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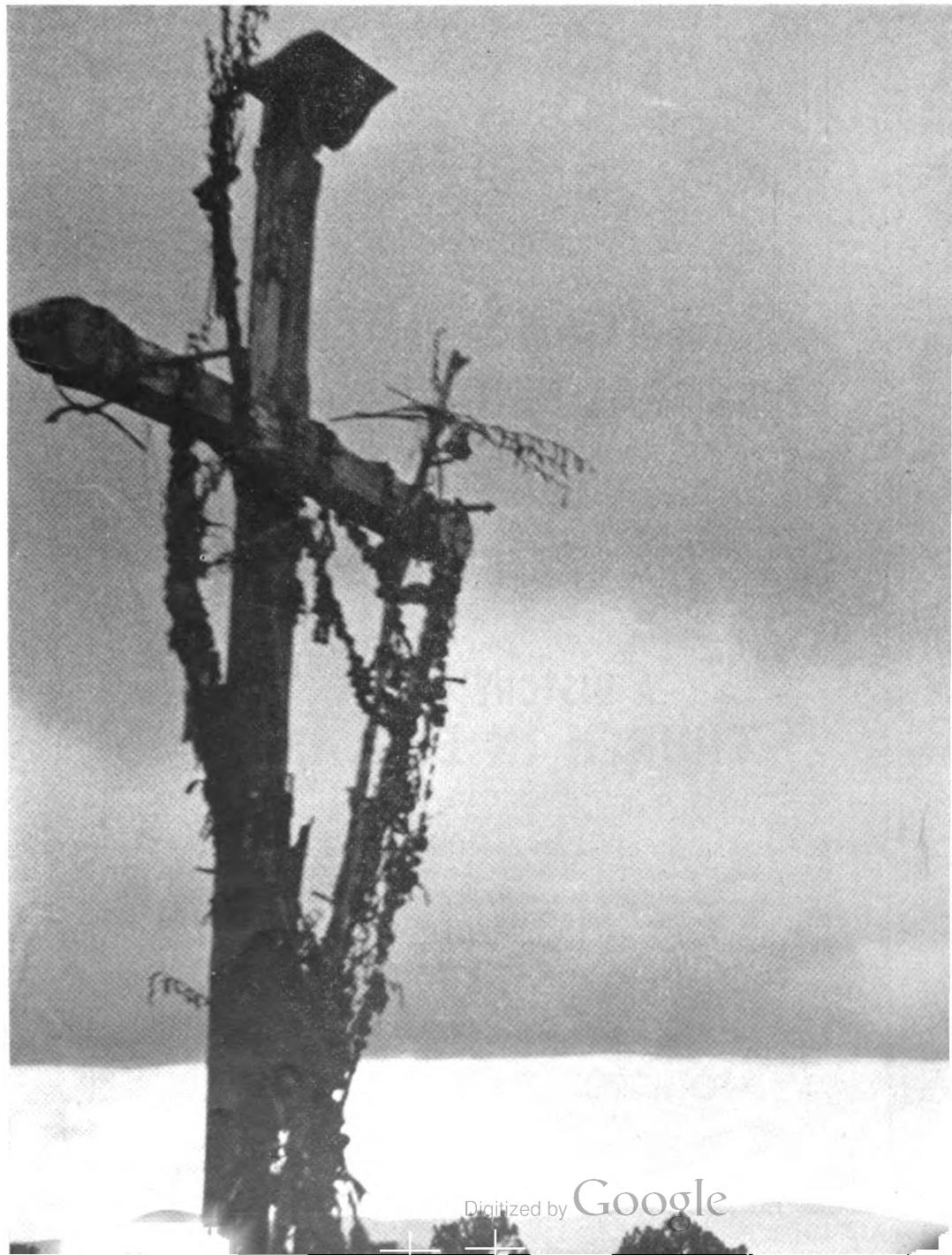
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**See page 14**



**Right: A cross, heavily bedecked with flowers, overlooks the Valley of Mexico. For a report on funds to be granted for work in Mexico, see the National Council meeting story beginning on p. 7.**

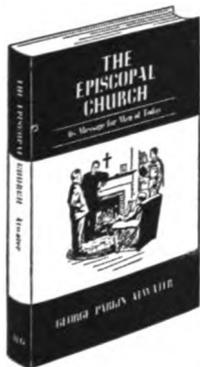
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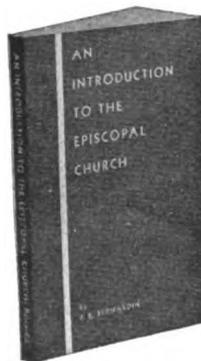
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Volume 135 Established 1878 Number 17

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

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### Things To Come

October  
27. Nineteenth Sunday after Trinity  
27. Reformation Sunday  
28. St. Simon and St. Jude

November  
1. All Saints  
3. Twentieth Sunday after Trinity  
10. Twenty-first Sunday after Trinity  
11. Veteran's Day (Armistice Day)  
11. Requiem Mass, Guild of All Souls and Co-fraternity of the Blessed Sacraments, St. Michael and All Angels' Church, Cincinnati.  
17. Twenty-second Sunday after Trinity

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

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

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

PICTURES. Readers are encouraged to submit good dramatic snapshots and other photographs, printed on black and white on glossy paper. Subjects must be fully identified and should be of religious interest but not necessarily of religious subjects. Pictures of non-Episcopal churches are not usually accepted. News pictures are most valuable when they arrive in time to be used with the news story. All photographs must be accompanied by the complete name and address of the photographer and/or sender and a stamped, addressed envelope.

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

# BOOKS

## A Fascinating Theme

**THE LITURGY AND THE CHRISTIAN FAITH.** By **Massey H. Shepherd, Jr.** Seabury Press. Pp. 49. Paper, 95 cents.

Those who want a brief summary of recent liturgical scholarship regarding the Christian Year, Christian Initiation, the Eucharist, and the Daily Offices will find it in *The Liturgy and the Christian Faith*, by Massey H. Shepherd, Jr.

Much of the material here given is common knowledge to students, but Dr. Shepherd is notably illuminating — as, for example, when he gives (p. 16) the reason for the traditional beginning of Genesis, in the lectionary of the Daily Offices, at Septuagesima.

But is it not oil blessed by the Patriarch, rather than the Bishop (p. 26), that Eastern Orthodox priests use in administering Confirmation?

FRANCIS C. LIGHTBOURN

**ALL THE GOLDEN DOORS.** By **Willa Gibbs.** Appleton-Century-Crofts. Pp. 245. \$3.75.

**AN ANGEL GROWS UP.** By **Tere Rios.** Duell, Sloan and Pearce. Pp. 154. \$3.50.

**FELEMBE.** By **Jens Larsen.** Muhlenberg. Pp. 275. \$3.50.

Religious themes have always fascinated novelists. Both lay and clerical characters of every theological complexion have been used to explore fictionally countless moral and social problems. It's a reasonable enough idea since an author can preach much more openly in religious fiction than he can in most purely secular stories. Seldom, however, do such thesis novels come off very well as art.

This group of three recent stories (Willa Gibbs' *All the Golden Doors*, Tere Rios' *An Angel Grows Up*, and Jens Larsen's *Felembe*) represent, in a descending spiral, some of the pitfalls in writing religious fiction.

The best of the three is doubtless the first. In it we meet Dean Milton Flagg of the Cathedral in a state torn by political controversy. The Dean has been warned by his Bishop that he is not "to become involved" in the squabble over water rights. But Dean Flagg is not at all sure that this is an order he can obey.

He is a huge man. Men and women instinctively look to him for the kind of powerful guidance that seems to radiate from him. He shares his parishioners' troubles and problems in the deepest sense. He admonishes them, prays with

Continued on page 22



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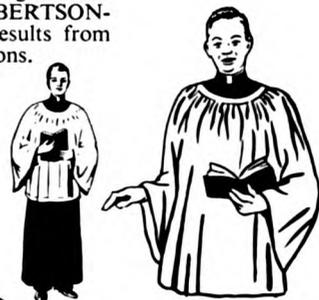
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# talks with TEACHERS

By the Rev. VICTOR HOAG, D.D.

## Some Easy Visual Aids

You would think, to hear some people talk, that a "visual aid" could be only something thrown on a screen by a projector — either still pictures from slides and filmstrips, or movies. These are largely the commercialized forms, available for the price of purchase or rental, and their sale is pressed by advertising. But projected pictures — although they have their place, and will probably have an increasing use as production of new films is made to agree with the new teaching goals — have a rather limited use in most schools.

Aside from expense and some other practical matters, the purchased transparencies or movies lack the educational feature of *original creation*. They are the result of other people's planning and execution. They come complete and ready to use. In spite of some methods of adaptation and pupil sharing — such as having children explain or write captions for the pictures — the films are still from afar; neither teacher nor pupils have had any share in their conception and making.

Here, then, are some forms of visual helps which have the advantage of being done by the learners. Many of them are "quickies," requiring only a portion of the class period. Most of them call only for simple and inexpensive materials.

### Something to See

*Blanket and sand-paper cut-outs.* Bring a blanket, package of large sheets of sandpaper, scissors, crayons. Bits of the story are divided among the pupils — different characters, scenery, etc. They draw on the smooth side of sand-paper and color. Then each figure is cut out. Hang blanket over two chairs placed on table. Figures will stick to the blanket just as the familiar flannel-graph pictures do. A variety of stunts and repeated performances can be quickly devised. Everyone is truly interested because they have been involved, from first to last. The figures are not so "hot," but it's much more fun, far better educationally. (You can staple your own drawings to sandpaper, if you like.)

Don't forget the *flannel pictures*, although these, too, may become too ready-made by the exclusive use of the many printed sets now offered for sale. Design your own. Simply paste some scraps of flannel on the backs of your original cut-out drawings. Or fasten the material with the office stapler. With this, and the blanket, above, it is best to have the background slope back slightly in order that the figures do not fall off so easily.

*Pin posters* are also hand drawn figures, but made into a scene or story by allowing each child to fasten his drawing to an ordinary bulletin board or building board. This is done by securing a box of large size "T" office pins. Each pupil comes forward in his turn, picks up one or two of the pins near the board, and fastens his drawing. (Although pins stand out from the board, they do not distract from the effect, as they are clearly functional, and are not as unsightly as thumb-tacks.)

*Paper bag puppets* are visual. Just provide the small bags and crayons. Draw faces. Make holes at each side for two fingers. Children make up lines as they activate their puppets from behind the edge of table. A jolly and effective way of expressing ideas. This can be used for the newer role-playing of personal problems. Thus, one child plays the mother, another the father, a third the problem child. What does each say? Change persons: What do the new actors think should be spoken?

### Use of Still Pictures

The *large colored pictures* now provided with many sets are best used if mounted on stiff board, shown to the class by the teacher holding picture against chest. Easy to point to details, call for children's participation. For review, familiar pictures can be shown and explained by children in turn.

*Lantern slides* used to be made by hand, but it is difficult to find a stereopticon now. Latest: Have class make drawings of uniform size, paste on a large card, take to an offset printer, and have a negative made, reduced to bring each drawing down to the size of a 2 x 2 slide. Then cut up the negative, and frame each portion in standard frame. Show to the school in regular 2 x 2 projector. Each artist, of course, explains his own drawing. (Result is white on black, like a chalk drawing.) If you wish to know more about this method, which is quite inexpensive, write me for details.

The *flip-flop* is simply a large sized artist's drawing pad, with spiral binding. Used with a crayon or magic marker. Outlines, prayers, and memory items can be printed, are easily visible to the class. This is also very convenient for review, since the matter is saved.

In all these, the pupils are involved, the creations are their own, and they learn by seeing, not passively but combined with varied original activities

# Parable of the Drip

## Diary of a Vestryman

By BILL ANDREWS

October 24, 1957

The drip of rusty water sought out, with perverse accuracy, the small gap between my open shirt collar and my neck. In wrath, I twisted quickly away from the spurting drip, clobbering my head against a pipe-fitting in the process. I delivered myself of an emphatic burst of profanity.

Somewhat guiltily, I looked across the room and saw the rector sitting placidly at his desk, making notes for next Sunday's sermon. I stopped swearing, and went back to the pipes, and pretty soon I had the leak stopped.

I rolled out from under the pipes, got up, took off my coveralls, and washed my hands. "It's all fixed," I said.

The rector looked up with a smile. "Good," he answered. "I'm afraid the leak has spotted the carpet already, but it isn't a large spot."

"Look, Father," I said, "I don't mind helping out around the church. But do you always have to call on vestrymen to fix every little thing that goes wrong? Why doesn't the janitor do it?"

The rector said, "He does fix a lot of things. But he's 68, and he doesn't get a full-time man's wages. I hate to ask him to do things out of regular work hours."

"Well then, why not call in a plumber?"

He shook his head. "If we paid wages for every small maintenance job around the church, we'd be broke all the time. We all have to pitch in and help in the things we know how to do, to spread an inadequate budget over an over-sized job. Anyhow, some physical labor is good for the soul."

I growled, "I think my physical labor just led me to take the name of God in vain. That doesn't seem good for the soul."

"I don't think the labor made you swear," Fr. Jones said.

I tried to take that remark apart, and it came out sort of like this:

I resented doing the plumbing job, because I was lazy;

When, through ineptness, I was made uncomfortable by a spurt of dirty water, I reacted in anger against the villainy of the devil in charge of plumbing;

When I reacted physically in response to that anger, I was immediately and painfully hit on the head;

Sprawled on my back in cramped space, ired, frustrated, and hurt, I fumed, tormented, swore, then subsided and freed myself from the prison by doing the job t hand and getting it over with.

