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See page 14

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searching the scriptures

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

Life After Death

Job 10:20-22; 14:7-15; Daniel 12:1-3; Wisdom of Solomon 3:1-8; Matthew 22:23-33; 1 Corinthians 15:35-58.

Strange as it may seem, the ancient Hebrews, until the very end of the Old Testament period, had no hope of a happy life after death. For early Old Testament man death was no problem; it was merely the natural end of life. Man was born from the dust and to the dust he must return (Gen. 3:19). The Hebrew emphasis was upon the group rather than the individual and, so long as the group continued, the death of its individual members seemed of small importance. The only immortality the individual could hope for was the continuance of his family, and hence of his "name" after him.

But, although Old Testament man did not hope for a happy after-life, he could not quite conceive of the complete extinction of conscious existence. In Hebrew thought the dead retained a faint, shadowy consciousness even in Sheol, the dark underworld to which they all had gone. Under certain conditions they might even be restored temporarily to a state in which they could speak and be spoken to (like Samuel, in I Sam. 28:3-19). But life in Sheol was not immortality in our sense of the term; it was either a matter of indifference or an object of superstitious terror. One of the best descriptions of it is found in our first selection, Job 10:20-22.

Toward the end of the Old Testament period men became more reflective. They began to ask questions rather than simply accept the old, primitive beliefs which had been handed down to them. Then death became a problem, particularly in view of the obvious inequities of life in the present world. They began to see that many of the insoluble questions which life presents could be answered if only God would use His sovereign power to give men a new life beyond the grave. This is the stage of thought represented by Job 14:7-15. The author points out that a tree, although cut down, can be expected to live again (vss. 7-9). This is not true of man (10-12), but oh that it were (13-15)!

The author of Job never arrived at belief in eternal life (not even in 19:25f; see the commentaries). It was not until the time of the Maccabean persecutions,

of which we read in the Apocryphal Books of Maccabees, when so many thousands of loyal Jews were slaughtered in their devotion to God and religion, that the thought of full, self-conscious existence after death came to seem the only possible way to reconcile belief in God's power and justice with the appalling injustices of life in the present, evil world. This is the stage represented by Dan 12:1-3, written at this period, which promises the resurrection of the righteous dead to "everlasting life" and the wicked dead to "everlasting punishment."

In the period between the Testaments this became a fixed article of belief for many Jews (particularly the Pharisees) as we see from Wisdom 3:1-8, probably the most beautiful passage ever written on the subject of human immortality.

But, though there were many Jews who accepted this belief, there were others who did not. The Sadducees of New Testament times categorically rejected it. In Matt. 22:23-33 we find them trying to trap Jesus by asking what seemed an unanswerable question about the conditions of life beyond the grave. Suppose a woman (in accordance with the law of Deut. 25:5ff) had seven successive husbands, who would be her husband in the future life? The question was a contemptuous one, intended to make Jesus look ridiculous, but he answered it seriously, pointing out that conditions in the other world, where there is no need to continue the species by procreation, must necessarily be quite different from the conditions of this world (vss. 29f). He then went on to give a new interpretation of an old text: If God said "I am the God of Abraham, and the God of Isaac, and the God of Jacob" must not this mean that Abraham, Isaac and Jacob are still alive? The method which Jesus used for interpreting the scriptures being one which the Sadducees themselves accepted, the question was a difficult one for them to answer. However many Jews might accept the idea of life after death, it still remained only a pious conjecture, not a biblical doctrine, for it was not founded on any definite revealing act of God. It was still necessary for God, by a mighty act, to stamp the belief as true. This was—at least in part—the significance of the resurrection of Christ. He showed the power of God to raise the dead and became Himself the visible "first-fruits of them that slept (I Cor. 20)." It is in

ortant to notice that the emphasis in the Bible is not just on "immortality" — that is some natural privilege, inherent in man, but on "resurrection" — that is the power of God. He who created life in the beginning is able to re-create it and sustain it anew.

St. Paul, in I Cor. 15:35-58, gives the classical statement of the biblical doctrine of the after-life. The body must have its part in it, for the body is good, and an inseparable part of man. But it will not be the same body we know now, just as the plant which rises out of the ground is not the same as the seed which was originally buried beneath it (36-38). The immortal body will be incorruptible, strong and controlled by the Spirit (42-44).

The keynote of the chapter is "victory" — Christ's victory which is also ours (55-57). It is not a victory which leads men to a self-satisfied assurance of their own immortality, but rather inspires in them a heroic determination to do God's work with all their powers (58).

LETTERS

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

Doubtful Statistics

I find myself doubting the accuracy of the report in your July 28th issue on church attendance in England as compared with that in this country. You say that "51% of the adults in the U.S. attend church while only 19% do so in England."

The London *News Chronicle* report of the Gallup Poll survey, published in April, said that 14% had attended church on the previous Sunday; 28% attend once a month or more, 18% "now and again," and 4% on Christmas and Easter. That would mean that 46% can claim to be church attendants, with another 4% in a class which would include a considerable number of our listed communicants.

Nine-tenths of those polled believed that children should be baptized in infancy and taught to pray, and only 6% thought that religious instruction should not be given in day schools. That should be balanced against the 37% (most of them from the group over 30 years old) who favored disestablishment of the Church. You should also be interested in the fact that 55% described themselves as "C. of E.," 9% Roman Catholic, and 15% Protestant Nonconformist. Five percent of the Anglicans had previously belonged to other denominations, but only 1% of the Romanists. So much for Roman claims to mass conversions!

Care should be taken in evaluating the results of all such surveys, particularly when they are used for comparison of two different national cultures. It is not easy to find terms which will mean the same thing in both situations, which will be readily understood by those questioned, and which will discourage irresponsible answers. Still greater



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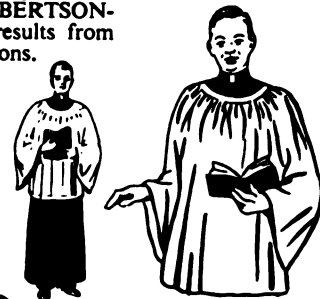
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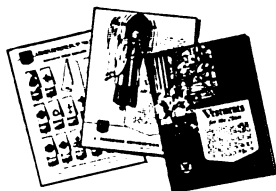
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In a quiet house in Lynn, Massachusetts, in 1889, an old woman lay waiting for death. "Well," she said in amused wonder, "if this is dying, there is nothing very unpleasant about it." And the book closed for one of the most remarkable of the many remarkable women America has produced.

Her story began on a night very long ago when, as a Quaker girl in Nantucket, Maria Mitchell discovered a comet—and got a gold medal worth 20 ducats from the Danish King.

Overnight she became a celebrity. But many people, wedded to the popular notion of woman as a "household ornament," regarded Maria as an unwelcome phenomenon and her discovery as only an accident.

That was because they didn't know Maria Mitchell. At 12 she could regulate a ship's chronometer; at 17 she understood Bowditch's "Practical Navigator" and was studying science in self-taught French, German and Latin. In time she would become the first woman member of the American Academy of Arts and Sciences, the first woman astronomy professor—in Matthew Vassar's Female College—and a member forever of New York University's Hall of Fame.

Moreover, all her adult life she was to work with growing success in the crusade to make American women free.

No one these days would question the rewards of Maria Mitchell's crusade. Women today enrich every level of public life. And, in family life, they guard financial security two times out of three. One reason, probably, why their families have more than \$40,000,000,000 saved—in guaranteed-safe United States Savings Bonds.

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care, of course, should be taken when the results seem to give us an excuse to congratulate ourselves on superior piety.

(Rev.) ERNEST J. MASON
Rector, Holy Trinity Church
Spokane, Wash.

Confessing to God

In reference to "The Sacrament of Experience" [L.C., July 14th] by Fr. Savoy, I am shocked by the very strongly Pelagian and sacerdotalistic elements of the article.

To promote the Sacrament of Penance by giving the promise that "within 72 hours you will see results" is, to me, an undermining of the whole Christian idea of repentance and contrition, which is directed Godward. This descends to man-centered attrition at the best, and the general tenor of the article suggests that we make our confessions in order that we may obtain these favors from God.

I very strongly object to the wording "to admit one's glaring faults to another individual in the presence of Almighty God in His Church." At all times one is confessing to God in the presence of one of His priests, who acts in the power of Christ's Priesthood to absolve him. To put it the other way around sounds as if we condescended to allow God to listen in. . . .

(Rev.) JAMES M. GIBBS
Curate, Church of Our Saviour
Elmhurst, Ill.

Running Away Is Not Answer

Elaine Murray Stone's parable, "The Priest Who Had no Heart" [L.C., July 7th] has disturbed me very much. While it is only a parable, nevertheless much of it is likely true in many parishes. The congregation, in the parable, which drifted away to the little mission, was not worshipping God but a man; it was not thinking of God and the good of the parish, but only of itself. If the priest of the parable was without a heart, would it not have been more Christian for the congregation to have spoken to him privately, than to run off to the little mission? Was Fr. Good of the Little mission so good after all that he did not notice the sudden increase of his congregation, and did he not know the cause? Ought he not have counseled them to return to the big church?

The parable cuts two ways. Is it not time we learn the lesson that no matter how much we may disagree with our pastor, or personally disapprove of something in the parish life, that the Kingdom of God is not advanced by running away? I wonder how many deposed priests might not have been saved to continue the work to which God had called them, if their congregations had borne up their hands and not broken their hearts? Do the laity imagine for a moment that parish priests have no heartaches; and that many of them are occasioned by the heartlessness of some members of their congregations? The parish priest cannot run away from his troubles, but must stay and "take it," often at the price of grey hairs, or a broken heart, or perhaps worse. Is it Christian to suggest, even in a parable, that running away from our parish troubles is justified?

Undoubtedly there are times when drastic action must be taken, but these cases should

Continued on page 21 Digitized by

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and the Thought of the Episcopal Church.

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- 8. Twelfth Sunday after Trinity
 - 15. Thirteenth Sunday after Trinity
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 - 18. Ember Day
 - 20. Ember Day
 - 21. St. Matthew — Ember Day
 - 22. Fourteenth Sunday after Trinity
 - 29. St. Michael and All Angels

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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sorts and conditions

IF YOU are one of those Christians who believe in the Resurrection but ignore the Second Coming, you haven't got the apostolic story as it was told to the first Christian generation. I suppose it is an exaggeration to say that if you don't believe in the Second Coming you might as well not believe in the Resurrection; and yet, they are of equal importance both in the Bible and in the Apostles' and Nicene Creeds.

"GOD hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." St. Paul's speech at Athens is typical in citing the Resurrection as the sign and guarantee of God's intention to bring the world to judgment at the second coming of Jesus.

CHRISTIANS have been expecting this to happen for almost 2,000 years now, and probably most of us have decided that there will be at least 2,000 more years — if not two million more — before it actually takes place. Natural science has trained us to think about cosmic events in terms of millions and billions and billions of billions of years.

PERHAPS, however, the Second Coming will not be as cosmic as all that. Human history might get disposed of more rapidly than solar systems and seas and mountains. There is, for example, the new Russian intercontinental missile. Fit that with a war-head capable of delivering our own hydrogen bomb, and the end of human history might be just around the corner.

IN THE SMALLER world of the mediterranean civilization, it was not quite so hard to imagine the Second Coming as it is for the person brought up to the modern conception of the universe. But it staggered the ancient imagination, too. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be." This doesn't exactly fit with the unsophisticated picture of a human-size king dispensing judgment from his throne.

TO IMAGINE such an event is one thing; to conceive it is something else. We cannot picture a great many things that exist — an electron, for instance. The diagrams of atoms that appear in scientific textbooks are as crudely impossible as the pictures of God the Father that appear in Church paintings. Yet the meaning of the Resurrection to the Church was first and foremost the message that history had a stopping place in the not-too-distant future, a point at which Jesus would judge between that which was worthy to enter into God's kingdom and that which was not. And the Church today says that this event may happen any time.

