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the **EPISCOPALIAN**

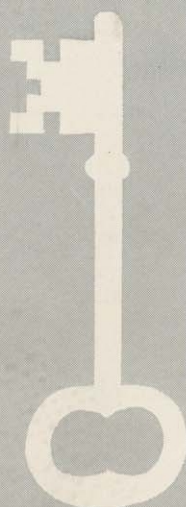
**The American Woman:
after emancipation, what?**

Phyllis Batelle
Gertrude Braun
Millicent McIntosh
Margaret Mead
Eleanor Roosevelt
Helen Turnbull



**The P. B.—
The Man
and
the Mantle**

by George Cornell



**The
Key
of
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by A. Whitney Griswold

The Story of

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Published by the Church Magazine Advisory Board upon authority of the General Convention of the Protestant Episcopal Church in the United States of America

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FOR YOUR INFORMATION

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IN THE LAST ISSUE and this some of you may have noticed that the mailing label on your copy has changed. This is the first step of a changeover in our way of handling subscriptions—and billings. By the end of the year we hope to have almost all of our subscribers on this business card system. It will speed up the handling of new orders, simplify the registering of renewals, and prevent most double billing. And we will be able to supply circulation data on states, dioceses, and individual parishes and missions. We will report more about this in future.

SPEAKING OF CHANGES, we would like to say good-bye and hello to our business manager and advertising director, Carl J. Fleischman; good-bye to Carl, the business manager, who retired last month after forty-two years of service to the National Council, *The Spirit of Missions*, *FORTH*, and *THE EPISCOPALIAN* as a production specialist and business manager, and hello to Carl, the ad man, who this month rejoins *THE EPISCOPALIAN* as advertising director. We are grateful that this thorough, wise gentleman has consented to continue in the magazine business.

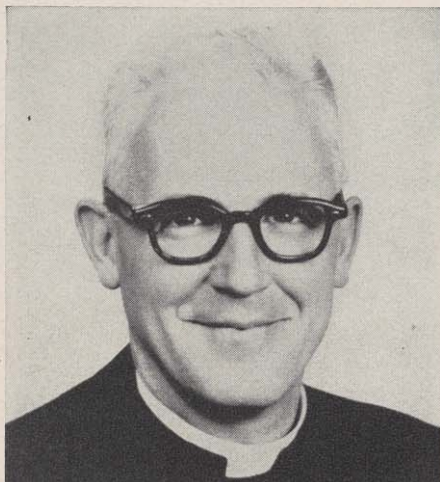
A. WHITNEY GRISWOLD, author of "Turning the Key of Faith," page 14, is the president of Yale University. His article is adapted from an address he delivered in June at Yale.

THE WOMAN'S PLACE in modern society is a topic which has long interested Mrs. Jeanne A. Anderson, acting executive secretary of the radio and television division of the Church's National Council. Thinking that some of the nation's prominent women might have some stimulating answers, she set out to talk to such women as Eleanor Roosevelt, famed anthropologist Margaret Mead, and Dr. Millicent McIntosh, president of Barnard College. The results were some pithy quotes currently carried by more than three hundred radio stations in the U.S. under the title, "The Good Life." Some of

these comments appear in this issue of *THE EPISCOPALIAN* under the title, "After Emancipation, What?"

DAVID HIRSCH's photostory on the Church in Alaska, page 41, concludes a special two-part report. The editors plan to continue this type of photo journalism in covering other fields at home and abroad where the Church faces tremendous problems—and opportunities.

IN THIS ISSUE the editors are happy to introduce three additional members of the Church Magazine Advisory Board



William S. Lea

to you, our readers. They are: William S. Lea of Denver, Colo.; John H. Leach of Ladue, Mo.; and Arthur Lichtenberger of Greenwich, Conn. We don't have enough space on this page for all three, so you will find some information about the latter Board member on the next pages.

The Very Rev. William S. Lea is dean of the Cathedral of St. John in Denver, one of the largest parishes in the Episcopal Church, with some 3,400 communicants.

In journalism, he has been city editor of the *Maryville Daily Times*, Maryville, Tenn.; editor of *Episcopal Churchnews*; and an associate editor of *The Living Church*.

Dean Lea was born in the State of Washington and educated in Tennessee

and North Carolina, receiving his Bachelor of Divinity degree from the School of Theology of the University of the South. He served parishes in Tennessee, South Carolina, and North Carolina before becoming editor of *Episcopal Churchnews* in 1956.

John H. Leach is a vice president and director of the Gardner Advertising Company, one of the nation's leading agencies, and a director of Butler and Gardner, Ltd., a major British advertising concern.

His career in journalism began in boyhood when he was founder, editor, and publisher of his grammar-school



John H. Leach

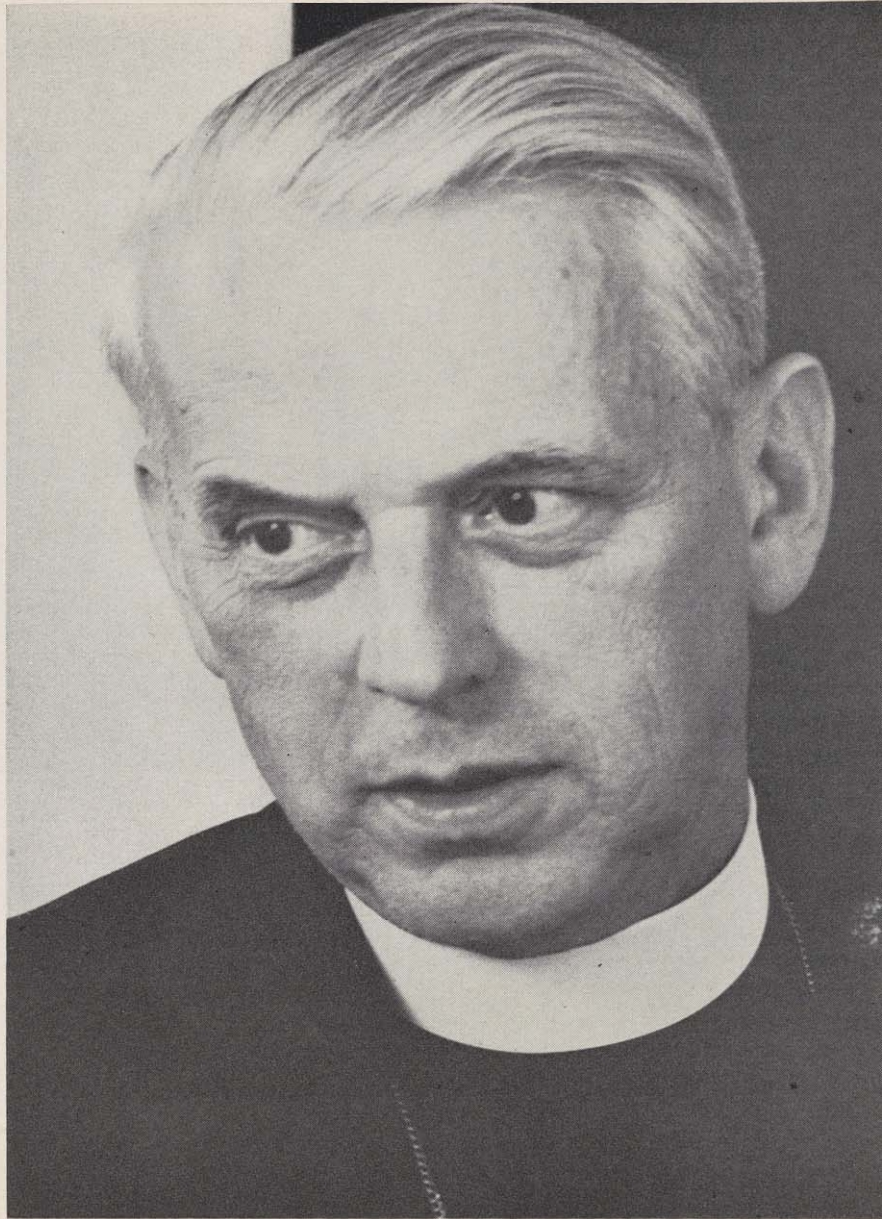
newspaper. This interest continued through high school and college, culminating in his service as chairman of the board of the *Daily Northwestern* at Northwestern University, Evanston, Ill., where he was graduated with a major in journalism.

Before joining Gardner, Mr. Leach was editor of *Shell Progress*, a magazine for service-station operators and large industrial customers.

An active Episcopal layman in the Diocese of Missouri, he has been a deputy to four General Conventions. He will be a deputy in Detroit and is now serving on Convention's Program and Budget Committee. Mr. Leach is currently a vestryman at St. Peter's Church, Ladue, where he lives with his wife and one of their two sons.

*The Church's
Presiding Bishop
is relaxed and
approachable.*

*There is a
quietude about
him, a kind of
sure serenity,
whether he's
musing about
the past or
talking about
present and
future plans.*



The "P.B."—

The Man and the Mantle

Arthur Lichtenberger has been Presiding Bishop for three years. He has sized up his job; the job has sized him up, too.

by George W. Cornell

THE SEMINARY PROFESSOR put it plainly. "It's too easy to pass the buck to the bishop." He was talking to a class of future clergymen, and he went on to offer a pungent analysis of the occupational limits of bishops.

The students grinned. They shook their heads in wonder, and a ripple of laughter broke out among them. The

lecturer paused, curious. Then, realizing the situation, he laughed, too.

"It was amazing," one student said later. "Here he was giving us a keenly objective appraisal of the role of bishops, obviously without a thought of the fact that he himself had been elected one only a day or so before. He was completely oblivious of that,

completely unmindful of self. He was absorbed only in the job at hand."

Today, a decade afterward, that self-forgetting man is the Presiding Bishop of the Protestant Episcopal Church in the United States of America, the Rt. Rev. Arthur Lichtenberger.

He's still more interested in his job than in Arthur Lichtenberger. "The



In meetings like the House of Bishops, Bishop Lichtenberger loses himself in subject at hand, but comes out

THE "P.B." *continued*

effort is the thing," he says. "The rest is God's business."

He is now in his third year as the chief spiritual leader of the nation's three million Episcopalians—the opening phase of a term that runs until 1970—and he has had time to size up the assignment. The Church has also had a chance for a closer look at him.

The tone and directions of his leadership are taking shape. Just what is that pattern? And what is the man like?

BISHOP LICHTENBERGER is a calm, forthright midwesterner, gentle in his manner, but rugged in his convictions. "The Church," he says, "rarely suffers from too much boldness, but from too little."

To him, the Church is no hothouse plant. It must move out into the world. It must project its teachings into contemporary affairs. It also must be open to criticism and continuing self-reform. It must pursue, with other communions, unity in Christ. It must move.

It must work, and love, and not stand still. It must encompass all classes, all races. It must defend the abused. It must respect individuality and hard thinking. It must see its relevance to every aspect of life and labor, and not just the solace of Sunday.

The bishop is a down-to-earth man, relaxed, approachable. There is a quietude about him, a kind of sure serenity, whether he's musing about the past or assessing the present. His hands are steady, his gaze direct.

His Germanic name means "shepherd of light." Intimates call him "Lichty."

He is devoid of histrionics. He speaks softly and easily, straight to any point. Even on matters about which he feels keenly, he maintains that unruffled sense of proportion. About the only things that rile his temper are unkindness or intentional stupidity, such as a driver honking behind his car when the traffic ahead is blocked.

At such times, he has been known occasionally to murmur a resigned, "Oh hell."

"He says what he thinks plainly," said the Rev. Dr. Norman Pittenger, his one-time colleague at the General Theological Seminary in New York.

"There is nothing complicated or devious about him. He has an unassuming simplicity of personal character. You always know precisely where you stand with him. There are no back-handed thoughts he isn't going to disclose."

In the technical ecclesiastical structure of the Episcopal Church, his office makes him the bishop of bishops, the pastor of pastors to pastors. He also is the Church's top administrator, as well as the counselor and guide to its whole constituency, its foremost representative and most authoritative voice.

It is a delicate trust—within the fine balance of clerical and lay governing powers in the Church.

