

P.O.

The Litchfield CHURCH

STATE HISTORICAL SOCIETY
816 STATE STREET
MADISON WISCONSIN
F L C 2 A

November 10, 1957

25 cents



Photo by C. Hadley Smith

What
Is a
Deaconess?

See page 15

A pledge class of Phi Kappa Sigma paints the recreation room in St. John's parish house. Discussing the work: the chaplain at Cornell University and assistant at St. John's, the Rev. Richard Stott (left), Prof. Herbert Jenkins, and the rector of St. John's, the Rev. Warren Traub. See article.



FILL YOUR NEEDS OF PRAYER BOOKS AND HYMNALS...

Whether you are planning a gift of one book to an individual, or a dozen or more to your parish, write us direct. A convenient postage-free order form, giving details of available cover colors, will be sent. Shipping charges are extra.

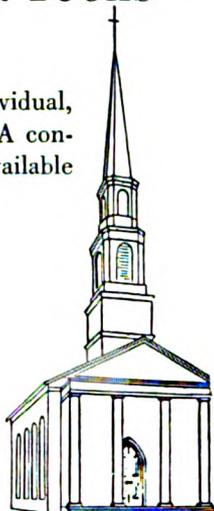
THE HYMNAL 1940

Small Melody Edition	\$.65
Large Melody Edition	1.00
Standard Musical Edition	2.00
Special Choir Edition	2.50
Organ Edition	3.25

THE BOOK OF COMMON PRAYER

Small Pew Edition	\$.65
Large Pew Edition	1.00

Our books are sturdy and of high quality . . . Remember that profits go entirely into clergy pensions . . . The order form also lists the popular PRAYER BOOK STUDIES series.



The Living Church

Volume 135 Established 1878 Number

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

PETER DAY Editor
REV. E. W. ANDREWS Executive Editor
NANCI A. LYMAN Managing Editor
JEAN DRYSDALE Assistant to the Editor
JUDITH KELLER News Editor
REV. F. C. LIGHTBOURN Literary Editor
VERY REV. WILLIAM S. LEA
ELIZABETH McCracken
PAUL B. ANDERSON, Th.D.
PAUL RUSCH, L.H.D.
WARREN J. DEBUS
MARIE PFEIFER
ROMAN BAHR

Associate Editors
 Business Manager
 Advertising Manager
 Subscription Manager

Advertising Representatives:

ALLAN E. SHUBERT COMPANY
3818 Chestnut St., Philadelphia 4

Chicago: 154 East Erie St.
 Los Angeles: 439 So. Western Ave.
 Deland, Fla.: 202 Conrad Bldg.
 San Francisco: 605 Market St.

THE LIVING CHURCH is published every week, dated Sunday, by The Church Literature Foundation, at 407 East Michigan Street, Milwaukee 2, Wis. Entered at second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office at Milwaukee, Wis.

SUBSCRIPTION RATES: \$8.50 for one year; \$15.00 for two years; \$19.50 for three years. Canadian postage 50 cents a year additional; foreign postage, \$1.00 a year additional.

the CHURCH Hymnal Corporation

Affiliated with THE CHURCH PENSION FUND

20 Exchange Place • New York 5, New York

THE CHRISTIAN YEAR KALENDAR

for 1958

FEATURING

A New

LITURGICAL DICTIONARY

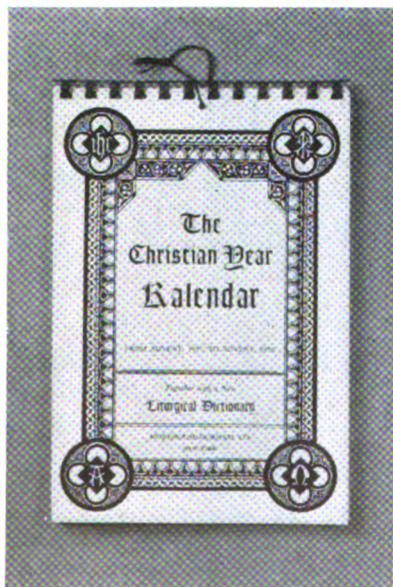
(95 pages)

Other Features

Psalms and Lessons for the Christian Year
 Suggested Hymns for Sundays and Holy Days
 Liturgical Colors
 Days of Fasting and Abstinence
 Red and Black Letter Holy Days
 The Episcopal Church Flag

AVAILABLE IN EITHER
BLUE OR RED, \$2.50

Postage paid on cash orders



Morehouse-Gorham Co.

14 East 41st Street, New York 17
 29 East Madison Street, Chicago 2
 261 Golden Gate Avenue, San Francisco 2

Buy from those who advertise with us and who help make
THE LIVING CHURCH and its expansion possible

CONTENTS

ARTICLES

Episcopalians at College *Michael Rulison*
 What Is A Deaconess? *Royden K. Yerkes*

DEPARTMENTS

Letters 3 News
 Talks with Teachers 4 Editorials
 Books 5 Man Power
 Diary of a Vestryman 6 People and Places

Things To Come

November

- Twenty-first Sunday after Trinity
- Veteran's Day (Armistice Day)
- Requiem Mass, Guild of All Souls and Cof. fraternity of the Blessed Sacraments. St. Michael and All Angels' Church, Cincinnati.
- Twenty-second Sunday after Trinity
- Sunday next before Advent
- Thanksgiving Day
- St. Andrew

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

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

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

PICTURES. Readers are encouraged to submit good dramatic snapshots and other photographs, printed 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.

LETTERS

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

Collapse of Good Taste

Congratulations on Robert Glauber's article "The Spate of Paperbacks" [L.C., September 22d]; it was timely and informative. However, I found the paragraph entitled "Taste or Trash" very disappointing indeed.

When Christians are impelled to refer to the efforts of their fellows as "pap" or shallowness" without any explanation whatever, I see this to be not only an approach which is incompatible with Christian standards of decency, but also an indication of an almost complete collapse of good taste.

I was somewhat stunned with disbelief when confronted with reference to Dr. Graham's books as "Grahamish grovelling." The purpose of a review of this kind should not be to quickly pass judgment on different authors but to describe what is available; these judgments were incompatible with what I assume were the aims of the article and were thus unfounded and unjournalistic, as well as in bad taste.

I see faults in all three of the men referred to, but I see no justification for this outright rudeness.

(Lt.) FREDERICK H. MAGEE

Port Sill, Okla.

An Ancient Heresy

I have been vitally interested in the teachings of the Episcopal Church for more than half of my life; and I have heard many arguments concerning the Sacrament of Penance, but never one quite like the approach in the July 14th LIVING CHURCH.

Do we go seeking "results" when we go to the altar of God? Are we supposed to expect something in return for our confession? I had always been taught, as a churchwoman, to regard it as a sort of catharsis. It is through the grace of God that we are able to receive this gift. Should we ever expect anything more?

I learned some years ago from an outstanding (Catholic) theologian that this mode of thinking was classed and denounced as an (ancient) heresy. Heaven forbid that we train our young Churchmen to be heretics by getting a false view of any of the sacraments! We certainly need more education concerning the Sacrament of Penance.

(Mrs.) MARY H. SMITH

Port Myers, Fla.

Pain or Effort

Mrs. Stewart's trenchant criticism of the office for the "churching of women," [L.C., Letters," October 6th] makes some excellent points. Certainly it is much to be desired that the office might be so modified as to make it fill a felt need, instead of, as in this country, being practically obsolete. But there is something to be said on the other side.

The office is so drawn that it can be used even where the child has not lived. In former days this must have been a frequent happening. It still happens, and in some parts of the world, often. Has Mrs. Stewart

Continued on page 14



THE LITTLE CHURCH



That grew...and grew...and grew

Not like Topsy — because building churches takes time and careful planning — but the little church did grow into a bigger and bigger church — until one day it was a really fine big church — where many grateful people came to pray — all because the American Church Building Fund Commission was able to come to its financial aid when it needed help so badly.

Today, many churches are expressing their heartfelt thanks for the money we were able to lend them — money contributed by clergy and laity — and put into a "Permanent Fund."

More churches want to grow — and are asking us for help. Unfortunately, however, we will have to give them a negative answer unless our Fund is enlarged very soon.

How deeply your help would be appreciated! Any amount you can give — \$1.00, \$5.00, \$10.00 — would mean more than we can tell you.

Won't you help us stop the "growing pains" of the many needy churches which are writing in to us for assistance?

Please send your contribution to:

AMERICAN CHURCH BUILDING FUND COMMISSION

Serving the Episcopal Church exclusively since 1880

170 REMSEN STREET

BROOKLYN 1, N. Y.

Contributions to American Church Building Fund Commission are deductible by the donors in arriving at their taxable net income to the extent provided by the Internal Revenue Code.



Sterling Lavabo

\$18.



The raised Celtic Cross enhances the simple dignity of this silver bowl — 4 inches in diameter — 2 inches high



Louis F. Glasier

Church Craftsman

143 East 54th Street New York 22
Tel.: PL 3-5929

talks with TEACHERS

By the Rev. VICTOR HOAG, D.D.

Good and Bad Teachers

Teachers who miss the regular monthly teachers' meetings are the very ones who need it most. Why do they miss meetings? The reasons are in their own personal affairs, and some of these are genuine and difficult to change. Yet people manage to go to the meetings they want to attend. It is all a matter of getting them to want to; in short, it is our basic educational problem of *motivation*.

And the weakness increases. They say, when pressed too much, "I can give Sundays, but I can't spare an extra night." There you have it: no desire. Perhaps they add, "I don't get much help from the teachers' meetings, anyway." And there we have a challenge to the parish administration. Why are your meetings not helpful, attractive?

Poor teachers are frequently so because they have no contacts with the other teachers. They do their teaching in the short time given on Sundays, in a sort of vacuum. None of the live tides of zeal and increasing knowledge that are flowing through their parish, and through the rest of the Church, ever reach their small room. They come and go as ones apart.

The truth is that the parish staff is, or should be, a vital fellowship. If some have a glowing warmth and enthusiasm for their work, the others may catch it. If there are new devices discovered, they are shared. And always the spiritual depth, growing in each one over the years, comes from the felt faith of all. The parish's teaching group may well be the central core of its inward life. These ones are the ideal heart of the parish, its life-blood now, and its hope for the future.

Meetings Must Be

There is no time for this on Sunday mornings. Clearly, there must be meetings of teachers on a week day. The obvious and normal practice is to have a parish leaders' meeting once a month. The problem is, first, to know how to make meetings worthwhile. The second problem is to get the teachers to the meetings.

The aim to create close personal acquaintance and sharing is a point too often overlooked. In many a parish the teachers do not even know each others' names. Name cards worn regularly help in this. But times of just "being teachers together" must be planned. The simple supper helps. The breaking into small groups is also good, for then real relationship is achieved. People become persons embracing a common task. If all the

teachers of a parish always attended the monthly meeting, the program would partly take care of itself, for this exchange of all degrees of success and enthusiasm as well as the sharing of problems, discouragements, and failures, would create a common concern. The active, ingenious, motivated, experienced, and devoted teachers (who are 'way ahead), would contribute to the growing attitudes of the others.

They would, that is, if the rectory planned his programs to make use of the vital group potential. All too often he defeats this by a weak plan, or by a rigid program heavy with lectured information. He violates the very theories of the newer education (which he may be advocating) in his conduct of the teachers' meeting. They, like the children under similar teaching methods, will be restless, perhaps bored, and they will attend irregularly.

A Secret Formula

May I offer a scheme for teachers' meetings which — after years of fumbling — I now find works wonderfully? It is simply this: *Make every teachers' meeting a sample of a good teaching period.* It will apply to this your antique conception of what makes a good session, then, indeed you are doomed to the old frustration and failure. But if you conceive of the new ways as including some of the following points, you can work wonders:

1. Let everyone talk as much as possible, yet control the timing so that the main heads will be covered. Small group discussions are a key to this.

2. Use all of the devices now available perhaps one or two each time. Thus filmstrip, Bible drill, group Bible study, finger drill (fun for the older teachers), helpful for those who teach Primary. Make handwork, with a real "project" approach. Try lantern slides, posters, friezes, imitation stained glass, paper cleaners, paper bag puppets. Show a movie (and how to involve the audience) play a game, write definitions, prayers and hymn verses.

3. Make your meetings pleasant and fun. Everybody likes to do things, not merely listen. If something always happens, they will come back for more.

4. Let the leader inject any of his wisdom at opportune moments but let the doses be small. The carrying agent of a vitally planned meeting will cause it to be assimilated. (Raw information, heavy slices, can't be digested.)

CLARIN FOLDING CHAIRS WITH KNEELER PERFECT FOR OVERCROWDED CONDITIONS

The CLARIN Kneeler Chair gives you dignified seating and kneeling equipment with practically no additional cost to your budget. That's because the Kneeler Chair is actually two chairs in one: 1. Fulfills seating and kneeling requirements for religious services. 2. Serves as a regular folding chair, with the kneeler in the "up" position, for social functions.



Unequaled 10 YEAR GUARANTEE!
Write for complete information

CLARIN MANUFACTURING CO

Dept. 46, 4640 W. Harrison St. Chicago 44, Ill.

BOOKS

Freudese-Speaking Honky-Tonk

THE HORIZONTAL HOUR. By Robert W. Marks. David McKay Co. Pp. 346. \$4.50.

