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The World Council's seven presidents, including an honorary one, are shown at Yale Divinity School, New Haven, Conn., where they attended the annual meeting of the Council's Central Committee. [See page 5.] They are, from left: Methodist Bishop Sante Uberto Barbieri of Argentina, Uruguay and Bolivia; Bishop Otto Dibelius of the Evan-

gelist Church in Germany; Archbishop Michael, head of the Greek Archdiocese of North and South America; Bishop Bell of Chichester, honorary president; Metropolitan Mar Thoma Juhanon of the Mar Thoma Syrian Church of India; Dr. John Baillie, former principal of New College, Edinburgh, Scotland, and Bishop Sherrill. RNS Photo

Is the Church Using Its Prayer-Power? — p. 10

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"Katharine Morrison McClinton"

Churchwoman, Artist, Lecturer, Writer

A Profile by Nash Burger

LIKE membership statistics, church building, rebuilding and restoration are at an all-time high in America. Ninety per cent of our churches have been recently engaged in some sort of physical expansion. A new or a remodeled building—whether mission chapel, parish church, a building for church activities or metropolitan cathedral—also means new furnishings, from floor-covering to vestments, sacred vessels and altars.

What sort of church buildings are we producing today? How are they furnished and decorated? Do buildings and furnishings adequately fulfill their purpose of glorifying God and centering our thoughts on Him? These questions concern many a bishop and priest these days, many a vestryman and man in the pew faced with problems of church building and expansion.

Katharine Morrison McClinton, a churchwoman who is also an artist and a lecturer and writer on art and decoration, has the answers to these questions. She gives them to us in "The Changing Church: Its Architecture, Art and Decoration," a handsome, profusely illustrated book that has long needed to be written. The answers are important, for the appearance that American churches present to church members and the world is more than an outward and visible sign of American prosperity, it is evidence of other less tangible (and much more vital) aspects of American Christianity.

It takes only a few moments conversation with Mrs. McClinton to discover that she, like her book, is a stimulating blend of fact and theory, of realism and imagination. Statistics, theology, history and humor are all brought to bear in this lady's prose, whether oral or written. She will tell you right off that of the new churches being built in America, "one in every four is of modern design rather than traditional style." It is with this one out of four that her book is chiefly concerned.

She has written about this new form in contemporary church architecture, she says with some reason, because it is new, because it makes use of materials and techniques our forefathers didn't know, because it is less costly than traditional styles and because, one assumes, there is no lack of printed material on the older forms. She argues that more and more the Byzantine, Gothic, Romanesque, Norman, Georgian and Colonial styles will be used chiefly by large, well-to-do city parishes and cathedrals.

This lady who speaks so persuasively and well also speaks with authority born of long years of study and observation. Born in California, she studied art at Stanford and Columbia and has written art criticism for newspapers on the East and West Coasts and for most of the leading national magazines. Before getting around to writing "The Changing Church," she published volumes on furniture, antiques and



KATHARINE MORRISON MCCLINTON

glassware. She also wrote the popular "Flower Arrangement in the Church" and "Good Housekeeping in Church"—not to mention a little book of recipes of Lenten recipes, "Loaves and Fishes," which one appreciative user declared should have been titled "How to Enjoy Lent."

The idea for her new book has been with her for a long time, she says. But it is perhaps all to the good that she put it off as long as she did—because it wasn't really put off at all. Each of her earlier books helped her in some way with the new one, each dealt with a subject in some way related to the topics treated in "The Changing Church." Moreover, she feels that the contemporary trend in church art has now reached a point where a truly definitive volume is possible. This, most reviewers feel, she has given us.

In its field, she has written a book that is not only unique but complete. There are general chapters on such topics as the contemporary point of view, elements of design as related to church architecture and decoration, the over-all plan of the church, on color and lighting. There are chapters on such specific topics as the font, floor coverings, furniture, the altar and its furnishings, the organ, the sacristy and study, the parish house and church school.

Having published "The Changing Church," a work that a writer might well consider a sort of *magnum opus*, Mrs. McClinton might justifiably rest on either her oars or her laurels for a space, but this does not seem likely. She and her husband (a New York advertising executive who suggested the title for her new book) spend half the year at a home in Palm Springs and the other half in a New York apartment. Research and writing, along with family and household affairs, are conducted smoothly and unremittingly at both ends of the line. Already there is some talk of a "next book." If it is as satisfying as the present one, it will be worth waiting for.

Note: THE CHANGING CHURCH (Its Architecture, Art, and Decoration) By Katharine Morrison McClinton is a new Morehouse-Gorham publication (\$7.50). It may be purchased at any bookstore or through Morehouse-Gorham Co., bookstores in New York, Chicago and San Francisco. (Ed. Adv.)

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Things To Come

- August**
- 18. Ninth Sunday after Trinity
 - 24. St. Bartholomew
 - 25. Tenth Sunday after Trinity
 - 28. Study Conference, National Canterbury Association, Sewanee, Tenn., to Sept. 4th.

- September**
- 1. Eleventh Sunday after Trinity
 - 3. Conference on the "Nature of the Unity We Seek," World Council, Oberlin, Ohio, to 10th.
 - 8. Twelfth Sunday after Trinity
 - 15. Thirteenth Sunday after Trinity
 - Idaho Convocation.
 - 18. Ember Day

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

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

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

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LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words.

For All of Us

Perhaps the less notice given the article "The Priest Who Had No Heart" [L.C., July 7th] the more "heart" would be shown toward its authoress. Yet, one leaves off reading it with several disturbing thoughts in one's mind:

(1) Nearly every obvious canonical and logical approach to the problem is avoided by the vestry of the "wronged" parish;

(2) Though the word "priest" is used to designate the "wronging" individual, one would rather use some other term or title to describe him. Distinctly, there is the feeling that any man, even this one, must have had some redeeming quality in his make-up.

(3) There is an absolute lack of Christian care and concern on the part of the "wronged" congregation and vestry toward the shortcomings, failures, stupidities, etc., of the priest himself. In fact, there is a marvelous display of unchristian selfishness on the part of all concerned in this situation, wherein each person thinks only of himself, and never considers the needs which are so manifest in the nature of the priest who is making the mistakes. Is he not human, too? Has God indeed, in this one rare instance, created a body without a soul?

(4) If we admit that there are some priests who remind us sometimes by their actions of "the priest who had no heart," still we cannot but feel sorrow for one who, having encountered such a person, has been able to see only the poorest side of his nature, not recognizing him as "the child of God."

A final, and perhaps conclusive, observation is this: "There's so much good in the worst of us, and so much bad in the best of us, that it ill-behoves the most of us, to speak ill of the rest of us."

(Rev.) ROBERT L. SEEKINS, JR.
Rector, Trinity Church

Troy, N. Y.

A Roman Heresy

The revised translation of the Nicene Creed, as proposed by the Liturgical Commission and discussed in the brilliant editorial, *Toward Greater Theological Precision* [L.C., July 7th], is certainly a more faithful rendition of the Greek original than is the P.B. translation. In my opinion, it is worthy of all Anglicans to be received. However, it is somewhat discouraging to learn that the Commission has rejected "the suggested elimination of the *filioque* ('and the Son' after 'Holy Ghost . . . Who proceedeth from the Father')."

The *filioque* represents Roman heresy, a deviation from the Church Catholic, and is, therefore, a symbol of disunity. When the laity of our Church are aware that the *filioque* is a symptom of Western Christendom's change in the doctrine of the Church, because added without consultation with the whole Church, I believe that many will insist on the elimination of this important and controversial addition made to the common Creed of Christ's Church.

The *filioque* was the beginning of many changes in Western Christendom. Not only Eastern Christians but many devout Churchmen in the Roman Patriarchate saw in the *filioque* a new doctrine of the Trinity that might reduce the Holy Spirit to a power or grace of the Father and the Son, thus making the Spirit a possession of the Church and her clergy, not "The Lord, The Giver of Life" to the Church.

Subsequent changes in the faith and practice of Western Christendom (between 1054-1957 A.D.) indicate that the 12th-century Christian's consciousness of serious divergence in the matter of the *filioque* was more real than they could have imagined. Roman theology comes very close to identifying the Holy Spirit with grace. For many Anglican Churchmen the doctrine of the Holy Spirit is a remote or esoteric thing, suitable for the contemplation of the mystic. Why does the Feast of the Holy Spirit, Pentecost, one of the three major festivals, mean so little to so many Episcopalians?

The whole question of the *filioque* bulks very large in the minds of the Eastern Orthodox Churchmen whenever reunion is discussed. Apparently, the Anglican Communion at this time is quite exercised over the problem of Church Unity in South India and in North India (several thousand miles away). "How good and joyful a thing it is, for (Episcopal and Orthodox) brethren (in the U.S.A. and throughout the world) to dwell together in unity." Is it possible?

(Rev.) GREGORY A. E. ROWLEY
Vicar — St. Francis of Assisi

Youngsville, Pa.

► If the *filioque* is heretical, the entire Anglican communion is and has been in heresy for 400 years. The misinterpretation which our correspondent feals should be amply guarded against by the phrase, "being of one substance with the Father." Actually, the typical misinterpretation of the Holy Spirit in modern Roman and Anglican piety is not the tendency to depersonalize Him but the attempt to humanize His personhood on the analogy of the divine-human person of the Son. St. Hilary of Poitiers, writing in the fourth century, referred to the Holy Spirit as the Gift (*usus*) of God, a term that received the approbation of both St. Augustine and St. Thomas Aquinas, but is generally avoided by modern theologians.

The Christian's relation to the Holy Spirit is one of "possession," although perhaps it is better to say that the Spirit possesses the Christian rather than vice-versa. Unlike the frenzied possession-phenomena of primitive religion (which, however, we do find mirrored in some of the New Testament passages about the Holy Ghost), this possession is a permanent, lifelong relationship, a principle of life — an enduring Gift of God.

The *filioque* question itself is one of ecclesiastical diplomacy rather than theology, as conferences of Roman and Orthodox theologians have brought out from time to time. Our correspondent is certainly right in saying that the Creed accepted by the whole Church did not contain it. — EDITOR.

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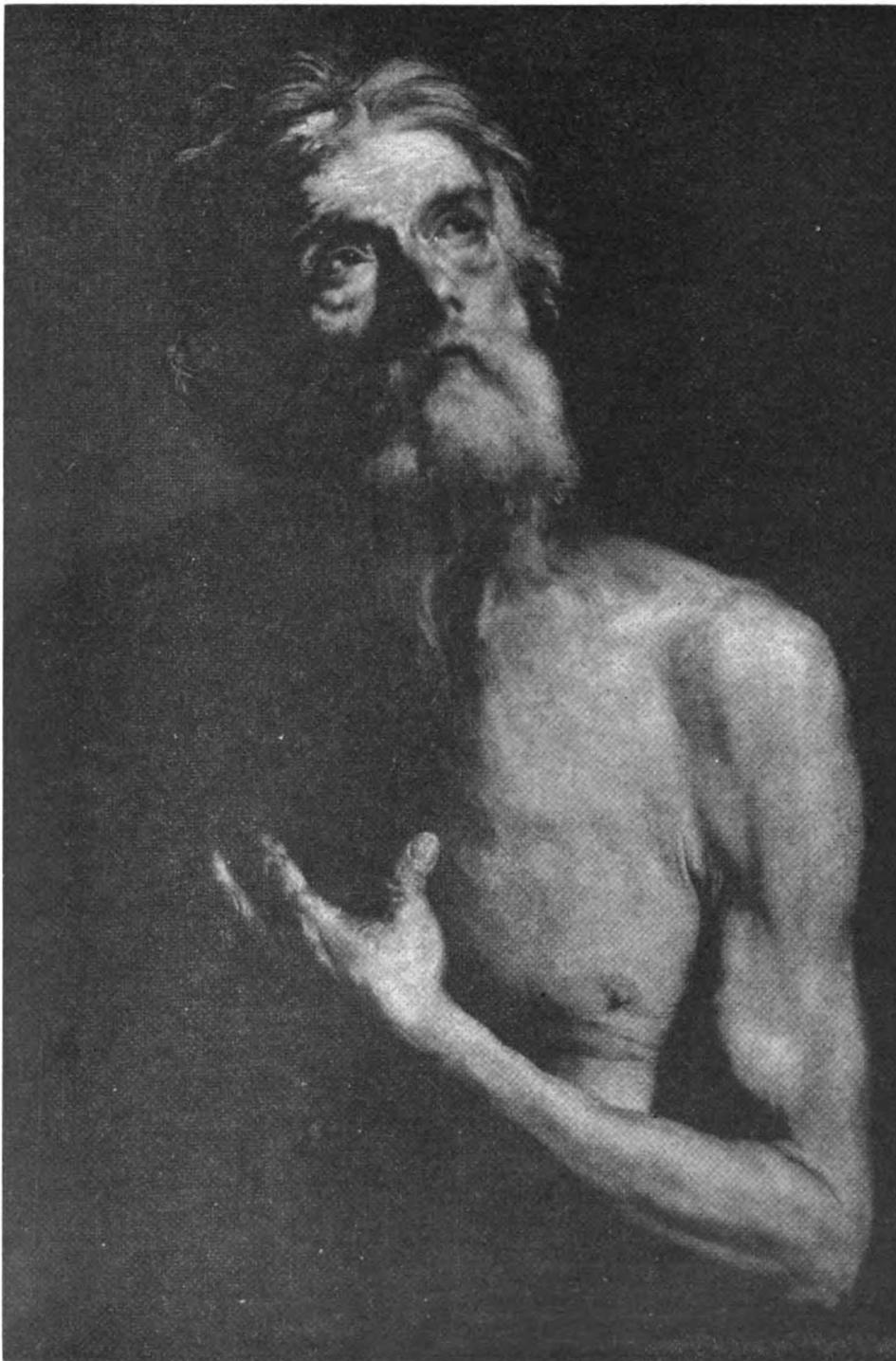


Photo Courtesy City Art Museum,
St. Louis, Mo.

