

The Living CHURCH

October 2, 1960

25 cents

Page 12:

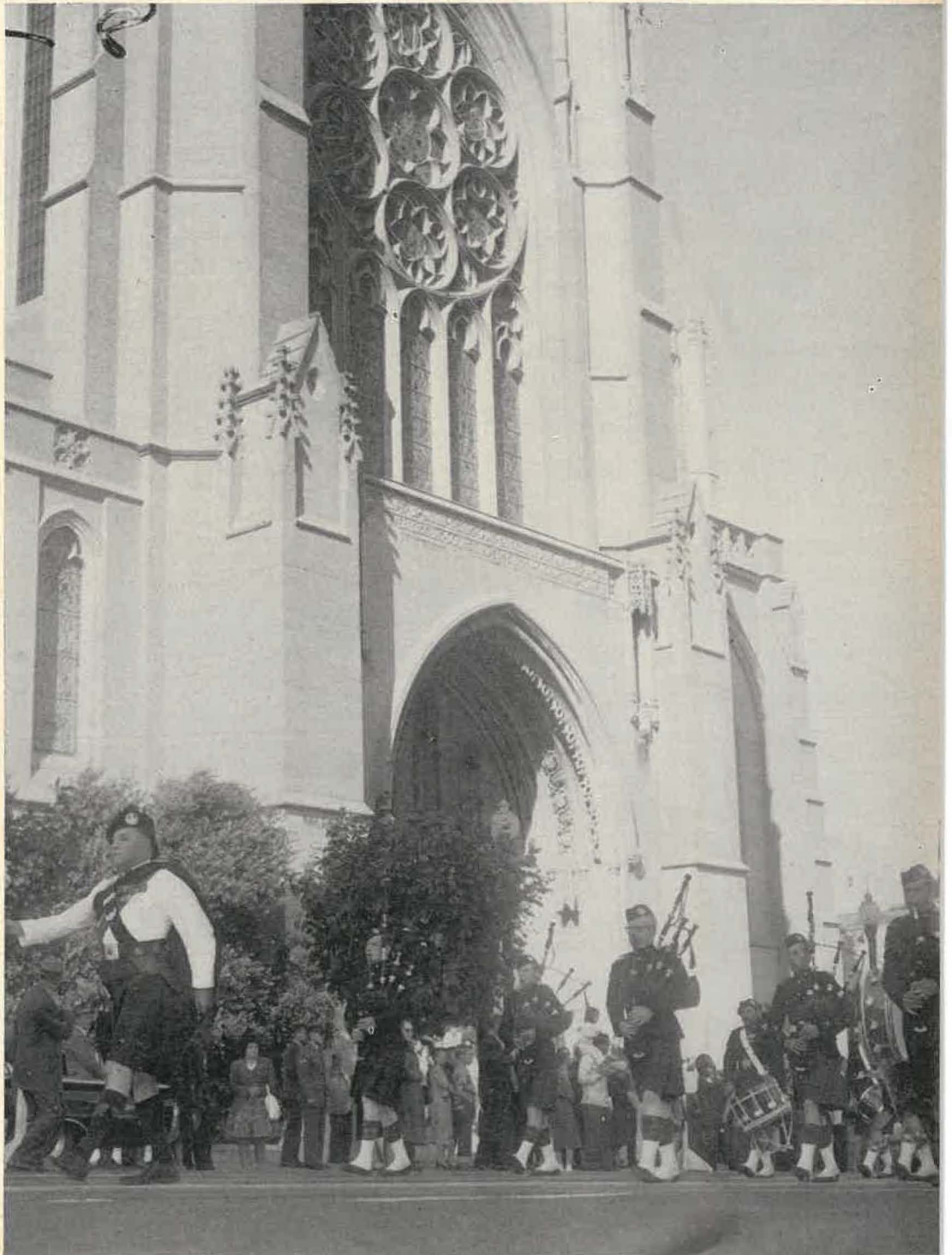
We are prisoners
in jails we built

Page 14:

The English are
learning to give

Battle of Britain
in Grace Cathedral
[see page 9].

Gordon Peters, San Francisco Chronicle





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BOOKS

A New Series

Oxford University Press announces a new series of “Oxford Paperbacks,” which will consist of books originating at the Clarendon Press, Oxford, and the Oxford University Press, London. The first titles are reprints of established works, but new books or new collections will from time to time be published in the series.

The first four titles were scheduled for publication September 15th: *The Roman Revolution*, by Sir Ronald Syme; *A History of French Literature*, by L. Cazamian; *A Critique of Welfare Economics*, by I. M. D. Little; and *St. John's Gospel: A Commentary*, by R. H. Lightfoot.

Five other titles were scheduled for publication September 29th: *Mozart's Operas*, by Edward J. Dent; *The Dickens World*, by Humphry House; *A Preface to Paradise Lost*, by C. S. Lewis; *The Problems of Style*, by J. Middleton Murry; and *Victorian England: Portrait of an Age*, by G. M. Young.

BIBLICAL AUTHORITY FOR MODERN PREACHING. By Charles W. F. Smith. Westminster Press. Pp. 176. \$3.50.

The Episcopal clergy seem generally to have a high sense of their privilege as celebrants at the altar, but less sense of their equally high privilege to stand in the pulpit and proclaim the Word of God. This is curious, since the *Book of Common Prayer* invariably couples the preaching of the Word with the administration of the Sacraments as the two supreme functions of the ministry.

Since Charles W. F. Smith's *Biblical Authority for Modern Preaching* will do more than anything else to bring home to them the dignity of preaching, it should be compulsory reading for all clergy and ordinands. “Compulsory,” however, suggests a bitter pill, so let's scrap that word, and say they will all want to read for enjoyment as well as for profit.

Even the Rt. Rev. Hensley Henson came at the end of his life to feel that preaching was outmoded in the modern world, and Dr. Smith's book opens with an analysis of this widespread feeling and the reasons for it. But since Christianity is concerned not with a humanly initiated piety, but with the invasive action of the living God in history and continued in the life of the Church, the announcement of this invasion is integral to it.

Thus preaching, properly understood as proclamation, and not used to cover any kind of utterance in a pulpit between 11 and 12 on a Sunday morning, is indispensable, as chapter II insists. Further, there is an authoritative kind of objectivity in proper preaching, comparable to

the objective authority with which we celebrate the liturgy. The Church selects and orders the scriptures on which the preacher is to preach, just as it appoints the words and actions of the liturgy, and it is as irresponsible (without grave cause) to depart from the one as from the other (chapter III).

Yet there is a real danger that biblical and liturgical preaching become “archeological,” i.e., concerned with academic exegesis of what was said and thought and done 2,000 years ago, or with “the ritual reason why,” in which the clergy may be professionally interested, but for which the people couldn't care less. So preaching must become *address*, spoken into the situation of the hearers (chapter VI). Thus the preacher is concerned with two poles — the biblical message as contained in the pericopes on the one hand, and the people, with their interests and concerns, their presuppositions and their needs, on the other. (At this point Dr. Smith gently but firmly provides a corrective to what the reviewer has written elsewhere about the dangers of the cult of the relevant.)

While the needs of the people must not determine the message, the message must speak to their needs, correcting them maybe, and penetrating behind their conscious penultimate needs to their ultimate need of the forgiveness of God in Christ. To equip himself to deal with this other pole of preaching, the preacher should not only know and love his people, but familiarize himself with the presuppositions and assumptions of the secular world in which they live, and which are bound to rub off on to them (and on himself as well). The way and means thereto is to acquire at least some acquaintance with modern literature.

The book abounds in memorable dicta — e.g.: “Few can be great preachers, but great preaching is not what is needed. It is *concerned* preaching of which we stand in need.” Particularly good, too, is Dr. Smith's substitution of “authenticity” for “sincerity” as the aim of the preacher.

REGINALD H. FULLER

AMERICAN CHURCH UNION PUBLICATIONS (347 Madison Ave., New York 17, N. Y.) is offering a *Study Outline* to be used with Robert W. Shoemaker's, *The Origin and Meaning of the Name “Protestant Episcopal”* [for review of latter see L.C., February 21st]. *Study Outline* sells for 25¢ a copy; *The Origin and Meaning of the Name “Protestant Episcopal,”* at \$3.95; Combination offer of the two, \$4.

ANSWERS TO LAYMEN'S QUESTIONS, by the Rt. Rev. James P. DeWolfe, D.D., Bishop of Long Island [for review see L.C., November 29, 1959] is now available in a Braille edition. For price information, etc., consult Episcopal Guild for the Blind, 347 Madison Ave., New York 17, N. Y.

Books Received

THE LAND AND THE PROMISE. The Greatest Stories from the Bible. Retold by Frank G. Slaughter. World Publishing Co. Pp. 341. \$3.95.

SIX SECULAR PHILOSOPHERS. By Lewis White Beck. Harpers. Pp. 126. \$2.95.

FREEDOM AND IMMORTALITY. The Forwood Lectures in the University of Liverpool 1957. By Ian T. Ramsey. Naperville, Ill.: Alec R. Allenson, Inc. Pp. 157. \$3.25.

THE SCHOOL BUS LAW. A Case Study in Education, Religion, and Politics. By Theodore Powell. Middletown, Conn.: Wesleyan University Press. Pp. xi, 334. \$5.

CONGRESSMAN FROM INDIA. By D. S. Saund. Dutton. Pp. vi, 192. \$3.50.

PAUL AND THE SALVATION OF MANKIND. By Johannes Munck. John Knox Press. Pp. 351. \$6.50.

NURSERY-KINDERGARTEN WEEKDAY EDUCATION IN THE CHURCH. By Josephine Newbury. Published for the Cooperative Publication Association by John Knox Press. Pp. 203. \$3.50.

THE CONVERSION OF AUGUSTINE. By Romano Guardini. Translated from the German by Elinor Briefs. Newman Press. Pp. xviii, 258. \$3.95.

THE THEOLOGY OF DIETRICH BONHOEFFER. By John D. Godsey. Westminster Press. Pp. 299. \$6.

RETREAT FOR BEGINNERS. By Ronald Knox. Sheed & Ward. Pp. 234. \$2.50.

IN STEP WITH TIME. By Fred Cloud. Friendship Press. Pp. 127. Paper, \$1.50; cloth, \$2.95.

THE FIERCE LAMBS. By A. A. Hoehling. With illustrations. Little, Brown. Pp. 210. \$3.95. (An "account of 1917, the year America went 'over there.'")

SOUL AND PSYCHE. An Enquiry into the Relationship of Psycho-therapy and Religion. By Victor White, O. P. Harpers. Pp. 312. \$5.

AN OUTLINE OF HUMAN RELATIONSHIPS. By Dr. Eustace Chesser. With a Preface by Sir Cyril Burt and an Introduction by Marynia Farnham, M.D. Hawthorn Books, Inc. Pp. 446. \$5.95.

BERANOS. His Political Thought and Prophecy. By Thomas Molnar. Sheed & Ward. Pp. xxi, 202. \$3.95.

VIEW FROM THE NINTH DECADE. Jottings from a Merchant's Daybook. By J. C. Penney. Thomas Nelson. Pp. 222. \$3.50.

STRIDE TOWARD FREEDOM. The Montgomery Story. By Martin Luther King, Jr. Ballantine Books. Paper, 190. 50¢ on newsstands.

THE GOSPEL ACCORDING TO ST. JOHN. An Introduction and Commentary by R. V. G. Tasker, M.A., B.D., Professor of New Testament Exegesis in the University of London. Eerdmans. Pp. 237. \$3.

BIBLICAL THOUGHT AND THE SECULAR UNIVERSITY. By George Arthur Buttrick. Louisiana State University Press. Pp. viii, 83. \$2.50.

RETARDED CHILDREN: GOD'S CHILDREN. By Sigurd D. Petersen. Westminster Press. Pp. 156. \$3.

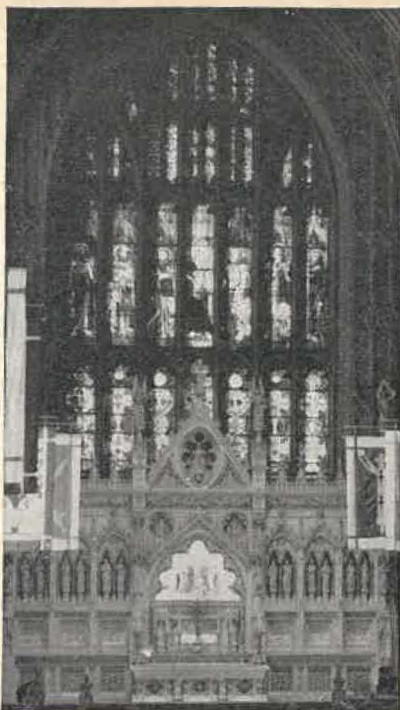
IT BEGAN ON THE CROSS. The Historical Sequel to the New Testament A.D. 39-155. By Guy Schofield. Hawthorn Books, Inc. Pp. 255. \$5.