"The suggestion," I said, "seems to be that we must first repent us of our sins, second get on with the job, and, finally, stop bellyaching about having the job to do."

"This," Fr. Jones announced, "is the beginning of wisdom. Unfortunately, it is a process which we have to keep repeating, since we are all rather dense and conspicuously sinful folk. It applies particularly to vestry meetings."

He turned back to his desk and his sermon notes.

I wonder if he was making a crack about the way I blew my top Tuesday night when the vestry turned down my motion for an immediate drive to finance the new Sunday school building project.

I guess he was.

I guess maybe he's right, darn him!

### Benedicite, omnia opera Domini (Columbia River Gorge — Autumn)

O All ye Works of the Lord: bless ye the Lord: praise him and magnify him forever.

(Eons ago the earth thrust high above the river a vast shoulder of rock.)

O ye Stars of Heaven, bless ye the Lord: . . .

(Jupiter is a lantern in the east and the Big Dipper holds its cup upright.)

O ye Winds of God, bless ye the Lord: . . .

(They blow westward through the Gorge night and day.)

O ye Mountains and Hills, bless ye the Lord: . . .

(They rise, fold on fold across the river — purple and azure-grey.)

O all ye Green Things upon the earth, bless ye the Lord: . . .

(The cedars stand ever green, above golden birch and crimson oak.)

O ye Seas and Floods, bless ye the Lord: . . .

(Far below, the river rolls forever toward the sea.)

O all ye Children of Men, bless ye the Lord: praise him and magnify him forever.

(Mrs.) Amy M. Rehms



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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.

## Truth in Legend

A reply to a number of comments and criticisms about my recent book, *The Episcopalian Way of Life*, which have appeared in *THE LIVING CHURCH* and elsewhere:

1. It is said that in my book I give up the historic faith in God's revelation through acts in history.

I cannot see how any thoughtful reader could say this. The whole point of the discussion on pp. 50-54 of my book is that God is in fact the living God, active in and revealed through His creation and especially in human events and historic actions. On succeeding pages I seek to show that Christ is God's supreme act in history; and that Christian faith is nothing other than recognizing and accepting him as such. The only question is *how* God acts in history — whether by continued but most various operation, as the theology of the Eternal Son or *Logos* suggests; or only now and again by catastrophic intervention. I take the former view, seeing God unceasingly active in his world but with "moments" of enormous intensity in which our Lord's coming is decisive and supreme.

2. It is said that I dismiss the stories of the Nativity and the Empty Tomb as fictitious.

What in fact I did say is that if (as many scholars whose books are now widely read by laypeople do say) these stories come to us in legendary form, the basic truth which they assert remains firm — that Jesus is incarnate God and that He personally and in full integrity conquered death. I quoted from Dr. Bethune-Baker in order to emphasize the point of his paragraph that these stories *do* convey to us a true impression of who Jesus was and what He did; in order to be fair to my source I naturally finished the quotation, but this does not mean that I myself think that the stories are "fairy-tales." Even "legend" states truth, sometimes historical truth, although some seem to forget it. In any event, my intention was to reassure those who are troubled by such popular books, and to make clear that the Christian faith is not damaged by such theories, which may or may not be true — which, I assume, is for competent critical scholars to decide for us, if they can.

3. I shall not answer in detail some charges made against my book that I regard our Lord as possessing a "human personality." The meaning of this is dependent upon the sense in which "personality" is being used. It will suffice for me to say that any Patristic scholar knows that the Fathers did not use *hypostasis* (usually translated "person") in the sense in which we today use "person." We mean the psychological centre of experience; they meant an individuation within a class. And I agree with a whole *catena* of theological authorities that we cannot call our Lord Man without also calling him a Man — unless we are to fall into an abstraction which denies his true humanity altogether. This is why St. Thomas Aquinas rightly insisted on our Lord's true human *individuum*.

4. Complaint is made that I used a modern summary of the faith as a kind of framework for my exposition of "what Episcopalian believe."

It might be pointed out that the Apostolic and Nicene creeds are reproduced on the immediately preceding two pages, and that I say explicitly (p. 47) that the former of these "may be used conveniently to summarize the essential biblical faith as Episcopalian understand it," and then cite the Nicene Creed as following out from it. My reason for using the modern summary was that, as I said, "for the purposes of this straightforward analysis" an "even briefer formulation" would serve better; and it is my conviction that the formulation I employed, written by one of the greatest historians of dogma in our communion, does "sum up" what the creeds are mainly intent on affirming.

In the October 6th *Living Church* a reader asked for some convincing arguments or points to prove that God's gift of free will to man is a good. On page 19 we print several letters answering the request.

ing as the plain biblical faith, once the work of criticism and theological refinement has been carried through to the end." (p. 4) Nobody could think, if he knew the historical development of the ancient creeds, that they are "simple"; I was taught the contrary nearly 30 years ago by Dr. Frank Gast when I was a student. I did not intend, nor is there any indication that I did intend, to suggest any substitutes for the ancient, unhallowed, devotion-freighted documents of our faith.

5. Finally, it is said that my book does not teach the Christian faith as this Church holds it.

I can only say that I sought in writing the book to follow the line indicated in the highly significant, if now somewhat neglected document, *The Report of the Commission on Doctrine in the Church of England*, and to present the position of our communion within the "limits of belief" set forth in the agreed report of representatives of various schools of thought. I quite realized that the Report has no officially accepted "authority" but I did think, and I still do think, that it represents what are *in fact* the "limits" combining reverence for the traditional Catholic structures of creed and sacrament and reality, with the Reformed stress on the Bible and the gospel, and also with the liberal spirit which is our heritage from the humanist tradition which preceded the Reformation.

May I close by saying that I am deeply grateful for the many kind letters I have received about this book, which is now in a second large printing; and that I am especially cheered, yet humbled, to learn that it has been a means for bringing a considerable number of men and women into the Episcopal Church.

Digitized by Google (Rev.) W. NORMAN PITTS

# The Living Church

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

October 27, 1957

## National Council Appropriates \$516,671 for Manila Building

**Plan for hospital, cathedral, and bishop's house; Overseas  
Department aids 32 dioceses, districts in 27 lands during 1957**

By JEAN MARIA LAGUARDIA

From proceeds realized from the 1953 sale of Church property in Manila, P. I., National Council, meeting at Seabury House, October 8th to 10th, appropriated over half a million dollars for construction work in the Philippines capital city. Of this amount \$400,000 will go toward building a new St. Luke's Hospital in Manila; \$96,671 toward building a new cathedral church there, and \$20,000 toward building a new house for the bishop.

Other grants by National Council to the Overseas Mission program included \$12,650 for work in Liberia, including construction at Cuttington College and Divinity School, Suakoko; St. Augustine's School and staff quarters, Kakata, and Trinity Church, Monrovia. All of these Liberian appropriations came from that part of the 1956 Church School Missionary Offering designated for use in Liberia.

The report of the Overseas Department covered the mission work of the Church from 1945 to 1956. In 1957 the department lent personnel and financial aid to 32 dioceses and missionary jurisdictions in 27 countries and territorial possessions, while the 1957 budget appropriation supports an overseas missionary staff of 368, including wives of missionaries.

An appropriation of \$15,000 toward the construction of a parish hall for All Saints' Mission, La Romana, Dominican Republic, was made by the Council from the \$120,000 allocation made to the Overseas Department from Undesignated Legacies in 1957.

In addition to detailed information on each mission field, the report named two primary aims for the overseas mission program: (1) The enlistment and training of an indigenous leadership, with the goal "to build national Churches in every land," and (2) continuing effort to increase the measure of financial self-support in every field.

"The people who make up the membership of the younger Churches overseas must not be pauperized and humiliated by being denied the right and responsibility of contributing to the support of the Church," said the report, "for such

support builds a sense of dignity and confidence and accomplishment that nothing else can do."

### Impersonal Relationship

Several Council members voiced their dissatisfaction with an increasingly impersonalized relationship between U.S. parishes and overseas missions, and Bishop Donegan, chairman of the overseas department, replied that a questionnaire has been sent to the missionary bishops, asking them if they would like to be "related to parishes in this country." Bishop Sherrill, however, cautioned that "in the long run, I have greater confidence in supporting the cause of Christ than in supporting John Jones in a certain place of great interest."

Excerpts from the report will be published and made available to the Church at large. More statistics will be reported and further study given the report at the Council's December meeting.

In its aid to domestic mission work, the Council granted \$40,323.44, to the district of Wyoming, to assist in moving the present church in Jackson and constructing a new rectory and parish house, so that a new hospital may be built on the old property.

Allocations made by the Presiding Bishop's Fund for World Relief and Church Coöperation were reported to the Council by the Rev. Almon R. Pepper, Secretary of the Committee on World Relief and Church Coöperation. They included grants to the bishop of Mexico, to rebuild

churches and buildings destroyed by the recent earthquake there; to help toward completing St. Christopher's Church, Frankfurt, Germany; to the World Council of Churches' program, earmarked for refugee relief, and to the WCC Church World Service program. The Church has given \$100,000 to the relief program of the World Council this year, as it has in the past two years, Dr. Pepper said.

"I believe, from my limited observance, that Australia is the branch of the Anglican Communion to watch in the imme-

### National Council Highlights

These are some of the items considered at the National Council meeting. For details, see story on this page:

- ✓ Construction in Philippines
- ✓ Grants for Liberia
- ✓ Report of Overseas Department
- ✓ World Relief Allocations
- ✓ The Church's College Work
- ✓ Armed Forces Division
- ✓ Christian Education Report
- ✓ Seabury Press
- ✓ "Another Chance," "The Episcopal Hour"
- ✓ Poster Contest
- ✓ New Appointments

diate future," John R. Reinhardt, director of the Department of Promotion, told Council members. He was reporting on his Australian trip, made in late summer at the invitation of the Australian Church's newly-created National Council for Promotion.

"The Church of England in Australia looks very much to the United States for help and guidance," he said, adding that since its dioceses have no national organization comparable to National Council, its current promotion effort is "the first thing the Church has done on a national scale." Mr. Reinhardt advised the Australian churches in four areas of this program: (1) Spreading the Church's concept of promotion as "a 20th-century missionary force, not a high-powered sales technique limited to fund raising"; (2) Informing the Australians that the "mean-

ing of stewardship is not synonymous with what one puts in the alms basin"; (3) Reassuring skeptics that the Every Member Canvass has a "spiritual impact" in awakening laymen to their responsibilities; and (4) Guiding them in the use of newspapers and TV, the last a very new medium for them.

Mr. Reinhardt lauded the Australian National Council for Promotion on "their very real accomplishment" and the Australian Church on "the great and growing enthusiasm of its people, who are eager to be about the business of the Church."

### Mission of College Work

Also reporting to the Council was Dr. Thomas P. Govan, Chairman for Faculty Work of the Division of College Work. "The Church's work within American colleges and universities is based on the conviction that our mission is to the entire academic community, not to the students alone," he said. "We believe that a proper performance of this task requires us to be concerned with intellectual matters, as well as those more usually referred to as religious."

In trying to "initiate as broad a study as possible of the Church, the Christian Faith and the University," Dr. Govan reported these efforts: a meeting, held last spring at the College of Preachers at which 25 priests and women workers actively engaged in college work devoted a week to studying the university's structure and organization within the pattern of the Church's worship and teaching. The work started there was carried on at the Canterbury Association's first national Study Conference held at the University of the South August 28th to September 4th, whose theme was "The Faith and the University." "Those attending the Conference," Dr. Govan said, "can testify that the revival of religious interest on the campus is not, as has been so frequently charged, merely a result of a desire for social conformity, but comes from a conscious desire for that which will give meaning and purpose to intellectual life."

### Chaplain Strength at Peak

In a "brief and informal" report on the Armed Forces Division, Bishop Louttit, its chairman, declared active chaplain strength at a new peak, with 133 Episcopal chaplains on active duty. He said, however, that "within the next two or three years, the picture will appreciably worsen," since many chaplains are rapidly approaching retirement. Bishop Louttit voiced the need for an auxiliary civilian clergyman to work under Bishop Nash in Europe. The clergyman, preferably a retired Army or Air Force chaplain, would shepherd small, scattered congregations on military installations which at present cannot be served by chaplains or Episcopal clergy. Action on this matter was deferred until the Council's Annual Meet-

ing in February, but it was recommended that such a chaplain's salary be drawn from the 1958 Armed Forces Division budget.

In a brief report by the Rev. David R. Hunter, Director of the Christian Education Department, the Council heard that there was a 22% increase over last year in the sale of Seabury Series courses from May through September.

Dr. Johanna K. Mott, Director of the newly-created Training Program for Parish Assistants in Christian Education told the Council that nine women and three men had attended the first three-month training session, held last summer at Nashotah House. The program is designed for men and women having, or planning to have, part or full-time jobs as assistants to parish priests in their Christian education programs. The students' sponsoring clergy are required to attend the training sessions for four to seven days, since "shared leadership is impossible without the shared thinking of the clergy," according to Dr. Mott. The second training session will be held at Lasell House in Whitinsville, Mass., from January 6th to March 28th, so that trainees may return to their parishes in time to help recruit parish Church school teachers for 1958-59.