Some teachers in the ancient world taught temperance to their pupils by bringing a disgustingly drunk man into the class-room and saying: "That's what so much wine does for you — how do you like it?" On this pedagogic principle, Robert W. Marks's *The Horizontal Hour* (a novel about psychoanalysis") might well be prescribed reading for Christian Sunday schools. The reptilian atmosphere, which is really too unphallic to merit being called a snake-pit, is that of a den of human basilisks everlastingly urrying over each other's underwear, apotently bewailing the inhibitions they're inventing.

In this Freudese-speaking honky-tonk, the performers slither limply around the stage in a drizzle of whiskey sours, sourer mpits, and sourest conversation, without enough personality or moral courage to fit in them even to keep time with the filthy background-music of somnolentlyinking drips of analyst-couch caffeine and of zombies cooing "cutely" for a wee bit of scotch."

This is a book to make an Egyptian rothel sound almost as healthy as a seaside cottage in Donegal or Maine.

It is, of course, full of symbols. Even wall painted "vomit-yellow" is a symbol, it seems, and no doubt in a world without meaning everything is a symbol in a nihilistic way. Adapting the title of the *opus maximum* of the Founder of the Salvation Army, the book might indeed have been called "In Darkest Park Avenue"; only, there is no "Way Out." Except, of course, to Rome, whither we are inevitably led in the last few pages, for when this road leads to the longsuffering Eternal City. There are lone bells in the shadow waiting us there, and the congerge of the "weathered brown palazzo" speaks her native tongue with a grammatical slip that no Italian ever perpetrated even under the influence of the most disorderly libido. Inexorably comes the clink of coins in the fountain, and of course it is as empty-sounding as the book.

But besides the obvious fact that people without moral responsibility are dull, learn other things, such as that there are people who think "no evil could enter door flanked by Doric columns, and no harm could come to a girl in a bed

Continued on page 21

Important
new books

from

Westminster



THE WESTMINSTER
PRESS
Philadelphia 7

LOVE AND JUSTICE

Selections from the Shorter Writings of Reinhold Niebuhr, edited by D. B. ROBERTSON. Sixty-four selections illustrate the major themes of love and justice in Niebuhr's social, political, and economic thought. Includes his views on American politics, foreign policy, socialized medicine, pacifism, segregation, and the hydrogen bomb. \$6.00

THE GOSPEL FROM THE MOUNT

By JOHN WICK BOWMAN and ROLAND W. TAPP. This new interpretation of the Sermon on the Mount reveals it as an integral part of the whole Bible message — as valid for Christian life today as it was in the time of Christ. \$3.75

MARK MEETS CHRIST

By FRANK WILSON PRICE. This point-by-point comparison of Christianity vs. Communism offers the insight and understanding that Christians must possess to defeat the Marxist philosophy. \$3.50

WHICH BOOKS BELONG IN THE BIBLE?

A Study of the Canon, by FLOYD V. FILSON. This noted author, and member of the committee that prepared The Revised Standard Version of the Apocrypha, now brings us an authoritative historical and theological explanation of why some books are included in our present Bible and some are not. \$3.00

BELIEFS THAT MATTER

By GANSE LITTLE. Based on a series of sermons delivered by Dr. Little from the National Radio Pulpit, this helpful book shows how every Christian, regardless of denomination, may use "his God-given intellect" to discover God anew. \$2.50

Now at your bookstore

Cambridge Bibles

In choosing a Bible
you want the best

In a Cambridge Bible
the best in the world
is yours

with the
UNCONDITIONAL GUARANTEE

When writing to Advertisers please mention THE LIVING CHURCH



To better understand your faith

Why I Am an Episcopalian is a stirring statement of the principles and practices of the Episcopalian faith — from the beginning to the present day. It is a book, written as the author's personal story, which graphically highlights the history, the beliefs, and the organization of the Episcopalian Church — everything that is vital for intelligent participation in Episcopalian worship. You'll find it as inspiring as it is informative. Now at your bookstore, \$2.75

WHY I AM AN EPISCOPALIAN

By Dr. John M. Krumm

Chaplain of
Columbia University

Exclusive publishers of the RSV Bible
THOMAS NELSON & SONS



RONALD Books for Christmas!

Biblical Costumes for Church and School

VIRGINIA WILK ELICKER

PRACTICAL GUIDE fully explains how to make authentic, inexpensive costumes for biblical plays and pageants. Contains complete information concerning the costumes of various periods of biblical history — the times of Abraham, Joseph, Moses, David, Esther, the Prophets, the Nativity, and the Ministry of Jesus. Offers valuable tips on the selection of materials and shows how to cut the patterns and make the costumes. Book illustrates ways to vary the basic costume to change the appearance for different characters and places. 25 illustrations. \$3

Let's Celebrate Christmas

HORACE J. GARDNER

AN INSPIRED BOOK for the Yuletide season! Fully describes the symbols of Christmas, the legends and customs of foreign lands. Tells how Christmas is celebrated in such countries as England, France, Germany, Russia, Denmark, Italy, Rumania, Brazil, etc. Includes plays, stories and poems for recitation and reading, and 15 Christmas carols. Offers many ideas for Christmas parties — instructions for games, decorations, recipes, etc. 7 ills., 15 musical scores. \$3.50

Through bookstores or from:

THE RONALD PRESS COMPANY
15 East 26th St., New York 10

Diary of a vestryman

Undercurrent

(Fiction)

By Bill Andrews

Thursday, November 7

Vestry meeting tonight went fairly smoothly — and not at all well. The rector, Don Mason, and I let loose our last blast of argument to try to get a special appeal for money to build the new Church school rooms put into the Every Member Canvass. Nobody really answered our arguments, but neither did the arguments convince. The motion lost 11 to 3, with McGee joining Don and me on the affirmative. We were beaten by the solid bloc of old guard vestrymen including Henry Corrington and the senior warden, plus some of the younger men.

From there on, everything was routine — mainly lining up the mechanics of the canvassers' meeting a week from tonight, and the kick-off breakfast for the EMC a week from Sunday. The plans are good; the operation will probably be efficient.

Sue had the car tonight, and I started to walk home, but Harry Hunting offered me a lift.

"Sorry I couldn't go along with your idea on the classrooms," he said. "But I guess you can see the reason."

I shook my head. "Frankly, I can't. The need is there. The congregation has the money. What's to stop us?"

"Look," he said, "you're new in the parish. But you must be aware of some of the undercurrents. You're thinking that those of us who voted against the motion are backward, over-conservative tightwads who don't want to spend to meet needs. That isn't it at all. Oh, maybe, for some of them it is. Guys like Corrington and Lee Dart who instinctively say 'No,' whenever spending is mentioned. But there are enough of us on the vestry to swing your project — and some others the parish needs — if obstacles can be removed."

"What kind of obstacles?" I asked.

"Let's talk about it, if you've got the time. Come to my house, and we'll let our hair down and see if we can come to a meeting of minds."

I agreed to that, and soon we were in Harry's den.

After a certain amount of sparring and small talk, he said, "Frankly, what do you think of the spirit of St. Martha's?"

I told him I didn't have too much Church experience to compare it with —

but that it seemed to me to be a pretty typical mixture of people, some who really meant their religion, and others who took it pretty lightly.

"You're right," he answered. "Some of us — you, me, maybe a dozen others, we mean it. We stick faithfully even when things are rough and hard to take. But what's wrong with the rest of the parish?"

"You tell me," I said.

"It's the leadership," he declared. "Right at the top. There's where the trouble comes, and there's why you've got a half-hearted bunch of parishioners."

"You mean the wardens and the vestry?" I asked.

"No, no! Oh, the senior warden is an old dodderer who doesn't know the score, and Henry Corrington's got a bookkeeping machine for a heart, but I mean the real leadership. The rector!"

"And just what's wrong with the rector?"

Harry was very patient and anxious not to offend. He told me three times over how he understood that having come into the Church under the present rector, having been trained by him in confirmation class, having worked with him on the Church school, I could be expected to like and admire him. BUT —

I got tired of his pussyfooting, and I said pretty sharply, "All right, let's have it. If there's something wrong, I ought to know about it."

The essence of what he said was, "Seven years ago, under Dr. Jensen, St. Martha's was a vigorous, vital parish. People came to church, and they came regularly, because they got helpful sermons on how to live the good life; because Dr. Jensen was a devoted pastor faithful in making his calls; because the good old Episcopalian tradition was maintained; because the rector never tried to push anybody around."

"But Dr. Jensen retired, and the vestry scouted around for a successor. We picked a young priest, Fr. Jones, and he is still our rector."

"At first, we all liked him. He gave us some good sermons. He got around the parish and was active in the community. He established a good youth group — something old Dr. Jensen never could do. But then we began to see another set

f him. By the end of his second Lent in the parish, I saw what he was doing. He was simply taking the parish away from me, making it over to suit his prejudices, kidding for popularity with a lot of new people, and offending many of the old families bitterly.

"I went to him myself — and that was before the Lucas wedding — and told him, straight out, 'Father, you're walking a road this parish won't follow. You're tearing down all that a better man than you has built. It's got to stop.' Just like that, I told him.

"Just a month later that Lucas matter came up. A good, solid Church family. Let the rector, on a technicality, refused to marry Diane Lucas — she's Mrs. Robinson over on Fourth Street. You can imagine what happened. The whole Lucas tribe and a lot of their friends just went across the street to the Methodists — and they're still there, those of them who go to church at all."

"What was the technicality?" I asked.

"Oh, Diane had married a jerk a couple of years before. He was no good, drank, couldn't hold a job. There was a quick divorce, and certainly nobody blamed her for anything but bad judgment in marrying him in the first place. But the lordly Fr. Jones, he got on his high horse. He flatly refused to marry Diane — even though she only wanted a quiet wedding in her own church, where she'd been brought up and sung in the choir. And if that wasn't bad enough, our beloved rector had the gall to get up in church and preach a sermon, right when the whole issue was at its hottest, telling us just what and how and who we could marry and under what conditions. That really finished things."

Harry had some other grievances against the rector: that he neglected calling, that he was arrogant and overbearing, that he was a high-churchman trying to make the church Roman Catholic, that he phoned up parish statistics to make himself look good, and that he was absolutely unable to take criticism or follow advice.

"But, understand," Harry said in closing, "I'm not justifying those people who left the church because of the rector, it's still our church, regardless of whether we have a saint or a bum as rector. Our duty is to stay in, work, and minimize the damage. And that's where my attitude toward your proposal comes in. You see, if we build that new Church school space, it's a feather in his cap. It'll set him in a good mood with the bishop and with some of the new families with kids in school who don't know the background of the parish.

It happens to know he's restless and discontented, and that the bishop's not too happy about things here. Now, if we don't give him a triumph to crow about, maybe he'll move along — maybe even we can get the bishop to put some pressure on him to move. That's the real

issue, and if you'll think it over, you'll see we're right."

I snapped at him, "So you'll sabotage the Church school to knife the rector!"

"No, it isn't that. But sometimes we have to sacrifice one good for a greater good. That's what I'm trying to do."

I got out of there quickly, because I knew I'd blow up at him, and I didn't have the specific information on which to answer Harry.

Walking home in the cold, I tried to reconcile the image that I have of the good pastor and guide and priest that I know Fr. Jones to be with the villain of Harry Hunting's portrait. That will take quite some reconciling!

A Few Minutes

a Day

By Louise M. Henry

One of the greatest pleasures during my day is sitting down about the middle of the morning with my Bible and my "Forward Day by Day." My apartment is quiet and serene. The morning sun falls on a philodendron, making the leaves translucent. Usually the neighbor noises are muted (especially now, when the children are in school), and in this atmosphere, with inspired words to spark my thoughts, God's presence can be strongly felt.

I realize that many people have not the opportunity that I have to sit still for a while in the morning. Yet it seems to me that most people could snatch a few minutes during the day for quiet meditation, perhaps while walking to work, or during the children's naptime, or even while taking a shower.

These few minutes a day of silence and spiritual communion will stretch the soul and keep it growing, and gradually one finds that God is coming into every act and thought of his life.

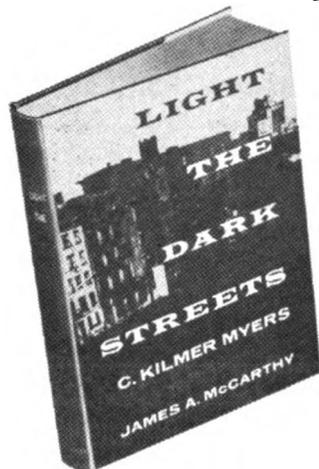
The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged \$35,644.35
Receipts Oct. 14th through Oct. 29th.... 63.03

\$35,707.35

A behind the headlines story



by C. KILMER MYERS

Introduction by James A. McCarthy

"Provocative . . . the story of a unique relationship between an Episcopal church and a tough, bopping gang . . . The scenes are the stuff of drama and at times of tragedy, bringing to accusing life the world of poverty, prejudice, and fear . . . It is proof that there is a way to reach and influence the anti-social youngsters who compose a gang."—FORTH \$4.00

Multitudes in the Valley

by DENIS BALY

An authority on the Middle East discusses the conflicting attitudes—political and religious—of its people as they face the rise of four great world movements. He shows the problems and complexities facing Christianity in a book which enters "into the thinking and attitudes of the people on both sides of the line in Palestine better than anything else I have seen."—Millar Burrows, author of *The Dead Sea Scrolls*. Photographs \$5.00

At your bookstore



GREENWICH, CONNECTICUT

The Living Church

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

November 10, 1957

Washington Synod Urges Action On the Church of South India

**Hears members of delegation to India; differs with Mid-West
Provincial synod, ACU; also studies segregation problems**

Several different attitudes are manifest within the Church these days with regard to its relationship with the Church of South India. These differences are illustrated by the diverse resolutions on the subject adopted by meetings of two provincial synods recently, and by the fall meeting of the American Church Union Council [L. C., November 3d].