ST. BARTHOLOMEW

(Jusepe Ribera, Spanish,
1591-1652)

August 24th is the feastday of St. Bartholomew, one of the Twelve Apostles. Nothing, apart from legend, is known of him beyond the mere name. Traditionally he has been identified with Nathaniel (St. John 1:43f) but modern New Testament scholars are not so sure.

Jusepe Ribera was born near Valencia, Spain. Dr. Walter Nathan says of him:

"Ribera was a sombre, melancholic artist; he would go to extremes of realism in scenes of martyrdom, and his portraits of saints are fraught with an almost fierce emotion.

"Nothing, we feel, can shake the firm conviction of this Bartholomew. A pilgrim in the service of the Lord, he will work and suffer heroically and prove himself worthy of Christ's praise."

O God, the strength of thy saints, who hast granted them in thine abundant bounty the grace to come to their present glory; vouchsafe, we beseech thee, pardon to our sins, that we may be able worthily to celebrate their solemnities; through Jesus Christ our Lord.

Leonine Sacramentary

The Living Church

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

August 18, 1957

Atom Test Ban Urged as World Church Leaders Meet



By the Rev. WILLIAM S. LEA

For the last few weeks New Haven, Conn. has been the capitol of the non-Roman Christian world. On the campus of the Yale Divinity School have met during July and the first week of August more than 150 of the world's leading Eastern Orthodox, Anglican, and Protestant churchmen. The occasion was the annual meeting of the Central Committee of the World Council of Churches, the first such meeting since the now historic visit of the committee to Hungary last year. This was the first major gathering of the World Council in the United States since the Second Assembly met at Evanston in 1954.

The 90-member Central Committee is the policy making body of the World Council during the interim between the meetings of the Assembly every six years. Representing the Episcopal Church on the Committee are the Presiding Bishop, who is also a president of the World Council, Bishop Dun of Washington, and President Nathan Pusey of Harvard. The highest ranking prelate of the Anglican Communion, the Most Rev. Geoffrey Fisher, is also a member of the Central Committee, as are similar leaders of the other member Churches.

Over and again throughout the meetings at New Haven the West was challenged by members of the Christian Churches of the East to return to its great liberal and Christian traditions. One Eastern delegate suggested that one of the most persistent criticisms of the West was that the so-called Christian nations had betrayed their own ideals.

The Central Committee meeting was preceded by meetings of the various committees of the WCC and by a meeting of the executive committee at Seabury House in Greenwich. Bishop Sherrill was host to the meeting of the executive committee.

Protest Groups

The New Haven meetings were not without the now familiar presence of a small protest group called the American Council of Christian Churches. Denied the use of the Yale University facilities, the group met for its protest at the Taft Hotel and from there issued a blast at the World Council, Yale University, and the New Haven Park Commission. Among other things, the protest group accused

the World Council of collaboration with Communists. This accusation, however, was in no way substantiated. Yale University had denied the group permission to use one of its buildings to stage the protest rally because, in the words of a Yale spokesman, "the American Council was out to sabotage the work of the World Council, an invited guest of Yale." Earlier the New Haven Park Commission had turned down the group's request for an open air protest rally on the Green because, as a spokesman said, the meeting proposed was more "controversial" than "religious."

Actually the World Council had been accused by the Hungarian Government of being partially responsible for the uprising in Budapest last fall. Dr. Visser 't Hooft, General Secretary of the WCC, has disputed this criticism and at the Central Committee meeting made a full report. He said that the attack on the World Council's actions in Hungary had been a complete distortion of the facts.

Eastern European and Chinese newspapers have accused the World Council of aiding the revolutionary movement in Hungary. The Hungarian newspaper "Napaakarat" had reported that Dr. Visser 't Hooft had stated that he already knew what was being prepared in Hungary. To this the Secretary replied, "Must we laugh or cry when in the same city of Berlin one newspaper has an article showing the WCC is flirting with the Communists and another magazine describes us as a movement of fascist counter-revolutionaries?"

In his report to the Central Committee Dr. Visser 't Hooft said that not since the formation of the World Council had the

Christian world been faced with so many and so grave problems and so many critical situations throughout the world. Because of the world-wide nature of the organization, he indicated, it is not always easy to "take sides" or to solve a problem in such a way as to be fair to all the members. The responsibility to speak out on the great issues from the basis of a common conviction, he said, was never clearer, despite the difficulties. He pointed out that the Council should not speak, however, "without having asked ourselves what the consequences of our words will be for the Christians most concerned."

Dr. Visser 't Hooft reported on the work of the Council in developing regional conferences. He reviewed the activities of the Council at the East Asia Conference in Indonesia, and referred to it as a significant achievement because it "has broken new ground in showing how regional coöperation and participation in the world movements can be combined."

Nuclear Weapons

One of the most important discussions of the entire meeting concerned the use of nuclear weapons and their production and testing.

Bishop Otto Dibelius, of Berlin, called this the "most pressing problem of the



Dr. Fisher with the Connecticut governor's footguards and Rev. David Beach, New Haven pastor.

RNS

world today." He urged the Council to take a strong stand for peace and to insist that the nations disarm. Debate on the subject grew out of a report from the Committee on International Affairs. There were great differences of opinion expressed by such leaders as the Archbishop of Canterbury, Pastor Martin Niemoeller, and the Bishop of Chichester, Dr. George K. A. Bell.

Definite action was taken at the meeting calling on the United States, Britain, and the Soviet Union to halt the testing of nuclear weapons for a trial period. Failing agreement on stopping the tests, the Council proposed action by any one nation "in the hope that the others will do the same."

The action was by unanimous vote of the Central Committee, 70 of the 90 members being present. Two members abstained from voting: Dr. Georges Florovsky of the Russian Orthodox Greek Catholic Church, professor at Harvard, and Prof. Charles Westphal of the Reformed Church of France, on the grounds that the statement was not "Christian enough."

Dr. Fisher expressed "wholehearted approval and agreement with every single word," stating that the document was a "complete analysis" as well as an "extremely powerful and important statement of the Christian attitude toward the problems raised by nuclear warfare."

International Missionary Council

A draft plan for the integration of the International Missionary Council with the WCC was officially commended to member Churches "for study and prayerful consideration," after opposition from Eastern Orthodox leaders.

Chief spokesman was Archbishop Michael, head of the Greek Archdiocese of North and South America, one of the Council's six presidents. He told the Central Committee that when the Orthodox Churches joined the Council they were assured there would be no involvement in missionary enterprises. The Eastern Orthodox Church operates its own missionary organization. The International Missionary Council, organized in 1910, is made up not of denominations but of national or regional mission councils.

A year ago the two Councils agreed to consider the possibility of merger. The draft plan of union was presented to the Central Committee by the Rev. Dr. Henry P. Van Dusen, president of Union Theological Seminary in New York.

Dr. Georges Florovsky told the Committee of "unhappy experiences" the Orthodox Church has had with "activities of some Protestant missions in Orthodox lands." He contended there was an "irreconcilable difference" between Protestantism and Orthodoxy. Integration of the two Councils, he said, would "change the character" of the World Council since



Two Anglican bishops in Africa, Bishop Howells of Lagos and Bishop Reeves of Johannesburg, S. A.

it would be a "move in the direction of one-sided Protestantism."

Bishop Dun of Washington said that the merger was more on a consultative than a controlling level. On this basis, he added, the merger would protect the Orthodox Churches rather than increase their difficulties.

Other Action

What would have appeared to be a routine re-election of the 14-member executive committee was marked by overtones of tension between western and Iron Curtain country churchmen, when a protest was made by the Rev. Petrus Olaf Bersell, Minneapolis. Objecting to the re-election of the Rev. Dr. Josef L. Hromadka, dean of the Comenius Protestant Theological Faculty in Prague, Czechoslovakia, Dr. Bersell stated that in view of Dr. Hromadka's statements after the Hungarian Revolution in November, he could not in good conscience vote for him.

[At the time of the revolt in Hungary Dr. Hromadka publicly declared that the World Council had expressed too much sympathy for the anti-Communist revolutionaries. He later supported the intervention of Soviet troops and asserted that "Fascist elements" had used the revolt for their own ends, according to the *New York Times*.]

The vote on the re-election of the executive committee was 28 to 7 in favor of the entire slate, with 64 registered delegates abstaining. Dr. Hromadka has been a member of the committee since the 1954 Evanston Assembly.

Five Churches were approved for membership in the Council, including one American body, the Evangelical Lutheran Church, with 1,000,000 members; the Presbyterian Church of East Africa, the Gereformeerde Church in Indonesia; the Burma Baptist Convention, and the Presbyterian Church of Jamaica.

Also adopted was a statement on race relations which, while pointing out the many problems yet to be solved, stressed the progress which has been made in the work of reconciliation "which lights up an otherwise dark picture." Among other vital matters discussed were: the threat to the Ecumenical Patriarch of Constantinople rising out of the conflict between Greece and Turkey over Cyprus, the continuing problem of refugees, threats to religious freedom especially in Roman Catholic countries (in particular Colombia and Spain). The Committee approved a motion by the Archbishop of Canterbury asking the executive committee to study the problem of religious liberty in those countries. He suggested the possibility of a direct approach to conversations with the Roman Catholic Church on the problem.

Throughout the various debates and discussions one major question continually arose. "Should the Church speak out in righteous indignation on the political and economic evils of the contemporary world, or should it follow a policy of reconciliation?"

His Grace, the Archbishop of Canterbury, on more than one occasion made it clear that he favored the quieter approach. He insisted that the task of the Church is to analyze "dispassionately," reason with restraint, and always to seek reconciliation. "When one gets red in the face," he said, "all reason disappears."

The German Bishop of Hanover, Dr. Hans Lilje, discussed the ability of the Church as analyst and called for "courageous thinking." He said that the danger of analysis was in the production of statements which amounted to little more than "shallow generalities."

Speaking for the African Church in Ghana, the Rev. Peter Dagadu, a Methodist from this new state, called for the "straightforward and direct approach of a militant Church." But Mr. Charles Taft cautioned against making pronouncements without the advice of experts. He held that this was a "common failing among Church groups." He said that he favored moral indignation but only when it was based upon facts.

In this first discussion of the problem, it was observed, the air was cleared and the way was paved for a more serious grappling with the fundamental moral issues which underlie all the social and political problems of the day.

The next meeting of the Central Committee will be held next summer in Denmark. The Council accepted the invitation to hold its next General Assembly in Ceylon in 1960, provided government authorities there and member Churches "raise no serious objection." The suggestion was approved by nearly everyone as evidence of Christian concern for the younger Churches of Asia and of the key place the World Council is assuming in the life of these Churches.

Massachusetts Votes to Rotate Convention Deputies

A new plan for rotating General Convention deputies was ratified at the May convention of the diocese of Massachusetts. Since deputies could not be elected until the plan was ratified, Massachusetts was unable to follow the suggestion of the Committee on the Structure and Organization of General Convention, to elect deputies this year for the 1958 General Convention.

In 1956 the Rt. Rev. Norman B. Nash, then Bishop of Massachusetts, appointed a committee to study the question of working out "a plan for a rotating system for the Massachusetts deputies to General Convention." Although the committee reported to the convention that year, they suggested that their proposed plan not be voted upon until the convention of 1957 to allow ample time for its consideration.

