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JERUSALEM: (On right) —
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a 33-foot pit, the Pool of
Silence, a Biblical well some
2,000 years old.
See story, page 12.

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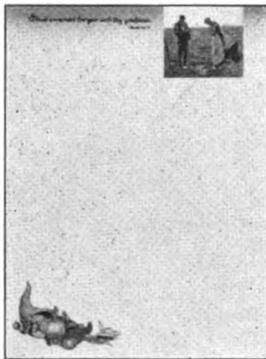


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The Living Church

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

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Things To Come

October

6. Sixteenth Sunday after Trinity
6. Worldwide Communion Sunday
7. National Conference of Deaconesses' Retreat of Annual Conference, Sycamore, Ill., to 11th
11. Milwaukee Council, to 12th
12. Seventeenth Sunday after Trinity
18. St. Luke
20. Eighteenth Sunday after Trinity
26. Rally for young people, sponsored by Servants of Christ the King. St. Paul's, Norwalk, Conn., 3 p.m.
27. Nineteenth Sunday after Trinity
28. St. Simon and St. Jude

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.

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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 in black and white on glossy paper. Subjects must be fully identified and should be of religious interest but not necessarily of religious subjects. Pictures of non-Episcopal churches are not usually accepted. News pictures are most valuable when they 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 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.

searching the scriptures

By the Rev. Robert C. Dentan, Ph.D.

Life Under Judgment

Amos 7:7-9; Psalm 50; Matthew 25:14-30;
Romans 14:10-12.

As we turn from the study of biblical doctrine to the way of life which the Bible teaches, we need to observe first of all that there are certain broad conceptions which determine and control it. Three phrases will help us to grasp them: "life under judgment," "newness of life," and "life in Christ."

The thought of divine judgment dominates the whole Bible and the passages selected for our present study are only a sample of an immense number which deal with the same theme. For the biblical writers, man himself is never the "measure of things." Man in the Bible is not an autonomous being, determining what is right by some principle of human expediency, responsible only to his own educated conscience. What is right is determined by the will of God, and man is directly responsible to God, who will someday pass judgment upon him for what he is and does. This solemn consciousness of judgment pervades the whole biblical view of life and conduct.

The first of our passages (Amos 7:7-9) expresses the idea of judgment, which is especially strong in the Old Testament prophets, through a picturesque and unforgettable image. The prophet, in a vision, sees the Lord standing beside the wall of a building with a plumbline in His hand. If a wall is to be strong it must be vertically straight, and it is the task of the master architect to see that the wall built by his workmen conforms to this basic specification. It is possible, indeed probable, that Amos was inspired to use this picture by actually seeing a building under construction and observing the superintendent testing a wall in just this fashion. The wall of the prophet's vision, of course, is the life of the people of Israel and the plumbline is for the purpose of determining the measure of their conformity to God's will. In the prophet's view, Israel has clearly failed the test and must now expect the punishment of its sins. The Lord, whose very nature is righteousness and justice, has passed final judgment upon them.

The prophet, in this passage, leaves the precise nature of Israel's sins unspecified,

though elsewhere he makes it clear that he is chiefly concerned with man's unkindness to his fellow man. The author of Ps. 50, however, has quite specific charges to bring. At the beginning of his poem (vss. 1-6) he pictures the scene, the Divine Judge appearing in beauty and power with heaven and earth as His assessors (4). Then follows the indictment (7-21). The charge against the people of Israel is not that they have failed to observe the ritual. They have been meticulous in offering sacrifice (8), but this is only an outward thing. In his anger, the psalmist speaks of animal sacrifice with almost sacrilegious contempt: God has no need of the offering of animals, for He owns "every beast of the forest . . . and the cattle upon a thousand hills (16-21)." What God is concerned about is the moral failure of His people and in particular the sins to which the "devout" are especially prone: cowardice in the face of public wickedness (18) and a propensity to indulge secretly in the sin of slander (20).

Our Lord, in typical fashion, discusses the theme of judgment in the form of a parable (Matt. 25:14-30). He compares God to a wealthy landowner who has gone into a distant country and left his property, in varying large amounts, in the hands of retainers, expecting them to use their trust to his advantage. Two of them do so and, when the master returns, he judges and rewards them accordingly. But the third, a shiftless and irresponsible servant, had merely hid his sum in the ground and tried to explain his conduct as due to fear of his lord's hardheartedness (vss. 24f). The lord refused to be fooled by so feeble and transparent an excuse and ordered him to be punished with the greatest severity (30). Jesus does not, of course, wish us to think that God is hard-hearted like the master in the parable, but only to realize that He deserves at least the same measure of devotion that an intelligent slave would feel compelled to give to a severe, uncompromising earthly lord. It is typical of the large-mindedness of our Lord that the sins to which the parable refers are not particular infractions of the moral code, but the sins which arise from men's lazy refusal to use their God-given capacities to the utmost of their personal ability.

St. Paul, writing to the Christians at Rome (Romans 15:10-12), draws from the

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idea of judgment an important conclusion: if men are to be judged by God it follows that they should not be so presumptuous as to judge each other. From a slightly different point of view, it is the same principle stated by our Lord in the Sermon on the Mount: "Judge not that ye be not judged (Matt. 7:1f)." One might suppose that the conviction that all men are facing God's judgment would make for a certain harshness of character. But, for Jesus and Paul, the thought of the inevitability of judgment does not inspire severity toward others, but rather a greater sense of sympathy and understanding. We, too, must face the Judge and are well aware of our inadequacy to meet Him. A Christian knows that he could never hope to pass the test except as he is justified by the mercy of God in Christ. While the thought that he is living under God's judgment leads the Christian to view his own life with deepest misgiving, the thought of God's kindness and mercy toward him ought to make him more generous in his judgment of others.

BOOKS

RSV Apocrypha

THE APOCRYPHA. Revised Standard Version of the Old Testament. Translated from the Greek and Latin Tongues, Being the Version Set Forth A.D. 1611, Revised A.D. 1894, Compared with the Most Ancient Authorities and Revised A.D. 1957. Thomas Nelson & Sons. Pp. v, 250. \$2.50 and up.

Book of the week is, by all odds, the Revised Standard Version Apocrypha, published September 30th — exactly five years after the RSV Old Testament. The latter, bound together with the RSV New Testament (1946), came out September 30, 1952, making what is commonly known as the RSV Bible.

The translation was made by a committee of top-ranking scholars, including one Anglican — the Rev. Frederick C. Grant, professor of New Testament, Union Theological Seminary, New York City.

A full-scale review of the RSV Apocrypha will appear as one of the features of the Christmas Book Number, our issue of November 17th. The reviewer will be the Rev. Reginald H. Fuller, Professor of New Testament at Seabury-Western Theological Seminary. (Mr. Fuller's work, *What Is Liturgical Preaching?* was reviewed in this column last week — L.C., September 29th.)

In the meantime, just to give something of the flavor of the new version of

the Apocrypha, these verses from Sirach 44:1f (Ecclesiasticus) are here appended:

"Let us now praise famous men,
and our fathers in their generations.
The Lord apportioned to them great glory
his majesty from the beginning.
There were those who ruled in their kingdoms
and were men renowned for their power,
giving counsel by their understanding,
and proclaiming prophecies;
leaders of the people in their deliberations . . .
those who composed musical tunes,
and set forth verses in writing . . .
all these were honored in their generations
and were the glory of their times . . .
Peoples will declare their wisdom,
and the congregation proclaims their praise."

In complete RSV Bibles, now available, the Apocrypha follows the New Testament. Its position in the King James and other English versions is between the Old and the New Testaments. This arrangement was first copied by Coverdale (1535) from Martin Luther's German Bible of 1534. In the Latin Vulgate and the Greek Septuagint the books of the Apocrypha are scattered among those of the Old Testament. They are wanting in the Hebrew Old Testament.

The RSV Apocrypha comes in various styles of binding — from \$2.50 to \$120. Apocrypha alone comes in a buckram edition (matching No. 3800 Bible) for \$2.50. A similar edition in genuine leather can be had for \$5. Old Testament, New Testament, and Apocrypha come in buckram for \$8.50, and in genuine leather — black or red — for \$12.50. Complete Bibles, including Apocrypha, for pulpit or lectern range in price from \$80 to \$120.

In Brief

THE HOLY BIBLE. Authorized King James Version. Edited by **John Stirling**. Drawings by **Horace Knowles**. Wm. Collins Sons. Pp. xv, 748, 255. \$3. King James Version, Old and New Testaments unaltered and unabridged. Modern paragraphing. Hundreds of line drawings intended as helps to the reader, and placed at those points where they connect with text. These include indications as to dates and distances, pictures of everyday objects, maps, etc. Drawings seem to be more or less conventional (in many cases more decorative than illustrative), and the serious student will want something different; but then he won't be using KJV for study purposes.

THE GOSPEL OF MARK. Translated with an Introduction and Interpretation by **William Barclay**. Westminster Press. Pp. xxi, 390. \$2.50.

THE GOSPEL OF LUKE. Translated with an Introduction and Interpretation by **William Barclay**. Westminster Press. Pp. xviii, 314. \$2.50.

THE ACTS OF THE APOSTLES. Translated with an Introduction and Interpretation

by **William Barclay**. Westminster Press. Pp. xix, 213. \$2.50.

THE LETTERS TO THE CORINTHIANS. Translated with an Introduction and Interpretation by **William Barclay**. Westminster Press. Pp. xviii, 297. \$2.50.

Expositions of the New Testament books named, by William Barclay, lecturer of New Testament and Hellenistic Greek at the University of Glasgow. It was the success of the Daily Study Bible Series (of which the titles indicated are installments) in Dr. Barclay's own country that led to a decision to put them out in an American edition.

The text is broken up into short passages on which the author comments, then passing on to the next. Obviously designed for those who do not have time to consult lengthier works.

Commenting on Virgin Birth, author gives arguments for and against, leaving reader to make up his own mind.

Books Received

CHRIST AND ADAM. Man and Humanity in Romans 5. By **Karl Barth**. Translated by T. A. Small. Harpers. Pp. 96. \$2.

THE CHRIST OF FAITH. The Christology of the Church. By **Karl Adam**. Pantheon Books. Pp. x, 364. \$6.

MAKING THE MOST OF WHAT LIFE BRINGS. By **Theodore F. Adams**. Harpers. Pp. x, 146. \$2.50.

I COULDN'T HELP LAUGHING. Stories selected and introduced by **Orden Nash**. Lippincott. Pp. 231. \$3.50.

A COMMENTARY ON MARK THIRTEEN. By **G. R. Beasley-Murray**. St. Martin's Press. Pp. vii, 124. \$4.50.

EMERGENCE FROM CHAOS. By **Stuart Holroyd**. Houghton Mifflin. Pp. 224. \$4.

ALCOHOLICS ANONYMOUS COMES OF AGE. By **A Co-Founder**. Harpers. Pp. ix, 335. \$4.

LIGHT THE DARK STREETS. By **C. Kilmer Myers**. Seabury Press. Pp. 156. \$4.

TWELVE BASKETS FULL. By **Margaret T. Appegarh**. Harpers. Pp. vi, 245. \$3.

THE DIVINE QUEST IN MUSIC. By **R. W. S. Mendl**. Philosophical Library. Pp. xiii, 262. \$7.50.

DEVOTIONS FOR BOYS AND GIRLS. By **William L. Woodall**. Illustrations by **Politzer**. Association Press. Pp. 64. \$1.50.

GOD'S SONG IN MY HEART. Daily Devotions for Women. By **Ruth Youngdahl Nelson**. Augustana Press. Pp. viii, 418. \$3.50.

