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Bishop DeWolfe and night school students [p. 11].

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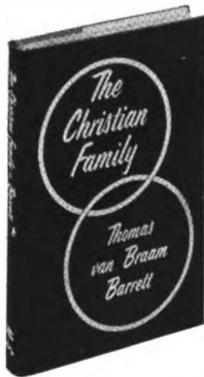
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THINGS TO COME

January

4. Christmas II
6. The Epiphany
11. Epiphany I
14. Installation of Bishop Lichtenberger as Presiding Bishop, Washington Cathedral, Washington, D. C.
18. Epiphany II
Week of Prayer for Christian Unity, World Council of Churches, to 25.
20. Latin-American Conference, National Council's Division of Racial Minorities, Austin, Texas, to 22.
25. Septuagesima
Theological Education Sunday.
Consecration of the Rev. Edmund K. Sherrill as bishop of Central Brazil, Christ Church, Rio de Janeiro, Brazil.
National Girls' Friendly Society Week to February 1.

NEWS. Over 100 correspondents, at least 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 St., Milwaukee 2, Wis.

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What Do You Hear?

In the average Sunday class, the words overheard most frequently from the teacher probably are: "If you'll stop talking, I'll go on with the lesson!"

Then there may be a brief quiet, while the teacher tries again to tell the story, or to make the explanation which she has prepared. It is a kind of contest — teacher vs. pupils. Each wants to carry the ball (that is, do the talking) as long as possible. Listening seems to be strictly a defensive period, forced by the rules of the game. Each side wants to talk. Why?

Can it be that the teacher's own attitude toward the teaching process, and her established ways with her class, have produced this situation? Close observers might agree to this: teachers who look upon *telling* (whether of stories or facts) as the sole method of teaching expect attentive silence from their pupils, and not much else.

This attitude results in inevitable moments of boredom on the part of the class, and the pupils break out in talking at regular intervals. Then all join in, on whatever theme has been started by some pupil, and again the teacher must demand, "If you'll stop talking. . . ."

Listening In

A good test is to set up a tape recording machine to "catch" the entire course of a class session. The method is simple: the teacher is warned in advance, so she may have a well prepared lesson. When the class starts, the microphone is on the table, in their midst. They are told merely that "only one person is to talk at a time." The recorder is left running, and the operator leaves them alone for the rest of the period. Afterwards, part of the recording is played back for the pupils, who are asked if they think it was a good recitation or not, and why. Played privately for the rector, he may note the teacher's style, the response, and even points of theological error. ("Oh, no!" exclaimed one rector, "Can this be going on in my school?")

Such recordings have thus far revealed mostly one clear point; the teacher's voice is heard most of the time! The teacher simply does not expect or encourage much discussion from the children.

Clearly, the teacher is the one to whom

somebody must say, "If you'd only stop talking so much, listen to their reactions, play up their contributions, you wouldn't have this trouble."

Give Them a Chance

How can you break up this habit in a class that has slipped into this unfortunate pattern? Even after the teacher has come to see that the trouble lies in her concept of teaching — when she has firmly resolved not to talk all the time, but to listen, and respond — she may have to do something to break up the class habit.

The first step might be the use of the project method, and some large creative activity, which will make it more fun and increase the prestige of the teacher. This shifts the emphasis from talk to activity. The second step is for the teacher to *plan* a discussion, and come prepared with at least one provocative question aimed to call out opinions and decisions.

You talkative people don't like to *listen*, do you? Or you are a little self-conscious, and talk to cover it up. We have been thinking of teaching as *our* job, done by wisdom, words, and wind. We must think more of *learning* and the *learner*. People learn by responding, restating, reacting, giving it back. Think of your customers out front. Do they really want you to expound the meaning of this truth, or that Bible lore? Not yet.

They are persons, not puppets. Unlike the nerveless tape recorder, they stop listening, cease recording. They are not standard gauge third-graders, but persons. John's father is home washing the car. Edith's father brought her and is now up in the adult class. Tom's father whipped him for taking one if his favorite tools from his bench. They are full of interests and problems — and animal spirits. And all you have been expecting of them is silence, good behavior, order.

Can you try to *let your children talk more* — not noisily, or aimlessly, but with a purpose, guided by you? They will, if you'll stop talking!

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LETTERS

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

Shadow of the Sunshine Patriot

It is incredible that any qualified group representing a cross-section of informed American Church opinion could pass the resolutions concocted by the World Order Conference in Cleveland [L. C., December 7]. We can only conclude that this was no representative group at all, but only a small gathering of extremists holding similar views leaning toward pacifism as a principle or a convenience.

The conference deliberately overlooked the fact that the exclusion of "The People's Republic of China," known as Communist China outside the conference, is the exclusion of an irresponsible, aggressive force, guilty of violating every code of national honor within its own borders, in Tibet, Indo-China, and Korea.

Our refusal to recognize this incarnation of evil preserves no false image in the minds of the Chinese people as the conference stated. That false idea is being implanted daily by their Communist masters, regardless of any United States policy. At least those in China who oppose Communism may draw some comfort from our continued stand against it.

The suggestion that lack of recognition stands in the way of disarmament negotiations displays an ignorance of the aggressive force of Chinese Communism that far exceeds the ignorance in which the conference so insultingly states the American government holds the American people.

A hope is expressed for a resumption of relationships with their Churches through recognition. This in spite of the fact that extreme Communist Chinese persecution has already demonstrated that the Church may exist in China only if its leaders serve Communism before Christ.

The conference even praises "neutralism," forgetting that only the strength of the West and its continued determined resistance to Communism makes the existence of neutral nations possible.

Thomas Paine once wrote in a time of national vacillation, of the "summer soldier and the sunshine patriot" and of the man who stood with his child's hand in his and asked only for peace in his time. The recommendations of the conference that would eventually lead to our being stripped of our means and will to resist and ultimately lead to the domination of this land by Communism, as the price for precious co-existence, indicate the extent to which the shadow of the sunshine patriot was cast across the Fifth World Order Conference.

EUGENE O. GOEB

Milwaukee, Wis.

Morality and the State

I agree in substance with the December 7 editorial, "Morality and the State." However it failed to recognize that the real problem of the Christian in relation to the state is in his questioning of the interests of that same

state. Therefore, I deplore your seemingly self-satisfied statement (you do not feel that I imagine) that "there isn't much that is seriously wrong with the basic goals of our nation's foreign policy." I think there is a great deal wrong, and that somehow the Church through its chief representatives, the bishops, is getting too darned cautious. But I accept your statement in context and am grateful for the tenor of the whole editorial.

On page 7, it was a real unhappiness to find my favorite theologian's name misspelled. It is, of course, Frederick Dennison *Maurice*.

(REV.) THOMAS L. HAYES

Elyria, Ohio

Shut-in Power

The article of Fr. Torrey on St. Michael's Theological College [L. C., November 30] reminds me of an article by him appearing just before he left for Korea, in which he called attention to the potential power of prayer by those who are shut-in. No response appeared to that article, which seems a pity. I am willing to act as a clearing house, if any shut-ins would be willing to pray for others and have the prayers of others. If they will send their names to me at 80 Linden St., Salem, Mass., I will arrange the exchange of names. Let us see if Fr. Torrey's words will produce some fruit.

(REV.) ALFRED G. MILLER

Salem, Mass.

The Bounds of Habitation

I can no longer resist commenting on the correspondence relating to race relations and, in particular, the letter from Clarence B. Hewes of Washington [L.C., December 7]. If the text in the Acts [17:26] of the Holy Apostles means what he says, what are he and I doing in America? Our habitation and the habitation of our forefathers is in Europe, but our forefathers came here and took this continent from the Red Indian.

If God has arranged the habitation of all races, separately, in the earth, why did our forefathers encourage the slavers to kidnap the Africans, much against their will?

These things need to be said for the sake of people who, posing as Christians, think of themselves as the only people anointed of God. I am grateful to the House of Bishops for their pastoral.

(REV.) DON FRANK FENN, D.D.

Rector, Church of St. Michael and All Angels, Baltimore, Md.

Burial Regulations

In considering Professor Henry's more than justified castigation [L.C., December 14] of currently and uncritically accepted practices in connection with burial, it is well to remember that in many states embalming is required by law in the case of any body not interred within 24 hours of death. (Incidentally embalming must not be confused with mummification: where the latter is done the body is preserved, where only the former is done the body eventually disintegrates.) The use of concrete vaults to hold the coffin is in most cases demanded by authorities administering the burial ground. Their argument is that since concrete is permanent there can be no subsidence of the ground above, which is liable to occur in graves holding a wooden casket. They are concerned to prevent this

in order to reduce the cost of maintenance of the burial ground.

The use of embalming and concrete vaults has been taken out of our hands by regulations over which we have no control.

(Rev.) LESLIE A. DAVIS
Grace Church

Windsor, Conn.

From All Sedition

May I thank, through this column, all the lay communicants and priests who are writing me of their dismay and chagrin at the feeble response of the Bishops in General Convention to the open letter which some 4,557 laymen addressed to them? May I urge these persons to use the suffrage in the Litany beginning "From all sedition," and the third paragraph of the Prayer for the Church in the Communion Service?

HERBERT MAINWARING

Wollaston, Mass.

Weak Healing?

The editorial on spiritual healing [L.C., December 14] seems to me to be an example of poor journalism and, unless I am reading too much into it, of weak excuse for the prevailing neglect of this important matter.

Poor journalism: paragraph one speaks of healing in the Episcopal Church — but paragraph three mentions abuses in sects and continues to point out "dangers": are these dangers obvious in the Episcopal Church? If so, no evidence is cited. Does the L.C. see



the Episcopal healing movement as wrong, misguided, etc. — or as a healthy sign of normal Church life? Do you endorse the healing ministry as seen in the Episcopal Church, and condemn it outside: whatever your position is, you don't make clear, and you give no facts to support your contention.

Weak excuse: it seems to me that by implication you have decried the healing ministry in the Episcopal Church, and so put the seal of approval on many Episcopal churches that through clergy or lay neglect have decided this important part of the Church's task to others. Would it therefore surprise you that something less than "our grand and noble heritage" is evident in the work of these others? (Rev.) THEODORE WEATHERLY
Nanticoke and Alden, Pa.

Editor's Note: To these and many other unsimple questions involved in spiritual healing we expect to devote much thought and space in the months ahead.
— THE EDITORS.

Which Page?

In your November 30 issue, on page 15, there is an error in the footnote. The last line should read, "Book of Common Prayer, p. 586." An excellent article, by the way.

VIRGINIA B. PEARSON
(Mrs. Robert)

Grosse Ile, Mich.

Editor's Note: In our Prayer Book it is neither p. 584 nor p. 586, but p. 596. Pagination does vary slightly in some editions of the Prayer Book, but we are still confused.

January 4, 1959

Another Opportunity Met



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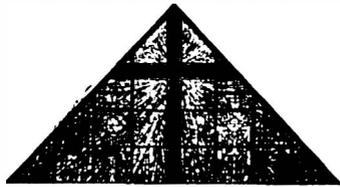
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BOOKS

Communications and P.R.

PUBLICITY GOES TO CHURCH. By **William E. Leidt.** Seabury Press. Pp. viii and 122. \$2.75.

The director of publications of the Church's National Council has written a useful book for non-journalists who find themselves saddled with the job of telling the Church's story to the world. The title of the book is misleading, for the subject matter is far broader than the word "publicity" indicates. The book's subtitle is more truly descriptive: "A handbook for everyone concerned with Church communications and public relations."

Since the author is himself a fine craftsman in the presentation of ideas in printed form, it is not surprising that the book presents an enthusiastic, lengthy, and intelligently detailed discussion of the design of printed materials. There are good suggestions on such matters as page size, layout, typography, illustration and the selection of papers and inks.

Radio and television, on the other hand, receive a very brief and general handling.

Somewhere between these two extremes is the discussion of that norm of publicity operation — the supplying of news to periodicals. Probably no two editors would make quite the same selection of tips for amateur publicists, but I would be very happy to see Bill Leidt's list of practical ideas pasted on the wall above the desk of every individual who has the job of telling a local newspaper what a parish is doing.

Another useful thing in the book is the author's insistence on treating communication techniques as a part of the basic job of the Church in spreading the Gospel of Jesus Christ.

I hope that clergy and lay workers in every parish buy and use this book.

BILL ANDREWS

'TWIXT TWELVE AND TWENTY. By **Pat Boone.** Prentice-Hall. Pp. 176, \$2.95. Reviewer Mary Elisabeth Lightbourn — herself "twixt 12 and 20" — took the book back to school after her editor-father had read Chapter 10 to satisfy his curiosity concerning the religious outlook of this young man whose songs seem to cause youthful hearts to flutter.

Singing and motion picture star, Pat Boone, has proved to be successful in more ways than one. More important

than his fine voice, he has discovered the secret of living as a happy, well adjusted individual. Unlike his ancestor, Daniel Boone, he has not had to face the problems of early frontier life, but he did explore the many new problems facing our present day living.

Using his own life as an example in 'Twixt Twelve and Twenty, Pat informally discusses the many problems he faced not long ago which concern many teenagers of today. Not an angel by any means, he speaks as frankly of his own mistakes as he does of his many successes. Each topic discussed contains his own thoughts as well as old ideas. For example, on going steady Pat says:

"One of the chief reasons I see for going steady is that it eliminates dating-just-for-the-sake-of-dating. I'm agin' that myself. It doesn't mean a thing really and usually just indicates an overdose of restlessness, insecurity, indecision, and inconsistency.

"There's another thing parents overlook. We need to feel needed and wanted. We need to be special to someone. We need to feel attractive and desirable, and an ideal steady meets these needs."

On the other side of the question, Pat also has his ideas:

"Going steady breeds possessiveness and that's too bad. We figure, at that age, that if we let the boy or girl out of our sight, the spell is broken. Well, listen to Uncle Pat. 'Tain't true!'"

As a faithful Church member, he stresses the importance of belief in God and belonging to a religion. He himself has always been an active member of the Church of Christ.

Other hurdles hashed over by Pat include relations with parents and friends, earning money, education, and of course your personal "gold mine" — the dreams and ambitions of your life. Remember, as he tells us, many times "Dreams do come true."

MARY ELISABETH LIGHTBOURN

Man of the hour at the University of the South is Eugene M. Kayden, retired economics professor, whose translations from the Russian Nobel-Prize-winning poet and novelist, Boris Pasternak — translations over which he has labored long and lovingly — are now being snapped up. The *New Republic* magazine, which has heretofore published little verse of any sort, has been running 16 of the poems translated by Prof. Kayden in five successive issues, beginning November 3, with an unpublished poem that Pasternak wrote out especially for Prof. Kayden.

Russian-born Prof. Kayden has corresponded with Pasternak the past six months, the exchange starting when Prof. Kayden wrote the poet for clarification of some details of his work. To identify himself as a serious translator, Prof. Kayden sent Pasternak a series he had done

of the 19th-century poet Pushkin, and Pasternak replied that the Pushkin poems "moved me to tears."