The plan provides that "No one shall be eligible who has reached his seventy-second birthday at the time of the election; and no one shall be eligible who has served as a deputy at the next preceding three stated meetings of the General Convention unless at the most recent of such meetings he was an Officer of the House of Deputies or a member of one of the following five committees, namely, Amendments to the Constitution, Canons, Dispatch of Business, Program and Budget, or Prayer Book." The purpose behind the plan was to try to keep a good balance between continuity and new blood. As far as the deputies in Massachusetts know, this is the first time that a plan for the rotation of General Convention deputies has been adopted by any diocese.

Another Chance for Clergy To Elect Social Security

The House Ways and Means Committee has approved a bill to extend for two years the period in which ministers, missionaries, and members of religious orders may elect social security coverage. The deadline for election of such coverage (except for newly-ordained ministers) was April 15th. The new measure, sponsored by Rep. Burr P. Harrison (D.-Va.) would extend the deadline to April 15, 1959.

It also provides that clergymen who erroneously thought they were covered as employees of non-profit institutions will have their coverage legalized. Such ministers will have to change over and pay their social security tax on a "self-employment" basis as do other clergymen.

A number of ministers who teach in church-related colleges or who serve on hospital or institutional staffs thought they were covered when their employing agency extended coverage under the 1951 amendments to the social security act.

Unless the law is amended there is no way they can be restored to the social security rolls.

The Harrison bill, by means of six pages of complicated amendments, seeks to cover all instances in which clergymen have become enmeshed in the technicalities of the law. At the same time, it would give ministers another two years in which to decide whether they want coverage before the social security rolls are closed to them.

If an election is made, however, the self-employment tax will have to be paid back to January 1, 1956. In other words, up to \$126 in "self-employment tax" for the year 1956 (three percent of the first \$4200 of income) would have to be paid, in addition to the self-employment tax for the year 1957 — which will be at the new rate of three and three-eighths percent of the first \$4200.

The bill would not change the present provision whereby newly-ordained ministers have up to two years after ordination to decide if they want coverage.

Mr. Harrison's measure has been actively supported by the National Council of Churches. It is a completed, re-drafted version of a bill the Virginia lawmaker introduced earlier. [RNS]

Holy Trinity Assets Frozen

The assets of about \$400,000 belonging to Holy Trinity Church, Brooklyn, N. Y., will not be released to either side in the dispute over leadership of the church for the time being. Justice Martuscello of the Supreme Court, Brooklyn, reserved decision July 31st on a suit brought by the Rev. William H. Melish to gain control over the funds. The Judge asked that briefs be filed by attorneys for both factions by August 5th.

[According to the New York Times, the Judge was expected to hand down a decision late in the week of August 5th, too late to be reported in this issue. More details next week.]

At the July 31st hearing, George Hubbell, Jr., introduced in court an affidavit asserting that Mr. Melish has been paid his salary throughout the controversy out of contributions made to a special fund by his supporters at the church. Mr. Hubbell requested for the Rev. Herman Sidener, who has been certified as rector of the parish by the Appellate Division in Brooklyn, \$9,333 in back salary and additional sums for back rent and car payments, and \$581.34 a month from now on, plus rent and car payments.

Justice Martuscello did not immediately authorize any payments other than those for operating expenses such as heating, lighting, and maintenance of the parish buildings. Representatives of the Manufacturers Trust Co. and Chase Manhattan Bank, with whom the church funds

are deposited, agreed not to release them except for operating expenses. A vestryman from each side in the dispute must countersign all expenditure checks.

On Sunday, August 4th, supporters of Mr. Melish gathered in Holy Trinity's gymnasium for lemonade after attending services at Grace Church four blocks away. Mr. Melish did not attend, feeling that it would not be right for him to do so while litigation is pending. No move was made by Dr. Sidener's supporters to dispute the use of parish buildings, other than the church, by the pro-Melish parishioners.

What's in a Name?

By the Rev. DEWI MORGAN

Which Anglican bishop has changed his name most frequently? A strong contender for such a claim to fame would be the Most Rev. William James Hughes, whose appointment as Archbishop of Central Africa has just been announced. His present signature, "James Central Africa," is his fifth since he became a bishop.

In 1944 he was consecrated Bishop of British Honduras in the Guiana Cathedral, where he was then a missionary. In 1945 he was translated to become "James Barbados." Six years later he returned to England to become Assistant Bishop of Birmingham when he temporarily reverted to "James Hughes." From 1953 until the present he has been "James Matabeleland," a Central African diocese of which he was first bishop.

As Archbishop he will remain diocesan bishop of Matabeleland, where he has already made a considerable mark. He is widely known as a forceful personality and an outstanding preacher. The new Archbishop took his degree at Leeds University and studied theology at the College of the Resurrection, Mirfield.

Fraternity's Fate To be Decided Soon

Pi Alpha, Church fraternity for boys and young men, will have its future decided at a meeting planned for September 10th. The Rev. Samuel H. Sayre, national vice-president of the fraternity, has called the meeting, writing to all parishes which now have, or have had, chapters of the fraternity.

In his letter, Fr. Sayre stated that whether or not the fraternity will continue as a national organization of the Church depends on the response to this meeting. If it is to continue, it must be reorganized and new officers must be chosen. The present crisis is at least partially due to the deaths recently of both the founder of the fraternity, the Rev.

Canon Arthur G. W. Pfaffko of Blue Ridge Summit, Pa., and its national treasurer, the Rev. Henry E. Hubbard of Waterlook, N. Y.

Fr. Sayre, whose address is 2111 Chickasaw Ave., Los Angeles 41, Calif., has asked that those who "can and will attend the conference on September 10th" write to him to that effect, so that he will know whether the response is great enough to hold the meeting. The meeting will be held either at the Hotel Harrisburger, Harrisburg, Pa., or at the Boise Hotel, Boise, Idaho, depending on which place draws the biggest response. During the meeting the future of Tau Delta Alpha sorority will also be discussed, and any women interested in its future are urged to attend the conference, according to Fr. Sayre. Those who indicate their interest in the meeting will be personally contacted with further details.

Graham Crusade Extended Again

Evangelist Billy Graham's New York Crusade, scheduled to close August 10th after two extensions, will be continued until September 1st.

The chairman of the crusade executive committee said the campaign in Madison Square Garden was extended a third time because "the meetings have gained immeasurably in momentum."

The crusade, which opened May 15th, will have run 15½ weeks by Labor Day. It will be the longest campaign Mr. Graham has conducted in any city, in this country or abroad.

"After much prayer," said Mr. Graham, "I feel compelled in my heart that it is God's will that we continue. We have received literally hundreds of letters urging us to go on. There have been scores of long distance phone calls. On the basis of this overwhelming expression of the interest and conviction of God's people, we are ready to continue as long as the Garden is available to us."

After the extension announcement Mr. Graham devoted a sermon in the Garden to the problem of juvenile delinquency in large cities, especially New York. He said one of the reasons the crusade will continue in August "is to put more stress on the teenage problem." The evangelist added he would speak for an entire week to teenagers and their parents beginning August 11th.

A crusade spokesman said total attendance for the first 11½ weeks reached 1,395,300, with 42,384 "decisions for Christ." This figure includes the 100,000 who jammed Yankee Stadium for a huge Graham rally.

According to the Madison Square Garden booking office other commitments make it impossible for the evangelist to continue beyond the new extended date.

[RNS]



A stellar attraction at the National Assembly of the Girls' Friendly Society in June was Mrs. Eugenia Spaulding, 93, of Newburyport, Mass. As the GFS celebrated its 80th anniversary, Mrs. Spaulding could tell pre-teen girls what the Society was like in its early days. She appeared in an anniversary presentation "Speaking from Experience" (The Seven Ages of Women), a radio script written by Mrs. Ruth Moore of Evanston, Ill. The script was printed for Assembly delegates to take home for use in their home branches.

Gilbert Murray, "Reverent Agnostic," Buried at Westminster Abbey

By the Rev. ARTHUR DOWLE

Dr. Gilbert Murray, the great classical scholar, who died in May at the age of 91, was buried July 5th in Westminster Abbey. The Dean of Westminster, Dr. Alan Don, officiated at the choral service, which was attended by more than 1,000 friends. The Prime Minister, the Duke of Edinburgh, and members of the government were represented. There were also many foreign ambassadors.

During the service, at which there was no sermon but during which the anthem, "Turn back, O man, forswear thy foolish ways," was sung, Mr. Stephen Murray, the barrister's son, took from the catafalque the white casket containing his father's ashes and carried it to the prepared place in the floor near Poet's Corner. In it was a wreath of wild olives in the ancient Greek tradition — a tribute to Dr. Murray's lifelong work for classical scholarship.

The Abbey burial of Dr. Murray had caused a minor "storm in a tea cup" in some of the secular papers in England, though neither of the two main Church newspapers thought the subject worthy of comment. Dr. Murray had in infancy been baptized in the Roman Catholic Church, but for most of his lifetime had held the position of a "reverent agnostic." After the announcement that a service

was to be held for him in the Abbey, however, it became known through the press that shortly before his death he had been visited by the local Roman Catholic priest and that claims were being made — by the Roman Catholic weekly, the *Universe*, for example — that "Gilbert Murray died a 'Catholic.'"

This has led to a not particularly edifying series of claims and counter claims in letters to the press, and no one is certain as to what the situation actually was.

The Roman Catholic priest involved, Fr. John Crozier, has stated that in his opinion Dr. Murray "was sufficiently in possession of his faculties to know what I [Fr. Crozier] was doing and what he was receiving" [with reference to the sacrament of Extreme Unction], and has added: "The reception of the sacrament by a lapsed Catholic restores him to full membership of the Church. This was not a case in which a lapsed Catholic in full health came to make a public reconciliation with the Church, but rather the case of the Church going privately to help a son in his journey into eternity. As far as human frailty can judge, the soul of Gilbert Murray entered eternal life at peace with God."

Dr. Murray's son, who also describes his position as that of a "reverent agnos-

tic." does not believe that his father died "reconciled to the Church" as it has been claimed. In fact, in a long letter to the important weekly, the *New Statesman*, he says: "The allegation that my father reëntered the Roman Church appears to be untrue. It would not be true to say that he died a militant or unbending rationalist. I believe he died as he had for many years lived, a reverent agnostic." He quotes his sister, Mrs. Toynbee,* who is a Roman Catholic, as saying: "At no time did my father ask for the sacrament as such. Fr. Crozier administered the sacrament at his own discretion and my father was not in any condition to distinguish between a blessing and a sacrament. I thought it very uncertain, indeed, how conscious my father was, and I would not have dreamed of making a public claim that he had reëntered the Church."

The situation with regard to Westminster Abbey is that it is a "royal peculiar," with the Dean in supreme authority, subject to no diocesan bishop but only to the Crown. It is also a national shrine and has come to be regarded as a fitting last resting place for the remains of many great Englishmen who have deserved well of their country. Generally an approach is made to the Dean by friends or admirers of the dead person, as was so in this case. This approach had been made, and the Dean had agreed to an Abbey burial, at a time when there was no suggestion other than that Gilbert Murray was a reverent agnostic.

"There is no Abbey policy about the question of burials," Canon Edward Carpenter, one of the four residentiary canons, told me this week: "It is solely in the discretion of the Dean. It is a personal decision, and may well vary from Dean to Dean." The majority of British people, however, seem well pleased with an arrangement that allows great Englishmen to find a final resting place in the Abbey, and few object that use of such a resting place involves the use of the Anglican burial service in all its beauty. The Church of England is disinclined to be rigorist on these occasions or to sit in judgment on a man's beliefs. The Abbey is the resting place of many whose beliefs might not satisfy the rigidly orthodox. It houses, for example, the grave of the Unknown Soldier, who may be either saint or sinner.

It is interesting to note that Dr. Murray was cremated — a practice forbidden to its members by the Roman Church.

In view of the recent charges made by Anglicans against Roman behavior it is hard not to draw the conclusion that in this instance Rome was also attempting to make capital out of an incident with an old and sick man who was not certain what he was doing.

*Editor's Note: Mrs. Toynbee (Rosalind Murray) is the divorced wife of historian Arnold Toynbee.

talks with TEACHERS

By the Rev. VICTOR HOAG, D.D.

Working for Response

A young teacher who had begun to take training, and was doing some practice teaching, complained, "I have tried to do what you told me and work for response from the children, but I seem usually to get the wrong response. They make flip answers, or can't remember anything about last Sunday, or try to guess."