SO YOU WORK WITH JUNIOR HIGHS. By Alan Egly. Warner Press. Pp. 62. Paper, \$1.

SO YOU WORK WITH YOUNG ADULTS. By Lottie M. Franklin. Pp. 64. Paper, \$1.

MEDIAEVAL CHRISTIAN PHILOSOPHY. By Philippe Delhaye. Translated from the French by S. J. Tester. Hawthorn Books. Pp. 126. \$2.95. (Volume 12, Twentieth Century Encyclopedia of [Roman] Catholicism.)

CHRISTIAN THEATRE. By Robert Speaight. Hawthorn Books. Pp. 140. \$2.95. (Volume 124, Twentieth Century Encyclopedia of [Roman] Catholicism.)



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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.)

Any Light from Beyond

Re: Two items in the September 11th issue, (1) The Rev. Mr. Green, mustered for duty on the "Sylvania" with a towel over his left arm, was simply exercising his continuing diaconate — and wearing a maniple. In this diocese our official preference is for maniples which bear some slight resemblance to towels over the left arm.

(2) As you reported, I did issue an injunction against home weddings (except under special circumstances). But my clergy are (I am glad to say!) articulate, and I was promptly reminded of the rubric at the beginning of the Marriage Office ("... a proper house"), and hence I have suspended the directive. Meanwhile, I am studying with my clergy the theology underlying this rubric. Here we have a sacrament in which the couple are the ministers. Meanwhile we are encouraging "home celebrations" in connection with cottage meetings. Also there is the Marriage at Cana — where there is no indication that before the social festivities — which our Lord enabled them to continue — the couple had just arrived from a ceremonial in the nearby synagogue. Now that THE LIVING CHURCH has brought the fact of my original directive beyond the borders of the diocese, I would be glad for any light from beyond the borders of the diocese as to the right direction of things here in this regard.

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

San Francisco

Self-Appointed Defenders

It is almost amusing to see the attitude of the self-appointed defenders of the Faith concerning the Annapolis situation. However, in the interest of fairness, several things ought to be said.

First of all, clergy of other denominations have always worn stoles, and frequently sur-

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 the Cycle by offering up the Holy Eucharist on the day assigned.

October

2. St. Stephen's, Fall River, Mass.; St. Paul's on the Hill, St. Paul, Minn.
3. St. Paul's, Doylestown, Pa.
4. Mission of St. Francis of Assisi, Mindanao, Philippines; St. Francis', San Francisco, Calif.; St. Philip's, Gascons, Quebec, Canada
5. Chapel of St. John the Divine, Champaign, Ill.; Church of the Incarnation, Lynn, Mass.
6. St. Matthew's, Raytown, Mo.; Church of the Resurrection, Greenwood, S. C.
7. St. Luke's, Lebanon, Pa.; Church of Our Saviour, Chicago, Ill.; St. Charles by the Sea, Hokkaido, Japan
8. St. Mark's, Philadelphia, Pa.

plices as a sign of their ordination, particularly the Lutherans, but also others. They have worn them just as long as we have in many cases and are not copying anybody.

Secondly, the Episcopal Church does not have a copyright on the *Book of Common Prayer*. Do these so called "Catholics" now claim that our Liturgy is a sectarian property of ours, or are we right in assuming that the rites therein are those of the Holy Catholic Church, of which all baptized people are members? I think, for example of the words of the preface to our American Prayer Book: "... it is hoped that the whole (book) will be received and examined by every true member of our Church, and every sincere Christian, with a meek, candid, and charitable frame of mind. . . ."

We ought to rejoice that our Protestant brethren are finding "a more excellent way" and ought to encourage their growth into catholicity by a sincere appreciation of the Liturgy of the Church.

The only thing which would be inexcusable if these Protestant clergy are deliberately masquerading as Episcopalians. The fact that they wear vestments (my, how our "Catholic brethren" jump to defend surplice and stole for the Eucharist) and use the Liturgy does not in itself convict them of fraud.

The trouble with a certain kind of Anglo-Catholic is that he is not Catholic at all — he is just a High Church sectarian.

(Rev.) J. ROBERT ZIMMERMAN
Rector, Calvary Church

Danvers, Mass.

Your correspondents miss the point of my letter about the use of surplice and stole and the *Book of Common Prayer* in the Naval Academy Chapel. I did not miss the point of the criticism which was made. It intended to imply that we have a valid priesthood and valid sacraments and that the Protestant chaplains who officiate in the chapel there do not. I think this is an assertion that our Church has never made officially, and I hope never will.

The point I wished to make was simply that both the vestments and the Liturgy are in the public domain. Both came down from the undivided Church. Our Liturgy is translated and arranged from the historic western (and eastern) Liturgies. But it is a part of our heritage. The Methodists who separated from us took the Prayer Book with them and some of them use it. All of them use its form of Holy Communion pretty much. We cannot deny them this right or say that they are pretending to be Episcopalians because they use "our" vestments or "our" Prayer Book. Neither is "ours" any more than either is Roman.

I seriously doubt if any chaplain in the Academy seeks to mislead anyone into thinking he is an Episcopal priest. He uses the vestments because they are historic and beautiful and the Liturgy because it is the best available to him. My point was that we are not very sympathetic to the Roman idea that only their Church has valid priests — and our Protestant friends are not apt to be very sympathetic to our notion that we alone have a valid ministry entitled to wear historic vestments and use the *Book of Common Prayer*.

(Rev.) THOMAS C. DAVIS
Associate Rector, St. Stephen's Church
Wilkes-Barre, Pa.

Crucial Words

Mr. Harold Butcher [L.C., September 11th] states that he has been assured by the Santa Fe chancery office that the Roman Catholic Church does not rebaptize validly baptized Christians when they are being received as converts, "when proof of valid baptism is available." The crucial words here are "proof" and "valid."

An intelligent lad to whom I administered adult Baptism after instruction and later presented for Confirmation, subsequently was received into the Church of Rome. He had his baptismal certificate signed by me attesting his Baptism with water and in the Name of the Father, etc., the names of witnesses, and his own clear memories, yet the priest receiving him into the Roman Catholic Church insisted on baptizing him conditionally, "not doubting the good faith of the Protestant minister who had baptized him, but just in case there was any defect in the Baptism."

The lad has since returned to the Episcopal Church, and is my source for the above information.

(Rev.) FRANK HIPWELL

Rector, Church of the Holy Cross Shreveport, La.

Fire

In a recent issue, the fictitious vestryman was at a loss to figure out how to arrange the electrical circuits so that no tampering of fuses would occur [L.C., July 31st].

In December, 1958, a fire occurred in the sacristy of St. Barnabas Church which resulted in about a \$4,000 loss including the electrical service fuse boxes. Being an electrical engineer it fell to me to specify the equipment to be installed during the repairs. To eliminate just the problem that Bill Andrews' vestryman faced, we installed a circuit breaker panel including a main circuit breaker with adequate spare breakers for future additions. This equipment is approximately 40% more expensive to purchase than a fuse panel, but installation cost is the same. Fuse-stats would serve the same purpose.

Fire extinguishers were purchased and installed in the church and parish hall. Fortunately, we have not had to use these extinguishers.

The article in the September 11th issue of THE LIVING CHURCH by Capt. Rommel of Trinity Church, Newport, R. I., has had a sudden effect on us. Capt. Rommel's three steps will be put into action here.

Any time electrical repairs or improvements are planned or a fire inspection is held, I recommend the parish be scouted for the services of an electrical engineer, electrical contractor, or electrician. An automatic fire detection and signaling system should be considered by all churches.

WILLIAM B. LANDERS
Senior warden,
St. Barnabas Church

Tullahoma, Tenn.

Letter Writing

When are Episcopal clergy going to stop sending letters to *The Lone Star Catholic*: either to the column "Operation Understanding" or Fr. Ginder's column "Right or Wrong"?

These men must of necessity have the last

Continued on page 20

The Living CHURCH

Volume 141 Established 1878 Number 14

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

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DEPARTMENTS

Big Picture	6	Editorials	17
Books	2	Letters	4
Deaths	22	News	7
		People and Places	20

SPECIAL FEATURES

Tolerance	LeRoy Collins	12
Revolution	Dewi Morgan	14
What To Tell the Dying	Ralph P. Brooks, Jr.	16

THINGS TO COME

October

2. Sixteenth Sunday after Trinity
3. Convention of the diocese of Albany, Lake Placid, N. Y., to 5th
6. General Division of Women's Work, Seabury House, to 10th
7. Annual council of the diocese of Milwaukee, Milwaukee, Wis., to 8th
9. Seventeenth Sunday after Trinity
11. National Council, Seabury House, to 13th
Annual synod diocese of Springfield, Pekin, Ill., to 12th
16. Eighteenth Sunday after Trinity
18. St. Luke
23. Nineteenth Sunday after Trinity
25. Seventh Province Synod meeting, Austin, Texas, to 27th
26. First Province Synod meeting, Concord, N. H., to 27th

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

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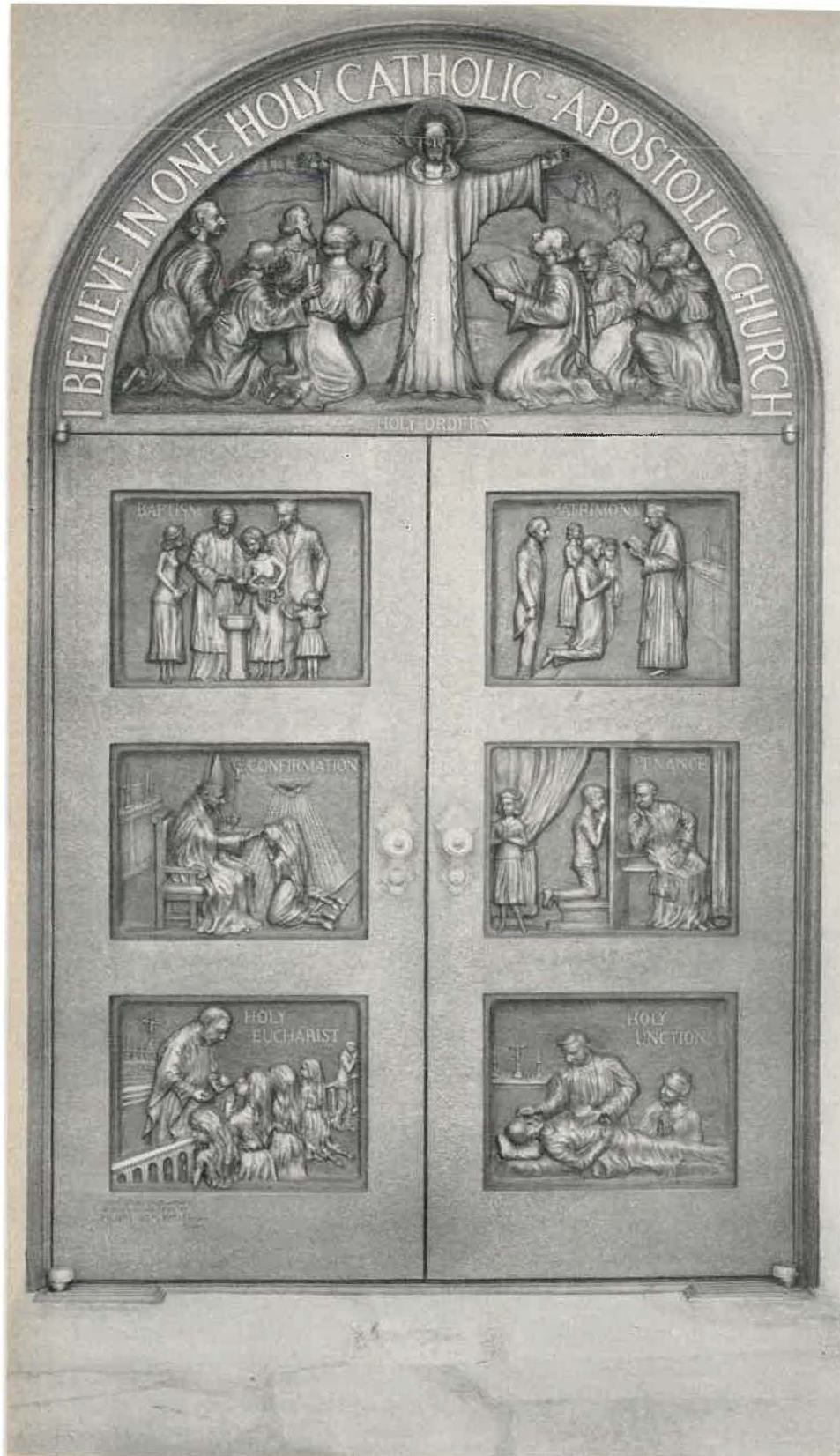
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O God, whose days are without end, and whose mercies cannot be numbered; Make us, we beseech thee, deeply sensible of the shortness and uncertainty of human life; and let thy Holy Spirit lead us in holiness and righteousness, all our days: that, when we shall have served thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favour with thee our God, and in perfect charity with the world. All which we ask through Jesus Christ our Lord. *Amen.*

Book of Common Prayer, p. 316

Great Bronze Doors

The great bronze doors of St. Nicholas' Episcopal Church, Encino (Los Angeles), Calif., shown in this week's picture, weigh one and a half tons. Artist: Henry Van Wolff. Rector of St. Nicholas': the Rev. Harley W. Smith.