"This pleased me," Prof. Kayden says, "because he knows English better than I do." Pasternak is himself a translator, having done what Prof. Kayden considers



the best of 12 translations into Russian of Shakespeare.

Prof. Kayden describes Pasternak as a "free agent" with no strong political affiliations, and emphasizes his qualities as a poet rather than a novelist. He feels the Nobel award created "another problem in the cold war," and regrets it could not have been made for Pasternak's achievement as a poet rather than for his novel, *Doctor Zhivago*.

In Brief

THE FIRST SYSTEMATIC THEOLOGIAN — ORIGIN OF ALEXANDRIA. By Hugh T. Kerr. Theological Book Agency, Princeton Theological Seminary, Princeton, N. J. Pp. 43. Paper, 50 cents. Another installment in "Princeton Pamphlets," which have now reached 11, this being No. 11. Nos. 1, 2, 3 (bibliographies of Bible Study, Systematic Theology, and Practical Theology, respectively), now out of print, are in process of revision.

YOUNG PILLARS. By Charles M. Schulz. Warner Press, Anderson, Ind. About 60 unnumbered pages. Paper, \$1. Cartoons on young people in Church life — by the widely known creator of the popular "Peanuts" cartoon strip. Obviously not geared to Episcopal Church, but most of cartoons general enough to get a laugh out of Episcopal Church adults if not out of teenagers, who perhaps don't find themselves funny as their elders find them.

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in Cycle by offering up the Holy Eucharist on the day assigned.

January

4. Christ Church, Joliet, Ill.
5. All Saints', Orange, N. J.
6. Church of the Epiphany, Chicago, Ill.
7. ...
8. The Rev. Donald C. Stuart, Ravenna, N. Y.
9. St. Andrew's, El Paso, Ill.
10. St. Barnabas', Omaha, Neb.
11. All Saints' Convent, Catonsville, Md.

January 4, 1959

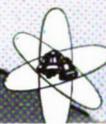
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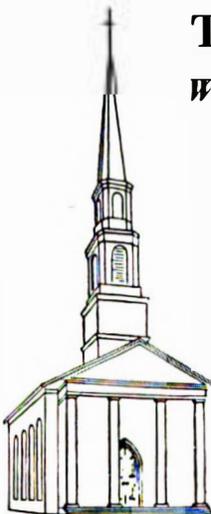
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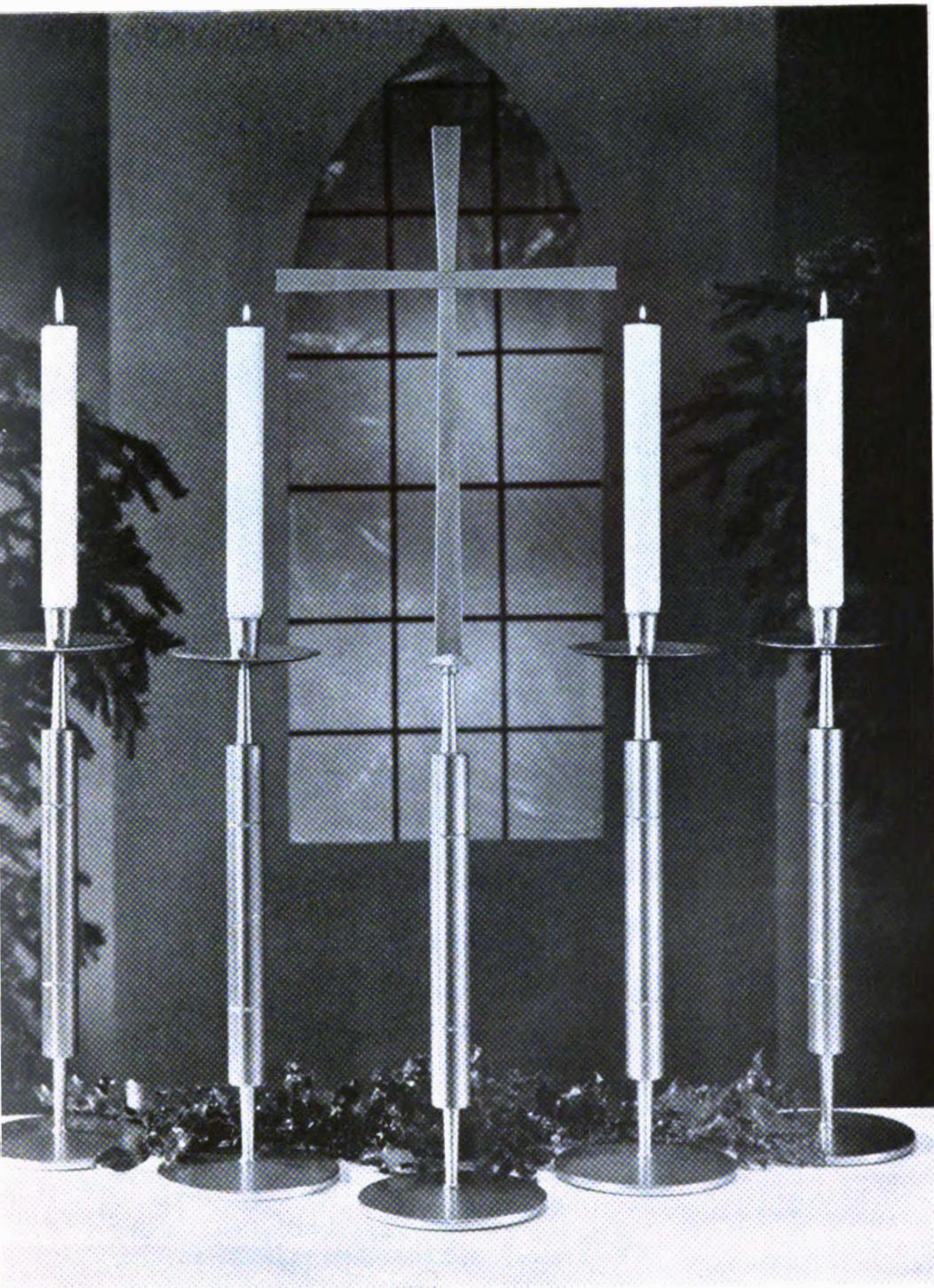
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(POSITION IN THE CHURCH)



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shineth in
darkness;
and
the darkness
comprehended
it not.

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to the familiar King
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ders: "The light shines
in the darkness, and the
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The Living Church

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

**Second Sunday after Christmas
January 4, 1959**

ARMED FORCES

To the Academy

Chaplain (1st Lt.) Porter B. Cox will report on January 15 to the Support Group of the United States Air Force Academy at Colorado Springs, Col. He will work under the direction of Protestant Cadet Chaplain (Colonel) Charles I. Carpenter, formerly Chief of Chaplains of the Air Force. Chaplain Cox is a native of Maryland, a veteran of World War II, after which he was graduated from the University of Maryland and, in June 1955, from the Episcopal Theological School, Cambridge, Mass. From that time until October 29, 1956, when he entered the Air Force, he served as curate at Christ Church, Rockville, Md. He is presently stationed at Chanut Air Force Base, Rantoul, Ill.

A small chapel for denominational services has been included in the plans of the new \$3,000,000 Air Force Academy Chapel which is expected to be completed by the summer of 1960. At the present time and until the arrival of an Episcopal Church chaplain, there is a celebration of the Holy Communion in one of the classrooms each Sunday at 7 a.m. by the Rev. Arthur Pierpoint of the staff of Grace Church, Colorado Springs. Fr. Pierpoint has also been conducting a religious edu-

Continued on page 21



Chaplain Cox
Gleaming on the mountainside, 17 spires.

B R I E F S

OVER TWO MILLION: The 1959 Episcopal Church Annual reports that the number of communicants in the Church passed the 2,000,000 mark in statistics compiled in 1958. This is an increase of 2.92% for the year. The number of baptized persons rose 3.53% to 3,274,867, while the number of clergy rose only 2.03%, and the number of postulants actually declined. Ordinations to the priesthood rose a whopping 28.66%, but ordinations to the diaconate declined. Total financial receipts were almost \$152,000,000, up 8.69%. Church school enrollments, both of pupils and staff, were up almost 5%.

TWO LOOKS AT A DAY: South Africa observed the "Day of the Covenant," anniversary of a bloody victory of the Afrikaner Voortrekkers over the Zulus in 1838, with gatherings of contrasting import, RNS reports. At a national celebration, Dr. Albert Herzog, minister of posts and telegraphs, denounced Church of England missionaries who "besmirch our name in the eyes of the world" by criticizing the apartheid (racial segregation) laws of the Union of South Africa. He called history a nation's mightiest weapon "because it teaches you who are the enemies of your forefathers." In Cape Town's St. George's Cathedral, the observance of the same day was a service of Holy Communion in which white, Negro, and Asiatic priests took part. It was the first time in the cathedral that a Negro priest served as deacon of a service, and the second in which a Negro preached. Said the Rev. G. A. Swartz from the pulpit, "This day ought to stir our consciences. It ought to remind us of the hatreds and bitterness of the past and how inconsistent they are with our Christian profession." The 1838 battle he described as "a symbol of our failure to love one another." More than 1,000 persons of various races attended the service.

IN DEFEAT, HONOR: Rep. Brooks Hays (D., Ark.), who was defeated for reelection by write-in votes for an extreme segregationist, was honored by Congressional colleagues and by religious leaders of many different traditions. Said Billy Graham,

"As president of the Southern Baptist Convention, he (Mr. Hays) heads one of the largest religious bodies in the world, and make no mistake about it, he has the overwhelming support of the members of his denomination." He was referring to Mr. Hays' efforts to find a peaceful and just solution of the Little Rock school crisis. Sen. Mike Monroney (D., Okla.), an Episcopalian, told a gathering honoring Mr. Hays, "We are here tonight because we know Brooks Hays for . . . a man who will not leave the path which his conscience sets." A lesser man, the senator said, might have "rushed in political panic to join the crowds in the street," when Little Rock became inflamed with racial prejudice. Meantime, a House committee was recommending that the man who defeated Mr. Hays, Dr. Dale Alford, an Episcopalian, not be seated until challenges to the legality of his election could be settled. Mr. Hays did not contest the election, but interested citizens did, charging wholesale violations of election laws to get Dr. Alford elected. Among the charges were those that in some precincts the number of votes exceeded the number of registered voters and that Alford stickers were distributed wholesale inside polling places.

ALCOHOL REPORT IS NEWS: Ninth on a list of the 10 top religious news stories of 1958, as selected by a newsmen of the United Lutheran Church, was "a report of the Protestant Episcopal Church's 59th triennial General Convention at Miami Beach, Fla., in which moderate social drinking was declared not contrary to Christian principles." [As explained in the November 30 issue of THE LIVING CHURCH, the Alcoholism pamphlet was a Commission report only, and was never presented to General Convention for official action.] Among other stories, the newscaster, Richard Sutcliffe, placed the death of Pope Pius XII and the election and coronation of Pope John XXIII first. He also included the controversy over birth control information in New York hospitals, and a demand by Protestant and Other Americans United for Separation of Church and State that Roman Catholic candidates for the U.S. presidency and vice-presidency make public stands on issues involving their religious philosophies.

3,150 Rooms

by MARGARET R. PHINN

Although the Executive Committee for the 1961 General Convention in Detroit has not, as yet, been appointed, the committee's chairman, the Rev. Canon Irwin C. Johnson, has not let any of the proverbial grass grow under his feet.

Stored away in a Detroit warehouse are purchases made at the 1958 General Convention in Miami Beach to be used again in Detroit. Already 3,150 rooms are under guarantee from the Detroit Convention Bureau (2,600-2,700 were used in Miami Beach). The chairman has secured the cooperation of Detroit's Mayor Louis Mariani. Side trips to view Detroit's automobile industry are being planned.

Canon Johnson became actively associated with the diocese of Michigan at the time of the last General Convention held in Detroit in 1919. He plans to retire



Canon Johnson
"International" General Convention.

from the active ministry at the age of 68 — one year after the 1961 Convention — to "make way for younger men."

A former journalist and public relations man, now rector of St. John's, Detroit (which is celebrating its centennial this year), Canon Johnson says that plans are underway to work in close liaison with the diocese of Huron in Ontario, Canada, to make the coming General Convention of international significance. It is expected that visiting bishops and clerical deputies will visit and preach in Ontario's Anglican churches.

Approximately \$30,000 will have to be raised in the diocese of Michigan for Convention. Total cost of the two-week meeting is expected to reach \$55,000, of which the National Council will "match funds up to \$25,000."

Fund raising plans will probably be discussed at the diocesan convention in February, and at that time executive com-

mittee members will probably be appointed.

The two-week period of the Convention demands tremendous pre-planning, Canon Johnson observed. In Miami Beach, for instance, arrangements had to be completed for 200 meetings at which meals had to be provided. Arrangements must also be made well in advance for the gigantic opening service. The service — to be held in the new Cobo Hall-Convention Arena auditorium — will probably seat 14,000, since room must be utilized for the huge choir, altar, etc.

Arrangements must also be made for a 200 to 250 voice choir.

MISSIONS

Adoption for Corn Island?

A meeting with President Luis Somoza of Nicaragua and with American Ambassador Thomas E. Whelan were among the highlights of a five day mission study tour to that Central American country, made early in December by 10 Churchpeople from the diocese of Michigan.

The trip was the result of a meeting between Bishop Richards of Central America, and the Rev. Erville Maynard, rector of Christ Church, Grosse Pointe, Mich., at General Convention, when the bishop, hearing of the parish's interest in his district, suggested that a delegation visit it.

In an hour-long conference, held at President Somoza's invitation, the Episcopalians heard his plans for the relief and development of Corn Island, where the Church has maintained a mission for the last 15 years and where, for the last few years, the economy has been steadily worsening. The Grosse Pointe parishioners are considering "adopting" the Corn Island mission.

President Somoza expressed his appreciation of the work which missionaries are doing in Central America and pledged his assistance in the program of medical and social welfare planned by the Episcopal Church.

The delegation saw the Church's work in Bluefields and in Managua, the capital city, where the Church will open a dispensary within the next few months. Seven Nicaraguan doctors, all specialists with post-graduate training in the United States, have agreed to serve at the dispensary on a voluntary basis. The dispensary will be housed in Casa Anglicana, a place somewhat like an American settlement house, which also contains a chapel, parish office, and classrooms. Director of the Casa is Miss Crystaline Robb, a native of Bluefields.

The delegation included a member of the staff of St. Paul's Cathedral, Detroit, and a parishioner from Good Shepherd, Dearborn.