"On the whole, I've found everyone very cooperative," he said. "In the pastoral opportunities that I have, in counseling with people, in advising bishops, they've been very responsive." He paused, smiling. "I had hoped it would be that way."

Remarkably, although he takes firm positions and sticks to them when the going is rough, he does so with a grace, patience, and attentiveness to divergent views that have made him known as a conciliator.

"He doesn't feel that everybody must



fast when there's a dash of humor. At right is House secretary Dr. Alexander Rodger.

always think as he does," observed retired Bishop Benjamin M. Washburn, who headed the Diocese of Newark, New Jersey, when Arthur Lichtenberger was dean of Trinity Cathedral there.

Although most widely known for his balanced scholarship and sympathetic concern for his charges, the bishop also has in him a salty candor and an irrepressible undercurrent of humor.

"Thank God," his wife often says, "I married a funny man."

He is not a quipster, however, and he dislikes pointed ridicule. He has, rather, a quietly fond affection for the human comedy. He carries about clippings that bring out the absurd side of life to chuckle over with associates.

It's a quality that carries him through some of the heaviest weather, and wards off lugubrious brooding over problems. It often crops up in his correspondence, even, subtly, when answering hostile letters.

To one person, who wrote recently accusing him and the Church of being in league with the devil and challenging him to cite the names of any Episcopal bishops who could be considered Christians, Bishop Lichtenberger replied in part:

"You asked me if it is possible to get a list of bishops of the Episcopal Church who are Christians. May I refer you to the complete list of bishops as listed in *The Episcopal Church Annual*, beginning on page 412."

SITTING in his green-paneled, fourth-floor office at Manhattan's 281 Park Avenue South, a trimly built, rather handsome man of 61, with an aquiline nose, swept-back silver-grey hair, and genial crinkles at the corners of his eyes, the bishop projects an aura of neatness, order, and precision.

The "P.B.," as he is referred to by staff workers around Church headquarters, spends about half his time there. The rest he spends at the Church's conference center in Greenwich, Connecticut, or traveling about for regional events or other Church business.

Almost from the start of his administration, he has faced a series of bristling issues, and he has met them head-on, with no equivocation about his position.

When pressures were exerted against a Church study document endorsing the anti-segregation "sit-in" movement,

he refused to sidetrack it. When Presbyterian leader Dr. Eugene Carson Blake proposed a fresh try at interdenominational merger, the bishop encouraged the effort, in the face of some brickbats.

"He [Dr. Blake] was only plowing the ground, and we should take it seriously," the bishop said. "Everything about it still is subject to negotiation."

When the Air Force manual scandal erupted last year, with its claims of widespread Communist infiltration of the churches, he joined in strong repudiation. He helped focus Christian abhorrence on last year's anti-Semitic outbreaks as a "wholly evil thing." In some recent disputes about doctrine, he has maintained that the Episcopal Church is a "roomy" one. "There has been for a long time a variety of interpretations allowed in the Episcopal Church regarding various points of doctrine," he says quietly.

Just before some particularly difficult decision or action is to be taken, he feels the heavy weight of his responsibility. "It's sometimes hard to know what to do," he said. "Ahead of some situations, I lack confidence that I'll do what's best. This makes for tenseness beforehand. But it disappears



Although they much prefer anonymity, the Lichtenbergers are now often met on their travels by TV movie cameramen. As a matter of principle, the Presiding Bishop flies tourist class whenever possible on the trips which take him away from home six months of the year. Here, Bishop and Mrs. Lichtenberger arrive in Dallas, Texas.

THE "P.B." *continued*

when the event comes. Something changes in me. I can handle it."

The bishop's understanding pastoral sense seems to be a major element in his activities. It is a touch that has left an imprint wherever he has served, at parishes in Ohio, Massachusetts, and

New Jersey, and throughout the Diocese of Missouri. It's still a pervasive quality in his national role.

On his trips to various cities, he frequently breaks loose from official schedules for private hospital calls, or to visit some acquaintance's troubled or bereaved friend. "He makes time for it," an associate said. "It happens more than people know."

Late last Christmas Eve, he received a telephone call at home from an intoxicated California man who was desperately upset. "Why," asked the bishop, "don't you take this up with your rector?"

"Oh, I wouldn't think of disturbing him at this hour of the night." (It was 10 P.M. on the West Coast.)

"I suppose," the bishop said, "you have no idea what time it is here." (2 A.M.)

Nevertheless, the bishop went ahead and discussed the man's problem with him for half an hour. "Pastoral counseling," the bishop once advised, "exists to help another person help himself. You must start with him where he is, and not where he ought to be. You must accept him without agreement or judgment."

IN THE TENSION between Catholic and evangelical forces that characterizes the Episcopal Church, no one has yet been able to pin a label on Bishop Lichtenberger.

"Our Church looks both ways," he said. "It looks toward the Orthodox and Roman Catholic, and it looks toward the evangelicals, too. It is both reformed and Catholic in its heritage. This creates tensions in our life, but it can also be a very good thing."

He himself stresses the primacy of worship and the value of the apostolic and liturgical traditions, but he also has the reformer's breadth of perspective and the adventurer's drive for activist, working Christian solutions in the rough-and-tumble of life.

Bishop Lichtenberger grew up in Oshkosh, Wisconsin, where he was born January 8, 1900, the son of a grocer of French-German origin. The bishop's father, Adam Lichtenberger, a leading citizen of Oshkosh, was for a time president of the city council. As a lad, Arthur peddled newspapers, sang in the boys' choir of the local Episcopal church, was president of his high school class, played on the basketball and football teams.

He early developed an independent streak, partly from circumstances. When he was only eleven, his father died, leaving him as the only male

child among four older sisters, and pretty much on his own.

He went to the University of Wisconsin, intending to become a lawyer. But in the unsettled aftermath of World War I, the prospect didn't altogether satisfy. He left his studies for about a year to work for the Waterloo, Iowa, telephone company, in the construction department.

His main job was estimating the number of poles that would be needed for stretches of line. He'd drive over the territory, appraising the rise and pitch of the terrain, and then figure the likely distribution of poles for the haulers.

In this period he met his future bride, Florence Tate, the blonde daughter of a Waterloo Episcopal rector, the Rev. Martin Tate. Her attitude then: "Ministers don't have a life of their own. I'm never going to marry one." But a contrary impulse was forming at the time in young Lichtenberger. His own father had died when he was young. He developed a high regard for Father Tate. "He talked to me about entering the ministry." The pole-estimator decided to enroll in Episcopal-Church-related Kenyon College.

There he immersed himself in studies and sports, playing quarterback on the football squad. He majored in philosophy. It was a period of inner struggle about the sacred ministry. Part of the time, right up until he received his philosophy degree in 1922, he would abandon the whole idea of going on to seminary. "But when the time came, I did."

Midway through the Episcopal Theological School, Cambridge, Massachusetts, he and Florence Tate were married. She relates now, with a grin: "I decided that if this poor young man was going into the ministry, I'd have to give up my prejudices and marry him, particularly since he was the man I wanted to marry."

Mrs. Lichtenberger, a cheery, hospitable woman of unaffected warmth, has managed to stay thoroughly human in the process. When attending dinners or other functions with her husband nowadays, she usually gets about as much applause as he, often more.

Says the bishop: "She's the perfect clergyman's wife. She has a great sym-

pathy for people and understanding of them. She's always at home, wherever she is, or whatever kind of people she's with."

Their first child, a daughter born while they were in China as a young missionary couple, died at the age of six of a ruptured appendix. They have a son, Arthur, a thirty-one-year-old chemist who lives with his family in Westfield, Massachusetts, and are grandparents of three young Lichtenbergers.

The bishop and his wife live in the three-story, white-clapboard "Dover House," the official residence of the Presiding Bishop, situated in the eighty-acre, tree-studded Greenwich conference center, which also includes several other homes and office buildings. His study is on the second floor, with a porch overlooking the landscaped grounds. They use the third-floor bedrooms only when their grandchildren are visiting them.

The house is, in a sense, a house of books. Upstairs and downstairs, on the bishop's desk, beside his favorite chair, on the table beside his bed, there are books he is in the process of reading. He doesn't read just one book at a time, but several—biographies, histories, international affairs studies, theological works, poetry, novels, with several simultaneously going selections kept at strategic spots where he's apt to land.

At home Mrs. Lichtenberger and her husband usually say their evening prayers together. But in the morning, he generally reads his devotions on the train, in between going through letters and other documents in a crammed briefcase.

FROM THE OUTSET, he has been a man in motion. Immediately after he received his Bachelor of Divinity degree in 1925, he headed with Mrs. Lichtenberger for China, where he was ordained the next year. He taught in St. Paul's Divinity School at Wuchang. In 1927 came the first Communist-spurred uprisings against the Nationalists, with Wuchang falling into rebel hands. One afternoon the Lichtenbergers abruptly were ordered to leave by next morning, taking only what they could carry in

their hands. They joined a throng of refugees who were hauled downriver on a launch, with British and American gunboats fore and aft.

The launch traveled only by day, tying up at night because of the trigger-taut opposing troops on either side of the river. "They'd fire at anything that moved at night," the bishop recalls. After a time in a damp, crowded communal dormitory in Shanghai, with wooden boards for beds, the Lichtenbergers made it back to the States.

HE SPENT a year of graduate study in Cambridge, then became rector of Grace Church, Cincinnati, moving on five years later, in 1933, to become rector of St. Paul's Church, Brookline, Massachusetts. In those days, and in subsequent positions, he has encouraged the inclusive Christian family, the kind that embraces persons of all backgrounds, nationalities, races, cultures, and conditions.

"A class church is not a church," he says. "Only when the church is serving all people, when it appeals to everyone, is it doing what it should. That is the kind of church we must be, are becoming, and in many areas, already are."

His parish experience also imbued him with a practical approach to the clergyman's round of duties. Some of his common-sense tips, passed on later to seminarians, have been preserved by some students in their lecture notes. A few of the pointers on various subjects include:

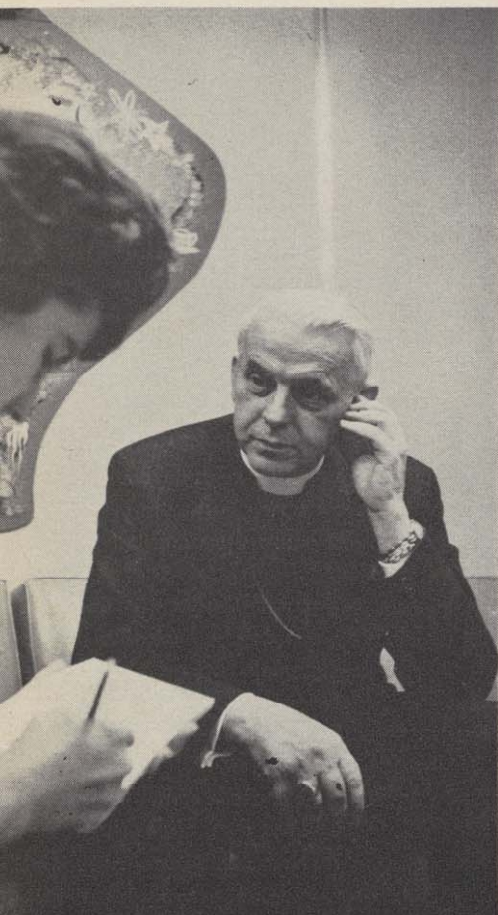
On calling: "The number of hours spent in personal calling is more important than the number of calls."

On counseling: "Be careful about saying, 'I know how you feel.' This is irrelevant to the problem to be solved."

"Give full attention to the person with whom you're talking, or to whom you're listening. Don't think ahead or make plans."

On social work: "Be broad-minded enough to overlook anything. Don't be pious. Follow a person's train of thought. Be encouraging but be truthful. Don't let him lose his self-respect by giving in too easily to self-pity."

Bishop Lichtenberger remained at



Questions, questions, questions. The P.B. is calm and patient with reporters, and knows them well enough now to field the "catch" questions cleanly and quickly.