The Washington Province has just adopted a resolution urging the coming General Convention to take action on proposals for intercommunion between the Episcopal Church and CSI. In September, the Mid-West Province asked General Convention to withhold until 1977 any action "concerning the official relationship of the Episcopal Church to the Church of South India" [L. C., October 27th].

At the Third Province meeting in Washington Cathedral October 15th and 16th, the CSI resolution was passed unanimously by the synod, and will be presented to General Convention in 1958. Action on the matter was taken after the approximately 200 delegates to the synod heard addresses by Dr. John V. Butler of Princeton, N. J., and by Clifford Morehouse of New York City, both of whom were members of the official delegation from the American Church which went to India last autumn to make a six weeks' study of CSI.

The issue presently at stake with regard to CSI is the acceptance of "limited intercommunion" between it and the Episcopal Church. The Convocations of Canterbury and York, Church of England, already recognize such limited intercommunion, allowing CSI priests who are episcopally ordained to celebrate communion in Anglican churches so long as they do not, while in England, also officiate in churches with which the Church of England is not in communion. Non-episcopally ordained priests of CSI are allowed to preach in Anglican churches, but cannot perform sacramental ministrations.

The Church's delegation to India made six recommendations for intercommunion, which were endorsed by a theological committee appointed by the Joint Commission on Ecumenical Relations. This visit to India, and the action of the synods and other Church groups with regard to CSI, are part of a three-year study emphasis during which, in line with a resolution of the 1955 General Convention, the Church of South India is the focus of attention in the American Church.

The Church of South India, which was formed in 1947 through the merger of bodies with Anglican, Methodist, Presbyterian and Congregational backgrounds, plans a full study of its position in 1977. Since its present stand on such matters as ordination and the episcopate may, after 1977, conceivably be modified either to conform more closely to, or depart from, the Anglican position, any action in the immediate future with regard to relations with CSI will be taken with the understanding of the measure's necessarily temporary nature.

All these resolutions being adopted by various Church groups, as well as the recommendations of the Joint Commission on Ecumenical Relations, will come before General Convention in 1958.

Race Relations

In other action at the Washington synod, the Rt. Rev. Frederick J. Warnecke, Bishop of Bethlehem, was elected representative to National Council. The Bishops of Virginia, Delaware, and Pittsburgh were chosen as members of the Provincial Council.

During a group discussion of race relations, Bishop Marmion of Southwestern Virginia commented that it is "unchristian to segregate solely on the basis of race, but how to apply that principle in local areas produces disagreement. There is debate on the manner and speed of changing ancient customs."

During the meeting, delegates were

taken on guided tours of the cathedral, viewing the many special exhibits which are part of the Golden Anniversary celebration of the laying of the foundation stone of the cathedral.

Dean Emeritus of General Theological Seminary Dies

The Very Rev. Hughell Edgar Woodall Fosbroke, 82, dean emeritus of the General Theological Seminary, and honorary canon of the Cathedral Church of St. John the Divine, New York, died of cancer on October 18th in his home in White Plains, N. Y.

Dean Fosbroke was a pioneering teacher, so enriching the life of the seminary he directed that THE LIVING CHURCH in



DEAN FOSBROKE

1937 declared, "Leaders in theological education throughout the Anglican communion were his followers." Yet it was as a spiritual force that he had the greatest impact on hundreds of young priests.

Dean Fosbroke, who entered the priesthood 57 years ago, devoted his entire clerical career to teaching. Born in England, he travelled with his parents to

Canada, where his father, a clergyman, became a missionary to Indian tribes.

Dean Fosbroke was ordained to the priesthood late in 1900, and received his PhD degree from Nashotah House in 1901. He served as professor of Old Testament Exegesis at Nashotah for the next seven years.

In 1909 the dean went to Episcopal Theological School, Cambridge, Mass., where he became professor of the history and religion of Israel. In 1917 he was appointed dean of General Theological Seminary in New York City, where he served until his retirement in 1947.

Nashotah House named Dean Fosbroke a Doctor of Divinity in 1909 and a Doctor of Letters in 1927. He received D.D. degrees from Episcopal Theological School in 1916, from Columbia University in 1923, and from Boston University in 1939. In 1934 General Theological Seminary gave him the degree of Doctor of the Science of Theology.

Surviving are a daughter, Miss Esther Fosbroke, Easthampton, Mass., a brother, Gerald, of Alamo, Tex., and one grandchild.

Disciples of Christ Now Called Christian Churches

After lively debate, the annual assembly of the International Convention of Disciples of Christ (Christian Churches), meeting recently in Cleveland, Ohio, voted overwhelmingly to be known henceforth as the International Convention of Christian Churches (Disciples of Christ). There are about 2,000,000 members of this Church in the United States and Canada.

Reasons for the change were that, locally, many congregations are known as Christian churches, and since about 20% of the membership moves annually, there is a "dire need for a uniform church name in order to eliminate confusion and loss of church membership." Also, churchgoers are often called upon to explain the connection between Christian churches locally and the Disciples designation used nationally and internationally.

Dean McNairy Accepts Post

"In attempting to do the work of a bishop in meeting the needs of 140 parishes and missions in an area 80,000 square miles, I shall need nothing so much as the Grace of God." These words were penned by the Very Rev. Philip F. McNairy, presently dean of St. Paul's Cathedral Church in Buffalo, N. Y., in his recent statement accepting his election as suffragan Bishop of Minnesota subject to the consent of the Church (L. C., October 6th).

Before going to Buffalo, N. Y., Dean McNairy had been rector of Christ Church, St. Paul, Minn., for 10 years. He will assist Bishop Kellogg in Minnesota.

Teen-Age Seminars Planned by GFS; To Begin This Month

Plans for a series of Youth Seminars, designed to help young people "understand the nature of international relations and the problems in creating peace," were presented at the annual executive board meeting of the Girls' Friendly Society, U.S.A. The meeting was held at Seabury House, Greenwich, Conn., from October 11th to 13th, with Mrs. Sumner Walters of Stockton, Calif., new GFS president, presiding.

Mrs. Stephen K. Mahon, executive secretary of the GFS, announced to the 22 women and girls attending the meeting, that the first seminar, co-sponsored by the GFS and the National Council's Department of Christian Social Relations, would be held from November 29th to December 1st at the World Affairs Center in the Carnegie Endowment Building, U.N. Plaza, New York.

Financed by a grant made last February by the Woman's Auxiliary, the seminars will feature presentations by Church and U.N. leaders, and visits to the U.N., to show the young people what is being done "by existing organizations and agencies" to create peace, and to help them discover the part they may play, through their Church and community, in aiding international understanding. Twenty-five boys and girls, juniors or seniors in high school, will attend the first seminar.

The society's Mission Object for 1958 was divided by the board between work in Japan and the area of "Christ, the Church, and Race." The offering will be

used to promote the GFS in Japan, and a gift will be made toward the Tarumi Youth Center in Kobe. In the "Christ, the Church and Race" area, the offering will be used for scholarship assistance at St. Augustine's College, Raleigh, N. C.

The board accepted an invitation from the GFS in England and Wales to send four girls and two leaders to England in the summer of 1958 to attend conference, work camps and to visit in private homes.

Appointments announced:

➤ Mrs. William Atkins of Denver, Colo., to represent the Society on the National Executive Board of the Woman's Auxiliary after General Convention 1958.

➤ Edna Evans of Fort Lauderdale, Fla., as Chairman of GFS activities at General Convention 1958.

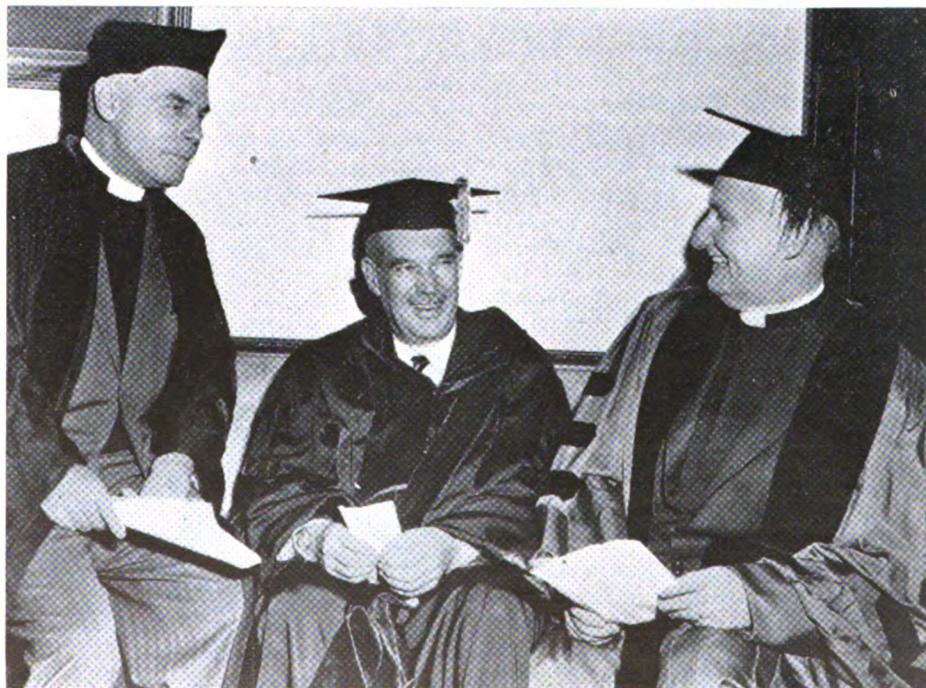
➤ Mrs. Gordon F. Hull, Jr. of Concord, Mass., as Leadership Consultant on the Society's national staff.

➤ Miriam Heald of New York City, as Director of the GFS Summer Opportunities Program for 1958 and leader of the Youth Seminars in International Relations.

Syrian Church Names Lebanon Bishop as Its New Patriarch

In the midst of the political and martial turmoil presently surrounding Syria, the city of Homs, Syria, was the scene of the election of a new supreme head for the Assyrian Orthodox Church of Antioch and all the Orient. Metropolitan Swerius Yacob, Bishop of Beirut, Lebanon since 1950, will succeed Patriarch Ignatius Ephrem I who died June 23d.

The new Patriarch, who was born in Iraq in 1912, was scheduled to be consecrated October 27th. [RNS]



Receiving honorary degrees at Philadelphia Divinity School's 100th anniversary convocation recently are from left, Dr. L. M. Hirshon, president, Hobart College, Geneva, N. Y.; Dr. A. C. Jacobs, Trinity College president, Hartford, Conn.; Dr. C. C. Roach, dean, Bexley Hall, Kenyon College's seminary in Ohio.

Archbishop of Canterbury Talks On Marriage Canons and Common Law

By DEWI MORGAN

In addressing the recent Convocation of Canterbury on the subject of divorce recently the Archbishop, Dr. Fisher, enunciated very clearly the principle of freedom which lies at the heart of the life of the Church of England. He also underlined the virtue of that principle: "We live in a world in which very few bodies are willing to endure for a moment any injustice or inconvenience from which they suppose themselves to suffer; they resort at once to one form or another of compulsion, thereby embittering old conflicts and creating new; and the result is only too often some form of tyrannical dictation. I am humbly thankful if at this moment the Church of England gives a shining example to the world of a better way by which patience, long-suffering, and painful charity are preferred to the utmost degree possible, to any compulsory limitation upon freedom, even when that freedom is liable to abuse."

The occasion of this statement arose as the result of the recent marriage of a beneficed clergyman to a divorced woman whose husband is still alive. The marriage was performed by another beneficed clergyman. Such an event gave rise to much newspaper publicity, to which the Archbishop referred: "Thus, one clergyman wrote to a Church paper asking, 'Is there no discipline in our Church, no authority by which such an act can be condemned?' The clergyman in this letter said he hardly knew where to turn. He should have known, for all the relevant facts are available. . . ."

No New Church Law

"By the common law of England every parishioner has always had and still has a right to be married in his parish church unless there is some statutory impediment. The Church by the canons of 1603 forbade any marriage after divorce, the only form of divorce then permitted being judicial separation. There was then no divergence between Church and state law. Since then the Church has enacted no new law on the subject but the state has, explained Dr. Fisher, continuing:

"In 1857 when divorce through the secular courts was approved by Act of Parliament, Parliament gave the clergy some relief from their duty under the common law. A clergyman might refuse to marry a 'guilty party' to a divorce in his church and if he wished to refuse to marry an 'innocent party' he must allow another priest willing to do so to take the marriage. The Church accepted that relief, since it proved impossible to get better terms.

"In 1937 when grounds for divorce were extended, further relief was given. Every clergyman is now free to refuse to marry in church anyone who has a former partner still living and is free also to refuse to permit his church to be used for such a marriage.