### Four Extra Division Members

The Council passed a resolution, at the request of the Department of Christian Education, which added four to the number of extra members on the Division of Curriculum Development. As originally set up, this Division had four members and "not more than" four extra members. The Council then approved the appointments of the four new extra members who are: the Rev. Henry Rightor, of Garrison Forest, Md.; the Rev. Earle C. Page of Charleston, S. C.; the Rev. Brewster Y. Beach of Wilmington, Del.; and Mrs. Dexter K. Bowers of New Britain, Conn.

The Council re-allocated about \$5,000 in remaining funds from the 1955 Youth Offering which had set up a youth and marriage consultation program in Reno, Nevada, to be used for the same purpose in Las Vegas. This was done because, after a year of operation, the need of such service was felt to be greater in Las Vegas than in Reno. The work will be carried on in cooperation with the Urban Industrial Church Work Division, under the general supervision of Bishop Lewis of Nevada.

The Council heard that from an advance of \$125,000 made to the Seabury Press in April, 1957, an unexpended balance of \$53,000 had been returned by the Press. Robert M. Fuller, president of the Seabury Press, told the Council that his five months in the post had assured him that "our publishing program is soundly conceived."

In a resolution, the Council terminated

as of December 31, 1957, an experimental project carried on since last February by the Radio-TV Division and the Episcopal Radio Television Foundation, Inc., which involved the joint production, distribution and promotion of two national radio programs, "Another Chance" and "The Episcopal Hour." The joint arrangement was found "impractical, due to complex problems of operating from two offices." The Division's office is located at "281" while the Foundation operates in the

### God's Not in His Heaven Russian Satellite "Proves"!

Well, the Russian Communists have finally come out with it — we mean the anti-religious angle to their earth satellite.

According to Religious News Service, Moscow Radio has broadcast a statement by the Komsomol, Communist youth league, saying the satellite "proves how wrong were all religious organizations and beliefs in speaking of heaven. We materialists create our own heaven and fill it with our own moons and stars."

The Communists were not alone in their jubilation. Joseph Lewis, president of the Freethinkers of America, was quoted by *Newsweek* as announcing that "the new earth satellite . . . broadcasts no discovery of God in the heavens. . . . What a mockery does this great scientific achievement make of the petty religions of the earth!" Somehow, we're not convinced.

Protestant Radio-TV Center at Atlanta, Ga. After January 1, 1958, the programs will be produced, distributed, and financed exclusively through the efforts of the Episcopal Radio Television Foundation.

Bishop Jones, chairman of the Promotion Department, announced that a poster contest would be held during Lent centering around the two areas which will receive this year's Church School Missionary Offering: Japan and Salina. The Council endorsed the making of a 30-minute sound-color motion picture on missionary work in Salina, to cost \$12,500.

The Council approved a resolution by the Christian Social Relations Department, calling upon Churchmen to "vote in the November elections, to encourage others to vote and to give prayerful consideration to the issues and candidates to be voted upon."

New Council member Richard H. Mansfield of New York was appointed to serve on the Overseas and Finance Departments; new Council member Richard M. Trelease of Kansas City was appointed to serve on the Division of Domestic Missions and Church Extension.

ion, the Town and Country, and the South Division.

In line with a Council resolution made last April, Bishop Sherrill announced his appointment of five Council members to a special Committee to Consider a Capital Funds Drive: Bishop Jones of West Texas, chairman; Dean John C. Leffler, Mrs. Francis O. Clarkson, B. Powell Harrison, and P. Blair Lee.

Named by the Presiding Bishop as new members of the Council's Committee on Summer Service Projects were: Mrs. Susanne Reid, Associate Secretary of the College Work Division; Miriam Heald of the GFS; and the Rev. Earl L. Conner, newly-appointed Assistant Secretary of the Urban Industrial Church Work Division.

National Council appointments:

✦ Louise Hatch to the Youth Division, Department of Christian Education, as new Junior High Field Secretary.

✦ Mrs. Leonard F. Thornton as new executive secretary of the Children's Division (replacing Mary Louise Villaret).

✦ Mr. Gordon Plowe as Assistant Secretary in the Division of Domestic Missions as of September 1st.

✦ The Rev. Earl Conner, as Assistant Secretary in the Division of Urban Industrial Church Work, Department of Christian Social Relations.

✦ The Very Rev. Fred B. Wolf, as Associate Secretary in the Leadership Training Division, as of December 1st.

✦ The Rev. Stephen C. Walke, as Associate Secretary in Leadership Training, as of September 1st.

## Rt. Rev. Edward T. Demby, Former Negro Suffragan Of Arkansas, Dies October 14th in Cleveland

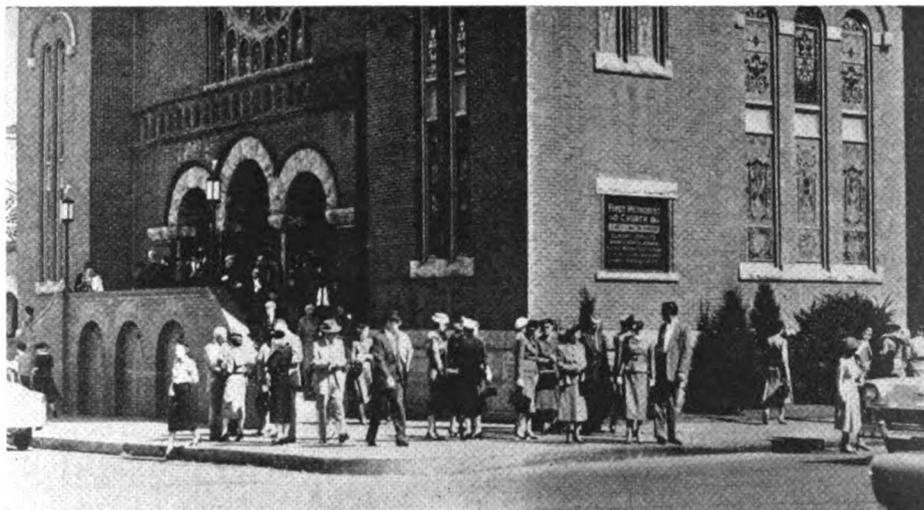
The bishop from Little Rock was dying. He was only 48 hours away from death when churches throughout Little Rock echoed with prayers for love and brotherhood — a Christian counter to hate and violence on the streets of the city. A circle of sorts closed on itself as these prayers, called forth by the leadership of the present Bishop of Arkansas, became a chant for the cathedra of the Rt. Rev. Edward Thomas Demby, retired suffragan of Arkansas, first Negro to be consecrated to serve as a bishop of the Church in the United States.

Bishop Demby died October 14th in a Cleveland hospital, 39 years after his consecration by Bishop Tuttle. He had been in retirement since 1939.

Shortly after his retirement, in a sermon preached on Easter in Detroit, he said, "The inner significance of Easter is peace, human brotherhood, Christian democracy, interracial cooperation, and



BISHOP DEMBY



RNS Photo

Thousands turned out in Little Rock (above church is typical) to pray for solution to crisis.

## Little Rock Pauses to Pray for Peace; 5,000 Persons Attend 84 Churches

Church bells rang out all over Little Rock, Ark., on Saturday morning, October 12th, summoning its people to prayer; prayer for peace, forgiveness, understanding, in the wake of an eruption of violence and hatred so great as to fill the newssheets of our nation and the world with "the Little Rock segregation crisis."

The efforts and initiative of Bishop Brown of Arkansas [L.C., October 20th] played a large part in bringing more than 5,000 persons to prayer services in 84

Little Rock churches. Services similar to those in Little Rock were also held that Saturday in other parts of the state, and many persons all over the nation joined their prayers with the prayers of those who were bowing in the Arkansas churches.

Bishop Brown said that the attendance was larger than he had anticipated. "This indicates a desire on the part of citizens to want God's guidance in matters of law and order," he said. "These men and women gave their own silent witness against violence." Local leaders in other churches also testified to the concern shown by the Christian people of Little Rock and their desire for a peaceful solution in the school integration impasse, as manifested by the fine response to the call to prayer.

Msgr. James E. O'Connell said that Roman Catholic attendance at the special services represented about one third of the Roman population, while Rabbi Ira E. Sanders said that Jewish attendance at the services went far beyond his expectations.

Methodist Bishop Paul E. Martin of Arkansas and Louisiana said he felt sure those who prayed in the Methodist churches represented a "much larger number who paused for their own prayers at service time."

About 300 persons in Trinity Cathedral prayed for restoration of the public peace, for the country, for the President of the United States, the governor of Arkansas, and "those in civil authority," for the young people of the community, for the schools, and for the colleges. Bishop Brown read from St. Matthew: "But I say unto you, love your enemies, bless them that curse you, do good to them which despitefully use you, and persecute you."

About two-thirds of the downtown mer-

chants of Little Rock gave their employees time off to attend services. Merchants also had a minute of silent prayer in their establishments at 11 a.m. Prayer services were held for members of the 101st Airborne Infantry Division, the federal troops stationed at Central High School to enforce the court-ordered integration.

During the Friday evening preceding the day of special services, 600 segregationists, who termed themselves "fundamental and conservative Baptists," prayed in Central Baptist Church in Little Rock, for the removal of federal troops from Central High School and for the nine Negro students now attending school there to return to their own high school.

Among attendants at this service were 38 pastors. Speaking, he said, for the other clergymen present as well as for himself, the Rev. M. L. Moser, pastor of the Central Baptist Church, explained that they did not feel they could participate in the general prayer movement because Jews, Catholics and Protestants were taking part in it. They could not agree with any of these groups on their beliefs about the nature of the divinity of Christ, and "since prayer must be made according to the Bible, in the name of the Lord Jesus Christ . . . a prayer meeting for those that are conservative in their beliefs about the deity of Christ should be separate." [RNS]

### Melish Case is Argued Before Appeals Court

Arguments before the Court of Appeals in Albany, N. Y., over the ouster of the Rev. William Howard Melish from Holy Trinity Church in Brooklyn, centered on whether selection of a rector is an ecclesiastical or temporal matter. The court reserved decision.

Mr. Melish's attorney, Hubert T. Delany, contended that a rector is chosen by a congregation pursuant to civil law — in this case the Religious Corporations Act of New York. Under this act, he said, the election in 1956 of Dr. Herman S. Sidener of Garden City, N. Y., was invalid because a quorum of vestrymen was not present at the voting.

The attorney for Dr. Sidener, George L. Hubbell, Jr., argued that the choosing of a rector for an Episcopal church is purely an ecclesiastical matter. Under Canon Law, he said, the bishop can pass over any minor defects in the selection process by his recognition of the new rector.

Mr. Hubbell was supported by Jackson A. Dykman, who represented Long Island's Bishop DeWolfe. They said that authority descends from a bishop rather than ascending from a congregation. One of the bishop's most important functions, they said, was commissioning a parish rector.

The controversy was brought before the

state's highest tribunal by pro-Melish forces who appealed a decision by the Appellate Division of the Brooklyn Supreme Court last June that Mr. Melish should be ousted as supply pastor of Trinity.

The Appellate Division held that Dr. Sidener's election had been legal. This decision reversed a Supreme Court opinion denying a permanent injunction in September, 1956, to restrain Mr. Melish from serving as pastor. At that time the court said Dr. Sidener's election was invalid because a quorum of vestrymen was not present when he was chosen. [RNS]

### Rev. C. Norman Middleton Reverses Decision: Turns Down Election as Suffragan

The Rev. C. Norman Middleton has reversed his earlier decision to accept election as suffragan bishop of Colorado [L.C., October 13th] and has placed his formal letter declining the election in the hands of Bishop Minnis. The text of the letter follows:

"It is with deep and sincere regret that I write you at this time to advise you that I feel I must reverse my earlier decision to accept my election as Suffragan Bishop of Colorado. I fully realize the difficulty this reversal will cause you, yet in all honesty, this must be my decision.

"After giving further thought to the whole matter, and realizing more fully all that is involved, I have come to the conclusion that my most effective ministry will not be in the episcopate, but at the parochial level, where the more intimate association with people in the pastoral relationship is possible.

"It is with mixed emotions that I make this final decision, because I had been looking forward to working with you as a bishop. I am confident that we would have worked harmoniously together, and I would have found great joy in that.

"Please be assured of my personal regard for you, and of my loyalty as a priest in your diocese. I stand ready to support and assist you to the best of my ability, and to further the growth of the Church in our diocese in every way I can.

"It should be said that in making this decision my consideration for St. Paul's Parish has been an important factor. As you know, the new church has just been completed, but there is much to be done in building up the parish, consolidating the program, and integrating the people into the life of the Church. I have enjoyed, during my five years at St. Paul's, the trust and coöperation of the congregation, and feel that I do owe it to the Parish to stay on at this juncture.

"This consideration, along with my desire to keep in close touch with people at the parish level, impels me to make the decision to decline my election."

## Diocesan Conventions

### Milwaukee

October 11th to 12th, Milwaukee, Wis.

A first step toward more successful recruiting of candidates for the Sacred Ministry was taken by the 110th annual Council. Action on the problem followed a strong plea by Bishop Hallock in his pastoral address. The Council authorized the formation of a Committee on Recruiting and strongly recommended the planning of an annual conference to help interested young men in the Priesthood.

The Council also voted to express to General Convention its dissatisfaction with the definition of a Church member and of a communicant, proposed to the last General Convention by the Commission on Canons of the House of Deputies. The proposal is being sent to all dioceses for their consideration.

Bishop Hubbard of Spokane addressed the Council and showed pictures of his rapidly expanding missionary district. Delegates also saw slides of the two churches, three parish houses, and two rectories built or purchased with the diocese's recently raised "Advance Fund." One new parish, St. Christopher's, Milwaukee, was admitted into union with the diocese, and three new organized missions were also admitted.