Members of the delegation were: the Rev. Canon and Mrs. Howard McClintock of St. Paul's Cathedral, the Rev. Erville Maynard, rector of Christ Church,

Grosse Pointe, and his parishioners, Mr. and Mrs. Douglas Campbell, Mr. and Mrs. Charles F. Trapp, Jr., Mrs. George R. Root, and Mervyn G. Gaskin; and John Farquharson of Dearborn.

DIOCESAN

Aide to the Bishop

The Rev. Richard E. Byfield, director of California's department of promotion, has been appointed executive assistant to the diocesan, Bishop Pike.

In his new position, Canon Byfield will aid the bishop in administration of the diocese. His duties will include such matters as financial administration and inter-parish and diocesan relations. He will continue as editor of the *Pacific Churchman*.

To assist in the department of promotion, the bishop appointed Miss Ronny Gilmore as associate director.

The Rev. Canon James P. Shaw will head a newly created department of stewardship. This division will attempt to teach the Biblical and theological basis for a tithing standard, on both a parish and diocesan level.

PUBLIC AFFAIRS

Errors on Both Sides

The Rev. Morris Arnold of Christ Church, Cincinnati, Ohio, has sharply criticized both the Rev. Maurice McCrackin, pacifist Presbyterian who serves a combined Presbyterian-Episcopal church, and the U.S. judge who tried his case.

Of Mr. McCrackin, who refused to appear in court on charges of income tax evasion, believing it wrong to pay taxes when some tax money goes for defense purposes, he said: "A true pacifist would have gone to court gladly, testified openly, and witnessed to his principles. . . . But this individual preferred a sit-down strike which placed himself, instead of his principles, in the limelight."

Mr. Arnold, however, was equally critical of the judge, who condemned a pacifist organization to which Mr. McCrackin belonged, the Fellowship of Reconciliation, as having "overwhelming Soviet sympathies." According to Mr. Arnold, the judge also insinuated that Mr. McCrackin had Communist tendencies. Mr. Arnold expressed his respect for the Fellowship's position, adding that he did not agree with it, and said that to imply that it was Communistic was "simply not in accordance with the facts."

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After-Hours Seminary

An outgrowth of the "home tutoring" or "reading for orders" system is a school (opened 1955) in Garden City, L. I., N. Y., aimed specifically at religious training of older students to prepare them for Holy Orders [see cover]. Scheduled for December 27 were consecration of the school's chapel and an open house in the new building, in which classes opened last September.

This school, the George Mercer Jr. Memorial School of Theology of the diocese of Long Island, has an enrollment composed entirely of men over 30 years of age. Ranging from 30 to 60 years of age, the students are for the most part already established in business or profession. Their ranks include banking executives, engineers, a florist, and foreign-born students working in the U.S. as interpreters or consultants.

Since these men as a rule have both family and job commitments, they cannot afford to be without means of support for the usual three-year seminary period. The new school, made possible by a gift from Helen B. Mercer of New York City in memory of her late husband, provides night and Saturday classes to prepare candidates for canonical examinations.

For those who cannot fulfill all the requirements for admission to theological study, including a college or university degree, the School of Theology maintains a separate Academic Department where they may make up their deficiencies. Another function of the school is to supply instruction to laypeople who want to serve more competently as lay readers, Church school teachers, etc.

School's president is Bishop DeWolfe, of Long Island, who also teaches a course in pastoral theology at the school.

At present, the Mercer School has an enrollment and faculty of 65 men. There is provision for expansion, however.

Theological training for older students is provided at George Mercer Jr. Memorial School.



January 4, 1959

THE PHILIPPINES

Aglipayan Festival

More than 30,000 people attended a religious congress of the Philippine Independent (Aglipayan) Church recently. Archbishop de los Reyes, head of the Church, presided at the gathering, which included a huge procession through the streets. The Episcopal Church in the Philippines coöperates with the Philippine Independent Church, which broke away from the Roman Catholic Church in 1900 and is the largest non-Roman Church on the islands. Its first three bishops were consecrated by bishops of the Episcopal Church in 1948, and its clergy is trained at the Church's St. Andrew's Seminary, Manila. [RNS]

IRELAND

Episcopal Changes

The Ven. Edward F. B. Moore of Glendalough, County Wicklow, Ireland, has been elected Church of Ireland (Anglican) bishop of the united diocese of Kilmore and Elphin and Ardagh. He succeeds the Rt. Rev. Charles J. Tyndall, who has been transferred to the diocese of Derry and Raphoe. Born in 1906, Bishop-elect Moore was ordained priest in 1931.

ENGLAND

Baptisms and Bell-ringers

The great differences between the problems of the Established Church of England and the Church in the U.S. are pointed up in the statistics of the 1959 *Yearbook of the Church of England*, recently published. While the figures for people baptized in the Church of England are huge — 66% of the 40,218,000 persons

resident in the provinces of Canterbury and York at the end of 1956 — the numbers of people participating actively in the Church are comparatively small, and show a considerable decline from earlier periods. Here are a few of the statistics:

- ✓ Baptisms: 60.2% of babies born in 1956 were baptized in the Church, compared with 71.7% in 1927, since when there has been a steady decline.
- ✓ Confirmations: 33.4% of boys and girls of an estimated age of 15 were confirmed in 1956. This is roughly the same as the average in the past 40 years, and includes many more girls than boys.
- ✓ Communicants: Easter communicants were one in 11 of the baptized and one in every four confirmed.
- ✓ Marriages: 49.6% of marriages performed by the Church. This compares with 90.7% in 1844. Civil ceremonies have risen to 30.6%, while about 10% of marriages are Roman Catholic and another 10% performed in other Churches.
- ✓ Clergy: Total number of clergy has declined, and the age group is high, so that retirements are likely to cause further clergy shortages (18.5% of clergy are between 65 and 74 years old). Distribution of clergy between areas of different population densities is poor. On the other hand, the number of deacons ordained annually has been rising since the war, reaching 514 in 1958.

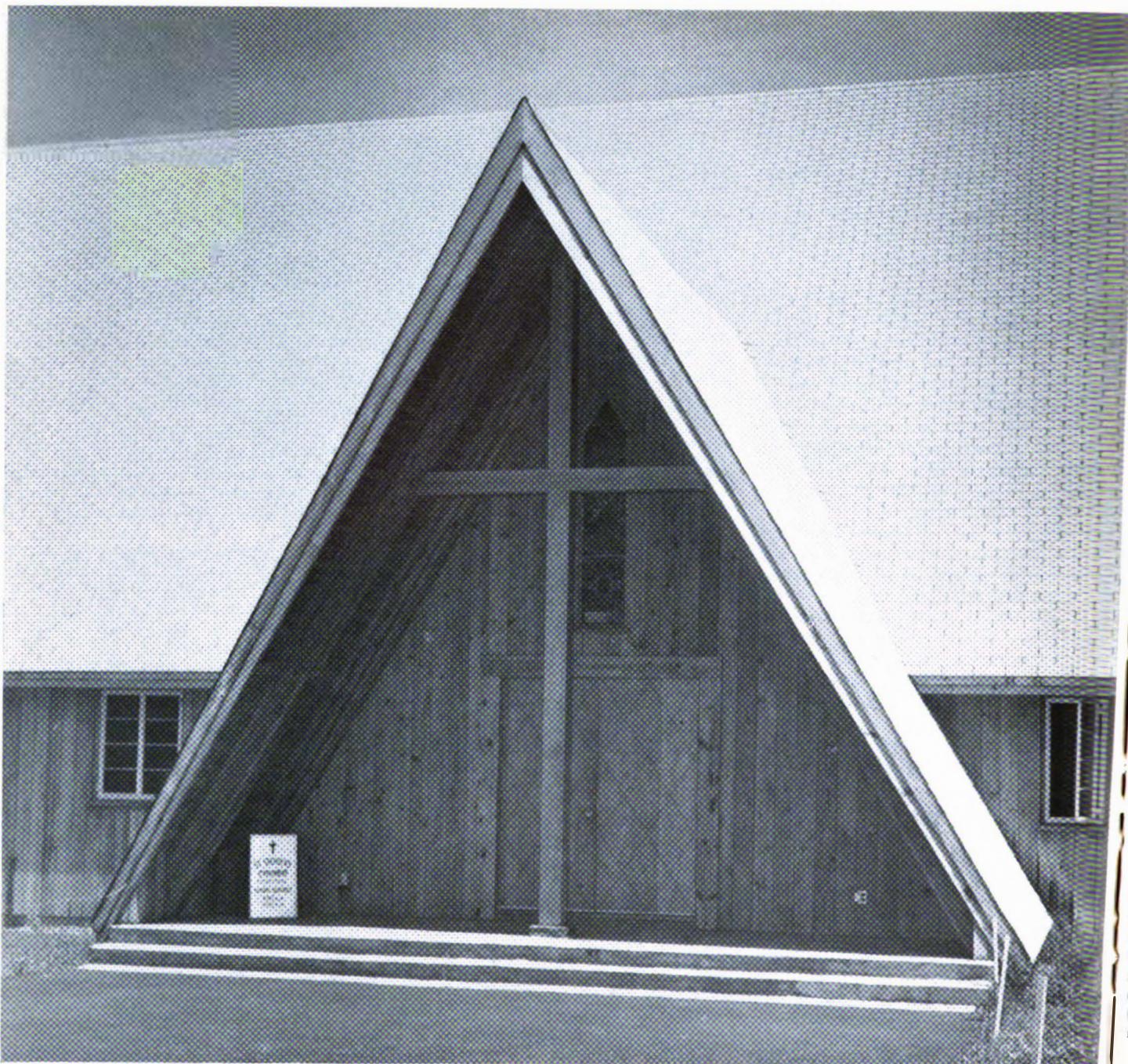
Commenting on the detailed statistical picture given in the *Yearbook*, the *Church Times* says:

"The facts ought to be known and faced, and this is just what the new survey should enable the Church to do. The most disturbing, by far, is the continuing decline in numbers and increase in age of the clergy, in a steadily increasing population. . . . But ordinations are at least rising, and now that there is no longer any social or monetary inducement to holy orders, the quality of the ordained is higher than often in the past. . . . We regret the decline in infant baptisms. But it is not a catastrophic fall, and we rejoice that (in spite of the efforts of well-meaning rigorists) the proportion is still as high as 60% of live births.

"The figure of those who have been confirmed is far higher than has commonly been supposed. The number of Easter communicants is lamentably low. But against this must be set the undoubted fact (not recorded in these statistics) that the number of regular communions throughout the year has been steadily rising. The decline in the number of Church marriages is not necessarily a bad thing. It is far better, on many counts, that those who do not hold the Church's faith should refrain from taking their vows in Church."

The *Church Times* concludes that "the overall picture revealed by the statistics is of a Church still possessing marvellous resources, both in manpower and materials, and with an immense responsibility to the nation."

Included in the tremendous mass of Church statistics in the *Yearbook* is the number of bell-ringers — 46,848 of them.



Does church building need theological dimension?

The author is dean of the Cathedral of St. John, Providence, R. I., and is on the faculty of the school of architecture of Columbia as the official advisor on non-Roman ecclesiastical buildings. His S.T.M. degree is in theology and architecture; he is on the Architectural Commission of the National Council of Churches and on the Commission on Church Architecture and the Allied Arts of the Episcopal Church. He notes that this article expresses the central thinking of the conference on which he reports, but not verbatim, as there was no statement agreed upon.

*In the space where God and His Creatures meet, things
of this world should enter only to be laid at His feet*

By the Very Rev. Darby Betts

Digitized by Google The Living Church

Architects are troubled over the lack of the theological dimension in the designing of church buildings. In response to this sentiment, Packard Manse, an Ecumenical Study and Retreat Center, held a Study Conference early in 1958 on "Architecture and Theology." (Packard Manse, in Stoughton, Mass., is operated by the Christian Fellowship Foundation.)

The participants included practicing architects, architectural students from Harvard, M.I.T., the Rhode Island School of Design, Yale, Princeton, and Columbia; clergymen of several Churches from the Boston and Providence areas; and Church musicians and students from numerous New England colleges. A comprehensive gallery of enlarged photographs of churches ancient and modern was on display. Several models of proposed churches were exhibited, and a large number of colored slides were viewed and discussed.

The major concern of the conference was the consideration of the theory that church building must begin with theology. The invitation to the conference had said that "otherwise the results cannot authentically represent and promote the relations between God and Man. The fault lies with the congregations which cannot articulate their faith and worship needs clearly; it likewise lies with the architects who are insensitive to the theological dimension of church building."

Among the questions discussed were:

(1) Should modern church building have symbolic significance, or is function the modern criterion of design? (2) Does the architect involve himself in theology subjectively as a Christian or non-Christian, or is he the objective critic of the Church? (3) What facets of the doctrine of God and the doctrine of man are pertinent to building for worship? (4) What directions, movement, visible dimensions, etc., characterize the meeting of God and Man?

As a participant in this conference, I should like to summarize my impression of the conclusions reached in regard to these questions. Most of those present felt that the modern church should have symbolic significance as well as functional efficiency. The physical structure, as part of the proclamation of the gospel, should be as symbolic today as it was in the 14th century. The church should say to all who see it, "The Kingdom of God is among you" now! How it says this is up to the architect as he uses the techniques, materials, and shapes of the contemporary scene. What he says is basically theological and can be found in the Church's liturgy.

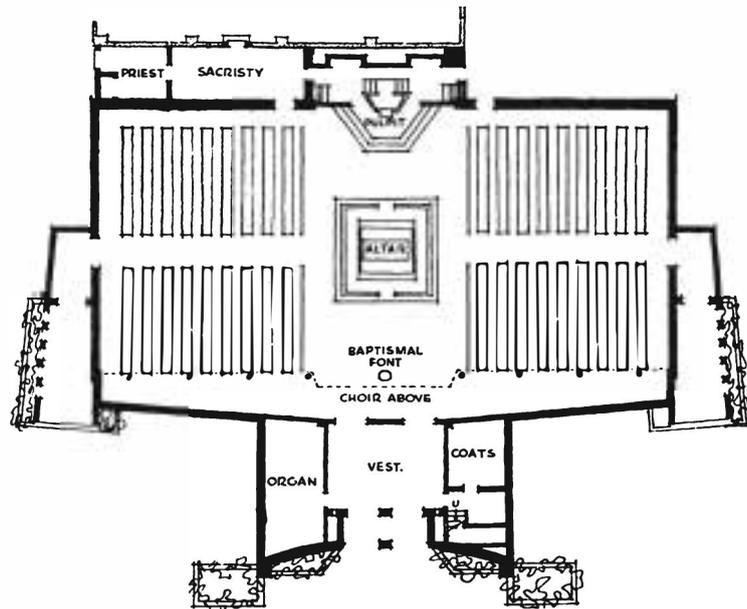
It is easy for the architect of an Episcopal Church to read the Book of Common Prayer, but it is most difficult for him to translate the Prayer Book into a manual for design. At this point the question of whether the architect should be a

practicing member of the Church came to the fore. The conference seemed to conclude that this is not necessary, but that there are advantages on both sides. As a thoroughly informed, practicing Churchman, the architect could be saved much time and could proceed with greater confidence from the outset. Contrary to this, as an objective critic of the Church's expression of its Liturgy, he could be the source of new and valid interpretations of our worship. It was felt that the architect, if a true artist, could project himself with power and validity into the design problem provided he were given or possessed the theological and liturgical foundations of the Church's life.