MAN THE TOOL-MAKER. By **Kenneth P. Oakley**. University of Chicago Press (Phoenix Books). Pp. vi, 159. Paper, \$1.25.

THE LION AND THE LAMB. Paradoxes of the Christian Faith. By **Gerald Kennedy**. Abingdon Press. Pp. 283. Paper, \$1.25.

THE SMALL SECTS IN AMERICA. Revised Edition. By **Elmer T. Clark**. Abingdon Press. Pp. 256. Paper, \$1.25.

WHAT ARE YOU LIVING FOR? By **John Sutherland Bonnell**. Abingdon Press. Pp. 188. Paper, \$1.

THE TEACHINGS OF JESUS. A Textbook for College and Individual Use. By **B. Barvie Branscomb**. Abingdon Press. Pp. 384. Paper, \$1.50.

SCIENTIFIC VIEWS OF RELIGION. By **Ethel Belle Morrow**. Philosophical Library. Pp. 348. \$5.

JOB: POET OF EXISTENCE. By **Samuel Terrien**. Bobbs-Merrill. Pp. 249. \$3.75.

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sorts and conditions

IT MUST have been the second or third day of school. Anyway, on a bright September morning as I was waiting for the bus, I saw a very blonde young woman in brilliantly colored slacks standing across the street and looking intently down the long sidewalk.

SHE CONTINUED to look and look, shading her eyes with her hand, as groups of school children passed her on their way down toward the entrance to the school grounds, a couple of hundred yards away. I wondered what she was watching, and turned to see; but nothing unusual seemed to be in view.

THE BUS took its time in coming. The young woman meanwhile looked neither to the right nor to the left. Finally she turned and began to try to look over, around, or under the bushes that dotted the school grounds, and I realized that she was following the progress of someone very small to school. The young mother obviously neither knew nor cared whether anyone else was around on that sunny September morning. To crane her neck, or stoop, or run backward a few steps to keep her child in sight as it passed bushes and trees was the one thing in her mind.

JUST AS the bus arrived, she seemed to have decided that further looking would be useless. She started back toward home, but not without stopping occasionally to try just one more look.

WE HAVE one child in eighth grade and one in high school. It is many years since their sallying forth down the street to school has seemed to us to be an adventure, a gamble with the unknown. But dating is looming up on the horizon, and while we shall not do them the indignity of watching them go, there is that same sense of having committed your heart and your hopes to someone altogether too small, altogether too inexperienced, to cope with the adventure ahead.

WE HAVE, of course, given them plenty of advice. We have laid down rules. We are strict about hours and moderately strict about companionships. However, children have to grow up bit by bit, and no parent can do a child's growing up for him. The parent can only watch anxiously from afar, like the mother whose child probably reported proudly that evening, "Daddy I went to school *all by myself*."

THE PARABLE of God's relationship to his children (including the grown-up ones) doesn't need much underlining. If we are to grow up into manhood, we must do it ourselves. Being omnipotent, He could have made a universe that excluded the possibility of sin and suffering, just as the young mother could have held her child firmly by the hand and marched it to school, day after day, year after year. The gift of freedom is a two-way thing, and it involves trouble for the giver as well as the recipient.

"AND the Lord God called unto Adam and said, 'Where art thou?'" But Adam had his reasons for staying out of sight. Because we, like Adam, are fallen creatures, we think that it was God's fault that He did not watch Adam closely enough. As the saying goes, "There are no delinquent children — only delinquent parents." And when you go to the cause behind the cause behind the cause on this principle, it is plain where the finger points in the last resort.

THE ULTIMATE act of parental love, however, is to cut the apron strings. The ultimate act of divine love is that God endowed His rational creatures with that which makes them like Him — able to decide and do what their own inner motivation directs. God's gift of freedom seems to me to be equal to His gift of the Incarnation. The divine withdrawal is on the same scale of sacrifice as the divine entry into the world to seek and save. Indeed, the two things are of one piece with each other, imply each other, just as the young mother's "You go on by yourself now" was of one piece with her concern for every step the child took thereafter.

THE REAL question, I suppose, is the relative importance of life's bumps and bruises. If we must be shielded from harm at all costs, we have a legitimate complaint against God. If we must grow up and stand on our own feet at all costs, we have reason to be thankful that God lets us do so. It is He, rather than we, who pays the major share of the cost.

PETER DAY.

ACU CYCLE OF PRAYER

October

6. Church of the Ascension, Rockville Centre L. I., N. Y.; St. Matthew's, Raytown, Mo St. Paul's on the Hill, St. Paul, Minn.
7. St. Luke's, Lebanon, Pa.
8. St. Mark's, Philadelphia, Pa.
9. Christ Church, Red Hook, N. Y.
10. Convent of St. Helena, Helmetta, N. J.
11. St. Paul's, Brooklyn, N. Y.
12. St. David's, Spokane, Wash.

LETTERS

When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.

300 Words or Less

Please let me have some convincing arguments or points to intelligently respond to my junior-senior Religious Instruction group, who are adamant in stating that God should not 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."

For two weeks we have been pondering the question.

HELEN L. VOERGE

Supree, S. D.

What is your answer, in 300 words or less? (We'll publish the best answers!)

EDITOR

A Missing Milestone

The Prayer Book, it is said, recognizes all the milestones of one's life: baptism, confirmation, marriage, and death. But I wonder how many women feel as I do that one of the milestones is missing, that of the birth of a child. By this I mean not the delivery of a mother from "pain and peril," but the delivery of a baby into the world.

In most cases, I am sure, a mother's first thought after childbirth is thanksgiving for her baby, and only secondarily does she think of her own "delivery," even when she has experienced pain or complications which did not put her in danger. The usual effect of childbirth (if I may judge from my own experience, as well as observation of others) is to blot out to a large extent any memory of fear or pain, and the average mother is therefore concerned not with what has passed but with what has come; it is the baby that counts, and the overwhelming joy of having had a part in its creation, and the expectation of continuing care of this new human being. It almost seems as if women had had no voice at all in the composing of the churching of women." If that is so, isn't it about time that women be allowed to revise this most important service to express the true nature of their gratitude?

Then too, from a psychological point of view the service as it now stands is of questionable value. No wonder there are too many women who are afraid to have babies. The Prayer Book says they are going to have pain and peril, why shouldn't they be afraid? I am not looking forward to the day when my three daughters (and my son, too) had this service with understanding and then ask me why I ever told them that having a baby, though difficult, is one of the happiest events possible in the life of a woman; they had no idea, they will say, that was dangerous, nor that the pain was so great." Although I have had my babies by the "natural childbirth" method, the deliveries were not entirely free of pain by any means, nor was it expected that they be, but do know that freedom from fear is essential in making a delivery as comfortable and reassuring as possible. If the point of view of the Prayer Book is not counteracted by some convincing parental instruction, it cannot

Continued on page 19

A Blind Girl's Last Hope—



Your heart would skip a beat if you could see this little one. HOMELESS, HELPLESS and ALONE since the death of her parents, she has no place to go, no one to care what becomes of her. At five, she is headed for life as a beggar. Her last hope is your help.

In the name of Jesus Christ who loved the children and opened the eyes of the blind the JOHN MILTON SOCIETY is helping to feed, clothe, educate and care for blind children in 33 Christian Schools in Africa, the Middle East and Asia. But there are hundreds more blind and destitute children—like this young girl—who need love and Christian care. Only you can bring hope to their tragic lives. Won't you pray for our work and make God's love real to a blind child by your gift?

JOHN MILTON SOCIETY

160 Fifth Ave., New York 10, N. Y.

In gratitude for my sight, I gladly enclose \$_____ to be used in your World Missions to the blind.

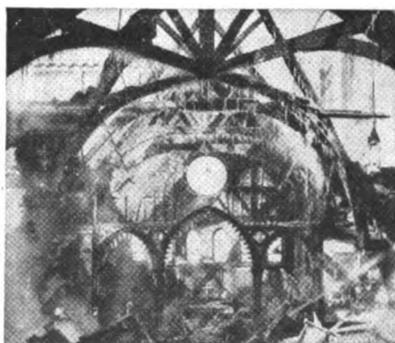
Name _____

Address _____

City _____ State _____ LC-5

Help for the blind children of the world is only one of the many services to the blind at home and overseas which the John Milton Society carries on as the official agency of the Protestant Churches of the United States and Canada. Your contribution in ANY AMOUNT is desperately needed.

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The Living Church

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

October 6, 1957

Integration Inevitable in Church, Bishop Sherrill Tells Pressmen

**Will be Pastoral Letter on integration at General Convention;
Question of "timing, not principle" on Bishops' pronouncement**

By JEAN SPEISER

"Integration in the whole Church is inevitable; it is fundamental to the heart of the Gospel. There is no distinction at the altar, nor any second-class children in God's family." So spoke Presiding Bishop Sherrill, at a press conference held on Tuesday, September 18th, during the House of Bishops meeting in Sewanee, Tenn. At the press conference, which was held in the absence of the Bishops' usual Pastoral Letter stating the feeling of the Church on current issues, the Presiding Bishop re-affirmed the stand of the Church on integration as presented by the resolution in Honolulu, at the 1955 General Convention.

The Honolulu Convention asked all the clergy and people of the Church to "accept and support the ruling of the Supreme Court that every citizen shall have open access to the public schools and colleges of the entire nation and that, by opening the channels of Christian conference and communication between the races concerned in each diocese and community, they anticipate constructively the local implementation of this ruling as the law of the land." [L.C., October 2, 1955]

Bishop Sherrill said he expected that there would be a carefully prepared Pastoral Letter on the subject of integration at the next General Convention; one that reflected the combined thinking of the House of Bishops, rather than merely being the composition of a few bishops who made up a committee to issue such a statement. "Nothing would be gained by a further public statement at this time," he said. "It is a delicate question, and it must be worked out locally. The House of Bishops is in agreement on the morality of integration; the question of pronouncements is one of timing, not of principle."

Bishop Dun of Washington, chairman of the committee on Pastoral Letter, in a report to the House, said that the com-

mittee felt it would not be wise to issue a Letter at this meeting of the House, acting on an agreed policy of permitting wider participation in its composition by bishops than would be possible under the present practice of delegating this responsibility to a three-man committee. He said that a Letter on "Racial Integration" will be issued at the General Convention in 1958, and probably one on "Spiritual Healing."

Continuing his comments to reporters, Bishop Sherrill said, "I am not timid. I have very profound personal convictions about segregation, but I don't know all the answers, and I do not wish to appear to. It demands understanding and a great deal of courage to act on such issues, and I think you would find much is being done quietly and without being publicized. The Church is not to be dominated by contemporary mores at any cost — any more than it was in the first century, or in Hitler's Germany."

Asked by one reporter what he would do if he were Bishop of Arkansas, Bishop Sherrill replied that he had no ready answer nor did he wish to presume to solve the Bishop of Arkansas' problems. He commented that he thought that there would be found a surprising unanimity in support of integration among Southern Churchmen of all communions. "The issue is a Northern one as well," he added. "Segregation and integration are not problems of geography, but of ratio."

Indications of Revival

Asked to comment on alleged "resurgence toward God" of the people of the U.S., the Presiding Bishop acknowledged that the revival was indicated in many ways — by church membership and financial support, by the publishing and sale of books on religion, and by the involving of God's help by men in public office. "It is a favorable climate," the ob-

served, "but there is no doubt that there is much sentimentality and superficiality involved; a tendency to use God's power for selfish purposes. The atmosphere needs deepening and improving. There is no short-circuit possible on the way to the Cross."