HOW the Second Coming will happen, what the process will look like — all this is quite beyond the scope of paintings or imaginings. But, if it is as indescribable as the atom, it is also as real as the atom. It is the event to which all history points, once you understand human affairs as the working out of God's purposes. It is the point upon which all the lines of spiritual dynamics converge.

THEOLOGY distinguishes between the "particular judgment" that each soul faces at the end of its earthly course and the "general judgment" which is to take place at the Second Coming. The one is, in a way, a miniature of the other. But Schultz's butcher shop and Jone's bakery and the UN and the International Order of Odd Fellows will also face a final judgment upon their relation to the Kingdom of God when history itself comes under judgment. Nothing human will remain unchanged.

AND THIS is what we celebrate every Sunday morning when we re-call the words and acts our Lord instituted to be His memorial before God and men "until his coming again." We proclaim the imminent end of one world and the beginning of a new.

PETER DAY.

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VIRGIN WITH CHILD

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Nativity of St. Mary

Although not provided for in the American Prayer Book, the feast of the Nativity (or Birth) of St. Mary the Virgin has for many centuries been kept in many places on September 8th. The Scottish Prayer Book and the 1928 revision of the English Book of Common Prayer provide a Collect, Epistle, and Gospel for optional use on this day, although it would not normally outrank a Sunday.

O Almighty God, who didst endue with singular grace the Blessed Virgin Mary, the Mother of our Lord: Vouchsafe, we beseech thee, to hallow our bodies in purity, and our souls in humility and love; through the same our Lord and Saviour Jesus Christ. *Amen.*

Scottish Prayer Book

The Living Church

**A Weekly Record of the News, the Work,
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September 8, 1957

Clergyman Among Red China Visitors After Moscow Stay

Despite U.S. warnings, 41 young Americans are now visiting Communist China, some of them for a "lark," some who are allegedly Communist-sympathizers, and others who feel that they can serve as spokesmen for America to the Chinese. One of the group is the Rev. Warren McKenna, 39, graduate of General Theological Seminary in Boston and former rector of St. James' Church, Amesbury, Mass., who has been assistant at a church in Dalston, England, for the last 18 months.

The State Department, attempting to dissuade them from the trip, told the group that it is "acting as a willing tool of Communist propaganda" and travelling "in violation of the declared policy of our government." The travellers were originally among the 160 Americans who went to Moscow for the Festival of Youth and Students held there recently. While



World Wide Photo
REV. WARREN MCKENNA

in Moscow, about 50 of the group were invited to visit Communist China as guests of the All-China Youth Federation: 41 accepted, including Mr. McKenna, a seasoned traveler who in 1950 attended the World Peace Congress in Poland.

Parents of many of those who accepted the Chinese invitation expressed their surprise and shock at the action of their children, among them Mr. McKenna's mother, of Edgewood, R. I.

At a gala farewell scene in Moscow on August 14th, Mr. McKenna, who according to *Time* magazine is listed by the New Hampshire attorney general as having associated with 12 Communist-controlled or -influenced organizations since 1947, read a statement signed by 32 of the group which asserted, "We believe in the right of citizens to travel. We reject the notion that we are a tool of Communist propaganda." During the preparations for leaving, Mr. McKenna seemingly was one of three organizers of the group; upon their arrival in Peiping nine days later, he emerged, according to the *New York Times*, as their leader. Jestingly called the "Red deacon" by his fellow travelers, he presided at meetings of the group, which has decided to extend the scheduled three-week stay to six weeks.

Annual Photo Contest Set by National Council

National Council has announced its third annual photo contest, October 1st to 31st, and designated the period "photograph month." Entries will be judged on the basis of their effectiveness in portraying some aspect of the Church's life and work, as well as for photographic excellence.

All Churchpeople, both clergy and lay, throughout the world are eligible to enter the contest, except employees of National Council and their immediate families. A total of \$150 in prizes will be awarded to winning contestants. Both amateur and professional photographers are eligible. First prize in each contest category will be \$100; second prize, \$75; and third, \$50. Entries are limited to four per person.

"We believe that the annual Church Photo Contest is a wonderful way for the members of the Church to take an active part in and express their interest in the life and work of the Church," Douglas A. Bushy, director of public relations, said. Entry blanks are available from all parish clergy and directly from the Church's Public Relations Division.

Strange Religion Thought Vanished 400 Years Ago, Found in Japan

"Nando-gami," God in the Cupboard, is worshipped by a group of Japanese in southern Japan, who also represent Christ and the Virgin Mary with Japanese hairstyles. Called the "Kirishitan," the group, 30,000 strong, was until recently thought to be extinct. Koya Takita, professor at the Nanzan Catholic University at Nagoya, Japan, has been making studies of the people for 25 years, and has recently published a book concerning them, titled *The Latent Christians in the Showa Era*.

The religion found among these people is thought to be a survival of early Christianity that reached Japan more than 400 years ago. Christianity was brought to Japan by St. Francis Xavier in 1549, but was banned in 1638 by the Tokugawa Shogunate, which used every measure to execute all Christians, who were once thought to number one million. Seemingly, after this time Christians all but vanished from Japan. However, the Kirishitan worshipped underground for generations, continuing this mode of worship even after the ban on Christianity was lifted in 1872.

The present religion practiced by the Kirishitans is a curious mixture of Roman Catholic terminology and practices, with ancient Japanese traditions and superstitions. The worship of "God in the Cupboard" stems from the practice, during the persecution, of putting an image of Buddha on a Shinto altar in the house, while hiding the statues of Christ or the Virgin in a cupboard.

About 100 regular sermons are used by the people, most of them unwritten and committed to memory, to avoid providing evidence for persecution. At ceremonies the sermons are merely mumbled, to avoid being overheard. Feasts follow all religious ceremonies, both to provide recreation for the people and to camouflage the nature of the gatherings.

The Kirishitans forswear meat on Wednesdays and Saturdays as well as Fridays, and observe about 80 days in the year when certain work, such as sowing, should not be done.

Lutherans Hold World Assembly

Pomp and pageantry began the Third Assembly of the Lutheran World Federation, held August 15-26, as more than 800 official delegates and visitors, many in vestments of ecclesiastical office, marched into the Minneapolis, Minn., auditorium to the strains of "A Mighty Fortress is Our God." The occasion brought 275 delegates and 600 official visitors from 57 member Churches in 29 countries, including several behind the Iron Curtain, to consider the theme "Christ Frees and Unites."

Over 10,000 people thronged the auditorium for the opening service and heard Bishop Lilje, Hannover, Germany, whose flock includes Lutherans on both sides of the Iron Curtain, call upon world Lutherans to face realistically a world of "longing and dread, technical triumphs and world-wide catastrophes."

Also speaking at the opening meeting was Bishop Ordass, primate of the Lutheran Church in Hungary, who gave testimony to the faith which sustained him through 20 months in prison and six years of house arrest by the Communists. In quiet, halting tones, referring to himself in the third person, he said: "He would like to say how many times in his life he has experienced the forgiving grace of Jesus Christ. And he would like to say that when he was in bondage in the most literal sense of the word, Christ gave him royal freedom. And what a joy it was to be able to experience this freedom."

Accomplishments of the sessions included:

➤ A unanimous resolution calling for an end to the production and testing of nuclear weapons, and for measures to "progressively reduce" all national armaments, as well as a speed-up of interna-

tional cooperation to develop atomic power for peaceful purposes.

➤ Plans by the commission on education to study the "growing problem" of mixed marriages between Lutherans and Roman Catholics, which are believed to be "detrimental to the Christian education of the children resulting from such unions." A related study will be conducted into the opportunities and means for carrying Christian education into the expanding vocational and technical school movement.

➤ Plans for an institute to study "the entire complex of Roman Catholicism." The institute will not be established until after a year of study has proved its feasibility. Bishop Lilje explained the purpose of the institute by saying, "Each generation of Protestants must rethink the decisions of the 16th century. We must be able to say why we today are not Roman

Catholics. . . . We want to discuss [with the Roman Church] not only the points at which we differ but the polemics of our faith." He expressed hope that other groups, such as the World Council of Churches, would take part in the work of the institute.

➤ The election of Dr. Franklin Clark Fry of New York, as president of the Federation to serve a five-year term. Dr. Fry, who is president of the United Lutheran Church in America, is the first American to head the Federation. He succeeds Bishop Hanns Lilje of Hannover, Germany.

"At Lund, Sweden, in 1947, Lutherans learned to march together. At Hannover, Germany, in 1952, they learned to worship together. At Minneapolis in 1957, they learned to think together." Thus the new president of the Lutheran World Federation summed up its progress.

Report on "Commemoration of Saints And Heroes" Issued; Agreement Found

By DEWI MORGAN

Seven years ago the Archbishop of Canterbury, in response to the wishes of the metropolitans at the 1948 Lambeth Conference, appointed a special Commission to investigate "The Commemoration of Saints and heroes of the Faith in the Anglican Communion." That Commission has just issued its Report and it has been published under that title as one of the preparatory documents for the next Lambeth Conference.

The Report, which is unanimous, bears throughout the impress of something distinctively Anglican, in that it finds that independently yet simultaneously a common mind has been forming in many provinces.

The first chapter of the Report examines the theological problems involved in the recognition and commemoration of saints and, naturally, pays particular attention to the teaching and practice of the Church of Rome as well as of the Orthodox Churches. There follows a historical section which traces the development of the processes of canonization both in the West and in Eastern Christendom. Next it examines the English reaction to the superstitions which developed in the Middle Ages and considers the principles which lie behind the English calendar. It then notes the increasing interest in and changes in the calendar in the Church outside of England and ends with suggestions and practical comments. To quote from this last chapter: "Almost everywhere there is a quiet stirring, a movement toward reform of the calendar. A deeper sense of history is moving the older Churches; the younger Churches from gratitude and from the

impulse to draw on all possible sources of inspiration wish to commemorate the apostles who brought them to Christ. . . . The movement is the more convincing because it has arisen independently in so many provinces. . . . Each province has acted basically in the same manner. . . . "Thus already a common mind seems to have disclosed itself which without stress or strain can be raised into a common principle. And it is accompanied by a growing if not general feeling that names in a calendar can carry no living inspiration unless it is possible to attach some liturgical provision to each. . . . But if this common mind actually prevails in present practice hitherto it has never been rubrically defined. We believe that the time has come to define it and to raise common mind into common principle."

New Archbishop

For the second time in a few months an English Suffragan Bishop has been appointed Archbishop outside of England. The recent appointment of the Rt. Rev. Joost de Blank as Archbishop of Capetown was followed by the announcement that the Bishop of Middleton (in the diocese of Manchester), the Rt. Rev. Frank Woods, is to become Archbishop of Melbourne (Australia). He hopes to take up his duties in the fall.

Fifty years old, Bishop Woods is the son of the late Bishop of Lichfield, England, the Rt. Rev. E. S. Woods, who declined a similar appointment to Melbourne when it was offered to him some 30 years ago. Bishop Woods, who has been Queen Elizabeth's chaplain, has just returned from a trip to New Zealand to

Northeast Airlines Offers Reduced Clergy Fares

Northeast Airlines has announced it will grant a 50% discount on passenger fares to clergymen travelling in the U.S., effective September 15th.

R. B. Stevenson, the airline's assistant director of sales, said the reduced rates also will apply to ministers going to Canada, provided the Air Transport Board in that country approves the discount. In this country the reduced fares must be approved by the Civil Aeronautics Board.