ABOUT THE AUTHOR:

George Cornell, religion writer for the Associated Press, has covered most of the nation's major church events in the past decade. In addition, he has written a best-selling book, *They Knew Jesus*, and has been honored with awards for his coverage of religion by the Religious News-writers' Association, the National Religious Publicity Council, and several other groups. Mr. Cornell, a quiet, hardworking newspaperman from Oklahoma, lives in New York City with his wife and family, and is an active member of St. Mark's-in-the-Bouwerie Episcopal Church.

St. Paul's in Brookline for eight years, also serving as lecturer at the Episcopal Theological School in Cambridge.

In the pulpit, the bishop offers no showy oratory. He is direct, earnest, reasoning. He doesn't believe in trying to jam Christianity down anyone's throat. He says:

"Any sort of compulsion in seeking the response to God's love is an offense against His love. There will be more doubt, more rebellion, more rejection where we attempt to curtail freedom and to press others into an acceptance of faith than where we freely allow each person to learn for himself."

In the Depression period, Bishop Lichtenberger's concern for the underdog came to the fore. He was convinced that Christianity had something to say about economic inequities and social justice, and he said so, on specific matters, then and later. He took part in Church social-action groups, championing the rights of labor and minorities. Today, he deplores the fact that in many churches such action groups have become dormant or ceased to exist.

"They've disappeared in most churches," he said. "There is strong evidence of a rising tide of extreme conservatism in this country that maintains that the Church has nothing to say about economic or social matters. This is throwing up a strong challenge to the Church, and if it continues, could well threaten our democratic life."

During the bishop's seven years at the Cathedral in Newark, he took an early part in the newly developing area of ecumenical efforts, and served for a time as head of the city's interdenominational council.

"Every act of cooperation between the churches is of the greatest importance," he says. "We remember always that we are one in Christ Jesus, but we can never forget that through our disobedience and sin we are separated from one another."

He also worked for better inter-faith relationships in the New Jersey area, speaking often at "brotherhood" observances.

In 1948, he joined the faculty at General Theological Seminary as Professor of Pastoral Theology. He put the emphasis on the theology, rather

than pastoral techniques. "Nouns," he says, "are more important than adjectives." He wasn't concerned with teaching just how to baptize babies adeptly, but what Baptism means.

In 1950, while still at the seminary, he was elected Bishop Coadjutor of the Diocese of Missouri. He became Bishop of Missouri in 1952, with headquarters in St. Louis. In his six years in that post, the diocese added nine new churches, and widened racial equality in its work, among other accomplishments.

IN HIS SUPPORT for Christian unity efforts, Bishop Lichtenberger took the lead for his own Church in 1956 as chairman of an official delegation to visit the Church of South India, bringing back a recommendation for intercommunion with that united body of former Anglicans, Congregationalists, Methodists, and Presbyterians.

He says it took "an incredible amount of patience and charity, forbearance and faith" to accomplish that union. He maintains the same qualities are needed in pursuing the objective elsewhere. The reunion of churches, he says, must not be sought through "theological compromise," but by bringing together "the gifts and treasures we now nurture separately."

"We can, as we have the opportunity, if we have the mind and will, come to learn and appreciate the value and traditions of churches other than our own," he says. "We are called to pray and work for the visible unity of the Church of Christ. . . . We are one body, but now it is up to us to become what we are."

At present, he says, some elements in the Episcopal Church oppose any sort of interdenominational cooperation, while others, mostly laymen, brush aside differences as trivial, and favor simply ignoring them to form mergers.

"We cannot overcome our divisions by saying they are not there," the bishop says. "Our differences arose over serious matters, and we have to take history seriously. On the whole, however, I think there is a very strong desire for us to understand and appre-

ciate other traditions and other communions. There also is a strong desire—and need—for us to find our way into relationships with other churches.”

Bishop Lichtenberger was elected to his present office on October 11, 1958, at the Church's 59th General Convention, held in Miami, Florida. He assumed office on November 15, at the formal retirement of Bishop Henry Knox Sherrill. Bishop Lichtenberger was formally installed on January 14, 1959, at ceremonies in the National Cathedral in Washington, D.C. In his inaugural sermon, he said:

“The Church has a mission. It is *the* mission. It is sent to serve God in the world. This is the only work it has: to be the channel through which God makes himself known.”

In addition to being the twenty-first Presiding Bishop of the Episcopal Church, he serves as president of its National Council, president of its Domestic and Foreign Missionary Society, and chairman of the House of Bishops. He is also a member of the General Board of the National Council of Churches. This is the interim governing board of an interdenominational cooperative body including most major Protestant and Orthodox communions. He also is a member of two of the Council's key groups—its policy and strategy committee, and its committee on public interpretation.

He was accredited to the 1954 Assembly of the World Council of Churches in Evanston, Illinois, and is an official delegate of his Church to the 1961 World Council Assembly in New Delhi, India, this fall.

One of the bishop's keen concerns is to spur more lay participation in the work of the Church. “The difference between clergy and laymen is a difference in function, not in responsibility,” he says. “All are responsible for making a Christian witness. A clerical collar doesn't make us professionals.”

He wants expanded efforts and improved strategies to inject the Church's influence into the workaday world—to the man on the job, whether he's businessman, laborer, lawyer, or whatever else.

“Too often the spirit of Christianity is absent from a man's working life,” he says. “We must show that Christian-

ity does speak directly to the doubts, questions, and crises of economic competition and the work situation.

“We do not live in a world of worship and piety apart from the world we encounter in office or factory, at home or on the street. Christianity must affect the way people conduct business and the way they vote, as well as the way they live at home and conduct themselves on Sunday. Otherwise, it has little meaning for life.”

He's particularly concerned just now about the ultra-conservative movement burgeoning in the country, and in some church circles. “These extreme rightist groups claim they are fighting communism, but they use its methods, which in the end would make the country ripe for communism,” he says.

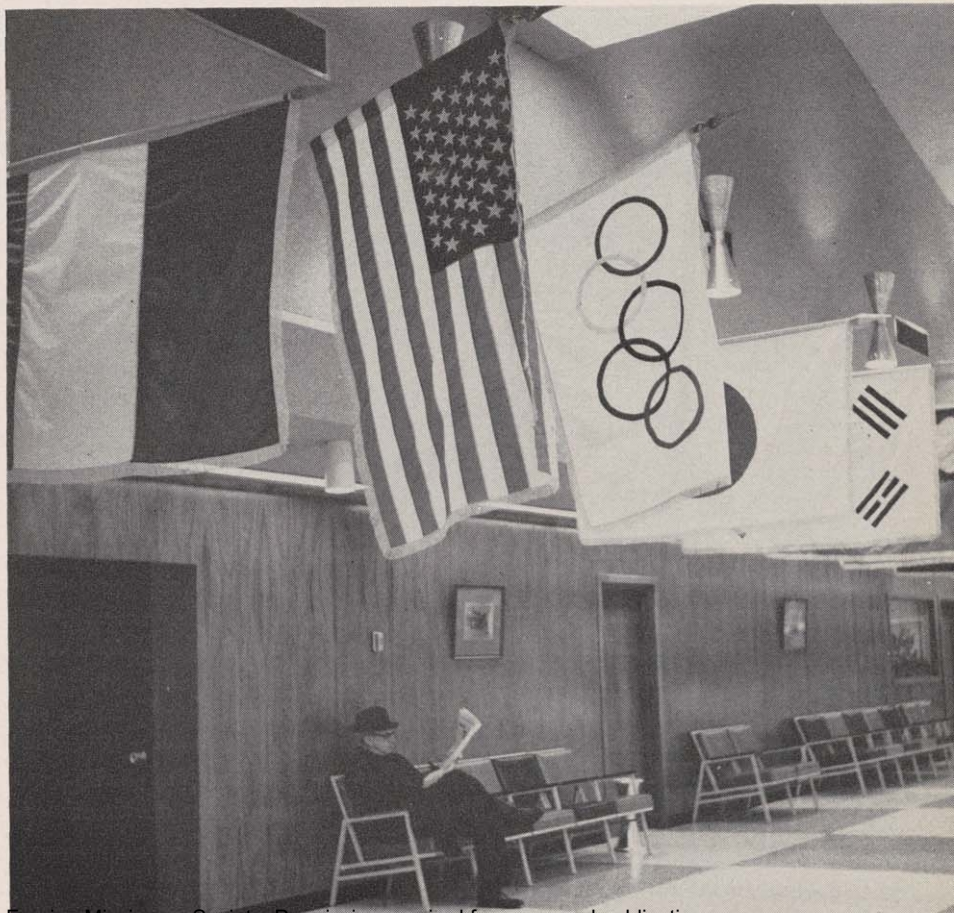
“There is an awful lot of this going on in the name of Christianity. The churches have a responsibility of alerting people to what it all means. I hope we don't compromise with it. Our ef-

fort should be to get these people to see that in the end this is moral suicide. One of the principles of democracy is the right to dissent, and we must resist these pressures toward monolithic conformity in thought.”

Instead of rigid and reactionary uniformity, the bishop has urged church leaders to spur fresh, brave thinking in the quest for a “deeper understanding of the Christian faith and its meaning for us in our day.

“This,” he adds, “is not easily done in our time when among some church people, those who think about the faith are by that fact suspect. There seems to be now a resurgence of an edgy, apprehensive kind of orthodoxy. This is not the way to proclaim the faith. There is a need for experimentation, without too careful calculation as to how it will be regarded or received. We need not be too enamored of Anglican moderation. The initiative rests with God and not with us.”

Being chief pastor to three and a quarter million Episcopalians means meeting thousands of people a year. But it also means great stretches of solitude in between stops. Here, Bishop Lichtenberger waits for a night plane to take him from Nevada to California following the consecration of Bishop William G. Wright of Nevada in February, 1960. Flags are in honor of winter Olympics.



Turning the Key of Faith

After a hectic year of failures and fears, we of the United States have much to worry us. But are we really concerned about the right issues?

IF THE Prophet Jeremiah were alive today he would appear on the cover of *Time* as Man of the Year. Never, I suppose, has the United States been accused, and accused itself, of such moral weakness and even downright wickedness, or have such gloomy consequences of these failings been predicted with such conviction and fervor as during the past year.

The year began with the spectacular performance before the United Nations of Castro and Khrushchev. Breath-taking in its endurance, fantastic in its marshaling of evidence, one would have to go back to one of Hitler's performances at a Nuremberg party rally to match it. Then followed, with appropriate misgivings and lamentations over their nonfulfillment, the report of the President's Commission on National Goals, all of which were depicted as neglected and in need of repair. Next came a presidential election in which the candidate with the gloomier message won. All of this transpired to the accompaniment of international crises in the Congo and Laos in which we were afraid we might be bungling, and the Cuban invasion, in which we knew we were. To cap the climax, the Russians got a man into space before we did, and we wound up the year with a racial situation with world implications in the State of Alabama.

It makes a dismal refrain. Here is the country whose very Declaration of Independence acknowledges in its first sentence "a decent respect to the opinions of mankind," haled before that

bar and denounced as a nation of Yahoos. Some of the opinions of mankind before which we now stand are our own. The most extravagant indictments may be Russian or Chinese or Cuban, and such obvious distortions of the truth as to defeat their purpose. But the jeremiads are American. This has put us in a frame of mind in which truth and falsehood are all mixed up, efforts to sort them out are inhibited by wounded pride, and wounded pride is salved by cynicism.

I shall not attempt to recite here all the worst things that are said about us or to refute them by pointing out that just as bad (or worse) things go on in the countries which say them. Neither shall I attempt to itemize the shortcomings which we ourselves acknowledge. It is enough to remind ourselves of the nature of the great, national, hundred-per-cent American jeremiad.

It goes like this: We are soft. We are lazy, flabby, undisciplined, in poor physical condition, poorly educated, beguiled with gadgets, by sex, uninterested in anything but our own comfort, unprepared for the responsibilities fate has placed upon us, unready for our destiny. In a word, we are decadent. It is a view that is shared, or at any rate expressed, by many Americans from pulpits, classrooms, editorial offices, and high places in government.

Are things really that bad? If they are, heaven help us—and heaven will not help us until we help ourselves. If things are not that bad, why do so many fellow citizens say they are?