This teacher, while working on an important point — the securing of personal activity from the pupils — had evidently not been cautioned about a native weakness of young teachers just out of college, where grades for quantitative knowledge were given, namely, the conception of teaching as a process of handing out exact information and requiring it to be given back in an exact form. This is the "response" the new teacher thought was meant in the Church training class.

This teacher had apparently told a story or explained some matters of Church lore, and had then asked the children to repeat this as proof that they had been listening and had received it. "They don't know it unless they can give it back." She had not yet acquired some of the skills of teaching vigorous children in an informal setting.

The Guided Group

It's not easy to get a group to talking freely and yet purposefully, although to watch a skilled teacher directing a discussion it seems to be the easiest thing in the world. With a few people it is a knack, a temperamental adaptability to folks. For most of us it must be largely the acquisition of some exact devices, leads and event stock stunts, which will secure the kind of response we really want. Such things really can be learned, step by step, until they become a complex skill. Many of these have been learned lately by observing successful teachers through listening to tape-recordings of their class period. No two teachers do it the same way, but every one will be discovered to use certain expressions, approaches, and turning points which advance their objective.

The purpose of response is to get children to talk (or write) about the matter in hand. We are fully agreed that just "telling them" is not enough. Therefore certain forms of approach may well be mastered and used frequently. The well-worn "leading question" is the lowest form of this, for it practically gives the

answer, and generally is phrased so that the reply is Yes or No.

Since the teacher is apt to dominate the conversation, with the pupils talking to him rather than to each other, some good leads are: "Tell John." "Will you try to answer Helen's problem, June?" "Now, as we try to see the scene in our imagination, who can name one or two of the things he sees?"

Behind this lies an important attitude of the true teacher: not to tell too much factual information too rapidly. Rather, to get minds running along a theme, and an atmosphere of wondering just what is the truth or fact. It is a genuine pleasure to be able to contribute something to a group of one's friends. (Perhaps this is the mysterious motive behind the chronic gossip, who feels important for a moment with his private knowledge.)

Two types of leading questions may be learned: the general (to the whole group), and the personal, (to an individual.) The phrasing must be understood and the use of these varied in practice.

Launching a Question

General: "Who can remember why we keep Whitsunday?" Short pause, during which the question may be repeated, or, if eager hands are raised, the always-bright child avoided, and a slower one selected. Then the calling upon an individual for a reply. (Note that this calls for an established class habit of speaking in turn, not blurting out remarks too freely.) If no one can reply satisfactorily, the question is rephrased.

Personal: "I am going to ask the next question of Wilbur, and I will give each of you a chance to add to the answer after he has spoken." Such a question may well be part of the planned preparation for the session, and aimed at the specially slow child. To ask questions in rotation, 'round the circle, would seem to be an artificial and dull way, stressing too much the teacher's part.

An excellent stunt to be used now and then with writing-age pupils is this: Pencil and paper in hand, they first write the five words at left margin — Who? When? What? Where? Why? The teacher explains that we are now going to be reporters for a paper, and bring back material for a story. These are the five points every good reporter must cover. Then the story is presented as they take notes, and their "reports" are compared. Try it.

**The Episcopal Church must learn so to value prayer
that she will plead with shut-ins to pray**

The Church's Manpower

There is no manpower shortage in the Episcopal Church. For some time the Church press and spokesmen for the National Council have been wailing loudly over the lack of manpower hindering the Episcopal Church from achieving its own great destiny.

The fact is that God always provides the Church with the manpower it needs to do the job He has given it to do. This is a principle which underlies all the argument of the Pauline and related Epistles, especially I Corinthians and Ephesians. At ordinations we read, "When he ascended up on high, he . . . gave gifts unto men. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Ephesians 4:8-11). The Church's manpower is a gift from Christ. When we complain about it, we are complaining about His gifts.

We talk about "recruitment," and say that we must recruit more men for the ministry, more women workers, and more perpetual deacons. In the Epistles, recruitment meant evangelism. Every convert is a recruit. Every recruit has a job. "Unto every one of us [not just the clergy] is given grace according to the measure of the gift of Christ. Wherefore he saith, when he ascended up on high, he . . . gave gifts to men" (Ephesians 4:7-8).

Note how often in the Epistles we are reminded that every Christian is a recruit to Christian work: ". . . the whole body fitly joined together and compacted by that which every joint supplieth" (Ephesians 4:16); "Wherefore take unto you the whole armor of God . . . and the sword of the

Spirit" (Ephesians 6:13-17; only front-line troops need swords, but these words are addressed to the whole Church); "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (I Corinthians 15:58). Read I Corinthians 12 and note how many times Paul speaks of "all" Christians, or "every" Christian, as having a gift of the Holy Spirit for the work of the Church. If we really believed this, we would be using the people we have instead of looking around for people we don't have.

As long as the Church ignores the recruits she has and refuses to help them find their place, just so long is God going to sit back and let the "leaders" of the Church knock themselves out trying to do everybody's job. The doctrine of the Holy Spirit in Romans 12, I Corinthians 12, and Ephesians 4 means that for every task that God assigns His Church He provides a person or persons adequate to the accomplishment of that task, either by a natural or by a charismatic gift.

Too Much or Too Little?

If there appears to be a manpower shortage in the Episcopal Church then that Church is either attempting a task which is not hers or is leaving undone a task which is hers. One thing is certain: until the Church begins using the manpower resources given to her, God is not going to entrust her with any more manpower resources.

What are these manpower resources and how are they intended to be used?

We cannot list them all, but we can name the one which, if used, will open the way to the discovery and use of all the rest. If we lack the faith and imagination to exploit this one, it will be futile to look further.

This resource is the great company of people who lack the physical ability — either in terms of strength or of transportation — to engage actively in the ministry of preaching, teaching, canvassing, administration, or conducting rummage sales. They include the aged, the shut-in, the institutionalized. Because we define the word "work" in terms of 18th-century physics, we are incapable of understanding what work God has called such persons to do.

If we return to a sixth-century definition of work, we might recall that there is plenty of work for these people to do. For, as St. Benedict said, prayer is work. Prayer is the great neglected work of the Episcopal Church. Prayer is the work that the Church can do right now with the manpower she has. Prayer is the work without which all her other work will be wasted. It matters not whether the Episcopal Church has a destiny to meet the challenge of new communities springing up in the Columbia River basin or of burgeoning sects in the Hawaiian Islands. She will never arrive at her rendezvous with destiny if she has not learned first to pray and to value prayer.

The Episcopal Church must learn to value prayer so much that she will plead with shut-ins to pray. But how can we convince them that we value their prayers when it is obvious that

By the Rev. Archer Torrey
Vicar, St. John's Church, Athol, Mass.*

Resources



RNS Photo

we do not value any prayers? Does our Department of Promotion ever promote a Cycle of Prayer? Does our Overseas Department plead with us to pray for the workers in the field? Why, they make us pay for the privilege by charging a price for the Prayer Calendar that makes it the most expensive thing on the tract rack! Do the bishops ever issue calls to prayer or even support special days of prayer sponsored by other groups? Do the bishops expect the clergy to read Daily Morning and Evening Prayer?

When a priest tries to persuade a shut-in that there is a need for his prayers he finds that this is so strange an idea that older people, especially, just cannot take it in. In all their lives they have never heard of prayer being expected from anyone but a clergyman and from him only on Sundays. So they either do not grasp what he is talking about or they suppose he is just trying to think up something to say that will make them feel good. If the bishops and bureaucrats would occasionally call for concerted prayer efforts by all the Church, it would be easier for the clergy to convince the laity that the Church believes in prayer.

Once we begin organizing shut-in prayer groups (one shut-in did her own organizing by writing letters to all the other shut-ins she knew about or could find out about from the pastor, but most of her responses came from non-Episcopalians) and providing them with regular lists of intercessions (kept up to date), regular times of intercession, instruction in the private use of the Prayer Book Offices, and

adequate pastoral supervision to underline the importance of the work and to ensure its proper performance, we will begin to see results.

Prayer Cells

This need not be left to the clergy to organize. Existing prayer cells can systematically recruit shut-ins. As a matter of fact, in some churches prayer cells are now deteriorating from too little footwork. Let the able-bodied members of the prayer cells turn the prayer work over to individuals less able-bodied and let the others shoe themselves with the preparation of the good news and get out upon the mountains (Isaiah 52:7 and Ephesians 6:15), visiting the sick, the lonely, the isolated, and the unchurched.

Invite the shut-ins to work with the members of religious orders — asking for their prayers, reporting on answers to prayer, and praying in turn for them. If the Church really believed in prayer, we would be proud and happy that there is a contemplative community in our midst* and we would be talking up the Religious Life at every opportunity. The Church's real attitude toward prayer is revealed by the fact that the clergy generally send

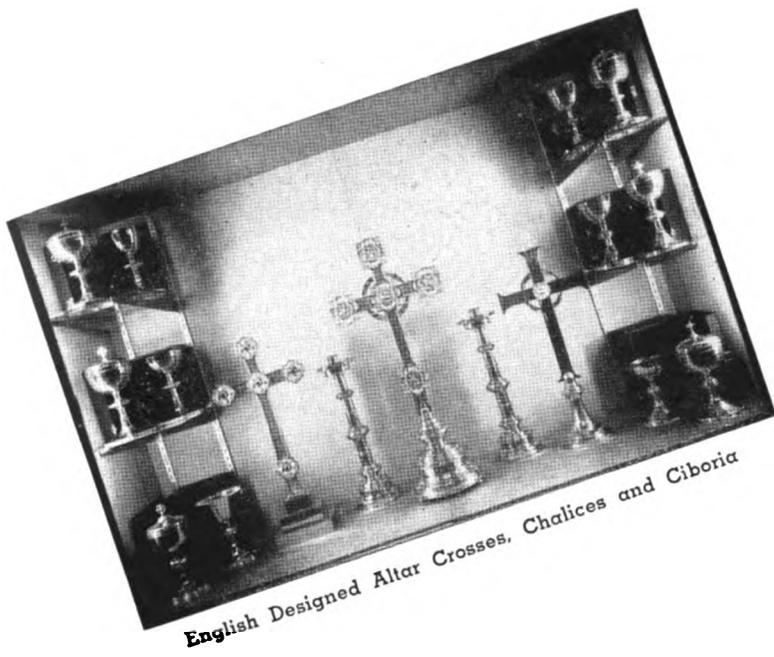
their most maladjusted people to the Religious Communities, but bring all their dissuasive talents to bear on a promising young man who suggests trying his vocation to the Religious Life.

When the Church values prayer so much that the Bishops expect their men to pray and the clergy expect their people to pray and take pains to instruct them in the art of prayer; when the Church values prayer so much that our Church officials begin sending out as many appeals for prayer as they do for money — and as eloquent appeals; when we begin to use the thousands of potential prayerers that God has given us, then there will be no more "man-power shortages."

Even those wretched clergy for whom jobs cannot be found in this day of supposed shortages will be so filled with the Spirit that congregations will be competing for their ministrations; and missionaries, both lay and clerical, will go forth to proclaim the Gospel in every corner of the inhabited world — backed by the enthusiasm, joy, and material support of a revived Church at home.

*Fr. Torrey has resigned his present position as of September 1st, to go to Korea where he will organize a combination hostel and theological college.

*The Poor Clares.



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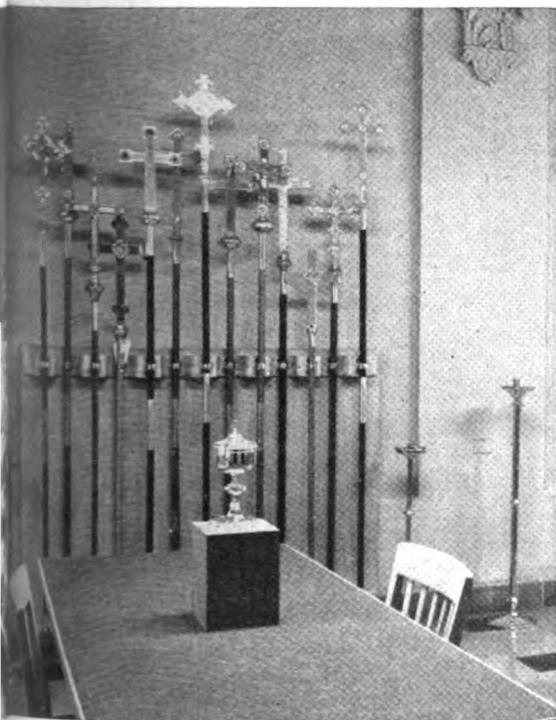
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So You're An Usher

By Morton O. Nace

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What is an usher? Webster states: "An officer or servant who has the care of the door of a court, hall, chamber, or the like. Also, one who escorts persons to seats in a church, theater, etc."