Northeast is the largest line so far to grant reduced clergy fares since Congress passed a law last year authorizing airlines to do so. Other companies now offering lower rates to clergymen include Central Airlines of Washington; Bonanza Air Lines, Las Vegas, Nev.; and Cordova Air Lines of Anchorage, Alaska. [RNS]

Episcopalians Only Ones Who Don't Teach Hate, Filipinos Tell Missionary

By JEAN SPEISER

The Rev. Willis R. Henton has returned from a five-year assignment as priest-in-charge, St. Benedict's mission, Besao, Philippines, convinced that every priesthood would be enriched by including at least one foreign-missionary tour of duty. He believes firmly in the importance of the new perspective and appreciation of the Church experienced in this way.

He has been deeply moved to see the mountain people — Igorots, as opposed to the Spanish-descended Filipinos of the lowlands — of Malayan heritage, "worship with all their hearts" at little hillside chapels 6,000 feet above the cities in the valley, which many of them have never seen, so isolated are they. Most are only one or two generations removed from head-hunting forbears whose religion was the essence of paganism.

Again and again they told him: "You [Episcopal missionaries] are the only ones who have not told us to *hate* someone!"

This new religion, based on love and forgiveness, unselfishness, and truth are in strongest contrast to paganism's fear and superstition and pre-occupation with self-survival. And the Igorots seemingly cannot learn enough about it to satisfy their eagerness.

Religion — not politics, on which the Igorots dote, now their lives are beginning to be less isolated — is the prime topic of discussion wherever groups meet.

Hundreds at Church

On Sundays the lovely church of native stone at Besao, 75 miles north of Baguio City, the summer capital of the Philippines, cannot possibly accommodate the hundreds who throng there, and the Communion service most often must be held out-of-doors. (Dedicated two months before the start of World War II, St. Benedict's survived the bombings with only minor damage.) At the out-stations "one or two hundred people appear every time the church opens," reports Fr. Henton.

It was during World War II that Fr. Henton first knew of the work of the Church in the islands. He was confirmed there at the Pro-Cathedral Church of St. Luke in Manila, during his Army service. Returning to the U.S., he finished college and entered General Theological Seminary, where he was president of the Missionary Society and worked as a seminarian helper at St. Luke's chapel, New York City. With Mrs. Henton, a former staff member of the chapel staff, he went back to the Philippines in 1952. He is now at St. Luke's again as one of three assistants to the vicar, the Rev. Paul C. Weed Jr.

The work of the Church in the Philip-

ines began with Bishop Brent's arrival there in 1901. It was then, after the Spanish-American War, that the Philippines Independent Church was formed by a group that broke away from the Roman Church. Although that body, to which more than two million Filipinos belong today, is not in actual communion with our Church, it follows strongly a Catholic tradition.

Native Priest in Charge

Bishop Brent, noting that the Independent Church performed a fine ministry in the cities, decided that the Episcopal Church might better reach out to the pagans, who were being sought by no Church. The Besao district, where Fr. Henton ministered, is typical of one of many principal out-stations in the missionary district of the Philippines. Besao, the principal station, is "surrounded by 13 out-stations, or villages, with eight chapels, three schools and three native priests. (For the first time, a native priest was left in charge after the departure of an American priest, succeeding Fr. Henton.)

Altogether, Episcopalians in the Philippines number about 35,000 — four thousand of them in the Besao district.

From Besao, Fr. Henton hiked (no roads, or even trails to accommodate burros or mules were available) as far as 17 miles in a day to his furthest out-station. Each of them he visited at least monthly; most of them weekly.

Early in his stay, he napped along the



REV. W. R. HENTON



Pagan leaders prepare for pagan occasion.

see his brother, the Ven. E. S. Woods, Archdeacon of Rangiora and Westland, after visiting another brother.

Until now Bishop Woods has been chairman of the Manchester Diocesan Missionary Council and has also, as a member of the British Council of Churches, been active in interchurch relationships. He is well known for his forthright speeches and, a few years ago, refused a gift of £300 to the Diocesan Moral Welfare Council, since he could not approve the circumstances by which the money had been raised.

Mailbag Ministry

Just over a year ago the Rev. Canon Albert William Eaton of St. Peter's Church, Leicester, told his parish of the instruction course he had devised. The parish was enthusiastic and suggested it should be offered to the general public as a correspondence course. All the inquirer was asked to do was to pay half-a-crown for the postage of 12 lessons, and to treat the course seriously. "The inquirer must be prepared to learn a theological language just as, if he wanted to learn mathematics, he would have to get abreast of mathematical terms" said Canon Eaton. Within a few months about 1,000 people had enrolled.

Then the bishop of the diocese learned about it and commended it to the Diocesan Evangelistic Council. The latest step in the process is that the course has been published. (*The Faith, History and Practice of the Church of England*. A. W. Eaton. Hodder and Stoughton 4/6d)

Canon Eaton was born in a particularly tough part of London and as a child did not have an easy life. He returned to England as vicar of St. Peter's, Leicester, after 20 years service in the Church in South Africa. He is well known as an evangelist and retreat conductor.

Delaware Diocese Starts First Kindergarten School

On September 11th the fall term of the first children's daily kindergarten, sponsored as a private school enterprise by the diocese of Delaware, will open. To be known as the Episcopal Cathedral Day School, classes will be held in the Cathedral Church of St. John, Wilmington.

The kindergarten will be the first unit in a program which is planned to progressively provide a primary school of limited enrollment which will emphasize individual attention and the development of a Christian life. A varied music program will be available to the students with a music class each day. The children will be encouraged in creative art work, playground activities, and the use of a kindergarten-level library.

The Rev. Edward J. Dyer, assistant at Cathedral Church, will handle religious instruction. Mrs. Norman Veasey will be the teacher.

trail one day and awoke to find more than a dozen Igorot warriors, dressed to the teeth with ornaments and instruments of warfare, bending over him.

But they were smiling. They were there, it turned out, not to be-head him, but to welcome him.

Conversion is not always so simple. Pagan priests still practice, and bring great pressure to bear on village families in time of crisis. But they grow fewer from year to year, and their friendly relations with the missionaries are reflected in the frequent conversations they have with them about Christ and his Gospel.

Services in Dialect

The tribal feuds — reminiscent of the Hatfield-McCoy hostilities in the U.S. — are dying out because children work and live together in mission schools, and villagers are brought together in the Church. They never used to intermarry among towns; now it happens so often no one takes notice.

Most of the Igorots know some English, as a result of our missionary work for the last 40 years in Besao, but services are conducted as well in their native Malayan dialect. This is one of the many contrasts in the mountain region — including religion, housing (some homes are new-built of stone and wood; others are of grass), and dress (from the costumes of the warriors to western suits and skirts).

Because the family, or tribal unit is all-important, the Igorots are a stable, disciplined people. They own their own farms and are fiercely independent. They have been saved from exploitation by the less attractive aspects of Western civilization because their first contact with it was through the Church.

Eight priests have come from the Besao district — three still in St. Andrew's seminary at Quezon City, the others ministering in the mountains. The lay delegate from the Philippines at the last General Convention was a citizen of Besao, and all the teachers in the public schools are Episcopalians.

Despite this, the *naitos* (evil spirits, souls of the dead) still hover over Besao district, principally among the older people. They busily burn houses, destroy crops and make people ill, and it is necessary to offer animals as sacrifices to appease them. It is difficult for older Igorots to let go their great spirit, *Lama-wig*, who is sometimes good but more often revengeful. But many of them do, at the last, by requesting the sacrament of baptism.

A very active laymen's group is busy in the district. It has three major concerns: to evangelize and interpret; to support would-be converts under pagan pressures, and to make the Church more and more financially independent. Its greatest need is for more priests and teachers for the ever-increasing convert-congregations.

"The strength of the Church," says Fr. Henton, "is that the worship of the Church has always been put first — before education, social or any other consideration.

"To be deprived of participating is the worst kind of privation to an Igorot, and yet it is sometimes necessary. There are often pagan hangovers, and when we hear that a communicant has been participating in pagan rites, we impose the "discipline of suspension" from the Sacraments. But we do it in love, not with the finality of ex-communication, and they seldom fail to return."

Prime Bishop Grochowski Attends Meeting in Poland

The Most Rev. Leon Grochowski of the Polish National Catholic Church left the United States recently for Warsaw where he will participate in a synod of the Church's branch in Poland, and will attend the Old Catholic Congress in Reinholden, Switzerland.

The visit to Poland will be the first by the spiritual head of the Polish National Catholic Church since the severance of relations five years ago between the Church in Poland and the mother Church founded in Scranton, Pa., by the late Prime Bishop Hodur. Communist pressure was blamed for the breach.

Prime Bishop Grochowski and two companions were authorized to attend the synod at a grand council meeting of the Polish National Catholic Church in Scranton last March.

Their trip returns a visit here earlier this year by the Rt. Rev. Julian Pekala, Bishop of Poland, who said then that the branch in Poland "is again unified with the Polish National Church in the United States and Canada."

During his visit Bishop Grochowski will discuss with Church and government authorities the possibility of American relief programs among the needy in Poland. In his relief mission, the bishop will act as an unofficial representative of Church World Service, overseas relief arm of the National Council of Churches. The mission also has the approval of the World Council of Churches. [RNS]

Railway Mission Ends Work in South Africa

The South African Church Railway Mission made its last journey after 70 years of activity during which its missionaries conducted services in remote areas of the country. At the end of August the Anglican missionaries will have packed their bags and left for Rhodesia and Nyassaland where, a mission leader said, British immigration has "opened up new avenues and created a new need for the Church on wheels."

The Rev. R. White, head of the mission, who spent many years on one stretch of the line, recalled that "every second month we hooked our coach onto the back of a convenient goods train and went into the 'bundu' — the back of beyond."

"We used all kinds of places for churches," he said, "private sitting rooms, lounges in small country hotels when we could find them, station waiting rooms, village schools and even goods sheds."

But, Mr. White added, South Africa is no longer unexplored territory and a great deal of work awaits the missionaries in Rhodesia and Nyassaland. [RNS]



The Rev. Kee Harrison, Trinity-by-the-Cove, Naples, Fla., at the wheel of the Ford given to him by his parish as an expression of appreciation for his service. Vestrymen presenting the car are (from left): W. L. Clements, W. G. Tracy, M. N. Fisher, A. H. Goddard. Knowing the rector needed to replace his old car, the vestry bought the new car in the parish's name, assigning it to Fr. Harrison's use. They also gave him a courtesy card for charging gas and servicing expenses, which they will pay.

Independent—Free

**The Very Rev. William S. Lea,
former editor of the
Episcopal Churchnews,
says what he thinks of
*The Living Church***

THE LIVING CHURCH today is unique among the magazines of the Episcopal Church. It seeks to serve the entire Church, with its various "parties" and its differing points of view, and to be fair and comprehensive in reporting the news of the whole Church. At the same time it is independent of any official Church jurisdiction and is free, therefore, to comment "without fear or favor" upon the issues which confront the Church and the entire Christian world.

I have read THE LIVING CHURCH for more than 25 years and cannot even begin to enumerate all the benefits I have received. In all these years, even when I may have disagreed with its editorial policy, I have found THE LIVING CHURCH scrupulously fair and honest in its treatment of the news and in its comments on the life and work of the Church. I do not know of one instance in which this journalistic integrity has been compromised. For this basic reason, if for no other, I believe THE LIVING CHURCH deserves the support of every member of the Church.

Bishop Henry St. George Tucker, Retired Presiding Bishop, used to say that if a free secular press is essential to a democratic society, it is equally true that a free and independent church press is vital in such a Church as ours. Only informed Churchmen can be responsible. This is just as true of laymen as it is of the clergy. Indeed, we must know what is happening throughout the Church and throughout the Christian world if we

are to play any real part in these great days which are ahead.

Religious journalism is a new and potentially effective weapon which the Church must use in the battle of ideas — which is the real battle in which we are all engaged, and upon the outcome of which so much depends. Religious journalism presents us, also, with another evangelistic opportunity which we cannot afford to neglect. I believe that a strong and vital church press is absolutely essential today.