Do you believe that they are? I certainly do not. I do not believe there is a single fault we could not correct or a single problem we could not solve once we concentrated upon it the full powers of which we are capable. At the moment we are not doing that. We are marshaling vast military, scientific, economic, and technological powers. To our own surprise, perhaps, we are discovering and revealing intellectual powers on a similar scale.

But there is one power without which all these other powers are as the strength of the blind Samson, and intellectual power itself is dammed up at its source. This is moral power, the animating force that is necessary to galvanize all the others. This is what is missing. Until we release and apply to our faults and our problems the full moral power that is latent within us, we shall be a nation that does not know its own strength and, not knowing it, cannot employ it.

How this power may best be put to such use is a question for all of us to ponder. There are many ways in which it can be done, ways that will appear to each of us as we realize that it is not within great organizations or great assemblages of people that moral power originates, but within ourselves individually. With this truth in mind, I shall suggest two obstacles to the release of our moral power and two keys to the release of such power.

The first obstacle is our attitude toward science. This is characterized by the popular notion that science has

relegated ethics to limbo; that it has left no place for moral principle as a means either of understanding or of directing human affairs. Since moral power rests upon and draws its main strength from ethical ideals and principles, this notion has a crippling effect on moral power.

The widespread scepticism concerning ethics thrives on ignorance of science. It is under attack by both scientists and philosophers. Both have been at pains to show that the very control over his environment which science now promises to man will, as John E. Smith, the philosopher, has recently said, "far from eliminating perennial ethical issues, actually make them more urgent." From whichever standpoint we view it, scientific or nonscientific, science can be entrusted only to those who are dedicated to justice and truth.

Meanwhile the British biologist, C. H. Waddington, insists no less emphatically than Smith on the need for some recognizable set of ethical values in dealing with such portentous questions before the human race as the fall-out from nuclear testing, the use of the H-bomb, the employment of falsehood and torture by totalitarian dictatorships, and the exploding birth rate.

In short, the best advice I can give you is to rid your minds of the notion that science absolves you from all ethical and moral concerns; on the contrary, it enjoins them upon you. We cannot all become scientists. But, by exercising our intelligence, we should be able to gain a clearer understanding of what science means to the vast majority of us who are not scientists and to the world in which we live.

The second major obstacle to the release of moral power is our attitude toward Russia, our way of looking at and thinking about Russian people. We are inhibited by a haunting, fatalistic fear that in communism the Russians have a wonder-working formula for making things turn out the way they want them to, and therefore have only to sit around and wait for history to unfold according to their plan.

At first, this idea gives us a surge of hope for peace, or at least for a breather in which coexistence can be given a chance to prove itself. On second thought, it takes on a different hue.

It implies that since our society is doomed anyway, it is just as foolish for us to struggle to preserve it as it would be for Russia to risk the consequences of nuclear war in an attempt to destroy it.

I do not think we believe these things. But we suspect there may be something in them; and as nations like Laos and Cuba teeter on the edge or topple over into communism, our suspicion increases. The Communist nightmare grows in our minds until we hold it accountable for everything we don't like everywhere in the world. This tendency has harmful effects. It endows communism with powers which it does not possess and exaggerates those powers in the eyes of the underdeveloped, undereducated, and not yet fully independent nations.

Gratifying as this is to Khrushchev, there is absolutely no scientific or historical foundation for any such claim. Yet in an uncritical, unhistorical, unscientific way we are actually advancing it. This leads to inaccurate analyses of particular national situations arising abroad, and causes us to miss the point, and sometimes the bus, in coping with them. But the worst effect is to inhibit the concentration of moral energy on our own problems and blind us to the impressive historical proof of the efficacy of our own form of government to deal with those problems.

THE NOTION that through the occult powers of communism the Russians have science and the future on their side rests upon ignorance of history, just as the notion that science has abolished ethics rests upon ignorance of science. The Russians are not supermen. Whether we like them or not, they are ordinary mortals, fellow members of the human race. If their political system has survived forty-five years with the help of dictatorship, ours, if we trace it to its English origins, has survived more than three hundred years without such assistance.

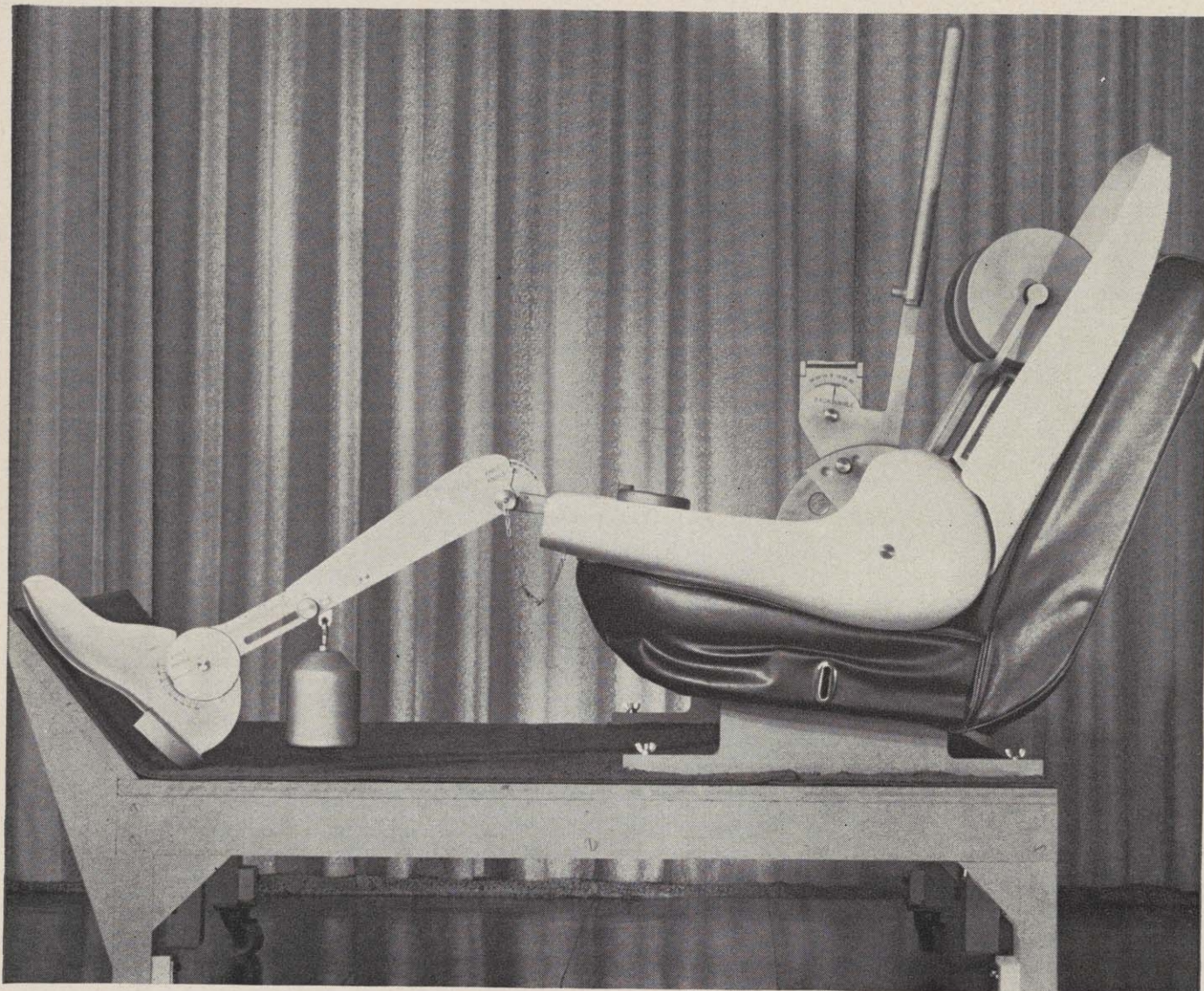
The Russian people are Russians first and Communists second. Their leaders are using communism as an instrument of national policy, according to their own carefully calculated, imperialistic designs. They are cashing in on its nuisance value for all it is worth.

To know the history that has shaped the character of the Russian people, as well as the character of their government, will bring us back from the world of nightmare into the world of daylight in which we may more accurately identify Russia's aims and evaluate the supposed strength of communism.

I come now to my two keys to the release of our pent-up moral power. These are education and faith.

You may think you have heard enough about education. You may even think you have had enough of it. I shall, therefore, merely remind you that the way the human race has made such progress as now differentiates it from Neanderthal Man has been by improving its knowledge in each generation and passing it on, with improvements, to the next. As you engage in the process you will discover, if you have not already done so, that ethical beliefs form an integral part of it; that these, to quote our British scientist once more, are a "functional part of the mechanism" of the cultural evolution of man. In the light of this truth, you will see the practical value of moral values, and being of a practical turn of mind, you will put them to practical use.

But to put them to their greatest possible use you will need, in addition to education, the key of faith. When Saul of Tarsus set out on his journey to Damascus he was a highly educated man. He had studied at the university in his native city and under eminent scholars in Jerusalem. He was an intellectual, a Pharisee, a member of the Sanhedrin. He spoke with both learning and authority. What powers did he lack? The answer to that question is written in the life and epistles of Paul. The answer came to him in a blinding light that caused scales to fall away from his eyes and enabled him to see the world as he had never seen it before—through the eyes of faith. From that moment the powers he had possessed as Saul of Tarsus became as nothing compared to the moral powers that poured out of him as the Apostle Paul. So it will be with you as you are given to share Saul's experience, and so it will be with our country once the scales fall away from its eyes. ◀



Oscar gained 75 lbs. today

It's all right, though. Because this flexible fellow also grew 10 inches taller.

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After Emancipation, What?

*Some American women comment on the role
of the American Woman in today's world.*

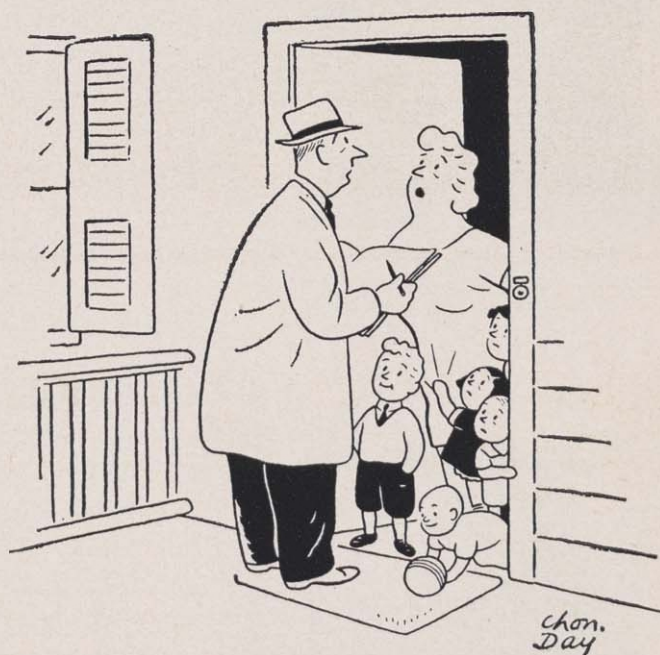
SOMEWHERE back among the butter churns, antimacassars, and root cellars of another age was the firm conviction that woman's place was in the home. All that began to change, however, when with measured tread the suffragettes marched down Main Street and into offices, college classrooms, and voting booths. Today, after more than a generation of emancipation, an ill wind seems to be stirring the feathers on milady's hat.

Psychiatrists report an increasing number of women, especially those with college educations, are troubled over their role in life. Unlike their Victorian grandmothers, they are free to develop abilities other than those related to homemaking. On the other hand, the zeal of the suffragettes has waned. The modern woman has doubts about competing in a man's world. The cost may be too great in terms of her femininity.

It is a fact that the majority of women choose marriage. The statisticians tell us that it is also a fact that married women are, on the whole, a happier and healthier lot than their single sisters. Even so, hardly a day passes that a priest or a psychiatrist, or perhaps a hairdresser, doesn't hear from some housewife of a deep sense of resentment that she is not using her talents to the fullest.