These foundations should include a basic understanding of God as Father,

ascended God-Man He invites us to be baptized into His Body and His saving sacrifice and victory. In this fellowship, which remains on earth as a colony of His kingdom under the tutelage and empowering of His Spirit, we await His coming again as the Judge of all things living and dead, and as the Herald of God's new day when Satan becomes His footstool and creation's rebellion is over.

This centrality of Christ is physically expressed in liturgical churches by the primacy of the altar-holy table. It declares the presence of the sacrificing and forgiving God in our midst who feeds us with His Body and Blood and guides us with His Holy Spirit. No decoration, no activity of acolyte or choir, must ever be allowed to distract or come between God's



Facing page: entrance of St. Stephen's Church, Westboro, Mass., illustrates a powerful use of the cross. The sketch shown above, of St. Clement's, Alexandria, Va., is a good example, according to the author, of the complete central altar scheme plus a functional pulpit-font arrangement. "Choir above" in the plan means above the narthex.

Creator, Redeemer, and Sanctifying Guide; man as creature, rebellious son, redeemed sinner, potential image, and inspired but imperfect witness to God's love; and nature as full partaker in man's rebellion and, like him, subject to redemption. It was generally agreed that the church building is the place where the divinely created community is called together in a confrontation between God, man, and nature. The basic quality of this meeting is its Christ-centeredness. In Christ, God shows himself to us as the Beginning and the End of the whole process. Before we were made, Christ was the Word of God absolutely obedient to the will of the Father. After we were made, He became incarnate as complete man as well, though differing from other men in the perfection of His obedience to the Father. As the resurrected and

symbolic presence and His people. The centrality of Christ is also expressed by the font, the place where mankind is admitted into the redeemed community by symbolically going under the water. This act represents entombment with Christ and the washing away of original sin through His blood. Thus we share in His victorious resurrection from the grave. The font should be placed near a major entrance and in full view of the congregation into which the new member is being grafted. The fact that the congregation may have to turn around to face the font should be considered an act of participation rather than a stumbling block.

The presence of the Holy Scripture is prominently indicated by the pulpit and lectern or by a combination of the two.

Continued on page 17



Harold M. Lambert

Barring catastrophes, normal vestry business can be finished in an hour, says author.

How to Kill a Vestry Meeting

By the Rev. W. Don Brown, D.D.

Rector of Christ Church, Coronado, Calif.

It is not really true that vestry meetings die — they just collapse from exhaustion in their aimless wanderings. And what clergyman or vestryman does not have memories of these exhausting meetings that wandered like the children of Israel in the wilderness, going on into the wee hours of the morning? The longer the meeting becomes, the more trying and the less efficient it becomes.

Barring major catastrophes within the parish itself, there are few, if any, vestry meetings that require more than an hour to conduct normal business. If meetings last longer than this it is well to investigate the time consuming elements, and discover what can be done to increase efficiency and to spare the nerves and tensions of all concerned.

Where Do You Begin?

Where and how do your vestry meetings begin? So frequently they are hastily arranged (at least physically) in the traditionally unattractive "side room" of the parish house. Such surroundings contribute little or nothing to the entire situation. And the manner in which these meetings begin is an all too often casual word of

prayer offered by the rector in a most routine manner.

Why not begin in the church itself? After all, vestrymen are presumed to be lay leaders in the life and faith of the Church. It has been found most effective and helpful for vestry and rector to gather together in the quiet and dignity of the house of God to pray together and think together, not of budgets and bills or assessments and quotas or leaky roofs or pains of growth, but rather of relationships to God and to His Kingdom. The vestry represents a rather small body of men generally, but this is no reason a modified and brief form of Evening Prayer cannot be used. There can be sentences of reminder of our task and place in God's work, carefully chosen prayers for the special duties of clergy and vestry working together, a prayerfully selected portion of Holy Scripture — preceded or concluded by a short meditation. Under no circumstances should those who are commissioned to conduct the affairs of God's household omit the recitation of the Creed to make anew each individual's expression of faith — "I believe. . . ."

It will be found that to begin in such a

manner, and within the very walls of the Church itself, will make a tremendous difference in all that is to come after. Even in the heat of debate, which can sometimes become rather extreme, the vision of God's altar, before which vestrymen and clergy have both so recently knelt, will not be lost. Personal grievances and ambitions will be tempered or forgotten, vision will be enlarged, forgiveness will be given — and all for the simple reason that men have prayed together before God's altar before they have gathered at the conference table. God's altar always provides the Grace that is sufficient, and men who have prayed together seldom, if ever, quarrel or quarrel, even though they may honestly disagree.

The priest who does not bring his vestry together in God's house for prayer is depriving them of a strengthening gift to aid them in their total task and to deepen their personal religious life.

The Wilderness Trail

Where are you going and how do you get there? If this has not been carefully and laboriously determined, it would probably be better not to hold the meeting at all!

Having left the sanctuary, come to the conference table, but come prepared. Even details are very important. Is everyone properly provided with the materials that will be needed? Paper and sufficient pencils for the clerk, necessary documents that may be needed, even such trifles as sufficient ash trays for the smokers — have these been anticipated and provided? In short, does the conference room and table give every possible appearance of having been thoughtfully prepared rather than hastily assembled?

More important than the physical preparation is the proper knowledge of why this body of men is assembling, what special tasks are before this meeting, and what is to be dealt with and accomplished. Time spent well in advance of a vestry meeting in the preparation of a proper agenda is invaluable. Yet, how frequently a vestry meeting (or for that matter many another meeting) is begun with no one having any clear notion of the business at hand and the order of consideration.

It is not enough for just the rector to have a pretty good idea of the business at hand. Put it down on paper, step by step, in proper parliamentary order, and all will be saved much time and untold wanderings into byways of various subjects.

Having determined the items of the agenda, the rector should not try to keep this knowledge a personal secret. When the agenda of the meeting has been established, *print it* (mimeograph or other duplication process) in neat, clear, and legible format. Put a copy of the agenda in the hands of every person present. This

will save "jumping the gun" on some items, forgetting others, and will allow all matters to be considered in their proper sequence. Don't include in the agenda opportunities for some of the "regular speakers" to make major addresses. And once the agenda has been established (in consultation with all committee chairmen) *stick to it*.

A Job for Everyone

Every member of the vestry should have a special responsibility for the welfare of the Church. At the beginning of the year, the rector should assign each man an area of the parish work for which he is responsible. The clerk already has his job to do, the treasurer knows what he is expected to do (and it is not to pinch pennies and buck the rector at every possible turn!), but what shall the rest of the members do? Generally they are vague about this, so give them a job.

Give one responsibility as a liaison officer between the vestry and the women's organizations, another the liaison with the Church school and youth work. Let one be chairman of maintenance of buildings, and another of grounds. Have a chairman of finances (apart from the treasurer but working with him), a chairman of ushers, a liaison officer to the men's work of the parish. Another can be liaison to the choir and general music department in coöperation with the clergyman.

There are ample jobs to go around.

If a window is broken in the parish hall, the rector should not call the glass repair man. Call the chairman of building maintenance — it is his responsibility. Give him the chance to render his appointed service to his Church. If there is a snag in the ushering program, the rector should discuss the matter with the chairman of ushers, and let the chairman work it out. And so with each vestry member; give each a job and responsibility, and let him do it.

At every vestry meeting, each chairman should be given a place on the printed agenda to report on his work. But don't put him on the agenda unless he has something to report. It is a simple matter to call, or have your office call, each vestryman two or three days in advance of the meeting and inquire whether or not he has something to report. If he wants time, put him on the agenda, put him on *in print*; if he has nothing to report that month don't waste the time of all by calling on someone who has nothing to say. It is pleasantly surprising to see how efficiently vestrymen will prepare and present a concise report on their special responsibility if they know they are expected to appear and speak on a properly prepared and printed agenda.

How Are the Finances?

The reading of a long list of figures by the treasurer at the time of the meeting

is not only time consuming, but it is an unintelligent way to let the members of the vestry know how the finances stand at the moment. People just can't hold in their heads a long list of figures. They are not adding machines or electronic computers. The solution is easy — again, print the treasurer's report so that every-one may have a copy to study.

But even a printed report can be inadequate to give an intelligent picture of the parish finances, unless the report shows not only the current month, but also the cumulative totals to date for the year, and a third column showing the budgeted amount for this time for the year.

Like the agenda, the presentation of such a report not only assists in a true understanding of the financial situation, but it also indicates careful preparation for the entire meeting. This report should be printed on a separate sheet using a good and consistent format understood by all, and it should be neatly and legibly reproduced.

If there are other financial reports of special funds such as building funds, missionary accounts, Church school or parish day school accounts, memorial fund accounts, etc., *print them* — don't just have someone read them. It takes a little time, but it makes for a clearer and full understanding of the exact situation of the parish.

Is There a Major Project?

If there is a major project or situation to be considered on the agenda, be sure that all information relative to the matter is at hand in order that all pertinent questions can be answered in a definite and accurate manner. If all the facts are not at hand, delay presentation and don't include it in this month's agenda.

It is especially valuable again to print the report and the facts in order that all may have a copy. The mere discipline of preparing a printed presentation encourages more careful planning and thorough investigation of all facts. If figures of expenses or other statistics are involved, by all means put this in permanent printed form for clear, unconfused study and consideration.

Any Other New Business?

Obviously, there must always be opportunity for any member of the vestry to bring up new business that is not already provided for in the printed agenda. Any such new business, if it is of any major import, should be received and referred to the proper vestry committee for study and report at the next regular meeting. Almost any issue that is really significant should have this kind of study to reach a thoughtful and intelligent decision.

Keep the Facts Together

A most valuable practice is to establish for each member of the vestry an attractive and properly marked loose-leaf book

into which is placed a cumulative collection of all agendas, treasurer's reports, other reports, and copies of all general communications that may go out to members of the vestry from time to time.

Keep the loose-leaf up to date and keep it at the parish office in order that it may be placed on the conference table at the time of the meetings. The individual vestryman's book should be his own personal volume properly marked with his full name.

Also helpful to include in this loose-leaf is a neatly printed page of prayers which will be used in the opening service of devotions. Likewise, there should be a page prepared with the name of every vestryman, his address and phone number, and a brief statement of his particular responsibilities in the vestry organization. This is a valuable reference piece — and a copy should be given to each vestryman to have in his home or office.

Another Time Saver

What about the minutes of the last meeting? Is it really necessary to take the time to read them in full at the meeting? It is a simple matter to transcribe minutes into their finished form within a day or two after the meeting, and to print these and mail them to all members to read at leisure. If this practice is followed, it is then possible to receive the minutes and approve them "as mailed" at the time of the next meeting and conserve the valuable time of all.

If this is done, additional copies should be run and these should be added to the cumulative notebook of each member.

Stay Out of the Wilderness

Straying from the path of purpose, wandering in the wilderness of indecision can bring exasperating exhaustion to vestry meetings — or any organizational meetings for that matter. The principles of direction suggested are those that by actual use and practice have proved practical, time saving, efficient, productive of greater coöperation, and conducive to a more intelligent and harmonious solution of the problems of the maintenance of God's household, His Church.

The formula is truly simple. Begin with a true sense of relationship of the task to the Kingdom of God — and before His holy altar. Demonstrate true and dedicated leadership through careful and thorough planning. Time spent in preparation, is time saved in meetings and harmony established through full understanding.

And Adjourn!!!

A final and important word. When the planned business of the day is finished, **ADJOURN!!** In kindness, never allow a meeting to come to a slow and painful death! Be merciful — when the meeting's purpose is accomplished, give it a dignified end and lay it aside!

Launching a Parish Library

By Fanchon Graham

Why not start a library in your parish?

Any effective educational program of the Church requires a group of reading Churchpeople, and the parish itself is in a strategic position to choose and supply the reading material its people need.

Don't let the job scare you. All that is really needed in a beginning parish librarian is a liking for books and a firm belief that God will provide. A knowledge of religious books helps, of course, but it is not necessary. You can learn while doing!

A parish library should start on a limited basis and proceed slowly. Curb any desire to make a big splash with your new project. Be content to start with a shelf of carefully selected books in a well-chosen place, and let the library grow as you learn the reading desires and needs of your particular parish.

Who should run the library? I think it should be a very small group — one or two laypeople, with the parish priest as advisor. If you decide on a two-man (or two-woman) committee, the chairman should arrange for the location of the library, the purchase of books, and the bookkeeping. The other committee member should catalog the books, keep track of loans and returns, and plan ways to make the parish conscious of the library.

A parish library does not need to be a very costly undertaking, but it does cost some money. Consult your priest for guidance in the search for this financial support. Sometimes the education committee of the parish appropriates a fund for the library. In other parishes, the Woman's Auxiliary or a guild or some other organization supports the work. Try to get the supporting group to budget an annual contribution so that you can count on a stable minimum income. Remember to make a full financial report to your sponsors regularly. Additional funds

can sometimes be obtained from memorials or thank-offerings. If you get such funds, secure bookplates on which acknowledgments can be inscribed. A rental fee can be charged — but keep it small enough to encourage use of the books.

One type of support should be emphatically rejected — the gift of books to the library by individual parishioners. If you don't announce that policy from the start, and if you don't stick to it firmly, attics throughout the parish will be emptied into your library, and you will be faced everlastingly with the hurt feelings of well-meaning parishioners who can't understand why grandmother's favorite devotional book hasn't found a place on your shelf.

Books should be chosen very carefully by the chairman and the parish priest. A good start is the Church's Teaching Series (Seabury Press). You need a basic Biblical library — a Concordance, a sound Commentary, and at least one modern translation of the Bible. Good translations are the Revised Standard Version and, for the New Testament, the translation by J. B. Phillips. There should be a Prayer Book and a Prayer Book commentary (examples are *The Oxford Commentary of the Book of Common Prayer* and *The Prayer Book, Its History, Language and Contents* by Evan Daniels. A book on the lives of the saints is most useful, and Cheney's *Men Who Walked with God* or Hughson's *Athletes of God* are good. A selection of C. S. Lewis (*The Great Divorce*, *The Screwtape Letters*, *Mere Christianity*) will be good for those who like an intellectual approach to the faith. Average Episcopalians will like a few of Bishop Pardue's works, such as *Prayer Works*, *He Lives*, and *Bold to Say*. There should be some of the classics of



RNS

Any effective education program of the Church requires a group of reading Churchpeople.

Christian devotion: Thomas a Kempis' *Imitation of Christ*, Francis de Sales' *Introduction to a Devout Life*, and so on.