It is my conviction, based upon considerable experience, that we can have the kind of Church magazine which the Episcopal Church deserves only when Churchmen all across the land are willing actively to support it. There should be an agent in every parish. The goal of every parish priest should be to secure a subscription from every family.

I cannot urge you too strongly to get behind THE LIVING CHURCH campaign and to help make it the really great magazine the Church must have if we are to be the effective witnesses God wants us to be in this generation.

To this goal of "every family a subscriber to THE LIVING CHURCH" I pledge myself and my congregation at the Cathedral in Denver, and I pray that every priest and every layman throughout the church will join in trying to reach the ultimate goal of making THE LIVING CHURCH a vital part of every Church family.

EDITORIALS

The Parish Church and The Living Church

Let us pray for the whole state of Christ's Church."

The man at the altar speaks those familiar words as one part of the holy conversation of the Church which we know as the Liturgy.

In this conversation, priest and people speak to God and about God in the exchange of words. If the words are spoken in faith and love, they embody an exchange of something infinitely greater than mere words and ideas, and the Liturgy becomes a power to bind priest to people, the people to the priest, and all the people to each other — and to offer the whole united Body to God.

Yet there is a far more inclusive action of uniting the worshippers involved in the Liturgy, and in that process is something of a paradox.

The Liturgy, the Holy Communion, is uniquely action of the living parish. Here, in an obvious and direct sense, is the family of Christ, brothers and sisters to each other, bound by all the ties of blood relationship, of neighborliness, shared tasks, shared griefs. It is here, in the local parish Church, that the babies were baptized, the children taught, the couples married, the rites for the dead conducted. Every inch of pew and pulpit, altar and chancel, baptistry and aisle is rich with profoundly significant associations for those who take their parts in the Liturgy of the Church in this particular House of God.

Yet the Liturgy, the high point of the life of the parish, is the one action of the parish which most clearly and dramatically lifts the parish out and beyond and above itself.

We do more, in the Liturgy, than pray for the whole state of Christ's Church. We, in offering ourselves upon the altar as a reasonable, holy and living sacrifice unto God, pour ourselves into the great cup which is the living Church of Christ.

In this action, God clearly means for us to become at one with every Christian, with every soul walking in the darkness of unbelief, with the heavenly host, with Himself. He gives us back to ourselves and to our parish, enriched in body and soul by the Body and Blood of Christ, blessed in the Name of the Holy Trinity. Yet it is not only as individuals, not only as

members of a particular parish, that we return to the tasks of home, vocation and parish. It is also as members of the Body of Christ, exalted by the most intimate spiritual contact with the universal Church in the shared action of the Liturgy.

It is in the light of this return from the Altar of God, that THE LIVING CHURCH has its humble function to perform. It is not the function of bishop, priest, or deacon. It is not the function of warden, vestryman, or sexton. It is not the function of organist or Church school teacher.

But it is a function for and in behalf of the life of all these people, and of every other member of the congregation.

The name of this magazine is no accident. It was coined in the dream that it might, in some measure, contribute to the implementing of the unity which God wills for His Church by bringing to the knowledge and attention of the local Parish the events and ideas and issues which are significant to the life of the Church.

In September, 1957, something profoundly significant is happening in some 40 dioceses of the Church. Many hundreds of laymen have been led by the Holy Spirit to share in our task. They are, without any financial or prestige reward in view, making the rounds of parishes, speaking to vestries of the urgent need of obtaining the information on which to base their action as members of the whole Church of Christ.

We call their action "THE LIVING CHURCH Campaign," and it specifically seeks to advance the readership of this magazine. But the men who are doing the work of the campaign are not promoting THE LIVING CHURCH as an institution. They are interested in the magazine only as an instrument for doing the work of *the living Church*.

We have spoken, during this campaign, of breaking down parochialism, of that malady which closes the minds of the parish member to concerns beyond the walls of the parish Church.

Let us be perfectly clear that this is no attack upon the parish, or the love of the parish by those whose spiritual lives have been nurtured by the life of the parish.

We are, if you will, a crew of carpenters and glaziers who seek to construct in the walls of the parish Church broad and clear windows looking out upon the world.

The Liturgy is a parish action — but it is precisely the action of the parish which leads the parish to the fullness of its universal mission.

It is the purpose of THE LIVING CHURCH Campaign to aid in the translation of that great spiritual mission into the practical terms in which the parish must become part of the whole Church.

We ask your prayers that you and we together may find, through the power of God, our place in the total Liturgy which is the full life of the Church.

Prayer at the Wheel

It has become a cliché to say that a man may be a perfect gentleman until he gets behind the wheel of a car, and that then he becomes a bitter battler against the rest of the human race. There is, the saying goes, something about driving a car that convinces the individual that his will, and his alone, should control, and that every other driver is a villain or a bungler.

Like all widely accepted ideas, this one contains more than a little truth. There are a good many reasons for its acceptance — none of them good.

A car puts at the immediate control of our hands and feet great sources of power. We can, through the power of the car, move freely about at super-human speeds. It is a fairly simple matter to translate this fact, subconsciously, into the belief that we who wield this power are super-human.

Then the traffic conditions in America today do create a competition for space upon the roads. We want to go — someone else is blocking us. Pride cannot bear this thwarting of our will, so the mere occupier of space becomes a menace, an enemy.

Another point is that other drivers do commit errors — errors of judgments and moral errors. Many of these errors inconvenience us, some of them threaten our lives. We react in righteous indignation, and are very likely to forget that we are, by Christ's teaching, committed to forgiveness of our brother's fault.

Finally, we commit errors — both judgmental and moral. To confess them to ourselves is painful, so we blame our own faults on our brothers and thus seek to escape the damage to pride and the liability judgment of a court.

One driver of our acquaintance suddenly realized what he was doing when he felt the mood of wrath and hostility toward other drivers rising in his heart. He recognized the mood as what it was — a sinful, unchristian action of pride and uncharitableness.

He set himself the task of praying for the driver of each oncoming car. He was in a fairly light-traffic area, and he could easily offer a brief word of prayer each time a car appeared ahead. His prayer was not one asking protection *against* the other driver. It was not a prayer that the other driver be reformed. It was simply a calling of God's blessing upon the oncoming driver.

He found that this action in behalf of his brother changed many things. He himself could not hate the person he prayed for. He could not think of the car roaring toward him as an impersonal enemy, but only of the living child of God whom the car carried. He realized that he, like the other driver, stood in need of prayer, stood in need of the grace of God in his

task of driving. Inevitably the sense of penitence was strengthened.

So the road become peopled, not with an all-important *self* opposed by hostile *others*, but by the children of God standing in complete dependence upon Him, and upon each other's prayers.

The rich experience which this man encountered is yours for the taking the next time traffic-anger surges in your heart.

Sharps and Flats

We think that Frederick Young has done a useful job in his article on wedding music (see page 14) by pointing out some of the weaknesses in the reasoning of a Church publication on the subject. We need always to subject Church thinking to criticism and analysis, and we must be ready to abandon indefensible positions.

Like Mr. Young, we see nothing out of place in the traditional wedding marches, and, like him, we rejoice



that the Church puts to holy use good music originally written for secular purposes.

Yet there is something left unsaid by Mr. Young which needs saying. Canon law of the Church puts upon the rector the "duty to suppress all light and unseemly music and all irreverence in the rendition thereof." (Canon 24.)

Practically every clergyman sooner or later has to say, "No," to some family's request for the performance of specific musical numbers at weddings. He is fallible and may be anything but an astute musical critic, but he is required to judge whether a particular musical number is or is not light and unseemly.

So, we bespeak your charity and obedience to the rector if he knocks out the old family favorite. "I Love You Truly," and "Oh, Promise Me" are clearly outside the pale. Personally, we don't think the traditional Wagner and Mendelssohn compositions are going to disturb the mood of reverence which we keep hoping is present at Church weddings.



What's Wrong with the



Traditional Wedding Marches?

By Frederick Young

In 1952 the Joint Commission on Church Music published a pamphlet entitled "Music For Church Weddings." In the pamphlet the Joint Commission explicitly stated that the traditional Wedding Marches from Wagner and Mendelssohn were especially unfitted and undesirable for a Church wedding. In making such a statement against music which for 100 years* has been considered perfectly acceptable for church use, the Joint Commission felt obliged to present some arguments in justification of its position. The purpose of this paper is merely to offer a defense to the Joint Commission's charges for those who, although believing that objective criticism and reform in church music is a good thing per se, still think that a church wedding is somehow not quite complete without the "Bridal Chorus" by Wagner and the "Wedding March" by Mendelssohn.

Since the Joint Commission's arguments are based almost entirely on the background and origin of the traditional music, it is necessary to investigate the history of the two pieces in order to determine whether or not the charges are valid.

The "Bridal Chorus," which is traditionally used for the procession,

comes from the first scene of the third act of Wagner's Opera *Lohengrin*. The charges against the "Bridal Chorus" are: (1) That it is part of an opera composed for performance in a concert hall; therefore, it is secular music and unfit for church usage. (2) That the "Bridal Chorus" role in the sequence of the plot of the opera is to provide accompanying music for the bride and groom as they go from their marriage in the cathedral to the bride's bedchamber; consequently, the connotations of the music are sensuous and indecent for church usage. (3) That since Elsa and Lohengrin's marriage did not last very long, it would be "bad luck" to play such music at one's wedding.

The case against the "Wedding March" goes about the same. Mendelssohn wrote the "Wedding March" in 1816 as part of his "incidental music" to Shakespeare's *Midsummer Night's Dream*. The "Wedding March" is played at the end of the fourth act, in which there is a triple wedding mere-

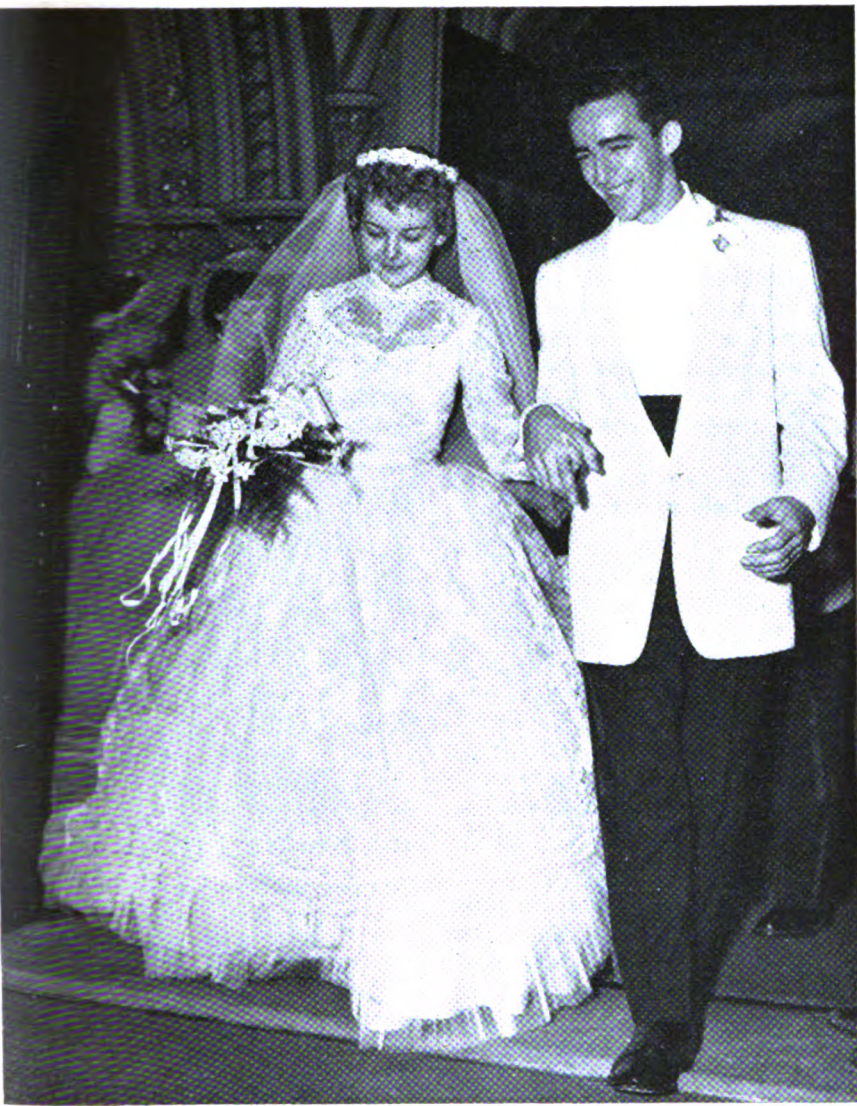
ly for the sake of giving the impression of a great joyous wedding procession. The charge against it is simply that since it was composed for a play which was to be performed in a theater, it is secular music and should not be used in a church.