One Episcopal homemaker remarked recently that her house was so full of humming and buzzing machinery that she felt as if she were in a submarine about to submerge. Another commented that all of her time-saving devices worked perfectly but that she wasn't sure what she was saving all that time for. Many try to answer this question by an almost neurotic rush into committee work, some of which is valuable, but much of which is just another dance around the suburban maypole.

What do you think? Turn the page for some comment on this subject selected by the editors from the Church's radio series, *The Good Life*.



"Occupation?"
"Woman."

Drawing by Chon Day; Copr. ©
1940 The New Yorker Magazine, Inc.

Millicent McIntosh *Be a good wife*



Millicent McIntosh, president and dean of Barnard College, is known as an advocate of improved education for young women.

"I think that the role of an educated woman in marriage is, first of all, to bring up her children and to make her husband a happy home. This is her first responsibility. If she is educated, she finds ways of enriching this pattern so that she brings to marriage a completely new element

—the element of intellectual interests, of tastes, talents, and the arts. She also has a training which women didn't have formerly, in how to handle her time, how to use books, how to find out what she needs to know, and how to organize her life in a constructive way."

Margaret Mead *Use your talents*



Margaret Mead, world-famed anthropologist and author of numerous books on her subject, is noted for strong opinions and wit.

"Not all women should marry. Those with extraordinary talents should devote themselves to the development and use of their gifts. Husbands have asked women to throw away their gifts, to throw away their training. Men have said to women, 'Yes, true—you went through medical school, but being my wife and the mother

of our children is far more important.' We must not think of all women as mothers. Think how stupid it would be to think of all men as husbands and fathers, forgetting about the scientists, poets, painters, statesmen, and explorers, and saying, 'Let's raise a lot of nice husbands and fathers and wives and mothers.'"

Phyllis Batelle *Be a thinker*



Phyllis Batelle, newspaper columnist and magazine writer, likes to dwell on what the future will be like for American women.

"The more gadgets a woman gets the more she works. . . . Her conscience bothers her if she doesn't use them constantly. She does the laundry every day—she used to do it once a week. She does the dishes twice a day in the dishwasher and she doesn't take time to think. The time when she used to—it says here—'work harder in the home'—shell her own peas and french her own beans—this was the time when she could think. But now she doesn't. She doesn't have time to think, because she has so many conveniences that she has to work to death to satisfy her conscience. When she

does take time off, she sits in front of television thinking, 'Well, I'm going to learn something from this.' And of course you know she learns very little. But she can rationalize that, you know, saying, 'Well, I'm just joining Junior in his recreation,' so she sits and watches Howdy Doody or something. I know many mothers who have gotten to love kiddie shows. They're shocked at themselves but they say, 'Oh, it's such a wonderful relaxation.' I'd like to know, while I don't have the guts to ask them, where they got their minds so tired that they need relaxation like that."

Eleanor Roosevelt

Discover yourself first

"Women haven't really faced the fact that they have to do things differently than men, even when they are out to do a job. They must develop to the maximum what they have. Therefore, the sooner women find out what they are, what they want, what they can do, what their potentialities are, and develop them to the utmost, the sooner they will really reach their maximum of usefulness. If they're always trying to copy someone else, always trying

to do something because someone else does it, they don't really develop themselves at all. All they do is to become photographs of someone else. This is never satisfactory, either fundamentally to themselves, or really of any use to the society in which they are living. You are only as interesting as your particular personality. Nobody else has it. No one can take it away from you. But if you insist on being a copycat, you will never really develop it."



Eleanor Roosevelt, Episcopalian, former First Lady, author, lecturer, and reformer, feels women have unique contributions.

Gertrude Braun

Look outside yourself

"We feel that a lot of good talent is being wasted. The schools need that talent. The mothers need an outlet for their talents and the result is that we've looked for ways to bring these two needs together. By bringing them together we've created this [Darien] program and I think we are preparing some unusually good teachers. A great many women who expressed interest

were 'just at loose ends.' Many of them were spending a great deal more time with their families than they really needed to, for the mental health of the families and themselves. They were looking for an outlet for their energies without neglecting their families. But they were all, I think, like each other in that they wanted something that had a social service element in it."



Gertrude Braun, a founder of the Darien Program which trains housewives to be part-time teachers, hates to see talent wasted.

Helen Turnbull

Be a minister

"Most women's work is not taken very seriously [in the Church]. We're given trivial things to do—making coffee, baking a cake. We don't mind doing these things at all. But when our activity is sometimes limited to that, we start wondering if God really meant us to be creative only in making endless cups of coffee. I think that many women have proven that they can contribute in social work and community

planning and development, in the individual counseling that a case worker does. But we tend to separate these callings in church work and to think that only an ordained minister can do them. I am not suggesting that women be ordained tomorrow . . . but I feel that the individual, person-to-person relationship—the listening ministry, the caring ministry—can also be done by women as well as men."



Helen Turnbull, Episcopal Church Worker and executive of United Church Women, wants more responsible jobs for her sex.

More Than Just "The Women"

This September the Episcopal Churchwomen of the United States will move one step closer to their proper place in the Church's life.

by Theodora Sorg

ON SUNDAY EVENING, September seventeenth, just before the opening service of General Convention, there will be a surge of excitement and ordered confusion in Cobo Hall in Detroit. Groups of people will be milling about, finding their places in the procession which will be forming outside the arena where the service will be held.

At previous Conventions the bishops have assembled at one point, clergy at another, and lay deputies at a third. Delegates to the triennial meeting of the Women of the Church have processed separately, a visual symbol of the concept of women and their work in the Church as "something different," something on the sidelines, no integral part of the whole. This year the symbolism has changed. This year the elected representatives of the lay people will walk in together by diocese, male lay deputies and female Triennial delegates, to praise God together and to ask for His guidance and blessing on their deliberations.

What is the meaning of this change? Is it merely a sentimental gesture? Have women again managed to invade an area heretofore sacrosanct to the male, in a restless striving for "equality"? Is this a real advance along a road leading to better knowledge of who the laity are and what their role is in the life of the Church?

There has been and continues to be a great confusion about "women's

work." It has been a part of parish and diocesan scenery for so long that it is often accepted without being really looked at. It has been borne with, or by-passed, or called upon for aid, according to the demands of the situation and the individuals involved in it. Its presence has sometimes been questioned, but it has seldom been really evaluated. It has been both useful and troublesome to bishops and clergy and vestries, but it has not been very well understood. Much too often, it has just been there.

There has been a growing concern about this situation, a realization that it is both sad and absurd. Women are, in fact, a part of the Church. What they do is a part of it, too, and cannot be pushed aside into a separate category. Out of this concern, which was itself part of a greater concern for the fragmentation which has taken place within the institutional Church, came action which was designed to begin the healing of this separation.

The first steps which were taken sometimes seemed only to add to the confusion. Suddenly old and comfortable words disappeared. Something turned up which was called the "General Division of Women's Work," and something else called "Episcopal Churchwomen." Many a bishop or priest found himself in difficulty as he groped for the proper term to use, or stumbled over the old word "Auxiliary."

These changes were not meaningless, however, nor were they made to complicate an organizational structure. To understand the thinking behind the changes, it is necessary to know something of the real purpose of the women's organization, and something of its background and growth.

From the earliest days of the Church on the North American continent, women have held a simple and literal belief that when our Lord issued His command to go into all the world to preach the gospel, He meant what He said. As most of them were unable to go themselves, they, and their daughters and granddaughters after them, gave help in such ways as they could to those who did go. Women in the early parishes formed groups to send boxes and supplies to missionary areas. They listened to the returning missionaries, were concerned for them and their charges, and tried to fill their needs. Their efforts were scattered and sometimes ineffectual, but they grew from a real desire to serve. Then, before the turn of the century, came the beginning of the Women's Auxiliary. It was small, but it was a way to coordinate the missionary giving, so that help could go to those who needed it most, in the way that would do the greatest good.

Women continued to listen and to learn, to be concerned and to give. They sewed and sent boxes of goods. They raised money and sent that. As

their commitment grew, so did their understanding. They began to realize that "all the world" meant the aged and the alcoholic and the unchurched at home, as well as the pagan overseas and the Indian on the reservation. As their fathers and husbands met in legislative sessions, in councils and conventions, women came together to hear the leaders of the Church. More and more often they found themselves answering appeals, and helping to establish new and imaginative programs. Christian education, Christian social relations, and college work, for example, were given much of their impetus by the enthusiasm and the financial aid of the Women of the Church. Every diocese and parish has programs or buildings which bear witness to this same devoted involvement.

But as the effort grew, so did the organization. Through the inevitability of human sin, structures which were begun for communication and increased service became ends in themselves. There was still a deep devotion, and the basic purpose was never lost. But far too often it was hidden behind the emerging stereotype of flowered hats and jellied salads, of bazaars and endless meetings and overflowing dishpans. It became all too easy to bring the secular skills of women's clubs into the Church, and to judge success or failure by their standards.

Laymen, and sometimes clergy, not seeing the real contributions made by women's groups, tended to treat them as they might a rich but unpredictable female relative: with courtesy, but warily indeed. Auxiliary members all too often responded defensively. So it came about that women who were mediators and reconcilers in their own homes found themselves adding to the fragmentation within the family of the Church. In addition they were duplicating programs of the National Council of the Episcopal Church, and doing

separately many things which could be better done in cooperation with the whole Church.

All of this caused a deep uneasiness among many of the women, and among the leaders of the Church. Finally, after conversations with the Presiding Bishop and the National Council, both the National Executive Board of the Woman's Auxiliary and the Presiding Bishop's Committee on Laymen's Work were fully incorporated into the National Council as General Divisions of that body. For the women the initial result of this was that they no longer needed to retain their own separate programs in education, social relations, and personnel, which had involved the employment of special staff members. Instead it became possible to work directly with the National Council department involved in these areas through officers appointed to be in liaison with the General Division. In turn women in dioceses and parishes could receive help from the same sources that were in communication with their own diocesan departments, and so work more closely with them.

At the 1958 Triennial meeting in Miami these changes were explained to the delegates of the Women of the Church. They, dissatisfied with the divisive word, "Auxiliary," which seemed to put them somewhere alongside of the Church instead of in it, voted to call themselves Episcopal Churchwomen. They hoped that the name itself, inclusive and descriptive as it is, would help to end any exclusiveness which had crept into women's groups.

A change in structure and a new name were only a beginning. During the past three years the members and staff of the General Division of Women's Work have labored to find ways to make the ideal of wholeness a reality. They have conferred with members of all departments and divi-

sions of the National Council, seeking a clearer understanding of the role and purpose not of women only, but of the laity of the Church. They have met with the General Division of Laymen's Work, and have had conferences with the Men of the Church.

In most dioceses and many parishes the same search is going on. If as laity we have a ministry, what is it? What is our responsibility to the visible Church, to its maintenance, to its mission? Have women special skills, or qualities, or even a freer time schedule to offer? How can we share what we have and are, and merge what we do into the total life of the Church? How can we learn, and have we anything to teach?

Our organization, which has sometimes separated us, has helped to establish much that is vital and on-going. Through its channels of communication have been opened into dioceses and parishes, enabling both men and women to deepen their faith, widen their understanding, and increase their enthusiasm for the performance of the task of the Church. How can we use what is good in our structure, and how can we reform what is not? A few new patterns are beginning to emerge. Women are serving increasingly as full participating members of diocesan and parish departments and committees. But there are still more questions than answers.

One thing we know. We cannot find these answers alone. We want to give, but we need also to receive. We are not looking for new rights and privileges, and we have no desire to dominate. We are asking for help and understanding, so that we may be truly a part of the whole Christian community, serving in it and in the world in which we have been placed.

So when we take our places this September for the first time as a part of the laity of the Church, rather than "the women," in the processional of the great opening service of General Convention, we hope that the meaning will be clear. We hope that we, men and women together, can begin to know ourselves as the people of God, approaching His altar, asking His will and offering ourselves in obedience to it, in patience and forbearance, in unity and in Christian charity. ◀

As the reader immediately suspects, the author's incisive comments on the Women of the Church come from practical experience at many levels of the Church's life. Theodora Parker (Mrs. Harold) Sorg of Berkeley, Calif., is a member of the General Division of Women's Work; executive vice-president of the Board of Trustees of St. Margaret's House, Berkeley; a member of the Standing Committee of the Diocese of California; and a past president of the Women of the diocese.