In the Episcopal Church the word has as many definitions as there are parishes and ushers. The connotation is so often "taking up the collection." Indeed, we have strayed far from the intent of what an usher ought to be at our services of worship.

So often a few men have become self-perpetuating ushers who stand in the rear of the church, speaking to their friends, going out for a smoke during the sermon. Then, in great majesty and precision, they march up the aisle to "pick up" offering plates, pass through the congregation receiving the offering, and once again march up the center aisle and, with a system to match a military movement like "changing the guard," deposit their plates on the alms basin held by the acolyte. They return to the rear of the church and many times right out the door. Their work is done!

Ushers can and ought to make a service of worship more orderly and meaningful to a congregation. They can, in fact, lend a sense of friendliness and helpfulness to the priest and

An Usher Is:

Useful

Solicitous

Humble

Enthusiastic

Reverent

the congregation. For their task is a ministry in a real sense and can be as inspiring as it can be damaging.

In this pamphlet I attempt to give some suggestions that might improve your ushering and add greatly to the service. I have received these from all parts of the Church.

Before the Service

Unless ushers are ready at least a half hour before the Service, they might as well remain home. Their main help is before the service hour. This is essential.

Neat and simple attire for an usher is sufficient. There is no need to look like an usher at the Roxy or head-waiter at the Waldorf.

See that all is ready for service — prayer books, hymnals, bulletins, church not too cold or too hot, etc.

Be sure proper lights are on as worshippers enter the church.

Know where the rest rooms are located, a telephone, where to take ill persons, and other personal conveniences.

Ushers should be stationed at entrances and not bunched up having a gay conversation. Each worshiper should be greeted in a friendly manner.

Don't overdo the "glad hand." Just be friendly and cordial. The Chamber of Commerce routine is at times exasperating.

In particular, watch for individuals who obviously are strangers and help them in any way possible.

You can never go wrong by simply

asking, "Would you like me to show you a seat?" Some desire to be ushered, and others do not. A simple "yes" or "no" is all that is needed here.

Seat people from the center of pews if possible. This prevents "crawling over" by later arrivals.

Do not jam people into a pew. Why make others uncomfortable just to seat another latecomer?

Bear in mind the pews best suited for those known to be hard of hearing. Perhaps your Church has hearing aids in certain pews.

Keep your aisles clear. Fire laws demand this, and safety dictates it.

During the Service

Never usher people to a pew during prayers. Wait for a hymn or some obvious time in the service to do so.

It is appropriate for the acolyte to bring offering plates to the ushers. The plates are returned to the acolyte, who receives them in a large alms basin.

During the offering it is helpful, if your pews and aisles are so arranged, to have an extra usher at the other end of the pew to pass the plate to the next row behind you. This prevents delay and handing plates back and forth in the same pew.

Accurate counting of worshippers is essential since all clergy are required to note this in a service record book. Make sure that an accurate count is given to the rector. An easy system — each usher counts those in pews where he receives offering and reports to head usher who compiles the total.

If part of the duties of an usher in your parish is to direct the congregation to the chancel to communicate, do so with politeness but firmness, and in an inconspicuous manner.

Be on the lookout for emergencies, illness, etc. This will help prevent confusion and disorder.

Should an *extreme* emergency appear, get word to the rector immediately, written or verbal, no matter what part of service is in progress.

Animals, especially dogs, cats and birds, do occasionally cause commotion and disruption of the worship. In removing them one must use common sense, but they should be removed if possible. This is not an uncommon situation.

Ushers at times disturb the people because of loud talking on their part, seemingly forgetting that they are in God's House.

After the Service

Remain present as worshippers leave the church. This is an important time for an usher because of the many questions asked, information desired, etc.

Try to report newcomers—get name and address for the rector, after the service.

Report any unusual situations or conditions you may find when on duty to the rector after the service.

General

Ushers are secured in many ways. Some have an ushers' guild and rotate assignments among the members. In some parishes the ushering is assigned to a men's club or Brotherhood of St. Andrew Chapter in the same manner as a service project. In other parishes a committee assigns men of the parish alphabetically. This has a real value of bringing new men into active service. What system you use depends on your rector. In no case is it wise for the same men Sunday after Sunday to assume this responsibility.

Assume responsibilities for ushering at *all* services. There is nothing more sacred about the 11 A.M. service to warrant ushers for only that hour. This includes week-day services as well.

We would remind all ushers that the services of the Church are under the complete direction of the rector, and his wishes are the only concern of an usher.

Ushering is important — if you really usher!

An usher is: Useful, Solicitous, Humble, Enthusiastic, Reverent.

EDITORIALS

God, the Lobby, And Our Daily Bread

Bless the President of the United States. May he in his wisdom be so directed that he may accede to their (the postal workers') request for an increase in their normal pay."

This is the wording, according to press reports, of the prayer offered by a priest of the Church at a street meeting in New York City, held as part of a nationwide "Pause for Prayer" called by the National Association of Letter Carriers in behalf of legislation proposing pay raises for postal employees.

Is such prayer a blasphemous attempt to recruit God as a special interest Lobbyist? Or is it a legitimate extension of our Lord's own prayer, "Give us this day our daily bread?" Is it a hypocritical, sanctimonious effort to pressure the government by the invocation of God's Name, or is it a truly Christian move offered in bright and peaceful contrast to the bitter strife which marks so many disputes about wages?

It seems likely that it was all those things — that the prayers were offered and assented to by different men for different motives, and that some of the motives were good and some of them were bad.

But what about the whole program, the idea of a "Pause for Prayer" to influence legislation on a matter of wages?

Four points seem clear:

1. A group of people sincerely convinced of the justice of a certain cause have not only the right but the moral duty to pray to God to advance that cause. It is by no means unlikely that we might still be a colony of Britain, or that we might still have chattel slavery and 10-year-old factory hands if it had not been for Christians who prayed for the right as God gave them to see the right.

2. The individual and the group have the right to pray for their own material benefit, when such a benefit is within the bounds of justice and charity. Thus, the farmer has a right to pray for rain in opposition to the wishes of the picnic-goer, though in a time of severe drought the picnic-goer could not morally pray for a rainless day. It is God who gives all things — the graces of the saints and the food for the table, the inspiration of the prophet and the carpet on the floor. To assume His lack of concern in such a thing as postal pay raises is to hold to the view of a limp and respectable God concerned only

with altar flowers and the quality of hymns. Such a God was not the Thunderer of Sinai or the blasting Fire and Wind of Pentecost.

3. But prayer is a matter of talking to God, of asking Him for His gifts. He is not a Front Man for special interest, and He is no willing Coöperator with staged publicity stunts. One of the alarming things about the postal workers' venture into prayer was that it was done with all the braying trumpets of the publicity men. Prayer, either individual or collective, made within the group, without a bid for headlines would, if the postal workers are sincere in using prayers, have accomplished great good. But the parading of the prayer in public and the press raises a legitimate question as to whether the organizers really were interested in talking to God, or whether they were in fact talking to Congress and the President, and draped themselves in God's Name as a demagogue drapes himself with the flag. "Thou shalt not take the name of the Lord thy God in vain."

4. Yet, all things considered, it seems to us that more good than harm comes of this incident, regardless of the variety of individual motivations. For the incident dramatizes the profound truth that it is just for the common good things of individual and social life that we, the helpless and needy children of God, are told to pray. In the matter of beefsteak and potatoes, as much as in matters of health and morality, we depend entirely upon the bounty of the Father.

But we would remind our postal worker friends that all prayers for beefsteak — like all prayers for peace and health — should include the spoken or implied words, "Not my will, but Thine be done."

Let's Look Over the Plant

A large amount of space in Holy Scripture is devoted to discussions of the physical structure of the Temple of God. Your parish church, as a structure of stone or wood or brick, needs your thoughtful attention.

Now, while you still have a few weeks of good weather ahead of you, is the time to consider the needs of the House of God. Paint perhaps? And how are the windows? Is there cracked concrete on the steps or walks? Is some decorating called for in the Church School rooms?

Then there's the heating plant. Did you ever get around to having the furnace cleaned out this summer? And did a good heating contractor check the furnace and chimney for defects that can spell discomfort or even a disastrous fire next January?

Late August is very nearly the last date on which you can get started on needed maintenance without running into cold weather and its restrictions on repair work. Let's do a check-up this week.

CAMPAIGN LEADERS

Who's Who Among the Diocesan Chairmen of Living Church Drive

What has a physician in common with a retired Army general; or either of them with the chemist, the judge, the geologist, the attorney or the Pullman conductor? Or any of them with the professional Church worker, the salesman, the utility manager, the trade association executive, the college professor or the professional fund raiser?

Men from these professions are united as typical diocesan chairmen of THE LIVING CHURCH Campaign, giving of their time and ability to help bring vital information about the whole Church to parish leaders of their respective dioceses.

Here are thumbnail notes on some of the recently-appointed diocesan campaign chairmen:

Robert D. Jordan, who is chairman for Albany, is executive vice-president of the Episcopal Church Foundation and was formerly for 10 years chairman of the Department of Promotion of National Council. "We need a strong, independent Church press," says Mr. Jordan, "which will not only be alert to the Church's opportunities and problems on the national and worldwide fronts, but will also be free to engage in constructive criticism and intelligent debate on crucial issues."



Mr. Jordan



Mr. Greene

Ernest W. Greene, chairman of the campaign in Washington, D. C., is a graduate engineer and retired trade association executive. Long active in diocesan financial affairs, he is senior warden and treasurer of his parish, a four-time General Convention deputy. As chairman of the Builders for Christ campaign in the Diocese in 1954, he headed an effort that raised \$440,000 for diocesan missions in addition to its national quota.

Brig. Gen. James W. Barnett (Ret.), a former Baptist, was confirmed on Guadalcanal by the Bishop of Melanesia during World War II. He is a vestryman and serves on various diocesan boards. As chairman of THE LIVING CHURCH Campaign in Arkansas, he says, "I feel that THE LIVING CHURCH is the perfect medium for an exchange of ideas throughout the whole Church. Such an exchange is sure to strengthen the clergy and laity in carrying out the important mission assigned by our Lord."

The Hon. E. LeRoy Van Roden, chairman for Pennsylvania, is Judge of Delaware County Court. He is a vestryman and an elected deputy to next General Convention, and president of a Philadelphia laymen's group.



Judge Van Roden



Mr. Kennison

Ralph G. Kennison is a division manager for the Central Maine Power Co. As campaign chairman for Maine, he brings wide Church experience as vestryman, lay reader, General Convention deputy and chairman of laymen's work. He has a son who is a postulant for Holy Orders. Mr. Kennison says, "One informed Churchman can, in my opinion, be of more service to the Church than a dozen whose vision is limited to their parish boundaries. It is unthinkable that THE LIVING CHURCH might not always be able to be a great source of needed information."

Kenneth O. Hanson, chairman for Missouri, was elected a General Convention deputy for both 1955 and 1958. He is a manufacturer's representative in the field of electronics sales and engineering, and has served the Church as vestryman, warden, and lay reader.

John A. Pentz, Maryland chairman, is a teacher of English at the University of Baltimore and Baltimore City College. He says, "I think THE LIVING CHURCH does great work wherever it goes in an explanation of the faith, does a teaching job, gives excellent coverage of the news of the Church, and breaks down parochialism by arousing an awareness in the reader that he is a member of a worldwide Communion which goes back to apostolic times."

Claude Spilman, Jr., an attorney, heads the campaign in Indianapolis. He was wounded and decorated for gallantry in World War II, and has served as vestryman, Church School superintendent, and member of the diocesan committee on constitution and canons.



Mr. Spilman, Jr.



Mr. Haefelin

Joe Haefelin, chairman for Quincy, is a chemist now serving as general manager of a distillery. This vestryman and General Convention deputy says of THE LIVING CHURCH Campaign, "I believe this program holds great promise of aiding in the unification of parishes and missions in every diocese and will in turn unify the dioceses in the national Church."

Dr. John D. Donney, chairman for Harrisburg, is a physician, member of the Standing Committee and Executive Council of the Diocese, and has been a senior warden for 25 years.



Mr. Bertholf

William Bertholf, an attorney, is campaign chairman in Northern Michigan. He came to the Upper Peninsula as a mining geologist, served as a Naval officer in World War II, and took his legal training only a few years ago. He is a

member of the Bishop's Committee of his Church and of the Bishop and Council of the Diocese.

Paul G. Hoffman was converted to the Episcopal Church only six years ago but has already served as vestryman, senior warden and General Convention deputy. He is a member of the diocesan Executive Council. The chairman of the campaign in West Missouri is a Pullman Conductor.