Others of Secular Origin

Rebuttal No. 1. The origin of music used in a church—that is, whether it was composed originally for sacred or secular use — is irrelevant. This sweeping statement is supported by the fact that many of the Hymn tunes in the 1940 Hymnal are definitely of secular origin. For example, Mendelssohn composed the music to "Hark, the Herald Angels Sing" as the second movement of "Festung an die Künstler" which work was written to commemorate the Festival of the Art of Printing. The tune was scored for male voices and brass instruments and set to the text:

Vaterland in deinen Gauen, . . .
("Fatherland in your provinces.") . . .

*Mendelssohn's "Wedding March" seems first to have been used in a church by Samuel Reay, organist at Tiverton, Devon, in 1847. However, it did not become fashionable to use it at weddings until the marriage of the Princess Royal in 1858.



AUTHOR SAYS "Wedding March" sends newlyweds from the altar with an ideal mixture of bombast, gravity, sentimentality.

hymns of secular origin, it seems illogically inconsistent to throw out the traditional wedding music just because it was originally of secular origin.

But hymns do not afford the only examples of present day church music having non-sacred beginnings. Many of the preludes and postludes played at church services are purely concert hall music, and therefore, should be secular and unfit for church use according to my opponents' reasoning—e.g. all of Bach's preludes and fugues are certainly concert hall works. Furthermore, at festival occasions many organists use one of Haydn's, Mozart's, or Schubert's Masses. Each of these great Masses was surely composed, if not explicitly, then at least implicitly, for the great choruses and symphony orchestras of concert halls. A rhetorical question is called for here: are not weddings festival occasions?

Secular — Therefore Sensuous

Rebuttal No. 2. Another charge against the traditional marriage music is that it is sensuous and therefore, indecent in a church. This charge is leveled at the "Bridal Chorus" because of the words and actions with which it is performed, more, perhaps, than against the "Wedding March," since in *A Midsummer Night's Dream* the "Wedding March" is not directly connected with any words or actions. The "Wedding March" was merely music inspired by the idea of a great wedding recession. It is therefore devoid of sensuousness, for even in the play where the triple wedding occurs, there is no mention of anything sen-



Mendelssohn himself said that the tune ought to be used with some patriotic song, but that it should never be used in a sacred setting.

Another curious example of wonderful church music coming from secular origin is Hymn 75 — "O Sacred Head Sore Wounded." The tune was originally that of a German love song, which ran:

*Mein G'muth ist mir verwirret
Das macht ein Magdlein Zart.
("Confused are all my feelings
"A tender maid's the cause.")*

The music was put to a sacred text 75 years before the birth of J. S. Bach, who so liked the tune, that he used it five times in the *Saint Matthew Passion*. Among a great many other hymn tunes† taken from opera themes, love

songs, traditional folk songs and dance tunes, there is the music for the two powerful hymns "Glorious Things of Thee Are Spoken" (385) and "God the Omnipotent" (523) which was composed in both cases for national anthems. The music of "Glorious Things" was written by Haydn in imitation of "God Save The King" for the Austrian National Anthem and was later taken over by the Germans who sang:

*Deutschland, Deutschland Uber alles.
("Germany, Germany above all.")*

The music of "God The Omnipotent" was commissioned by the Tsar of all the Russias and it became the old Russian National:

*Bojé tsaria khvani! Silnyi derjavnyi
Tsarstvoie na Slavyi, na slanu nam. . .
("Lord God, protect the Tsar! Powerful
and mighty
"May he in glory, in glory reign. . .")*

Consequently, in view of the many

suous. Just because Shakespeare did not marry his characters in a cathedral (which incidently Wagner did do) and because Shakespeare wrote for the stage instead of for the chancel, the "Wedding March" is said, because of its association with the play, to be secular and therefore sensuous — rather absurd!

In the Wagnerian case, I agree that there may be associated some idea of sensuousness, but the reader need

†A list of some of the Hymn tunes in the 1940 Hymnal of secular origin: 15, 26, 21 1st, 50, 36, 103 1st, 122, 127, 141, 169, 176, 177 2nd, 178, 142, 181, 197, 325 2nd, 192, 208, 461 1st, 231, 232, 235, 241, 244, 585 2nd, 245, 264, 301, 309, 311, 325, 385, 354 2nd, 448, 477, 523, 577, 582.

only look at the words to see that the supposed charge of indecency is preposterous.

*Treulich gefuhrt, ziehet dahin
wo euch der Segen der Liebe bewahrt!
Siegreicher Mut, Minnegewinn
eint euch in Treue zum seligster Paar.
Streiter der Tugend, schreite voran
Zierde der Jugend, schreite voran
Rauschen der Festes seid euch entronnen
Wonne des Herzens sei euch gewonnen
Duftender Raum, zur Leibe geschmuckt
nehnt' euch nun auf, dem Glanze entruckt
Treulich gefuhrt, ziehet nun ein
wo euch der Segen der Liebe bewahrt!
Siegreicher Mut, Minne so rein
eint euch in Treue zum seligsten Paar
zum seligsten Paar.*

(“Faithful and true we lead you forth,
“Where love triumphant shall crown you
with joy
“Star of renown, Flower of the earth,
“Blest be you both far from all life's annoy
“Champion victorious, go thou before!
“Maid bright and glorious, go thou before!
“Mirth's noisy revel you've forsaken.
“Tender delights for you now awaken!
“Fragrant abode enshrine you in bliss,
“Splendor and state in joy you dismiss
“Faithful and true we lead you forth,
“Where love triumphant shall crown you
with joy
“Star of renown, Flower of the earth,
“Blest be you both far from all life's annoy
“from all life's annoy.”)

In this scene as expressed in the words above Wagner is trying to epitomize romantic love. I think that it is indeed a sorry day when church weddings become so spiritual and other-wordly, that there will not be allowed even the slightest hint of ro-



mance or sentimentality. If there is anything that is really romantic and sentimental, it is and ought to be a wedding. Here also I must remind my worthy opponents that in the Episcopal Church the three types of love are all recognized and are all declared to be essential for a happy marriage. Churchpeople are proud, in fact, that they do recognize (in typical Anglican compromise fashion) all of the three which are:

1. Romantic love. 2. Shared ideas and ideals. 3. Desire to procreate children. If these three types of love are

all accepted as an integral part of Christian marriage, then there is no reason why the “Bridal Chorus” should be banished from a Christian wedding just because there is (if one is acquainted with its origin) some slight suggestion of sensuality. The Joint Commission, including its clerical deputies, has issued no restraining orders forbidding the bride and groom to kiss. Is not a public kiss — in a church service at that — more suggestive of sensuality than the obscure and very little known words and actions connected with the “Bridal Chorus?”

Whole or a Part

Rebuttal No. 3. The third and final charge made by my opponents (as brought out in the interview with Richard Wagner's granddaughter on page 14 of the Joint Commission's pamphlet) is that the wedding of Elsa and Lohengrin did not last very long. Therefore, if one were superstitious, one would never have the “Bridal Chorus” played at a wedding because of the “bad luck” it might cast on the newly-weds. To this charge I would say that I should hope that the Joint Commission and clergy would try to destroy and deprecate superstitions instead of encouraging them.

Like a young lady who told me that because *Lohengrin* was a tragedy, she would not have tragic music played at her wedding, so also the Joint Commission, in using the superstitious aspect, is confusing the part with the whole. That is, they are equating a small fragment of the opera with the whole opera. It is true that the opera as a whole is technically a tragedy and it is also true that Elsa and Lohengrin's marriage did not last very long. Yet, the part of the opera where Elsa and Lohengrin get married is not tragic nor is there any insinuation of a short marriage. The “Bridal Chorus” was composed specifically for the very happy event of Elsa's marriage. It is not tragic (just listen to the music) nor is it tempered by what comes further along in the opera. To use an analogy, it would be like saying every bit of music in Beethoven's 9th Symphony is sad and depressing because the “9th” was written in D minor. But, as everyone knows, the Chorale Finale of the “9th” is pre-eminently the happiest music ever written.

Leaving now this ridiculous exhumation of the background of the wedding marches and returning to the

present, it is interesting to note that a large number of the pieces which the Joint Commission suggests to be used in place of the regular wedding marches are themselves of purely secular, concert hall origin. A few of the pieces alluded to are: The “Toccata” from *Symphony #5* and the “Allegretto” from *Symphony #6* by Charles Marie Widor; the “Finale” from *Symphony #1* by Louis Vierne; and the “Allegretto Maestoso” from *Sonata #4* by Mendelssohn. Furthermore, in the section of the pamphlet which suggests organ music for use before the service, the “Andante” from Mendelssohn's third organ Sonata is suggested. If Mendelssohn's Organ Sonatas are permitted — even suggested — why not permit Mendelssohn's “Wedding March,” for they are all concert hall works.

However, the most ludicrous inconsistency in what the Joint Commission has been arguing — i.e., secular music should be left out of church — comes in the same section of the pamphlet suggesting music before the service where the Joint Commission suggests Handel's “Fireworks Music” and



the “Water Music.” Both works are absolutely as secular as it is possible to be, especially the “Fireworks Music,” which was composed for a great fireworks display in London in 1747 on the occasion of the peace of Aix-la-Chapelle. If the Joint Commission suggests the use of such secular music as the “Fireworks Music” in a church, they are certainly standing on soft ground when they deprecate the use of the traditional Wedding Marches because of their secular, concert hall origin. After all, both the processional “Bridal Chorus” and the recessional “Wedding March” are not used in conjunction with any part of the marriage service proper, but rather they are like the “Fireworks Music,” just music before and after the service.

Not a Sousa March

In looking for music to be used in place of the traditional marches, the Joint Commission used the following criterion: “Music for processions need

not be in march style; it is enough that it should have a feeling of movement and a mood of dignity and joy." A little reflection as to the spirit and mood of the "Bridal Chorus" will reveal the fact that the "Bridal Chorus" fits marvelously well into the Joint Commission's own criterion for ideal processional music. Indeed, the mood of the "Bridal Chorus" is stately and dignified — perhaps even a little austere. But nevertheless, it is at the same time rhythmical, melodious, and happy. It has little of the brilliant brass luster and beat of a Sousa March. On the other hand, the Mendelssohn "Wedding March" is much more like a spirited Sousa March. Yet, the Joint Commission says that of the two the Mendelssohn piece is preferable. Furthermore, and this probably is furthest of all from the truth, the "Bridal Chorus," so says the Joint Commission, is of "trivial character" — when it is the "Bridal Chorus" itself which fits their own criterion so well. Mendelssohn's "Wedding March," however, is truly well placed as a



recessional. It has the spirit that ties the knot and sends the newlyweds off with the happiest and most joyous feelings without being in any way the dreaded trivial. It sends them down from the altar and out into the world not with just sheer bombast, gravity, or sentimentality, but with an ideal mixture of all three.