Bishop Sherrill was surprised to learn that locally, the Church was considered the church of the wealthy and privileged groups. Painstakingly, he attempted to correct this impression and pointed out by illustrations the homogeneity of the Church all over the country and all over the world.

Other Items

Among the concerns of the meeting were:

✓ Selection of National Council members. Bishop Sherrill asked the House to regard the selection of members by the provinces as of utmost importance, and to evaluate carefully the qualifications of nominees. Membership is not a reward for parish services rendered, he emphasized, and choosing of able men for highly exacting responsibility should not be a casual matter. Financial ability and knowledge of the Church as a whole, and ability to help in its education program were noted by the bishop as requisites for nominees.

✓ A proposal by Bishop Walters of San Joaquin, asking that National Council study the needs for Church expansion and present them, with recommendations, at the next General Convention. Bishop Sherrill called this "one of the most important questions before our Church" and urged that the bishops approve the resolution with a full sense of responsibility, warning that there were "large financial implications" involved; either a "tremendously increased budget or a large appeal for capital funds." The resolution was passed unanimously.

✓ Bishop Nash's report on the Commission of American Churches in Europe. Bishop Nash told the House that American businessmen, diplomats, and military personnel were seeking ties with the Church abroad, but that the students were not being reached. The gravest problem facing the Church in Europe, he said, was whether it should adopt a concumenical policy of open Communion.

House of Bishops' 1957 Meeting



Largest number of bishops, 120, attend a Communion Service at All Saints' Chapel, Sewanee.

Bishop Armstrong, suffragan bishop of Pennsylvania and Bishop Foote of Idaho (right) hurry through rain to meeting



Photos by Jean Speiser, Howard Coulson, Don Ormsby



Bishop Sherrill receives Doctor of Civil Law degree presented to him by Bishop Carruthers of South Carolina.

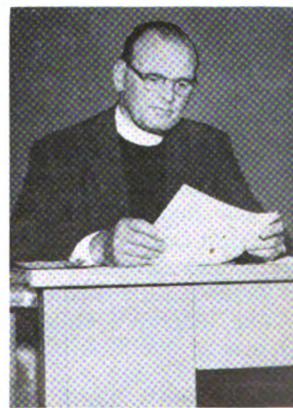


The four senior bishops (at the meeting), from left: Rt. Rev. Walter Mitchell, retired bishop of Arizona; Rt. Rev. S. Arthur Huston, retired bishop of Olympia; Rt. Rev. Frank A. Juhan, retired bishop of Florida; Bishop Penich of South Carolina.



Bishop Emrich of Michigan chats with student
October 6, 1957

Reporters quiz Bishop Sherrill after his message on integration.



Meeting ends. Secretary of the House, Rev. A. M. Rodger, scans pages of minutes before leaving.

for Christians other than Anglican. Personally, he felt that Episcopal Churches in Europe must be ecumenical. Other concerns, he noted, were the relationship of the Church with the Church of England, which the bishop called "cordial" but "completely inorganic," and the duty of the Anglican Communion toward unchurched Europeans, which must be decided at Lambeth.

➤ A resolution, passed unanimously by a standing vote, which sent "affectionate greetings" to Miss Elizabeth McCracken, who has in past years been THE LIVING CHURCH correspondent covering meetings of the House of Bishops. Since Miss McCracken's health has restricted her activities and she could not cover the House this year, the resolution said that "we miss her at our current sessions," and expressed the hope that she "may find such a measure of relief from physical disability as to enjoy improved health in the years ahead." The resolution was presented by Bishop Hobson of Southern Ohio, and a copy was sent to Miss McCracken.

Bishop Sherrill Given Degree

At a special convocation during the meeting of the House of Bishops, held on Sunday afternoon, September 15th, Presiding Bishop Sherrill was awarded an honorary doctorate of civil laws by the University of the South. The service was preceded by a colorful procession of bishops and university officials.

The presentation was made by Bishop Carruthers of South Carolina, chancellor of the University. In the citation read by Dr. Edward McCrady, vice-chancellor and president of the University, Bishop Sherrill was described as "the tireless and imaginative leader of our Episcopal Church; honored servant of the wider Christian fellowships in our nation and world, ever dreaming of greater service and building with practical wisdom; courageous witness for justice; uncorrupted by honors; impatient of those who hold great convictions about little things; warm friend of high and low; bringer of relaxing laughter, and above all, a disciplined and dependable servant of our common Lord."

Special Cathedral Service Held for Gymanfu Ganu

A special service was held recently in Washington Cathedral for 5,000 delegates to the 26th annual meeting of the Gymanfu Ganu Association of the United States and Canada. Gymanfu Ganu? It's a Welsh musical organization.

The Cambrian Male Choir of Cleveland sang Welsh hymns at the service. Banners of four military units — the Welsh Guards, South Wales Borderers, Welsh Regiment and Royal Welsh Fusiliers — were carried in a procession to the cathedral. [RNS]

Minnesota Elects Dean McNairy As Suffragan

Minnesota's special convention to elect a bishop suffragan coincided with the celebration of the one hundredth anniversary of the founding of the diocese. Both the special convention and the celebration centered at St. Mark's Cathedral in Minneapolis, September 17th to 18th. The Very Rev. Philip F. McNairy, Dean of St. Paul's Cathedral, Buffalo, N. Y., was unanimously elected on the first ballot.

The Convention opened with the service of Holy Communion at 7:30, and met in business session after breakfast, with Bishop Kellogg presiding. The report of the committee on nominations was presented by the Rev. B. W. Hummell, rector of St. Stephen's, Edina, Minn. There were no further nominations from the floor.

Nominees were:
Dean McNairy.

The Rev. Raymond H. Clark, rector, St. Peter's, Sheridan, Wyo.

The Rev. Daniel Corrigan, rector, St. Paul's Church-on-the-Hill, St. Paul, Minn.

The Rev. Vernon Johnson, rector, St. Paul's, Minneapolis, Minn.

Dean McNairy was born in Lake City, Minn., in 1911. Graduated from Bexley Hall, Gambier, Ohio, in 1934, he was ordained in 1935. From 1934 to 1935 he served St. Andrew's Mission, Columbus, Ohio, then going to St. Stephen's in Cincinnati, Ohio, where he served until 1940. He went from there to Christ Church, St. Paul, Minn., for 10 years, and became rector and dean of St. Paul's Cathedral, Buffalo, N. Y., in 1950. While at Christ Church in St. Paul, he was president of the Council of Social Agencies there, and was elected Man of the Year in 1946 by the St. Paul Junior Chamber of Commerce.

Dean McNairy will announce whether or not he will accept his election, after an early October meeting with Bishop Kellogg.

Bishop McElwain Dies; Former Seabury-Western Dean

The Rt. Rev. Frank Arthur McElwain, who served as Bishop of Minnesota for 26 years, died September 19th at Lexington, N. C., where he had lived for the last three years. His age was 81.

Born at Warsaw, N. Y., Bishop McElwain attended Trinity College, Hartford, Conn., where he received his bache-

lor's and master's degrees. He received his B.D. in 1902 from the old Seabury Divinity School, Faribault, Minn., and was ordained priest a year later. In 1911 he received an honorary degree from Seabury.

His first parish was St. John's, Neoshio, Mo., which he served for a year, then becoming priest-in-charge of St. Paul's, Kansas City, Mo. From Kansas City he went to Trinity Church, Marshall, Mo. He left the parish ministry in 1905 to become instructor in the Old and New Testament at Seabury, in Faribault. He was warden at Seabury from 1907 to 1911 and was dean of the Cathedral of the Merciful Saviour in Faribault from 1911 to 1912.

Elected Suffragan Bishop of Minnesota in 1912, he became Bishop of Minnesota in 1917. It is rare for a bishop to serve a diocese and at the same time hold another demanding position, but Bishop McElwain did just that. In addition to his episcopal duties, the bishop became the Bishop Whipple Professor of Pastoral Theology at Seabury-Western Theological Seminary, Evanston, Ill., in 1933. In 1938 he became President and Dean of Seabury-Western, and he held these posts until 1944. He retired as Bishop in 1943.

The bishop's first wife was the former Helen Cantwell Demuth. After her death he married Mabel Lofstrom McElwain, who survives him. Also surviving are two sons, Frank A., Jr., of Evanston, Ill., and William K. of Excelsior, Minn.; two daughters, Mrs. Henry Barber of Evanston, and Mrs. Rodney Horne of Lexington, N. C.; and eight grandchildren.



DEAN MCNAIRY

Rev. Truman Heminway Dies; Started Vermont Mission Farm

A familiar sight on weekdays in Sherburne, Vt., was the gray beard and overalls of the Rev. Truman Heminway, priest-in-charge of the Church of Our Saviour, who died September 8th while celebrating the Holy Eucharist at St. Barnabas' Church, Norwich, Vt.

Fr. Heminway was born in New Rochelle, N. Y., in 1895. As a young man he settled in Western Canada as a rancher. Later returning to New England, he studied for the priesthood and was ordained in 1922. He held several positions in Massachusetts and Rhode Island, including a chaplaincy at St. George's School in Newport.

Strongly influenced by the late Fr. Huntington, OHC, he decided in 1931 to give up the normal type of parochial work. With his wife and four children, he went to Sherburne Center, a small village in the Green Mountains. There they moved into the old farm that was attached to the abandoned Church of Our Saviour. They supported themselves almost entirely by the work of their own hands.

In those first years, Fr. Heminway ploughed by oxen; Mrs. Heminway ed-

Bishop Brown of Arkansas Takes a Stand on Integration

One of the most important domestic issues of the decade and the century is occupying the attention of the Churches, the secular press, news casters and analysts on radio and TV as the eyes of the world watch the attempts to integrate Southern schools.

In 1952 at Boston, and in 1955 at Honolulu, General Convention passed resolutions setting forth the direction of the Church on integration. But the practical application is varying from quarter to quarter. Some clergy and Churchpeople are strong pro-segregationists, some intense pro-integrationists; some are holding back their views, whatever they may be; some are meeting to look into the problem, its ramifications, its possible solutions.

Early in September Bishop Brown of Arkansas wrote a page-long message in the diocesan magazine pointing out what he saw to be the general principles by which his people should be guided in dealing with what was then an impending crisis in Little Rock. He was then



BISHOP BROWN

silent until September 24th, when he found it necessary to take a more definite stand. Bishop Brown, on this date, released a message to the churches in Little Rock which read:

"I have hoped and prayed these last two weeks that by some miracle or chance a way might be opened in the Little Rock school situation to bring order out of chaos and peace out of passion. To that end I have tried to work behind the scenes with some leaders to gain the time necessary for such a miracle to work. I refrained from any public statement other than a summation of the Christian faith in the hope of establishing an objectivity for myself which would

permit the exercise of a ministry of reconciliation among the several disagreeing groups. Perhaps such a hope was vain and foolish. At any rate, it failed dismally.

This morning at Central High School there was physical violence which cannot for a moment be condoned by any Christian body. It stabs at the heart of Churchmen and forces a cry of pain and compassion. In fact, it urges us to our knees in shame over our inability to exert an adequate Christian leadership in this hour. And having attempted every secret remedy known to me without success, now, in view of this violence, I must take my open stand with that of my Church and call upon every loyal Episcopalian to do the same.

As you know, the Church has declared through its General Convention, the Lambeth Conference, the Anglican Congress, the National Council of Churches in Christ in the United States of America, and the World Council of Churches, that unjust social discrimination is contrary to the mind of Christ and the will of God. Let me quote only one of these resolutions which was passed by the General Convention as far back as 1952 at its meeting in Boston.