Huntington Hanchett, chairman for Rhode Island, was formerly a publisher and public relations consultant, and now serves exclusively as a professional director of fund-raising campaigns for parishes of the Church. His background includes service as diocesan chairman of laymen's work, head of the diocesan Department of Promotion, and membership on both the Standing Committee and the Diocesan Council.

Terry L. Clark, Sacramento's campaign chairman, is news bureau chief for the Sacramento Air Material Area and has a background of 12 years of newspaper and public relations experience. He is a Church School teacher and former vestryman. Mr. Clark says, "The more we know about the whole Church through a magazine like *THE LIVING CHURCH*, the better we can serve Christ on the diocesan and parish levels."



Mr. Hanchett



Mr. Clark

From the Middle

I have agreed to act as a sponsor for *THE LIVING CHURCH* Campaign for several reasons. Chief among them is that over the years *THE LIVING CHURCH* has done such a fine job of covering the news of the Church, vital for every member who wants to know what is going on in the life of our own Church as well as other Churches.

Next, I, as a middle of the road Anglican, like the forthrightness, intelligence, and fairness of the editorials, even when I cannot go along with their content completely.

Finally, I believe an informed Church is a witnessing Church, and that the Church at large must support such national Church publications as *THE LIVING CHURCH* and do everything possible to get widespread circulation, if there is to be concerned and concerted Christian thought and action. We need at least a circulation of 100,000 copies to make possible self-support and adequate staff to put our own publications at the top of the religious press in America.

(Rev.) JAMES W. KENNEDY

Rector, Church of the Ascension
New York, N. Y.

Advertising Medium

THE LIVING CHURCH is a vital part of the Episcopal Church. Those of us who live in missionary districts and at a distance from the center of the Church's life are particularly appreciative of its bringing the fuller life of the Church's fellowship to us.

Do Churchpeople realize the value, too, of *THE LIVING CHURCH* as an advertising medium? The St. Francis Boys' Homes, desirous of Churchmen staff members, have concentrated the announcement of their staff needs in only two mediums: *The Episcopal Church-news* and *THE LIVING CHURCH*. We would be lost without this last channel of communication.

(Rev.) R. H. MIZE, JR.

Director, St. Francis Boys' Homes
Salina, Kan.

No Substitute

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I believe that every Church family should subscribe to a regular magazine devoted to the interests of our particular Church, and that *THE LIVING CHURCH* is the magazine which best serves our purpose in this regard. There is no substitute for your excellent coverage of the weekly news of our Church, the lively and stimulating articles that you publish, your challenging editorials, and finally your excellent surveys of such matters as where we stand in Christian education. No magazine has a livelier letter column, and I find your book reviews of great value in sorting out the real wheat in the matter of religious books from what is often chaff.

In addition to my subscription you also will have the continuing prayers of my whole family and of others in our mission of St. Michael's in the Hills.

HUGH C. LAUGHIN

CHURCHMEN SPEAK OUT FOR THE LIVING CHURCH

How to Strengthen the Church

As one who has served as editor of a Church weekly magazine, I know something not only of the problems involved, but of the great potential of our Church press. The Episcopal Church would be strengthened if our independent Church magazines could increase their readers ten-fold.

I have not always been in agreement with the editorial position of *THE LIVING CHURCH*, but that position has always been fairly presented and it has caused me to examine and think through my own position. For this I have been grateful. The news of the Church has always been presented with accuracy.

I wish *THE LIVING CHURCH* well in this endeavor.

(Rt. Rev.) FREDERICK J. WARNECKE
Bishop of Bethlehem

Maintaining a Vision

We need, clergy and laity alike, the Church-wide and world-wide coverage *THE LIVING CHURCH* has ever aimed to bring to its readers. To carry forward its mission and ministry this publication needs and should gladly have the wholehearted and generous support of Churchmen across the land.

If we didn't have *THE LIVING CHURCH*, we would perhaps more vividly appreciate its value and service and its particular merit of helping us to win and to maintain a vision of the big Church, the whole Church.

(Rev.) FREDERICK W. KATES
Rector, St. Paul's Parish

Baltimore, Md.

A Vexing Problem

I get a lot of thinking done while driving these interminable distances daily in this vast and wondrous diocese of Montana. I have discovered that here, in the Land of the Shining Mountains and on the cattled and wheated plain, that one of the most difficult and frustrating situations in the working of the Church today is our present inability to overcome the severe limitations of our present methods of spreading the news of the Kingdom.

We are all faced directly with the vexing problem of reaching the greater body of laymen who just do not know what is going on in the Church and in the world beyond the limits of their own parishes and missions. It isn't any wonder to me any more that the Church and her clergy spend so much time grass-rooting.

The answer to our present inability to communicate the news is met somewhat by parish papers and diocesan publications, but may be met much more fully by a press like *THE LIVING CHURCH*, if it has sufficient funds to widen its reader interest to reach the full range of the people with whom we are supposed to be co-workers.

This, I believe, is the most worthy goal of *THE LIVING CHURCH* Campaign. Our support of it will make possible these highly desirable ends by bringing the Church into the hearts and lives and homes of more and more of our people.

(Rt. Rev.) CHANDLER STERLING
Bishop of Montana

Helena, Mont.

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sorts and conditions

Printed in THE LIVING CHURCH,
August 30, 1953

YEARS AGO, the problem of the plain man's philosophy of life was "How can I be happy?" Apparently the problem has been solved, for it no longer seems to be uppermost in people's thinking.

PHILOSOPHY for the plain man today seems to concern itself with such questions as "How can I be mature?" "How can I be well integrated?" "How can I find peace of mind?" Perhaps the generation of today grew cynical watching its parents trying to be happy and decided to demand something better of life.

FOREVER out of date because it is the same for all times and places, Christianity now pursues the grim-visaged men and women of today with an untimely offer of happiness. There are two words in the Greek testament translated as "blessed." One of them means, "well spoken of," and it is used only of God, the Messiah, the Blessed Virgin, and the people approved at the last judgment. The other just means "happy," and it is the word used in the beatitudes and altogether in some 49 places in the New Testament to describe the condition of those who believe in God and do His will.

THOUGHTFUL people today do not want to be happy at someone else's expense. But the whole point of the Christian Faith is that it offers happiness at God's expense. And the kind of offer it makes is for the soldier on the battlefield just as much as for the civilian surrounded by material comforts at home, for the sick and starving, for the poor and the oppressed, the hungry and the homeless.

CHRISTIAN happiness does not consist of enjoying comfort at the cost of other's sorrow but of tackling the weight of the world's troubles as a soldier in the army of Christ. "Happy are the poor. . . those who mourn. . . the meek. . . those who hunger and thirst for righteousness. . . the merciful. . . the peacemakers. . . the persecuted" — for God is on their side.

HAPPINESS is not the result of material well-being, nor a reward for our deserving, but God's free gift to all who will work with Him for the redemption of the world.

PETER DAY.

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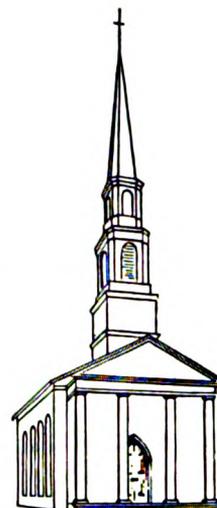
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BOOKS

Dante: A Story Teller

FURTHER PAPERS ON DANTE. By **Dorothy L. Sayers.** Harpers. Pp. viii, 214. \$4.

LA VITA NUOVA OF DANTE ALIGHIERI. Translated by **Mark L. Musa.** Rutgers University Press. Pp. ix, 86. \$4.

Those who read Dorothy L. Sayer's *Introductory Papers on Dante* [L. C., September 4, 1955] will find her *Further Papers on Dante* even more interesting. In her earlier book she dealt primarily with the theological and ethical aspect of *The Divine Comedy*, while the present one considers more particularly the literary and political aspects of Dante's work.

No matter how thoroughly he is acquainted with *The Divine Comedy*, the reader will find here a fresh approach to many of the problems the poem presents. The fact that she has already translated the first two parts of *The Divine Comedy* and is now working on her translation of the "Paradiso" has given her a deep insight into Dante's thought. She emphasizes the fact that Dante is primarily telling a story.

These papers, as those in her earlier book, were originally delivered as lectures to groups interested in Italian studies, but not Dante scholars. This reviewer particularly enjoyed her essays on "Dante's Virgil" and "Dante and Milton." The last essay is on the poetry of the "image" in Dante and Charles Williams, and will prove especially interesting to those who enjoy the latter's novels.

The *Vita Nuova* has found few translators and, therefore, Mark L. Musa's rendition will be appreciated as a fresh approach by an American of Italian descent. Apparently about Dante's age when he wrote the *Vita Nuova*, Mr. Musa has captured the spirit of the original and his translation reads much as one imagines Dante would have written if English had been his native tongue.

HOWARD T. FOULKES

In Brief

LET'S GO TO THE LIBRARY. By **Naomi Buchheimer.** Pictures by **Vee Guthrie.** Putnam's. Pp. 46. \$1.95.

A simple guide, written for children, on how to use the resources of libraries.

JONATHAN EDWARDS: FREEDOM OF THE WILL. Edited by **Paul Ramsey.** Yale University Press. Pp. xii, 494. \$6.50.

The first volume to be published in a new edition of the writings of Jonathan Edwards (1703-1758), noted religious leader of 18th-century New England. The

projected Yale edition of his works will be guided by a committee headed by Perry Miller of Harvard.

THE IMPROVED FUNERAL MANUAL

Compiled by **William H. Leach.** Grand Rapids, Mich.: Baker Book House. Pp. 224. \$2.

An attempt to place in the minister's hands "the materials which are needed in planning the funeral for the orderly and effective conduct of the service."

Probably of little use to clergy of the Episcopal Church, but of interest, perhaps, in view of fact that Episcopal Church's Burial Office is included among the suggested liturgical material.

A History of The Little Church on the Circle: Christ Church Parish, Indianapolis, 1837-1955, has been written by **Eli Lilly** (Available from Christ Church Cathedral, On the Circle, Indianapolis 4, Ind. Pp. xii, 376. \$5, plus 16 cents postage).

This is a documented work, beautifully printed and most attractively illustrated by reproductions of old drawings, etc.

Books Received

THE CONQUEST OF LONELINESS. By **Eric P. Mosse, M.D.** Random House. Pp. viii, 241. \$3.75.

THE LIFE AND TEACHING OF JESUS CHRIST OUR LORD. By the Rev. **Jules Lebreton, S.J.** Translated from the French. Macmillan. Pp. xxxii, 464. \$7.

PLATO AND THE CHRISTIANS. Passages from the writings of Plato selected and translated with an introduction by **Adam Fox.** Philosophical Library. Pp. 205. \$6.

GOLGOTHA AND THE CHURCH OF THE HOLY SEPULCHRE. Studies in Biblical Archaeology No. 6. By **André Parrot.** Philosophical Library. Pp. 127. \$2.75.

SUDDENLY THE SUN. A Biography of **Shizuko Takahashi.** Friendship Press. Pp. 130. Cloth. \$2.75; paper, \$1.50.

RAISING A CHILD. By **Marion E. Ross.** Pageant Press. Pp. 234. \$3.

GLAD ADVENTURE. By **Francis Bowes Sayre.** Macmillan. Pp. xii, 356. \$6.

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PEOPLE and places

Appointments Accepted

The Rev. **Alden Bease**, formerly rector of St. Anne's Church, Annapolis, Md., and vicar of St. Luke's Chapel, Annapolis, is now rector of St. Luke's Church, Altoona, Pa.

The Rev. **Wallace C. Bradley**, formerly vicar of St. Mary's Church, Gardiner-Redsfort, Ore., and vicar, St. Andrew's, Florence, is now rector of All Saints' Church, Hillsboro. Address: Box 334, Hillsboro.

The Rev. **John A. Bright**, formerly assistant at St. Mark's Church, Medford, Ore., will on September 1st become vicar of St. Andrew's Church, Portland, Ore. Address: 4019 N. Winchell St.

The Rev. **Harry C. Keeton**, formerly vicar of St. Luke's Church, Idabel, Okla., St. Mark's, Hugo, and St. Barnabas', Foreman, is now curate of Trinity Church, Tulsa, Okla. Address: 1344 Terrace Dr.

The Rev. **William B. Kenworthy, Jr.**, retired priest of the diocese of Maryland, formerly priest counselor on the staff of Holy Trinity Church, Daytona Beach, Fla., will on September 1st become priest counselor of the Cathedral Church of St. Luke, Orlando. Address: 130 N. Main St., Orlando, Fla. Fr. Kenworthy recently studied at the University of Florida.