To get back to objectivity again after the above interlude, I would like to state precisely my position in relation to the Joint Commission, which to be sure, is composed of very competent Churchmen. I admire their suggested music, as it is really very fine music. While they are trying to discourage the use of cheap, worthless music in churches I am with them,

but I am convinced that somehow the Joint Commission and the Churchmen who support it are obsessed with some peculiar idea that the traditional wedding marches are infiltrated to an unbearable degree with a disgusting sentimental mid-Victorianism. Therefore, they use every possible argument to abolish them from church usage.

I have endeavored to demonstrate that the arguments are really insecure and even invalid in some cases, to the end that those who do like the "Bridal Chorus" and "Wedding March" played at weddings — perhaps even only for subjective reasons — will not be forced to give up their preference merely to suit the convictions of a clergyman or organist. Certainly there is nothing wrong with following the Joint Commission's suggestions if the bride wishes to do so. But if American culture and customs are held in value, there is no substantial reason why anybody should even want to dispense with what Americans consider preëminently wedding music.

BOOKS

A Modern Saint

THE THREE WORLDS OF ALBERT SCHWEITZER. By Robert Payne. Thomas Nelson. Pp. 252. \$3.75.

This book is journalism in the good sense in which that word is seldom used. And being good journalism, it is well adapted to cover its subject for a particular audience.

The audience aimed at, it seems to me, is the great mass of people who know, from the newspapers and radio, that somebody named Albert Schweitzer is considered a great modern saint, and who have wondered why. Payne answers that question in breadth.

Payne clearly has a great admiration for his subject, and he writes with warmth. Yet there is throughout the book the good journalist's resistance to sloppy sentimentality. Schweitzer emerges from the book a great man — but as a thoroughly real man with his feet in the mud, weariness in his bones, and tools in his hands.

The simple and straightforward drama of the life of Schweitzer is presented with clarity. The renunciation of scholarly

and musical success for the life of healing service in the jungle, the bitter early struggles with the environment, the exile and retirement, the old age illuminated by the glaring light of fame are the rich and pre-fabricated outline of the work, and from Payne's book a thoroughly believable man appears.

Payne is not afraid to tackle Schweitzer as a philosopher and theologian, but in this area the book is less satisfactory. This book in one of breadth and not of depth,



and it is simply impossible to present in any fullness the thinking of a profound and complex mind without going very deeply into the subject.

BILL ANDREWS

In Brief

THE GOSPEL ACCORDING TO ST. MARK. Epworth Preacher's Commentaries. By C. Leslie Mitton. Naperville, Ill.: Alec R. Allenson. Pp. x, 142. \$3.

One of the volumes of a "new series of commentaries . . . written specifically for preachers, and particularly for those who

feel themselves ill-equipped to study the more advanced works of scholarship."

Dr. Mitton is a leading British New Testament scholar.

Books Received

INHERIT THE PROMISE. Six Keys to New Testament Thought. By Pierson Parker. Seabury Press. Pp. x, 243. \$4.25.

THE KING IN HIS BEAUTY. By Miles Lowell Yates. Seabury Press. Pp. 91. \$2.25.

EVANGELISM FOR TOMORROW. By Charles B. Templeton. Harpers. Pp. ix, 175. \$3.

PRAYERS FOR DAILY USE. By Samuel H. Miller. Harpers. Pp. 128. \$2. [Author is a Baptist minister and a professor at Andover Newton Theological School.]

THE CHRISTIAN TRADITION AND THE UNITY WE SEEK. By Albert C. Outler. Oxford University Press. Pp. 165. \$3.25.

MAN: HIS FIRST MILLION YEARS. By Ashley Montagu. World Publishing Co. Pp. 249. \$3.75.

THE RELIGIOUS FAITH OF JOHN FISKE. H. Burnell Pannill. Duke University Press. Pp. xi, 263. \$5.

AMERICAN JUDAISM. By Nathan Glazer. University of Chicago Press. Pp. xi, 175. \$3.50.

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	\$28,706.35
Receipts Aug. 15th through Aug. 26th	187.50
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	\$28,893.85

A Dozen Ways to Torture the Organist

By L. H. Bristol, Jr.



A subject too often neglected in books and discussions on parish administration is that of how a clergyman should handle his organist.

The greatest treatise on the subject of clergy-organist-congregational concord is, I think, "The Eternal Triangle,"* an amusing address given some years ago before the American Guild of Organists by the Rev. Edward N. West, D.D., Litt. D., Canon Sacrist of the Cathedral of St. John the Divine, New York. In his discussion, Canon West divided his material under the provocative headings: "Rectors I have wrecked," "Curates I have cured," and "Organists I have organized."

Being an organist myself, I, too, can write feelingly about the question of how the rector might handle his organist. While riding to work on the train the other day, I made this list of precepts which I call "A Dozen Ways to Torture Your Organist, or a Word to the Wise Rector":

1. Don't treat him like a human being or really get to know him.
2. Keep a close rein on him: treat him like a sort of chancel juke box to be turned on and off at will.
3. Don't ever invite his suggestions on anything or ask him his opinion on your long-range plans for the Church.

*"The Eternal Triangle," an address given at the Annual Meeting of the American Guild of Organists, May 11, 1945. Reprints are available from the American Guild of Organists, 630 Fifth Avenue, New York 20, New York, 10 cents a copy.

4. In fact, keep all your thinking and planning a secret from him. Otherwise, first thing you know, the music in your church will be an *integrated* part of worship instead of a *disintegrating*, tacked-on element.

5. Think up excuses when possible to interrupt his practicing. Who ever heard of an organist worth his vast salary who ever needed to practice?

6. When you make up your parish calendar, try chiseling in on choir rehearsal time when you can. Even better still, ask to borrow his precious Choir Room. He'll only be mildly apoplectic if you add to your remarks those three ever-so-useful words "just this once."

7. Don't bother to pamper him or be polite in your dealings with his thrush-throated Choir. We know that the late Canon Sparks, of the Cathedral of St. John the Divine, New York, was really all wrong when he said, "There's nothing in canon law which requires a priest to be a gentleman, but it helps."

8. Don't ever ask your choirmaster to make any suggestions on how you could improve the use of your voice. Oh, sure, he's been trained as a voice trainer; but if you ask his advice on voice techniques, you know as well as I what will happen. Give him an inch, and he'll take an ell. First thing you know he'll start telling you about your favorite pulpit mannerisms—especially the ones he's heard parish-

ioners talk about.

9. Don't stand up for your organist or let him feel you are endlessly loyal to him whenever his name is mentioned in the community.

10. Don't let him look on his work as a kind of twofold ministry in which he is answerable for (a) the music offered to God and (b) the way he permits his own life to touch the spiritual lives of his choir members.

11. Never tolerate his complaints about the organ. Just answer his periodic pleas with a breathy whimper about the fact that it isn't a bad organ but a good organ badly played. There's the rub!

12. Do not make your organist a "friend of the spirit"—someone with whom you speak freely about your faith. If you do, your relationship is liable to become a real friendship and your parish might be the richer for it.

In his talk, "The Eternal Triangle," to which I referred, Canon West sums up his views in this manner:

"I have but one thing left to say and that I want to say with every ounce of conviction I can muster: No organist can ever truly minister to God and God's people unless the spiritual head of the parish is his close personal friend and trusted pastor, and both of them together think of themselves as upper servants in a great house."

It is an important point and one which his many parish duties might cause a rector to forget.



The chapel, with its home-made benches, at Hare Mission Home.

Blue Wing and a Prayer

By Olive Peabody

The Indian edged closer to the outdoor religious gathering, as the heavy metal collection plate was being passed. He stood quietly until it was brought to the improvised altar and laid at the foot of the cross. Then slowly but deliberately, he made his way forward and stepped upon the plate—he had nothing to give but himself. . . .

Such a man is graying John Artichoker, full-blooded Sioux, who heads the Hare Mission Home School for Indian boys on the Rosebud reserva-

tion of South Dakota. Despite his 65 years he appears as straight and husky as when he was chosen from Haskell Institute for Knute Rockne's All-Nationality Team in 1911. His dark eyes gleam and his furrowed face becomes intense when he speaks of his boys. "I hope the time will come when I can send you an engineer, a minister, or a scientist," he said. "If we can equip even a few of these young boys, we feel they will definitely have something to give the White people."

Men like John Artichoker who are

working with the Indian youth are very much concerned about the relocation program. "Many young men are so anxious to try their wings," he said, "they sell their land, accept a new job and when they are not able to cope with it, drift back to the reservation with no money and no place to go."

A Beginning

Indians from this area are so poor that many of their children are kept from school because they don't have proper clothing, and live at too great

a distance. Ten years ago some of them requested that the Hare School, which is under the jurisdiction of the Church, be reopened, so that at least some of their young people would have an opportunity to be educated. The dorms at the school have room for only 25, so it is impossible to give every yearning boy a chance to attend; nevertheless, this has been a beginning for some.

The boys are chosen from all eight reservations in South Dakota and are recommended by their ministers. After an interview with the parents, John Artichoker makes the final choice. During the 10-year period the school has been open, approximately 100 boys have been cared for. This might seem a small number, but some of them have been residents as long as six or seven years.

Money for operation is hard to come by and the father of each boy is asked to pay \$100 for the school year to help in housing, clothing, and feeding his youngster if he can afford it, but very few of them can. Sometimes a father will bring beef or potatoes in exchange for an opportunity for his son. Mr. Artichoker said, "At times we don't know how we will continue, but we depend a great deal on prayer."

"The greatest disappointment to me is not being able to secure a college education for more of the boys," Mr. Artichoker said. "Only one tenth of one per cent of Indian boys have a chance to go beyond high school level." At the present time, however, there are nine Hare boys at South Dakota State College, who are willing to miss meals to get a chance to stay there. They are enrolled through a loan fund, or the graciousness of an unknown donor. The boys are very careful how they use this allotted money. One young man who wanted to spend the holidays with his parents many miles away from the school, used only five dollars toward transportation. He hitched rides and walked through deep snow, carrying his suitcase the greater part of the way.

Largest Outdoor Gym

The boys are used to walking and those who attend junior high and high school in town, walk the mile each way, every day. Building the body as well as the mind is stressed, but the indoor gymnasium facilities are not good. A small dark basement room is used, but Mr. Artichoker says they have the largest outdoor gym in the world. Vincent Whipple, recent



MR. AND MRS. JOHN ARTICHOKER

all state basketball and football star from Rapid City high school, is a product of Hare School.