Obviously, such a list is only suggestive. Any given reading Churchman will want to expand it in one direction or another. But keep two points in mind in your initial selection of books:

(1) Be sure the library has something to offer in each major area of religious interest;

(2) Choose books which you really believe rank and file parishioners will choose and read and profit by.

In other words, don't ride a hobby too hard, and don't get too erudite for your readers.

You should keep close track of what gets used and what doesn't, and let your future choices be governed to a large degree by this experience. You may find that some book which bores you stiff gets read so much that you have to reorder it. On the other hand, your top favorite may gather dust by the month.

Tracts form an important type of reading matter for Churchpeople, and these may be offered by the library or by a separate committee. An attractive display should be set up in a location where a maximum number of parishioners come often — probably near the main door. Price policy should be reasonable — set it to allow some margin of profit.

The Church's own Forward Movement publishes a very large assortment of tracts on a variety of subjects at very low prices. Most parishes will probably find these the core of their tract program. However, numerous other Church groups publish excellent tracts.

Consult your rector's preferences in tract selection. A particularly good selection of tracts is published by the Order of the Holy Cross. The American Church Union has a tract assortment, and so do a number of other groups.

Once the library is well established and proving its worth, you may want to seek additional help in making selections. The Episcopal Book Club in Nevada, Mo., has periodical selections. Book reviews in *THE LIVING CHURCH* are invaluable guides and should be read regularly along with reviews in other Church magazines. Catalogs of Church-oriented publishers, such as Seabury Press and Morehouse-Gorham, will be useful. If you have a good bookstore in your community, which either concentrates on religious books or has a religious department, haunt it and look for gems of reading matter. Don't be afraid of non-Episcopalian authors provided they are approved by your parish priest. And don't overlook the numerous fine titles appearing in paper-back format these days.

I wouldn't stock novels, not even religious novels. Your readers can get them at the public library, and you need shelf space for other books not so easily available to them.

It takes more than a bookcase, a librarian, and some books to make a useful library. It takes readers, and most Episcopalians aren't great self-starters in the field of reading.

You will have to promote reading and promote your library. Here are some things you can do in this direction:

Be sure a good announcement of the new library is carried in the parish paper and in the Sunday bulletin. Follow this up with book reviews in the paper, and with regular announcements of new books in the bulletin. Ask your priest to mention the library in conversations during parish calls, and encourage him to take appropriate books to individual parishioners who would profit by them. You could have a series of teas in homes at which book reviews are given, and you could offer to give reviews at guild meetings. And talk up the library yourself! You'd be surprised how many people will act on a suggestion made to them personally, but who are impervious to a notice in a bulletin.

The location of the library shelf should be considered carefully. It should be in a place where many people go often. Get the books high enough off the floor for easy reading of titles, and try to plant at least one comfortable chair nearby. An attractive poster should be displayed, and a typed copy of borrowing rules should be in plain sight. Incidentally, make the rules easy — a self-charging card is probably best, even though you may lose some books that way.

So, go ahead and start your parish library. "Hear, read, mark, learn, and inwardly digest" all that you can on the subject, and above all have fun doing it!

Church Building

Continued from page 13

The word of God, read and preached, prevents the altar-holy table from becoming a dumb idol instead of the venerated symbol of God's loving presence.

Nature should be included in this redeemed fellowship not only by the presence of man but also by the symbols and realities of sub-human life. However, just as the human part of the community has been changed by baptism, so the sub-human part of the fellowship should not appear in a purely natural state. If living plants are used, they should be cut or arranged to the glory of God. When paintings and statues are employed in the decoration of the church it is better that naturalism be subservient to expressionism in the way that a fine portrait shows more of a man than is ever possible with a photograph. Where natural light is admitted it should be through windows or openings that transform it by reflection, by changing its color, by letting it shine through the lives of the saints, the symbols of doctrines, or even abstract designs. Symbols such as the cross transfixing the world it redeems, and the texture and color of natural building materials are also proper uses of nature in the worship of the Church.

The question of the use of clear glass in the Church came up for long discussion and it was accepted by most that there are many questionable factors connected with its use. If one were to look out of the church upon a scene of natural beauty or interest, the principle of the interior of the church's representing a foretaste of life in the redeemed age would seem to be weakened. The occasional practice of placing a picture window behind the altar in order that a landscape or seascape may form a reredos tends to carry the mind and the eye of the worshipper away from the contemplation of our final destiny in heaven and turns him back to nature and man as they are. Only when we have been empowered to witness to God's mighty acts of redemption can we live with nature as it is and rightly understand it as a partial revelation of His goodness as well as a most effective tool of the devil.

The growing tendency to make the front of the church an entire wall of clear glass made us wonder if the importance of facing the world with the demands of the Gospel has been forgotten. The practice of architects and artists down the ages has been to place paintings and sculptures of the Last Judgment as the price of entering the Kingdom over the major doorway to the church. Now the uninitiated gaze upon the glories and mysteries of the Kingdom and its messianic banquet without being told of the demands to be met in the Law and the Prophets and in the Sermon on the Mount, or of the powerful help given in baptism and confirmation. One is re-

minded of the cook in the window of the restaurant who enticingly flips flapjacks without listing their price. It seemed to some of us that the practice of providing a picture window for looking into the church is just as untenable as providing one for looking out on the world. Where the latter smacks of nature worship, the former indulges in huckstering that may result in shallow allegiance or uninformed rejection. It seemed to many of us that the face the Church should show to the world is the picture of God's demands, sacrifice, and the Judgment rather than the hard-won intimacy of the Divine-Human communing that is the climax of Christian worship.

A question frequently asked by architects is, "What is the quality of the space that the walls of the Church enclose and which can do so much to help or hinder our worship?" The most common answer given is "a mysterious quality." That which is fitting for the "mysterium tremendum" of the confrontation of God and man. However in our discussion it was thought that "sacred" may be a more descriptive term. As the space "set apart," the space "different from," the space "not of this world," all of which are synonyms for "sacred" seem to offer greater range of treatment than the word "mysterious." In the mind of the Christian many activities and spaces can be considered mysterious but only God's work and His space can be thought of as sacred. Sacredness can be small as well as large, light as well as dark, gay as well as somber, noisy as well as hushed, poor as well as rich, simple as well as elaborate. However, while the danger in all generalizations is here most evident, the "mysterious" puts a heavy emphasis upon the latter of each of these pairs of characteristics.

When we talk about the space in which God meets man and nature redeemed by His sacrificial love — the space where that redemption is made more influential by His constant forgiving, empowering, and feeding — we begin to realize that it must be so lighted, shaped, decorated, and arranged that these momentous happenings may be "at home" in it. Nothing of this world should enter except to be laid at His feet and transformed into His faithful servant. Our talents, our money, our bread and wine and our lives are offered to Him, and cleansed and given back to us in a place and a space that reflects the "sacredness" of these mighty acts.

As we continued to discuss the theological dimension of Church design and tried to find it through examination of the photographs, models, slides, and the memory of churches we know, we felt certain that theology must be a part of the processes involved in designing a place which can house the meeting between God and His Creation whom He has called to stand before Him and be saved.

In Praise of *Church Musicians*

By the Rev. J. F. Machen*

Rector, Grace Church, Charles City, Iowa

All music, regardless of the devotion and skill of composer and performer, is at the mercy of the listener at the last. What the listener can bring into the Church service — Christian understanding, sympathy, and integrity — often makes the difference between effective Church music and something "rendered."

The Church in America seems largely to have misunderstood its music. It certainly underestimates it.

As an example of a mixture of the common-sense and error widely current concerning Church music, allow me to quote from Item 12 of *101 Things a Layman Can Do*, prepared by the Presiding Bishop's Committee On Laymen's Work:

"Church Music: Someone has said that when the devil enters the church he usually comes in through the choir. Church music is a continual problem. Yet, its importance in the liturgy of the Church is incalculable.

"Most choirs are volunteer. Resultant situations are obvious. Yet, how much appreciation is shown to the choir, either individually or corporately? Some men's groups give their choirs an annual appreciation party. Others check with the choir leader regarding necessary new voices and aid in the enlisting of such voices. Certainly any local talent possessed by men should be used in the choir, provided it has not outlived its usefulness. Getting an older choir member to step aside is never a simple matter. Show an interest in your church's music. Sing yourself, even in the pew if they will give you the kind of music a congregation can sing. Don't let the choir members be the forgotten people of the parish."

Since this report was produced for the serious consideration of Churchmen, let us examine it in some detail.

"Someone has said that when the devil enters the church he usually comes in through the choir."

This old bromide is unworthy of the halting intelligence that coined it, or of the good people who thoughtlessly give it currency.

"Church music is a continual problem."

Of course it is. What worthy phase of the Church's work is not?

"Yet, its importance to the liturgy of the Church is incalculable."

One wonders from the general tone of the entire statement if it is understood how incalculable the importance of Church music has been, is, and will be? Church music is one of the Church's chief teaching devices. It always has been. Until the decade of 1780 there were no Sunday Schools. During all the previous 18 centuries, the clergy depended upon one major device to aid them in teaching Christianity — Church music.

Every founder of a sect, or schism, or heresy has used Church music to attract people and to popularize his teachings. This has been invariably true. Arius, the arch-heretic of the third century, employed Bardasanes and his son Harmonious to compose hymns embodying Arianism. These hymns, with light, catchy tunes, were sung for hundreds of years. Arianism was finally stamped out only when Pope Sylvester set up the *Scolae Cantorum* which taught the true faith, in a more churchly type musical setting, and which finally replaced the Arian songs in popularity. But so long as the people sang Arius' songs, they were memorizing his heretical teachings!

Following the un-hallowed but worldly-wise lead of Arius, all founders of sects have had their teachings put into rhymed stanzas, set them to tunes easily learned, and allowed their converts to sing only those songs. Thus, their doctrines were spread in an attractive method.

Hymns are a mnemonic device. They are aids to the memory. Hymns are easily memorized and frequently repeated — the two requisites to the learning situation. Good hymns embody the basic teachings of the Church. There is not a single spiritual situation which can face an individual, or a local parish, or a nation which has not been pointedly and clearly treated of in Christian hymnody.

In spite of what clergymen like to think, much of the doctrine people know has probably been taught them by the hymns they actually know and sing.

Moreover, there has never been a great period of growth in the Church that was not accompanied by a corresponding great period of Christian song.

*Fr. Machen has spent over 20 years — nine of them as a full time church musician — training choirs.



Hymns teach doctrine, notes author.*

Within the past two decades we have seen a persecuted and despised religious body become entirely respectable in the popular mind, largely through the skill and musical integrity of two men: J. Spenser Cornwall and Alexander Schreiner, choirmaster and organist respectively, of the great Mormon Tabernacle in Salt Lake City, Utah.

We agree with the Committee — Church music's importance in the liturgy of the Church is incalculable.

"Most choirs are volunteer."

"Resultant situations are obvious."

Most vestries are volunteer, too. In fact, the individual membership of some vestries "volunteer" with considerable tenacity. Most Church school faculties are volunteer. But that is not one of their weaknesses. It is lack of teaching time, lack of adequate facilities, lack of organization, lack of individual teacher-training that makes for their difficulties, not the fact that they are voluntary workers. Their volunteering is tremendously in their favor.

Similarly, if choirs are bad, it is not primarily because they are "volunteer."

"Yet, how much appreciation is shown to the choir, either individually or corporately?"

They've got something there!

"Some men's groups give their choirs an annual appreciation party."

"Others check with the choir leader regarding necessary new voices and aid in the enlisting of such voices."

May their tribe increase.

"Certainly any local talent possessed by men should be used in the choir, provided it has not outlived its usefulness."

"Getting an older member to step aside is never a simple matter."

*Choir at Trinity Church, Huntington, W. Va.

Electronic Carillons

The electronic carillon system

can provide the small parish

with an excellent opportunity



for bell music of high quality

By the Rev. John W. Norris, S.T.D.

There is too little understanding of vocalics and too much personal venom contained in these last two points. These specious arguments sound strangely familiar! The inference is that because a person is "older" (a relative term) he cannot sing.

It has been my observation that there are quite as many poor choristers among the "younger" voices as among the "older" ones. The most effective Church soloist I have ever heard was past 60 years. He was a fine student of music and of vocal and worship procedure, and he kept himself in condition.

There are many things to be considered besides voice, but on voice alone it has always been salutary to have older persons in my choirs. (That *can* operate in a bad sense. They must not be allowed to dominate the choir, or to keep young people out — but the converse is also true. Both age groups are needed.)

Hear John Finley Williamson, president of Westminster Choir College, Princeton, N. J., and founder and conductor of the Westminster Choir, which sings regularly in Town Hall and Carnegie Hall with the New York Philharmonic and the Philadelphia Symphony Orchestras; and whose pupils are ministers of music over the free half of the world:

"No basso is worth as much before he is 45 years old as he is after. Tenors begin to come into their own around 35; contraltos around 40; sopranos, 29 to 35. If you have no older persons in your choir you cannot hope to get a virile, mature tone. Maturity of tone is an essential quality lacking in most American choirs. Only age can supply it. First rate *timbre*, along with other necessary things is a matter of maturation. A cross-section of the church, from 23 and above, is necessary for an effective church choir — one that can stir people."

"Show an interest in your choir."

Nobody will argue with that.

"Sing yourself, even in the pew if they will give you the kind of music the congregation can sing."

Here again, personal rancor seems to show through. What parish has been deprived of using the Hymnal? Where can one find more singable music, including a wealth of service music than in the Hymnal?

Of course, the tail must not wag the dog. If some musical situation has so gotten out of hand that the Hymnal is not being used — which seems stretching the imagination rather far — it can be brought back into line by plenty of love and sympathy and sincere interest in the musical people, and their aims, and their local problems.

"Don't let the choir members be the forgotten people of the parish."

A wise and worthy sentence!

A year ago last summer this writer was in a small town in the northwest corner of New Hampshire when he was surprised to hear a carillon being played. From where he stood it sounded like real bells, yet he could not reconcile himself to the idea that in a town of that size there would be a set of bells of such range. A carillon must have more than 23 bells. Anything less than that is a chime and it was evident that this was not a chime.

Walking along the streets, tracing the sound, he found himself in front of a small Methodist church from the steeple of which came the music of the bells. Entering he found the pastor of the church sitting near the organ playing the hymns from a small auxiliary key-board attached to the organ. It was an electronic instrument with four speakers placed in the steeple to carry the music to the public.

This is by no means an unusual situation. Actually thousands of these instruments have been placed in churches and public buildings throughout the land and are proving eminently satisfactory not only for playing hymn-tunes but also for chimes, tolling sanctus bell, and every other use to which a bell might be put. Many of them are small enough and of sufficiently low price to permit their purchase by small parishes; yet they also have been employed in the towers of many large universities and public buildings. One is employed at the famous Bok Singing Tower at Lake Wales, Fla.