Illustrated on the two panels are six of the traditional seven Sacraments. The Sacrament of Holy Orders is written in at the top, just below the feet of Jesus.

The Living Church

Sixteenth Sunday after Trinity
October 2, 1960

For 81 Years:

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

PROVINCES

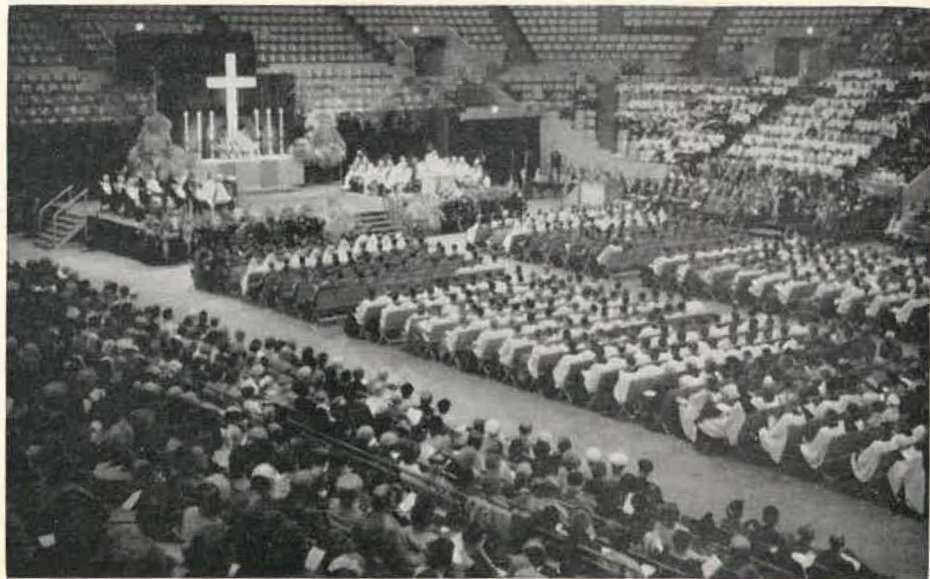
Span of 125 Years

The 1960 election campaign and the consecration of a bishop in 1835 were among the points of reference of the program of the synod of Province V, meeting in Milwaukee, September 20th to 22d. Two metropolitans of Anglican Churches were among the speakers, along with politicians, scholars, and assorted experts.

An impressive service of witness brought thousands of worshippers to the Milwaukee Arena on the opening night of the gathering, many of them coming from distant points in Wisconsin and Illinois. In the procession were students from three Church preparatory schools, hundreds of Milwaukee acolytes, the faculty and student body of Nashotah House, the delegates to the synod, the clergy of Milwaukee, the Presiding Bishop of the Episcopal Church, and the Primate of All Canada.

The service opened with the presentation of the doctorate in canon law to the Presiding Bishop by the faculty of Nashotah House. It continued with a choral Evensong with Bishop Hallock of Milwaukee as officiant. The collect chosen was a commemoration of Jackson Kemper, first missionary bishop of the Church and

Bishop Hallock and the Presiding Bishop:
Officiant and preacher.



In the Arena, thousands to witness.

first bishop of Wisconsin, who was consecrated 125 years ago. The preacher was Presiding Bishop Lichtenberger, and his theme was the continuation of Jackson Kemper's mission to mid-America.

At a luncheon the following day, delegates and visitors heard expressions of the Republican and Democratic viewpoints made by professional politicians who are Churchmen, Congressmen Henry Reuss (Dem., Wis.), and the Hon. Robert Gray, secretary to the Cabinet and a long-time White House aide. Bishop Emrich of Michigan, as moderator of the discussion, made a slashing attack on the "religious underworld," and its efforts to make the religion of candidates a central campaign issue.

The Most Rev. Howard Hewlett Clark, Archbishop of Edmonton and Primate of All Canada, was the banquet speaker, and Drs. Kermit Eby and Denis Baly were among the speakers at other meetings.

Young people's and women's meetings were held simultaneously with the sessions of synod.

In its business sessions, the synod:

- ✓ Declared its opposition to a proposal that provincial boundaries be redrawn;
- ✓ Approved an addition of \$12,750 a year to the budget for the triennium, to provide for the salary and expenses of a full-time provincial college worker. National Council would supply almost half this amount;
- ✓ Otherwise kept the budget at about the

level of the previous triennium, in spite of a vigorous effort by a minority to secure a substantial increase for the provincial Department of Christian Social Relations;

✓ Elected the following officers: president, Bishop Burroughs of Ohio; vice president, Bishop Craine of Indianapolis; secretary, the Rev. Ronald E. Ortmyer of Milwaukee; treasurer, Mr. David M. Eckman of Western Michigan; representative to National Council, Bishop Hallock of Milwaukee; chancellor, Mr. Elbert R. Gilliom of Indianapolis.

SOUTH AFRICA

I Am Still Bishop

"Whoever thought that this country would even entertain the idea of religious persecution — this country that claims to be God-fearing, that claims to be a Christian country? It is unbelievable, but we wake up in the morning, rub our eyes, and it has happened." So said Archbishop de Blank of Capetown, characterizing the deportation of Bishop Reeves of Johannesburg [L.C., September 25th].

THE LIVING CHURCH's correspondent in England, the Rev. Dewi Morgan, reports that sentiment in England and elsewhere is strong in condemnation of the South African government's "cloak and dagger" action. The Bishop Suffragan of Woolwich (diocese of Southwark) has asked the Prime Minister to act because of something "that vitally affects the Com-



RNS

Exiled Bishop Reeves is greeted at the London airport by his wife: Banisher banished.

monwealth and cannot possibly be claimed by the South African government as a purely domestic issue." The *Church Times* has said, in a leading article, "One thing is certain. The expulsion of an Anglican bishop from his diocese by the secular power is not a narrow or domestic issue. It concerns the whole Anglican Communion, and, indeed, all Christendom."

The hasty nature of Bishop Reeves' deportation prevented any orderly arrangement for the continuing care of his diocese. The mandate under which the Rev. Arthur George Sidebotham, C.R. (successor to the Rev. Trevor Huddleston, C.R.) ran the diocese during the last absence of Bishop Reeves automatically ended when the bishop returned.

"In the Anglican Church," said Bishop Reeves in a London press conference, "one of the things a bishop is charged to do is to banish erroneous teaching, and I believe that apartheid is erroneous teaching because it is an affront to the Gospel. . . . I am still bishop of Johannesburg, and it is my present intention to remain such until I see more clearly than I do now what is best for the Church there. It is true that I have been banished from my diocese, but that has been the lot of many bishops throughout history. In any case my future does not matter very much. The important thing is the future of the Church in the diocese."

WESTERN MICHIGAN

Year's Beginning

A diocese-wide teaching-preaching mission is taking place in the diocese of Western Michigan during the month of October. Missions are being held in 36 of the parishes and missions, with congregations of the other 16 attending those nearby. Participating clergy, serving as missionaries, include 21 of the diocesan

clergy, and 12 clergy and one bishop from outside the diocese. Bishop Bennison of Western Michigan will be the missionary for Grand Rapids, the See City.

This spiritual effort has been the subject of prayer and planning for the past seven months. It is to be the beginning of an "Evangelistic Year" which Bishop Bennison has called upon all of his people to keep.

After the teaching-preaching mission, adult inquirers' classes, leading to confirmation, will be organized. There will also be courses in lay evangelism during Advent and Epiphany. During Lent, another diocese-wide effort will be staged — schools of prayer and/or schools of religion.

An appraisal of the entire program will be made after Easter.

MASSACHUSETTS

On Its Back

Hurricane Donna did damage in Massachusetts to a number of church roofs and windows, damaged buildings and washed away four boats at the Briarwood Conference Center, Monument Beach, and damaged the summer chapel of Bishop Pike of California at Wellfleet.

The summer chapel, dedicated to St. James the Fisherman, is a modern structure built by Bishop Pike while he was dean of the Cathedral of St. John the Divine in New York, and is served in the summer by the bishop and by Dean Curnburn of Episcopal Theological School. It is not active in the winter. Donna blew the metal frame and plastic domes above the chancel some 50 feet beyond the building, twisting and breaking them. The "tea house," a temporary building where congregations gather for coffee after services, was blown over on its back.

Christ Church, Hyde Park, suffered \$700 worth of damage to its stucco walls.

Bible and Politics

Recently the Jewish Theological Seminary in New York City sponsored a conference on science, philosophy, and religion in relation to the democratic way of life. Charles P. Taft, Churchman, chairman of the Fair Campaign Practices Committee, and a vice-president-at-large of the National Council of Churches, addressed the delegates to the conference in an appraisal of ethics in politics.

Mr. Taft said that "the Bible is a textbook for realists as well as theologians." He pointed out the "administrative inertia in dealing with an aggrieved citizen in shabby clothes" by telling the delegates that as a city councilman (in Cincinnati, Ohio) he gets regular complaints from persons who appear to have good cases but who cannot get action on the cases. ". . . nothing is more annoying to me," he said, "than to get immediate action on my call . . . granted as a favor simply because I raised Cain about it."

Mr. Taft asserted that the businessman's answer that he can't apply his own standards in business to politics is nonsense. "Ethics in politics can well acquire a Scriptural foundation, with no cant or hypocrisy."

RELIGIOUS

Out of Two, One

The Community of St. Mary at the Cross, an order of African women which has existed at Leribe in Basutoland, Africa, since 1924, has become a part of the English Community of the Holy Name.

The African community, which has 14 members, came into being under the aegis of the Community of St. Michael and All Angels, whose mother house is at Bloemfontein in South Africa. Through circumstances beyond its control this community is no longer able to maintain its work at Leribe. The Community of the Holy Name will take over the work, but there will no longer be two communities, by unanimous consent of the members of the African order, and there will be at Leribe a house of one multiracial community. Four African sisters are now living in the mother house at Malvern Link in England.

Bishop Lesotho of Basutoland and the Rev. A. E. Russell, chaplain-general of the Community of the Holy Name, have both pointed out that the cost of the two-way traffic necessary between England and Basutoland is a formidable matter, and that the now multiracial community needs the prayers and gifts of Churchmen in the United States and England.

Gifts may be sent to THE LIVING CHURCH, with checks made out to THE LIVING CHURCH RELIEF FUND and designated, "Community of the Holy Name."



E. H. Jaffe

Mr. Bristol interviewed by Churchman Tys Terwey
Like a round trip ticket.

CALIFORNIA

Not Reactors

Grace Cathedral, San Francisco, was filled to capacity on September 18th for the Evensong offered in commemoration of the 20th anniversary of the Battle of Britain. Representatives of the British Commonwealth of nations, American patriotic societies, and the Armed Forces stationed in the bay area were on hand. The military procession into the church was led by the Cameron Highlanders' Pipe Band, the 573d Air Force Band and the Coast Guard Band [see cover]. The first lesson was read by Maj. Gen. John D. Stevenson, Air Force Commander 28th Division SAGE, and the second by Air Chief Marshall Sir George Mills, representative of the United Kingdom Chief of Staff in the U.S.A.

In his sermon Bishop Millard, Suffragan of California, called attention to the parallels between the Nazi aggression of 20 years ago and the present cold war. "The worst thing a bully can do is to make a bully out of us," he said. The bishop warned, "We must be actors not reactors. As Christians we are to take the trouble to know the facts and to stand firmly and at any cost for what we believe to be true and right. If we become angry we do just what the enemy wants us to do. It takes the Grace of God to stand with patience in the face of provocation."