**ELECTIONS.** General Convention Deputies: clerical, M. D. Maynard, B. G. Buley, A. A. Voge, V. H. Bolle; lay, H. T. Foulkes, F. L. Brown, Peter Day, W. S. Hahn. Alternates: clerical, J. H. Keene, K. A. Stimpson, Alexander Simpson; lay, Robert Nourse, A. P. Jones, V. W. Coddington, S. A. Park.

### Albany

October 7th to 9th.

The 89th convention presented Suffragan Bishop Richards with a personal purse of \$1,000 and \$400 for a discretionary fund for his new work in the missionary district of Central America. In response to requests made by Bishop Barry in his pastoral address, the convention accepted the full missionary quota of 591, assigned the diocese for 1958, accepted proposals for streamlining several diocesan organizations with a view to more efficient administration, and gave its consent to a report of the diocesan Council and a special committee, which calls for a special convention next February to plan a diocesan campaign to meet advance needs. The campaign would aim toward (1) Church Extension, with a revolving loan fund, (2) Church Expansion, with an Advance fund, and (3) diocesan house renovation.

The budget for 1958 includes provision for clergy group insurance and appropriates funds for a new Department of College Work.

**ELECTIONS.** General Convention Deputies: clerical, Darwin Kirby, Jr., J. W. Pennock, F. Seekins, F. E. Thalmann; lay, W. C. Lewis, R. F. Netzer, H. G. Wetmore, Stuart West.

## Special Events, Faculty Changes Mark Opening Of Three Seminaries

Opening of the academic year in seminaries of the Church has been marked by many special events, and several faculty changes.

General Theological Seminary in New York City has increased its tutorial staff from nine to ten, to care for the 101 juniors and middlers who are given weekly personal tutorial supervision. No other American seminary undertakes tutorial instruction on this scale. This year's enrollment is again a maximum one, with two Canadian students, six from Greece, two from India, and one from New Zealand included in the 208 students registered.

There are three changes in the seminary's faculty this fall. Dr. Robert C. Dentan, author of THE LIVING CHURCH's column "Searching the Scriptures," has returned to his post as professor of Old Testament Literature and Interpretation, after a year's absence spent as director of the American Schools of Oriental Research in Jerusalem. Dr. Pierson Parker, professor of Literature and Interpretation of the New Testament is on leave, doing research in the Vatican Library. Dr. Dora P. Chaplin begins her first year as assistant professor of Pastoral Theology, having previously been lecturer in that field.

With the new year at Seabury-Western Theological Seminary in Evanston, Ill., comes an automatic change in the seminary's administration, when Bishop Kellogg of Minnesota becomes chairman of the Board of Trustees and Bishop Burrill of the diocese of Chicago becomes vice-chairman. These posts alternate every two years. Formal institution of the chairman and vice-chairman, as well as that of the Very Rev. Charles U. Harris, Dean and President Elect of Seabury-Western, will be on October 24th at St. Mark's Church, Evanston.

The academic year at Seabury-Western began with orientation for new students on September 18th. Seventeen regular and two graduate students comprise the entering class of 1960. Three come from the diocese of Chicago, one from Armenia, one from South Florida, two from Nebraska, three from Minnesota, and one each from Oregon, Western New York, Tennessee, and Indianapolis. New students were welcomed and briefed by Dean Harris, and registered before the September 23d arrival of the rest of the student body.

With the new Urban Hall and Alumni Hall in use, Berkeley Divinity School, New Haven, Conn., opened on September 18th with 111 students enrolled. On October 29th the Rev. Richard H. Wilmer, Jr. will be installed as Dean. He has been adjunct professor of theology at the school, as well as ministering to Epis-

copal students at Yale University.

Alumni Day at Berkeley is November 12th, at which time the new buildings will be officially dedicated and this year's English Lecturer, Bishop Wand, will deliver the Page Lecture.

## Mid-West Synod Calls for Delay On C.S.I. Decision

Delay until 1977 of any action "concerning the official relationship of the Episcopal Church to the Church of South India" was urged by a resolution of the Synod of the Mid-West in Springfield recently.

A second resolution was also adopted calling for further study by clergy and laity of the whole C.S.I. problem, with reports on these studies to be forwarded to the Commission on Ecumenical Relations. A further provision of the second resolution calling for acceptance with an amendment of the six-point program of the delegation to C.S.I. was deleted before passage.

Texts of the resolutions as adopted were:

### Resolution I

*Whereas* a number of delegates in the C.S.I. study group of this Synod believe that the relations of the Episcopal Church to C.S.I. are important enough for the entire Synod to consider directly both proposals which came before the study group:

*Be it resolved* that the Province of the Mid-West request General Convention to continue its study of C.S.I., but to delay action concerning the official relationship of the Episcopal Church to C.S.I. until 1977, at which time C.S.I. will have fully decided the true nature of its ministry.

### Resolution II

*Whereas* the report of the delegation to C.S.I. has been received and studied by a group of this Synod:

*Be it resolved* that this Synod of the Province of the Mid-West commend to the dioceses in this Province the report of the delegation sent to C.S.I. by General Convention and express its sincere appreciation of the careful work done by the delegation;

*Be it further resolved* that this Synod urge that provision be made in each diocese for proper study of the report and recommendations by clergy and laypeople, and also for communicating results of such study to the Joint Commission on Ecumenical Relations before January 1958.

*And be it further resolved* that this Synod thank the Bishop of Missouri for attending the Synod and for his fine presentation and for the judicious way in which he handled discussion of issues connected with C.S.I.

## Happy Pens Across the Sea

By Mrs. RICHARD F. MOONEY

A suggestion has come from the Rev. Peter N. Harvey, Editor of the English magazine, *Church Illustrated*, that we arrange personal correspondence between readers of their magazine and ours. They have over 100 requests for American correspondents, and wondered whether or not readers of THE LIVING CHURCH would also be interested.

The *Church Illustrated* has a circulation of over 100,000, the largest of any Anglican periodical. They are interested in America and the Church in America and THE LIVING CHURCH, and it sounds as if we should have a great deal in common, since our readers are interested in those things, too, as well as cognizant of our eternal debt to the Church of England.

Mr. Harvey suggests our readers give their names, addresses, ages, a list of several hobbies, and indicate the gender of the person with whom they would like to correspond. If you are interested in writing regularly to someone in England, send this personal information to Mrs. Richard F. Mooney, c/o THE LIVING CHURCH, and we shall forward your letter to Mr. Harvey.

## World Leaders Sign Protest Of South Africa's Apartheid

A "Declaration of Conscience" protesting South Africa's apartheid (racial segregation) policy has been signed by 123 religious, political, civic, educational and other leaders in 38 countries. It calls upon the peoples of the free world to join in a Day of Protest against South Africa's racial policy on Human Rights Day, December 10th.

The International Committee on the Declaration of Conscience is headed by Mrs. Eleanor Roosevelt. United States chairmen are Dean Pike of the Cathedral of St. John the Divine, New York, and the Rev. Martin Luther King, Jr., Montgomery, Ala., Baptist pastor and Negro leader.

"Freedom and human dignity are in grave jeopardy in the Union of South Africa today," the declaration states. "The Government of that nation continues to extend relentlessly its racist policy of apartheid into the economic, educational, religious and other areas of human life. The countless indignities inflicted on millions of South African people represent a long and tragic reversal of freedom."

Among the signers were Bishop Reeves of Johannesburg and Archbishop Michael, head of the Greek Orthodox Archdiocese of North and South America. [RNS]

# EDITORIALS

## The Rt. Rev. Edward Thomas Demby

**T**he death of an old man sometimes pulls old and bitter issues into strange realignments, for he has lived and worked across a span of years which will not embrace the current phraseology of debate, conflict, and hopes of reconciliation.

It is so with the death of Edward Demby, retired suffragan of Arkansas, bishop for colored work in broad areas of the Southwest.

What was written in *THE LIVING CHURCH* 40 years ago when he was elected and consecrated, has an archaic ring today. The editor of *THE LIVING CHURCH* felt it necessary to say, "that the suffragan bishop is every whit a bishop. No spurious imitation, no weak makeshift, is offered to the Negro race." He went on to point out that there were then eight other suffragan bishops in the Church, all White men, all men of reputation and distinction.

The very title given the new suffragan was a racial label — he was "Suffragan for the Colored Race."

His election came as an incident in a rather long and sometimes stormy struggle over the question of establishing a special episcopacy and jurisdiction for Negroes within the Church, a question at length, through the mercy of God, decided in the negative.

If we were spared the disunion of separation which seemed so tempting even to well-intentioned people of the time, we can hardly brag of the Episcopal Church's record of recognition and utilization of the talents of our Negro communicants and priests. The Church has often been guilty of patronizing, discriminating, shrugging off the needs of her Negro communicants and the millions of unchurched Negroes to whom she could have offered a home and a field of service.

None of this attitude was the fault of Bishop Demby and his fellow laborers in the vineyard. The memory which Bishop Demby leaves is that of a bishop of true humility and gentleness, filled with the love of God and man, a gentleman, a scholar, a deeply beloved father in God. If bigotry could be conquered by mere good example, it would have been conquered in the Church by such a man.

In Bishop Demby's Little Rock, in scores of other cities north and south, the battle to win the hearts of men to brotherhood continues. It has new slogans and new labels as the battle takes new forms and confronts new situations.

Certainly, we in the 1950's, cannot afford to look with complacency upon any imagined superiority to our brothers of the earlier years.

Yet there is a ground for hope of greater understanding, for a fulfilment of the dreams of men of good will. It is the hope by which Edward Demby lived — the hope for redemption from sin and death offered to us in the glorious good news of the Resurrection of Jesus Christ.

## Not From Nothing

**T**his year's Every Member Canvass poster carries the ancient Christian symbols of the loaves and fishes. This is an excellent choice, for it reminds us that God's gift to us is not something made from nothing — but something very great made from our modest human means.

When the thousands were fed by the Sea of Galilee, our Lord asked for and received modest gifts of food from those about Him. From the handful of bread and the few little fishes, He made a feast for the thousands.

When God gave His Son to become Man for our salvation, He asked for the act of self-giving on the part of the Virgin Mary that Jesus might be born. Her gift was a necessary precondition for the Incarnation.

The disciples had to offer themselves as followers. The dying thief had to surrender himself to his Fellow-Sufferer to win the promise of Paradise.

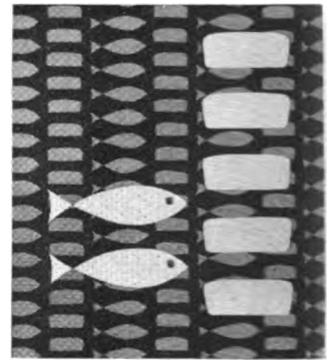
What was universally true in the New Testament ministry, that man must give of himself in order to receive the infinitely greater gifts of God, is true in our parishes and missions in the fall of 1957.

The Church of God — that infinitely great and universal Church which is the Body of Christ — is a gift of God freely given to us for our benefit. Its enlightenment, survival and achievements are entirely in God's hands.

Yet, He still asks our modest gifts, our free giving in proportion to our ability to give.

The title of our small means is, materially, of little significance in the work of Christ throughout the world. But God takes the gift, glorifies it, increases it, makes it power for good in our community and in all the world.

For us, perhaps, the gift is no more than the difference between a Buick and a Chevrolet next time we buy a car, the difference between a vacation next



summer at the state park and one spent making the Grand Tour of Europe.

But the few dollars that arrive or do not arrive to help the industrial mission, the rural chapel, the jungle outpost, may be the difference between the enlightenment of scores of God's children, and their continuation in darkness and need.

It has been said that the Church does not need any individual's contribution. In one sense this is true, for the Church of Christ will not stand or fall on any single person's generosity. Yet it is certainly true that each of us has an inescapable need to give, and to give to the full limit of our ability.

For means which we hoard remain cold, dead boxes in which we bury our hearts.

The means which we give to God He increases in power and glory, to our eternal benefit.

Let us prepare now for the visit of our fellow-parishioner, the Canvasser, and be ready to offer up a pledge card worthy of our vocation to share in the tasks Christ gives His Church to do.

## The Coldest Spot In Christendom

Somehow or other, the idea of hell as being essentially a hot place has gained considerable acceptance. Actually, Dante's *Inferno* pictures a large section of hell as being very cold indeed.

And, speaking of cold places in hell reminds us, by no coincidence at all, of the vestibules of many Episcopal Churches right after the Sunday morning service. They can be — and frequently are — the coldest places on earth!

Here's the Jones family. They've just moved into the community. They're making their first rather diffident visit to St. Lethargus, and they find things a little different from the way they were done back in Imsquinch at Old St. Bess. They don't know a soul, and they're looking for friends.

And what happens? One hand — the rector's — will shake theirs on the way out. Their contact with the rest of the congregation of St. Lethargus is exactly the same as their contact with the audience at the Bijou Movie Theater Saturday night. They came in strangers; they go out strangers — and the quick freeze of the vestibule frosts any interest they might have in this parish of Christ's Church.

Then there's Mac. Now we all know Mac. Mac is a problem. For one thing, he drinks. For another, he doesn't support his family with any regularity. Altogether, the congregation of St. Lethargus has a little trouble understanding why Mac should have come to Church this morning.

Not understanding, it is made uncomfortable by his presence. He might, they fear, have designs on parishioners as touches or potential employers. And, anyway, he isn't quite, shall we say, the sort of community leader St. Lethargus thinks is its typical parishioner.

So the pipes of emotion that ring the vestibule of St. Lethargus are filled to the brim with icy refrigerant, and the uncertain penitent whom our Lord would have embraced as brother is sent out the door on a blast of frosty disapproval.

Strangely enough, many a fugitive from the vestibule icicles at St. Lethargus returns to brave the blizzard again and again, finally forcing his or her way into the fellowship of the Church.

But there are lots of others who take one good look at the Episcopal Church as represented by ordinary parishioners in the vestibule on an ordinary Sunday morning — and, shivering, flee in search of a warmer fellowship.

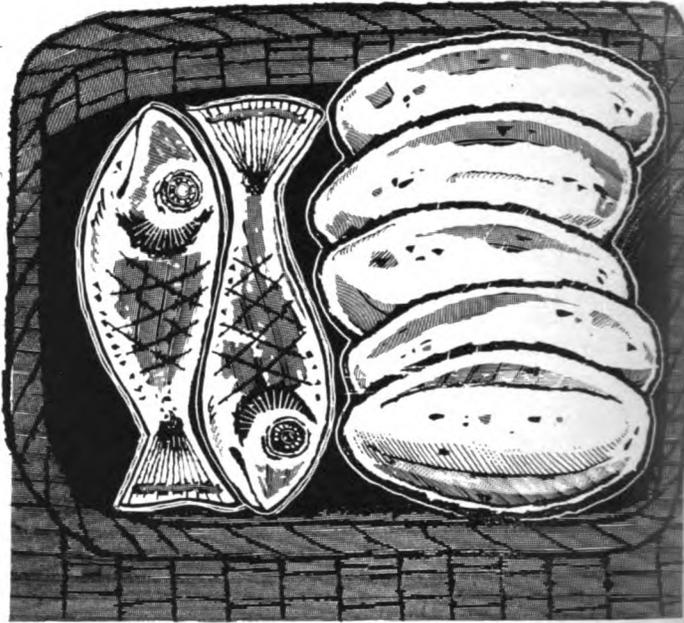
Spare us, good Lord, the effusions of the phony hail-fellow-well-met back-slapper. But spare us doubly, oh God, from the chillblained heart that isolates us from those who seek to find their way to God through us!

## War and Peace And Headlines

In the dangerous situation existing between Turkey and Syria, the American Secretary of State at his press conference warned that the Soviet Union would not be a "privileged sanctuary" if it launched an attack on America's ally, Turkey. Though we have been concerned from time to time at Secretary Dulles' frequent excursions into "brinkmanship," we believe that on this occasion a firm American stand needed to be publicly taken and that the secretary's statement may well have been a contribution to the maintenance of peace.

But we wonder what contribution would have been made to the cause of peace if the newspapers had given headlines to another statement made by the secretary in the same press conference? "The Arab countries want independence and they are entitled to have it. . . . I do not believe that the United States and the Soviet Union have any business to get together and tell them how they run their affairs." This positive assertion of the United States' concept of its role in the middle east seems to us to be newsworthy and of important significance for the easing of the present crisis. Must the selection of headline material inevitably be dictated by a preference for fighting words and the psychology of fear? Is it impossible for a free press to be a responsible press?

## *A Miracle of Giving*



# Canvass

# Techniques

By Kenneth W. Keene

Presented here are three dialogues which were developed in the diocese of Milwaukee to help train Every Member Canvass workers. The dialogues were used and found highly effective.

# The Case of the Catch-as-Catch-Can Christian

NOTE: This is a fairly complete narrative forming the background for other sequences designed to illustrate particular features of canvass calls.

(Canvasser knocks, tentatively, then harder, to be heard above blasting radio. Door is opened.)

CANVASSER: Good evening — I'm Harvey Bremecheck from St. John's Cathedral.

HE: Who?  
Bremecheck — St. John's Cathedral.

HE: Yah?

C: I'm on the Every Member Canvasser. I thought you might be expecting me.

HE: Oh, I got some mail about it, I guess. I haven't had time to read it. What do you want? Money?

C: No, just a pledge for next year. Primarily, I want you. . . .

HE: (His wife enters.) This is my wife. . . er — what's your name?

C: Harvey Bremecheck.

HE: Oh, yes — meet the Missus.

C: How do you do.

(Changing the subject rather abruptly — he has six more calls to make.)

C: Were you baptized at St. John's Cathedral?

HE: Yes.

C: And confirmed?

HE: Sure.

C: And married there?

SHE: Yes, we were.

C: And when you need a priest or when you die, you'd go to the Cathedral?

HE: Well, I guess I wouldn't be able to go on my own power — but yes, I expect to be buried from there.

C: Would you say that St. John's is your church, then?

HE: Well, yes. . . .

SHE: (Quickly) It's where we go, when we go.

C: And if it's your church you want to be there when you need it — and that means paying your share to maintain it, doesn't it?

HE: Oh, I pay my share. I put five duccks on the plate every Sunday.

C: That seems rather generous. But may I ask — do you go to church every Sunday?



HE: Well, no. I should, I know. But things come up. I get there about twice a month. (Turning to Mrs. — she seems dubious.) But I don't want to get tied up with any of this pledge business.

C: That's up to you. I think you know that the Episcopal Church is supported entirely by voluntary offerings. But may I show you how the money you give is used?

HE: Well, yes. Come in and sit down. (Finally!)

C: (Holding up leaflet "All I Am") Did you read this?

HE: Oh, I glanced at it.

C: It tells the whole story of where your money goes — in a nutshell.

HE: (Quite a kidder) So that's where it goes.

SHE: Oh, honey —

C: Many people's giving would fit in a nutshell.

HE: Excuse me. I'm sorry. Go ahead.

C: The money you and the other parishioners contributed for salaries, light, heat, repairs, and so forth, last year amounted to almost \$20,000.

HE: It did?

C: Sounds like a lot, doesn't it? But just think what it covers — staff salaries, keeping up all the buildings, ministering to people all over the city, insurance, pension premiums; \$20,000 spread over several people — just for salaries — is rather low these days. But how much did each member give on the average? Week in and week out — about 55 cents! The cost of a couple of packs of cigarettes, one cocktail, the tip on a steak dinner. Not very much for what most of us say is the most important thing in the world.

SHE: And I think Christianity is

our only hope against Communism.

C: You're so right. But that opens another field of our giving — let's stick to this one right now.

HE: Well, I give a lot more than 55 cents a week.

C: I'm sure you do, but remember this 55 cents is *average*. It doesn't represent anywhere near a fair share in the cost of religion. A lot of people have to give many times as much as that to strike an average of 55 cents because many contribute virtually nothing — and some contribute only when they come to church.

HE: I catch on — you mean me!

C: Well, if the shoe fits (smiles). No, I am merely trying to point out that the church is at your service every day, year in year out, and there are expenses every day — and ministrations of your priest on any day in sickness, trouble and death may be worth much more than you can measure in money. It may be impossible to measure.

HE: Yes, I know — but I don't want to sign any pledges. I don't want to commit myself.

C: But isn't that because you are already *committed* for your light, your automobile, your life insurance, your home. . . ?

HE: Okay, I'm licked. But I don't see why my promise to pay a certain amount isn't enough without a pledge.

C: Of course, it could be. Many of our people make an annual payment which we still call a pledge and then give in addition each Sunday when the plate is passed. The pledging plan is the only way your treasurer can know what to expect next year. Although your money is part of you, we want you to worship and work, week by week so that you know the satisfaction of giving something of yourself, and see where your money goes — and generally find some activity in the Church where you can use your talents — actually see the need for your abilities. . . .

HE: Okay. Give me a card. I'll pledge a dollar a week. (Signs for \$1.00 per week, hands it to canvasser).

C: If I may say, isn't \$1 a far cry from the \$5 you said you give each

time you go to church?

HE: Well, I guess it is. I wonder how much I should give then.

C: I can give you some guide. Here, look at this. It's a chart of minimum giving. Where do you find yourself on there?

HE: Let's see. For two people — why, according to this table, I should be giving \$6.80 a week — who gives that much money to the Church?

C: I know some do, but I'm afraid not very many of us do.

HE: Us? Do you give that much?

C: Well, frankly, I manage to give at a little better than the expected rate. I've already made my pledge. According to that table, with three children, I should give \$2.75 per week, and I actually pledge \$4. Something more than the minimum — so that it hurts a little. Proportionate giving, we call it. Giving back to God a definite portion of all that he has given us.

HE: Here, give me the card (crosses out the old pledge and enters new amount). Now I doubled it to \$2 per week — every week. I know it isn't as much as you expect. Let me see how things go. Maybe I can raise it later on.



C: Thank you. But even more important than the money — let me repeat — is that you give a portion of your time and abilities for God's work.

SHE: For instance?

C: Look on the second page of this Calendar I shall leave with you.

SHE: Yes. (doing so) Is all that going on? Certainly a lot of organizations!

C: But all for a purpose — the Glory of God — and every one of the Guilds is undermanned — seeking more help — more good members.

SHE: There's the choir, honey. You always like to sing. . . .

HE: My singing days are over!

C: What about learning to serve at the altar, teaching a class, ushering?

HE: I'm too busy . . . but let me look this over.

SHE: (Picking up pledge card) But,

dear, you didn't fill in the Missionary side.

HE: You know I don't believe in foreign missions —

C: I don't either. . . .



HE: Well! We agree on one thing.

C: . . . because there is no such thing as "foreign missions" — our Lord said "Go, into all the world preach, teach, baptize, heal." He drew no boundaries.

HE: There's enough to do right here in this country.

C: But to use a homely example, do we wait until every American has a car before we sell them abroad?

HE: Well, other countries have their own religion. Why force ours down their throats?

C: Isn't Christianity for all peoples? And don't other people have to know about Christianity before they can decide between it and their present religion — if any?

SHE: If any? Why, they all have some religion.

C: Almost 40% of Americans make no claim to religion — and our bishops in Asia tell us that millions there have only the crudest sort of religion. Many millions that are classified as

Hindus, Taoists, Buddhists, and others, actually are nothing of the sort. For one thing there are no records, and our priests find that they don't know if they are Buddhists or something else. Russia knows this and is filling this religious vacuum.

SHE: But Communism isn't a religion?

C: Isn't it? Perhaps not as we think of it. But to the many people who are behind the Iron curtain, and other lands, too, it's all they know and give themselves to — which is worship.

HE: Okay. What will it cost me?

C: Again you have to decide that. Not on the basis of how many dollars — but on how much love we have for the world's unfortunate millions.

SHE: There still must be some guide — isn't there?

C: Yes. Some people give the same amount on the Red Side as they do for the Black Side. The Cathedral's share in the National Program is about \$6,400. This is close to 32% of our \$20,000 for local expense — so that is a sort of guide.

SHE: \$6,400 — is a lot to send out of the country.

C: I'm glad you mentioned that — or I'd have forgotten this. Sixty-three cents out of every dollar stays right in the diocese — another 20 cents stays in this country — only 17 cents goes abroad where most of the work needs to be done — and the areas like Japan where MacArthur said: "Where you sent one missionary before, now send 100."

HE: Give me the card. I'll give a dollar a week just to beat the Communies. That's twice as much as my share, isn't it? (Signs card).

## Make Mine the Same, Brother!

(*Fade in on a call in progress with a single woman.*)

SHE: Good evening. Yes, I was expecting you and I know you have lots of calls to make, so I'm ready for you. I will take very little of your time. You can make my pledge the same as last year.

C: You mean this is going to be just a social call and I can't talk about money at all?

SHE: Well, I thought you had so many big money people to call on that there wasn't much use spending time on me. Besides I don't have much.

C: But all offerings to God are consecrated — however small. As long as they represent some sacrifice there need be no doubt that God is pleased. Remember how our Lord was pleased when the widow gave her mite as an offering — all that she had.

SHE: I can't see what difference it makes whether I give my 50 cents or 60 cents a week.

C: Sixty cents is — let me see — that's a 20% increase. If everyone did that we could start paying decent salaries, keep the buildings and grounds in good order, and start a new mission.

SHE: I hadn't thought of it that

# Proportionate Withholding



(Fade in on call in progress involving a single man.)

HE: You're just wasting a lot of your time telling me about all the things you do at the Cathedral.

C: I'm sorry. Of course, if you know all about these things — (points to Parish Calendar)

HE: No, I can't say that I know too much about what goes on there. . . .

C: But your pledge helps pay for these things.

HE: Does it? I thought that 25 cents a week was just a kind of token pledge — you know — to keep me on the record.

C: Of course, you are free to give as little or as much as you please. But once you are a member of the Cathedral congregation, you can remain on the mailing list until you ask to be removed, without any charge.

HE: Well, it must cost something to keep the records.

C: The point I'm trying to make is that the church is not a club to which you pay minimum dues and attend if you feel like it. The church is — now this may sound pious and theological — but the church is the Body of Christ — we are members — like arms and hands are "members" of our bodies. Christ quite literally works through us.

HE: You believe that stuff?

C: I most certainly do believe it. And I know it's true.

HE: How do you know — everybody interprets the Bible differently. You can prove anything from the Bible.

C: I didn't intend to, really. I know from experience. By the way, do you pray — regularly?

HE: No, can't say that I do.

C: I've found that to get down on my knees often — and really pray — sincerely and humbly talk to God — and listen a lot, too — is very important. Well, until I did that, I didn't begin to have much faith or believe very much. I suppose I sound like a preacher. I hadn't intended to go into this.

HE: Yah, I hear all you say, but I can't swallow it. When I go to church I like to listen to a good sermon, and I like the music, too. That's enough for me. I don't do much wrong or harm anybody. . . .



C: You open up a broad field for a bull session there. And I'd like to go into that with you sometime if you are willing. . . .

HE: Yeah, discussions on religion are always interesting — and we get on pretty well — we haven't taken a poke at each other yet!

C: You're right! Now, about your pledge to carry on the work at the Cathedral next year — even the sermons and the soft music. . . .

HE: Yes, well, I guess I could make it a half a dollar.

C: How long have you been giving a quarter?

HE: Oh, I don't know. Long as I can remember.

C: Then I am sure you know that to double a pledge of several years ago is to keep it the same.

HE: Go ahead, you're going to talk about inflation, too.

C: Is the church's dollar any different from any one else's?

HE: The church could be a lot more efficient. Get rid of so many half filled churches and fill up the rest.

C: Now we're getting into that special session for sometime when the nights are longer —

HE: Yes, I'll bet you could talk me out of that, too. Well, suppose I make my pledge \$1.00 just on the basis that you may have given me 50 cents worth of stuff to think about. Will that satisfy you?

C: No, it won't satisfy me but it will get rid of me. And I think it is an important first step. It could be a *Turning* to Christ — if you will think of it that way. You know the so-called disciple's way consists of seven steps. *Turn, Follow, Learn, Serve, Pray, Worship, Share.* You must make a right-about *turn* in your life — offer

way. I guess I could spare 60 cents —  
C: Are you satisfied with giving just what you can spare? Is there any element of sacrifice in it? I don't know what your income is, but I know quite generally our people don't pledge as much as they could — not nearly enough in comparison with what they spend for other luxuries and non-essential things. Sixty cents a week is about \$30 per year. The average American spends almost \$200 a year on liquor, smokes, movies, beauty parlors, cosmetics . . . and that's average, which means that many of us spend a great deal more than that.

SHE: Well, how much should I be expected to give, what with income taxes, food, just everything so high?

C: I have a table here which shows what minimum giving should be. Take a look at it, won't you? See where your own conditions place you.

SHE: (Studies table, borrows pencil etc.) Why, this can't be right. According to this I should pledge \$2.75 a week.



C: Where else will \$2.75 buy so much — except for a telephone? I work at the telephone company, you know.

SHE: Why, even \$1.00 a week would be difficult.

C: Difficult enough?

SHE: (Ignoring remark) But I suppose I should do it.

C: Here's your card. Will you sign it, please? It will represent a step in the right direction.

yourself in faith and *Follow Him*. Then you will be curious about the what and why of your following — so you will want to *Learn*; and you will learn that He wants you to help with His work — and to know just what His work for you is — you talk with God by *Praying*. From there, acknowledge the primacy of God with your fellow Christians in public *Worship* — and only then perhaps when a person has progressed that far — is he ready to *Share* adequately and sacrificially his time, talents, and treasure with God . . . which might mean giving at least one-tenth of income back to God.

HE: Say, you've convinced me! I'll change my pledge. I'll give 70 cents — c: 70 cents!?

HE: Sure, 70 cents for the Church, and 30 cents for carfare to get to Church.

c: Now wait, aren't you mixing up "giving" with "going" —

HE: Okay. I'll pledge the dollar. You were so serious — the way you talked about. . . . What was it? the "Apostle's way"? . . . that I couldn't resist having some fun. Look for me down at church more often.

c: Every Sunday?

HE: Do I have to pledge that, too?

c: You have already done that.

HE: When did that happen?



c: At your Baptism, and again at Confirmation, and. . . .

HE: Here, let me sign that card quick before you think of more pledges I have made that I don't know about.

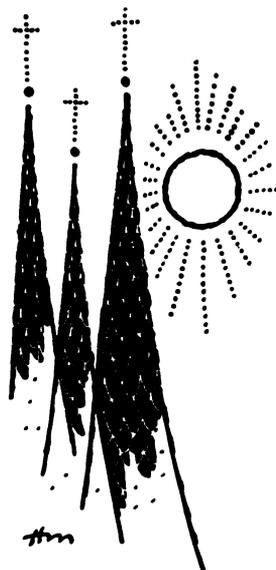
### ACU CYCLE OF PRAYER

#### October

27. Church of the Ascension, Cranston, R. I.
28. St. John's, North Haven, Conn.; St. Mark's, Paw Paw, Mich.
- 30.
31. St. Stephen's, Providence, R. I.; All Saints' Church, Dorchester, Mass.; Grace Church in Philadelphia, East Providence, R. I.; Church of the Ascension, Sierra Madre, Calif.

#### November

1. St. Andrew's, Encinitas, Calif.
2. All Soul's, Port Jefferson, N. Y.; All Saints', Los Angeles, Calif.



# The Larger View

By Thomas White

Chairman, The Living Church Campaign

Robert L. Conroy, a layman of Oshkosh, Wis., was flabbergasted when he arrived at St. Peter's Church, Ripon, recently to present THE LIVING CHURCH campaign to its vestry, to find on the side lines the national chairman of the campaign and Bishop Brady of Fond du Lac.

It isn't often that I have a chance to see the campaign in operation. Of course, the organization plans had been made by our office, I knew how it was supposed to operate, and was hoping that it was being carried on in an orderly way in each of the areas where it had been set up.

I had been called to meet with the vestry of St. Peter's to discuss an expansion program — completely unrelated to THE LIVING CHURCH campaign. The rector, the Rev. H. T. Hall, asked if I would mind postponing my business while the vestry heard first from Mr. Conroy.

And so I sat on the sidelines and watched the vestry consider what at first they thought was a routine piece of business. As the dedicated layman talked, interest grew and responsiveness developed. Here was the plan behind the campaign, the need for going beyond the borders of the parish, to know what was happening in

the Church on the national scene, the international scene — all of which had a definite relation to St. Peter's in Ripon.

From a practical angle the event saw five vestrymen decide that subscriptions to THE LIVING CHURCH would enlarge their view of the Church; the other two vestrymen were already subscribers.

Also present at the meeting was the chairman of the Church Periodic Club, Mrs. Alfred Nimz, who enthusiastically agreed to get in touch personally with all the women's groups at St. Peter's to present the program of defeating parochialism.

This story is being repeated throughout the 40 areas where the campaign is being carried on. Hundreds of persons are donating the time and efforts to the project and many new subscriptions to THE LIVING CHURCH are the tangible results. The job is not finished until the larger area of Church life beyond the parish is brought home to the local level when the Church will be closer-knit when the individual Churchman will feel that he is a part of the entire Anglican Communion and as such will realize that he should be an informed Churchman.

# Should God Have Given Us Free Will?

God is responsible for wars, wrecks, mentally retarded, and all other sinful conditions of man because He gave us free will." So reasoned a junior-senior religious instruction group. Several weeks ago the teacher of the group asked Living Church readers to help her find some convincing points or arguments to refute her class's stand. The response was overwhelming. On this page are printed some of the arguments of the readers.

## God Is Not Answerable

A hint to the solution of Helen Voerge's question [L.C., October 6th] is contained in Dr. Robert Dentan's article, "Life Under Judgment," in the same issue. "What is right determined by the will of God, and man directly responsible to God," he writes. "God is responsible for making evils possible, but in no sense is He answerable for what He does, nor is He responsible for the fact that the evils do exist. To say that God is responsible for evil is to say that God is responsible for thwarting His own will. There is no event which is of itself evil. But any act whatsoever is evil if it is not His will. If God's purpose for the creation does not necessitate evils, it does necessitate their possibility. From the Scriptures we find that men are created in order to form a community of loving creatures loyal to their Creator. Since love and loyalty are without any meaning apart from freedom, and since He does not learn to love in isolation from those He should love, to produce this type of community, God has to place His creatures in a society. There is no such thing as acceptance or good without possibility of rejection or evil; thus God could not force His decision of His creatures without making His decision instead of theirs.

God wants a community of creatures who will love *while at the same time* having the choice of hating. The fact that we must be put in a society before the sheep are separated from the goats makes unavoidable the innocent suffering pain for the guilty. When we pity ourselves for our suffering, we need remember that God has not led us to suffer anything He was not willing to suffer.

EARLE FOX

New York, N. Y.

## Within the Rules

In the beginning God created the heavens and the earth. Because God is love, He created with us the gift of life and love. But, as we know, love uncontrolled or directed into the wrong channels is dangerous and unrewarding. Man had to learn how to use God's gift of love. If God had not given us free will we would have been like puppets or moved in the correct way when God pulled the strings. Who can imagine man ever to enjoy the use of intelligence, the hampered quality of aliveness which makes the moment of our day a reason for rejoicing if he had no freedom of thought and action?

All of us experience the time when we

object to following the rules for correct behavior taught us by our parents. We never grow to adulthood, never know the responsibilities and the corresponding joys of adulthood, unless we test for ourselves the rules and find out what happens when they are broken. Gradually we learn from our own experience and that of others which rules we will choose to obey that we may enjoy to the greatest extent life within the bounds of the rules.

In just such a way has God arranged for us to grow in His service. We trust Him in His all-knowing comprehension and loving compassion to guide the growth of each human being, no matter how his life may seem to us to be blighted by physical or mental distress, or any of the many by-products of sin such as war. We learn gradually according to His plan for our salvation.

As we conform our wills to God's will, as we learn self-discipline, we are freed to love Him as He loves us, and to experience the incomparable joy of being free to do as we ought — to inherit the kingdom of heaven. (Mrs.) MARGARET W. SMITH

Pella, Iowa

## Because God Loves Us So

God has given us the privilege of free will so that we can serve Him because we want to serve Him. Anything else would have made us automatons or puppets with dulled souls and little or no personality. By this gift, God has made us higher than other animals.

God has shown us the way to true happiness by giving us the Ten Commandments and the example of His Son, Jesus Christ, whose life was one of perfect love and service and utter selflessness and complete freedom from sin.

If we choose to ignore these great gifts — and Christ — as our example of a perfect life, and choose instead to follow our own mortal whims and evil ways, then any trouble we may meet is of our own creation and God, I am certain, is saddened by such a choice, just as our earthly fathers are saddened by the wrong doings of their children, only much more so, because God's love for us is boundless.

If we repent sincerely and ask God's forgiveness, He will quickly come to our rescue. Yes! God gave us free will because He loves us so much that He wants us to love Him only because we want to do so.

JOHN H. ISELIN, JR.

Hartsdale, N. Y.

## We Are Creators, Too

God is perfectly good, and at the same time He is perfectly free. But that is possible only because He is complete from all eternity.

We are made by Him in time. He could have completed us, and made us entirely good — as far as we went. We know He could, because that is about how He has made the animals. They do not sin. They do not sink beneath the level they were made on. But neither can they rise above it.

He left us incomplete, and gave us a share in making ourselves, and the world around us, also. We are more like Him, on the whole, than the animals are, because we, too, in our small way, are creators. That is what our freedom means — a share in God's creative power. But because we are incomplete, we are free either to rise or to fall.

This is true of us not only as individuals but as a race. God made us dependent on one another because He wanted us to love one another. He made us need one another's love because He made us in His own image—the image of the Blessed Trinity, whose very nature is mutual love. But for that reason we do not only make ourselves; to a great extent, we make one another.

It is a very costly process. But God evidently thought it would be worth the cost. And He is in a position to judge; we are not.

C. I. CLAFLIN

Buffalo, N. Y.

## Responsible for Nothing

God is not responsible for anything. To be responsible, one has a higher authority to whom one must respond, to whom one expects to account for one's actions. God hasn't anyone higher than Himself. So God is never "responsible." We are His creatures. We were not, apparently, expected to be able to account for what seem to be His actions and attitudes. The most we can presume to say to Him when we pray is, as Abraham put it, "Shall not the Judge of all the earth do right?" That's going pretty far, but, according to the record, it did not offend.

At some period of time, it would seem that some subordinate power in the universe, a creature to begin with, ran amuck, and there was war in Heaven; and now there is war on earth.

It seems implied in Jesus' command to pray Thy Kingdom come, that our poor little prayers may really help to the ultimate defeat of the rebel power, and the establishment of an undisputed regimen of good in what is really God's world. In Belgium, and later in Norway, invading forces caused the king to become a wanderer and a fugitive. But in each case, that man was the true king, and was at last restored to his legitimate place.

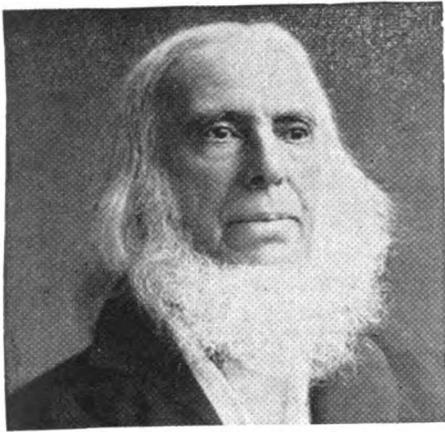
God let us see a temporary triumph in His resurrection, to confirm the Faith of the Church. The ultimate one is not yet. St. Paul tells us of it, though, in the place where he foretells of all things being subdued to Christ, and then Christ Himself being subject to the Father, "that God may be all in all."

Perhaps some of our troubles arise from supposing that God's will is being done on earth as it is in Heaven — this being, I take it, far from the case.

Lacking humility and faith, how can we even feebly help to mend things in this unfortunate corner of creation, by our prayers and endeavors?

We must try to remember that it is God who judges us, not the reverse.

(Mrs.) MARY McENNERY ERHAID  
Swansea, Mass.



## The funny hole in Mr. Cooper's building

MANY a New Yorker shook his head, and not a few snickered, when they saw the "hole" in Peter Cooper's new building.

But to the benign gentleman with the ruff of graying whiskers it was all so simple: Some day someone would perfect the passenger elevator.

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# PEOPLE and places

## Appointments Accepted

The Rev. J. Thurlow Baker, formerly dean of Gethsemane Cathedral, Fargo, N. D., will be vicar of St. Michael's Mission, Carmichael, Calif.

Dean Baker, who at one time was a missionary in the Hawaiian Islands, said that he was attracted to the diocese of Sacramento by the domestic missionary needs of the area and by his own desire to work in a small parish.

The Rev. Frederick A. Breuninger, formerly vicar of St. John's Church, Peques, Compass, Pa., and the Church of the Ascension, Parkersburg, will on November 1st become rector of St. Peter's Church in the Great Valley. Address: R. D. 1, Malvern, Pa.

The Rev. Malcolm Brunner, formerly vicar of the Church of St. John the Divine, Burlington, Wis., is now vicar of St. Barnabas' Church, Richland Center, Wis., and dean of the west convocation of the diocese of Milwaukee.

The Rev. Earl S. Estabrook, formerly rector of St. Paul's Church, St. Louis, Mo., is now vicar of St. Gabriel's Mission, East Berlin, Conn. Address: 39 Wilcox Ave.

The Rev. Thomas Phillips, who formerly served St. Antipas' Indian Mission, Redby, Minn., is now assistant at St. James' Church, 355 W. Maple St., Birmingham, Mich.

The Rev. Jack D. Russell, formerly vicar of St. David's Church, Houston, is now rector of St. Mary's Church, Bellville, Texas. Address: Box 231.

The Rev. Hugh Saussy, Jr., formerly canon of St. Philip's Cathedral, Atlanta, Ga., has since June been rector of Holy Innocents' Church, Sandy Springs, Atlanta, and honorary canon of St. Philip's Cathedral. Address: Box 151, Sandy Springs, Ga.

The Rev. Alan P. Smith, formerly in charge of St. Andrew's Church, Seward, Neb., and Holy Trinity Church, York, is now curate of St. Mark's Church, Milwaukee. Address: 2168 N. Hackett Ave.

The Rev. Edward M. Spruill, who has for the past 10 years been rector of Grace Church, Plymouth, N. C., in charge of St. Luke's, Roper, will on November 3d become rector of St. Timothy's Church, Columbia, S. C. Address: 931 Richland St.

The Rev. Richard A. Stevens, formerly curate at the Church of the Advent, Kenmore, N. Y., is now assistant chaplain at St. John's Military Academy, Delafield, Wis.

The Rev. Norman Stockett, Jr., formerly canon of the Cathedral of St. John the Evangelist, Spokane, Wash., has joined the staff of the Episcopal City Mission in Milwaukee. He will serve as chaplain in the county institutions, including in his work visits to persons in rest homes and hospitals, as well as mental patients. Office address: 740 N. Twenty-Seventh St.; residence: 2208 Hi-Mount Blvd.

The Rev. Reinhart B. Gutmann, executive director of the city mission work at Neighborhood House, said that the addition of a second chaplain to the staff represented an expansion of the social service work of the diocese of Milwaukee.

The Rev. J. Daniel Stover, formerly vicar of churches at Mansfield, Tioga, and Blossburg, Pa., will on November 1st become rector of St. Mary's Church, 133 E. Second St., Waynesboro, Pa.

The Rev. Paul D. Wilbur, formerly rector of St. James' Church, Danbury, Conn., is now rector of St. James' Church, New London, Conn.

## Armed Forces

Chaplain (Major) William R. S. Donaghy has had a change of address from 867th to 96th AAA Bn. The remainder of his address will be the same as before: APO 949, Seattle, Wash.

## Resignations

The Rev. Leslie F. Wallace, rector of St. Barnabas' Church, Falmouth, Mass., has retired. Address: School St., Box 1, Rockport, Maine.

## Changes of Address

The Rev. Charles Jarvis Harriman, retired priest of the diocese of Connecticut, formerly addressed in Philadelphia, may again be addressed at Box 514, Guthrie, Okla.

The Rev. Louis A. Haselmayer, professor of Iowa Wesleyan College, Mount Pleasant, Iowa, formerly addressed on N. Adams, may now be addressed at 501 Courtland in Mount Pleasant.

The Rev. Roscoe C. Hauser, Jr., rector of St. John's Church, Fayetteville, N. C., formerly addressed on Green St., has moved into a new rectory purchased by St. John's Church. Address: 309 Sylvan Rd.

The Rev. Frederick J. G. Kepler, of Trinity Church, Sonoma, Calif., has moved to a new rectory purchased by the church. Address: 514 Fourth St. E.

The Rev. Charles L. McGavern, rector of Christ Church, 538 Walnut St., Macon, Ga., has moved from 2639 Vineville Ave. to 4522 Old Club Rd.

## Depositions

Henry J. Russell, II, presbyter, was deposed on September 13th by Bishop Stuart of Georgia acting in accordance with the provisions of Canon 60, section one, with the advice and consent of the clerical members of the standing committee. The action was taken for causes affecting moral character; renunciation of the ministry.

## Ordinations

### Priests

Oklahoma — By Bishop Powell: The Rev. Henderson H. Leake, on October 4th.

### Deacons

Sacramento — By Bishop Haden, Coadjutor: Zealand Hillsdon-Hutton, on June 28th; to be vicar of St. Paul's Church, Oroville, Calif.

## College Work

Our Oklahoma correspondent offers this: Miss Beverly Badger, a communicant of St. Paul's Church, Altus, Okla., and a senior at the University of Oklahoma, invited a freshman at university to come to Canterbury Club.

The girl replied: "Oh, I couldn't. I can't and I don't know a thing about horses."

## Other Changes

The Society of St. Dismas is, according to Episcopal Church Annual, an organization of Episcopal Church working in the name of Christ to aid imprisoned and released prisoners. The director of the society, Mr. Philip Deemer, recently announced the opening of a western office of the society at 1931 Jackson St., San Francisco 9. He will personally direct the new office. In the east, the society has moved from W. Seventy-Fifth St. in New York to 15 E. 14th St., New York 14. The eastern office will be supervised by Mr. Ralph H. Weller, assistant director.

## Corrections

The Rev. Richard H. L. Vanaman, who recently became rector of Christ Church, Punxsutawney, Pa., formerly served as rector of Emmanuel Church, Franklin, Va., not Franklin, Pa., as stated in the issue of October 6th.

## Deaths

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

The Rev. Joseph Harris Harvey, retired priest of the diocese of Missouri, died of a heart attack on August 9th at a Kirkwood, Mo., hospital. At the time of his death he was assisting at St. John's Church of the Holy Communion, University City, Mo., and as vicar of St. Luke's Church, Valley Park, Mo.

born in Mississippi in 1876. Fr. Harvey was ordained in 1910. He spent two years at Grace Church, Sheffield, Ala. and St. John's, Tusculumbia, Ala., going in 1913 to St. Paul's Church, Mexico, for a year before moving to St. Augustine's mission, St. Louis, for three years. After serving 10 years in Pittsburg, Kan., he became curate of Christ Church Cathedral in St. Louis in 1919, where he remained until 1924. He served churches Talladega, Troy, and Andalusia, Ala., and in Inbridge and Blakeley, Ga. In 1942 he went to Mexico, where he served St. Andrew's, until 1950, serving also as vicar of St. Paul's Church, Artesia, from 1942 to 1948. Upon his retirement in 1950 he returned to Missouri, making his home in Valley Park.

The Rev. Edward R. Noble, retired priest of the diocese of Maryland, died on September 11th at Memorial Hospital, Morristown, N. J., after a long illness. Since his retirement he had made his home in Mendham, N. J.

Born in Pennsylvania in 1878, Fr. Noble was ordained in 1905 after having served at the New York City Mission for a year. He became curate of the Church of the Advocate in Philadelphia, Pa., in 1904, leaving there in 1907 to become curate of St. Stephen's Church, Wilkes-Barre, Pa., until 1911. He served churches in Norrisown and Ardmore, Pa., until he became headmaster and treasurer of Donaldson School, Ilchester, Md., in 1920. In 1926 he again went into the parish ministry, this time as rector of St. Andrew's, in Baltimore, where he served until 1941. He then became chaplain at the Convent of St. John Baptist, Mendham, N. J., where he remained until ill health forced his retirement in 1952.

Fr. Noble is survived by his wife, Helen Nicholson Noble, a sister, Holly Noble of Summit, N. J., and two nephews.

The Rev. Hans Julius Wolner, 76, retired priest of the diocese of Minnesota, died at his home in Cloquet, Minn., on September 10th.

Born in Liverpool, England, Fr. Wolner attended the University of Minnesota school of agriculture before entering Seabury Divinity School at Faribault, Minn. He was ordained priest in 1905. He served churches in Superior, Wis., and

in Virginia, West Duluth and Brainerd, Minn., before becoming rector of St. Andrew's, Cloquet, Minn., in 1921. He served in Cloquet until his retirement in 1947. He was known in Cloquet for his book reviews, his interest in directing plays and his reading of drama before civic groups, as well as for his vital interest in the growth and progress of Cloquet.

Surviving are his wife, Alice Rath Wolner, three sons, Frederick and James of Cloquet and George of Owatonna, Minn., a daughter, Helen, of Detroit, Mich., and a brother, as well as seven grandchildren.

Alonzo Potter, 85, Churchman and son of the late Rt. Rev. Henry Codman Potter, former Bishop of New York, died at his summer home in Quogue, Long Island, on August 30th.

Mr. Potter, a retired banker, was president of the Big Brother Movement in New York during all the more than 50 years since its founding. He was also former treasurer of the New York Orthopedic Hospital.

Surviving are three sons; Henry C., Earl S., and Cary; a daughter, Mrs. Margaret Marvel; eight grandchildren and two great-grandchildren.

George F. Riegel, Sr., retired advertising executive and active Churchman, died September 12th at Roosevelt Hospital in New York after an illness of four weeks. He was 63.

A native of Philadelphia, Mr. Riegel was advertising director of Brooks Brothers, the New York clothing concern, and also had headed his own agency of Riegel and Leffingwell, Inc. He was a member of the Rector's Council of St. James' Church in New York City.

Mr. Riegel leaves his wife, Ruth Murray Riegel, two sons, George F., Jr., and Lawrence M., his mother, three brothers, and a sister.

## We congratulate

The Rev. JOHN F. PLUMMER, who retired from the active ministry after 25 years as rector of St. Michael and All Angels' Parish, Berwyn, Ill., on July 24th, his birthday. A dinner was held in honor of Fr. Plummer, and on August 11th he was special preacher and Celebrant of Holy Communion. Fr. Plummer has had a ministry among a number of nationalities in his years with St. Michael and All Angels'.

ST. MARY'S-BY-THE-SEA, Northeast Harbor, Maine, and ST. JUDE'S, Seal Harbor, Maine, on their 75th anniversary, which was marked by a celebration.

Beginning with services held by the Rt. Rev. W. C. Doane, then Bishop of Albany, in his summer cottage at Northeast Harbor, the parish of St. Mary and St. Jude has grown into a strong parish which two years ago paid the third highest missionary quota in Maine. Its three stations include five church buildings and a rectory, and the parish has a fulltime rector, the Rev. R. Rhys Williams. As part of the anniversary celebration, Fr. Williams arranged for several news features about the parish, including a full page with many pictures in the Bar Harbor Times.

## Marriages

The Rev. LORRY JAMES TRAYSER, who was married on September 7th to Miss JANE HATHAWAY HALLOCK, daughter of Bishop Hallock of Milwaukee and Mrs. Hallock. Fr. Traysler, who was ordained priest in June, is serving churches at Monroe and Darlington, Wis.

The Rev. WILLIAM L. HICKS, assistant rector of St. Matthew's Church, Louisville, who was married on September 13th to Miss KATHERINE G. YOUNG.

## Births

The Rev. RONALD G. ALBURY and Mrs. Albury, of Christ Church, South Amboy, N. J., on the birth of their first child, Bruce David, on September 7th. The baby weighed nine pounds, seven ounces.

The Rev. JACK A. BATES and Mrs. Bates, of Good Shepherd Indian Mission, Fort Hall, Idaho, on the birth of William Andrew on September 24th. The Rev. Mr. Bates recently added to his care churches at Blackfoot, Mackay, and Arco.

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# BOOKS

Continued from page 3

them, teaches them, and sweats with them over their physical labors. It is simply not right, he feels, for him to try to stay aloof from their political trials.

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interesting part. For the author presents an Episcopal clergyman in full involvement in so-called secular problems. He is involved because he believes it is the Church's position to be so. Miss Gibbs and her characters make a powerful case for the Dean's contention. Whatever fault the book may have is due entirely to a lack of true inventiveness or ingenuity.

The second story concerns Blanca María, a young girl of Puerto Rican parentage being brought up by the sisters of St. Joseph's Academy for Young Ladies. She is a bright child but emotionally lost without parental guidance. Her mother is dead and her father occupied with construction work in South America. The only friends she has are the nuns at school. They treat her gently and with understanding, but they cannot fill her essential need.

Miss Rios' picture of life in a girls' religious school is warm and human enough with an interesting and appropriate assortment of eccentric students and sisters. But it never quite strikes fire in the reader's mind. Primarily, because there is no sense of "involvement" either between the characters themselves or the reader and the characters. The author has a point to make and she describes everything needful in making it. We are told things, not shown them. Emotions are detailed, but we never feel them.

In other words, the author seems to stand outside of her story and keeps us there with her for fear that too close an involvement might impair her important message. This is a pity. Some of the characters seemed worth knowing.

The third book strikes bottom. It concerns the well-worn theme of the society girl who marries the mission doctor and goes to live with him in the Liberian jungle. Mr. Larsen spent many years as a missionary in Africa. While there, he obviously accumulated a great deal of local color about the natives. He has some firm convictions about how a successful mission should be run.

From these two elements he attempts to weave his story, but in attempting to flavor it with off-beat details while laying down the law about the conduct of missionaries, he wholly forgets that he is ostensibly dealing with real people. We have, instead, prototypes; cardboard characters that speechify rather than talk. Their interpersonal behavior, to say the least, is incredible. The message has taken over completely, and the craft of the novelist allowed to lapse.

The best religious novels quickly demonstrate the validity of fiction as a preaching device. But the requirements of sound fiction concerning plot and characterization must always be met by a writer or whatever else he may wish to say will suffer irreparably. Merely being on the side of the angels is not enough in art.

ROBERT H. GLAUBER

## In Brief

**EUCCHARISTIC WORSHIP OF THE CATHOLIC CHURCH OF THE NETHERLANDS** with notes, and translation of the Dutch Rites. Available from Centraal Oud-Katholiek Boekhuis, p.a. Oud-Katholiek Seminarie, Koningin Wilhelmina-laan, Amersfoort, Holland. Pp. 36. Price one guilder, including postage (about \$2.15). A new edition of a booklet published ten out some years ago by the Very Rev. **Walter H. de Voil**, now dean of Brechin (Scottish Episcopal Church). Has important material of Dutch bishops. Just the thing for the tourist who plans to attend Old Catholic services.

**SERMONS** [By] **Nicolas**, Métropolitain de Kroutitsy et de Kolomna. Traduits du Russe par Nicolas Poltoratsky en collaboration avec Georges Kaminka. Editions de l'Elgise Orthodoxe Patriarcale Russe, 5 Rue Pétel, Paris 15e. Pp. 457. Price not given. Metropolitan Nicolai is a leading preacher of the Russian Orthodox Church. This volume contains 64 of his sermons on a variety of subjects. The Roman Catholic *Vers l'Unité Chrétienne* says of these sermons: "One cannot read them without emotion when we recall the dramatic in which the people are living to whom they are addressed."

**THE ETHICS OF APARTHEID.** By Professor **B. B. Keef**. Distributed in USA by American Church Union, Inc., 347 Madison Ave., New York 17, N. Y. Pp. 18. Paper, 50 cents. A pamphlet on race relations which was particularly recommended by the Bishop of Johannesburg, the Rt. Rev. **R. A. Reeves**, on his recent visit to the U.S.

**HOLY COMMUNION FOR THE SICK AND SHUT-INS.** A Form of Communion devised for Use with the Reserved Sacrament. Compiled by the Rev. **Frank Newton Howden**. Available from Trinity Church, 25 Prospect St., Waterbury, Conn. Pp. 20. Paper, 50 cents. Adequately described by its title. Says Bishop Hatch, Bishop-elect of Western Massachusetts, in a letter to the compiler: "The form you advocate is the very one I have always used myself. . . . I also liked the prayers that you have included. . . . Finally it is most helpful to have the Sacrament of Unction at the end of the pamphlet. . . . Congratulations on an excellent piece of work!"

## Books Received

**SAY IT AGAIN.** Finger Plays For Church Children. By **Alice McKay Rickert**. Morehouse Press, Ham. Pp. 32. Paper, 50 cents.

**THE SINGLE PATH.** By **James W. Fifield**, D.D. Prentice-Hall. Pp. xvii, 237. \$3.95.

**ST. THOMAS AQUINAS AND THE PREACHING OF THE GOSPEL TO THE POOR.** By **Brendan Larnen, O.P.**, & **W. J. Lomask**. Illustrated by **Leonard Everett Farrar**, Straus & Cudahy. Pp. 190. \$3.95.

**GIANTS OF JAZZ.** By **Studs Terkel**. Edited by **Robert Galster**. Thomas Y. Crowell. Pp. 200. \$3.95.

## How About a Fall Evaluation?

Did you know that Church membership in the U.S. is at an all time high, at it has passed the 103-million mark for the first time in history?

All of us are aware of the way our population is growing, but how many of us are conscious of the fact that Church membership in the U.S. is growing at a rate almost double that of population increases?

Whether it be these statistics or the way Church gets mentioned at dinner parties in a way you'd seldom have heard 20 years ago, certainly most of us are conscious of the revival of religious interest today. Otherwise, how do we explain the crowds which packed Madison Square Garden all summer? Or the way it's so hard nowadays to find a parking place near church on Sunday morning?

In making plans for the winter months, you will want to guard against becoming so impressed by reports of what other Churchmen are doing in other parts of the country that you fail to take stock, say, of your own parish group. Here are a few suggested check list questions for your officers to consider:

1. *What is the purpose of our parish group?*
2. *To what extent did we fulfill that purpose last year?*
3. *In what ways did we fail?*
4. *What kind of programs really "clicked" last year?*
5. *What kind of programs failed?*
6. *How can we make our programs more unusual?*
7. *To what extent are we reaching all the people we should?*
8. *How could we attract more members?*
9. *Should we change the group as it now exists to a different kind of organization? For example, should the Young Couples' Group consider becoming a Young Adult Group, to take care of parishioners who are not now being reached by a parish group program?*
10. *Would it be wise to maintain a more balanced ration of worship, prayer, work, and social activity in the group?*

Whether it be helping with the after-care of confirmation candidates, making parish calls, helping with some rebuilding project, organizing a parish library, setting up a preaching mission in the parish, undertaking a prayer group campaign, recruiting "new blood" for the Church school teaching staff, or undertaking more community-wide projects, the sky is the limit so far as program variety is concerned.

### Legions!

When I first went up to Hamilton College in Clinton, N. Y., as a freshman in 1911, my rector in Westfield, N. J., wrote ahead to the Rev. Robert J. Parker, rector of St. James, Clinton, to be on the lookout for two of his parishioners who would be entering college there that fall. Dr. Parker said at the time, "It's astonishing how few local rectors send us word about their young parishioners entering college. What a help it is when they do!"

Actually, the National Council provides a form for such notification, I believe, and perhaps local rectors are more faithful about notifying local college-town clergy than they were in '41. But isn't this a job we laymen could undertake help free our clergy of one more responsibility?

### Retirement

Writing about the problem of retirement, Canon Robert D. Smith, of Westfield, N. J., points out, "The crucial point is simply this: the major activity of your life after retirement must be one that carries a sense of useful achievement and personal enlargement, or else retirement is going to be a disappointing and dismal experience."

In an article in *The Church News* (diocese of New Jersey), Canon Smith suggested preparation for retirement as an excellent men's club discussion topic. For background reading, he suggests: *Getting Ready to Retire* by Kathryn Close, World Affairs Pamphlets, N.Y.C. (25¢); *How to Retire — and Enjoy It* by Ray S. McGraw-Hill, N.Y.C.; *How to Retire and Like it* by Raymond P. Kaighn, World Affairs Press.

## BOOKS

**MISTAKES PARENTS MAKE.** Every parent should have this new book about child training. It is free; no obligation. Simply address Parents Association, Dept. 14810, Pleasant Hill, Ohio.

**SPECIAL OFFER — Hammond's Nature Atlas of America.** The ideal book for student or adult interested in nature. Send postcard with name and address for free details. Tweed Trading Co., Box 3724 Oak Park, Mich.

## CHURCH FURNISHINGS

**ANTIQUE SANCTUARY-LAMPS.** Robert Robbins, 1755 Broadway, New York City.

## LINENS AND VESTMENTS

**ALTAR GUILDS:** Linen by the yard, Dacron and Cotton for surplices, transfer patterns, threads, etc. Samples on request. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

**JUST ARRIVING from Ireland — our new Crease Resisting Alb and Surplice Linen.** Also we supply all types of beautiful Hand Embroidered imported Altar Linens. Mary Moore, Box 394-L, Davenport, Iowa.

**ALTAR LINENS, Surplices, Transfer Patterns.** Pure linen by the yard. Martha B. Young, 2229 Maple Drive, Midwest City, Oklahoma.

## POSITIONS OFFERED

**MATRON NEEDED** for small Episcopal Home on Church grounds. Reply to: Mrs. J. B. Reid, 75 Abbey Place, Yonkers, N. Y.

**THE LIVING CHURCH reserves the right to forward only bona fide replies to advertisements appearing in its classified columns.**

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- (B) Keyed advertisements, same rates as (A) above, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Church services, \$1.00 a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager.
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**THE LIVING CHURCH**  
407 East Michigan Street Milwaukee 2, Wis.

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When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

# CHURCH DIRECTORY

Traveling? The clergy and parishioners are particularly eager for strangers and visitors to make these churches their own when visiting in the area.

## LITTLE ROCK, ARK.

**TRINITY CATHEDRAL** 17th & Spring  
Very Rev. C. Higgins, d; Rev. W. Eggert, c  
1 blk E. of N-5 Hwy 67 — Sun 7:30, 9:25, 11

## LOS ANGELES, CALIF.

**ST. JOHN'S** 514 W. Adams Blvd. at Flower  
Rev. Robert Q. Kennaugh, r; Rev. Lloyd M. Somerville, Rev. Y. Sang Mark, Assts.  
Sun 8, 9 HC, 10 MP, 11 1S; Mon, Wed, Fri 8 HC;  
Tues, Thurs 7 HC; Sat 10 HC; C 5-6 & by appt

**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
Rev. James Jordan, r; Rev. Neal Dodd, r-em;  
Rev. Peter Wallace, c  
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;  
Daily 9; Tues & Fri 6:30; C Sat 4:30 & 7:30

## SAN FRANCISCO, CALIF.

**ADVENT OF CHRIST THE KING** 261 Fell St.  
Rev. Weston H. Gillett, r; Rev. Francis McNeul  
Sun Masses: 8, 9:30, 11 (High & Ser); 9 MP; Daily  
7:30 ex Sat; Fri, Sat & HD 9:30, 9 MP, 5:30 Ev;  
1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

**ST. FRANCIS'** San Fernando Way  
Rev. E. M. Pennell, Jr., D.D.; Rev. Thomas A. Bogard, M.A.  
Sun 8, 9:15 & 11; HC Wed 7, HD Thurs 9:15

## WASHINGTON, D. C.

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

## COCONUT GROVE, MIAMI, FLA.

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

## CORAL GABLES, FLA.

**ST. PHILIP'S** Coral Way at Columbus  
Rev. John G. Shirley, r; Rev. M. L. Harn, c  
Sun 7, 8, 9:15, 11, and Daily

## FORT LAUDERDALE, FLA.

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

## MIAMI, FLA.

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

## ORLANDO, FLA.

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

## CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES**  
Huron & Wabash (nearest Loop)  
Very Rev. H. S. Kennedy, D.D., dean  
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15  
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon  
thru Fri) Int 12:10, 5:15 EP

**ASCENSION** 1133 N. LaSalle Street  
Rev. Russell K. Nakata, p-in-c  
Sun: MP 7:45, Masses 8, 9 & 11, EP 7:30;  
Wkdays: MP 6:45, Mass 7, EP 5:30 ex Fri 6;  
C Sat 4:30-5:30 & 7:30-8:30

## EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Street  
Sun Eu 7:30; 9, 9:15, 11 Ch S 9; Weekdays Eu 7,  
10; Also Wed 6:15; Also Fri (Requiem) 7:30;  
MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,  
7:30-8:30 & by appt

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

## NEW ORLEANS, LA.

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

**ST. GEORGE'S** 4600 St. Charles Ave.  
Rev. Wm. P. Richardson, Jr., r  
Sun 7:30, 9:15, 11; Wed & HD 10

## BALTIMORE, MD.

**ST. MICHAEL AND ALL ANGELS** 20th & St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. Robert W. Knex, B.D.  
Sun 7:30, 9:15, 11 & Daily

## BOSTON, MASS.

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

## DETROIT, MICH.

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

## KANSAS CITY, MO.

**ST. MARY'S** 13th & Holmes  
Rev. C. T. Cooper, r  
Sun Masses 7:30, 9, 11; Daily as anno

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, r  
Sun HC 8, 9, 11 1S, 11 MP; HC Tues 7, Wed 10:30

## FAIR HAVEN, N. J.

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

## BUFFALO, N. Y.

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

## COOPERSTOWN, N. Y.

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

## NEW YORK, N. Y.

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

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Terence J. Finlay, D.D., r  
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11 Ch S,  
4 EP (Spec. Music); Weekdays HC Tues 10:30;  
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals  
Wed & Fri 12:10; EP Daily 6. Church open daily  
for prayer.

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7; Daily Cho Ev 6

**HEAVENLY REST** 5th Ave. at 90th Street  
Rev. John Ellis Large, D.D.  
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &  
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

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

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c  
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11  
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 5-6

**ST. THOMAS** 5th Ave. & 53rd Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S) MP 11; EP Cho 4; Daily  
ex Sat HC 8:15, Thurs 11, HD 12:10; Noonday  
ex Sat 12:10