THE STORY OF UTO

**The Women's United Thank
Offering has helped support
the Episcopal mission
throughout the world
for seventy-two years.**

by Thomas LaBar

SINCE 1889, when the first United Thank Offering was presented in Philadelphia, tens of thousands of Episcopal laywomen have offered spontaneous expressions of thanks to God for the everyday blessings. With their threefold offering of "Prayer, Gifts, and Joyful Service" in mind, they drop coins (and even bills) into the now-famous little blue cardboard boxes kept in handy spots around the house.

These special gifts, which are above and beyond the women's regular giving, flow from the parish to the diocese and thence, every three years, into an historic alms basin in whatever city the Triennial Meeting of the Church's Women is being held. From that city—Detroit this year—the gifts spread over the globe.

The idea for UTO came from two prominent Episcopal churchwomen, Miss Julia Chester Emery, executive secretary of what was then known as the Women's Auxiliary of the Episcopal Church, and Mrs. Richard H. Soule of Boston. Seventy-two years ago was a time for big things. The automobile had just been invented and the Eiffel Tower just completed. The two women had a big idea, too, but at first the results were decidedly disappointing.

When the Triennial Meeting of the Women of the Church was held in 1883, it was suggested that the women present a special offering for the Church's mission. The sum collected was only \$371.27. Three years later, a similar call brought forth \$82.71. Wistfully, Mrs. Soule wrote to a friend, "The church in Chicago was crowded for the Auxiliary Service, and several women near me had silver dollars in their hands. I looked for at least \$500 in the offering, as there were more than that number of people present. I told Miss Emery I thought it was because no one knew what it was for."

But Mrs. Soule was not one to be easily discouraged. She wrote a letter, later printed in *The Spirit of Missions*, in which she proclaimed, "Let us make this centennial meeting and every following one a blessing to some part of our Lord's vineyard where help is sorely needed."

Evidently the women of the Church heeded her plea, for at the 1889 meeting, when the gifts became known officially as the United Thank Offering, \$2,188 was given. This may seem like a small sum today, but in those days it was enough to do three things. One was the construction of a little wooden church in Anvik, Alaska. Another was the assignment of the Church's first woman missionary to Japan. The third was to provide an important answer to a question that women were asking themselves then, and are asking themselves now: "What can I, with my full-time job, or my husband and children, do for the Church?"

The United Thank Offering has grown considerably since the days of Miss Emery and Mrs. Soule. Each subsequent triennium has produced an offering greater than the one before. The last one, held in Miami Beach, Florida, in 1958, reported a grand total of \$3,869,985. Even now, eleven women appointed by Mrs. Paul F. Turner, presiding officer of the Triennial Meeting, are planning allotment of the hoped-for 1961 UTO funds.

Their decisions, of course, will be subject to the amount finally received and to the approval of the Triennial Meeting delegates, but one fact seems certain. When the Women of the Episcopal Church gather in Detroit and the corporate Communion is held on the morning of Friday, September 22, the gifts carried in the golden alms basin—donated in 1852 to the Protestant Episcopal Church in the United States of America by Oxford University, England—will exceed all previous totals.

Just as the UTO alms basin has grown heavier each three years with the outward and visible signs of the women's thanks to God, so has the task for which UTO funds are meant. Currently UTO provides salaries, traveling expenses, medical care, retirement plans, automobiles, and the tools with which to work for sixty-six women missionaries located in all parts of this country and in thirteen foreign lands.

One of the interesting and unique facts about UTO is that no request is

LET HIM LIVE WITH THE PIGS

too small or insignificant for its consideration. During the 1958-61 period, Miss Elizabeth C. Beath, associate secretary of the General Division of Women's Work, reports that United Thank Offering has provided, among other things, a new roof for a church in Honolulu, kindergarten scissors for a church school in the Philippines, tires and tubes for a Land Rover in Haiti, a sewing machine for a leprosy colony in Liberia, a new boiler for an Indian girls' school in South Dakota, and a roll-away bed for a missionary in Alaska, as well as knives, forks, dishes, cooking pots, plumbing equipment, sleeping bags, refrigerators, mosquito nets, and schoolbooks for any number of other countries.

Of the larger items on UTO's list, it can be said that the sun never sets on a UTO-financed church, school, or hospital.

Then there is the recruitment and training of young women for professional Church work. The UTO-supported Summer Service Project which sends young college women out into the missionary field during their summer vacations, the scholarships, and the graduate training center at Windham House in New York City and St. Margaret's House in Berkeley, California, are all examples of this phase of UTO activity.

In addition, UTO funds help support such interdenominational efforts as the Committee on World Literacy and Christian Literature, an organization sponsored by most of the nation's major Christian bodies, which publishes magazines, books, and pamphlets in a variety of languages, and distributes them to hungry minds the world over. Another project aided by UTO is the American Bible Society, which has to date translated into 111 languages the Holy Word and produced braille copies for blind persons. Other funds go to help migrant workers, sharecroppers, and impoverished farmers, and many other persons. And this is still just a part of UTO service through the gifts in the blue boxes which again will be placed in the Lord's service next month.

Tong Chin lived in a mountain village on the East Coast of Formosa. His home was a shed which was part of a pig pen. He was in rags, couldn't speak Chinese, only tribal. He ate with his hands and his mother was anxious to get rid of him saying, "He can't do anything. He only eats." Her attitude explains why instead of living with her he existed with the pigs. He couldn't run away because he was blind. A more hopeless future than the one he faced is hard to conceive. But visit him now in a Christian Children's Fund Home for the Blind and listen to him recite his lessons and play part of a classic on the piano. In just a couple of months he has become a clean, bright and extremely appreciative boy. Modern teaching methods for the blind can accomplish miracles.

But what about the other needy blind or crippled, tubercular, leprous, deaf and children who are normal except for their cruel hunger? Some of them do not even have a roof over their heads and sleep in the streets—these refugee, cast-off or orphan children without a friend or guidance and who are neglected like a stray dog—these forsaken children whom mercy passes by?

Christian Children's Fund can rescue and properly care for only as many of them as its income permits. Such children can be "adopted" in Formosa or any other of the 45 countries listed below and the child's name, address, story and picture with the privilege of correspondence is provided the donor. The cost to the donor is the same in all countries, ten dollars a month.

Christian Children's Fund, incorporated in 1938, with its 415 affiliated orphanage schools in 46 countries, is the largest Protestant orphanage organization in the world, assisting over 36,000 children. It serves, with its affiliated homes, over 35 million meals a year. It is registered with the Advisory Committee on Voluntary Aid of the International Cooperation Administration of the United States Government. It is experienced, efficient, economical and conscientious.

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Neither Sentimental nor Ornamental

THE WOMEN of the vestry at historic Christ Church, Cambridge, Massachusetts, are not part of a sweetness-and-light movement or decorative parish window-dressing. They are hard-working members of a hard-working team, and their tasks are so daily and so taken for granted that they are mildly astonished at inquiries.

Mrs. Reginald Seabury Parker, first woman member of the Christ Church vestry in 1955; Mrs. Raymond W. Albright, her successor; and Mrs. Robert Lincoln Goodale, who has just joined the vestry this year, sat at tea and mused over their status (they balk at being called vestrywomen—say it reminds them of policewomen).

"I suppose it's the old Revolutionary aura," suggested Mrs. Parker. "Our parish's two hundred years of age perhaps leave us free to by-pass the stuffy and the hidebound in Anglican traditions."

"Or perhaps it's the academic atmosphere, and our nearness to campuses—Harvard, M.I.T., and the universities across the Charles," suggested Mrs. Albright.

"I don't think it's either," Mrs. Goodale disagreed. "I think it's a simple matter of parish tasks that need the time and talent of the distaff side."

It was in 1954, upon the retirement of an able and respected senior vestryman, Mr. James Garfield, that the parish decided, seemingly nearly unanimously, that a woman should be elected to the vestry.

"Women had always served on all other committees of the church," recalled Mrs. Albright, "and for years there had been a woman member of the nominating committee. The person coming onto the vestry had to have considerable knowledge about maintenance, decor, architecture, landscape—and money. No one was surprised when Sarah Parker was unanimously suggested and elected. Oh yes, the by-laws of the church did have to be amended."

Mrs. Reginald Parker, wife of a teacher, and past president of women's groups of the church, broke the ice as the first woman member of the vestry. "Mouth shut, ears open, was my motto at first," she recalls, but the friendly attitude on the part of her new colleagues soon overcame her reticence.

"There was so much to do," she added. "Pipes and fire escapes, sills, fixtures, oh yes, and paints. The house kind," explains Mrs. Parker, who does oils and pastels as a hobby. "I remember that I had to bone up on electronics because we had problems with our amplifying system."

A "Jane-of-all trades" having proved a talented vestry member, the parish elected to the rotated post three years

How many vestries include women?

It is difficult to fix this figure accurately, because many dioceses do not report it specifically. Of the some seven thousand parishes in the United States, more than five hundred, at least, have women serving on their vestries. Forty-one of the seventy-six dioceses, by canon or custom, extend this right to women, and in at least forty-five dioceses, women are eligible to be seated as parish deputies in diocesan convention.

—H.T.D.

later Mrs. Raymond Albright, wife of a professor at the Episcopal Theological School. A pianist and community leader of experience, Mrs. Albright had some new tasks added to pipes and paint. Church music had always been one of her interests, so that the parish production of *The Play of Daniel*, the several choirs, and the extensive musical programs planned under Miss Marion Boron, organist, had active vestry cooperation.

"I learned about budgets, investments, and all the wonders of organizational finance," added Mrs. Albright. "It was better than a graduate course in business administration, and frankly, I thoroughly enjoyed working with my fellow vestrymen. One was the director of an archaeological museum. Others were professors, doctors, businessmen. Vestry meetings had their disagreements, but they were grand to be part of."

When it came time to elect new vestry members last fall, Mrs. Robert Lincoln Goodale, accomplished landscape designer and wife of a Boston doctor, was elected.

By this time, Christ Church was working on the exterior and grounds of its handsome pre-Revolutionary meeting-house. Mrs. Goodale, since spring, has spent many hours in the parish gardens and hedgerows overlooking the colonial cemetery. Directing a corps of enthusiastic volunteers of all ages, she has brought to life a period garden gay with pansies, primroses, and shrubs. "I don't know if a proper member of the vestry shows up so often in digging garb," she comments, "but I am definitely a working member of the team."

"Working members" is the high compliment paid to the pioneer ladies of Christ Church vestry. The rector, the Rev. Gardiner M. Day, comments, "Everybody knows women don't run the church, But," he added, "everybody also knows they really help to make it run."

"After all," he said, "it was a very concerned woman who made Christ Church run, almost in the beginning. For if Martha Washington had not persuaded her General husband to reopen the church on New Years' Day in 1775, to remove the rubble of the troops' barracks, and to hold Anglican services once more for Cambridge people, we might not today on Harvard Common have a vestry, or even a parish at all."



DETROIT MAKES READY FOR GENERAL CONVENTION

As most of the 865 bishops and clerical and lay deputies in communities across this August-warmed land begin to make airplane reservations, check Pullman accommodations, or have the family car tuned up, plans for the Church's Sixtieth General Convention in Detroit September 17-29 move ahead full force. Here are some of the highlights of the thirteen-day meeting:

► **Opening service** will begin at 7:30 P.M., Sept. 17, in Cobo Hall. The Rt. Rev. Arthur Lichtenberger, Presiding Bishop of the Church, will preach. The 14,000 worshipers expected will also hear a massed choir of 600 voices gathered from the host diocese of Michigan.

► **An Evening of Music** by the Detroit Summer Symphony will be presented the next evening in Ford Auditorium in honor of Bishop Lichtenberger.