LAYMEN

Intertwined

Churchman Lee Hastings Bristol, Jr., director of public relations for the Bristol-Myers Product Division of the Bristol-Myers Co., was on a business trip to Memphis in August when newsmen interviewed him, mainly about the Church.

Mr. Bristol, 37 and the father of four children, is not only a business executive,

but an author, music composer, research foundation head, and national Church leader. "Life is intertwined," he said, explaining his active life. "The type of work you do is not as important as the spirit you put into it. Spirit can bind diversities together."

"Working with one hand in God's is something I must do," he said. "Every layman has a special ministry to perform. This doesn't mean, of course, that he has to lead hymn singing around the company water cooler."

Mr. Bristol writes for business and Church, including hymns for young choirs, and organ and piano compositions. His newest book, *Developing the Corporate Image*, was published by Charles Scribner's Sons. Not long ago one of his anthems was presented on a national radio network by the Mormon Tabernacle Choir of Salt Lake City. He is an active leader in the American Guild of Organists and a trustee of Westminster Choir College.

The author-businessman said the modern news media breathe "new life into our spiritual heritage, among more people in a single hour than St. Paul reached in his entire lifetime. It's up to us to use the media as well as possible."

Mr. Bristol said that the most significant development within the Church since World War II has been the "emergence of a new awareness among laymen that all of us — not just our clergy — are called to a definite ministry both within the Church and outside it where we work and live."

Mr. Bristol remarked: "I like to think that a man's Sunday self and his weekday self are a little like a round trip ticket to Memphis — not good if detached. I have a particularly warm feeling for the diocese of Tennessee because I did my first work as a lay reader in Franklin, Tenn., while I was stationed in Nashville in 1943." At that time he was in Vanderbilt University on a special program for the Army.

EDUCATION

Second Hundred

Bard College opened September 12th for the first year of its second century, with a new president and the largest freshman class and the largest enrollment in the institution's history.

Speaking to the entering class, Dr. Reamer Kline, president, said: "You are a very special class, for you come to Bard as the college moves into its second century and a new and exciting period of its history. I am sure that all the rest of your lives you will recall with pride and joy that you were at Bard in these days!"

New freshmen, as classes started, totalled 160, and the entire student body numbered 338, an increase of 13% over a year ago, and 40% over 10 years ago.

LANDMARKS

Painting on Sale

William Robinson Leigh's painting of Paul Revere's ride will be placed on sale, according to the *New York Times*, unless \$14,000 can be raised to keep it at Old North Church (Christ Church), at Boston.

The painting has been on loan to the church since April of 1958, and a campaign has been initiated to raise the money to keep it there.

It was in Old North Church that two lanterns were hung in the steeple to signal Paul Revere to start riding into Middlesex County, where he warned colonial patriots of the start of a British expedition from Boston.

CANADA

Movies for Charity

After Mayor Nathan Phillips of Toronto, Canada, announced that he would be a candidate for reelection in December and that he favored Sunday movies, a poll was taken among Toronto's clergy to get their opinions on the subject.

The Rev. Graham Cotter, executive secretary of Toronto's Anglican diocesan council for social service, said he had no objection, in general, to people's attending movies or participating in sports. He described movie producers as "unscrupulous" and charged that they did not care whether their own employees had a free day for worship and recreation. "I wonder if you wouldn't be calling their bluff if you said, 'Go ahead, and have Sunday movies, but all profits will go to charity,'" Mr. Cotter added.

CHURCH ARMY

Into the Army

Sister Hilda Manson, the first Negro woman officer of the Church Army, was commissioned at St. Joseph's Church, Detroit, Mich., on September 11th.

Sister Manson is a native of Brookhaven, Miss. She was educated in physiotherapy at the College of Swedish Massage in Chicago. She went to Jackson, Miss., where she served as a physiotherapist, an instructor for the American Red Cross, director of health education for the central YWCA, and supervisor of the city's recreation program.

A member of St. Mark's Church, Jackson, for 22 years, Sister Manson was active in parish work. She was president of the Negro convocation of the Woman's Auxiliary of the diocese of Mississippi, and a delegate to the triennial conventions of the Woman's Auxiliary in 1952 and 1955.

In 1958 Sister Manson volunteered for work in the Church Army, and after a training period at the Parishfield Community in Brighton, Mich., she served

churches at Ecorse, Mich., and Jersey City, N. J. [see cut below].

At St. Joseph's Church, where she has been a Church worker since February, she was active in the Church school, and organized adult classes in home nursing for the Red Cross.

Bishop Emrich of Michigan was the preacher and celebrant at the service of Holy Communion. Other participants in the service included Capt. Robert Jones, national director of the Church Army, and the Rev. A. Buxton Keeling, rector of St. Mark's Church, Jackson, Miss.

NEWARK

Diocesan Counseling

For the counseling of troubled persons, the Institute for Pastoral Counseling, Inc., has been set up in the diocese of Newark as a diocese-wide referral agency. The counseling will be done on a one-day-a-week basis in the College Work offices at the Cathedral House in Newark, N. J. Referrals will be accepted through the clergy of the diocese. To make this service possible there will be an initial contribution of \$15 for the first consultation. The usual contribution for consultation will also be \$15, although for sufficient cause the counselor can on occasion make some adjustment.

The institute has secured the services of an ordained Methodist clergyman, the Rev. Billy Sharpe, to begin the pastoral counseling and referral service. Dr. Sharpe has had graduate training and is securing his doctorate in marriage and family counseling from Columbia University. In addition he has a one-year certificate from the American Foundation of Religion and Psychiatry and has had private instruction in group therapy.

Members of the Board include psychiatrists, social workers, an attorney, and four clergymen.



Sister Manson: Commissioned in Detroit.

BRIEFS

ORTHODOX ELEVATIONS: Archbishop Iakovos, head of the Greek Orthodox Archdiocese of North and South America, has announced the elevation of eight men to the positions of metropolitans and bishops. Bishop Athenagoras of Boston has been made Metropolitan of Canada, and Bishop Polyefktos of Pittsburgh has been made Metropolitan of South America. The Very Rev. Aimilianos Timiades, Greek Orthodox representative at the World Council of Churches' headquarters in Geneva, has been made a bishop; however, he will remain in his post at Geneva. The Very Rev. Aimilianos and Lalousis of Washington, D. C.; the Very Rev. Theodosios Sideris of Brooklyn; the Very Rev. Meletios Tripodakis of San Francisco; and the Very Rev. Silas Koskinas of Pittsburgh have been made bishops with their assignments to be made later. The Very Rev. Chrystostomos Papalambrou of Charlotte, N. C., has been made Bishop of Australia. [RNS]



MINUS THIRTEEN CENTS: Robert Worthington, vice president of the Church Hymnal Corp., a Pension Fund subsidiary, has announced that the CHC loses 13¢ on each copy of the pew edition of the Prayer Book sold through bookstores. He has asked that if parishes need Hymnals or Prayer Books in quantity at the lowest possible price they order them direct from CHC at 20 Exchange Place, New York 5.



NEEDED, THE SINGLE AND WILLING: The Rev. Robert H. Mize, bishop-designate of Damaraland in Southwest Africa [L.C., August 28th], says his November consecration will be to a jurisdiction as large as Texas and Oklahoma together, containing gold, diamonds, uranium, lions, elephants, 12,000 Churchmen, and nine priests. It needs priests, doctors, nurses, teachers, and a construction engineer. The bishop-designate told THE LIVING CHURCH that the situation "requires men and women who are single, and willing to offer themselves for Christ and Southwest Africa," and that he would be happy to communicate with any such persons. Fr. Mize is in this country this month, and may be reached through the General Theological Seminary, Chelsea Square, New York City.



FELLOWSHIPS FOR NEGROES: Dr. Nathan M. Pusey, a Churchman, and president of Harvard University and of the Fund for Theological Education, Inc., has announced a new fellowship program under the auspices of the latter organization. The Protestant Fellowship Program, as it is called, will provide financial aid to a few notable Negro seminary and college students preparing for the ministry.

EPISCOPATE

Scheduled Consecration

The Presiding Bishop is scheduled to consecrate the Rev. Robert Lionne De Witt as a Suffragan Bishop of Michigan [L.C., May 22d] on October 27th in St. Paul's Cathedral, Detroit.

Bishop Dun of Washington, and Bishop Nash, retired, of Massachusetts, are to be co-consecrators with Bishop Lichtenberger. Presenting bishops will be Bishop Emrich of Michigan and Bishop Crowley, Suffragan Bishop of Michigan. Bishop Pike of California will be preacher and Bishop Burroughs of Ohio will be Litanist. The Epistoler will be Bishop Bennison of Western Michigan and the Gospeler Bishop Page of Northern Michigan.

SOUTHERN VIRGINIA

Impartial Donna

Hurricane Donna was no respecter of the old or the new when she swept through the diocese of Southern Virginia on her way up the east coast.

The old Tower Church, on Jamestown Island, was damaged by a tree which fell across the roof just behind the tower itself, which is the last remaining part of the oldest place of worship in English-speaking America. The other church seriously damaged was St. Christopher's Mission in Churchland — still in temporary quarters — where Church school rooms were destroyed and the roof was partially blown off, allowing extensive damage to furniture and fittings. St. Christopher's is a parochial mission of Trinity Church, Portsmouth.

Other churches in the Tidewater section of Virginia reported many trees down but no serious damage to structures. Trees in the streets and severed power lines kept business at the diocesan headquarters at a near-standstill for three days.

Moving Day

Four congregations of the diocese of Southern Virginia moved into new quarters on September 11th. The new mission of Church of the Redeemer, in Bon Air (a suburb of Richmond), took occupancy in the first of a series of diocese-owned demountable churches to be used to establish new missions in areas of exploding population [L.C., May 29th]; St. Bride's Church, an established parish in the city of Norfolk, moved into a new location in the outer suburbs; Church of the Advent, Norfolk, worshipped in a new church building; and St. John's Church, Petersburg, occupied a new parish house.

Bishop Gunn of Southern Virginia dedicated the new plant at St. Bride's, and placed the corner stone and dedicated the new building of the Church of the Advent.

Research for Excitement

A proposed \$175,000 nation-wide research program to determine what the nation's Churches are doing about juvenile delinquency was endorsed by participants in a two-day consultation on the role of the Church in both preventing delinquency and rehabilitating juvenile offenders.

Dr. Lauris B. Whitman, head of the Bureau of Research and Survey of the National Council of Churches, presented the proposal to some 70 educators, clergy, and youth work specialists in government, church-related and other private agencies, who met in New York City, September 14th-15th, under sponsorship of the Council's Department of Social Welfare.

Present programs in the Churches dealing with juvenile delinquency are "sporadic and piecemeal," Dr. Whitman reported. A research program is needed in order for the Churches to be able to plan a concerted attack on the problem, he said.

The project will use recent research in the field of juvenile delinquency by social scientists and actual case studies of what the church is doing on all levels, and will be under the general supervision of the bureau. The proposal calls for a report to a national conference on the Churches and juvenile delinquency in the spring of 1962, where its findings will be used as a basis for program planning.

Mrs. Katherine B. Oettinger, chief of the Children's Bureau of the U. S. Department of Health, Education, and Welfare, called the proposed research program a "genuinely exciting step."

She challenged the Churches "to provide alternatives so attractive that young people will freely elect the path of service rather than the path of destructiveness."

One of the best ways to bring this about, Mrs. Oettinger continued, "is for the Churches to broaden their team effort with the health and welfare agencies of the community to provide teenagers greater opportunities for service."

In a symposium on what the Churches are now doing in work with juvenile delinquents, the Rev. C. Kilmer Myers, who has been working with street gangs in New York's lower East Side, said that the youth program of the ordinary church has no appeal to juvenile offenders.

"Life in a street gang is exciting," Fr. Myers went on to say. "They have more in common with the youth in South Africa and Japan than ordinary young people in America."

The final report of the consultation defines the role of the Church in preventing delinquency and rehabilitating offenders, and will be circulated among the Churches for study.

AROUND THE CHURCH

The congregation of **St. Elizabeth's Church**, Roanoke, Va., held services in its own building for the first time on September 11th. Heretofore, the congregation, which was organized in 1958, has conducted services in the Virginia Heights Masonic Lodge and the Raleigh Court Presbyterian Church.

Mrs. **Marietta Formyduval**, 97, of Whiteville, N. C., was recently confirmed by **Bishop Wright of East Carolina**, who said, "I feel that she is possibly the oldest person in the United States to be confirmed into the Episcopal Church."