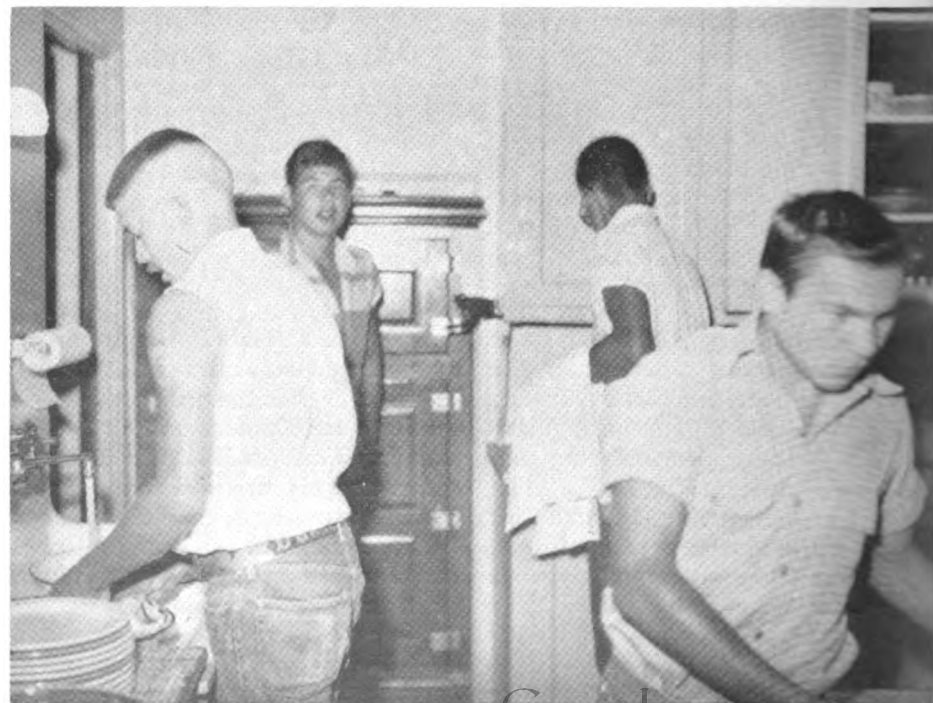
All of the dish washing is done by the boys, and since most of them are athletes, plastic dishes are used. They make beds and help in the laundry as well. Mrs. Artichoker, whom John lovingly refers to as the boss, has planted trees, cooked, tended garden, washed and ironed, as her contribution toward making a go of this project that is so close to their hearts. For the last three years, because of ill health, she has had some help from two other women. One is paid \$45.00 a month, which comes from the rental of a small house on the property. The Artichoker's son, who was the first

student of the school, is now supervisor of Indian education in South Dakota, and is working on his master's degree.

When asked how he got his name, John laughed, "It was originally Ah Who Choag A, meaning blue wing, or blue sky through white cloud. Your guess as to the spelling is as good as mine." He added that the superintendent of the Indian agency thought it sounded like Artichoker, and that's what it's been ever since.

The Sioux have been taught through the years to accept things like that, without argument. They feel it is impolite to do otherwise. According to the Rev. Andrew A. Weston of the Pine Ridge Mission they are a dedicated people, willing to give their time and what little they have to help. "They are so poor," he said, "I hate to pass the plate at the services and yet when it was time to reshingle the roof of the little chapel at Hare school, they not only did the work, but provided money for the material."

Two years from now there will be 15 graduating high school seniors under John Artichoker's care, and it is his sincere desire that each one may continue his education. As he entered the little chapel, he called attention to how the cross had caught the rays of the sun and seemed to glow. "It always shines like that," Mr. Artichoker said. "It is what gives us the courage and hope to continue our work."



Christian Communication

By the Rev. Malcolm Boyd, D.D.

Faces in the Crowd

It is the task of the Church to baptize culture as well as babies. We have a good, penetrating look at the mass culture in which we live, and move, and have our being in two Hollywood films of this year — *The Great Man* and *A Face in the Crowd*.

Only the first of the two — directed by José Ferrer, who stars in it — explicitly takes the Church to task. Organized religion is given a critical, somewhat ironical appraisal in the film. There is the spectacle of a deceased "great man's" funeral, staged in New York in an old TV studio with thousands of men, women, and children in attendance. We learn that choirs of churches and synagogues "of the three Faiths" are singing on the hour throughout the day at this maudlin event. And who is to say this is not exactly the way it would happen if one of the real-life "great men" of TV or cinema smashed his Cadillac and were given the eulogy treatment by industry, press, "organized religion," and Uncle Sam?

Institutionally, the Church often seems to shirk the job of preaching a message of repentance and rebirth to the "great men" and great corporations that control mass communications. Instead of seeking to bring them to baptism, it asks them for free radio-TV time and some crumbs from a fat publicity loaf.

It is faces in the crowd which fascinate the men who control the media of mass communication — TV, radio, cinema, the press — for they have to make the faces look up, identify a single product, and buy. The single product may range from a deodorant to a political candidate, from a motorcar to an easy book about an easy god.

Elia Kazan and Budd Schulberg have collaborated on an important new film called *A Face in the Crowd*. The face in the crowd belongs, in this case, to a bum by the name of Lonesome Rhodes who is, indeed, so lonesome that he doesn't know his real name. A young woman working on a local Southern radio station has a taped radio show called "A Face in the Crowd." She interviews Lonesome in jail, where he is sleeping off the booze, and — well, it's not too difficult to follow the plot from there. He's a natural personality for radio, for TV, for crowd appeal. The young woman manages his fast climb to stardom.

Early in the game, Lonesome (superbly

played by Actor Andy Griffith) finds out what power over people can accomplish, and that he's got it. Pretty soon he is discussing political issues in a sugar-coated way for his 65 million followers each week on TV. He is advising a presidential candidate on how best to use TV if he wishes to break through to a mass audience and really capture live votes. Where Lonesome had been somewhat in-



ANDY GRIFFITH IS LONESOME

different and merely cocky, he now becomes arrogant. Too, he finds that, after he has exploited bought women in order to placate his loneliness, he is only more lonely than he was before.

The film shows how it takes time, animal energy, ruthlessness, publicity machinery, and "empathy" to put a Lonesome Rhodes — a "great man" — squarely on top of the world of popular mass communications. The cameras give us a remarkable homecoming scene when Lonesome returns to the little town where he first got his start up the ladder. This is the best graphic portrayal of "celebrity cult" at the grassroots level that we have yet had on film. The screen portrayal of Lonesome's TV show — especially of his commercials for Vitajets — is memorable. And probably the most vulgar movie scene in some time is the portrayal of Lonesome's introduction of his child bride to his Presley-like audience. One experiences the taste, the smell, and the feel of a mass audience celebrity-adulation which the Church cannot possibly

escape trying to understand.

A Face in the Crowd, as a solid piece of film, starts going to pieces at about this point in its story. The ending is absurd, being completely melodramatic, and this is disappointing, for Mr. Kazan and Mr. Schulberg had the makings of a great motion picture. As it stands, it is a good motion picture, with some astonishingly honest insight into certain aspects of the mass culture which envelops the American Church.

There is one explicitly religious tie which both *The Great Man* and *A Face in the Crowd* have in common. In each film, the complex, ambiguity-laden, ruthlessly-driving "great man" is heard to say — to the great mass of people whom he considers "slobs" and the "unwashed" — the sociologically-important words "God bless you." In or out of season with a religious revival, this gimmick is apparently recognized by hucksters as solid gold.

LETTERS

Continued from page 4

be handled by the bishop, not by a congregation simply running away from its Christian responsibilities. What if our Lord had run away from His troubles, and had refused to face the Cross? A parish priest should be tender-hearted, but the congregation, too, must learn to be sympathetic and Christian.

(Rev.) NORMAN S. HOWELL
Rector, Trinity Church

Simsbury, Conn.

Sock on the Jaw

Upon a recent Sunday I attended services at an Episcopal church. The preacher, a fresh-faced clergyman, evidently in his early twenties, dwelt upon what our Lord said and did, winding up with some sage advice to the congregation, many of whom were people in their 60's and 70's.

Now, sir, would it not be well to require such a young man to undergo a probationary period of 10 years say, in a coal mine or in a silver mine shoveling wet muck, where he would be introduced to blood, sweat and tears, to say nothing of learning how to take an occasional sock on the jaw? Then, upon his return to a clerical life he would perhaps have more to contribute to the hungry hearts of his congregation.

Your magazine has recently carried an article upon the evils of parochialism. Perhaps consideration of the above suggestion would tend to eliminate this cancerous condition.

Santa Monica, Calif.

DUDLEY KALLOCH

► Give the preacher time. In his ministerial work he will be introduced to enough blood, sweat, and tears, not to mention psychological socks on the jaw, to provide an adequately broken heart from which to speak to any congregation.

— EDITOR.

SCHOOLS

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Church Boarding School for Girls. 86th year. Thorough college preparation and spiritual training. Unusual opportunities in Music, Dramatics and Fine Arts including Ceramics. All sports. Junior School. Beautiful lake shore campus 50 miles from Chicago. Under the direction of the Sisters of St. Mary.

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

When writing to the
Church Schools
advertising in this issue,
please mention
THE LIVING CHURCH

PEOPLE and places

Appointments Accepted

The Rev. William L. Casady, formerly vicar of St. Mark's Mission, Plainfield, Ind., is now assistant at St. Mark's Church in the Bouwerie, New York. Address: 188-190 Second Ave., New York 3.

The Rev. Paul J. Griffith, formerly vicar of St. Stephen's Church, Mount Carmel, Pa., and Trinity Church, Centralia, is now assistant at St. Paul's Church, Kansas City, Kan.

The Rev. Gilbert E. Laidlaw, formerly assistant at St. Luke's Church, Jamestown, N. Y., is now vicar of the Church of the Holy Apostles, Perry, N. Y. Address: 28 S. Center St.

The Rev. Horace Birmingham Lilley, who was ordained priest in June, will on September 15th become assistant to the rector of All Saints' Church, Chevy Chase, Md.

The Rev. Mr. Lilley, a master printer before his ordination, has been a member of many civic organizations in Elkton, Md. He was a layreader for 30 years, a vestryman for 25, and a church school superintendent for 22 years.

Another new member of the staff at All Saints' is Mrs. Elwood Haines, widow of the late Bishop of Iowa. Formerly director of Christian education for the diocese of Maryland, she will now serve All Saints' in the same capacity. Its church school has more than a thousand pupils and teachers.

The Rev. Arthur C. Peabody, formerly rector of St. Paul's Church, Newburyport, Mass., is now rector of St. Paul's Church, Hopkinton, Mass. Address: Cross St.

The Rev. J. C. Pedersen, formerly assistant at St. Mark's Church, Denver, is now vicar of Grace Church, Vernon, Texas. Address: 2603 Nabers St.

The Rev. Charles D. Pitkin, formerly curate at the Church of the Ascension, Denver, and vicar of Christ Church, Castle Rock, Colo., is now serving full time as rector of Christ Church, Castle Rock, and may be addressed there.

Christ Church was a parochial mission of the Church of the Ascension but achieved parish status at the annual convention of the diocese of Colorado in May.

The Rev. Cyril B. Russell, non-parochial priest of the diocese of Rochester, is now assistant professor of library science at Wisconsin State College, Oshkosh. He will also assist in the diocese of Fond du Lac. Fr. Russell recently received his master's degree in library science from the University of Michigan.

The Rev. George T. Swallow, who was recently ordained deacon, is now curate at Calvary Church, Williamsville, N. Y. Address: 83 Cayuga Dr.

The Rev. R. Rhys Williams, who has been serving Christ Church, Gardiner, Maine, since June, has returned to St. Mary's and St. Jude's, Northeast Harbor, Maine, and is again serving as rector there.

Resignations

The Rev. Dr. Frank R. Myers, vicar of St. Mark's Church, Coleman, Texas, has retired. Address: 1005 Hospital Rd., Fort Collins, Colo.

Changes of Address

The Rev. E. A. LeMoine, retired priest of the diocese of South Carolina, formerly addressed at Falls Church, Va., may now be addressed at 146 Hines Terr., Macon, Ga.

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

we congratulate

The Rev. ROBERT B. WATTS, former general counsel of the National Labor Relations Board, who was ordained deacon in La Jolla, Calif., re-

cently. Mr. Watts will continue in his position as vice president of the Convair Division of General Dynamics Corp. in San Diego, exercising his ministry in St. James-by-the-Sea Church week-ends and in his free time during the week. He plans to devote his whole time to the Church when he retires from Convair. Mr. Watts was chief assistant U.S. attorney from 1927 to 1931.

The Rev. JOHN N. TAYLOR on the 25th anniversary of his ordination, celebrated in St. Mark's Church, Fort Dodge, Iowa, with an open house and reception in the rectory on June 16th. Fr. Taylor has served St. Mark's since 1949.

THE CHORISTERS, ST. MARK'S CHURCH, Evanston, Ill., who celebrated their 70th anniversary recently with a reunion of alumni of the men and boys' choir. A special Festival Evening concert was given by the combined choir of present members and alumni, followed by a supper in the parish house.