The Rev. **Basil Graham Law**, formerly rector of St. Andrew's Church, Brewster, N. Y., will be associate professor of dogmatic theology at the University of King's College, Halifax, Nova Scotia. Address: 172 Coborg St., Halifax, N. S., Canada.

The Rev. **Scott Paradise**, priest of the diocese of Massachusetts, who has been serving on the staff of one of the parishes in highly-industrialized Sheffield, the steel center of England, is now on the staff of the Detroit Industrial Mission. He will serve as assistant to the Rev. Hugh White, executive director.

The Rev. **Albert E. Render**, formerly vicar of St. John's Church, Toledo, Ore., and vicar of St. Luke's, Waldport, is now curate of St. George's Church, Roseburg, Ore., vicar of the Church of the Holy Spirit, Sutherlin, and chaplain to Episcopal Church patients at the veterans' hospital at Roseburg. Address: 1024 S.E. Cass St., Roseburg.

The Rev. **John D. Riley**, formerly rector of St. James' Church, Payette, Idaho, will on September 1st become rector of St. James' Church, Paso Robles, Calif. Address: 1345 Oak St.

The Rev. **James W. Temple**, formerly rector of St. Luke's Church, New Orleans, is now curate at the Church of St. Philip the Evangelist, Los Angeles. Address: Twenty-Eighth St. and Stanford Ave., Los Angeles 11.

The Rev. **Robert H. Wellner**, formerly assistant at Trinity Church, Fort Wayne, Ind., is now rector of Christ Church, Towanda, Pa., in charge of St. Barnabas', Myersburg.

Changes of Address

The Rev. **F. Elliott-Baker**, who recently retired as rector of Calvary Church, Louisville, may now be addressed at 2300 Rutherford Wynd, Louisville 5.

The Rev. **Hugh Farrell** writes that he has for the past year been deputation secretary for Christ's Mission, formerly of 27 E. Twenty-Second St., New York 10, and now of 369 Carpenter Ave., Sea Cliff, N. Y.

Living Church Correspondents

The Rev. Canon **Richard Byfield** of Grace Cathedral, 1055 Taylor St., San Francisco, is now correspondent for the diocese of California.

The Rev. **Dewi Morgan**, 41 Elm Bank Gardens, Barnes, London, S.W. 1, is now a correspondent for England.

Mrs. **Olive Peabody**, 317 S. High St., Denver 9, is now correspondent for the diocese of Colorado.

Ordinations

Priests

Atlanta — By Bishop Claiborne, on June 21st: The Rev. **Robert E. Burgence**, vicar, Church of the Mediator, Washington, Ga.

California — By Bishop Block, on June 29th: The Rev. **William Philip Pearce**, assistant, St. Matthew's, San Mateo.

Dallas — By Bishop Mason, on June 20th: The Rev. **James Joseph Niles**, who is in charge of the Church of Our Saviour, Dallas, with address at 1101 Pleasant Dr.

Kentucky — By Bishop Marmion, on June 18th: The Rev. **Robert Steilberg**, who is in charge of Christ Church, Elizabethtown, Ky., and Holy Trinity Church, Brandenburg.

By Bishop Marmion, on June 30th: The Rev. **Robert W. Smith**, who is in charge of St. George's Church, Louisville, and St. James', Shelbyville, with address at 2512 W. Oak St., Louisville.

Los Angeles — By Bishop Bloy, on June 27th: The Rev. **Russell Whitesell**, a former commercial airlines pilot, who will be on the staff of the Los Angeles city mission; and the Rev. **Joseph D. Redinger**, a former Congregationalist minister, who will be vicar of Good Shepherd Mission, Bonita, San Diego.

Louisiana — By Bishop Jones, on June 24th: The Rev. **James F. Adams**, who is in charge of St. Philip's Church, Boyce, and St. John's, Oakdale, and is also institutional chaplain for the Alexandria-Pineville area.

By Bishop Noland, Suffragan, on July 7th: The Rev. **Bernard James Hellmann**, who is in charge of St. Philip's Church, New Orleans; and **Ralph Wesley Richardson**, who is assistant at Trinity Church, New Orleans.

Maryland — By Bishop Powell, on July 13th: The Rev. **John B. Wheeler**, who is in charge of St. Andrew's Church, Clear Spring, Md., and St. Clement's Chapel, Indian Spring, with address at Box 172; July 20th, the Rev. **Carl B. Harris**, assistant, St. Anne's, Annapolis, with address at Box 349.

Michigan — By Bishop Emrich, on July 8th: The Rev. **James McLaren**, assistant, St. Christopher's Church, Detroit; July 17th, the Rev. **Charles Hewitt**, now rector, St. Andrew's Church, Algonac.

Minnesota — By Bishop Kellogg, on June 26th: The Rev. **F. Alan Papworth**, curate, St. Paul's, Duluth.

Pennsylvania — By Bishop Roberts, retired Bishop of Shanghai, acting for the Bishop of Pennsylvania, on May 18th: The Rev. **Arthur S. Musson**.

Pittsburgh — By Bishop Pardue, on June 20th: The Rev. Messrs. **Donald LeRoy Campbell**, **David John Dillon, Jr.**, **Alfred William Evans**, **Chesley Kearley**, and **Charles Robert Lawrence**.

According to the *Pittsburgh Sun-Telegraph*, the Rev. Chesley Kearley realized a boyhood ambition when he was ordained priest. He is 62 years old and has been a plant foreman at the Aluminum Co. of America.

Texas — By Bishop Goddard, on June 15th: The Rev. **Mitchell M. Keppler**, who is serving St. Mary's Mission, Houston; on June 21st, the Rev. **Richard J. Bradshaw**, All Saints', Cameron. (The Keplers adopted a baby boy recently; he was born July 29th and is Mitchell M. Keppler, Jr.)

Virginia — By Bishop Goodwin, on June 1st: The Rev. **Churchill J. Gibson, Jr.**, of St. George and St. Christopher Mission, Dumfries; on June 4th, the Rev. **Jerre Bunting, Jr.**, in charge of the Church of the Good Shepherd, Burke; on June 8th, the Rev. **Charles K. Horn** and the Rev. **Louis M. Bradford**, assistants at the Falls Church, Falls Church, Va., and the Rev. **Spencer R. Quick**.

Western New York — By Bishop Scaife, on June 28th: The Rev. **Robert Leonard Powers**, curate, St. John's Church, Elkhart, Ind.; on July 7th, the Rev. **Sidney Smith Robinson, Jr.**, vicar, St. Barnabas', Akron, N. Y., in charge of St. Paul's, Darien Center.

Laymen

Dr. **Robert G. Barrow**, chairman of the music department of Williams College, Williamstown, Mass., is spending the summer in Asheville, N. C., where he is working on a Christmas cantata for college glee clubs.

Mr. **John Lee**, who is studying for holy orders, is now serving as director of the department of boys' work of the diocese of Michigan.

SCHOOLS

FOR BOYS

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

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

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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. 168 South Lake Shore Road Lake Geneva, Wisconsin

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Boys, grades 8-12. College preparatory, general courses. Graduates in 39 colleges and universities. Small classes. Remedial reading. Scholarships, self-help plan. Music, drama, sports. New gym. 80-acre campus. Summer school. Catalog. **Frank L. Leeming, Hdm., Peekskill, N. Y.**

ST. JOHN'S MILITARY ACADEMY

A preparatory school with a "Way of Life" to develop the whole boy — mentally, physically and morally. Accredited. Grades 7-12. Small classes. ROTC. Est. 1884. **Box 170, DeLafield, Wisconsin.**

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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.

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Box 56, Mendham, New Jersey

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Under the Sisters of St. Helena (Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis court. Riding.

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Rev. **P. W. Lambert, O.G.S., Box 1, Penland, N. C.**

We congratulate

The Rev. **ARTHUR R. COWDERY**, rector of St. Thomas Church, Rochester, N. Y., on the beautiful panoramic color photograph of the members of a wedding, taken outside his church, on display during June in Grand Central Terminal, New York City.

HAROLD W. FRIEDEL, organist and choir-master of St. Bartholomew's Church, New York City, and a member of the faculty of Union Theological Seminary School of Sacred Music, who received the honorary degree of Doctor of Sacred Music from Missouri Valley College, Marshall, Mo., on June 1st.

The Rev. Canon **CHARLES BRAIDWOOD** on his 15th anniversary as rector of Grace Church, Lapeer, Mich., and vicar of St. John's, Otter Lake. Canon Braidwood also has charge of three other missions, in Dryden, Davison, and Lake Orion. Over 140 friends and communicants honored him on his anniversary, and he was presented with a \$1,000 scholarship in his name to be administered by the bishop and given to a young man from one of the churches under Canon Braidwood's supervision.

The **CHURCH OF THE NATIVITY**, Novi, Mich., which held its first services May 26th in the local Odd Fellows Hall. William Dean is chairman of the bishop's committee, and Marty Ames is president of the Woman's Auxiliary.

ST. MICHAEL'S MISSION, LANSING, Mich., a new mission of St. Paul's Church, Lansing, where 14 persons were baptized in one service, the first baptismal service held at the mission. The Rev. Norman Kinzie, vicar, officiated.

ST. JAMES' CHAPEL, SOUTHFIELD, Mich., which dedicated its first unit recently. The unit

consists of six Sunday School classrooms, a dual purpose chapel and parish hall, and a kitchen. Organized in 1952 as a parochial mission of St. James', Birmingham, Mich., the chapel now has a membership of over 150 families. Plans are to build a nave and sanctuary as an addition to the west end of the present structure. The Rev. Herbert Barsdale is vicar.

The diocese of **CONNECTICUT** on its erection of the clergy house for retired priests. The duplex, first in the diocese, and certainly rare in the entire Church, was built to furnish a residence, in retirement, for priests and their wives. As the General Canons of the Church now make it mandatory for all clergymen to retire from active full-time ministerial work at the age of 72, a problem of adequate housing is apparent. Knowing that the great majority of clergymen do not own



Diocese of Connecticut Photo

Rev. Francis J. and Mrs. Smith, North Bradford, Conn., are the first residents of the diocese's home for retired clergy. On the right is Bishop Gray.

homes, having lived in parish rectories during their lifetime in the ministry, the diocese has constructed the first, of what is hoped will be several, 2-apartment residences. This diocese and many others throughout the Church have for years made available living facilities for widows and elderly ladies, but very little thought has been given, heretofore, to the retired priests. The new apartments, designed expressly for easy living and maintenance, each contain a large living room with dining alcove and built-in bookshelves and china closet, bedroom, tiled bath, and kitchen. A laundry and heating plant room is part of the one-floor house, and each apartment has range, refrigerator and automatic washer furnished. No rent is charged, but residents pay for heat and other utilities. Complete maintenance is furnished.

The Rev. **FREDERICK L. GRATIOT**, rector of Holy Trinity Church, Skokie, Ill., on the 40th anniversary of his ordination to the priesthood. A public reception in his honor was planned by the wardens, vestry, and organizations of the parish. Fr. Gratiot became priest-in-charge of Holy Trinity in 1948 and was elected rector when the mission became a parish in 1953. During his ministry the church has doubled in size, and a new church building has been constructed.

The Rev. **ALBERT R. HAY**, rector of St. John's Church, North Haven, Conn., on his appointment by Bishop Louttit to the post of director of Christian education in South Florida to be effective July 1st.

The creation of this post was a result of the action of the diocesan convention in approving the request for a director by the department of Christian education. Fr. Hay was active in the resettlement program of Hungarian refugees, his parish being responsible for the placing of some 30 persons. He has been interested in Christian education in his diocese and closely associated with the national department in recent years. Fr. Hay's office will be at the diocesan headquarters in Winter Park, Fla.

CLASSIFIED

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AGENTS WANTED

RUN SPARE-TIME Greeting Card and Gift Shop at home. Show friends samples of our new 1957 Christmas and All-Occasion Greeting Cards and Gifts. Take their orders and earn to 100% profit. No experience necessary. Costs nothing to try. Write today for samples on approval. Regal Greetings, Dept. 38, Ferndale, Michigan.

CHURCH GUILDS show members and friends samples of our Religious Christmas Cards. Your profit on orders up to 100%. Write for information, American Church Publications, 347 Madison Avenue, New York 17, N. Y.

BOOKS FOR SALE

BOOKS, USED AND NEW, at far less than U.S.A. prices. Liturgy, Dogmatics, Commentaries, Church History, Patrology, Lives of Saints, Pastoralia. Lists Free. Ian Michell, 29 Lower Brook Street, Ipswich, England.