The Rev. **Nathan A. Scott, Jr.**, ordained deacon in June, former minister of the Congregational Church and first Negro to be appointed to the University of Chicago's theological faculty, will teach a course on "Comedy, Tragedy, and Human Existence," beginning in January in an experimental program for adults, sponsored by the University of Chicago. Developed in cooperation with the University's Federated Theological Faculty, the course will be called the "**Academic Program in Religion for Adults**." The program will begin this fall at the Downtown Center of the University.

Arthur L. Bigelow, carillonneur at Princeton University, is arranging the casting of a bell for the tower of **St. John's Church, Memphis**. The bell, to be cast in France, is a memorial gift from **Mr. and Mrs. J. Richard Walker**.

Mrs. Wallace M. Pennepacker, wife of the rector of St. John's Church, Memphis, has been elected president of **Orange Mound Day Nursery**, an 18-year-old civic project that helps working Negro mothers. She succeeds **Mrs. Shubael T. Beasley**, a member of St. John's and one of the nursery's founders.

Archbishop Simms of Dublin, Primate of Ireland, has arrived in the U.S. for a tour of California and the Pacific northwest under the auspices of the Episcopal Church. The prelate is scheduled to speak in several communities during his two-month visit. [RNS]

Service to their community is the aim of the **Women of St. George's** Episcopal Church in Englewood, Colo. Bazaars and benefits are no longer part of their program, and they now devote their time and energy to such **civic work** as the United Fund campaign. This fall, the Women of St. George's will work in Arapahoe County in Colorado as a volunteer unit to collect contributions for 103 recreational, welfare and health agencies of Mile-High United Fund.

Inconsistency

The Ven. Thomas H. Carson, archdeacon of the diocese of Dallas, was quoted in an editorial in the *Christian Science Monitor* of August 10th. The editorial, entitled "'Hypocrisy': An Important Distinction" said:

"Some who dislike the effort of leading a particularly worthy life seek an easy excuse for their indulgences or indifference. It consists of pointing out failures or shortcomings among persons who do set high standards for themselves or others.

"The Ven. Thomas H. Carson . . . threw a useful light on this subject as a guest preacher in New York.

"There is a great difference between failing to come up to a given standard, even grievously failing to do so, and deliberately acting a part,' he said. 'What the world really sees in most of us Christians is not hypocrisy but inconsistency.'"

HARRISBURG

Spoken and Signed

St. John's Church, York, Pa., was host to the Pennsylvania Society for the Advancement of the Deaf conference which began on August 19th. The conference concluded on August 21st with a service of Morning Prayer read by the Rev. Joseph Gatto, priest-in-charge of St. John's Church, and signed by the Rev. Guilbert Braddock, vicar of All Souls' Church, Philadelphia, and delegate to the PSAD conference. The Rev. Mr. Gatto is learning to sign from a communicant of the parish, Miss Joanne Bortner.

The Rev. James R. Fortune, president of the Conference of Church Workers Among the Deaf in the United States, and missionary to the deaf in North Carolina, was guest preacher. He spoke and signed his sermon.

Bishop Honaman, Suffragan of Harrisburg, addressed the congregation briefly with Miss Bortner interpreting.

The service was attended by approximately 150 delegates and visitors of PSAD, and by about 250 members of the church.

SCOTLAND

Changes Coming Up

Clergy of the various dioceses of the Scottish Church meeting in September planned to elect representatives to the Provincial Synod which is to meet in November. From the college of bishops came suggestions concerning liturgical additions, a new canon on penance, a canon for permissive versions of the Bible, and a canon to deal with the secularization of ex-members of religious communities. The

Continued on page 19

TOLERANCE



RNS

We cannot be free if our minds

and hearts are enslaved by prejudice

by the Hon. LeRoy Collins

Governor of Florida

Respect for the right of other men to have different beliefs is essential to the preservation of our democratic society. It is a principle embedded in our national constitution, and it must find expression in the lives of our people.

This respect for the right of others to believe is not, of course, the same thing as being indifferent to what other men believe.

I do not share the all too common idea that it does not matter what a man believes, as long as he believes in something.

What we believe about God and man and the world in which we live has an important bearing on our behavior as private individuals and as citizens.

Religious tolerance should be cultivated not because a man's religious beliefs are unimportant, but because his religious beliefs are too important to be strait-jacketed by the power of public authority or the subtler forces of group conformity.

What a man believes may be highly destructive to his own well-being and to the tranquillity of society. But it is far more destructive to the human personality to seek to coerce beliefs, and far more dangerous to the vitality of society to obstruct the progress toward truth that comes through dissent, dispute, and discovery.

The tolerance that makes a contribution to a healthy society arises not from indifference to belief but from reverence for human individuality, and from the

desire to understand those who are different from ourselves.

I do not pretend to any specialized knowledge of the psychology of prejudice and intolerance. But I have known them in myself, and I have seen their destructive work in our society.

I read recently that perhaps 10% of Americans are virtually free of prejudice. But I rather doubt that there is one among us today who has never felt — or who has entirely eliminated from his life — the emotional rejection of persons on the basis of preconceived notions.

I am not sure that this deep-seated feeling can be eliminated entirely in the make-up of any man. Sometimes I am even inclined to feel that a little prejudice — if it is consciously recognized — may be to the good as an energizing agent. The struggle to overcome in ourselves what we deplore when we see it in its grosser forms in others should strengthen us for the big battles against prejudice and intolerance in our society. Also it makes us more understanding and less self-righteous in our dealings with our fellowmen.

I am convinced, in any case, that the antidote to prejudice is people — people learning about people who are different from themselves, learning about them as individuals, learning that they have common hopes and fears, common concerns and aspirations, and learning that the people we have classified under a single label are as different from one another as those we have long identified as our "own kind" differ among themselves.

In the language of international relations, we need more "people to people" contacts within our own communities.

Standing apart from one another, we

cannot achieve understanding, for the unknown then becomes something we wish to avoid. Thus separation breeds prejudice, and prejudice obstructs the channels of communication and this heightens the spiritual separation.

We are beginning to realize, I think, that peoples of the whole world must get along together, notwithstanding drastically different social, political, and economic orders, if we are to cease to exist in mutual desolation. We must also realize that we will have to learn to live more harmoniously and more constructively with people of different creeds and colors if we are to avoid spiritual desolation in the communities of our own land.

The great American goal is freedom — both at home and throughout the world. We cannot be free if our minds and hearts are enslaved by prejudice.

I recall seeing a little report in a paper a few months back about a rather strange happening in a southern town. A county was building a new jail. One of the workers on the project was arrested for drunkenness and disorderly conduct on the day it was completed and became the first prisoner of the jail he had built.

When we allow prejudice to enter our lives we build the jails in which we are then imprisoned. We cut off communications. We can no longer be free.

Some time ago, there was an allegorical type of movie in which a white man and a colored man, chained together, escaped from prison. During their escape, they fell into a deep pit together. There was only one way out and that was for the one to stand on the shoulders of the other. Since the Negro was the stronger, the white man stood on his shoulders and climbed over the edge of the pit. Since they were chained together, the white man had no alternative but to pull the colored man out of the pit after him.

Americans are linked together by bonds stronger than chains. We are dependent upon one another for mutual progress and ultimately for survival. We are all the children of God and the brothers of all mankind.

In that simple commitment, with open hearts and willing minds, we can move forward.

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.

October

2. Rochester, England
3. Rochester, U.S.A.
4. Rockhampton, Australia
5. Rupert's Land, Canada
6. Sacramento, U.S.A.
7. St. Albans, England
8. St. Andrews, Dunkeld, and Dunblane, Scotland

Gov. Collins is a member of St. John's Church, Tallahassee, Fla. This article is from an address made by the Governor at the National Interfaith Award luncheon, held in June in Washington, D. C.

In the Church of England

Revolution

by the Rev. Dewi Morgan

Of course there are plenty of people who will dismiss the title as a highly journalistic exaggeration. And it is perfectly true that many members of the Church of England, not all of them in the back pew, have not yet awakened to the fact that a revolution has happened.

But for those with eyes to see, the evidence is obvious.

The Church of England, for long described as "the cheapest form of religion in the world," has suddenly come alive to all the fundamental meaning of Christian stewardship. And the results are sweeping the country. What first appeared as a few tiny and scattered sparks has now become a forest fire. And it is a fire which warms the heart.

Over the centuries the Church of England has, by careful housekeeping and by a long tale of legacies from the faithful departed, accumulated sizeable capital funds. Such funds have fallen a long way below an adequate maintenance of all the Church's work but they have served to cushion church-goers against hard facts. Englishmen have apparently believed that the Church in their own country could exist with very little direct support from them.

There have even been those who have thought it maintained by a benevolent government, whereas the only state-paid clergy are those doing such jobs as prison, hospital, or armed forces chaplaincies.

The result has been that the average church has had a comparatively meager



The Times, London

In corners here and over coffee there.*

Sunday by Sunday collection, a collection far too small to begin to tackle the world-wide tasks in which the Church of England is engaged. In the light of such an income it is even more astonishing that the English Church has accomplished as much as she has in the world mission.

Of course, clergy and other leaders were always aware of this. But finding a remedy was a hard task.

Then, five or six years ago, a few people here and there began to look at stewardship schemes in other branches of the Anglican Communion and beyond. Such suggestions as they ventured to put forward, however, were usually met with the words "Ah, but it wouldn't work here! America is so different, you know."

That situation has changed. And as far as anyone can trace the real beginning of this change, it was somewhere around the Lambeth Conference time. Of course many people were seriously thinking before that, but something about that Conference made an impact. And without any doubt not the least part of that something was the visitors the Conference brought to the U.K.

There were the bishops themselves. They were far from limiting their talking

*Photo shows American delegation arriving at St. Paul's Cathedral, London, England, during 1958 Lambeth Conference.

to those sessions in Lambeth Palace. And there were also those who accompanied them — people like John Reinhardt of the National Council, for example. They came, they said, to learn about the Church of England. They found the Church of England very ready to learn from them.

In corners here and over coffee there, you would hear people asking detailed questions about the Every Member Canvass. Or perhaps an Australian would be describing how American methods had fitted into his country. Or perhaps some Churchman from a primitive backwater of the world would be describing how his people, maybe very young in the Faith, had benefitted from all this.

The idea of stewardship had come alive, but only in a very limited field. The next English problem was: who was to widen that field? Who was to organize the promotion of the idea to the rank and file?

It was in 1957 that England began to receive its first professional fund-raising companies. One or two courageous parishes tried the experiment. Their neighbors looked on with dubious eye. But the experiment worked. Slowly the idea began to take root.

But still there remained the question, who will really get this job done?

There was a period when the English missionary societies were suggested as the agents. After all, they had existing promotional organization, they were accustomed to working in every medium of public relations. What's more, it was pointed out, since the Church overseas had gone out from the Church of England through those missionary societies, what more natural than that those societies should be the bridge over which the Church overseas sent back its new gifts of know-how to its English mother?

No Relaxation

But the missionary societies knew quite well that they dare not relax their efforts to support the Church overseas. The Society for the Propagation of the Gospel, for example, has obligations to no less than 48 dioceses extending from the West Indies to the South Seas and taking in large chunks of Africa, India, and other areas en route.

By April, 1958, when it held its first Conference of Diocesan Representatives, the Central Board of Finance had begun its activities. The reception was not enthusiastic in some quarters. For this Central Board of Finance, set up in 1914, has its very clear terms of reference, "to serve as the financial executive body of the Church of England." It is the Central Board which administers moneys voted by the Church Assembly.

But since the Central Board of Finance had no promotional machinery, what great push could be expected? What people overlooked was that the Central Board

of Finance happens to consist of a very devoted committee and staff — almost entirely lay.

The Central Board has accomplished astonishing things. With little outside assistance it has published books and pamphlets. Its *The Christian Stewardship of Money* rocketed into best-seller class (over 60,000 copies to date). Its pamphlets have reached the 600,000 mark. Its staff has gone up and down the country talking at one conference after another. And at least some of the clergy have listened with astonishment to the powerful addresses which laymen can give. The staff has now been strengthened by the addition of the Rev. Canon Norman Hodd, a parish priest of some 30 years experience and, incidentally, one of the first English clergy to have a stewardship campaign in his own parish. Canon Hodd has become a sort of nomadic conference-inspirer.

But the many threads of this story have not been caught up even yet.

None of the central councils of the Church of England can exercise any dictatorial authority over their diocesan counterparts. (A recent American visitor, not an Episcopalian, described the Church of England as being more congregational than the Congregational Church in America!)

One result of this is that every diocese has gone its own way. Some 17 out of 43 of them have appointed either part- or full-time stewardship advisors. Roughly half of these advisors are clergy and half lay. In some dioceses they conduct parochial campaigns, in others they don't. There is no pattern and no nice tidy organization.