The Rev. JOHN JOLLEY HOWARD, rector of St. Luke's Church in Blackstone, Va., and Gibson Memorial Church in Crewe, Va., on his election as commander of the Virginia American Legion. He is the first clergyman commander in the history of the Virginia department of the Legion.

The CHURCH OF THE GOOD SHEPHERD, Ogden, Utah, on its observance of 87 years of continuous services. The first services were held in the spring of 1870 in the Union Pacific Railroad depot, amid the bustle of travellers, with 14 people present. The church has grown from one resident communicant in 1870 to nearly 400 now.

TRINITY CHURCH, Fairfield, N. Y., on the 150th anniversary of its consecration. The small congregation has completely renovated the building, including putting a new foundation under it. The Rev. George G. Greenway, Jr., is priest-in-charge.

The UNIVERSITY OF THE SOUTH, Seawater, Tenn., which has dedicated its new one million dollar gymnasium to Rt. Rev. Frank A. Juhan, retired Bishop of Florida. The bishop was a football athlete when he was a student at the school.

CARL J. FLEISCHMAN, business and circulation manager of *Fourth* magazine, who celebrated the completion of 40 years with the National Council headquarters staff on July 1st. Mr. Fleischman was named business manager of *The Spirit of Missions*, *Fourth's* predecessor, in 1917, at the "good old days" salary of \$1,000.

GRACE CHURCH, PLYMOUTH, N. C., on the burning of its mortgage at a dinner recently. The parish house and rectory, both built of brick, are now free of debt. The Rev. E. M. Spruill is rector of Grace Church and also priest-in-charge of St. Luke's, in Roper, N. C.

The CHURCH OF ST. STEPHEN AND THE INCARNATION, Washington, D. C., on their Whitsunday celebration of the "birthday of the Church" at the family Eucharist. A six-tier cake stood on the chancel steps, its 19½ candles burning through the service. It was in red and white, with many symbols on the tiers. After the service the cake was displayed in the parish hall and then eaten with relish by those who had been at the Mass.

The DIOCESE OF DELAWARE, on its new diocesan monthly magazine, planned to begin publication this month. The magazine, *Now*, will be published on the 20th of each month except July and August; its title was taken from the scripture "Now is the day of salvation." Editor of the new publication will be the Rev. J. Seymour Flinn, rector of St. David's Church in Brandywine Hundred. It will be composed of feature articles, news of parishes and missions, editorials, and letters to the editor. Upon publication of *Now*, the Delaware edition of *Fourth*, which formerly provided the diocese with news, will be discontinued.

TRINITY CHURCH, Fairfield, N. Y., on its 150th anniversary. Established in January, 1807, and consecrated later that same year, Trinity is the fourth oldest church in the diocese. For a time it fell into a state of disrepair through lack of financial support, but its small congregation

working hard to raise money, are restoring the church building to its original state. It has been painted, inside and out, timbers have been strengthened, and a new heating system has been installed. New carpeting has been bought, and this year the church will be wired for electricity. The Rev. George G. Greenway, Jr., rector of Grace Church, in Mohawk, N. Y., is priest-in-charge of Trinity as well as of St. Michael's in Middleville.

ST. PAUL'S CATHEDRAL, Los Angeles, Calif., which was consecrated 33 years ago. Parishioners and friends were to celebrate the anniversary July 14th at the 11 o'clock service, at which the Rev. Canon John F. Scott was to preach. The original parish church was on the site of the present City Hall. The church building, which was in use in 1901 when St. Paul's was designated as the Cathedral church of the diocese, stood where the Biltmore Hotel is now located.

OLD ST. ANNE'S CHURCH, near Middletown, Del., which observed the 252d anniversary of the founding of the parish recently. The first St. Anne's, a small simple wooden building erected in 1705, was used for more than 60 years by Church of England members in the area. The present structure, 189 years old, was closed to regular worship from 1872 until 1950, when a plan of restoration was begun and the church building was opened for services. The appointments in the church are all authentic 18th century with the exception of the altar frontal which is a reproduction of one embroidered by Queen Anne. Special features of the church include a great Palladian window and a three tiered pulpit which incorporates pulpit, reading desk, and clerk's stall on different levels. Present rector is the Rev. Joseph Koci, Jr.

ST. ANDREW'S CHURCH, Drayton Plains, Mich., which dedicated the first unit of its permanent church building recently. Tentative plans were underway for St. Andrew's members to write personal letters to their fellow members of the year 1981, in which they will describe their parts and feelings in helping build St. Andrew's first unit. These letters would be sealed in a box, to be opened on Whitsunday, 1981. The next generation would be asked to do the same, and pass the letters on to 2006, 2031, etc. . . .

Births

The Rev. **WILLIAM C. JOHNSON** and Mrs. Johnson, of All Saints' Church, Galena Park, Texas, on the birth of Richard Keith on June 25th.

The Rev. **FREDERICK K. SMYTHE**, and Mrs. Smythe, of All Saints' Church, Valley City, N. D.,

on the birth on May 2d of James Philip, their second son and fourth child. The baby missed being born on SS. Philip and James' Day by 12 hours.

The Rev. **JOHN deLANCEY B. SWEIGART** and Mrs. Sweigart, of Grace Church, Ottawa, Kan., on the birth of Stephen deLancey on July 15th.

The Rev. **MAX T. TRACY** and Mrs. Tracy, of Epiphany Church, Sedan, Kan., on the birth of Mary Catherine on August 6th.

Deaths

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

The Rev. **Thomas M. Baxter**, retired priest of the diocese of Oregon, died of a heart attack at Good Samaritan Hospital, Portland, Ore., on May 28th.

Fr. Baxter was born in Chicago in 1891, and was ordained priest there in 1915. After service in Chicago and Sterling, Ill., he went to Geneseo, Ill., in 1924. In 1930 he went to Minnesota as rector of Christ Church, Austin, until 1938 when he moved to Oregon. He served churches in Baker and Sumpter, Ore., from 1938 to 1943, was chaplain of St. Helen's Hall, Portland, from 1943 to 1944, and then served as vicar of St. Matthew's and St. Peter's, Portland, until 1950, when he became vicar of St. Mary's, Woodburn, Ore. Until 1954, when ill health caused him to retire, Fr. Baxter was chaplain of Hillcrest School, Salem, Ore. After his retirement he assisted the rector of St. Paul's, Salem, in building up St. Timothy's, a parochial mission.

Fr. Baxter is survived by his wife, Myra Dorothy Loughlin Baxter, two sons, David, of Portland, Ore., Harris, Minneapolis, Minn., and two daughters, Janet, Lakeview, Ore., and Dorothy.

The Rev. **Francis C. Capozzi**, 71, retired priest of the diocese of Bethlehem, and former rector of St. Mary's Church, Wind Gap, Pa., and St. Joseph's, West Bangor, Pa., died August 21st in his home in West Bangor.

Born in Santeramo, Italy, he was ordained a Roman Catholic priest and was received into the Episcopal Church priesthood in 1915. After serving a church in Herrin, Ill., from 1914 to 1916, he came to Pennsylvania and served the churches in Wind Gap and Bangor from 1916 until his

retirement in 1951. He was the author of *Protestantism and the Latin Soul*, *Dante*, *Carmina Sacra Latine Reddita*, *Papacy and the War*, *Immortality in the Light of Modern Thought*, and *One World and One God*.

Surviving are his wife, Hazel Bennett Capozzi, two sons, Bennett, Paradise, Calif., and Bequette of Fort Belvoir, Va., and two daughters, Mrs. Catherine Seaman, Oberlin, Ohio, and Mrs. Josephine Keeler of Hawthorne, N. J.

The Rev. **Perry H. Smith**, 59, rector of St. Mary's Church, Eugene, Ore., died unexpectedly in his office on August 6th.

Born at West Point, Neb., Fr. Smith was ordained priest in 1926, after having served as a fighter pilot during World War I. After serving churches in Wyoming from 1926 to 1929, he went to Roseburg, Ore., as rector of St. George's, where he served until he entered the Army Chaplains Corps in 1943. After his discharge in 1946 he served as archdeacon of the diocese of Oregon until 1953, when he was called as rector of St. Mary's, Eugene, Ore.

Fr. Smith is survived by his wife, Henrietta Stahl Smith, and by their seven children.

Lois Cunningham Ogilby, widow of the Rev. Remsen B. Ogilby, late president of Trinity College, Hartford, Conn., died on August 8th.

She was the mother of the Rt. Rev. Lyman C. Ogilby, Bishop-in-charge of the Philippines, Peter B. Ogilby, master at St. Paul's School, Concord, N. H., and the Rev. Alexander Ogilby, chaplain of Pomfret School, Pomfret, Conn., all of whom survive her. She leaves one grandson.

Theodora F. C. Sherwood, wife of the Rev. William T. Sherwood, retired priest of the diocese of Central New York, died July 22d in St. Petersburg Beach, Fla.

Mrs. Sherwood was deeply interested in Church work, especially mission work, and remained in touch with the work even though she had been unable to walk for the last four years, due to extreme arthritis. In January Fr. Sherwood retired from his work as priest-in-charge of St. Mark's, Clark Mills, N. Y., and St. Peter's in Oriskany, N. Y., and since has served as assistant to the rector of the Church of the Advent, St. Petersburg Beach, Fla.

Mrs. Sherwood is survived by her husband, two sons, and a daughter. Her son Robert and his wife have been accepted for missionary work by the National Council, and soon will go to Suakoko, Liberia, to teach.

CLASSIFIED

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

FOR SALE

18 **DARK FIR PEWS**, 9 1/2" cushions, attached carpeted kneelers; seating capacity 100; 8 matching choir pews, 4' 11 3/4". Good condition. Reply Box M-469, **The Living Church**, Milwaukee 2, Wis.

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

POSITIONS OFFERED

PRIEST WANTED for small Michigan parish, moderate Catholic, small town, good support. Send full details. Reply Box P-466, **The Living Church**, Milwaukee 2, Wis.

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- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
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- (E) Copy for advertisements must be received at least 12 days before publication date.

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THE LIVING CHURCH

Traveling? The parish churches listed here extend a most cordial welcome. When attending one of these services, tell the rector you saw the announcement in **THE LIVING CHURCH** — he'll appreciate it.

LOS ANGELES, CALIF.

ST. JOHN'S 514 W. Adams Blvd. at Flower
Rev. Robert Q. Kennaugh, r; Rev. Lloyd M. Somerville, Rev. Y. Sang Mark, Assts.
Sun 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.

ST. FRANCIS' San Fernando Way
Rev. E. M. Pennell, Jr., D.D.
Sun 8, 9:30 & 11; HC Wed 7, HD Thurs 9:15

WASHINGTON, D. C.

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

COCONUT GROVE, MIAMI, FLA.

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

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shriley, 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

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

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

BALTIMORE, MD.

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

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station, Dorchester)
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.; Rev. R. T. Loring, Jr.
Sun 7:30, 9 (Sung) 11 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

KANSAS CITY, MO.

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

ST. LOUIS, MO.

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

OMAHA, NEBR.

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

FAIR HAVEN, N. J.

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

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; Wkdays: MP 7:45; HC 8 (6 & 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



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

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8 & 12, Midday Ser 12:30, EP 5:05; 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 1 (Thurs also at 7:30) 12:05 ex Sat; Prayer & Stud 1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt
Organ Recital Wednesdays

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 11 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 5-8-9, & by appt

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

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

UTICA, N. Y.

GRACE 193 Genesee St.
Rev. S. P. Gasek, r; Rev. A. A. Archer, c
HC 8, 9:15, 11 (3rd & 5th), MP (2nd & 4th

PHILADELPHIA, PA.

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

RICHMOND, VA.

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

RAWLINS, WYO.

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

HAYANA, CUBA

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