"These are reliefs given to the clergy from some part of the obligations imposed by the common law of England. But no clergyman is compelled to avail himself of them; he may still by the law of the land marry divorced people if he wishes to do so.

"Twenty years ago the Church declared its own mind, which is that no person who has a former partner living should be married in church. The Church declared this in resolutions in both Convocations. These resolutions are now to be embodied in a formal Act of Convocation. Such an Act has no statutory force and is not a law, though it has that spiritual force which properly belongs to the Church's highest instrument of spiritual authority. Clergymen who disobey it do so at their own spiritual peril.

"At an earlier state of Canon Law revision it was proposed that the Church should include in one of the revised canons a clause to make it an offence to marry such people and to seek for it statutory authority. That would be to take away the freedom which still remains by the law of the land and which some few clergy choose to avail themselves of in spite of the regulations of Convocation. Convocation decided not to take this action."

Continued Dr. Fisher: "The sight of some clergymen misusing a freedom left



RNS Photo
Children bring their pets to the Rev. Edward L. Mellow, of Grace Church, Alexandria, W. Va., during the third annual "Blessing of the Animals," sponsored by Alexandria's Animal Welfare League.

to them will do far less damage to the Church's cause than controversial actions which if successful would enable them to pose as martyrs deprived of their freedom. Nothing has happened to disturb this judgment of Convocation. Convocation has always recognized that freedom might be misused. It has been misused. The Church . . . has made it abundantly clear that in the free realm of its own spiritual authority the Church forbids such marriages in church. Such an incident as this recent one need not disturb or unduly distress anyone."

Pittsburgh Center Serves Orientals of All Faiths

Some 1,000 Orientals living in or near Pittsburgh, Pa., now may use the services provided by the Oriental Center, a non-denominational organization under the sponsorship of the Church. The Center was opened just recently, with Bishop Pardue of Pittsburgh, and Bishop Thomas Pittsburgh suffragan, taking part in the opening program.

The Center will be under the direction of the Rt. Rev. Quentin K. Y. Huang, former Bishop of Yunkwei, China, who was driven from China by the Communists and has been on the diocesan staff in Pittsburgh since early 1956. Consisting of a reading room, game room, space for table tennis, and a badminton court, as well as a chapel and kitchen, the Center will be a place of relaxation and religious study. Holy Communion will be offered each Sunday, and on the first Sunday of the month a special service will be scheduled, followed by discussion and dinner.

"We want to help these Orientals in any way possible; there is a job to be done in interpreting democracy. And while it is said Orientals don't understand our life here, there are misconceptions on both sides," said Bishop Huang. "What this center will be is an international bridge spreading the good and the truth of all the Churches — whether it be the love of Christ . . . or the mercy of Gautama Buddha."

Bibles, Prayer Books go to 75 Areas During Past Year

Completing its 148th year of service to the Church, the Bible and Common Prayer Book Society of the Episcopal Church has reported that during 1957, a total of 14,133 Bibles and Prayer Books were distributed to those lacking funds to provide their own requirements.

The Rev. Roeliff H. Brooks, president of the society, commented that the report "partly portrays the zealous efforts of your bishops and their associates in seeing that these basic articles of our faith were available in meeting the demands of Church expansion." Books were distributed to 50 dioceses, 10 U.S. missionary districts, nine overseas missionary districts, and 15 foreign countries.



RNS Photo

The Rev. Peyton G. Craighill, who arrived on Okinawa on September 25th along with typhoon "Faye" which did so much damage to the island, is installed as priest-in-charge of All Souls' Church by the Rev. Canon William C. Heffner, in Mercy Hospital Chapel, Okinawa. Construction on All Souls' will begin late this year. The congregation, one of seven in Okinawa, is now using a military chapel for services.

Community Problems Are Concern of Churchpeople

Recent events in Oklahoma, Massachusetts, and Wisconsin all are good examples of the concern shared by clergy and laity of the Church for the physical and moral, as well as spiritual, welfare of their communities. In Oklahoma a clergyman has spoken out on the alcohol problem presently under debate in his state; in Massachusetts, Churchmen of many communions gathered to consider the problem of organized crime and gambling; and in Milwaukee, Wis., Bishop Hallock called on the laymen of the diocese to get behind the slum clearance drive in that city.

Speaking to his congregation in Oklahoma City, the Rev. Kenneth W. Kadey, rector of St. John's Church, attacked both wet and dry leaders in the state for "attempting to mislead the public." He told his congregation, according to Religious News Service, that a victory for county local option in the December 3d statewide referendum raises the danger of beer "being taken out of the hands of respectable, law-abiding citizens and driven underground." Oklahoma is constitutionally dry but 3.2 beer can be sold. The referendum will determine if citizens want to allow county option on beer ales.

Fr. Kadey lashed out at politicians and others who were trying to make an emotional issue of the referendum by emphasis on the idea that liquor is sinful. Alcohol as a beverage is a gift of God and the only sin attached to it is in man's abuse of it. Drunkenness is the sin." Fr. Kadey, who is especially interested in

alcohol problems, spent a month last summer at the Yale School of Alcohol Studies. He feels that prohibition has not reduced the alcohol problem in Oklahoma.

In New Bedford, Mass., nearly 300 non-Roman laymen from many churches in the area heard the county sheriff, Donald P. Tulloch, appeal for a united drive on the part of laymen of all faiths against "the huge machine of organized crime and gambling rackets." The occasion was a layman's Communion breakfast, which was held after special Communion services at Grace Episcopal Church and North Congregational Church.

Two Methods of Attack

Sheriff Tulloch said, according to Religious News Service, that Churchpeople should become interested in the problem of gambling and aid in two main programs of attack: enforcement and education. "But then practice what you preach . . . don't try to raise money in your churches by conducting a lottery to benefit some organization or building fund. The selling of chances on a prize is distinctly in violation of the statute concerning organized gambling as much as the small bookie on the street corner," he maintained.

The Milwaukee *Journal* hailed Bishop Hallock's stand on slum clearance in a front page story on October 15th. In his pastoral message to the Milwaukee Council, Bishop Hallock spoke of a community need for "our best laymen" to get behind the drive to clear slums and rehabilitate the deteriorating core of the city.

Milwaukee is getting underway with an urban renewal program, which, to suc-

ceed, needs community-wide support; Bishop Hallock in his plea for such support cited facts: facts such as one woman and seven children forced to live in a single room, a couple living in an attic with nine children, 16 persons forced to share a broken toilet. "Human dignity does not thrive" under such conditions, said the bishop, but juvenile delinquency, disease, and crime do. Said the bishop, "we are our brothers' keepers."

Missionary Areas Adopted By El Paso, Texas, Parish

The Church of St. Clement, El Paso, Texas, has become an adoption center. This program of adoption, however, concerns not babies or children, but missionary areas. Sparked by the young people of the church, many groups within the congregation have adopted various mission congregations as their special interest, and are giving material help to their "charges."

During an intensive study of missionary fields and their needs on the part of the young people in the church, interest reached the place where study became action, and the young people decided to do something about the areas they were studying. Gathering information about specific missions in missionary districts all over the world by means of letters, the group requested specific information as to the missions' needs, and as to how the people of St. Clement might best contribute to their spiritual and material benefit.

Answers were received from many parts of the world, and with the information thus gathered the young people prepared posters and hung them in the parish hall for the congregation to read. They presented their concern to the vestry, Woman's Auxiliary, men's groups, and other organizations. Several missions have been adopted by the various church groups.

The material help given by the people of St. Clement is of great importance, but more important still, they feel, is the spiritual help, the knowledge that Episcopalians are "one people" wherever they may be in the world. The correspondence between the parish and congregations in other lands will, they hope, convey a sense of the unity of the Church and the fellowship of all peoples. This project has been planned on a long-term basis, and the parish seems eager to share its idea and its information with other interested parishes, according to the rector, the Rev. Robert T. Gibson.

New Beatitude

Blessed are they who run around in circles, for they shall be known as wheels. *Forward in Erie.*

Episcopalians at College



Students from Cornell University hold an informal get-together at the University Lodge.

By Michael V. E. Rulison

When young people leave your parish to go to college do you have the feeling that, religiously, they are "lost and gone forever"?

A recently completed survey of Episcopal students, carried out at Cornell University gives some idea as to whether or not students are "lost" to the Church in college, and throws some light on the beliefs and actions of the young people who are associated with our Church while they are in college.

Information on church attendance, Bible knowledge, evaluation of religion, and similar subjects was gathered through the survey, giving the Episcopal Chaplain and his staff some gauge of the religious life of their "parishioners," the ever-changing body of Episcopal students at Cornell Uni-

versity. Briefly, here is some of the information Chaplain Richard B. Stott obtained from his survey:

✓ The majority of Cornell Episcopalians were fairly well satisfied with their present religious beliefs and practices.

✓ About half of all Cornell Episcopal students had made no change in their evaluation of religion since coming to college.

✓ Slightly less than half of them valued religion more after being in college, while 10% valued it less.

✓ One-third of Cornell Episcopalians prayed daily, or almost every day.

✓ Three-quarters of the students who had a family religious life felt that it was slightly, or not at all, important to them emotionally.

Background of Students

As the survey of his 1000 "parishioners" was being planned, Chaplain Stott indicated his interest in having more information about the home background of the students with whom he and his staff worked. Accordingly, when the poll of one-sixth of the Episcopalians at Cornell was taken, the questionnaire included inquiries about Sunday school attendance, parents' participation in the life of the church, and worship in the family.

✓ Three-fourths of the students had attended Sunday school for four or more years.

✓ One-half of the students claimed church attendance once a week while living at home.

✓ One-third of the respondents

While a graduate student at Cornell University, the author, Michael Rulison, conducted an extensive research on the Episcopal Church at Cornell, under the direction of the Department of Social Sciences. He has now compiled and herein presents his interesting and startling results

and religion. The study bore his comment out — the greater a person's knowledge of religion, the less likely he was to feel there was a conflict between science and religion. Another student said, "Scientists are here to learn of the treasures that God has placed in man's hands and to adjust them to man's benefit."

Student Behavior

Turning their attention to the actions and ideas of Cornell Episcopalians, Chaplain Stott and his research crew asked for information concerning the students' behavior in college.

First, the investigators found a drop in the frequency of church attendance. Whereas one-half the students claimed they attended church weekly prior to college, only one-fourth claimed that they went to church weekly at the university. There was also a four-fold increase (compared with pre-college days) to a level of 16%, in the number of students who never, or almost never, went to church. Nevertheless, although the students attended church in college less frequently than they had at home, they were still attending church at least as often as did their parents.

A second type of change after coming to college involved the type of church attended. The desire to "shop around" while in college probably accounts, in large measure, for the fact that the proportion of students attending *only* the Episcopal Church dropped from 79% prior to college to 40% in college. An additional 25% attended both the Episcopal Church and some other denomination while in college, and 28% attended church, but not the Episcopal Church.

Chaplain Stott's sample of Cornell Episcopalians cited these reasons for going to church (according to importance):

- ✓ Beauty of the service.
- ✓ Desire to worship God and draw closer to Him.
- ✓ Need to become better adjusted persons.

When the students did not go to church, two out of three explained their non-attendance on the basis that they felt no duty, as Christians, to be in church.

Christian Beliefs

The study at Cornell also focussed on the area of beliefs, for Chaplain Stott wanted data on this phase of his "parishioners'" spiritual life.

In the area of theology, the study

Episcopalians yielded about the same percentage.)

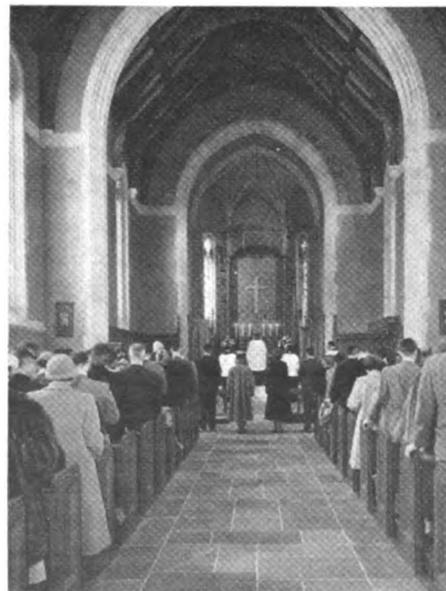
Forty-eight per cent named Job as the man in the Old Testament who had remained faithful to God after being deprived of all his earthly possessions, his family, and his health.

Eighty-two per cent correctly indicated that Episcopalians considered the Book of Common Prayer a book second in importance only to the Bible.

Thirteen per cent knew that the Gospel according to Mark was the first one to be written.

Twelve per cent selected without error two items regarded by the Church as sacraments — Baptism and Holy Communion — from a list containing such other items as Burial of the Dead, Litany, and Morning Prayer. The great majority of students checked both the sacraments, but in most cases they also named some of the items that were not sacraments.

The survey also indicated that three out of five students felt that science and religion were not in conflict. One student commented that the question of conflict depended on the amount of knowledge a person had on science



Offering at Episcopal Communion service of faculty and students in inter-Faith chapel.

their mothers went to church once a week, but only one-fifth of them claimed their fathers did the same.