In this, as in so many other things, Englishmen are proving that they dislike central authority, whether diocese or Church Assembly or government or whatever. *Laissez faire*, whether by deliberate intent or absent-mindedness, is elevated into a policy.

There is one more vital thread to pick up. It is the hardest of all to describe. For it is true to say that in England very much of this situation, Topsy-like, wasn't born, it "just grewed."

What has happened is that parish A has had a campaign. One or two of its men work in a pit or a factory or what-have-you with one or two men from parish B. They talk about it and the men of parish B go back to their vicar and ask him about it. And so the infection goes on.

It is because of this that after one has paid the very due and honorable attention to the contribution to this movement made by individuals and organizations, ultimately one can describe it only as a movement of the Holy Spirit. That wind is blowing where He listeth. And, to return to our early metaphor, it is fanning the flames of this forest fire.

But again a *caveat*. Forest fire can

imply total conflagration. The holocaust is not yet. So far some 500 parishes in England have concluded campaigns, just under half of them with the help of professional fund-raising companies. That is less than a twentieth of the parishes in England. But — and this remark is made as a result of much wandering on the territory — the actual figure is not the vital thing. What is even more important is that there is now no parish that has not heard of it and comparatively few parishes which have not had at least one informal discussion of the subject between vicar and churchwardens.

New Financial Buoyancy

In the words of one distinguished bishop (who was secretary of the last Lambeth Conference), "the Church of England has a new financial buoyancy."

That is entirely true. But equally true is that the buoyancy is not limited to finance. Right in the front of all the material published by the Central Board of Finance has been the insistence that as an individual must yield to God the first charge on his goods, his talents, his time and his person, so must a parish. There has been an insistence that the extension of Christ's kingdom is the first duty of any parish. And no one can seriously contemplate mission in that way without getting much closer to realizing his own personal vocation. And that brings a man nearer commitment.

This stewardship movement is having a major evangelistic effect in England. Again we must beware of exaggeration. But the cloud is there and already it is larger than a man's hand.

A summation must be a personal opinion. It seems that as every generation has its own particular expression of theology and theological emphases (look how the doctrine of the Atonement, while always basically the same, has varied from generation to generation), so, too, with evangelism.

The moods and methods which brought Victorians to Christ in His Church do not work today. Billy Graham has proved that. The deciding factors in a medieval age of faith are no longer decisive. But God is perfectly capable of finding the way through in any age. And in this age, it appears that His way is through this concept of stewardship.

After all, to the 20th-century man the most real thing is the money he jingles in his pocket. "Then," says the Holy Spirit, "let's tackle him at his point of greatest reality." But for the 20th-century man that money is also, so frequently, his most beloved thing. Getting his money away from him is the hardest thing of all. "Then," says the Holy Spirit, "let's attack at the hardest point."

And that is precisely what seems to be happening. And, as ever, the Holy Spirit has raised up dedicated men who have heard His voice and understood.

Reflections

of a priest

on the problem of

What To Tell The Dying

by the Rev. Ralph

P. Brooks, Jr.

Rector, St. Andrew's Church,

Pittsburgh, Pa.



This is the fourth time in three years that it has happened to me, and I have to cry out against it: a faithful Churchman falls sick with symptoms that are all too familiar; an operation reveals that he is so full of cancer that there is no use in removing any of it; the family turns to the Church for solace, but with the qualification that they have decided not to tell the patient, and many times they think it best to hide the truth from his wife too. Love has led them to think that it will be easier all around if he doesn't know. In the cases I have seen, the patient senses what he has, but the family still insists he is wrong, and they refuse to tell him anything but empty assurances that everything will be fine in a week or so.

Now I can understand such action if a man doesn't have any real faith to face such a crisis; there is no merit in trying to force a Christian death on a non-Christian life. In these cases it might be accepted as kinder to let family and patient pretend a malignant growth is but a temporary disorder that will be cured with rest; but why must such a death be turned into a needless defeat in the case of the faithful? When a devout man demands to know the truth so that he can face death victoriously, must we join his family in pretending this burning pain in his abdomen will disappear? Most of us do. The decision of what to tell their suffering father and their worried mother is the family's; they are advised by a doctor and guided by their priest. Unfortunately, times of grief and fear are not sensitive times to argue a point, and when they decide to save him "the extra pain of knowing," and will not hear otherwise, we must accept it.

The questions burning within me are these: How do you prepare a man for his imminent death without admitting he's dying? How do you minister to a woman about to lose her life's mate when she is not permitted to know the truth? How can we work to make such a death still be a victory? I see no way on the human side of life. The mixture of "white lies,"

pain, and anxiety is too potent a combination to break through. The only answer lies in long range preparation; we must plant the seeds of understanding of death, and particularly of such situations as this one, so that our people will see it for what it is and will choose to help the person they love, if he must face such an end, die victoriously, with trust and confidence, instead of curled up alone in agony and fear.

Because the patient can't get his family to admit anything except that he'll be fine in a week or two, he has to bear his pain and worries alone. He is unable to admit how much he knows, and how it hurts him to leave them; he can't turn to them, or lean on them; he can't ask their forgiveness; he can't set his affairs in order, or say the words, or pray the prayers, or cry the tears that must be shed, because all of this can only be done when he is permitted the luxury of facing his death.

Very soon his pain will be so great that he will be kept in a constant state of deep sedation. Surrounded by bubbling bottles of glucose and dextrose that keep him alive from day to day by intravenous feedings, only to suffer more, in a darkened room that tries to hide his pain, as he moans and thrashes about in a coma, the family will begin to think of all the things they have wanted to say for so very long: "we love you — please forgive us for so much — you have been a good dad — do you remember our last summer together, Pop? It was so full of joy and love. Well, we will be together again like that in the presence of God, only it will be better." There are a hundred intimate things that could be said, that well up within us, but this painful victory will be denied them, because it's too late; he can't hear or respond.

What of the priest? He must speak guardedly of death as if it is years away; he must administer the Sacrament with no indication that this is probably the last time for confession, absolution, and real peace with God; he must see the mind that fades from narcotics unable to perceive or react to any assurance about a fuller life. What of the man who must come to his altar after seeing a friend die, knowing he did nothing to help make this a victorious crossing over? Where is all we stand for if a saint of God must die with no more awareness, or valiance, than a dear suffering pet put to sleep at the "vet's"? It was not for this that Christ suffered and rose to conquer death; not this, but for victory.

I will not argue with a grieving family about to lose their father, but I must speak out to someone: be warned; prevent this "easy" death of despair and frustration; teach, plant the seeds of understanding and faith; because this unnecessary defeat, this denial of what we are, this negation of our victory is heart breaking.

The Provinces' Dilemma

The recent synod of the Fifth Province [see page 7] was held in our home city of Milwaukee, and we were given an opportunity to watch it at work. It was an exciting, stimulating, Spirit-guided gathering of Christians eager to serve their Lord.

It was such a splendid gathering that we wish we could report that it did mighty works.

That it did not do so is no criticism of the distinguished bishops, priests, and laymen who composed its membership. It is no criticism of the devoted laywomen and eager young people who conducted simultaneous meetings during the synod. It is no criticism of the staff who prepared well for the meeting, nor of the speakers (including the Primate of All Canada). It is also no criticism of the clergy and the lay people of the diocese of Milwaukee who set the keynote of the synod by pouring into the arena by the thousands in a great service of witness at which the Presiding Bishop gave a reasoned and challenging sermon on the mission of the Church in mid-America.

Much of the time of the synod was spent in study groups on such significant problems as Christian social relations and the encouragement of vocations. A lively luncheon presented professional politicians in a discussion of the Christian in politics. The adjective that best describes the sessions is "edifying."

Apathy, Uncertainty, Frustration

But when the delegates to the synod sat down, in two brief sessions, to transact the business of the province, the dominant sentiments appeared to be apathy, uncertainty, and frustration.

Synod, for example, solemnly proceeded to elect the trustees called for by its own ordinances. But the election was preceded by the comment by the president, Bishop Burroughs of Ohio, that the province had, in fact, no property for the trustees to hold. This was immediately followed by the election of members of the provincial court of review — and this election was preceded by the comment that it was most unlikely that the court would ever act [courts of review are charged, in Canon 55, with hearing appeals from verdicts rendered against priests or deacons in the diocesan courts].

Synod considered a proposal by General Convention's Joint Commission to Study the Provincial System that would redraw the map and scatter the present dioceses of Province V among three provinces. The resolution adopted by the synod urged that the change *not* be made — and one of the principal reasons given for rejecting the change was that it was inappropriate to shuffle provincial alignments when the whole question of the purpose and function of provinces remained unsettled.

Finally, the synod turned to its own budgetary

problem. One forward step was approved — employment of a full-time college work secretary for the province, the cost of salary and expenses to be paid partly by National Council, partly by the dioceses, and partly by the province. But even on this issue, Bishop Burrill of Chicago spoke for a considerable body of sentiment in the synod when, though he voted for the appropriation, he raised the question of whether the province really should build up staff and try to conduct large work in its own name. He reminded the delegates that the Fifth Province had brought proposals for strengthening the provinces to the 1958 General Convention, only to have them die in committee. He stated his belief that such proposals would be no more likely to pass in 1961. "Maybe," he said, "we should recommend to General Convention that provinces be abolished."

Even the most ardent supporters of the provincial system question the present state of that system [see L.C., September 18th]. They see the provinces squeezed between independent and self-reliant dioceses on the one hand and a national Church apparatus which, decade by decade, increases the quantity and variety of the services it renders.

Responsibility and Authority

As one delegate said in a lobby bull session during the synod, "People talk about increasing the responsibility of the provinces. But you cannot assign responsibility unless you also assign authority to carry out that responsibility. I do not see any signs that either the dioceses or the National Council are ready to give up any of their authority to the provinces."

One questioner of the provincial system brought up the question of the increased rapidity of transportation. "It is not hard for a man in New York to visit the rest of the country. It takes less time to go from New York to Chicago than it does to go from Chicago to many parts of its own province."

Many of those who have shared in provincial gatherings have enjoyed the fellowship they provide and profited by the exchange of views and information.

Fr. Ortmyer, secretary of Province V, in an article which appeared in our columns two weeks ago, urged that the provinces become true provinces — largely self-governing. Under his scheme, General Convention would become a convention at which provinces were represented, not, as at present, a convention representative of dioceses. The consecration of bishops would be under provincial, not national, jurisdiction.

There have been other proposals, less radical than this, which would give the provinces authority through a significant role in the control of the budget-making process of the national Church. All of these proposals have merit. None, we think, is likely to be adopted in the predictable future.

The alternative suggested (though perhaps not seriously) by Bishop Burrill is also one of merit. If the provinces are to be without authority, there seems little to be gained by continuing a parade of a shadow of law without substance. Certainly, if what is needed is an opportunity for lay people, priests, and bishops of a given area to meet and talk about common problems, these opportunities can be provided through

conferences and workshops or any of the other devices for formalized bull-session management.

The issue is clear enough. Those who advocate increased authority for the provinces are, unavoidably, calling for a diminution of the authority of the national Church, or the dioceses, or both.

We do not believe that, at present, either national Church or dioceses are ready to volunteer a partial abdication of their hard-won present status and power.

And, so far, there is no observable groundswell of opinion within the Church crying out for General Convention to strip powers from either the National Council or the dioceses.

Yet God, we think, does work through our present provinces. This makes it a reasonable possibility that He has some plans for the fuller use of the provinces. Under the circumstances we urge the continuation of the present unsatisfactory state of the provincial system, while enthusiasts and opponents of increased provincial authority have at each other in vigorous debate. To misquote T. S. Eliot out of context, we hope the provinces, if they are to die, die with a bang, not a whimper.

The Time Is Now

Throughout most of the calendar year, the lethargic Churchman (and even the earnest servant of the parish program) can muster plausible excuses why the truly forward-going work of the Church ought to be delayed.

Along in early December people are, we are told, too occupied by Christmas preparations to give much attention to the Church. Then comes the Christmas season, and a period of genuine paralysis develops as the college students return home for their holidays. After the first of the year, say the apologists, people are too tired and too short of money to do anything. Then comes Lent. We may, the excuse-makers say, be expected to do a few pious acts during Lent, but we must not corrupt this holy season with anything practical.

After Easter, we are told, there is a need to relax from the great spiritual effort of Lent. Also, it is getting along toward fishing season and gardening season, and "anyway, everybody has spring fever."

So we arrive at June—and throughout the land there is a race to shut off Christian education, to abandon all but the minimum of Church activity. There are, God help us, still a few parishes that actually interrupt their schedule of Sunday worship for a time during the summer.