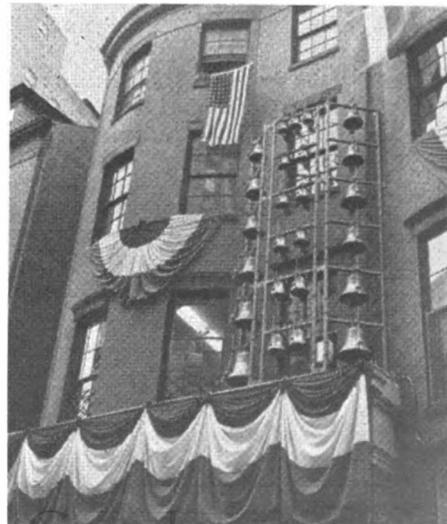
The important fact about this type of carillon is that the tone employed is a natural and not a synthetic tone. The tone of any vibrating instrument is composed not only of the fundamental tone but of upper tones called harmonics; tones which sound in an infinite series of partial tones above the fundamental. In the case of the bell there are not only the

upper notes which sound, but a "hum" tone which is one octave below the "strike" note — that is the note which is heard most prominently. In some bells the presence of a minor third in one octave and a major third in the octave above it gives a sense of dissonance that makes them sound "out of tune." The natural tone with the natural harmonics is achieved in the electronic bells by the use of small cast bronze rods which can be tuned to the same note as the bell they represent. These rods, struck by small hammers, give out a very soft tinkling sound which is picked up and amplified by the other equipment and sent out on the air; (it may be either inside or outside the church) by means of loudspeakers.

Cast bells — the large bells usually associated with carillons — are made from an alloy of tin and copper, as are the

Continued on page 28

The bells at Whittemore's:
The largest of the set weighs 450 pounds.





No dingy basement, rusty pipes, nor flaking plaster here! The new, up-to-date parish house of St. Luke's Church, Kalamazoo, Mich., completed in 1957, was designed to foster fellowship among its parishioners. St. Luke's rector, the Rev. Charles E. Bennison, reports that it was built at a cost of \$300,000, and that only \$30,000 remains to be paid. He reports 172 confirmations in 1958, and has baptized over 700 persons since his rectorship began at St. Luke's six years ago. Missionary work of St. Luke's includes the establishment of a mission, St. Timothy's, at Gull Lake, near Kalamazoo; work with the mentally ill at the Kalamazoo State Hospital; the congregation of St. Simon, for deaf-mutes; and work on the campuses of Kalamazoo College and Western Michigan University.

Building for Fellowship

By the Rev. W. T. Jones*

Executive Director, Presbyterian Church Extension Board, Chicago, Ill.

No apology is necessary and no brief need be developed for the proposition that a church should build not only for worship and education but also for fellowship. We may scorn the overemphasis on "church suppers" in some churches, and we have all shared in "church socials" which we did not enjoy. But any well rounded church program must include provisions for wholesome fellowship at every age level of its membership and constituency. As someone has said there is room and need for both the upper room and the supper room in the church.

Indeed, the impersonal quality of life in our modern urban culture, leading to so much loneliness and frustration, underscores more than ever this need. Add to this the mobility of so much of our population, ever bringing new people into our communities and demanding that the church help bring them into new patterns of friendship, coöperation, and useful activity. The ever increasing amount of

leisure time at our disposal intensifies still further the importance of church-centered and church-directed recreational and social activities. The growing number of older people in our population constitutes another challenge confronting the church as it faces its task of ministering to the whole man and to the whole constituency.

Adequate fellowship facilities thus not only greatly enhance a church's outreach in ministering to its community, but they are to become an even more essential part of its equipment in the next few years. The many purposeful activities conducted and sponsored by a church besides worship and formal instruction have equally tremendous possibilities for building Christian personality, and, out of these, a Christian world.

A few observations will point up some

*This paper was delivered at a Conference of Church Extension Leaders in Monticello, Ill., held under the sponsorship of Creative Buildings, Inc.

of the salient aspects of building for fellowship in the light of what we have just said.

(1) To meet the variety of needs suggested above, the facilities for fellowship should be designed to serve in as multi-purpose a fashion as possible. Any church in planning its building needs is foolish not to provide for the widest possible multiple use of all facilities it can. This can be done more easily in the area of its fellowship needs than in its formal worship building or even its educational facilities. Though the educational and fellowship facilities might overlap considerably, the advisability of using movable partitions, folding doors, etc., is obvious.

(2) Early in its planning, a church should discover whether other institutions in the community provide or will provide certain facilities which the church should not seek to duplicate. By and large, this consideration rules out such costly investments as gymnasiums, bowling alleys, and swimming pools. The prohibitive cost of these, both initially and in terms of continued maintenance, not to mention the space factor, and the need for constant supervision and even professional leadership, is apparent to all. Consequently, the day of building a church gymnasium has disappeared, except where funds are no problem.

(3) Let these fellowship facilities connote pleasantness and brightness, be well lighted, brightly furnished, and decorated in good taste, in contrast to the dingy basement, with its musty odor, cluttered corners, rusty pipes, and flaking plaster, which too many of us remember as the parish hall of the past.

(4) Where at all possible, provide not only a large room where dinners can be served, games played, dances held, dramatic presentations made, etc., but also a "parlor" type room for smaller groups, and offering the opportunity for relaxation with fellowship. Here, or somewhere in the fellowship area, let there be a fireplace. Nothing can equal a fireplace as a center for small discussion groups and to encourage good fellowship. And don't call this room the "ladies' parlor"!

(5) A few random but important suggestions:

(a) The fellowship hall should, if possible, have a direct entrance from the street. The entrance should be obvious to the person who does not regularly attend the church.

(b) Remember not only the younger people's needs but also those of the older ones. Build as near the ground level as possible; eliminate hazards such as high steps, slippery floors, improper lighting.

(c) Don't forget the perennial need for storage space. I have yet to see a church whose pastor, caretaker, president of the women's organization, or Scout leaders complained of too much storage space for tables, chairs, games, etc.

(d) Where land area allows for it (and it does in most new sites), plan for open-air activities such as volley-ball, picnics, cook-outs, etc.

(e) And lastly, appreciate the architect's difficulty in having to resolve the intricate problems church men pose for him. For from the construction and design standpoint the worship, educational, and fellowship facilities are distinctive. Yet, in a completed church plant they must be planned as one structure with a harmonious exterior design for the whole.

Air Force Chaplain

Continued from page 9

cation class for cadets every Sunday afternoon.

Asked about the controversy regarding the modernistic chapel design, the Rev. Robert J. Plumb, executive secretary of the Armed Forces Division who has recently returned from the academy where he preached at a cadet service, stated:

"It is necessary to visit the site and see a model of the new chapel to appreciate its beauty and utility. Gleaming against the mountainside where the plains abruptly come to an end, the chapel's 17 aluminum spires will tower 138 feet over all of the other Academy buildings as a shining symbol of the dominance of religion at a time when such dominance is vital. The spires of Oxford would be out of place among these modern dormitories, dining and drill halls. I am glad that this chapel has been authorized by Congress and believe it will be a source of inspiration and strength to those who worship within its walls."

PARISH LIFE

Tax Exemptions

New tax regulations scheduled to go into effect January 1 will be helpful to parishes which operate "teen canteens" or sponsor concerts and lectures for which admission is charged. They exempt clubs or "milk bars" from the 20% Federal tax under specified conditions. Taxes on admissions to lectures, concerts, movies, and athletic events are being abolished whenever the admission charge is less than \$1.00. If the charge is over \$1.00, the 10% tax applies to that portion of the admission which is over \$1.00.

BUILDING

New Record

Church construction set a new record for the month of November, totaling \$81,000,000, the Departments of Commerce and Labor reported.

Construction put in place during November totaled the same as in October, despite the fact that construction usually declines seasonally as inclement weather spreads over the northern states.

Total for the month was \$3,000,000 more than for the same month of 1957, and brought construction for the first 11 months of 1958, to \$785,000,000, only 1% less than last year's record. [RNS]

SEMINARIES

January 25

The Presiding Bishop has issued a call to the Church to observe January 25 as Theological Education Sunday.

At least three quarters of all Episcopal parishes now join in this means of providing annual financial aid for theological education.

January 4, 1959

AROUND THE CHURCH

In accordance with a recommendation from **General Convention** that dioceses and parishes take responsibility for **pensions** for their lay workers, the diocese of **Chicago** has approved a pension plan for its lay employees, designed to supplement social security benefits. It is available to any diocesan agencies, organizations, and parishes that wish to buy annuities for employees. [The diocese of Rhode Island recently approved a plan for its employees. See I.C. December 14.]

The vestry and congregation of **St. Paul's Church, Englewood, N. J.**, recently showed their appreciation to the Rev. **James A. Mitchell** by honoring him and his wife at a reception to mark his 25th year as rector. Long active in the preservation of civil rights in the community, Dr. Mitchell has also been interested and active in many other community projects. He is currently on the council and standing committees of the diocese of Newark, has served as deputy to General Convention three times, and was on the faculty and the board of trustees of Virginia Theological Seminary.

The **Church of the Ascension, New York City**, known as the Church of the Open Door, attempts to reach persons in its neighborhood in many ways. Recently a small card was designed to insert through the calling card slot in apartment house mail boxes. Signed personally by the rector, the Rev. James W. Kennedy, it is an invitation to all persons to visit the church any time for a period of quiet, and ends, "You are welcome for a moment or the rest of your life. Our Church is never closed."



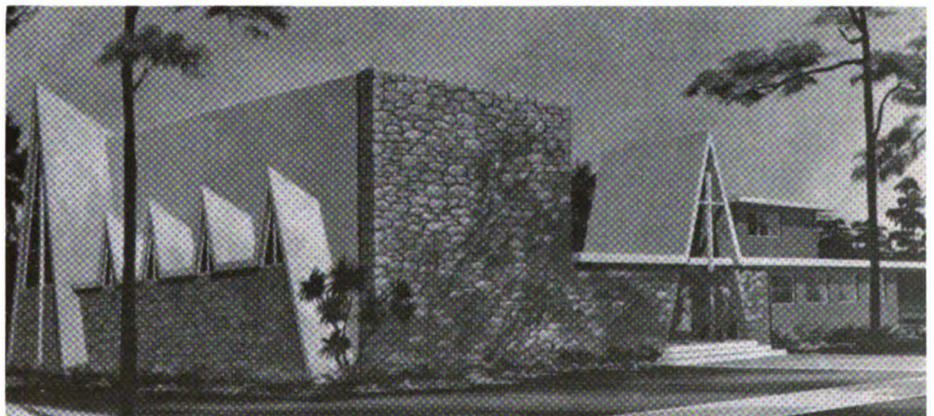
Capt. Cooke: "flying parson" would enter ministry

Captain Isaac Cooke, a member of the executive committee of **Grace Church, Chicopee, Mass.**, and co-pilot of a B-52 bomber stationed at Westover Field, Mass., participated in a bombing competition, held in California, involving the top crews of the Strategic Air Command in the United States.

Captain Cooke, among 15,000 persons attached to the Chicopee Falls air base ministered to by Grace Church and other churches in the area, is known as the "flying parson" among his fellow-service-men, and looks forward to entering the ministry after his tour of duty.

Active in the life of the Chicopee parish, he is the father of four children, the oldest of whom is an acolyte at Grace Church.

More news on page 24



Construction of an Episcopal Church chapel has begun at the University of Miami, Coral Gables, Fla. An addition to the Canterbury House, completed in 1952, the \$75,000 chapel and two-story connecting wing will be built with funds from the diocese of South Florida. Architect is Marion I. Manley, who designed the existing building.

Designed to blend with existing campus buildings by translating Romanesque architecture into modern terms, the chapel will be constructed of concrete block, native stone, and cypress. A 40-foot high pointed vault will admit direct sunlight to the altar at the head of the nave.

Hand-carved stations of the cross will be placed on both side walls and a large wooden crucifix, flanked by statues of St. Mary and St. John, will be mounted on cross-beams above the entrance to the sanctuary. One side aisle will open outdoors by means of folding cypress doors. A pitched roof will focus attention on a black marble altar.

Congress and Labor

Next Wednesday, the 86th Congress will assemble and begin its deliberations. It will be a somewhat different Congress from the eighty-fifth. The strength of the liberal forces will be greater, not only because the Democratic majority will be larger, but also because the influence of liberals within the Republican Party has been increased.

This fact gives Congress an opportunity to deal positively and constructively with the problems of trade unionism in the country. We see two needs calling for action — the strengthening of good unionism and the weakening of corrupt and tyrannical union leadership.

Efforts at reform instituted by more conservative Congresses have aroused intense opposition from almost all elements within the labor movement. These elements felt, not altogether without reason, that "regulation" would be a slogan to disguise a deliberate policy of weakening and crippling all representation of the labor interest.

We greatly hope that responsible elements in the labor movement will take a different attitude toward intelligent regulatory steps if they are considered by the 86th Congress.

The last election established more than an increased liberal strength in Congress. It established quite conclusively that so-called Right-to-Work Laws have no real chance of passage in any area which has a large enough industrial population to be seriously affected by them. These laws (which did not guarantee to any individual the right to work) were broadly and inclusively anti-union, striking just as forcefully against the position of the responsible union as against that of the gangster-ridden racket.

A Chance to Relax

With these laws effectively removed from the agenda of realistic statesmen, constructive labor leaders ought to be able to relax a posture of opposition-on-principle to any regulation of labor and consider various proposals for such regulation on their merits.

We would hardly expect labor leaders to go lobbying for such regulation. Investment underwriters were not the ardent spokesmen for such regulation of their work as the blue-sky laws and the Securities and Exchange Act. Yet the time came when legitimate underwriters could accept such regulation in the knowledge that it was their less ethical competitors who would suffer. No manufacturers' associations beat the drums for wages-and-hours regulation, but well-intentioned management came to be tolerant of regulations which hit mainly at sweat shops.

We hope that, similarly, men of stature and integ-

ity within the labor movement will listen cautiously and judge charitably the efforts of true friends of labor to smash down corruption, one-man domination, double-dealing, and other evils that have, in fact, crept into many unions — even into the highest circles of some of the most powerful unions.

We understand the suspicions of ardent unionists about all regulation. In many industries, unionism was a true grass-roots movement waging a bitter (and often costly) struggle against exploitation. Many a union leader has faced threats and violence in the course of a dedicated battle for the welfare of his constituents. Such men have known many a politician who was a friend of labor on election day and an opponent of labor on the floor of Congress.

Attraction for the Corrupt

But the times do change. We are not back in 1910 or 1937. The labor movement is no longer a frail and desperate body of crusaders under attack. It is a power in the nation, a tremendous power. As such a power, it attracts the corrupt and power hungry. As such a power, it is a matter of great concern to conscientious lawmakers.

It was only when industry surged ahead to great influence and power that it had to face the day of regulatory judgment. We think that a similar day confronts organized labor.