✓ In two-fifths of the students' homes grace was never said before meals; it was said before many, or most, meals in only one-fifth of the homes.

✓ About one-fifth of the families had some form of family worship, Bible reading, or prayers.

A comment by one student about his family included this: "Dad: working, traveling, hunting, fishing." Thus, it did not surprise Chaplain Stott when he noted that most respondents placed little importance on their home religious life. Despite this, the majority of students felt their families had encouraged their own religious activities. In other words, the families were in favor of religion, but they did not necessarily carry on formal religious activities in their own homes.

The home background information also pointed up the extent to which people enter our Church from non-Episcopal families. Of the Cornell students listing themselves as preferring, or being members of, the Episcopal Church, only one-half came from homes in which both parents were Episcopalians.

The study also indicated the relatively comfortable incomes of families of Episcopal students. Half the families had incomes less than \$8,200, and half had larger incomes. These incomes were, in general, about one-quarter higher than the incomes of the families of non-Episcopal students "parishioners" at Cornell.

Knowledge of Religious Subjects

In addition to gathering information on home background, Chaplain Stott sought data on the extent of his "parishioners'" knowledge about religious subjects. Here are some of the results:

Fifty-four per cent correctly selected St. Paul as the person who had a vivid experience on the road to Damascus. (A survey of Princeton



Bishop Peabody of Central New York (left), Rev. Richard Stott, Episcopal Chaplain at Cornell, and Bishop Higley, Suffragan Bishop of Central New York, discuss the Church's work at the University.

at Cornell showed these specific findings:

Questions on the "nature of man" revealed that one-third of the students believed that man was essentially good, another third thought him essentially good with a tendency to do evil, while about 20% described him as having a neutral nature.

Sixty-five per cent thought of God as a Divine Creator to whom they were accountable. Twenty-eight per cent conceived of God as a Power, such as Love, or Nature.

Christ was regarded as the Divine Son of God by 72% of students, but 20% of those questioned denied his divinity, even though 90% of the students answering this question also said they were members of the Episcopal Church.

When Chaplain Stott looked over the information collected in the survey at Cornell, he found some reasons for being hopeful and others indicating that there was yet much work to be done.

On the hopeful side were data such as those about student prayer (36% prayed daily, or almost every day; 24% prayed frequently) and evaluation of religion (47% per cent had not changed their evaluation; 44% valued religion more after coming to college).

On the other hand, two-thirds of the students felt they could practice Christianity without attending church. A relatively large proportion of students exhibited deficiencies or errors in their knowledge of the Bible and of the teachings of the Church.

Summary

A brief summary of this survey of one-sixth of the Episcopal students at Cornell University shows a group of young men and women with a fair amount of Sunday school preparation, coming from families who attend church, but do not necessarily have an active religious life in their homes. A majority of the students' families have a comfortable income. On coming to college, the young people decrease their frequency of church attendance somewhat, and tend to spread their attendance among more churches than they did at home. This is how they exercise some of the freedom that university life gives them.

Their knowledge of religion is apparently uneven and seems low in certain areas, such as acquaintance with the Bible and with some of the Church's teachings. On the other hand, their beliefs tend to cluster around a body of doctrine that is central to the Christian faith; a creative and omnipotent God and a Divine Christ Who is the Son of God — these are the center of faith for a majority of Episcopal students.

For these young people, religion is an important aspect of this world; they look to religion as an anchor for their family life and as an aid in personal adjustment to the problems of the here-and-now. They seek a religion that speaks with intellectual clarity and forcefulness about the state of the everyday world. Life after death is a concept that does not loom large in their present thinking.

conferred with missionaries on the subject.

2. The same question may be asked as to the mention of danger to the mother. Not all the world is equally advanced in obstetrics. And even where it is most advanced, Mrs. Stewart not been veiling the facts from her children if they have "no idea" of danger in connection with childbearing? The *Pract Book* faces reality.

3. "Pain," when the Bible and the *Pract Book* were put into English, had a broader meaning than now. "Effort," might come near it. Compare Milton's reference to the abduction of Proserpina, "which cost Ceres all that pain to seek her through the world."

I wonder if Mrs. Stewart's objections would be met if the office, instead of "great pain and peril," spoke of "risk and effort"? And if a thanksgiving for the gift of the child and a prayer for aid in its care were added. The office might also be so modified as to be offered by husband and wife jointly where the husband is able to attend. (Once married mothers, I understand, are eligible to be church-ed.)

Buffalo, N. Y.

C. I. CLARIN

Recommended Periodical

I would like to recommend to the American Churchman a very fine Australian periodical, *The Australian Church Quarterly*, published by the Australian Church Union.

I do this because I believe that we all have much to gain from an interchange of learned journals and periodicals in the Anglican Communion.

This periodical is of high standard and at 12 shillings (\$1.35) per annum is good value. It is not a narrowly partisan publication, and a subscription to the *Quarterly* in no way ties subscribers to the Church Union.

The *Quarterly* is the chief periodical medium in Australia for the dissemination of free opinion and as such deserves to be more widely known.

Subscriptions should be sent to the Rector, All Saints', Wickham Terrace, Brisbane Queensland, Australia

(Rev.) J. C. VOYLES

A Stage Performance

I read with interest Mr. Young's article in defense of our traditional wedding marches [L. C., September 8th].

It seems to me that the worthy gentlemen of the Joint Commission on Church Music could better spend their time bringing to the attention of all and sundry the pagan aspects of our large weddings.

What could be more secular, more fitted for performance on the stage than the parade down the aisle (and up it, too)? What could be less conducive to the solemn swearing of vows before the altar than the condition of the groom after the bachelor dance or the bride after days of hectic social activity? Why not move for simple weddings, in better taste with Wagner and Mendelssohn, keeping their traditional and much loved places. Just how small and stuffy can Jewish Commission be?

(Mrs.) DOROTHY A. PETERS

Princeton, N. J.

What Is a Deaconess?

By Royden Keith Yerkes

Answers to the question "What is a deaconess?" are many and varied, and are apt to end on a note of uncertainty or hesitancy. This was not always so in the long history of the Church.

It seems clear that deaconesses form a definite part of the ministry of the early Church. Only men could be made priests and bishops, but both men and women could be made *deacons*. Women deacons addressed their ministry primarily to women and children.

Deaconesses disappeared in medieval times, when the diaconate ceased to be a real Order of the ministry and became a last step to be taken toward the priesthood. A deacon became a "priestlet" and he remained so for as short a time as possible.

From the middle of the 19th century efforts were made in the Church of England to restore the diaconate as an Order of the ministry for women. These efforts have proceeded gradually but certainly to the present-day recognition by the Church of England that "the Order of Deaconesses is the one existing ordained ministry for women in the sense of being the only Order of Ministry in the Anglican Communion to which women are admitted by episcopal imposition of hands." (From resolution adopted 1939-1941 in both House of the Convocations of Canterbury and York, and approved by the Lambeth Conference of 1948.)

In the Church of England deacon-

esses may "in case of need, read the services of Morning and Evening Prayer and the Litany, except those portions reserved for the priest. They may also instruct and preach, except in service of Holy Communion." In short, except for liturgical ministration which has always been limited to men, the diaconate is open to both men and women.

Cloudy Status

In the American Episcopal Church the status of deaconesses has never been squarely faced. The present Canon #51, adopted by the General Convention, leaves the whole subject bathed in mist. The confused thinking on the status of the Order of deaconesses in America may well be compared with the clarity of statements in the Church of England. In England the desire has been to answer the question, "What is a deaconess?" while in the American Church the subject has been approached from a desire to answer two questions: (1) "What does a deaconess do?" and (2) "What is a deaconess *not*?"

In 1889, General Convention recognized that there were enough women called "deaconess" in the Church to warrant legislation on the subject. Accordingly, a canon was passed regulating admission of women to the office, but without defining in any way just what a deaconess is, except that she is "a devout woman of proved fitness, unmarried or widowed."

This canon placed the deaconess in

an anomalous situation. She was not a member of a religious order, she took no vow of celibacy or poverty, and she was required to observe no prescribed rule of life. She was not ordained to the ministry of the diaconate. The majority of deacons, priests, and bishops practice Article XXXII, which permits clergy marriage, whereas if the deaconess married, her appointment was vacated. She spent her whole time in Church work, most of which could be performed, and was being performed, by laymen and women without any formal appointment by laying on of hands.

Nevertheless, deaconesses took heart. At least, through the new canon, some sort of official recognition had been given them. During the next few years eight schools were established, most of them under diocesan foundation, for preparation of women for the office and work of a deaconess. At first most of the students of these schools were "set apart" as deaconesses. Within 20 years many of them began to realize that they could do the same work without being "set apart," and that marriage would not automatically vacate their appointment.

Meanwhile, official American education continued the direction of development it had begun to take at the turn of the century. Increasing emphasis was placed upon professional preparation for teaching and social service, resulting in the secularization

of these skills. Professional degrees, which were invented especially for these fields, required no particular religious practice for their attainment. Holders of these degrees could hope for larger salaries than would ever be paid to a deaconess. As a result, fewer and fewer graduates of the training houses were "set apart" as deaconesses. The houses had been inspired by a program of cultivation of worship, thinking and living as means of preserving and extending the Christ Life, and were not equipped to become universities of "things in general." The Church lost sight of their importance and, within the last 20 years, every one of them has either closed or changed the direction of policy.

What Is a Deaconess?

Thus far our Church has hesitated to say what a deaconess is, although it has adopted a congeries of uncoordinated requirements which must be satisfied before a woman can attain such status. It would seem that, after a 100 years of experimentation and observation, the Church could say frankly what it thinks a deaconess is and whether it wants that kind of person. If it does want her, it should provide for her training. If it does not want her, it should be ingenuous enough to say so, without consulting its fears, as men are wont to do. To lay the subject on the table once more is to forget that the table is full and shaky.

It has been suggested that women who are considering becoming deaconesses would do better to enter one of our religious orders. A few, but a very few, have done this; so have a number of priests. The very small number who have done so indicates that the majority of deaconesses, like the majority of priests, recognize their vocation to the secular life rather than to the regular life, working as individuals rather than as members of communities.

The essential difference between the regular* and the secular life lies in the fact that living in community makes it possible for the members to devote more attention to worship, prayer, and meditation, and therefore to gain understanding and develop control of temporal things by the power of the Spirit. Manifestly only a minority of people can do this, and human beings are so constituted



Deaconess Brereton from Central House, Sycamore, Ill., assists a rector in a Bible school class.

that only a minority have the vocation to do so. The immediate contact of the Church with the world must be the vocation of the secular ministry. Of this ministry, the diaconate is the most confused.

Recommendations

The following recommendations are made for consideration by authorities of the Church:

- (1) To restore the diaconate as an Order of the ministry of the Church.
- (2) To endorse and adopt the resolutions of the archbishops and convocations of both provinces of the Church of England, and thus make the diaconate open to both men and women, with the obvious exception of ministry in the Liturgy, which everyone agrees is limited to men.
- (3) To enroll deacons, both men and women, as clergy of the Church, and to make appropriate provision for their membership in diocesan conventions, for their salaries, for their retirement, and for their pensions. All deacons should be directly responsible and subject to the authority of the bishop for appointment to work, as they are today.

Hesitating steps for restoration of the diaconate for men have already been taken in the matter of a "perpetual diaconate." This institution once existed in the Church but was discontinued many years ago because it became a back door to the priesthood. Its restoration is a good step, provided the canon is strictly applied,

and provided no loopholes are left in it.

The nucleus for restoration of the diaconate for men is found in the 41 deaconesses who are today in service. The majority of these women think they have been *ordained*, despite the fearsome words *appointed*, *admitted*, and *set apart* used in the Canon. Many persons who are entitled to an opinion on the subject agree with them. If they are correct in their opinion, the ordination of these women has but to be recognized. If the Church decides that any or all of them have not been ordained, it would be easy to ordain them; they certainly have the necessary training. Any of them who do not desire ordination could continue to serve as lay Church workers if they wished, but they would no longer be known as deaconesses.

Deacon and the Church Worker

There are several differences between the deacon and the Church worker:

1. A candidate for the diaconate is officially accepted by the bishop. A Church worker just decides for himself to be a Church worker.

2. A candidate for the diaconate must spend two years in a manner prescribed by the Canons of the Church. A Church worker may spend a year or five years in studies in schools of his selection, or he may find a position which he can fill with no training whatever.

*Regular life, as used here, means a life under a monastic rule.

3. A deacon is inducted into his office by a solemn act of ordination in which the Church, acting through the bishop, exacts certain vows from him, and commits to him authority to do certain work as an official representative of the Church. A Church worker announces, by school diplomas and/or friends, that he is ready for employment.

4. A deacon is examined by diocesan examiners appointed to this work by the bishop, to whom he is directly responsible throughout his diaconate. A Church worker is employed by the pastor and/or the vestry of a parish and is responsible only to them for his work.

5. The deacon, as teacher or visitor or nurse, does this as the official representative of the Church, and is ex-



Central House for Deaconesses in Sycamore, Ill., is equipped to train women for the diaconate. Under the direction of the resident deaconesses, the atmosphere presents that combination of happiness and reverence necessary for the life of a deaconess.

pected to comport himself as such. A Church worker is an individual employed by the Church, and need expect only personal approval or disapproval of his words and works.