Then comes September, and though the Church is very busy, it is likely to be a most limited kind of busyness. The rector's attention is likely to be focused almost entirely on getting the Church school back into operation, and the vestry is probably concerned mainly with the problem of the coming Every Member Canvass. The mid-week organizations are probably in a state of confusion.

This analysis of parish psychology is, we fear, only

slightly exaggerated. For at least 10 months of the year, we are confronted with arguments that now is not the time to initiate any of the great and constructive programs which offer hope that the parish is part of a great Christian breakthrough in its community.

Right now, in early October, there is less excuse for postponing thought than at any time in the year. It is a long time till Christmas, a longer time till Lent, and the summer slump is at least eight months ahead. The Church school is in operation, and the new officers of the parish organizations are installed.

If we are *ever* to move, the time is now!

What about a campaign of evangelism to spread of the Gospel of Christ in the community? What about a program to reach deep into the dustier sections of the parish membership files for a list of strayed parishioners to be approached and rewon to their allegiance? What about some new advance in the field of education of the adult parishioners? What about a build-up for a conference on vocations for our young people? Is this the time for St. Somebody's Guild to accept responsibility for the support of some community or missionary enterprise, not just by baking cookies, but by study, prayer, giving, and labor in the mainstream of the enterprise? Is this the time for the vestry, now that the Every Member Canvass plans are drawn, to sit down with the rector and work out thoughtfully a definition of the parish's mission in 1961 and the preliminary outlines of the strategy for the execution of that mission?

The questions above are only samples. The list of possibilities and opportunities is endless.

Today the parish is in full operation and comparatively free from the false crises and roadblocks the rest of the year produces.

This early fall season is a time for a serious consideration of what lies ahead of the parish — not just what is ahead a week from Tuesday, but what is ahead next month, next year, and the next decade.

Next Week

Next week's issue of *THE LIVING CHURCH* will be our Fall Book Number. It will contain a host of reviews of the significant new books of interest to Churchmen. If your reading plans for the coming months are not settled, you will want to study these reviews carefully.

But the Book Number will not be limited to a study of new books. It will also try to help you to know *The Book* — the Holy Bible.

An article by His Grace, the Archbishop of York, will give insights into the development of biblical interpretation in the recent past.

A second article will give advice to the layman on the discovery of the Bible. It will be packed with tips and pointers that the beginning (and the advanced) Bible student can profit by. Included will be a report on published Bible-study aids the lay student will find helpful.

Don't miss the Book Number!

NEWS

Continued from page 11

Consultative Council on Church Legislation is putting on the agenda proposals concerning: changes in the legislative machinery of the Church (incidentally one of these is the doing-away with the Consultative Council itself); changes in the procedure of electing bishops; variations or additions to the Scottish Prayer Book (1929) for experimental use; and a proposal to drop the name "The Episcopal Church in Scotland" and substitute "The Scottish Episcopal Church."

ENGLAND

Canterbury Summer

St. Augustine's College, Canterbury, England, finished its summer courses with a total of 135 students from 80 dioceses in 16 provinces of the Anglican Communion. Representatives of the Syrian Orthodox Church, the Old Catholic Church, and the Church of South India brought the total to 143.

A course on "Christian Education" gave opportunity for comparison of educational situations in countries where Church and state are linked and in countries where they are constitutionally separate. In addition, courses were offered in "Christianity and the Arts," and in "the Church and the Industrial Community."

AUSTRALIA

Up the Boycott

The president of the Australian Council of Trade Unions has advised Prime Minister Verwoerd of South Africa that "the summary deportation of Dr. Reeves [L.C., September 25th] is further evidence of your government's total disregard of the ordinary processes of law in dealing with your domestic problems" [see p. 7].

The 97 trade unions affiliated with the council have been requested to step up their boycott of consumer goods from South Africa as a protest. [RNS]

Clause Protested

Roman Catholics and many Anglicans are circulating a petition which will be presented to Queen Elizabeth II as a protest against the Australian government's Matrimonial Clauses Act, which reduced the number of grounds for divorce from 30 to 14.

The act, scheduled to go into effect October 1st, has been most criticized for a clause which provides a five-year separation as a ground for divorce where there is "no reasonable likelihood of cohabitation being resumed."

Anglican leaders are divided on their

attitude to the petition. The Very Rev. John J. Hazlewood of Rockhampton said the petition would be offered to his parishioners, although no one under 21 would be permitted to sign it. The petition has not received official Anglican support in Western Australia, but Most Rev. R. W. H. Moline of Perth said he is in full sympathy with its purpose.

The Most Rev. R. C. Halse of Brisbane, however, has withheld his support, claiming that, although his Church is against the controversial clause, "the diocesan council feels that petitioning the Queen is going behind the federal government's back."

"The Church has protested against the clause from the beginning," he said, "but we feel more can be done by persuading Parliament to amend the act." He added, "We differ on method, that's all."

The petition, which will ask the Queen to disallow the act or order the deletion of the controversial clause, was first launched by a Melbourne organization, the Association for the Defense of the Family, whose 15 committee members are mainly Anglicans and Roman Catholics. [RNS]

OKINAWA

Island-wide

Bishop Wright of East Carolina paid a visit to Okinawa, beginning on July 4th. During the visit he consecrated the seventh church in the Okinawan mission, in the Nanseien Leper Colony on the island of Miyako, and confirmed 19 of the lepers there.

An "island-wide picnic" held in his honor at All Souls' Church, Naha, brought 400 Episcopalians representing all the Okinawan congregations together. Dances and songs, an address by Bishop Wright, and hymns sung in Japanese and English highlighted the occasion.

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THE LIVING CHURCH

407 E. Michigan Street, Milwaukee 2, Wisconsin

LETTERS

Continued from page 5

word, and they always make Episcopal clergy look as if they didn't have a brain in their heads. Or, if the clergyman happens to be in agreement with them, make it look as if many of our priests were looking with longing eyes toward Rome. The columns "Operation Understanding" and "Right or Wrong" have done nothing but further misunderstanding and always put the Roman Church in the Right.

Therefore, it behooves the clergy of our own Church to stop writing letters to these columns if we are not to give the wrong impression both to Rome and to our own people; or to make it seem as if the priests of this Church were absolutely brainless. In the nature of things it cannot but be that they will always have the last word, and I ask you, how does this work to our advantage?

(Rev.) ROBERT M. COLLINS
Rector,
St. Thomas Church

Morris, Ill.

Speaking in Tongues

Much has been written lately about "Speaking in Tongues." There are some very definite questions which have been almost entirely overlooked: (1) Have those who profess to have spoken in tongues used any known language? In the Acts of the Apostles the tongues used have been carefully stated. (2) Did the persons speaking understand what they said themselves? Certainly the Apostles were well aware of what they had said. St. Paul used this test under similar circumstances and required, as proof of the genuineness of such speaking, that the person speaking should speak or pray not only in the Spirit but with the understanding also. He likewise insisted that what was said should be for the edifying of the hearers. The same ideal is recorded in the Acts, namely, that they all might hear, in the tongues in which they were born, the wonderful works of God. (3) Were there any present, at the time of such speaking, who did not understand the language being used at the time? If, for example, all present spoke English there would be no purpose in the use of tongues and we may be sure that such speaking was not a manifestation of the Holy Spirit: He is no exhibitionist who would use such a method for merely showing His power and it would certainly not be for the edifying of the hearers.

If these scriptural requirements were not present it may very safely be recognized, not as the work of the Holy Ghost, but as the result of uncontrolled emotionalism. It seems to me that whenever and wherever this occurs it is the duty of the bishop to thoroughly investigate it and by these scriptural requirement, and if he, like the Apostle St. Paul, finds these factors missing, and if he fully appreciates the fact that he is a true successor of the Apostles, he has not only the authority but the solemn responsibility to suppress it.

Exhibitions of uncontrolled emotionalism without reason, understanding, or purpose can only expose the Church and the Christian Faith to well-deserved ridicule.

(Rev.) ERNEST PUGH

Duxbury, Mass.

PEOPLE and places

Appointments Accepted

The Rev. James R. Adams, formerly curate at St. John's Church, Georgetown, Washington, D. C., is now vicar of St. Christopher's Chapel, Lanham, Md. Address: 8317 Nicholson Ave., Hyattsville, Md.

The Rev. Seward H. Bean, formerly rector of the Church of Our Saviour, North Platte, Neb., is now vicar of St. John's Chapel of Christ Church Parish, Greenwich, Conn. Address: 80 Weaver St.

The Rev. Roland Bigrigg, formerly of the diocese of Grafton, Province of New South Wales, Australia, is now acting curate at Grace Church, Van Vorst, Jersey City, N. J. Address: 268 Second St.

The Rev. Frederick P. Davis, formerly vicar of St. Stephen's Church, Fargo, N. D., is now vicar of St. John's Church, Durant, Okla., and St. Peter's, Coalgate. Address: 615 W. Beech St. or Box 51, Durant.

The Rev. William T. Elliott, formerly rector of Trinity Church, Flushing, Mich., is now rector of St. John's Church, Midland, Mich. Address: 501 Hillcrest Rd.

The Rev. Robert F. Evans, formerly assistant rector at St. Thomas' Church, Washington, D. C., is now teaching at the University of Western Michigan. Address 7615 Oakland Dr., Kalamazoo.

The Rev. William F. Fahsing, formerly in charge of five chapels of the Cheyenne River Mission, Eagle Butte, S. D., is now rector of Trinity Church, Winner, S. D., and vicar of Holy Spirit Chapel, Ideal. Address: Box 422, Winner, S. D.

The Rev. John H. Gill, formerly curate at St. Columba's Church, Washington, is now curate at the Church of St. Edward the Martyr, 12 E. 109th St., New York.

The Rev. Mortimer Glover, Jr., formerly assistant at St. John's Church, Cold Spring Harbor, N. Y., is now assistant at St. Paul's Church, Chatham, N. J.

The Rev. David W. Gordon, formerly rector of St. James' Church, Coquille, Ore., has for some



time been executive secretary of the department of college work of the Eighth Province. Address: 2451 Ridge Rd., Berkeley 9, Calif.

The Rev. Edward M. Hartwell, formerly director of Christian education at St. Mark's Church, Beaumont, Texas, and chaplain and administrator of All Saints' Episcopal School, Beaumont, will on October 16 become rector of St. George's Church, Austin, Texas. Address: 4301 East Ave.

The Rev. Nicholas H. Holt, formerly curate at St. Andrew's Church, Meriden, Conn., is now chaplain to St. Michael's Chapel, South Kent School, South Kent, Conn.

The Rev. Richard W. Ingalls, formerly rector of St. John's Church, Howell, Mich., is now assistant at St. John's Church, Woodward and Eleven Mile Rd., Royal Oak, Mich.

The Rev. F. Reid Isaac, formerly vicar of St. Christopher's Chapel, Lanham, Md., is now director of junior high curriculum in the National Council's Department of Christian Education, Greenwich, Conn.

The Rev. David A. Kearley, formerly vicar of Emmanuel Church, Opelika, Ala., and the church at Phenix City, is now curate at Trinity Parish, Florence, Ala.

The Rev. David R. King, formerly vicar at Grace Church, Southgate, Mich., is now a fellow and tutor at GTS. Address: Apt. 1-R, 420 W. Twentieth St., New York 11.

The Rev. Ware G. King, formerly rector of

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October 2, 1960

St. James' Church, Riverton, Wyo., is now vicar of Our Father's House, the Church's mission to the Arapaho Indians, at Ethete, Wyo. Address: Box 27, Ethete. He will continue his work as editor of the *Wyoming Churchman*.

The Rev. Richard D. Maholm, formerly assistant rector of St. Thomas' Church, South Miami, Fla., is now vicar of St. Christopher's by the Sea, Key Biscayne, a suburb of Miami. He has been serving as acting vicar at Key Biscayne. Address: 270 Cranwood Dr., Key Biscayne 49, Fla.

The Rev. Walter E. Muir, formerly rector of St. Michael's Church, Geneseo, N. Y., is now rector of the Church of the Ascension, Rochester, N. Y.

The Rev. Albert V. Opdenbrow, Jr., formerly vicar of St. Michael's Church, Waynesboro, Ga., is now curate at All Saints' Church, Lakeland, Fla. Address: Box 871.

The Rev. Donald W. Seaton, Jr., formerly assistant at the Church of St. Michael and All Angels, Adelphi, Md., is now rector.

The Rev. Samuel A. Sizer, formerly rector of St. Paul's Church, Brady, Texas, and vicar of the church at San Saba, is now assistant rector of St. Martin's Church, Houston. Address: 3302 La Salle, Houston 27.