We hope and pray that the legislation drawn up by Congress truly discriminates between what is good and bad in the labor movement. We hope it blackballs the racketeer and the misguided dictator. But we hope it does so in such a way that it strengthens the hand of the main body of sincere and honest workers in the labor movement.

We would be unwilling to see a return to the old situation in industry in which an all-powerful management is free to deal ruthlessly with employees one by one. This has been tried, and it did not prove itself to serve either the economic welfare of the country or the cause of social justice.

Somewhere Lies the Balance

We are unwilling to see the power of the modern labor racketeers and petty Napoleons left unchecked. This, too, has been tried, and it serves neither the ends of good business nor of justice.

Somewhere between these two extremes lies a balance between the two interests of labor and management, with society as a whole speaking the final word. It is for such a balance that Congress is called to search.

"Most gracious God, we humbly beseech Thee, as for the people of these United States in general, so especially for their Senate and Representatives in Congress assembled; that Thou wouldest be pleased to direct and prosper all their consultations, to the advancement of Thy glory, the good of Thy Church, the safety, honour and welfare of Thy people; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations."

What is Administration?

There are people who think of good administration — whether it be in a business, a college, or a parish — as a skillful use of the techniques of keeping desks neat and financial reserves at a high level.

There is nothing wrong with neat desks and fat endowments, but the real essence of good administration lies not in symbols of order, but in the marshalling of available forces to the accomplishment of the assigned mission of the organization.

The assigned mission of the parish church is to be a working member of the body of Christ, accomplishing its share of the work of Christ in the world today.

It calls for orderly procedures — not for the sake of the order but for the sake of the heightened power that order can give to the work itself.

It calls for the seeking and husbanding of financial resources, but only so that these resources can be most productively spent upon the work of God.

Perhaps what we are trying to say can be symbolized by one little detail of parish administration — the publication of next Sunday's service bulletin. Obviously it must be planned for — it would be useless if it didn't get out till Monday. It calls for neatness — because a grimy, blotted bulletin is going to repel readers. It calls for good equipment, so that the job can be done neatly and expeditiously. It calls for organization — a person to gather facts, a person to write a message, a person to type, a person to run the mimeograph — each, ideally the one person in the parish with the most time and talent to do the particular operation assigned. It calls for accuracy, for it matters greatly whether the hymn numbers are right or the guild meeting's time is correct.

Though all these things are important, they could all be handled with skill and dispatch without guaranteeing that you would have a good bulletin. Suppose all the meetings announced will be devoted to gossip and wrangling, and none of them will serve to spread the Gospel of Jesus Christ. Or suppose that the financial appeal in the bulletin is only for endowment or some luxury in Church appointments, none of it to be spent on the poor and hungry of the world, none of it on missionary work. Then the appeal might as well not be made at all.

Or suppose the service detailed on the bulletin pages will be gone through complacently by cold-hearted folk full of a sense of their own self-righteousness and self-sufficiency. In such a case, not only the bulletin but the service itself might be spiritually worthless.

This is only an example. The same type of analysis could be applied to the parish supper, the Church school operation, the youth fellowship, or the vestry meeting.

Administration is an art of life and work.

As it lives, it can do great works — yet not it, but Christ working in it.

Parish Inventory

As we came to the end of the year we heard a lot about taking inventory. Stores check up on their stocks, they prepare to place new orders, and they try to get rid of the merchandise which didn't "sell." Perhaps people as individuals ought to take inventory also. And it might not be a bad idea for a parish, either. So, let's talk about taking inventory.

For one thing, we have to do it, even if we do it superficially. The Canons require each parish to prepare a parochial report which is itself a kind of inventory statement. We do the routine checking of financial records, we list the number of services held, we report the number of baptisms, confirmations, marriages and burials, and we record the number of baptized persons and communicants. Sometimes these records show a profit or a gain and sometimes they indicate a loss. Now these records are very interesting and quite important, but they can be superficial as well, for the report forms do not ask the really important questions.

Inventory, on the other hand, can be a tremendous value in a parish if a concerned group within it is willing to take the time to do it and has the courage to face the facts — for better or for worse. The really relevant questions we should be asking are often intangible, and the answers cannot be put into cold statistical form. For examples, these questions come to mind: How many more people made regular and carefully prepared Communion than last year? Do the people of the parish know each other better and care for each other more than they did? What has really happened to those who have been confirmed? Is the depth of our spiritual life such that it impels us to give ourselves in community service in order to make the world a better place for others? (It is possible, you know, for "spirituality" to become an escape from reality and for "very active" parishes to become self-centered, spending their energies only on themselves and forgetting the world around them.) How many new souls have been won for Christ during this last year? Do our children feel at home in our parish? Have we as a parish grown in spiritual knowledge and understanding? What progress have we made in winning back our fringe members?

These and many other questions come to mind when I think of a parish inventory. They take us beneath the surface to the basic dynamics of parish life. (One person I know took such an inventory when he arrived in a new parish. He found that of the 24 members of a recent confirmation class not one remained as an active member of the parish. This kind of loss is so widespread and so serious that a certain bishop requests a report a year later on every person he confirms.)

Why not begin the new year with such an inventory. It might open up a new approach to parish planning.

Product News

CONFERENCES

Summer Courses at Bossey

Philosophers, architects, and politicians will be among those who will attend international conferences at the Ecumenical Institute at Bossey, Switzerland, in 1959.

The Institute, an educational center maintained by the World Council of Churches near Geneva, brings together people of different race, color, language, and Christian confession.

Recruitment is now underway for United States participants in four courses scheduled for summer.

"Living with the Bible" is the theme of the Bible study course to be held during June. The course is not meant for professional Bible study leaders, the Institute directors say, but for laymen and women who are looking for a new approach to the Bible.

The course for missionaries and pastors, in July, will deal with "The Mission of the Church in Conditions of Rapid Social Change."

The leaders will be individuals who conducted a study, on rapid social change, which the World Council of Churches has engaged in during the past three years.

An annual summer course for laymen, in July, will have as its theme "Christian Unity and Commitment in the World." Teachers, doctors, social workers, and housewives are among those who are expected to attend. It will deal with the involvement of Christians in various situations in the modern world. Bible study will be based on the theme of the next assembly of the WCC: "Jesus Christ, the Light of the World."

Theological students will study "Church, Christian Culture, and Mission" during August. This course, held in cooperation with the World's Student Christian Federation, is primarily for theological students, but will welcome a few non-theologians.

Philosophers and Politicians

In other conferences, membership is limited to invited participants. These include a conference for philosophers and theologians, a study conference on problems of East European culture and church life, and a consultation for politicians and theologians.

A Conference of Architects, organized in cooperation with the World Council of Churches' Department of Information, will provide opportunity to see modern church buildings in Switzerland and France.

The eighth session of the Graduate School of Ecumenical Studies, a four-month course, will begin in October.

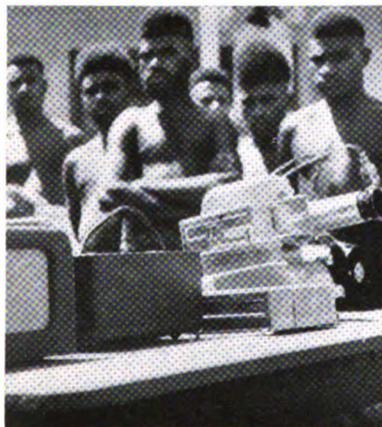
Further information may be obtained by writing to Miss Frances Maeda, Administrative Assistant, U.S. Conference for the World Council of Churches, 156 Fifth Ave., New York 10, N. Y.

If you want more information about any of these items, write The Living Church, Advertising Department, 407 E. Michigan St., Milwaukee 2, Wis. Your inquiry will be forwarded promptly to the manufacturer.



Infra-Red Food Warmer

Foods for the parish dinner can be kept warm on the table top through the use of infra-red food warmers, according to Crescent Metal Products, Inc., makers of the Cres-Cor Infra-Red Heat-N-Serve Board shown in illustration. The unit consists of an infra-red lamp, a 1 1/4" laminated maple cutting board, and an anodized pan. The manufacturer says that rays of the lamp are completely non-injurious, and that the unit is designed to collect all meat drippings or juices.



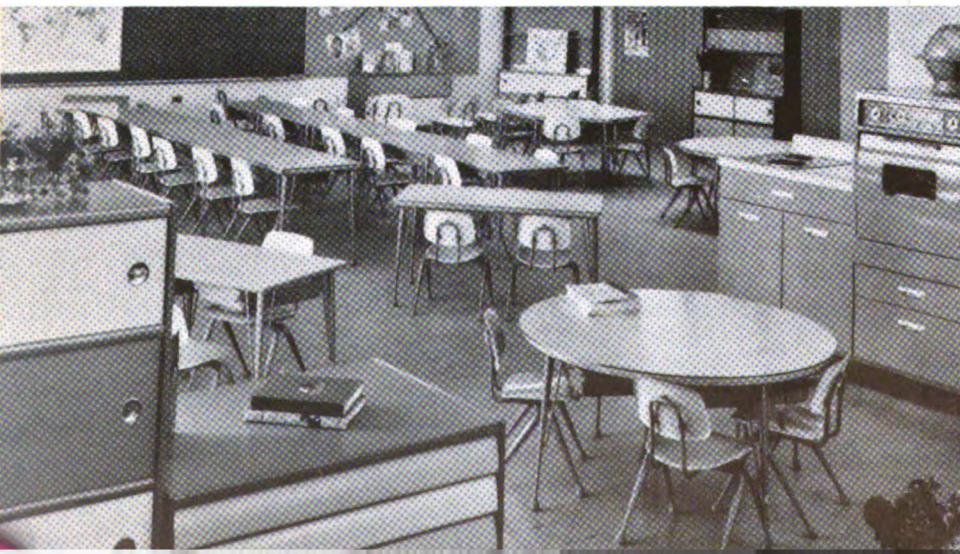
Projector for Missions

Battery-operated projection and phonograph apparatus is manufactured by Viewflex, Inc., for use in mission fields, summer camps, and other locations beyond the reach of electric power lines. The units illustrated operate on 6 volt current, but can be converted instantly to use 110-120 volts or 220-230 volts AC or DC. Usual practice, the manufacturer says, is to operate the units from storage batteries of the type used in trucks and autos. However, dry cells may be used, or wind- or gasoline-driven generators.

The Brunswick-Balke-

Collender Company's school equipment division manufactures and distributes a complete line of classroom furniture needs. Included are wood and reinforced plastic (Fiberglas) chairs in six "living room for learning" colors and eight sizes keyed to student growth pattern; student and teacher desks; classroom tables; a complete line of basic floor and wall-hung cabinets; Moduwall chalkboard, pegboard, flannelboard, and related visual aids. All pieces were conceived as flexible items to encourage and facilitate varying needs of classrooms — of one school day as well as of long-term uses of the rooms.

Classroom Needs



by Bill Andrews

Cutting Hurts

(fiction)

December 30, 1958. In preparation for our annual meeting, the vestry had its final budget session tonight.

The budget committee came in with a cautious report. It had been instructed to whittle 15% out of our tentative budget to adjust to the expected income.

Certain items were obviously fixed and unchangeable. The furnace renovation project is necessary for safety as well as comfort and economy. All of us agree that the small raise we voted the rector ought to stand.

The committee proposed that we accept those two things and cut everything else by 20%, item by item.

The plan was so simple that it almost slid through without serious discussion. After all, I was thinking, we don't want to cut any of those items, but we have to cut somewhere, so let's cut a little everywhere.

McGee woke up to realities first. "Hey,

wait a minute," he said. "That addressing machine for the Church office doesn't fit this pattern. It's the smallest one in the company's line, and you can't cut it 20%. You either have to buy it or not buy it."

Harry Hunting thought a moment, and then said, "And the parking lot paving — that has been figured close and tight. You could cut it, say, 50% by leaving it unpaved and just throwing in a little crushed rock. You could save a little by eliminating the floodlights. But 20% makes no sense. Leave it as it is, cut out say 5% by eliminating floodlights, or save 50% by not paving. Those are the only choices."

Their statements finally roused my sluggish mind. I looked at the figures again and came to my feet bellowing. "The Church School can't be cut," I said. "The increase that we've voted is no increase at all — only a matter of taking care of the increased enrollment. If you cut the asking figure 20% we'll be spending less per child than we are now, and we can't do it without cutting out essential teaching materials."

Daniels answered me, saying: "I don't see why you have to buy such expensive stuff. My friends down at the Community Church get Sunday school leaflets for half what you spend."

"You can't buy Episcopal Church materials of any quality for less than we're paying," I said. "There are some

very cheap non-Church materials, but I don't want my children taught by them. Anyhow, we're budgeting for 1959, and I tell you that if we switch materials now — which means switching the whole teaching plan — you'll have to look for a whole new set of Church school teachers. They like the materials we're using, and they know how to use them. I still say you can't cut there."

So we threw out the budget committee report and worked till 11 o'clock. The parking lot paving went out; the addressing equipment and Church school materials stayed at the original level. We did slash a number of other items, and our treasurer filled a scratch pad with figures keeping track of the totals. We finally satisfied him that we were in balance — providing that the remaining items were all cut a blanket 20%. I scanned the list and could see no essentials in it.

But Fr. Jones at the head of the table looked unhappy. I couldn't hear what he said when he leaned over and spoke softly to Harry Hunting, but I could see him shaking his head. Harry looked puzzled for a moment, then seemed to get the point.

"Gentlemen," he said, "Included in that blanket cut are the assessment and apportionment. It isn't right to cut them."

The senior warden, who had already started to put on his coat, came back to the table and said, "That's right. We

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have to pay the assessment. Make it up by cutting the apportionment enough to cover both of them."

Harry was stubborn. "No, we can't do that. That's our missionary giving. I tell you that any parish worth its salt ought to be overpaying its missionary apportionment, ought to be giving at least 50% of its operating expenses. Here we're only asked for 38% and we're talking about cutting it down even more. It isn't Christian, and it isn't good sense!"

That touched off a long, loud argument. Some of the men quite frankly don't see much sense in missionary work. Some of the rest of us don't know very much about it. But a stubborn minority — Harry, McGee, and the junior warden — kept hammering on the theme that we were a narrow-minded, parochially-centered bunch of pagans if we didn't follow our Lord's command to carry the Gospel to all nations.

This convinced a few of us, but it irritated some of the others. If the vote had been taken on the abstract idea of whether we ought to support missions to distant lands, it would probably have lost.

Finally the rector spoke up. "I want you to do one thing before you vote. I'm going around the table and ask each



of you what church served you when you first became an Episcopalian."

So he took a poll. Of the 12 men present, two had been brought up in St. Martha's. Two were converts to the Church who had come to St. Martha's from unbelief. Two others had been confirmed in distant parishes.

But the other six — just half the group — had been members for varying lengths of time in mission churches.

I got the rector's point and made it for him: "Gentlemen, mission work is everywhere — here at home as well as abroad. If half our vestry has received the Church's help as members of missions, we would be pretty darned ungrateful if we refused to do our fair share of mission support."

So we voted to pay the apportionment in full, and spent another 15 minutes finding a place to cut the necessary amount to balance the budget.

Which is why St. Martha's won't be buying an addressing machine this year.

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sorts and conditions

JEHOVAH'S Witnesses came to our house the other day and left some literature, promising to return later to discuss it. My teen-age daughter was the one who answered the door. She was rather attracted to the idea of boning up on her arguments for the Episcopal Church and trying to convert the Witnesses on their return.

THE ONLY difficulty with such a project, we parents pointed out, is that the Witnesses have really done an enormous amount of preparation for their doorstep debates, and any effort at real intellectual contest with them requires an equal amount of preparation.

THE GENERAL premise of Jehovah's Witnesses is that the Gospel revealed in the Scriptures has been reinterpreted and watered down by the Churches. They have tried to reconstruct it on strictly scriptural lines, and have spent long hours at the job.

HOWEVER, the very name "Jehovah," an incorrect effort at supplying the vowels for the Hebrew letters JHVH, is an example of the dependence of Jehovah's Witnesses upon the forces of history in general and Christian history in particular.

IF JEHOVAH'S Witnesses were really scriptural in a thorough-going way, they would be "Jahveh's Witnesses," correcting this mistake of the Christian Church along with all the others they think they are correcting.

SIMILARLY, each distinctive belief of these earnest seekers after biblical truth could be shown, on strictly fundamentalist lines, to be based upon unsound or incomplete scriptural foundations. The great theological minds that hammered out the Nicene Creed were completely scriptural in their orientation. They proclaimed the doctrines of the Trinity and the Incarnation as they did because Scripture allowed no other interpretation of the nature of God and of Jesus Christ.

IF WE ARE merely the beneficiaries of the Church's ancient struggles to define its faith, we are hard pressed to cope with modern reassertions of old heresies. But perhaps we can profit from the raising again of these ancient issues by learning how fully and seriously the Church dealt with them in the past, not for the purpose of winning a doorstep argument but for the salvation of our souls.

PETER DAY.

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Carillons

Continued from page 19

rods. Not only are these bells very costly but they are also very heavy and require housing of sufficient strength to support them; either in a tower or hung upon a special framework outside of the building. A carillon of 25 cast bells with a range from G below middle C to the G in the second octave above would weigh about 79,462 pounds or nearly forty tons. The cost of such a carillon would be about \$117,000, exclusive of the tower or framework needed. Individual bells will range from as little as 26 pounds to 43,500 pounds and higher.

In the case of the electronic carillons the minimum weight for a small set with an auxiliary keyboard for the organ and one speaker would be 125 pounds; while with four speakers it would increase to 200 pounds. The weight, of course, increases with the number of bells employed and the equipment necessary to amplify them. Carillons of this type range usually from 25 bells to as high as 111 bells.

The price of such carillons also is relatively small. One firm advertises its smallest carillon at \$820; while another advertises its smallest carillon of 25 bells at about \$2,500.

It must be remembered, however, that the prices vary with the amount of equipment and that some of the larger types of electronic carillons run into thousands of dollars. Sets of 25, 37, 49, 61 and even more notes — that is from two to five octaves — are available. From personal experience it can be stated that, once it is installed and operating, the cost of upkeep of such a set is practically nothing. One set now in operation for a matter of nearly 10 years has required about \$25 of servicing.

There is still a third type of carillon that avoids the great weight and high cost of the large cast bells; and yet does employ actual bronze bells. It is possible to obtain a full set of 25 bells, the largest of which will weigh only 225 pounds and which costs in the neighborhood of \$8,200. These are actual bells and are played from a keyboard. The sound is produced by an electrically activated striker hitting the bell when a key is depressed. A set with a large bell of 430 pounds weight also is available for \$10,550. Such a set hangs on Whittemore's church goods store, Boston. This type may also be played with a hand clavier.

There is much discussion among church musicians as to the value of any electronic instrument. It is the considered opinion of this writer that the electronic carillon system, utilizing as it does amplified natural tones, provides the small parish with an excellent opportunity for bell music of high quality; and offers a medium for a very suitable type of memorial to be erected in any church.



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PEOPLE and places

Appointments Accepted

The Rev. Walter D. Edwards, Jr., vicar of St. Elizabeth's Church, Roanoke, Va., is now also vicar of St. Mark's Church, Montvale. Address: 1801 Windsor Ave. S. W., Roanoke.

The Rev. Ronald A. Norton, who formerly served the Church of the Holy Spirit, Summit Point, W. Va., and Grace Church, Middleway, will be rector of Trinity Church, Moundsville, W. Va.

The Rev. Edgar L. Tiffany, who formerly served St. Paul's Church, Weston, W. Va., and the Church of the Transfiguration, Buckhannon, will in the future serve St. Thomas' Church, White Sulphur Springs, W. Va., and Emmanuel Church, Oakhurst.

Ordinations

Priests

Ohio — By Bishop Burroughs, on December 6: The Rev. David C. Casto, the Rev. Richard K. Fenn, the Rev. Hubert L. Flesher, the Rev. Raymond R. Tickner, and the Rev. Richard W. Wertz. By Bishop Tucker, retired Bishop of Ohio, acting for the Bishop of Ohio: The Rev. Charles M. Vogt, on December 6.

Washington — By Bishop Dun: The Rev. Henry N. Minich, on November 15; curate, St. Paul's, Washington. The Rev. Willard S. McGinnis, on December 13; rector, All Faith Church and Dent Memorial Chapel, both in Charlotte Hall, Md.

West Virginia — By Bishop Campbell, on December 1: The Rev. Lealie F. Prutton, who is in charge of Calvary Church, Montgomery, and the Church of the Good Shepherd, Hansford; the Rev. Charles H. Mencer, vicar, St. Andrew's, Mullen.

Western Michigan — By Bishop McNeil: The Rev. Vincent J. Anderson, on September 20; vicar, St. Paul's, Elk Rapids, in charge of St. Sebaldu's, Bellaire.

Deacons

Michigan — By Bishop Emrich, on November 22: Alexander Stewart, to be assistant at St. John's, Midland. By Bishop Crowley, Suffragan, on December 3: Alexander Cock, of St. Hilda's Church, River Rouge, to be a perpetual deacon.

Milwaukee — By Bishop Hallock, on December 6: James A. Kaestner, to be assistant, Zion Church, Oconomowoc, Wis.; Arthur K. Kephart, to be assistant, St. Andrew's, Madison, Wis.;

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CHURCH SCHOOLS

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and Richard P. Kirchen, to be assistant at St. James', Milwaukee.

West Virginia — By Bishop Campbell: Col. Charles A. Copp, on December 1. The ordinand, a retired Army colonel, will continue to work with college students at Trinity Church, Morgantown.

Laymen

Mr. Roland E. Clark, of VTS, is seminarian in charge of Grace Church, Middleway, W. Va., and the Church of the Holy Spirit, Summit Point.

Mr. Howard D. Fontaine, of VTS, is seminarian in charge of St. John's Church, Rippon, W. Va.

Dr. R. L. Grierson is now layreader in charge of the Church of the Nativity, Maysville, Ky., and St. Alban's, Morehead. The first church has been without a rector since June; the second is a mission that Dr. Grierson helped to reopen about three years ago.

Births

The Rev. William L. Hicks and Mrs. Hicks, of Christ Church, Lancaster, S. C., announced the birth of their first child, Mary Lawrence, on September 26.

Mr. and Mrs. Ernest St. Johns announced the birth of Michael Christopher on October 30. Mr. St. Johns is a layreader at St. Paul's Church, Lansing, Mich.

Other Changes

In the diocese of Milwaukee three priests have been named honorary canons of All Saints' Cathedral, Milwaukee: The Rev. Dr. Kenneth D. Martin, rector of St. Matthew's Church, Kenosha, Wis.; the Rev. Dr. Killian A. Stimpson, rector of St. Christopher's Church, River Hills; and the Rev. Dr. George F. White, rector of Trinity Church, Wauwatosa. All have served with distinction for more than 20 years in the diocese.

A number of appointments have been announced in the diocese of Western New York: The Rev. Kenneth S. Curry, rector of St. Philip's Church, Buffalo, is now also dean of the Central Erie deanery; the Rev. Paul B. Hoffman, retired rector of Trinity Church, Hamburg, is now honorary canon of St. Paul's Cathedral, Buffalo; and the Rev. Robert B. MacDonald, rector of St. Mat-

thew's Church, Buffalo, is now also Bishop's chaplain, succeeding the Rev. Charles J. Burton, chaplain emeritus.

Missionaries

John H. Gay, Ph.D., left for Robertsfield, Liberia, at the end of November, with his wife and their two small children. He is a newly appointed missionary assigned to Cuttington College.

Miss Bernice K. Jansen has returned to her post at St. Stephen's Chinese Girls' School, Manila, after furlough in the United States.

Resignations

The Rev. Clarence Thomas Abbott, Jr. has resigned as rector of Calvary Church, Seaside, Ore., and will enter the School of Social Welfare at the University of California, Berkeley, Calif., for further graduate training. Fr. Abbott, who holds the master of arts degree in psychology, will also undertake further clinical training in local institutions. Address: 1618 Sherman St., Alameda, Calif.

The Rev. Dr. John B. Hanna has retired as vicar of St. Mary's Church, Gowanda, N. Y. He will do some work as a hospital chaplain and will serve on the diocesan board of examining chaplains. Address: Gowanda, N. Y.

The Rev. Dr. Richard Greeley Preston has retired from the rectorship of All Saints' Church, Worcester, Mass., after 25 years of service. He will continue to do church work in the diocese of Western Massachusetts. Address: 11 Vane St., Wellesley 81, Mass. In reporting his clerical change he noted:

"Incidentally, the turnover of clergy in all denominations is evidenced by the fact that I am the senior Protestant minister in Worcester in point of view of service. Several of the Protestant churches have had five or six men since I came to Worcester."

The Rev. Dr. Floyd W. Tomkins will retire as rector of St. John's Church, Washington, Conn., on April 5, after more than 25 years of service at St. John's.

Changes of Address

The Rev. W. L. Johnson, retired priest of the district of South Dakota, formerly addressed in

Aberdeen, S. D., may now be addressed at 2147 S. Hathaway, Alhambra, Calif.

DEATHS

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

Beverly M. Bowie, member of St. Luke's Church, Holland Hills, Va., and assistant editor of the *National Geographic* magazine, died November 15 at the age of 44.

Mr. Bowie was a native of Richmond, Va. He was a novelist, freelance writer, and poet, and had been on the staff of *Newsweek* magazine and the *Pathfinder* magazine.

Surviving are his widow, the former Louise Boynton, his parents, five children, two sisters, and a brother. His father, the Rev. Walter Russell Bowie, teaches at the Virginia Theological Seminary.

Maria Lee Goodwin, wife of the Rev. Conrad H. Goodwin, retired priest of the diocese of Southwestern Virginia, died at Easton, Md., November 27.

Mrs. Goodwin was the sister of Bishop Goodwin of Virginia, and the daughter of the late Rev. Edward L., and Maria Love Goodwin. Survivors also include a son, the Rev. Conrad H. Goodwin, Jr., rector of Christ Church, Easton, Md.

Carrie Seymore Many, for many years an active Churchwoman in Black Mountain, N. C., died at her home in Black Mountain on December 12 at the age of 89.

Miss Many was born in New York City in 1869. She, along with other members of her family, was instrumental in founding St. James' Church, Black Mountain, in 1911. She served the church as organist and superintendent of the church school, and was a member of the altar guild and woman's auxiliary for many years.

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WANTED: Curate for an active large Eastern Parish in suburban area. Must be moderate Churchman. Very desirable house, plus salary and car allowance. Please submit photo and give references. Reply Box J-211, *The Living Church*, Milwaukee 2, Wis.

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BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. Phillip E. Pepper, c
Sun Masses 8, 9:30, 11:15 (Sol); Daily 7, (ex
Thurs) 10; Sat 7 & 10; C Sat 4:30-5:30

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

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11, Ch S,
4 EP (Spec. Music); Weekdays HC Tues 12:10;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed 12:10; EP Daily 5:45. Church open daily for
prayer.

SAINT ESPRIT 109 E. 60 (Just E. of Park Ave.)
Rev. René E. G. Vaillant, Ph.D., Th.D., r
Sun 11. All services & sermons in French.

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

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

ST. IGNATIUS' West End Ave. & 87th St.
Sun 8:30, 10:15 (Sol); Daily (ex Mon) 7:30;
Wed 8 Ev & B; C Sat 4-5

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

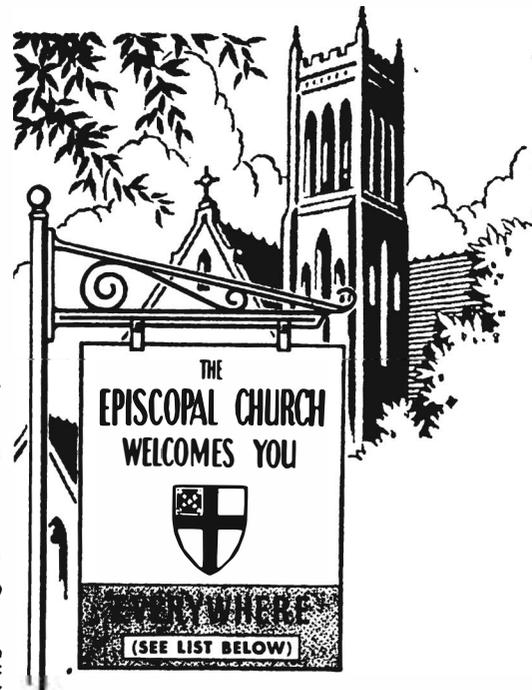
RESURRECTION 115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 11 (Sol); Daily
7:30 ex Sat; Wed & Sat 10; C Sat 5-6

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

THE PARISH OF TRINITY CHURCH

Rev. John Houss, D.D., r
TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Ser 12:30 Tues, Wed, & Thurs, EP 5:15 ex Sat;
Sat HC 8; C Fri 4:30 & by appt

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



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

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

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

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. C. Kilmer Myers, S.T.D., v
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

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

MUSKOGEE, OKLA.

GRACE Court Street at Sixth
Rev. J. L. B. Williams, M.A., r
Sun 8, 10, 5; Weds 5:30; Tel. Murray 7-5416

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30;
Thurs & Sat 9:30; Wed & Fri 12:10; C Sat 12-1

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass
daily 7 ex Tues & Thurs 10; Sol Ev & Sta 1st
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

HAVANA, CUBA

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

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, D.D., dean; Rev.
William H. Wagner, canon
Sun 8:30, 10:45

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

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