"Whereas, Christ teaches above all the Fatherhood of God, the consequent brotherhood of man and the oneness of the whole human family; and

"Whereas, present-day developments, leading to an increased interdependence of nations and peoples, are making ever clearer the necessity of Christ's way of brotherhood; and

"Whereas, Christ's teaching is incompatible with every form of discrimination based on color or race, both domestic and international; and

"Whereas, almost every country today, including our own, is guilty in greater or less degree of mass, racial or color discrimination; therefore, be it

"Resolved, that we consistently oppose and combat discrimination based on color or race of every form, both within the Church and without, in this country and internationally."

To this, and every other such action of the Church, I fully subscribe. The principle offered is nothing more than that of the Son of God. I have also sworn to be "ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrine contrary to God's Word."

Therefore, I call upon the clergy, the laymen, the laywomen, and the youth of the Episcopal churches in Little Rock:

1—To refrain from every word or deed which is not consistent with the teachings of Jesus Christ concerning the brotherhood of man.

2—To exercise Christian leadership and influence under every public circumstance and especially as regards patience, understanding and Christian Love.

3—To offer hourly prayers for God's guidance of our leaders in community, state and nation.

4—To make a firm resistance against every pressure of an unthinking society.

This I do in full knowledge that my call

ated their own children; and the family has always performed together the Daily Offices in the little old church. A small congregation would join them to sing Matins, the Litany, and the Holy Eucharist on Sundays.

The mission farm gradually came to be known as a unique center for the spiritual life. People of all ages have come for retreats, or more often simply to share in the ordered daily life of work and prayer. Although he would never consider leaving the mission farm, Fr. Hem-inway frequently assisted with the Sunday services in other parishes, as he was doing at the time of his death.

Fr. Heminway is survived by his wife, Gertrude Atkinson Heminway, four children, and several grandchildren. The Rev. George P. Huntington of Palm Beach, Fla., and the Rev. Stuart G. Ruth of Granville, N. Y., are sons-in-law.

Council Speaks Out On Racial Violence

Although attention has been focused on the South recently, during the sometimes stormy opening of school terms there, the problem of inter-racial relations is found in the North also, caused in part by the conditions created by the influx of Negroes from the South into the large Northern cities. Speaking to such a situation in Chicago, the Diocesan Council of the Church there has just issued a resolution calling the recent incidents of violence growing out of inter-racial friction in Chicago "a negation of the American ideals we proclaim here and abroad, a betrayal of the trust which minorities place in their government, and evidence of a breakdown of civic responsibility for constitutional law and order and a flagrant denial of the Gospel and mandates of Jesus Christ."

Citing the facts of Chicago's tremendous expansion, the increase, diversity, and shift and adjustment of its residents, and the incidents of violence, ranging from mob assaults to killings, which have risen "directly from inter-racial friction," the resolution stated "That the Diocesan Council of the Episcopal Church in the Diocese of Chicago does vigorously protest these repetitions of violent outrage and does deplore the moral climate fomenting them — a climate for which we all are partly responsible.

"We call upon our clergy and laity of this Church, as well as upon the officials in our City Government, to rekindle their consciences and to reexamine their responsibility, that they may use the resources at their command not only to talk justice but to ensure it; not only to proclaim the right, but to effect it."

He who thinks by the inch and speaks by the yard should be kicked by the foot.
— Forward in Erie

may not meet with a ready response on the part of everyone. Yet, when emotion replaces mind, a mob is substituted for law, and violence over-rules arbitration; then, under God and as your Bishop, I must do so in the Name of Christ."

Church Is for All

In Georgia most of the clergy from the dioceses of Atlanta and Georgia met recently to hold a joint conference for the first time in 50 years. On the second of the three-day conference, co-chaired by Bishops Claiborne and Stuart, hours were given over to consideration of Christian interracial relations in the context of present-day problems.

The clergy grouped into four sections, each hearing a presentation of the problem by the Rev. Raymond T. Ferris, rector of Christ Church, Nashville, Tenn. At each Mr. Ferris presented a particular aspect of the problem, and then group discussions were held, followed by a summation of the findings. No attempt was made to reach a "conclusion," or to "settle" anything, for it was accepted as a fact that the Church is for all, of all races.

Points up for discussion included such questions as: What tensions exist in our communities? What is being done to deal with them? What is our ultimate goal? What impediments are there to reaching that goal? What are the next steps to be taken? Discussion was free and without rancor. There was no division by dioceses within or between groups. Men with strong convictions spoke out plainly, but disagreements produced no bitterness. One Negro priest said he had never before been able to express himself so freely in a group.

No tangible results were expected. However, the clergy learned that similar problems exist in several communities in the state; there was a sharing of insights and information about what is being done

to improve interracial relations. Out of the conference came the realization that no quick and easy solutions exist — and that the Church has a major task ahead.

"Interbreeding"

Further north, in Charlotte, N. C., the Rev. Henry Egger, rector of St. Peter's, spoke forth in another manner. From his pulpit on September 15th, he told his parishioners that the fact the public schools are being integrated "doesn't make it right."

His sermon was reported in the *Charlotte Observer*. According to *Observer* staff writer Roy Covington, Mr. Egger told an *Observer* reporter later on that Sunday that he "didn't preach to hurt anybody . . . but I do not believe there should be gradual amalgamation of the races and interbreeding." He said he was opposed to race mixing because of the differences in standards of social behavior of Negroes and Whites, because Whites and Negroes differ in talent and ability "which are hereditary," and because he opposed attempts to level all of society "down to one common denominator." Mr. Egger added that the real meaning of the phrase "all men are created equal" is that all men were meant to be equal before the bar of justice. "I'd be willing to give my life to see that colored people have justice because the Christian Church stands for justice," he said.

Mr. Egger's sermon received some response from other Churchpeople. John Small, member of Christ Church in Charlotte, said that Mr. Egger had "no right" to use the pulpit "to proclaim personal opinions violating the long-standing position of the national church," it was reported later in the *Observer*. Mr. Small said "I deny his right and oppose his moral." Other Charlotte clergy said they were "shocked" or "surprised" by Mr. Egger's remarks as quoted in the press, but none cared to offer direct criticisms.

Completely Integrated

Still further north, the Rev. William Alberts, rector of Christ Church, Media, Pa., said that in his parish "we don't think much about color." "Integration in a suburban parish is a fact here." Fr. Alberts says. For the past 17 years, under his rectorship, Christ Church has been completely integrated: about 20 Negro families and, until recently, a Chinese family as well.

Summing it up, Fr. Alberts says: "Sometimes I am asked about the 'problem' of a mixed parish. I may be naïve, but I never found any problem. This is just the order of things and it is here and nobody raises any question about it."

"I do believe that much of the tension comes of seeing a 'problem' where we ought only to see people, sinful, weak, in need of love and friendliness, and desperately hungry for the Word of Life," Fr. Alberts says. "Just people — white, black, yellow — but none with a monopoly on holiness, or sinfulness either."

Seminary Registers 105 Men

The Episcopal Theological School, Cambridge, Mass., opens its 93d year, its first under the Very Rev. J. B. Coburn, Dean, with 105 men registered, 54 of whom are married. The new students come from 20 dioceses plus one from Germany and another student from Lebanon.

New students began orientation on September 19th, while former students registered the next day. The traditional school picnic welcoming new men and their families was held on Saturday, September 21st.

Summer improvements at the school include a new central heating plant, new floors in halls and stairways in the dormitories, and the enlargement and modernization of the Wright Library.

Biblical Battle Scene, Pool of Gibeon, Unearthed

Once the scene of battle between the houses of David and Saul, the ancient "Pool of Gibeon" flows once again following its excavation by an American archaeological expedition in the Holy Land.

Discovery of the well was announced in Philadelphia by the University Museum of the University of Pennsylvania, which co-sponsored the expedition with the Church Divinity School of the Pacific, Berkeley, Calif. The well was found in the process of uncovering the buried city of Gibeon, eight miles north of Jerusalem in Jordan.

Dr. James B. Pritchard of the Church Divinity School, head of the expedition, said the specimens found at the

pool yielded a wealth of evidence about the economic and social life of Gibeon in the seventh century B.C. Among the finds, he said, were 54 jar handles on which were archaic Hebrew inscriptions antedating the Dead Sea Scrolls by at least 500 years. Preliminary study of these writings reveals that they were labels from wine jars, made especially for the export trade, which give evidence that wine-making was a flourishing industry long before King Nebuchadnezzar laid waste to Gibeon in 587 B.C.

The well's restoration [see cover] has uncovered one of ancient Palestine's most remarkable engineering achievements, the university said. The pool

was discovered at the bottom of a 33-foot cylindrical pit, part of which was lined with 79 steps leading to the well's opening. At a depth of 82 feet in the well, the expedition found water flowing again. The work of clearing the hole and stairway was done by 80 men working two shifts daily from dawn to dusk over a period of six weeks. The finding of the well confirms a tradition that the men of Gibeon were "drawers of water." However, the finding of the many bottle-labels leads one to feel that water-drawing was not, perhaps, considered by them to be quite their greatest achievement. The Bible mentions the city of Gibeon 43 times. [RNS]

*A review of the new Church School
courses of Morehouse-Gorham's
"Episcopal Fellowship Series"*

"Teachers, Take Heart!"

By **Dora P. Chaplin**

*Assistant Professor of Pastoral Theology
General Theological Seminary*

Just as the sight of beauty or truth makes the artist turn to his means of expression, so can inspiring books make the teacher want to teach. There is no need to approach such material in the resigned and pessimistic manner we have acquired after many disappointments. Assuming that we all know that courses which "teach themselves" or "will solve all problems" or are "guaranteed to interest the class" do not exist and never will, we should be thankful for the new and exciting tools provided for those who have the privilege of doing the most important job in the world.

Among such tools* are the three new courses of the Morehouse-Gorham "Episcopal Fellowship Series." These are: Course 8 (Junior High — "Citizens of the Kingdom"); Course 4

(Grade 4 — "This Is My Church"); and Course B (Kindergarten — "All Things Bright and Beautiful"). Let us consider these in order.

Course 8

Course 8 is largely "a study of the nature of God as He is revealed in the Bible." While originally intended for 12- to 14-year-olds (Junior High), it might well be used for High School students. It has, in fact, endless possibilities. Personally I would like to use it with various age-levels, and where it is being taught to the younger members of a parish, it would make excellent background material for addresses at the Family Service, for the biblical studies essential in teacher training, or for study groups.

These adaptations are possible because the content of the course is what we all need to know. In our preoccupation with the problems of man, we forget to proclaim in certain terms

that God has acted and continues to act; that God has a plan, and that the Bible reveals it.

Those who have already tested the material find that eighth graders have no difficulty in understanding the main theme of the covenant relationship between God and man, for it is constantly interpreted as an agreement between two people in which each makes a promise to the other. The class is led in a brilliant and imaginative way to see that the covenant is the foundation for our understanding of the Christian faith as revealed in the Bible, but it is not seen as a thing of the past.

The learners become more and more deeply involved until they find themselves co-workers with God in His Church, today. Baptism is shown as "a part of this holy tradition of God's revelation and man's response." The teacher in the Guide is reminded that "the Church inherited in Christ

*Materials for Course 8, \$5.05; for Course 4, 4.75; for Course B, \$6. All available from Morehouse-Gorham Co., 14 E. 41st St., New York 17, N.Y.

the privileges and responsibilities of the Chosen People . . . and those people accepted the terms of the Covenant. The people promised to trust and obey God, and He promised that He would be their God and that all the nations of the world would be blessed through them. In Christ this Covenant was fulfilled. . . . We are chosen at Baptism and we choose at Confirmation. We are sustained in our choice and assured of God's faithfulness in Holy Communion."