The Rev. John D. Spear, formerly vicar of St. Columba's Church, Inverness, Calif., is now vicar of St. Patrick's Church, El Cerrito, Calif. Address: 1534 Everett St.

The Rev. John D. Swanson, formerly vicar of the Church of St. Mary of the Snows and the North Woods Missions, Eagle River, Wis., will on October 15 become rector of Christ Church, Portsmouth, N. H. Address: 172 Madison St.

The Rev. Joseph Tatnall, formerly rector of St. Paul's Church, Rock Creek Parish, Washington, D. C., is now assistant rector of St. Thomas' Church, Washington.

The Rev. Robert Leroy Thomas, formerly rector of Christ Church, Blacksburg, Va., is now director of Christian education in the diocese of Southwestern Virginia. Official address: Box 2068, Roanoke, Va.; office: Evans Diocesan House, 1000 First St., S. W.; residence: 2614 Richelieu Ave., S. W.

The Rev. Norman J. Thurston, formerly assistant at Calvary Church, Syracuse, N. Y., is now rector of St. James' Church, Newark, N. J.

The Rev. Arthur Reed Van Deventer, formerly curate at St. Mark's and St. John's Church, Rochester, N. Y., is now rector of Christ Church, Huron, Ohio. Address: 124 Ohio St.

The Rev. Robert C. W. Ward, rector of Trinity Church, Hoboken, N. J., is also acting minister of St. Paul's, Hoboken.

The Rev. Robert M. Watson, Jr., formerly rector of St. Luke's Church, Durham, N. C., is now rector of St. James' Church, James Island, S. C. Address: 421 Maybank Highway, Charleston 44, S. C.

A new St. James' Church, of Colonial design with a graceful steeple, held its opening service August 28. It is the sixth church to be built on the site. The first chapel was destroyed in a hurricane about 1730. With new subdivisions on James Island, the church has shown rapid growth during recent years. The Rev. Edward B. Guerry, who for many years served both St. James' Church and the church on Johns Island, will in the future devote himself to St. John's, Johns Island.

The Rev. Frederic P. Williams is now canon to the ordinary of the diocese of Indianapolis. He is undertaking this work as executive assistant to the bishop in addition to his other duties as a

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The Rev. Edwin P. Wittenburg, formerly curate at St. Matthew's Church, Kenosha, Wis., is now vicar of St. Luke's Church, Madison, Wis. Address 4009 Major Ave., Madison 4.

The Rev. William J. Youngman, formerly rector of St. Andrew's Church, Rochester, N. Y., is now priest assistant at St. Uriel's Church, Sea Girt, N. J.

Missionaries

Returning to their posts early in September after furlough: the Rev. Hugh F. Hall to Alaska, the Rev. George F. Hayashi to Hawaii, and the Rev. William A. Hio to Okinawa. (The Halls, a family of eight, flew from Minneapolis to Alaska.)

The Rev. Charles A. Moya, formerly assistant at Christ Church, Grosse Pointe, Mich., will join a team of missionaries in the district of Central Brazil. The Rev. Mr. Moya, who speaks Spanish and Portuguese fluently, will, after two months of training in Rio de Janeiro, fly to his post at the mouth of the Amazon River, where he will be in charge of St. Mary's Church, Belem. He will be accompanied by his family.

Marriages

Friends and former pupils of the Rev. Harry Overs, chaplain in Manchuria, 1926-1936, and of his late wife, May, who died in 1956, may be interested to know of his forthcoming marriage to Mrs. Helen Walgate of York, Chaplain Overs wrote us recently. The marriage will take place sometime next year at Acomb Church, York, and the couple will live at Beech Grove, Acomb. The chaplain's present address is Sunnybrae, Walkersburn, Scotland.

The Overs many years ago started a school in the parsonage at Moukden for American and British children. He would like to hear news of the former pupils and American friends.

Laymen

Mr. Marvin G. Pettit, chairman of the research section of the National Association of Social Workers, will be superintendent of St. Peter's Home for Boys, Detroit. Previously he has been case work supervisor for Neighborhood Service Organization, adoption supervisor for the Florence Crittenden Maternity Home, and executive director of Family Service, Waterloo, Iowa.

Resignations

The Rev. Rudolph W. Locher, vicar of St. James' Church, Ridgefield, N. J., has retired because of ill health. Address: 260 Engle St., Englewood, N. J.

The Rev. Edward P. Sabin, rector of St. Andrew's Church, Madison, Wis., has retired. Address: 119 W. College Ave., Waukesha, Wis.

The Rev. Don C. Shaw has resigned as rector of the Church of St. Michael and All Angels, Adelphi, Md., and is now doing graduate work in theology at the University of Chicago. Address: 1414 E. Fifty-Ninth St., Chicago 37.

Changes of Address

The Rev. Cyril R. Carrie, who recently retired as rector of St. John's Church, Jersey City, N. J., may now be addressed at 2600 Boulevard, Jersey City 4.

The Rev. Ledlie I. Laughlin, Jr. is on leave as rector of Grace Church, Van Vorst, Jersey City, N. J., and is now doing graduate work at St. Augustine's College, Canterbury, England.

The Rev. Canon Theodore O. Wedel, warden emeritus of the College of Preachers and honorary canon of the Washington Cathedral, formerly addressed in Washington, may now be addressed at the Oakcrest, 1570 Oak Ave., Evanston, Ill. For the coming academic year he will be a research fellow under the Danforth Foundation at the Ecumenical Institute of Evanston.

Organists

The Rev. John Randall Wilkins, formerly of the Cathedral Choir School, Albany, N. Y., is now organist and choirmaster at the Church of St. John, Bala-Cynwyd, Pa.

Religious Orders

Two Louisiana priests are this month entering religious communities. The Rev. William C. Koch, formerly assistant chaplain at the Episcopal student center at Tulane University, will enter the Order of St. Francis in England; the Rev. James F. Reed, formerly in charge of St. Andrew's Church, Bayou du Large, La., has gone to the Order of St. Benedict, Three Rivers, Mich.

Mr. William B. Weaver, Jr., formerly of St. Philip's Church, Coral Gables, Fla., was clothed as a novice in the Order of St. Francis on August 19. He took the name of Brother Philip.

DEATHS

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

The Rev. Alfred Oliver France, retired priest of the diocese of Minnesota, died August 9th, at the age of 57.

Mr. France was born in Yorkshire, England, in 1903. He studied at Kenyon College and Bexley Hall, and was ordained to the priesthood in 1932. He served churches in Illinois, Montana, and North Dakota, before moving to Minnesota. He served St. James' Church, Marshall, and St. Mark's Church, Tracy, Minn., from 1940 until 1941, and was rector of St. James Church, St. Paul, Minn., from 1941 until his retirement in 1945.

Mr. France was editor and publisher of *The Daily Freeholder*, Freehold, N. J., and the *Montana Churchman*.

He is survived by his wife, Helen Elizabeth, a son, Alfred, and three grandchildren.

The Rev. Francis Yarnall, retired priest of the diocese of Washington, died in Kensington, Md., on August 14th.

Dr. Yarnall was born in Philadelphia in 1869. He studied at the University of Pennsylvania and at the General Theological Seminary. He was ordained to the priesthood in 1901, and was awarded the Litt. D. degree by the University of Wyoming in 1939. He served as rector of St. John's Church, Tallahassee, Fla., and was vicar of Epiphany Chapel, Washington, D. C., from 1930 until his retirement in 1947.

Dr. Yarnall is survived by his wife, Mary Elliott Yarnall, and a daughter.

Elizabeth Karr, former directress for the United Thank Offering for the diocese of Los Angeles, died in Los Angeles on August 28th.

Mrs. Karr was the daughter of a former dean of St. Paul's Cathedral, Los Angeles, the late Very Rev. William MacCormack. Her sister is a past national chairman of the General Division of Women's Work, and her brother is a former senior warden of the cathedral.

Mrs. Karr is survived by her husband, Earl F., a daughter, Constance, her sister, Mrs. St. Elmo Coombs, and her brother, William R. MacCormack.

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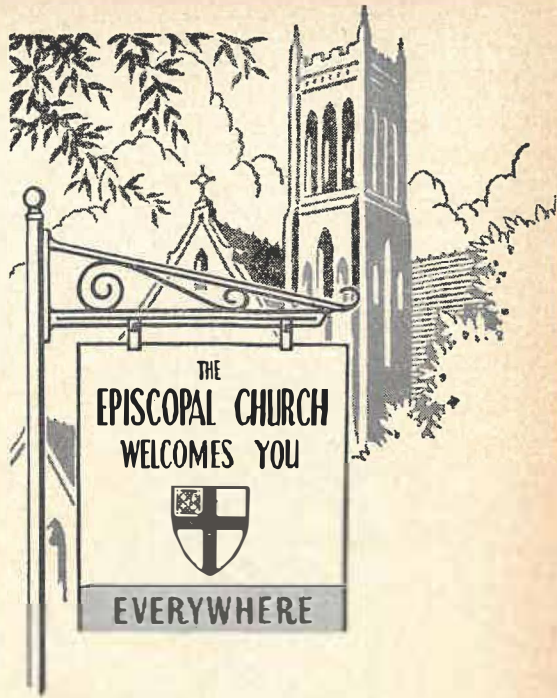
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 7:30, Fri & Sat 9; HH 1st Fri 8; C Sat 4:30-6

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 daily 7; also Tues & Sat 9:30; Thurs & HD 12 noon;
 MP 6:45, EP 6; C Sat 5-7

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

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 Rev. Don H. Copeland, r
 Sun HC 7, 8, 9:15 & 11; Daily 7:30, also Monday
 8:30; Tues 6:30; Fri 10; HD 10; C Sat 4:30

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 HD 10; C Sat 5-6

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 Fri 10:30; Other days 7:30; C Sat 5

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ASCENSION 1133 N. LaSalle Street
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 Sun: MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdays:
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 9:30; C Sat 4:30-5:30 & 7:30-8:30

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 Hayden, canon; Rev. R. E. Thurmonston, canon
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HOLY COMMUNION 7401 Delmar Blvd.
 Rev. W. W. S. Hohenschild, S.T.D., r
 Sun HC 8, 9, 11, 1S, MP; HC Tues 7, Wed 10

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 Rev. Tally H. Jarrett, Rev. Robert H. Cochrane
 Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

BUFFALO, N. Y.
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 8, 9:30 HC, 11 M Service & Ser, 9:30 & 11, Ch S,
 4 EP (Spec. Music); Weekdays HC Tues 12:10;
 Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
 Wed 12:10; EP Daily 5:45. Church open daily for
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 Chelsea Square, 9th Ave., & 20th St.
 Daily MP & HC 7; Daily Cho Ev 6

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 Rev. John Ellis Large, D.D.
 Sun HC 8 & 9, MP Ser 11; Thurs HC and Healing
 Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12

ST. IGNATIUS' Rev. Charles A. Weatherby, r
 87th Street, one block west of Broadway
 Sun Mass 8:30 & 11 (Sol); Daily (ex Mon & Wed)
 7:30; Wed 8:30; C Sat 4-5

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

RESURRECTION 115 East 74th
 Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c
 Sun Masses: 8, 9 (Sung) & 11 (Sol); Daily 7:30
 ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Avenue & 53rd Street
 Rev. Frederick M. Morris, D.D., r
 Sun HC 8, 9:30, 11 (1S) MP 11; Daily ex Sat HC
 8:15; Tues 12:10; Wed 5:30; 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 MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30;
 Daily MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed &
 Thurs, EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt

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

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

CHAPEL OF THE INTERCESSION
 Broadway & 155th St.
 Rev. C. Kilmer Myers, v
 Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,
 Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 15
 minutes before HC, Int 12 noon, EP 8 ex Wed
 6:15, Sat 5

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 Street
 Rev. William W. Reed, v
 Sun HC 8, 9, 10 (Spanish), 11:15 Sol & Ser; Daily:
 HC 7:30 ex Thurs 6:30, Sat 9:30, EP 8; C Sat 5:15
 and by appt

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
 Rev. William W. Reed, v; Rev. W. D. Dwyer, p-in-c
 Sun HC 8, 9:30, 11 (Spanish); Daily: HC 8 ex
 Fri 9, Sat 9:30, also Wed 5:30, EP 5:15; C Sat 3-5
 & by appt

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
 & Sat 9:30; Wed & Fri 12:10; C Fri 4:30-5:30,
 Sat 12-1

RICHMOND, VA.

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

PARIS, FRANCE

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 Samuel E. Purdy, Rev. Frederick McDonald, canons
 Sun 8:30, 10:45; Thurs 10:30

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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