► **The work of the Convention** will take place in daily sessions of the Church's two-house governing body, the 195-member House of Bishops and the 670-member House of Deputies, as well as in the numerous committee meetings held on various aspects of the Church's life. Joint sessions are being planned for Sept. 19, 20, and 21. Some seventy breakfasts, luncheons, and dinners are scheduled by organizations.

► **The Triennial Meeting** of the Women of the Church will take place simultaneously with General Convention in Detroit's Cobo Hall. Although the women's sessions will be conducted separately and independently, the Triennial will meet with the General Convention during the three joint sessions of the House of Bishops and the House of Deputies and during the several mass meetings that are planned (see p. 20). One of the key items on the Triennial agenda will be the United Thank Offering on Friday morning, Sept. 22, when the nickels, dimes, quarters and dollars offered by the women over the past three years will be presented for missionary endeavors around the globe.

► **Noonday services** will be held across the plaza from Cobo Hall in historic Mariner's Church. Nationally known Christian leaders from six different countries will preach.

► **Exhibit space** within Cobo Hall will be occupied by a "Street of Shops" displaying the handicrafts and natural riches of the Church's missionary districts, such as Taiwan, Okinawa, Liberia, Haiti, and Panama. The Church of Japan will have a separate exhibit, a Japanese garden.

► **A missionary mass meeting** will take place at the end of the first week of Convention. Evensong on Friday, Sept. 22, will be devoted to the missionaries of the Church. The Rt. Rev. Stephen F. Bayne, Jr., executive officer of the Anglican Communion, will address this gathering in Cobo Hall.

► **A Youth Weekend** will begin at the same service when some one thousand Episcopal teenagers will gather for three days of special meetings, a dance on Saturday, a corporate Communion Sept. 24.

► **Special pre-convention preparations** now being carried out by some 2,500 volunteers from the Diocese of Michigan include coast-to-coast television coverage by several national networks, a motorama bus currently touring the Detroit area to tell the story of the Episcopal Church, and distribution of two-color bumper tags announcing General Convention. [These tags can be ordered in lots of ten or more for ten cents apiece from the Diocese of Michigan, 4800 Woodward Ave., Detroit 1, Mich.]

Worldscene continued on page 28

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GENERAL CONVENTION: The

General Church program

A CALL TO ACTION OVERSEAS

The Convention's twenty-four member Joint Committee on Program and Budget is studying proposals for the Church's world-wide work in 1962, 1963, and 1964. Last year, the work that Episcopalians did together through their National Council and related agencies cost some nine million dollars. This year the anticipated cost is almost ten million. Proposals call for increases of about a million dollars a year through 1964, with the major part of these increases being scheduled for the expansion of service overseas. Other areas of expected expansion include theological education, inner-city work, and the ministry to the American Indian and the armed forces.

Structure

AN ANNUAL GENERAL CONVENTION?

The Joint Committee on the Structure and Organization of the General Convention will present to the Detroit Convention resolutions which would change the size and meeting schedule of the Church's governing body. The committee recommends that Convention meet annually for five days instead of triennially for two weeks, and that representation in the House of Deputies consist of two priests and two laymen from each diocese instead of four and four. The Diocese of South Florida suggests that Convention "meet every two years . . . and that the Provincial Synods meet . . . in the years when regular meetings of the General Convention are not held."

Unity

THE PRESBYTERIAN INVITATION

One of the most important issues that will face the Convention will be the invitation by the General Assembly of the United Presbyterian Church to join in a study of a merger between the two Churches, the Methodist Church, and the United Church of Christ. A number of dioceses have already made known their interest in the proposal by passing memorials to that effect. Delaware asks "that all possible steps be taken to consider all sound proposals for bringing the churches together." Missouri urges the General Convention to "accept" the Presbyterian invitation. Michigan passed a double memorial asking (1) that the General Convention instruct its Joint Commission on Approaches to Unity to enter negotiations with the United Presbyterians, and (2) that the Convention express its "confidence and gratitude" to the retired Archbishop of Canterbury, Dr. Geoffrey Francis Fisher, for his approaches to Rome and the Orthodox Patriarchs.

Worship

LAY ADMINISTRATION OF CHALICE?

Stating that our Church is presently handicapped by a shortage of clergy, the Diocese of Delaware notes in a memorial to Convention that in other branches of the Anglican Communion, qualified laymen in parishes are licensed by bishops to assist ordained clergy in the Holy Communion by administering the chalice. The diocese, therefore, asks General Convention to make a "change in the Canons of the Church . . . to permit laymen, properly licensed by a bishop, to assist clergy in the Holy Communion service by administering the chalice to all communicants."

Structure

A CHANGE IN MISSIONARY DISTRICTS?

The Church's National Council adopted at a meeting earlier this year the following resolution: "Resolved, that the National Council requests the General Convention to study during the next triennium, through a Joint Committee, the nomenclature and status of our Missionary Districts, including such related matters as representation in the General Convention, relationships to other dioceses and provinces, and the like, with a view to presenting appropriate constitutional and canonical legislation and administrative proposals at the 1964 meeting of the Convention."

Unity

INTERCOMMUNION WITH PROPOSED ASIAN CHURCHES

Discussion and debate will occur at General Convention over the possibility of entering into full communion with three proposed new churches in Southeast Asia. The proposed Churches of North India and Pakistan, and the proposed Church of Lanka in Ceylon will, if formed, include the Anglicans of these areas along with several Protestant bodies and missionary societies. At the last General Convention in 1958, "limited" intercommunion with the already established Church of South India was approved. The Church of South India, which also includes Anglicans, is a model for the three new merger proposals. The new Ceylon scheme of merger has been used as a model for the United Presbyterian proposal, also to be considered. The Diocese of Long Island, in a memorial to Convention, states its concern about "optional" rather than "necessary" demands on communicants of these proposed new churches to adhere to the essentials of Anglican worship. The resolution goes on to urge General Convention to oppose any form of intercommunion with the proposed churches as they are now planned.

Church Faces Major Issues

Unity

INTERCOMMUNION WITH THE PHILIPPINE INDEPENDENT CHURCH

The General Convention will be asked to approve a concordat between the Episcopal Church and the two-million-member Philippine Independent Church. The proposed relationship between the two churches has already been endorsed by the House of Bishops and the Convocation of the Philippine Episcopal Church. The concordat calls for full communion between the churches on the following bases:

(1) Each Church recognizes the catholicity and independence of the other and maintains its own;

(2) Each Church agrees to admit members of the other to participate in the sacraments; and

(3) Full communion does not require from either Church the acceptance of all doctrinal opinion, sacramental devotion, or liturgical practice, but implies that each believes the other to hold all the essentials of the Christian faith. (See the new *Seabury Press* book, *Struggle for Freedom*, by Lewis Bliss Whittemore, for details on this historic request.)

Unity

APPROACHES TO ORTHODOXY

Some Episcopalians feel that the most obvious place to begin unity talks is with the Orthodox Churches of the East. Several dioceses are sending memorials to the General Convention presenting this point of view. One of these was Maine, which voted at its convention against considering the Presbyterian invitation, and instead urged the General Convention to start active negotiations with Eastern Orthodoxy. Another was Long Island, which termed the Presbyterian plan as having "no real safeguards for the preservation of either the historical faith of the Church or of a catholicity of liturgical practice." The diocese urged the General Convention instead to establish an official Commission on Approaches to Unity with the Eastern Orthodox Churches. Western Massachusetts cited the century-old friendship between the Anglican Communion and the Eastern Orthodox Churches and resolved that General Convention "inaugurate conversations" with the Eastern Orthodox Churches. In a recent report issued by the Church's Joint Commission on Cooperation with the Eastern Churches, it was pointed out that the Anglican Communion is not in communion with the Orthodox Churches to date, but that discussions are in progress looking towards intercommunion, and that meanwhile the Anglican Communion is offering all help and encouragement possible to the Orthodox Churches.

ALCOHOLISM

The increasingly serious problem of alcoholism in the United States will be brought before the General Convention by a series of diocesan memorials calling for expanded action by the Church. Connecticut's resolution states, "Whereas, the problems of alcoholism as they relate to the Church and society are in increasing magnitude in our time; and whereas, the efforts of the Church to meet these problems require the strongest leadership on the national level; therefore be it resolved that this Diocesan Convention recommends to the National Council, the Joint Committee on Program and Budget of the General Convention, and to the General Convention itself that serious consideration be given to the recommendation of the Joint Commission on Society and Alcohol that the National Council augment its staff for a more effective administration of its program to combat the serious problems of alcoholism." The Dioceses of Rochester, Northern California, Upper South Carolina, and South Florida will present similar memorials. A report from the Joint Commission on Society and Alcohol calls for the establishment of a Division of Alcohol Education within the Department of Christian Social Relations and the employment of an executive director for this division.

CHANGE OF NAME

As in past Conventions, there will be action in Detroit to change the Church's name by dropping the word Protestant from the current name of "the Protestant Episcopal Church in the United States of America." The Dioceses of Fond du Lac and Chicago have passed memorials calling for this alteration. Terming the word Protestant "inaccurate" in connection with the history and outlook of the Church, Fond du Lac suggests the "Episcopal Church in the United States of America" would be more appropriate, while Chicago favors "American Episcopal Church."

FEDERAL AID TO SECTARIAN SCHOOLS

The current battle over federal aid to sectarian schools may be reflected in General Convention if a memorial from the Diocese of Rochester is reported for action. The diocese's statement says in part that "whereas the critical issue of federal aid to sectarian and other private schools is a subject of great controversy," the Episcopal Church should go on record as being "unalterably against the use of federal or state funds for the support of private, parochial, or sectarian schools," and requests that the President of the United States be so informed.

PRAYER PILGRIMAGE

Arriving at the Church's General Convention in Detroit sometime around September 20 will be a bus load of thirty-seven Episcopal clergymen ending a week-long "Prayer Pilgrimage" through the South for racial equality. The volunteer group, including both white and Negro priests, will start from New Orleans on September 12. They will stop at Episcopal institutions along the way, praying for a stop to the "sinful system of separation and segregation at so many levels."

UNITY DEBATE CONTINUES

Dr. Henry P. Van Dusen, president of Union Theological Seminary in New York City, said recently that divisions within the American Episcopal Church present a major threat to Protestant church mergers. "It is widely assumed that the current problem is between the Episcopal and other church bodies," he stated. "It is not. The real issue is within the Episcopal Church itself. It is whether the great body of that Church is still ready to surrender its desire for church union, in accordance with principles already approved by world Anglicanism speaking through the Lambeth Conference, in deference to a militant minority."

● Last month the American Church Union, an independent organization of Anglo-Catholics within the Episcopal Church, issued a fifteen-page statement giving its position on current church reunion proposals. Entitled "Reunion—Ecumenical or Catholic?," the paper was written by a group of scholars assembled at Seabury-Western Episcopal Theological Seminary in Evanston, Ill. The statement says in part, "It is vital, therefore, that we bear constantly in mind that the Church is the Body and Bride of Christ, not a mere organization, and must in consequence as far as possible look like the Body and Bride of Christ. Our aim, therefore, must be organic union, not mere organizational unity."

● Later the paper states, "With whom, then, do we seek unity? Ideally, and in principle, it is with all those 'who profess and call themselves Christians.' In practice, however, we must admit that not all are by any means ready to unite on the basis of this biblical and patristic Catholicism."

● A brief survey follows, analyzing other church bodies and the problem of uniting with them. The Orthodox Churches of the East are termed the most desirable in this regard because of their "integrity of tradition." The major difficulties of union with the Orthodox are described as "nontheological," such as barriers of culture and politics. Although Roman Catholicism, the paper says, has improved in its relations with other churches, "grave theological problems remain."

● Stating that the majority of Christendom is not Protestant, the paper says, "The danger is that schemes for reunion will be formulated—indeed in South India, North India, and Ceylon they already confront us—which do not really envisage Christian unity at all, but rather a clubbing together of small minorities of non-Roman, non-Orthodox Christians for the sake of carrying on the work of schism more effectively. Such schemes are the outcome of sincere thought and prayer, but the fact is that nothing does so much harm to the ultimate cause of true reunion as proposals such as these. In opposing them we are not opposing reunion; rather, to champion them is to make ultimate reunion impossible."