6. A deacon has solemnly vowed to obey his bishop, and to make his own manner of living a "wholesome example to the flock of Christ." A Church worker must protect himself from scandal.

If a woman were ordained to the office of Deacon by a service similar to that used for ordination of a deacon, with only those changes made necessary by the fact that she does not assist at the Holy Communion, she could share in all the above named distinctions. As a matter of fact, most of the present deaconesses already are them, and are thoroughly conscious of being something more than Church worker.

The Order of Deaconesses

*A Statement from the Archbishops of
Canterbury and York.*

In the revising of Canon Law, the Convocations of Canterbury and York have recently re-affirmed their earliest resolutions that "the Order of Deaconesses is the one Order of Ministry in the Church of England to which women are admitted by prayer and the laying on of hands of the Bishop." Thus it becomes clear that while for men there is the threefold Holy Order of bishops, priests and deacons, for women there is the Order of deaconesses. This fact has its origin in history for it is clear that within the Ministry of the early Church deaconesses played an important part.

This re-affirmation by the Convocations was needed to put an end to misunderstandings which have existed for some time past regarding the nature and character of the Order. Misunderstandings arose on the one hand from a supposed identification of the Order of deaconesses with the diaconate for men, and on the other from the assumption that its members might be aspiring to the priesthood. Now that after full debate such misconceptions have been cleared up we desire to call the attention of the Church to the importance of this Order.

At her ordination as a deaconess, a woman receives by episcopal ordination a distinctive and permanent status in the Church and is dedicated to a lifelong service and ministry. The Church thus gives to her ministry authorization and authority by the laying on of hands. No vow or implied promise of celibacy is involved.

The functions which a deaconess is authorized by the Church to perform are the teaching of the Christian Faith; the pastoral care of women and young people and ministry to the sick and the whole. As laid down in the Resolutions of Convocation 1939-41 she may also exercise the following functions with the approval of the bishop at the invitation of the incumbent concerned:

1. In case of need to read the services of Morning and Evening Prayer and the Litany, except those portions reserved to the Priest, and to lead in prayer.

2. To instruct and preach, except during the service of the Holy Communion.

It is evident that women possess gifts for teaching religion and for pastoral care which are specially their own and complementary to those of men. The Church desires to make the fullest use of

these gifts and indeed its total evangelistic and pastoral work would be grievously weakened without them. While the Church will always be dependent on and enriched by the service of its laywomen as of its laymen, we hope that many women who wish to be totally committed to a life of ministry in the Church will become deaconesses.

The call to ordination may come to those just leaving the university who are clear, from the start, that specialized work in the Church is their vocation. It may also come to the mature woman who has experience of authority and responsibility in the field of education or social welfare. Similarly there are many now doing whole time work for the Church in parishes, in institutions or in Church societies for whom ordination as a deaconess seemingly is the natural course.

Probably the chief sphere of work for the deaconess will continue to be in the parishes, particularly in view of the growing needs of new districts and housing estates where a great variety of pioneer work waits to be done. But just as certain types of educational or social work, Church administration or the like are regarded as fit and proper occupations for men in Holy Orders, so these should be regarded as suitable fields of service for a deaconess.

The bishops have entrusted to the Council for the Order of deaconesses the duty of advising and testing those who seek ordination and of making provision for adequate training. Candidates for ordination must be women of disciplined Christian life. They must also have a sound knowledge of the Holy Scriptures and of Christian Doctrine and practical ability for the work to be done.

The outward mark of a deaconess is the silver cross of the Order. No distinctive dress is necessarily worn except the choir habit which has been authorized for use in Church.

A fuller understanding of the Order of deaconesses and a greater use of its potentialities will lead to an enrichment of the total Ministry of the Church, and a strengthening of its evangelistic and pastoral power. Accordingly we recommend consideration of these matters to women who are serving the Church and we would exhort the Church to use, honor and encourage this Ministry in every way possible.

EDITORIALS

There Are None So Blind

We have profound sympathy for those who must do the work of Christ in Communist lands. It ill becomes us, who live in comfort and safety, to be super-critical of those who preach the Gospel, baptize the children, administer the Holy Communion, and shepherd Christ's flock under tyrannous governments which we would feel bound to oppose at every step.

Our sympathy does *not* extend to the wilfully blind among our American admirers of all things leftward.

Last week's LIVING CHURCH carried a report of the views of the Rev. Warren McKenna, priest of the Church, who chose to ignore the State Department's ban on travel in China and accept the offered hospitality and financial subsidy of the Chinese government as a member (if slightly superannuated) of the American youth group which attended a Moscow conference last summer.

Mr. McKenna found no religious persecution in China. He reported this with a straight face, despite the fact that he knew the Roman Catholic bishop of Shanghai was in prison awaiting sentence for the crime of opposing the government. Mr. McKenna explained in some detail the distinction between "rectification" — apparently a moderated form of constructive criticism — and opposition, and seemed to feel that rectification was a full enough form of freedom for the Church.

Mr. McKenna presented a very revealing quotation from the Presiding Bishop of China's Anglican Church: "The Chinese Church is in favor of the government. For the Church to oppose it would be to cut itself off from the people."

The techniques (both terroristic and propagandistic) for cutting off an intransigent opposition from the people of an authoritarian society are well known and almost totally effective. We do not need to believe that the Presiding Bishop and other Chinese Churchmen are cowards, heretics, or self-seekers when they make such statements. They bear the heavy responsibility from God to bring the sacraments and teaching and comfort of the Church to all Her children, and the temptation to accept the easy martyrdom must be very great in a situation of intense difficulty. For them to adapt to the situation may be a truly self-sacrificing effort to serve the portion of Christ's flock under their charge.

But for an American Churchman to lend himself as

the willing and enthusiastic servant of propaganda for an anti-Christian state is something else again. It is, most particularly, a betrayal of those who serve the altar in lands under oppression.

One good — and one good only — seems to us likely to result from the juvenile adventure in China last summer. It may force our State Department to reverse its ostrich-like ban on American travel in China, so that we may have the benefit of reporting by competent Christian journalists on the spot — not merely the biased reports of enthusiasts for things Communistic.

What Made Williamson Go?

Roman Catholic magazines in this country and England have been rejoicing over the conversion of Hugh Ross Williamson and a few other Anglican clergy to the Roman interpretation of Christianity. These conversions followed the adoption by the English Church of resolutions recognizing the validity of ordinations in the Church of South India and providing for a limited measure of intercommunion between Anglicans and South Indians when a member of one Church is visiting in the territory of the other.

Episcopalians may well wonder who Hugh Ross Williamson is. The question has been answered by the publication of his autobiography, entitled *The Walled Garden* (Macmillan, \$4.00). The son of a Congregationalist minister, he studied for the Congregationalist ministry but decided against it and became a journalist and playwright. He was ordained in the Church of England in 1943. One gathers from his autobiography that an important reason for his becoming an Anglican Catholic rather than a Roman Catholic was that this step involved less strain upon his Congregationalist family ties.

Williamson himself admits that he never had much real contact with the general body of Anglicanism. He never used the Prayer of Consecration from the Book of Common Prayer, but substituted for it the Roman Canon, and so did most of the select group of Anglicans he knew. His concept of the mission of Anglicanism was to lead England back into the Roman fold, and he presented that curious spectacle — not altogether unknown in the United States — of one who thinks that, though the episcopate is essential to the Church, Anglican bishops are not to be obeyed.

In all sincerity, Fr. Williamson defines an "Anglo-Catholic" as one who takes a position generally coinciding with the position he held as an Anglican and derogates as merely "High Church" those who believe that the Church of England is a Catholic body governed by Catholic bishops who are to be respected and obeyed. This bit of semantics may be quite mislead-

ing to his Roman Catholic readers, giving them the impression that Roman-oriented Catholicism is much more widespread in Anglicanism than it actually is. As he himself admits, the chief error he made was not to become a Roman Catholic in the first place, for he never was an Anglican in spirit.

The South India problem, which he interprets in his own way — a way in clear contrast with most of the Catholic leadership in the Church of England, including the Church Union (an organization similar to the American ACU) — was not the cause, but rather merely the occasion for his making a break which was intellectually long overdue.

Certain voices, including those of Roman Catholic journals, have been telling us of a great flood of conversions from Anglicanism to Rome that will be set in motion by the establishment of closer relations with the Church of South India. Hugh Ross Williamson is the leading case in point. In our opinion, however, his autobiography dispels this erroneous notion.

No Crisis in Sight

Is there a "South India crisis" in Anglicanism? There are, of course, strong opponents of the current proposals for admission of individual members of that

Church to Anglican altars, as well as strong proponents. Occasionally harsh things are said by one side or the other in the course of the discussion. Yet, as far as we can tell, there is hardly anybody in the Protestant Episcopal Church in the USA who really believes that the decision to be made by the General Convention in 1958 is one which will put Anglicanism past the "point of no return" either one way or the other.

The question is rather one of the best way for Anglicanism to maintain its witness and carry out its mission — a witness and a mission that may be impeded but hardly destroyed by a wrong decision on the current proposals. Perhaps we are ill-informed about the situation, but that is the way we see it.

The Church of Christ has had to make many decisions throughout its long history. Sometimes the decision has been to resist an unwise or heretical trend; sometimes it has been a decision to embark on a new course under the leading of the Holy Ghost. Those who insist on undertaking the new when the Church says "Stop" are in danger of heresy; those who refuse to embark on a new policy when the Church says "Go" are in danger of schism. The Church provides a good deal of room for private judgment but there are times when it puts its foot down and on those occasions it has authority over its members. The loyal follower of Christ must be a loyal follower of the authority Christ has set up in His Church.

NOW IN FULL COLOR

Partly Printed Parish Papers

- imaginative and interesting
- completely Episcopal in emphasis
- two inside pages and most of back page for your own use
- Only \$1. per hundred

Illustrations have been carefully chosen from fine kodachromes with many timed to special occasions. In the course of a year your people will see almost every aspect of the Church's Mission illustrated in full color.

BONUS OFFER includes full color poster **FREE**—reproducing one of the month's illustrations.

Use coupon for details on ordering.

NATIONAL COUNCIL, 281 Fourth Ave., New York 10

Please let me have order blank and samples of the new Partly Printed Parish Papers.

NAME _____

ADDRESS _____

CITY _____ ZONE _____ STATE _____

Digitized by Google

School of Pastoral Care
CLERGY SESSION
ON
SPIRITUAL HEALING
AND
THE PASTORAL MINISTRY
December 2-6

at Lasell House, Conference Center
of Diocese of Western Massachusetts,
Whitinsville, Mass.

Leaders: The Rev. Edgar L. Sanford,
Mrs. Agnes Sanford, Frank E. T. Egloff,
M.D., the Rev. Gordon T. Scoville.

Registration Fee, \$5.00. Other Charges,
\$25.00. A few travel grants available for
distant clergy where needed. Register with
Rev. E. L. Sanford, Mill Road, Westboro,
Mass.

STAINED GLASS
NEEDLEWORK
ALTAR WARE

Write to the American Agent of—

J. WIPPELL & Co. Ltd.
(of Exeter & London, England)

15 PRINCE STREET,
PATERSON, 4, N.J.

ST. JAMES LESSONS

CONTENTS: Based on the Prayer Book.
METHOD: Workbook, 33 lessons, handwork.
Nine courses.

OBJECTIVE: To teach understanding and prac-
tice of the Episcopal faith.

PRICES: Pupils' work books, each90
Teachers' manuals I, II, III, each .50
Teachers' manuals IV to IX, each .75

No samples or books on approval.
Payment with orders.



ST. JAMES LESSONS

P. O. Box 221, Larchmont, N. Y.

ST. HILDA'S GUILD

announces the Autumn publication of a series of illus-
trated booklets on the Christian nurture of children,
under the title:

Mother and Baby Grew Godward Together

Ten chapters dealing with the right Mother-Baby-God
relationship from conception to the seventh year.
\$3.00 for the complete set. Please allow 15¢ for
mailing. Send orders to:

ST. HILDA'S GUILD
621 West 113th Street • New York 25, N. Y.

KNEELING HASSOCKS



Oval or oblong style.
Vinyl leather or velour
cover — cork or long
stapled fiber filling.
Foam rubber top. Free
samples and prices on
request.

**BERNARD-
SMITHLINE CO.**
252-17 Northern Blvd.
Little Neck 63, N. Y.

Furniture + Woodwork

**PEWS + CHANCEL FURNITURE
COMMUNION TABLES
PULPITS + ALTARS**

R. GEISSLER, INC.

252-17 Northern Blvd., Little Neck 63, N. Y.



MAN POWER

A column for laymen
By L. H. Bristol, Jr.

Provinces Again

What Churchmen think of the provincial system and how the synod can be made of greater service to the Church were two major questions considered at the meeting of the Provincial Synod, Second Province, held at Asbury Park, N. J., in late October.

John Patterson Currie, layman from New York, reported on the mail survey conducted this past summer by Bishop Barry of Albany, president of the Second Province, to find out what clergy and laymen understood the synod to be, how well they felt this was being accomplished now, and what might be done to make the system of greater service to the Church. Although the detailed analysis of survey results is not yet available, Mr. Currie gave those present at the synod a most interesting summary of what the findings seemed to indicate: (1) that the synod is now inadequately defined, (2) that the synod is poorly understood as a result, and (3) that the synod as it exists today is a source of discouragement to a majority of the Churchmen surveyed.