The five Units — God's Covenant, the Prophets, the New Covenant, God's Revelation in Christ, and the Church of Christ — are cleverly related to the Liturgy and the Christian Year, which should help us to relate worship and instruction.

If preaching and teaching among the adults is done on the same theme, you have the natural result that parents and children may discuss the same questions over the Sunday dinner table. If it is the basis for the study of a Young People's Fellowship, it also provides the themes for the worship which generally precedes the meeting.

It would be excellent material for summer conferences. I would like to teach it to many people in many different settings. For older people one would simply omit the use of the beautifully illustrated reader which is an important part of the course, but which is largely geared to the outlook and vocabulary of the young. Several of the fine stories in it could be used for any age.

So much for the content. In passing I will say that in all three of these courses the spiritual life of the teacher is stressed, and worship is assumed to be the center of Christian education. There is also a section on the age-level characteristics of the pupil (which might well be supplemented by other suggested material).

The teacher's guide achieves the well-nigh impossible by giving good suggested outlines for each lesson but at the same time recognizes the individuality of pupils and local conditions. The instructions are practical and could not have been written by a theorist: "Have more material ready than you can use," we are advised; "eighth-graders have a way of spoiling your plans for long discussion on a subject, and often the teacher is left with no idea how to fill in the rest of the class time. On the other hand nothing should stand in the way



The courses stress the teacher's spiritual life and consider worship the center of Christian education. Teachers need not be slaves to any one method; they must discover situations that touch children's lives.

of a student's wish to explore one idea more fully — drop everything and meet the immediate needs of your class."

Every lesson plan shows clearly: (1) the objective, (2) the materials needed, and (3) the suggested procedure. There is a packet of worksheets for each pupil. These can be made into notebooks and original work included. For the guidance of the teacher, this book gives a chronology, and a chart of the covenant. If the latter is to be fully understood by the majority, the parish priest should undertake to give his staff a little help.

Please look at Appendix B and rejoice in the idea of making a "time line" — the most important of the suggested activities. When studying the long stretch of history in the Bible

we need to fix time and events in their proper sequence. Here is a most creative and sound way of doing so. The class makes a big chart using appropriate symbols. "Don't neglect," we are warned, "to have them include their own pictures or names somewhere between the Church and Judgment!" The young person or adult will have the chance of a lifetime to sort out his ideas and previously-learned Bible stories and get them into a sequence that makes Christian sense, both in relation to God's revelation and the pupil's place as a "citizen of the Kingdom."

The course should not be rushed; it might well be spread over two years. The recommended audio-visual materials, and other resources, give enough meat for a long period. The teacher

is not asked to be a slave to any one method; there is a sane balance between worshiping, telling, listening, and discussing; between thinking and doing; between love and obedience.

May I beg clergy and superintendents to give this and every course a fair chance? Please don't hand it to a teacher with a "Here's your course; get on with it." Teachers need help. Our teacher training is the weakest part of the modern attempt to improve Christian Education. The faithful use of the teacher's guide is necessary but not always taken seriously; neither is the essential meeting and, when possible, the instruction of those who have undertaken this work in the parish. If the covenant theme were made a part of a total parish program, the time spent in teaching the content in classes would be used to the best advantage.

Course 4

For Course 4 we again have a good teacher's guide, imaginative activity sheets (not just "busy work"), and a picture story book, illustrated with fine photographs of real churches, and real people. The children, happily, are not always dressed in their Sunday best. They look natural and are doing what young people are likely to be found doing. Without putting it into words, the book teaches that the Church and everyday life need not be separated. The material shows a healthy lack of saccharin and an adherence to Anglican faith and practice without becoming obscure.

Those who have suffered from both the sugar-coated variety and the other extreme (which treats children as though they were adults) will be devoutly thankful for this piece of work. The author knows that children look at television and listen to radio; so, instead of groaning, asks on their first activity sheet, "What are your favorite programs?" "When you live as one with your class," the teacher's guide informs us, "you will discover the situations that touch their lives."

These life-experiences are not self-consciously evoked; they are intended to be bridges which can be used either way — to help interpret some part of Christian teaching, or to lead into the understanding of it. There is a natural balance between sound teaching on the Church and the child's everyday life. What is taught here need not be unlearned: it can be a solid foundation before final training for Confirmation.

"This course," says the author, "is concerned with worship and designed to teach both the significance of the church building and the concept of the living Church." The seven units are built around worship through fellowship, reverence, faith, prayer, the sacraments, discipleship, service. As in Course 8, there is plenty of help in planning lessons, and in suggested projects and materials, but at no time is there a sense of stifling the creativity of teacher or pupil.

Please do not put the course aside as superficial because it looks pleasant, or because the print happens to



be what the young can read. There is no attempt to stuff a lecture on the seven sacraments into juvenile heads (I have heard this feat tried in a half-hour lesson), but Baptism, Confirmation, and Holy Communion and the sacramental principle behind them, are beautifully introduced. The teacher himself may well find new truths opening up to him. The adult critic who has tried to inculcate facts by the donkey and stick method may miss some favorite academic words, but he should remember that at nine years old or thereabouts they would have meant nothing, even to him. Properly taught, this course has the possibilities for establishing good prayer habits and opening up the wonder of the sacraments. The author knows that some children of this age are not very articulate but can express themselves more fully in other ways provided for them. (Incidentally the teacher's guide might be used as the basis for a Confirmation class in which, because of age or academic background, clear and simple explanations are needed.)

Course B

Course B is a good kindergarten course for many parishes, but in others I would use it for the first grade. It is practical, and has been written by someone who knows children. In addition to a teacher's guide, story book, and handwork sheets is a packet of "take-home" cards to tie in with both

lesson and storybook. These can be used in a number of clever ways — for example, as a means of taking messages home to the parents.

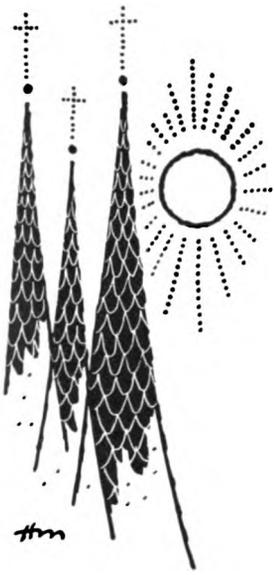
The purpose of this course is "to use the child's great interest in things to the glory of God and for the religious experience and spiritual growth of the child. It endeavors to make objects of God's creation outward and visible signs of his grace." The topics are taken from the hymn "All things bright and beautiful," and also are linked to the Christian seasons. One regrets that the children will seldom come to the parish altar, but the worship is sensitively designed and given in detail, which will encourage the teacher. Parishes with other worship customs can easily adapt the course to their ways.

One is reminded again of the need for parental cooperation, for the stories in the colorful reader need to be read aloud to the children at home, the cards admired and preserved. Here is a chance to get apathetic parents (some of whom may become your best teachers of the future) thoroughly and irrevocably involved in the Christian education of their offspring.

From the packet of handwork sheets I would remove Number 23. The author forgot (and this is the only time we find such a mistake) exactly how the younger generation is prone to behave after sitting still and being good. Number 23 gives us a tag to tie on the pupil, and it says "I am filled with the spirit of sharing." While this may be true, it also may not, and the irony will be too much for those parents you are trying to woo into the Church. They may find their little angel having a scrap with his brother on the way home.

Summary

I am not usually an enthusiastic promoter of the printed word, but these courses represent something superior. Even good material, however, will not succeed if superintendents merely hand it out and hope for the best. Those ultimately responsible should, if humanly possible, try to find a way to observe the classes occasionally or appoint a watchful substitute. Many leaders neither read the material they design, nor know what happens in class. Course 8 in particular needs teachers who will put time into it. It will be more than worth while, since they are doing work so valuable that it cannot be overestimated.



Whatever it was—and it was the strangest episode in a life not lacking in strange episodes—

IT HAPPENED IN CHICAGO

By the Rev. William George Peck

My first visit to USA took place in the fall of 1933. The chief object of my visit was to deliver the Hale Lectures at Seabury-Western Theological Seminary, Evanston, Ill., but Dr. Grant (then dean of S-WTS, now professor of New Testament at Union Theological Seminary, New York City) had already arranged an extensive schedule for me, which took me to many places before I arrived at Evanston.

When I reached Chicago, I was met by the dean himself. My first task was to address some students in the University of Chicago. The dean drove me to Evanston where I had an enjoyable stay, during which, however, there came to me the most taxing and tiring experience of my life. This occurred one evening at a hotel in the "Loop" of Chicago.

Dr. Grant had told me that I had been invited to be present at a meeting of the Chicago Church Club, and I had asked whether I should be in-

involved in any speaking. Apparently he had not been informed; we concluded that I might expect to have to speak for a short while after dinner, but the dean said I had better ask the secretary when we arrived. Little did I know what I was in for!

The secretary informed me that I was to be the speaker of the evening. It appeared that 40 bishops were expected, on their way to an important meeting. There would be a large gathering; and I was horrified, for I had not a single idea in my mind, and I had to speak for at least an hour.

I was presently called to the high table, and I took my seat in a sort of dream. I saw a large assembly, the men in their dinner jackets and black ties, the women in lovely frocks. The large room was arranged with tables, each to seat four persons. Many bishops were there, a few were at the high table. An interesting speech was delivered by a bishop lately returned from China and, listening to his words,

The Rev. William George Peck (1871-1958, Riverview Gardens, Castelnau, London, S.W. 13, England) is a well-known English clergyman, the author of many works on the implications of the Catholic Faith in the social and economic sphere. Having served for some years as a nonconformist minister, he was ordained to the priesthood in 1926 by the late William Temple, then Bishop of Manchester, later Archbishop of Canterbury. His Hale Lectures, mentioned below, were published under the title, Social Implications of the Oxford Movement. He has written many times for THE LIVING CHURCH.

I forgot, for a moment, my own pressing problem.

When he was done, I was addressed by the lady seated on my right; but at length I knew I must somehow stop her. "Madam," I said, "I am in great trouble. I have learned only since I came into this room that I have to speak for an hour, and I have had no chance of thinking about it. I must

beg you to give me a moment to think."

She was very gracious and apologized. The fact was that we had reached the stage of coffee and cigars, and at any moment the bishop presiding would call upon one. I finished my cigar and placed my hand over my eyes. A title came into my mind. I saw it plainly. The function of the Anglican community in the Universal Church. The bishop called upon me, and I stood up, wishing that the earth would open, for I was *in extremis*.

I told one or two humorous stories about nothing in particular. Then suddenly I saw, as it were with an inner eye, a typescript with two headings. My heart leaped up, and I managed to speak easily upon these two headings. Then again I saw two headings, and again I set to work, this time with more confidence. This extraordinary process went on, until the end. The audience stood up and cheered; but I was completely exhausted. I had been speaking for one hour and 20 minutes.

This was the strangest episode in my life, which has not been lacking in strange episodes.

As I was leaving the room, Dr. Grant took my hand and said: "That was the best effort I have heard from you yet."

Some years later, Bishop Perry (who was Presiding Bishop at the time of the episode) and Clifford Morehouse were in London, and they phoned me and asked me to lunch with them. During the lunch we spoke of the work I had done during that visit to America. They had both read my Hale Lectures, for they had been published in time to be on sale at the end of the final lecture, and they were both appreciative. "But," said Bishop Perry, "I still think the best thing you did was your address at the Chicago Church Club."

I then explained to him how it was done, and he was amazed. He said he thought this was possibly an instance of direct inspiration, and asked me what I thought about it. (My own thoughts I will explain to my readers in a moment.) But I told the bishop and Mr. Morehouse, how, during the morning after, I was visited by a representative of one of the Chicago papers who asked me for the manuscript of the address. Of course, there was none, but I managed to write from

memory a few hundred lines.