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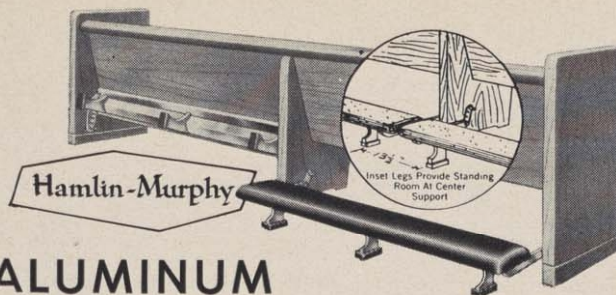


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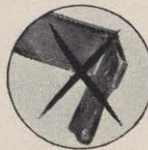
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CARIBBEAN CROSS-CURRENTS

U.S. citizens are familiar with the brightly colored pictures in travel folders advertising the Caribbean as the vacationland of the Americas. But with the rise of dictator Castro in Cuba and the assassination of dictator Trujillo in the Dominican Republic, the picture of the Caribbean is beginning to change. Realizing that the next decade is to be a crucial one for Christianity in this area, the Rt. Rev. A. Ervine Swift, Episcopal Bishop of Puerto Rico, has proposed an island-wide expansion program over the next three years. The million-dollar program, which will be presented to General Convention in September, will provide a new student center at the University of Puerto Rico and extend the Church's ministry from the thirty existing parishes to seven new communities, in addition to increasing the work where the Church is already established. A \$2,500,000 Episcopal seminary for the Caribbean area is currently under construction in the capital city, San Juan. ● In another part of the Caribbean, reports from the Dominican Republic indicate that all Episcopal missionaries there are safe and relatively free to pursue their duties. ● On the island of Cuba, the government has confiscated all religious schools, including the fourteen schools founded by the Episcopal Church.

DOMINICAN ORDINATION



In another step toward the development of an indigenous ministry in the Episcopal Missionary District of the Dominican Republic, the Rt. Rev. Paul A. Kellogg, Bishop of the Dominican Republic, officiated recently at the ordination to the diaconate of Edmundo Desueza (see photo). The second Dominican to enter the holy orders of the Iglesia Episcopal Dominica, as the Church is known locally, the Rev. Mr. Desueza studied at the seminary in Mont Ruis, Haiti, and can minister in English, Spanish,

French, or Haitian Creole, as the occasion demands. For Bishop Kellogg, the ordination was the first since he became bishop of the district.

VACUUM CLEANING

When Episcopal layman LeRoy Collins took over the presidency of the National Association of Broadcasters last spring, the former governor of Florida told the assembled leaders of the radio and television industry that they were running an intellectual, moral, and spiritual "vacuum." Since then broadcasters have been running a gauntlet of criticism.

● No sooner had the new chairman of the Federal Communications Commission, Newton N. Minow, taken over his post than he likened the television scene to a "vast wasteland." Praising former Governor Collins for his earlier stand, Mr. Minow warned broadcasters that he would use his powers under the law to refuse to renew their licenses if they continued to ignore the public welfare. ● The problem has been taken up by the U.S. Senate as the subcommittee on juvenile delinquency holds open hearings on the effect of television on the moral structure of the nation. One witness, Dr. Ralph J. Gary, professor of educational psychology at Boston University, said he had analyzed the plots of seventy-eight adventure television shows over a one-week period and found that "the theme presented most frequently was the desire for money, wealth, and power." Testifying at recent investigation hearings of the Federal Communications Commission in New York, Robert Gessner, Professor of Television, Motion Pictures and Radio at New York University, said "Sin, sex, and skulls mean money" is the modern TV formula. "Our nation cannot longer afford the high cost of amorality."



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Angels became the subject of debate in a congressional committee recently when a resolution was submitted to authorize re-enactment of President Abraham Lincoln's First Inaugural Address on the steps of the Capitol. In the speech delivered one hundred years ago, President Lincoln called on "the better angels of our nature" to help heal the developing national breach. "You're classifying the angels?" Representative Howard W. Smith of Virginia asked Representative Fred Schwen- gel of Iowa. "Some are better than others?" "I can't testify as to that," Mr. Schwengel said. "I have never been in that realm." The matter was referred to a subcom- mittee for study.

SIDEWALK SERMONS

In New York City's Greenwich Vil- lage anything can happen, and usually does. Folk singers strum their sad laments in Washington Square, painters hang their works on every available fence and bush, and "sick" comics draw thousands



of eager customers to the coffee houses. Competing with all these diversions is not easy, found the Rev. James W. Kennedy, rector of the Episcopal Church of the Ascen- sion located near the heart of this Bohemian community. Undaunted by the general apathy toward church-going in the sur- rounding neighborhood, Rector Kennedy decided to take Christian- ity to the people. This summer, every Sunday afternoon at five, passersby are somewhat startled to see the rector advance from his church in clerical garb and begin



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to preach a fifteen-minute sermon on the sidewalk. The short talks usually deal with the anxieties of modern man, his estrangement from himself, his frustrations and loneliness in the age of automation. Afterwards a small knot of people usually collects to ask Dr. Kennedy questions about religion and to tell him some of their personal problems. To date twelve persons from these groups have become active members at the Church of the Ascension. Delighted with the results, Dr. Kennedy says, "I've been trying to get up the courage to do this for several years. It's different standing out there without a pulpit to hide behind, or notes to look at, and with traffic to combat."

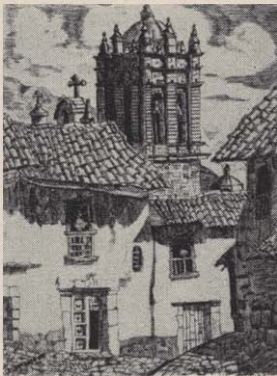
▶ ANGLICAN SHOCK TROOPS

Eighteen students, including two women, at the Anglican theological college in Vancouver, British Columbia, have formed a group of "shock troops" to serve the Church "any time, any place, and in any way." Known as RFA, "Ready for Anything," the group will hold itself ready as a missionary striking force to be immediately available anywhere in the world-wide Anglican Communion when an emergency occurs, either physical or spiritual. Currently the group is appealing to other theological colleges in Canada to form similar organizations of Anglican commandos.

▶ PAINT ON THE NOSE

About five thousand Episcopal parents scrubbed the oil paint, India ink, and colored chalk off their children's faces recently as the 1961 Church Creative Art Contest came to a close. Of the nearly 2,500 children who entered the third annual contest, sponsored by the National Council's department of promotion, twelve winners were selected. Each will receive an engraved watch as a prize. All entrants dealt with one of two areas emphasized during the Church School Missionary Offering in 1961: the missionary districts of Nevada and San Joaquin, or the Missionary District of Mexico. ● Winners in the group aged 6 to 11 years are: Mary Elizabeth Hoder,

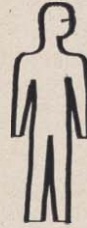
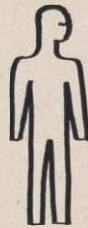
aged 9, of St. Matthew's Church, St. Louis, Mo.; Marilyn E. Jones, 10, of Emmanuel Church, Eastsound, Wash.; Julianne Pershing, 10, of Trinity Church, Fort Worth, Texas; Steven Peterka, 9, of Trinity Church, Troy, Ohio; Janet Elizabeth Ploss, 9, of All Souls' Church, Berkeley, Calif.; and Lloyd Scott, 11, of Ravenscroft School (Christ Church) at Raleigh, N.C. ●



Pen-and-ink sketch depicting a church in Mexico won prize for John McIntosh, Worthington, Ohio.

Winning contestants in the group aged 12 and over are: John McIntosh, 13, of St. John's Church, Worthington, Ohio; John C. Madocks, 14, of St. Paul's Church, Winston-Salem, N.C.; Robert Arnold Petterson, 13, of Emmanuel Church, Eastsound, Wash.; Joanne Roozen, 12, of St. Boniface Church, Thiensville, Wis.; Donald Spenceley Watkins, Jr., 15, of St. John's Church, Washington, D.C.; and Robert C. Young, 13, of Trinity Church, Binghamton, N.Y. ● Judges were the Rev. John G. Harrell, Division of Audio-Visual Education, Department of Christian Education, the National Council, and George Keiser of Keiser-Geyer Studios, Inc., New York City.

PICTURE CREDITS—Pp. 7-13, N. Bleeker Green, Dallas. P. 18, top, Barnard College; middle, New American Library; bottom, United Press International. P. 19, top, David Hirsch; bottom, National Council of the Churches of Christ in the U.S.A. P. 30, The Rev. S. Neale Morgan. P. 31, David Hirsch. P. 33, Episcopal Church photo. Pp. 41-49, David Hirsch. P. 50, Episcopal Church photo.



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ARTHUR KOESTLER made a pilgrimage to India and Japan to find out whether the East has, as some claim, the answers both in intellect and spirit, and perhaps also in bodily discipline, for all the problems of the West. This fruit of that quest is not a bland book. Koestler has made up his mind. His conclusion is a resounding "No!"

In *The Lotus and the Robot* (296 pp. New York: Macmillan. \$3.95), he writes first of "Four Contemporary Saints" in post-Gandhi India. The only one of these who has appealed to the West is Acharya Vinoba Bhave, the "walking saint," dedicated to Indian land reform through his famous walking tours to gather gifts of land or money from wealthy Indians to establish collective farms for the impoverished. The others are not saints through "works" in any sense, but are Hindu mystics who stand in an aloof and even callous "detachment," or withdrawal, from their devoted followers.

His long chapter entitled "Yoga Unexpurgated" is repellingly fascinating to the Western mind. Yoga adds up to a sickening and warped life-denial, and a curiously contradictory fetish of the body in a cultural context that seeks to deny the significance and reality of matter.

In Japan, Koestler examines the sources and centers of that Zen Buddhism which is so much the cult or fad of rootless Western intellectuals. His conclusions in brief: "Zen is to religion what a flat-garden is to a garden. It knows no god, no afterlife, no good and no evil, as the flat-garden knows no flowers, herbs, or shrubs. It has no doctrine of holy writ, its teaching is transmitted mainly in the form of parables as ambiguous as the pebbles in the rock garden . . . it is the ultimate evasion."

Koestler is convinced that the phi-

losophies and religions of the East not only offer nothing to solve the moral or spiritual problems of the West, but more tragically, they cannot solve these problems for their native East, either. Though Koestler, of course, is not writing as a Christian, the book is permeated by his profound and renewed respect for the context of Judeo-Christian Western civilization.

We have lost our nerve. Yogis and advocates of Zen are curious "missionaries" among our Western lost souls. There is a mission, a missionary need, for Christianity in the East, and at home, as never before. This book should encourage the sense of purpose and need in Christian missions.

In his epilogue, Koestler pays moving tribute to European civilization for its "organic integration." "The geometry of Euclid, Plato's *Timaeus*, and Aristotle's *Categories* were not just stuck on to the Ten Commandments and the Sermon on the Mount; they were united by a process of cross-fertilization, a spiritual marriage. . . It is this synthesis which all the other great cultures rejected." And finally, "One cannot help being aware of Europe's past sins and present deadly peril. And yet a detached comparison with other continents of the way Europe stood up to its past trials, and of its contribution to man's history, leaves one with a new confidence."

The Lotus and the Robot makes many such impressive points. It is worth reading. Let us not allow defectors from Christianity, or from the general Western heritage, to out-talk us anywhere. Rather let us take stimulus from their challenge to assert the Christian message, at home and abroad. It is the only message that can compete with and conquer communism.

—EDMUND FULLER

AUGUST

- 16-23 Convocation of Episcopal Young Churchmen, Ann Arbor, Mich.
- 24 St. Bartholomew the Apostle
- 30- Sept. 6 National Study Conference of Episcopal Life in College Communities, Beloit, Wis.

SEPTEMBER

- 3 Labor Sunday
- 4 Labor Day
- 10-13 Order of St. Luke the Physician's International Conference on Spiritual Healing, Philadelphia, Pa.
- 11-15 Meeting of overseas missionary bishops and officers of the Overseas Department, Detroit, Mich.
- 16 National Council, Detroit, