latin, French, English and History. Reply Box M-339.*

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Rev. James Jordan, r
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

ST. NICHOLAS 17114 Ventura Blvd. (at Encino)
Rev. Harley Wright Smith, r;
Rev. George MacFerrin, Ass't.
Sun Masses: 8:30, 9:30, 11, Ch S 9:30; Adult
education Tues 8; Penance Fri 7 to 8 & by appt

NORWALK, CONN.

ST. PAUL'S-on-the-Green
Rev. Anthony P. Treasure, r
Sun Masses: 8, 9:30 (Sol), 11 Sung (1S) MP (2nd,
3rd and 4th), 6:30 EP; Daily: MP 8, EP 5; Week-
day Masses: Tues 9, Wed 8:30, Thurs 10, Fri 7:15;
HD 8:30; C Sat 5-6

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Rev. F. Newton Howden, r
Sun HC 8, 9:30; Tues & Thurs 9; Wed 10;
C Sat 5-5:30

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass
daily 7; also Tues & Sat 9:30; Thurs & HD 12 noon;
MP 6:45, EP 6; C Sat 5-7

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. Robert G. Thorp, c;
Rev. Ralph A. Harris, choirmaster
Sun 7, 8, 10 and Daily; C Sat 5

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ALL SAINTS' 335 Tarpon Drive
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& HD 9; C Fri & Sat 4:30-5:30

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Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga,
Rev. George R. Taylor, Ass'ts; Rev. Warren I.
Densmore, Dir. of Christian Ed. & Headmaster of
the Day School; Rev. Robert Dean Martin, Dir. of
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Sun 7, 8, 9:15, 11; Daily 7:30; also Mon 8:45;
Tues 6:30; Fri 10; C 4:30 Sat & by appt

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HD 10; C Sat 5-6

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MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
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Sun H Eu 7:30, 9, 9:15 (Children's), 11, MP 8:30,
CH S 9, EP 5:30; Weekdays: H Eu 7, 10; also
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

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-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, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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

ST. GEORGE'S

4600 St. Charles Ave.
Rev. Wm. P. Richardson, Jr., r
Rev. John B. Austin, Assistant
Sun 7:30, 9:15, 11; Wed & HD 9:30

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. Osborne Littleford, r; Rev. Frank MacD.
Spindler, c; Rev. E. Maurice Pearce, d
Sun 7:30, 9:15, 11 & Daily; also Fri (Requiem) 7:30

MOUNT CALVARY N. Eutaw and Madison Streets
Rev. MacAllister Ellis, Rev. Donald L. Davis
Sun: Masses 7, 8, 9, 11 (High); Daily 7, 9:30;
C Sat 5:30-6:30, 7:30-8:30

OLD ST. PAUL'S

Charles St. at Saratoga
Rev. F. W. Kates, r; Rev. A. N. Redding, c
Sun 8 HC, 11 MP or HC & Ser; Daily 12:10 to
12:40; HC Tues & Thurs 11, HD 11 & 12:10

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Revs. S. Emerson, T. J. Hayden, D. F. Burr
Sun 7:30, 9 (sung), 11 Sol & Ser, 7:30 EP; Daily 7
ex Sat 8:30; C Sat 5 & 8, Sun 8:30

DETROIT, MICH.

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

KANSAS CITY, MO.

GRACE AND HOLY TRINITY CATHEDRAL
415 W. 13th St.
Very Rev. D. R. Woodward, dean; Rev. R. S.
Hayden, canon; Rev. R. E. Thrumston, canon
Sun 8, 9:30, 11 & daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschield, S.T.D., r
Sun HC 8, 9, 11 1S, MP; HC Tues 7, Wed 10

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main St. at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8 & 10 (Sung); Daily 7, Thurs 10;
C: Sat 4:30-5:30

COOPERSTOWN, N. Y.

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

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
Wkdys: MP 7:45; HC 8 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 M Service & Ser; Weekdays HC
Tues 12:10; Wed & Saints' Days 8; Thurs 12:10;
EP Tues & Thurs 5:45. Church open daily for prayer.

HEAVENLY REST

5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 9, MP & Ser 11; Thurs HC & Healing
Service 12; Wed HC 7:30; HD HC 7:30 & 12

ST. MARY THE VIRGIN

Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun: Low Masses 7, 9, High Mass 11; B 8
Weekdays: Low Masses 7, 8; Wed 9:30; Fri 12:10;
C Thurs 4:30-5:30, Fri 12-1, Sat 2-3, 4-5, 7:30-8:30

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, 9:15 & 11 (Sol); 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; Daily ex Sat
HC 8; Thurs 11; HD 12:10

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



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

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

POUGHKEEPSIE, N. Y.

CHRIST CHURCH Academy & Barclay Sts.
Rev. R. E. Terwilliger, Ph.D., r; Rev. L. H. Uyeki,
B.D., c
Sun 8 HC, 9:15 MP (1st & 3rd), HC (2nd & 4th),
9:15 Ch S, 10:15 Children's Service, 11 HC (1st &
3rd), MP (2nd & 4th)

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)

MUSKOGEE, OKLA.

GRACE Court Street at Sixth
Rev. J. L. B. Williams, M.A., r
Sun 8, 10, 5; Weds 5:45; Tel. Murray 7-5416

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 Unction 2d Thurs 10:30; C Sat 4-5

SEATTLE, WASH.

ST. PAUL'S 15 Roy St., of Queen Anne
Sun 8, 9:30 & 11; Wed & Fri 7 & 10

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