Now I will return to the question of what I think about it. No doubt a clever psychologist could provide an explanation on a merely psychological level. But this would not satisfy me. I have already said that my life has contained several strange incidents; and they have all had a common characteristic: I had found myself in a moment of total despair: with a sense of being at the end of my resources. Then I have turned for a moment to God, who is always very close to us:

Speak to Him thou for He hears,
and Spirit with Spirit can meet. —
Closer He is than breathing,
and nearer than hands and feet.*

I have no other explanation to offer. Once I was very near to death on a road in Newcastle-on-Tyne. Once I was near collapse, for very personal reasons, when broadcasting for the BBC, and for a moment I was afraid. But something happened and the broadcast was successful. God is nearer than we think, during our workaday hours; and at the moment of death we shall learn how near.

*Tennyson.

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Christian Communication

By the Rev. Malcolm Boyd

Black and White

The question of integration of races in various schools in the American Southern states has dominated newspaper headlines throughout the world. In France one reads the same kind of headlines and stories in *Le Monde* that one reads, a trip across the channel and a few hours later, in *The Times* and *The Manchester Guardian*. And, now, while in London, one goes to see Darryl F. Zanuck's new motion picture about racism, *Island in the Sun*.

The film is an entertainment. It features stunning photography of lush Caribbean scenes, somewhat heavy melodrama,



several interesting individual characterizations and about as much sex as could be packed into a feature-length movie. It tackles, too, the problem of racism. How does this problem come off in the potpourri? One must say, not very well.

For a Christian, the racial problem is perhaps the most significant and pressing world-factor of this century. In South Africa, Algiers, Asia, even now in England itself, the problem is rudely intruding itself into public life and conscience. One can no longer *not* have a point of view about it. And, for a Christian, his point of view cannot be purely subjective and personal — so that his 'style of life' is purely that of his particular culture; his point of view must be somewhat objective, and one in terms of biblical and theological truths universally accepted by the Church. A Christian's 'style of life' has to be Christian — if he is, indeed, to bear the name — and his 'style of life' will also include his attitudes on racism.

The Churches in the United States have noticeably lagged behind such a secular arm as the Supreme Court, which laid down its 1954 decision at least in a vestigial Judeo-Christian climate. While there have certainly been some courageous individual Church exceptions, Christian leaders in the United States are in agreement as to the default of the Churches in general to speak to society with the Gospel of Jesus Christ as it per-

tains to racism. Ironically, Hollywood — also in a certain vestigial Judeo-Christian tradition, and in an ambiguously competitive instinct for making money — has been ahead of the Churches in opening up the topic of racism for the vast public. Canon Wedel has called for more 'gossiping of the gospel.' Hollywood, not the Churches bearing the name of our Lord has — in a series of provocative motion pictures — made racism a topic which had to be discussed at all levels of society. Movie reviews, not newspaper reports on church sermons, have brought elements of racism out into the open.

In 1949, Stanley Kramer produced *Home of the Brave*, and thereby introduced an important cycle of films dealing with the racial problem: *Pinky*, *Intruder in the Dust*, and *Lost Boundaries*. All were extremely good. An inexpensive documentary, *The Quiet One*, magnificently told the story of a neglected Harlem boy unloved, unloving, whose fury of frustrations finally forced him into throwing a rock at a window. This led him by court order to a school where he could be helped. There was exploitation of the racial theme in films about Jackie Robinson and Joe Louis. In 1950, came the violent movie *No Way Out*. It was also produced by Mr. Zanuck, who told a reporter: "We are going to show the kind of hate the Negro runs up against in his daily life, how he is afraid to walk on certain streets. It will be as real as sweat." The film depicted the problems of a young Negro intellectual and professional man, a doctor.

Now, as deadly earnest sociological and political controversy explodes in the wake of America's racial crisis, stemming from the Supreme Court decision about integration in the public schools, Mr. Zanuck has released *Island in the Sun*. An attractive young Caribbean colored woman and a White British officer fall in love. While one does not see them embrace on the screen, there is every suggestion of passion; and, at the finale, one learns that they will marry. However, a White society woman — painted in shades of nymphomania — is made to understand by a colored islander man, that a life together is impossible for them. So, Mr. Zanuck indeed employs racism — in his film adaptation of the Waugh novel —

an integral story point; yet his treatment of racism is more sensational than penetrating.

Too, a beautiful young White woman, who learns that she has colored blood, goes on to win her man, a white Britisher, but she will marry him only after she finds out that she does not really have colored blood, for she is the issue of a love-liaison indulged in by her mother with a secret English lover. Her brother, however, does have colored blood, for he is indeed the issue of the mating of the other with her legal-husband.

In this highly-melodramatic tale, there are sub-plots interwoven with suggestions of vaster issues. But the issues are buried under calypso rhythm, love-making, crime-detection, standard 'lost souls' and, always, the hot sun.

LETTERS

Continued from page 7

but produce fear, and consequently unnecessary pain.

This is not to deny that women do have a "hard time," as the common understatement goes, and the Thanksgiving of Women after Childbirth is certainly an apt expression of gratitude, and a needed one, for this unlucky minority. But surely that truly hard time, in which the memory of the pain and travail is stronger than the gratitude for the delivery, is not meant to be the experience of the average woman. If Christianity has helped a modern woman to emerge from her past position of inferiority, it can lift Eve's so-called "curse" from her as well.

(Mrs.) REED F. STEWART

Robertson, Liberia

Canons and Deans

Could some knowledgeable ecclesiastic answer the riddle: "When is a Canon not a Canon?" I speak not of Church laws but of church clerics connected with cathedrals. In the Anglican Communion seems to be in a complete state of "canonical confusion"; in some sections of our great family when a clergyman is installed as a cathedral canon, he is a canon for life; in other sections, clergymen are installed canons in formal ceremony, and later lose the title — which is then transferred to another.

In the Anglican Church of Canada (where I served the first five years of my ministry) it is a mark of great honor for a clergyman to be selected by his bishop to be a canon of his cathedral, and the honor is not swiftly transferred but bestowed sparingly by the bishop on senior clergy who have given long and honorable service in the Church. Such Canadian canons are canons "for life," and usually continue to serve in their own parishes in various fields of work; bestowal of the title does not mean in any way that they have been transferred to work on the cathedral staff. On the other hand, curates of Canadian cathedrals are not automatically dignified by the title of "canon"; a friend of mine who

served as curate of one of the largest cathedrals in Canada for 13 years, and was greatly loved and admired, never became a canon of that cathedral during any part of his service there. In other instances, cathedral curates who were dignified as canons took the title with them when they accepted parish calls.

In the Episcopal Church in America the procedure varies. Some of our dioceses follow the practice of the Church of England. In others it is customary for a clergyman joining the staff of a cathedral to be titled "canon" immediately, or after some short period of service there; it also seems to be the custom that if this clergyman accepts a call to a parish or mission or institutional field of work, his title of canon is at once dropped and he reverts to "Father," "Mister," "Chaplain" or whatever seems applicable to his work.

It also seems to be the custom for some bishops to name four or more parish clergy as "honorary canons" of their cathedral, for a specified term of years, usually quite a short term. When the term ends, their titles are dropped and four or more other clergy are thus dignified, again for a stated term. In one diocese where I served a few years ago, the four parish clergymen thus honored did not in any way "use" their new title of canon, and were still known to their parishioners as "Father," or "Mister" as the case might be!

Granted that we Anglicans are a comprehensive family, and allow wide liberty of practice, it does seem to me that some standard procedure should be established in the bestowal of the ancient, dignified, and most honorable title of "Canon."

There is similar confusion in regard to the use of the title "dean." In all sections of the Anglican Communion, cathedral rectors are usually so dignified and are addressed as "Very Reverend." If the title "dean" carries with it the address of "Very Reverend," why are rural deans not so addressed? I know one priest in California, who on being selected as Rural Dean by his bishop, at once used the address form for himself of "Very Reverend," and was called "Dean So-and-so" by his parishioners; no one said him nay. I know not a few other rural deans who never use the title in any way, save to add it to their names in giving an annual or convocational report on paper, but they are not known as "Dean" and their notepaper carries the plain designation "The Rev. So-and-So."

Can't we get out of this titular muddle?

(REV.) HARRY LEIGH-PINK

Rector, Emmanuel Church
Grass Valley, Calif.

Why Orchestral Music?

The author of the article "What's Wrong with the Traditional Wedding Marches?" [L.C., September 8th] upholds his viewpoint in an admirable, if not entirely convincing, manner. One point, however, seems not to be stated by either Mr. Young or the Joint Commission on Church Music; namely, that most church organists worthy of the name look askance at arrangements for the organ. Both the Wagner and Mendelssohn marches fall into this category.

Since there is a bountiful supply of suitable original organ music, why resort to transcriptions of orchestral music?

(REV.) ROBERT L. JACOBY

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EDITORIALS

The Silence of the Bishops

The failure of the House of Bishops to adopt a pastoral letter in the midst of the tense situation on the enforcement of the public school desegregation order in Little Rock was disappointing to many Churchpeople who had looked for a clear and vigorous statement from the Bishops.

THE LIVING CHURCH has often raised the question whether the House of Bishops should feel duty bound to "say something" every time it meets. Many of the pastoral letters that have been issued in the past have seemed to us much less pointed and meaningful than the average of the thousands of sermons that they replaced on the Sunday morning when, in accordance with Church law, they were read in Church.

On the other hand, when there is a present situation in which moral and spiritual guidance is needed on a national issue, it would seem that Churchpeople have some right to expect the bishops to give their guidance.

It may be that statements on the principles involved in desegregation are not what is needed at the present time. Sometimes it is necessary to decide whether to exercise a pastoral ministry that attempts to build understanding and acceptance or to engage in a prophetic ministry that emphatically declares what is right and wrong and warns of God's judgment on the wrongdoer. It is not always possible to do both things at the same time.

The thing that strikes us as slightly out of kilter in the picture is an apparent concentration on the needs, interests, concerns, and problems of the Church's White constituency at the cost of its Negro communicants. We wonder what would have happened, for example, if there had been five or six Negro bishops present at the Sewanee meeting. Would the House have then realized that a word of encouragement and support was needed on behalf of some of the Church's membership at this time?

Among the Southern readers of this magazine — particularly the laity — are many who would like to see segregated education continue, if not forever, at least for a long while in the future. We recognize their Christian good faith, at the same time profoundly disagreeing with them on this issue. We think that most Southern Churchpeople do more, day by day, to be Christian toward their fellowmen of the Negro

race than their fellow-Churchmen in the North, and share their irritation at the pose of moral superiority that is so often adopted by proponents of desegregation.

But the main responsibility that faces the Episcopal Church is to see the problem from everybody's point of view — not just one race, nor the other, but both; not just one section of the country or another, but the whole — and to see all these things in the light of God's point of view as the Creator and Redeemer of all men.

And, on balance, one might expect the House of Bishops to be able to say a word that would help Churchpeople to see their responsibility in this way.

Introducing Fr. Andrews

We are happy to announce that the Rev. E. W. Andrews has accepted the position of executive editor of THE LIVING CHURCH. Fr. Andrews is already well known to many LIVING CHURCH readers as an article writer and news correspondent, and his arrival has cast its shadow before in the form of a new column named "Diary of a Vestryman."

Bill Andrews is one of the many men who have decided to cast in their lot with the Church after a successful career in the business world. His experience is, in fact, just what THE LIVING CHURCH needs as it enters upon an expanded field of service.