"Brainstorm" Session

One Monday, late in September, a panel of 15 Churchmen, consisting of two bishops, three priests, eight laymen, and two laywomen, took part in a lunch-hour "brainstorm" session in New York City, to consider "How can the synod be made of greater service to the Church?" The result: 85 unscreened ideas, of which the 40 best have been presented to the Joint Commission to Study the Provincial System under the leadership of Bishop Page of Northern Michigan.

Sample ideas from the list: Why not review province lines for more practical revision of boundaries? Why not utilize the provincial setup to cut down on diocese by diocese workshops? Why not have provincial armed forces commissions to study problems affecting those in service, since such problems so frequently cross diocesan lines?

At the synod of the Second Province, Bishop Barry voiced the hope that departments of the National Council might promote their programs more effectively through provincial meetings instead of sectional meetings which so often require unreasonably long trips at considerable expense in time and money.

In September the synod of the Fifth Province recommended to the joint Commission (1) that steps be taken to amend the constitution of the Church regarding the relationship of the diocese to the synod; (2) that the province be authorized to elect two of the three representatives on the National Council instead of one as at present; (3) that the presidents of the provinces constitute a council of advice to meet with the Presiding Bishop at least twice a year; (4) that the joint committees and commissions send advance copies of their reports to synods for consideration and suggestions; and (5) that the Department of Program and Budget also send an advance copy of their proposals to the synods for consideration and comment.

With many synod meetings this year devoting discussion time to a sober review of the present system, with the mail survey (which drew an extraordinarily high response), with the brainstorm session and the ideas it produced certainly interest runs high. Here's hoping something concrete will be done to make synods no longer "ecclesiastical fifth wheels." "Manpower" wishes Bishop Page every success in the work of his Joint Commission studying the present system. Since it must take some time for anything recommended next September to become adopted fact, let us hope that the Commission's recommendations will be specific, complete, and strong.

BOOKS

Continued from page 5

fashioned after the designs of Hepplewhite." But, after all, nothing need surprise us now. Some may feel sad at learning that "The Hound of Heaven" is used for the decoration of the more morbidly erotic sorts of valentine. Let not them be dismayed: if they read this book they will find that in view of the sort of people who send such valentines it could not really matter.

GEDDES MACGREGOR

AND UNTO SMYRNA. The Story of a Church in Asia Minor. By **S. W. H. Bird.** James Clark & Co., Ltd., 5 Wardrobe Place, London, E. C. 4. Pp. 124. 6/- (about 85 cents if ordered direct).

The last book of the Bible addresses a "revelation" from Jesus Christ "to the seven churches which are in Asia." One of these Churches is that at Smyrna. S. W. H. Bird, British Chaplain at Smyrna, presents us in *And Unto Smyrna* . . . with a "parish history" which spans the 20 centuries since the pen of the John of Revelation.

Faithfulness in suffering is the theme of our Lord's charge to the Christians of Smyrna delivered by the man John. Under Chaplain Bird's hand the subsequent history of the church at Smyrna unfolds

as the story of many martyrs and confessors who in fact have remained loyal to this charge. From the aged and saintly Bishop Polycarp in the second century, to the scores of unknown humble Christians who perished at the hands of Roman, Mongol, or Turk in succeeding centuries, heroes of the Church of Smyrna have accepted the promise of their Lord: "I will give you the crown of life" (Revelation 2:10).

The book is primarily a political and sociological history of the origins and growth of the various ethnic Christian groups at Smyrna in the context of Turkish domination. Emphasis is placed on the telling of the story of the little Anglican community in this part of Asia Minor, from the 16th century to the present.

JOHN L. ROSSNER

Books Received

FUNDAMENTALISM AND THE CHURCH. By Gabriel Hebert. Westminster Press. Pp. 156. \$3.

RESOURCES FOR SERMON PREPARATION. By David A. MacLennan. Westminster Press. Pp. 239. \$3.75.

BASIC CHRISTIAN BELIEFS. By W. Burnet Easton, Jr. Westminster Press. Pp. 196. \$3.75.

WHICH BOOKS BELONG IN THE BIBLE? A Study of the Canon. By Floyd V. Filson. Westminster Press. Pp. 174. \$3.

THE OLD FARMER'S ALMANAC 1958. By Robert E. Thomas. Pocket Books, Inc. Pp. 112. Paper. 35 cents.

BELIEFS THAT MATTER. By Gans Little. Westminster Press. Pp. 142. \$2.50.

ALL THE PLANTS OF THE BIBLE. Text and Illustrations by Winifred Walker. Harpers. Pp. 244. \$4.95.

FAITH AND ETHICS, The Theology of H. Richard Niebuhr. Paul Ramsey, Editor. Harpers. Pp. xiv, 306. \$5.

THE HERMIT OF CAT ISLAND. The Life of Fra Jerome Hawes. By Peter F. Anson. P. J. Kenedy. Pp. ix, 286. \$4.75.

DAVID LIVINGSTONE: HIS LIFE AND LETTERS. By George Seaver. Harpers. Pp. 650. \$6.95.

BEHIND THE RAPE OF HUNGARY. By Francis Fejtó. Foreword by Jean-Paul Sartre. David McKay. Pp. xv, 335. \$4.

THE BOYS' ENTERTAINMENT BOOK. By Robert G. Smith. T. S. Denison. Pp. 367. \$3.95.

AN INTRODUCTION TO WESTERN PHILOSOPHY. By Russell Coleburt. Sheed & Ward. Pp. xiv, 239. \$4.

THAT REVOLUTIONARY — CHRIST. By Allan Knight Chalmers. Scribners. Pp. 152. \$2.95.

ACU CYCLE OF PRAYER

November

10. St. Barnabas' Brotherhood, Gibsonia, Pa.
11. Church of St. Michael and St. Mark, Brooklyn, N. Y.; Church of the Epiphany, New Haven, Conn.; Cathedral of St. John, Quincy, Ill.
12. Emmanuel, Petoskey, Mich.
13. Holy Cross Monastery, West Park, N. Y.; St. Matthias', Athens, Texas.
14. St. Peter's, Westchester, N. Y.; Trinity, Rosk Island, Ill.
15. Trinity, Michigan City, Ind.
16. St. Andrew's, Paris, Ill.; St. Saviour's, Old Greenwich, Conn.

NOW—a complete Vestment Service

1. CUSTOM TAILORED VESTMENTS for Altar, Clergy, Choir
1. CUT-OUT KITS for Ready-to-Sew Vestments and Altar Hangings
3. ALTAR GUILD SUPPLIES including Fabrics, Transfer Patterns, Embroidery Threads, Frames, Needles, etc.



CUTHBERTSON-made vestments are recognized for their high standards of ecclesiastical beauty, design and quality.

Now, your Church and your Guild can also order custom-quality vestment fabrics by-the-yard in silk, faille, linen, cotton. Use this ONE-SOURCE service for complete accessories including transfer patterns, embroidery threads (60 colors), frames, needles, etc.

Our Ready-to-Sew CUT-OUT KITS give you finest quality CHURCH VESTMENTS at SAVINGS UP TO 50%. Ideal for your Volunteer Needleworkers!

Write Dept. L-1171 Now for Details and Illustrated Catalogs

Manufactured by

J. THEODORE CUTHBERTSON, INC.

2013 Sansom Street
Philadelphia 3, Pa.

monroe FOLDING BANQUET TABLES

Lodge committees, social and recreational groups, you will be interested in this modern Folding Banquet Table. America's greatest line.

Factory prices and discounts to churches, schools, clubs, etc. Write for Catalog of Tables, Chairs, Trucks.

Monroe Co., 20 Church St., Colfax, Iowa

RELIGIOUS BOOKS OF ALL PUBLISHERS

Morehouse-Gorham Co.

14 E. 41st St. New York 17, N. Y. 29 E. Madison St. Chicago 2, Ill.

Morehouse-Gorham Co. of California
261 Golden Gate Ave.
San Francisco 2, Calif.

KNEELING HASSOCKS



of resilient granulated cork, covered with desirable plastic leatherette. Pew and Communion cushions in various types of coverings. Inquiries welcomed.

Samuel Collins
68-12 Yellowstone Blvd.
Forest Hills, L. I., New York

CONFRATERNITY OF THE BLESSED SACRAMENT

founded 1862

A Devotional Society of clergy and laity throughout the Anglican Communion to work and pray for Greater Honor to Our Lord present in the Blessed Sacrament of His Body and Blood.

For further information address

The Rev. William R. Wetherell, Sec.-Gen.
438 Valley St., Orange, N. J.

CHURCH CANDLES

Beeswax Candles
Vesper Lights
Sanctuary Lights and Lamps
Votive Lights



Write for price list and illustrated folder

WILL & BAUMER
CANDLE CO., INC.
Syracuse, N. Y.

The Pioneer Church Candle Manufacturers of America

OSBORNE

Designers and Makers of the Finest CHALICES

Illustrated Book No. LC57C available
Bronze Memorial Tablets List—LC57M

F. OSBORNE & CO. LTD.

117 GOWER ST. LONDON W.C. 1 ENGLAND

VESTMENTS

Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabats—Collars

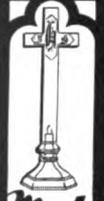
Custom Tailoring for Clergymen
1837 Church Vestment Makers 1957
Over One Hundred Years



COX SONS & VINING Inc.
112 N. 10TH STREET NEW YORK, N. Y.

Church Supplies

In Solid Bronze, Brass, Wood



Lecterns, Candlesticks, Candelabra, Electrified Floor Candelabra, Missal Stands, Communion Supplies, Chalices, Ciborials, Altars and Chancel Furniture

We Furnish Everything for the Church

FREE CATALOG ON REQUEST

Michigan Church Supply Co.
Desk LG Saginaw, Mich.

PEOPLE and places

Appointments Accepted

The Rev. John R. Chisholm, formerly assistant at St. Paul's Church, Doylestown, Pa., is now rector. Address: 78 E. State St.

The Rev. David E. Evans, formerly rector of St. Thomas' Church, Dover, N. H., is now rector of St. Paul's Church, Holyoke, Mass. Address: 475 Appleton.

The Rev. Victor Henry Loope, formerly canon pastor at St. Stephen's Cathedral, Harrisburg, Pa., is now rector of St. Luke's Church, 8 E. Keller St., Mechanicsburg, Pa.

The Rev. William Macbeth, formerly rector of St. John's Church, Waynesboro, Va., is now rector of the Church of St. Mary Magdalene, Newark, N. J.

The Rev. Albert P. Neilson, who was recently ordained deacon, is now vicar of the Mission of St. Clare of Assisi, Ann Arbor, Mich. Address: 1835 Independence Blvd.

The Rev. Ronald E. Ortmyer, formerly rector of Christ Church, Chippewa Falls, Wis., is now assistant at Trinity Church, Wauwatosa, Wis. Address: 1737 Church St., Wauwatosa 13.

The Rev. Carl H. Richardson, formerly rector of Calvary Church, Williamsville, N. Y., is now rector of St. John's Church, Elkhart, Ind.

The Rev. Mr. Richardson, who saw action in the Pacific during World War II, has among his awards the expert rifleman badge. In Western New York, he has served on a number of diocesan committees and was elected deputy to the forthcoming General Convention.

The Rev. Alvin J. Thomson, formerly rector of St. Thomas' Church, Bracebridge, Ont., Canada, is now rector of the Church of St. John the Evangelist, 226 Pearl St., Port Arthur, Ont.

The Rev. Eric W. Veal, formerly rector of St. Mary's Church, Asheville, N. C., is now serving St. Martha's Church, Westminster, North Denver, Colo.

Fr. Veal, an Englishman, came to Asheville from the Episcopal Seminary in Haiti. He is on the national council of the American Church Union and is provincial director of the Confraternity of the Blessed Sacrament.

Changes of Address

The Rev. Harlan Bailey, retired priest of the diocese of California, formerly addressed in Fair Oaks, Calif., may now be addressed at 2901 Pacific Ave., San Francisco.

The Rev. Dr. Claude A. Beesley, rector of the Church of the Good Shepherd, Wichita Falls, Texas, formerly addressed at 10 E. Southmoor Apts., may now be addressed at 4722 Florist St.

The Rev. George A. Green, retired priest of the diocese of New York, formerly addressed at New Brighton, Staten Island, N. Y., may now be addressed at Box 366, Stanhope, N. J.

Ordinations

Priests

Salina — By Bishop Lewis: The Rev. Claude Lyle Johnson, former Methodist minister, on October 18th. He will continue to serve Grace Church, Anthony, Kan., St. James', Harper; and St. Mark's, Medicine Lodge.

Religious Orders

Colin McCready, now Brother Colin of St. Barnabas' Brotherhood, made his life profession in the chapel of the home at Gibsonia, Pa., on October 18th. Bishop Scaife of Western New York, the brotherhood visitor, was celebrant and preacher at the service.

Living Church Correspondents

The Rev. Robert K. Bernhard, vicar of St. Alban's Mission, Indianapolis, Ind., is now correspondent for the diocese of Indianapolis.

Miss Jean Speiser, correspondent for the diocese of New York, has moved from Thirty-Fifth Ave. to 3441 Eighty-Fifth Ave. in Jackson Heights, N. Y.