CHURCH FURNISHINGS

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

LIBRARIES

MARGARET PEABODY Free Lending Library of Church literature by mail. Convent of the Holy Nativity, Foad du Lac, Wis.

LINENS AND VESTMENTS

CHURCH LINENS: Beautiful qualities imported from Ireland. Linen Tape, Transfer, Patterns. Plexiglass Pall Foundations. Free Samples. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

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

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

POSITIONS OFFERED

WANTED — Organist-Choirmaster. St. Michael's Church, 225 West 99th St., New York 25, N. Y. Apply in writing.

RECTOR WANTED. Parish in residential section of large city near New York. Good rectory. Moderate churchmanship preferred. Recent picture requested. Reply Box M-463, The Living Church, Milwaukee 2, Wis.

CURATE WANTED. Suburban type parish. Opportunity for an all around ministry. Salary and increments satisfactory. Rev. Arthur R. Cowdery, St. Thomas Church, 2000 Highland Ave., Rochester 18, N. Y.

CURATE WANTED, deacon or priest, preferably single. Lovely Southern Connecticut, on Long Island Sound, suburban to N.Y.C. New church and hall. 500 families, 600 in Church School. Moderate Churchmanship. Young people's work needed. Good starting salary, apartment, etc. Give all information and experience. Reply Box P-459, The Living Church, Milwaukee 2, Wis.

POSITIONS WANTED

ENGLISH PRIEST, now rector of large Canadian parish, seeks change, preferably South. Prayer Book Catholic, married, experienced pastor and preacher with Overseas missionary service. Good references. Reply Box F-464, The Living Church, Milwaukee 2, Wis.

ORGANIST-CHOIRMASTER, male, M.S. Degree Organ, Juilliard. Communicant of Episcopal Church, seeks position in church or school or both. Experienced in boy, junior and adult choirs; recitalist, teacher. Excellent references. Please state salary and details of position. Reply Box K-462, The Living Church, Milwaukee 2, Wis.

RETREATS

LIFE ABUNDANT MOVEMENT — Last Wednesday of Month — 9:30 A.M. Greystone — The Rectory, 321 Mountain Avenue, Piedmont, Calif. Canon Gottschall, Director.

SEMINARIANS, September 17 (Vespers) - 21 (A.M.). House of the Redeemer, 7 E. 95th St., New York 28, N. Y. Conductor, A Holy Cross Father. For reservation address Warden.

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THE LIVING CHURCH
give you a direct line to the people
you want to reach.

WANTED

BELL suitable for Church ringing. We invite correspondence. St. Timothy's Church, 2305 National St., Richmond 23, Va.

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THE LIVING CHURCH

407 East Michigan Street Milwaukee 2, Wis.

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THE LIVING CHURCH

The Living Church

The Rev. DANIEL H. BLOOD, a perpetual deacon in the diocese of Sacramento, who has taken over several jobs in the Church since his retirement as deputy director of natural resources for the state of California. He serves as treasurer of the diocese, and also a director and treasurer of the Corporation of the Diocese, which handles diocesan investments. For several years he has assisted the Rev. William Brooks, rector of All Saints' Church, Sacramento, and is currently a member of its vestry. Since April 1st Mr. Blood has also served as vicar of the Mission of Our Merciful Saviour, South Sacramento.

Mr. Blood believes that people with extensive successful experience and strong avocational interests should retire early so they can offer their services to agencies in need. He feels that this applies to small colleges as well as to churches.

Mr. FRED SCRIBNER, former chancellor and active layman of the diocese of Maine, who has been chosen Under-Secretary of the Treasury by President Eisenhower.

Marriages

The Rev. J. ROBERT HANSON, who was ordained deacon in June and married on June 22d to Miss JUDITH KAUFMAN. He is an assistant at the Church of St. John the Evangelist, St. Paul, Minn.

When the young couple was recently honored at a party, the men who were present counseled the bridegroom with well chosen Bible passages, while the clergy wives gave practical advice: "The man you thought was to be yours will belong to all the women of the parish. . . . You think your husband has received the call, but you are the one who answers the calls. . . . You shall laugh at your husband's jokes up to seventy times seven."

Births

The Rev. FRANCIS C. TATEM, JR. and Mrs. Tatem, of St. Alban's Church, Marshfield, Wis., on the birth of their third child and first son, Thomas Clelland, on June 15th.

The Rev. ALBERT R. BANDY and Mrs. Bandy, of All Saints' Church, Paragould, Ark., on the birth of twin girls, Karen Ann and Sharon Ann, on July 1st. The twins have two older brothers.

The Rev. KENNETH DONALD and Mrs. Don-

ald, of Black Mountain, N. C., on the birth of a son on June 18th.

The Rev. FRANK N. JOHNSTON and Mrs. Johnston, of Trinity Church, Newton Centre, Mass., on the birth of Scott Howard on June 13th.

The Rev. JOHN T. RAYMOND and Mrs. Raymond, of St. John-the-Baptist Church, Lodi, Calif., on the birth of Marjorie Ann back in April. She has an older brother and sister. The Rev. Mr. Raymond recently received his master's degree in sacred theology he reports.

Deaths

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

The Rev. B. Norman Burke, 52, rector of Emmanuel Church, Rockford, Ill., died July 23d at his home.

Fr. Burke, who had been rector of the Rockford parish since 1942, was born in Chicago. He was ordained in 1929 and began his ministry as rector of St. Peter's Church, Sycamore, Ill., where he was also on the staff of St. Alban's School for Boys. From 1931 to 1942 he was rector of St. Luke's Church, Dixon, Ill., and was dean of the Northern Deanery of the diocese of Chicago from 1942 to 1949.

He is survived by his wife, Phyllis, and his son, Norman, a student at Nashotah House.

Horace P. Jackson, sexton of St. Mark's Church, Lewistown, Pa., died on June 3d, bringing to a close a century of service begun by his father, Michael J. Jackson, in 1857. Father and son had served St. Mark's Church and cemetery for one hundred years as sexton and caretaker. They are buried in the cemetery they served so faithfully.

With the exception of the Civil War years, when he served in the Union army, Mr. Jackson's father served as sexton until his death in 1904. During the war his wife had supervised the cemetery. Upon his death, Horace took up his duties.

Throughout the community his touch upon the bell-rope was recognized. As a fitting memorial for the Jacksons, a fund is being raised to install an electric bell-ringer, commemorating their century of service.

Leota Bryan Stone, wife of the Rev. Lee Owen Stone, vicar of St. Philip's Church, Portland, Ore., died unexpectedly at Good Samaritan Hospital, Portland, on May 15th.

Mrs. Stone came to Portland in 1937 as a delegate to a National Education Association convention. It was then she met Fr. Stone, to whom she was married in 1939. She was a teacher in the Portland public schools, and was active in YWCA activities and in the Portland Association for Retarded Children. She had a distinguished educational background, including a degree from Columbia University.

Mrs. Stone is survived by her husband, a sister, Mrs. Cleta Bryan Saunders, an uncle, Horace Bryan, and several cousins.

ACU CYCLE OF PRAYER

August

18. Sisterhood of the Holy Nativity, Fond du Lac, Wis.; Christ Church, Portsmouth, N. H.
19. Holy Nativity, Los Angeles, Calif.
20. Good Shepherd, East Chicago, Ind.
22. Convent of St. Anne, Chicago, Ill.
23. St. Francis, Dennyville, Maine
24. St. Bartholomew's, Granite City, Ill.; Good Shepherd, Greenwood Lake, N. Y.; St. Francis of Assisi, Mindanao, P. I.
25. Emmanuel, Elmira, N. Y.

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	\$28,406.35
Receipts July 30th through August 5	225.00
	<hr/> \$28,631.35



ATTEND SUMMER CHURCH SERVICES

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

LOS ANGELES, CALIF.
ST. JOHN'S 514 W. Adams Blvd. at Flower
 Rev. Robert Q. Kennaugh, r; Rev. Lloyd M. Sommerville, Rev. Y. Sang Mark, Assts.
 Sun 7:30, 9, 10:30 HC; Mon, Wed, Fri 8 HC;
 Tues, Thurs 7 HC; Sat 10 HC; C 5-6 & by appt

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

SAN FRANCISCO, CALIF.
GRACE CATHEDRAL
 Sun HC 8, 9, 12:15 (ex 1st Sun); MP 11
 (HC 1st Sun); Ev 4; Daily MP 7:45, HC 8,
 EP 5:30; 7 Tues & Thurs; 10:30 Wed & HD

ADVENT OF CHRIST THE KING 261 Fell St.
 Rev. Weston H. Gillett, r; Rev. Francis McNaul
 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.
 Sun 8, 9:30 & 11; HC Wed 7, HD Thurs 9:15

FAIRFIELD, CONN.
ST. PAUL'S 661 Old Post Road
 Rev. Oliver Carberry
 Sun 8 HC, 10 MP, 1 S HC; Weekdays & HD as anno

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. Brunning
 Sun 7, 8, 10 & daily; C Sat 5-6, & by appt

(Continued on page 24)

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

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; Lt, 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.

ATTEND SUMMER CHURCH SERVICES

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

(Continued from page 23)

CORAL GABLES, FLA.

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

FORT LAUDERDALE, FLA.

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

ORLANDO, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

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

EVANSTON, ILL.

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

DUBUQUE, IOWA

ST. JOHN'S 14th & Main
Rev. R. E. Holzhammer, r
Sun 7, 10; HC Wed 7; HD 10

CENTRAL KANSAS

ST. FRANCIS BOYS' HOMES, with units at Bavaria
& Ellsworth, Kans., both on Hwy 40 West of Salina
Daily MP HC, EP at St. Onesimus' Chapel (Bavaria
unit.) Visitors are welcome at any time.

NEW ORLEANS, LA.

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

BALTIMORE, MD.

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

CHEVY CHASE, MD.

ALL SAINTS' 3 Chevy Chase Cir.
Rev. C. E. Berger, Th.D.
Sun 7:30, 9, 10; Wed 10; Fri 7

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 Short Mat, Low Mass &
Ser; Daily 7; EP 6 (Sat only); 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

ST. JOSEPH, MO.

CHRIST CHURCH 7th & Francis Sts.
Rev. W. H. Hanckel, r; Rev. R. A. Beeland, c
Sun HC 8, 9:30 (Cho), MP & Ser 11, Ch S 11;
Thurs HC 12; HD HC 10:30

KANSAS CITY, MO.

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

The Living Church

ST. LOUIS, MO.

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

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
Rev. R. H. Miller, r; Rev. A. S. Bollinger, c
Sun 8 HC, 9:30 Sung Eu, 11 MP; Daily: HC 7:30,
ex Fri 9:30

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;
Wkdys: MP 7:45; HC 8 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S

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

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, 9; High Mass 11; B 8
Weekdays: Low Masses 7, 8; (Wed & HD) 9:30;
(Fri) 12:10; C Thurs 4:30-5:30, Fri 12-1, Sat 2-3,
4-5, 7:30-8:30

RESURRECTION

115 East 74th
Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun Masses: 8, 10; Daily 7:30 ex Mon & Sat 10
C Sat 5-6

ST. THOMAS

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

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 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL

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

CHAPEL OF THE INTERCESSION

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

ST. LUKE'S CHAPEL

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

PHILADELPHIA, PA.

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

NORFOLK, VA.

ST. PAUL'S City Hall & Church
Erected 1739, site 1641. Open daily.
Sun Services 8 & 11; HD noon

PORTSMOUTH, VA.

TRINITY (1762) Court and High St.
Sun HC 7:30, 10:30 Parish Eu 1st & 3rd, MP & Ser
daily 7, ex Tues & Thurs 10; Sol Ev & Sta 11;
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4

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; Ma
daily 7, ex Tues & Thurs 10; Sol Ev & Sta 11;
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4

SEATTLE, WASH.

EPIPHANY 38th Ave. & E. Danny W
Rev. E. B. Christie, r
Sun 8, 9:30, 11; Wed HC 7:30, Int 9:30, 1

SPOKANE, WASH.

CATHEDRAL OF ST. JOHN THE EVANGELIST
Very Rev. Richard Coombs, dean
Sun 8, 9:30, 11; Daily 8, 8:30, 5:45; Wed & HD 1

KENOSHA, WIS.

ST. MATTHEW'S 5900 7th Av
Sun HC 7:30, 9:15 & alternate 11; Tues 7; Thu
& HD 9; EP 7 Nov. thru April

RAWLINS, WYO.

ST. THOMAS' 6th at Pl
Harold James Weaver, r
Sun HC 6:30, 8; MP 11; Wed HC 10