He was ordained to the priesthood in 1954, while serving as vicar of a string of missions in rural Montana. Before that, his entire career had been in the journalistic field. He began his editorial experience on the staff of *Esquire-Coronet*, 1935-1938. Then he became managing editor of *Science Research Associates*, 1939-42; social science editor, research branch, Information and Education Division of the War Department, 1943-1944; editorial director of the National Safety Council, 1945-1952.

During most of this period, although he had been raised in the Church, and confirmed in his teens, he was a skeptic. His renewed interest in religion became a call for a lifetime dedication, and in 1952, at the age of 42, Bill Andrews went to Montana with his wife and two children to serve as a lay vicar while studying for Holy Orders.

Besides serving as LIVING CHURCH correspondent, Fr. Andrews was the rector of St. James' Church.



REV. E. W. ANDREWS

Dillon, Mont., and the chairman of the diocesan public relations division.

In his work on *THE LIVING CHURCH*, Fr. Andrews will combine a good many of the qualities which we feel the magazine needs to do the right kind of job in telling the story of Church life week by week to the men and women of the Church. Articles submitted for publication should be directed to his attention. News material should continue to be sent to Miss Nanci Lyman, managing editor. But of course anything meant for *THE LIVING CHURCH* may be sent to anybody on the staff, and no time will be lost unless it is marked "personal."

We know that Bill Andrews will welcome your prayers as he starts on this important assignment for the men and women of the Church.

Something Other Than Survival

Early results of *THE LIVING CHURCH* Campaign show that the danger of discontinuance which the magazine seemed to face at the beginning of the year has faded away. Not only are we receiving new subscriptions at a pace approximating 10 times the pace of last year, but there is a significant gain in renewals and in long-term subscriptions.

However, we have said before, and repeat now with all the force at our command, that survival is not the problem of *THE LIVING CHURCH*. The problem, rather, is to fulfill our mission — the job of being, as one of our campaigners succinctly put it the other day, the magazine, "put out by Episcopalians for Episcopalians" and not "for" (or "against") any special interest or agency, official or otherwise, within the Church.

We think — and so do the 40 diocesan chairmen, the 165 area chairmen and the uncounted hundreds of parish captains in the campaign — that it is important for Churchpeople who exercise leadership at the parochial level in the Church to know what is going on in the rest of the Church. This service "survives" in a particular parish when its vestrymen and women leaders, its thoughtful and active membership, are in touch with what is happening in other parishes and dioceses and on the national and international scene. It does not survive in that area unless they are in touch. The existence of *THE LIVING CHURCH* is important only in these terms.

We have said something about parochialism in this campaign. Perhaps it ought to be called "parochiality," for parochialism is not an "ism" in the sense of a well-thought out dedication to a pattern of belief and practice. A vigorous and self-sacrificing interest in the parish is an important part of being a good Churchman. But an uninformed, short-sighted lack of inter-

est in the vast area of Church life beyond the parish is not a positive thing at all. It is an illness, a deficiency, a sort of spiritual anemia. The complete Churchman is not only concerned with the great plans and programs of the Church beyond the parish, but brings these things down to earth and gives them a solid foundation in the life of his parish.

Accordingly, one of the things *THE LIVING CHURCH* is trying to emphasize in its editorial plans for the future is the life of the parish — the practical side, including finances, buildings, personnel relationships, etc., as well as the life of worship, education, fellowship, and service. We are planning to have four special numbers annually on parish administration, and between times to have articles, editorials, and news items on parish life as occasion offers.

The question is no longer — if it ever really was — a matter of keeping a magazine going. It is a matter of a fuller life for the individual Churchman, of a stronger, more closely knit Church, of deeper and more effective dedication to the service of the Lord of the Church.

A Bishop Speaks Out

The pastoral from Bishop Brown of Arkansas which we publish on page 11 is a forceful and courageous statement of the responsibility of Arkansas Churchpeople in the crisis that began with Governor Faubus' use of troops to "maintain order," preventing pupils from attending a Little Rock high school. As one whose education and entire ministry have taken place in the South, the bishop speaks from inside the situation to people who also live in it.

Such leadership is, as we have commented before, the really redemptive factor at work in the crisis. Mankind as a whole lives in a world of social and moral compromises, and it is relatively cheap and easy for those who have no stake in a problem to come forward with an idealistic answer. The really authoritative moral imperative must come from those who know all the excuses and necessities for inaction, who have counted the cost, and yet speak out as Bishop Brown has done.

Also in this issue is a report of a sermon in which a priest of the Church expressed a diametrically opposite point of view. We believe that it is an unrepresentative view — unrepresentative of what Southern clergy in general are saying; unrepresentative of the position of the Church and the will of the Lord of the Church. It is this that points up the need for a statement from the House of Bishops as a whole to keep before the minds of Churchpeople in general the principles that should guide Christians in problems of race relations.

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Rev. P. W. Lambert, O.G.S., Box L, Penland, N. C.

PEOPLE and places

Appointments Accepted

The Rev. Herbert Barsale, formerly vicar of St. James' Chapel, Southfield, Mich., is now vicar of St. Paul's Church, Chittenango, N. Y.

The Rev. Claud W. Behn, Jr., formerly vicar of St. John's Church, Sealy, Texas, is now assistant at St. Stephen's Church, Terre Haute, Ind.

The Rev. Edward J. Berey, who formerly served St. Francis' Church, Sloatsburg, N. Y., is now assistant at St. Mary's Church, Richmond, Staten Island, N. Y., and vicar of All Saints' Church, Richmond. Address: 215 Hart Blvd., Staten Island 10, N. Y.

The Rev. Hebert W. Bolles, formerly rector of the Church of the Ascension, Wakefield, R. I., is now first assistant to the dean of Christ Church Cathedral, Indianapolis, Ind.

The Rev. Standrod T. Carmichael, formerly vicar of the Church of the Epiphany, Newport, N. H., and chairman of the department of Christian education of the diocese of New Hampshire, will on October 15th become warden of Thompson House, Webster Groves, Mo., and consultant in Christian education of the diocese of Missouri. Address: 522 E. Big Bend Rd., Webster Groves 19, Mo.

The Rev. F. Alvin Cheever, formerly rector of the Church of the Transfiguration, Ironwood, Mich., is now rector of the Church of the Redeemer, Superior, Wis. Address: 1821 E. Fourth St.

The Rev. George T. Cobbett, formerly rector of St. Andrew's Church, Marble Dale, Conn., is now rector of St. John's Church, New Milford, Conn., in charge of the Church of St. Thomas of Canterbury, Sherman, Conn.

The Rev. Mr. Cobbett was instrumental in the founding of the mission in Sherman. Services are now being held in the local fire house, but the church has just been given five acres of land for a church site. The Rev. Charles N. Robertson, III, a perpetual deacon, will serve as assistant at St. Thomas'.

The Rev. Keith R. Dean, who has been arch-deacon of the missionary district of Spokane, will be known in the future as general missionary. He will continue to serve churches at Ritzville and Coulee Dam in the state of Washington, and Trinity Church, Grangeville, Idaho.

The Rev. Peter B. Goodfellow, formerly vicar of the Church of the Good Shepherd, Sundance, Wyo., and St. John's, Upton, is now chaplain in training at St. Luke's Hospital, Houston, Texas.

The Rev. Chester C. Hand, Jr., formerly rector of St. Paul's Church, Rahway, N. J., will on October 15th become rector of the Church of the Transfiguration, Palos Park, Ill. Address: 12013 S. Sixty-Eighth Court, Palos Heights.

The Rev. William R. Harris, formerly vicar of St. Paul's Church, Elm Grove, Wheeling, W. Va., will be rector of St. Mark's Church, Havre, Mont.

The Rev. Eric Jackson, formerly rector of St. Paul's Church, Seattle, Wash., is now canon of the Cathedral of St. John the Evangelist, Spokane, Wash. Address: E. 127 Twelfth Ave., Spokane 3.

The Rev. George V. Johnson, formerly curate at St. Paul's Church, Albany, Ga., and vicar of Epiphany Mission, Cuthbert, is now vicar of the Church of the Holy Spirit, Dawson, Ga. He continues to serve Epiphany Mission, Cuthbert. Address: 645 N. Orange St., Dawson.

The Rev. Vernon A. Jones, formerly rector of St. Stephen's Church, Petersburg, Va., is now rector of St. Andrew's Church, Tuskegee Institute, Tuskegee, Ala., and chaplain to Episcopal Church students at the institute.

The Rev. Harold S. Knight, formerly rector of Epiphany Church, Rochester, N. Y., is now rector of St. Mark's Church, Mesa, Ariz.

The Rev. Smith L. Lain, formerly supervisor of the Tioga-Tompkins field, with address at Candor, N. Y., is now research associate of the National Town-Country Church Institute, Roanridge, Mo. Address: Route 3, Box 371, Parkville, Mo.

The Rev. Theodore W. Lewis, formerly vicar of Christ the King Church, Fort Worth, Texas, will on October 15th become chaplain to Episcopal Church students at the University of Maine and vicar of St. James' Church, Old Town, Maine. Address: Canterbury House, Orono, Maine.

The Rev. Robert H. Moore, formerly vicar of

the Church of the Holy Cross, North East, Pa., now rector of Christ Church, Meadville, Pa. Address: 868 Diamond Park.

The Rev. Walter J. Mycoff, formerly vicar of Grace Church, St. Mary's, W. Va., and St. Paul's Sistersville, will on November 1st become rector of St. Matthew's Church, Charleston, W. Va. Address: 1314 Bridge Rd.

The Rev. Robert A. Pearson, formerly vicar of St. John's Church, Marlinton, W. Va., is now vicar of St. Paul's Church, Elm Grove, Wheeling, W. Va. Address: 2564 National Rd., Elm Grove, Wheeling.

The Rev. Frederick F. Powers, formerly curate at Trinity Church, Newport, R. I., is now rector of Trinity Church, Cliffside Park, N. J. Address: 74 Oakdene Ave.

The Ven. Eric A. C. Smith, formerly rector of the Church of the Ascension, Salida, Colo., is now vicar of St. Andrew's Church, Fort Lupton, Co. He will also begin new work at Brighton, Co.

The Rev. C. O'Ferrall Thompson, formerly rector of Holy Trinity Church, Logan, W. Va., will be rector of St. Ann's Church, Nashville, Tenn. Address: 1800 Porter Rd.

The Rev. R. H. Vanaman, formerly rector of Emmanuel Church, Franklin, Pa., in charge of St. Luke's, Courtland, will on October 15th become rector of Christ Church, Punxsutawney, Pa.

The Rev. Ernest D. Vanderburgh, formerly rector of Trinity Church, Mount Vernon, N. Y., is now assistant at St. John's Church, Tuckahoe, N. Y. He will live at 45 Puritan Ave., Yorkton, N. Y.

The Rev. Alan D. Walbridge, formerly rector of Trinity Church, Gouverneur, N. Y., is now curate of St. Thomas' Church, Rochester, N. Y. Address: 42 Faraday St., Rochester 10.

The Rev. J. R. Walker, formerly in charge of Emmanuel Church, Phoebus, Va., is now in charge of St. Luke's Church, Blackstone, Va., and Gibson Memorial Church, Crewe.

The Rev. Hallie D. Warren, Jr., formerly rector of St. Paul's Church, Chattanooga, Tenn., is now rector of Grace Church, Waycross, Ga. Address: 1307 St. Mary's Dr.

The Rev. Canon Frederic P. Williams, formerly assistant at Christ Church Cathedral, Indianapolis, Ind., is now director of Christian education for the diocese of Indianapolis. Address: Diocesan Office, 2847 N. Meridian St., Indianapolis 8.