SCHOOLS

FOR BOYS

THE CHURCH FARM SCHOOL Glen Loch, Pa.

A School for boys whose mothers are responsible for support and education.

Grades: Five to Twelve
College Preparatory

Wholesome surroundings on a 1,600 acre farm in Chester Valley, Chester County, where boys learn to study, work and play.

Rev. Charles W. Shreiner, D.D.

Headmaster

Post Office: Box 662, Paoli, Pa.

NORTHWESTERN MILITARY AND NAVAL ACADEMY

Distinguished college preparatory school Est. 1888. Episcopal Church auspices. Religious instruction part of academic curriculum. Small classes (average: 10 students) encourage the best in every boy. Guidance from understanding faculty. Modern facilities, fireproof buildings. 85 acres on Lake Geneva 75 miles from Chicago, 55 miles from Milwaukee. Senior ROTC basic. All sports; sailing. Catalog 1611 South Lake Shore Road Lake Geneva, Wisconsin.

FOR GIRLS

ST. AGNES SCHOOL

Episcopal school for girls. College prep. Boarding grades 5-12; day, kindergarten to college. 16 acre campus. Playing fields. Near Washington theatres, galleries. Student gov't emphasizes responsibility.

ROBERTA V. MCBRIDE, *Headmistress*
Alexandria, Virginia

ST. JOHN BAPTIST

School for Girls

Under Sisters of St. John Baptist

An Episcopal country boarding and day school for girls grades 7-12 inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample grounds, outdoor life.

For complete information and catalog address:
Box 56, Mendham, New Jersey
THE SISTER SUPERIOR

NURSING

SCHOOL OF NURSING

St. Luke's Hospital, Davenport, Iowa

Three year approved program — College affiliation — Male and married students accepted — Loans and scholarships available. For information write to Director.

COEDUCATIONAL

APPALACHIAN SCHOOL

COED AGES 6-12

A small school with the cheerful, quiet atmosphere of a well-ordered home in the beautiful mountains of North Carolina 60 miles from Asheville. Balanced routine activities: study, play, housekeeping chores, spiritual exercises. Under the direction of the Episcopal Church. Good food from our own farm. Ponies, other pets. Year-round care. Possible monthly rate, \$60. Catalog.

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

When Writing Schools Please Mention
THE LIVING CHURCH

THE BISHOP WHITE PRAYER BOOK SOCIETY

affiliated with

THE FEMALE PROTESTANT EPISCOPAL PRAYER BOOK SOCIETY OF PENNSYLVANIA

Donates to those Parishes, Missions and Institutions at home and abroad, which are unable to purchase them:

The Book of Common Prayer — Pew Size
The Book of Common Prayer — In Braille
The Church Hymnal — Melody Edition

Each request must be endorsed by the Bishop of the Diocese.

Apply: The Rev. Allen Evans, D.D., S.T.D., Secretary, P. O. Box 81, Philadelphia 5, Pa.

ROBES and VESTMENTS

for CLERGY and CHOIR

J. WIPPELL & Co. Ltd.

High Street, Exeter, England
11 Tufton Street, London, S.W.1

Write to Resident English Representative at
15 PRINCE STREET, PATERSON 7, N.J.

To the Editors, *The Living Church*
407 E. Michigan Street
Milwaukee 2, Wisconsin

Please begin renew my subscription to *The Living Church* immediately.

Payment enclosed. Bill me.

Name _____

Address _____

City _____ Zone _____ State _____

1 yr., \$8.50. 2 yrs., \$15.00. 3 yrs., \$19.50

If this is a gift subscription, print name and address of receipt above. Print your name and address here:

Enclose gift card. Do not enclose gift card.

Enter my own and gift subscription for one year at special combined rate of \$15.00.

Other Changes

The Rev. Dr. Robert M. Grant, associate professor of New Testament at the University of Chicago, is engaged in a series of lectures on Inosticism and Early Christianity under the auspices of the Committee on the History of Religions of the American Council of Learned Societies.

In October Dr. Grant visited Pennsylvania, Princeton, and Columbia Universities, as well as the Philadelphia Divinity School and Union Theological Seminary; the first week in November he was at Harvard and Brown Universities. Later in the year he will reach Yale and Emory Universities and the University of Toronto.

The Very Rev. Henry Chadwick, dean of Queens' College, Cambridge, England, is serving during the autumn quarter as visiting professor of Church history at the University of Chicago. He lectured at Sewanee in October.

Deaths

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

The Rev. Frank Ernest Aitkins, retired priest of the diocese of New York, died in Valhalla, N. Y., on October 8th, after a long illness. Since his retirement he had been a resident of Braker Memorial Home, New York City.

Born in Derby, England, in 1872, Fr. Aitkins came as a child to the United States. He was ordained priest in 1899, after having served a one-year curacy in New Lenox, Mass. He served churches in Lee, Mass., and in New York City before going to Michigan City, Ind., in 1905 as dean of Trinity Cathedral there, where he remained for five years. He served churches in Boston, New York City, Philadelphia, and Buffalo between 1910 and 1918, when he became rector of Trinity Church, Bridgeport, Conn. In 1923 he became chaplain of the School and Convent of St. Mary, Peekskill, N. Y., where he served until 1952. After a year as chaplain of the House of

the Redeemer, New York City, he retired in 1953. Fr. Aitkins is survived by his sister, living at Braker Home, New York City, and by an older brother who lives in Chicago.

The Rev. George John Grier Kromer, rector emeritus of the Church of the Guardian Angel, Baltimore, Md., died at the Church Home and Hospital, Baltimore, on October 21st. He was 90 years old.

Mr. Kromer's first parish, in 1899, was the Chapel of the Guardian Angel, Baltimore, which at that time was a mission of the Church of St. Michael and All Angels. He was ordained priest in 1901, and continued to serve the same parish. His entire ministry of 57 years was spent at Guardian Angel. The Chapel became an independent congregation in 1955, the year before Mr. Kromer's retirement.

Mr. Kromer is survived by his sister, Mary D. Kromer.

The Rev. Richard Maynard Marshall, retired priest of the diocese of South Carolina, died October 15th, at Roper Hospital, Charleston, S. C.

Born in Charleston in 1880, Mr. Marshall was priested in 1904. His first charge was St. Matthias, Summerton, S. C., where he served for a year. From 1904 to 1909 he served at the Church of our Saviour, Rock Hill, S. C., and then went to St. John's Chapel, Charleston, for two years. From 1911 to 1917 he was in Clemson, S. C., and in 1917 he went to North Carolina for three years as rector of Chapel Cross Church, Chapel Hill. He was rector of St. Helena's, Beaufort, S. C., from 1920 until his retirement in 1944.

Mr. Marshall is survived by his wife, Harriott Ogier Simons Marshall, a son, a daughter, four grandchildren and four great-grandchildren.

Oscar W. Ehrhorn, 82, active Churchman and retired referee in bankruptcy for the U.S. District Court in New York City, died October 3d at the Ruxton

Hotel, where he had recently made his home.

A referee in New York for 24 years, Mr. Ehrhorn handled many well known cases. He was a former president of the National Federation of Church Clubs of the United States, as well as holding offices in political, civic, and agricultural groups.

Mr. Ehrhorn had been a member of the Presiding Bishop's Committee on Laymen's Work. During World War II he was chairman of the executive board of the Emergency Committee to Save the Jewish People of Europe. He was a vestryman, clerk, and treasurer of the Church of the Holy Apostles, and later a vestryman of Christ Church.

Surviving are his wife, Julia Schiftenhaus Ehrhorn, and a son, Oscar W., Jr.

Julia Cotton Smith Post, 88, widow of George B. Post, New York banker-broker, and an active Churchwoman, died at her home in New York City on October 24th, after a long illness.

Mrs. Post was born in the rectory of the Church of the Ascension, New York City, where her father, the Rev. John Cotton Smith, was rector. Mrs. Post was a descendant of Cotton Mather, colonial clergyman. She was known for her philanthropic work, and was active in St. Bartholomew's Church.

Mrs. Post is survived by a daughter, Mrs. Sumner Welles, wife of a former Under Secretary of State, three grandchildren and 11 great-grandchildren.

Jessie K. Thomas, widow of William C. Thomas, a partner in a New York insurance firm, died yesterday after a long illness. She was the sister of the Rt. Rev. Harry S. Kennedy, Missionary Bishop of Honolulu.

Besides Bishop Kennedy, Mrs. Thomas is survived by another brother, David E. Kennedy, and by two sisters, two sons, a daughter, and 10 grandchildren.

CLASSIFIED

advertising in **The Living Church** gets results.

BOOK WANTED

THE THOUGHT OF ST. PAUL In the Light of the Modern World, by Eric Montizambert, Kelsey Illig, 1075 California St., San Francisco 8, California.

CAUTION

CAUTION is urged in dealing with a man who calls himself **Hugh Murtaugh**. Asking for financial help, he represents himself as a member of the Church of the Good Shepherd, Los Angeles, and as a friend of a former rector of the church, the Rev. **William E. Patrick**. For further information, contact the Rev. Robert H. Larkin, present rector of the Church of the Good Shepherd, 937 W. 51st Place, Los Angeles 37, Calif.

CAUTION is urged in dealing with a man calling himself **Harry Scott**, who recently has been in Houston and Dallas, Texas, but who says he is a member of the Church of the Resurrection, Miami. For further information, contact the rector of the Church of the Resurrection, the Rev. Charles P. James at 11173 Griffing Blvd., Miami 38, Fla.

CHURCH FURNISHINGS

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

LINENS AND VESTMENTS

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

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

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

MONEYMAKERS

PINE CONES; up to fifteen inches long; mistletoe. Bazaar moneymakers. Prices (wholesale) available. **Episcopal Women, Prospect Mission Field, Box 66, Prospect, Oregon.**

POSITIONS OFFERED

ASSISTANT-PRIEST for downtown parish in middle west. Fair salary, residence and car allowance. Send references. Reply **Box J-477, The Living Church, Milwaukee 2, Wis.**

POSITIONS WANTED

LADY with fine education in Theology and Psychology, also fluent German and French, experience in social, educational, organizational work, seeks position in Episcopal organization or institution. Willing to relocate and to travel. Excellent references. **Mrs. Margot J. Nicolaus, 7328 Cherokee Drive, Prairie Village 15, Kansas.**

PRIEST, moderate Churchmanship, unusual training and experience, advanced degrees, married, one child, desires rectorship, preferably East or West coast. Presently assistant at one of nation's largest parishes; rector soon to retire. Very best of references. Reply **Box B-478, The Living Church, Milwaukee 2, Wis.**

WANTED

PRIVATE COMMUNION SET NEEDED by small mission. Can make only token payment. **St. John's Chapel, Grand Avenue, Englewood, New Jersey.**

The classified columns of
THE LIVING CHURCH
 give you a direct line to the people
 you want to reach.

CLASSIFIED ADVERTISING RATES

- (A) 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.
- (B) Keyed advertisements, same rates as (A) above, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Church services, \$1.00 a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager.
- (E) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

407 East Michigan Street Milwaukee 2, Wis.

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

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

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

THE LIVING CHURCH

CHURCH DIRECTORY

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

LITTLE ROCK, ARK.

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

LOS ANGELES, CALIF.

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

ST. MARY OF THE ANGELS 4510 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.

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

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

WASHINGTON, D. C.

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r; Rev. Wm. J. Brunnings;
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. Donald C. Stuart
Sun 7, 8, 9:15, 11, and Daily

FORT LAUDERDALE, FLA.

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

MIAMI, FLA.

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

ORLANDO, FLA.

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

CHICAGO, ILL.

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

ASCENSION

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

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.

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

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

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r
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 Dolmar Blvd.
Rev. W. S. Hehenschild, r
Sun HC 8, 9, 11 1S, 11 MP; HC Tues 7, Wed 10:30

BUFFALO, N. Y.

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

COOPERSTOWN, N. Y.

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

NEW YORK, N. Y.

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

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

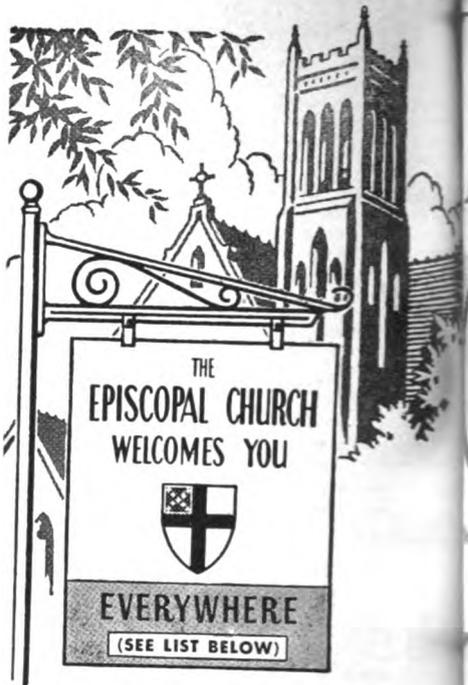
GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

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

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

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

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



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

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, 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 & Stud
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. Lova, 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 8
ex Thurs at 8, 10, EP 5:30

POUGHKEEPSIE, N. Y.

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

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, Ev 5:30; Daily 7:45, 5:30; Wed,
Fri 7; Thurs, Sat 9:30; Fri 12:10; 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 1st
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

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