The Rev. Dr. W. Taylor Willis, retired presb. of the diocese of Southern Virginia, has been serving temporarily at Emmanuel Church, Crook, Va.

SCHOOLS

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The oldest Church school west of the Alleghenies integrates all parts of its program — religious, academic, military, social — to help high school age boys grow the wisdom and stature and in favor with God and man."

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The Cathedral Church of St. John the Divine. A boarding school where the curriculum follows independent school requirements, but where the emphasis is placed upon the Christian perspective. From 8th through 12th grades. Applications welcomed from boys of 8th grade. Choir membership required. Liberal scholarships. Headmaster: Alec Wyton, M.A. (Oxon) Dept. D, Cathedral Heights, N. Y. 25. N. Y.

The Living C...

The Rev. W. David Woodruff, formerly in charge of St. Matthew's Mission, Salisbury, N. C., is now rector of the Church of the Good Shepherd, Asheboro, N. C. Address: 211 Oakmont Dr.

Armed Forces

Chaplain (Lieut. Col.) Emmet G. Jones, formerly addressed at 521st Engr. Gp., APO 227, c/o P.M., New York, may now be addressed at USA Garr., West Area, Baumholder, APO 34, c/o P.M., New York.

Resignations

The Rev. John C. Runkle, formerly rector of Christ Church, Emporia, Va., in charge of Holy Trinity Church, Jarratt, and Grace Church, Purdy, has retired because of ill health. Address: Emporia, Va.

Missionaries

The Rev. Peyton G. Craighill, formerly assistant at the Church of the Redeemer, Baltimore, Md., left the United States on September 16th for Okinawa, going by way of Honolulu and Tokyo. He will be assigned to an American congregation.

The Rev. William F. Draper and Mrs. Draper are on furlough from their work in Sendai, Japan. They planned to visit the diocese of Louisiana, where the Rev. Mr. Draper served as rector of Christ Memorial Church, Mansfield, La., for 12 years. Mrs. Draper was scheduled to speak before convocations of the Woman's Auxiliary.

The Rev. Maurice Joseph Farley left Baltimore, Md., early in September to take up his work in Honduras, now under the jurisdiction of the missionary district of Central America. The Rev. Mr. Farley had served in Honduras under the Church of the Province of the West Indies, also part of the Anglican Communion. He will be stationed at La Ceiba.

The Rev. George F. Hayashi, who was ordained deacon in June, has also gone to the district of Honolulu. He will probably serve St. James' Mission, Kamuela, T. H.

Mrs. Stanley M. Igoe, secretary to Bishop Swift of Puerto Rico, has returned to her work in San Juan, P. R., after furlough in the United States.

The Rev. Philip E. Jerauld has returned to Alaska, where he will serve again at Anchorage.

Mr. Gene S. Lehman, with his wife and two children, has returned to his former duties in Tokyo.

The Rev. John Spear, with Mrs. Spear and their four young sons, has returned to his work at Gamboa in the Panama Canal Zone, after furlough in the United States.

Deaconess Sarah F. Swinburne has returned to her work at St. Mary's Kindergarten in Honolulu.

Changes of Address

The Rev. Dr. Paul H. Barbour, retired priest of the diocese of Connecticut, formerly addressed in Farmington, Conn., may now be addressed at Apt. 106, 30 Outlook Ave., West Hartford, Conn.

The Rev. Charles J. Burton, retired priest of the diocese of Western New York and chaplain to Bishop Scaife, formerly addressed at 1114 Delaware Ave., Buffalo 9, may now be addressed at 180 Merrimac St., Buffalo 14.

The Rev. Emmet Gribbin is on leave of absence from his work as Episcopal chaplain to the University of Alabama (Canterbury Chapel, Tuscaloosa) and as a recipient of a Campus Christian Worker grant from the Danforth Foundation will study at the University of North Carolina. His address until June will be 114 Laurel Hill Rd., Chapel Hill, N. C.

Until the end of November the Rev. Mr. Gribbin's father, who is the retired Bishop of Western North Carolina, will serve Canterbury Chapel. In December, the Rev. Dr. Churchill Gibson, who is currently in charge of the historic Old Tower Church at Jamestown, Va., will take charge of Canterbury Chapel.

The Rev. Gardner A. MacWhorter, who retired in July, is now serving as Sunday supply priest in the diocese of Chicago. Address: 431 Belden Ave., Chicago 14.

The Ven. Victor W. Mori, retired priest of the diocese of Newark, formerly addressed in Chatham, N. J., may now be addressed at 16 Cambridge Rd., Verona, N. J.

The Rev. Horace T. Owen, retired priest of the diocese of New York, formerly addressed on Wal-

ton Ave. in New York, may now be addressed at 2230 University Ave., Bronx 53, N. Y.

The Rev. Montgomery H. Throop, who retired in September as rector of the Church of St. Mary Magdalene, Newark, N. J., may now be addressed at 9 E. Clark Pl., South Orange, N. J.

The Rev. Dr. Holly W. Wells, retired priest of the diocese of Mississippi, formerly addressed in Vicksburg, Miss., where he served on the staff of All Saints' College, may now be addressed at 618 Sunset Ave., Asheboro, N. C.

The Rev. Dr. Wells, who is 80 years old, reports that he is in excellent health, and plans to do some Bible teaching in one of the Asheboro parishes. He has a pleasant apartment near his married daughter's home and is doing some writing for All Saints' College.

Ordinations

(THE LIVING CHURCH will give a year's free subscription to each new priest when his ordination notice is published in this column. The same procedure will be followed for perpetual deacons. Clergy who received a year's subscription from THE LIVING CHURCH when they were senior seminarians will not receive another free year.)

Priests

Southern Virginia — By Bishop Gunn, on June 17th: The Rev. Forrest J. Bergeron, who is serving All Saints', South Hill, Va., Grace Church, Palmer Springs, and St. Andrew's, Baskerville; and the Rev. Thomas Dix Bowers, St. James', Accomac, Va., and St. George's Pungoteague.

Diocesan Positions

Bishop Peabody of Central New York has announced the appointment of Mr. Hugh R. Jones of Utica, N. Y., as chancellor of the diocese to succeed the Hon. Kennard Underwood of Auburn, N. Y., who has resigned. Judge Underwood served since 1944 as chancellor.

Living Church Correspondents

The Rev. Donald L. Campbell, of St. Mark's Church, Pittsburgh, is now correspondent for the diocese of Pittsburgh. Address: 119 Matthews Ave., Pittsburgh 10.

The Very Rev. Walter H. deVoil, dean of Brechin, Holy Rood Rectory, Carnoustie, Angus, is now correspondent for Scotland.

Other Changes

Emmanuel Church, Southern Pines, N. C., this month added a first grade to its daily nursery school and kindergarten program. As soon as adequate space is available, the parish expects to add second and third grades and to operate on an 11-month schedule. Daily religious instruction will be an important part of the program, and classes will be limited in size.

Miss Barbara Betterly is principal of the school. Mrs. J. S. McLaughlin is in charge of the first grade program, and the Rev. Martin Caldwell, rector of Emmanuel Church, serves as chaplain.

At the time of the meeting of the Southeast Asia Church Council in Manila in February, the Anglican Bishop in Korea asked that a Filipino priest be sent to his diocese on a goodwill trip. The bishop of the Philippine Episcopal Church chose the Rev. Ramon Alipit, of St. Benedict's Mission, Besao, Mountain Province, for this important work.

Fr. Alipit left for Hong Kong and Korea on September 1st. He expected to be in Korea for about a month, during which time he was to conduct a retreat for the English-speaking clergy.

This is believed to be the first time that a Filipino priest has gone to one of the mission Churches in Asia as a representative of his Church. The trip was sponsored by the National Council.

Corrections

Mrs. Elwood L. Haines recently became director of religious education at All Saints' Church, Chevy Chase, Md., not Christ Church, Chevy Chase, as stated in the issue of September 15th. She was formerly consultant in Christian education of the diocese of Maryland.

CLASSIFIED

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ANTIQUÉ SANCTUARY-LAMPS. Robert Robins, 1755 Broadway, New York City.

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

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CHRIST CHURCH Anglo-American Parish, Mexico City, requires Rector January. Prayer Book Churchmanship, Musical, Sunday School speciality, age 30-45 preferred. Spanish unnecessary. Starting salary \$350 tax free monthly, house, car, and generous allowances. Write giving references: Churchwardens, Artículo 123-134, Mexico 1 D. F., Mexico.

PRIEST—Rapidly growing new mission in Southwestern city of 200,000 needs full time young Catholic vicar. Excellent opportunity to develop early parish status. Reply Box M-472, The Living Church, Milwaukee 2, Wis.

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- 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 consecutive insertions; 17 cts. a word an insertion for 13 to 25 consecutive insertions; and 16 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate (10 words or less) \$2.00.
- Keyed advertisements, same rates as (A) above, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- Church services, \$1.00 a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager.
- Copy for advertisements must be received at least 12 days before publication date.

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THE LIVING CHURCH

CHURCH DIRECTORY

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ST. JOHN'S 514 W. Adams Blvd. at Flower
Rev. Robert Q. Kennaugh, r; Rev. Lloyd M. Som-
merville, 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 Finlay 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.

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

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

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7;
Fri 10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

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

EVANSTON, ILL.

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

NEW ORLEANS, LA.

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

BALTIMORE, MD.

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

BOSTON, MASS.

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

DETROIT, MICH.

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

KANSAS CITY, MO.

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

ST. LOUIS, MO.

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

OMAHA, NEBR.

ST. BARNABAS 129 North 40th Street
Rev. James Brice Clark, r
Sun Masses 7:30, 9, 10:45 (High & Ser); C Sat
4:30-5

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
122nd St. and Amsterdam Ave.
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
Wkds: HC 7:30 (& 10 Wed); MP 8:30; Ev 5

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

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

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

HOLY COMMUNION

Rev. Charles A. Elliott, r
Sun HC 8, MP 11; Wed & Thurs HC 12:05; HD HC 8

ST. MARY THE VIRGIN

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

RESURRECTION

115 East 74th
Rev. A. A. Chambers, 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 HC
8:15, Thurs 11, HD 12:30; Noonday ex Sat 12:10

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

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY

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

ST. PAUL'S CHAPEL

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

CHAPEL OF THE INTERCESSION

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

ST. LUKE'S CHAPEL

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

ST. AUGUSTINE'S CHAPEL

292 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in-c
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL

48 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 7
ex Thurs at 8, 10, EP 5:30

PHILADELPHIA, PA.

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

RICHMOND, VA.

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

HAVANA, CUBA

HOLY TRINITY CATHEDRAL 13 y 6, Vedado
Rt. Rev. A. H. Blankingship, bishop; Very Rev.
E. P. Wroth, dean; Ven. R. Gonzalez, canon
Sun 8 HC, 9 HC, 10:45, 8; Wed 7 HC; Thurs 9 HC

PARIS, FRANCE

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

KEY—Light face type denotes AM, black face
PM; add, address; anno, announced; appt,
appointment; B, Benediction; C, Confessions;
Cho, Choral; Ch S, Church School; c, curate;
d, deacon; EP Evening Prayer; Eu, Eucharist;
Ev, Evensong; ex, except; first Sun, 1S; HC,
Holy Communion; HD, Holy Days; HH, Holy
Hour; Instr, Instructions; Int, Intercessions;
Lit, Litany; Mat, Matins; MP, Morning Prayer;
r, rector; r-em, rector-emeritus; Ser, Sermon;
Sol, Solemn; Sta, Stations; V, Vespers; v, vicar;
YPF, Young People's Fellowship.

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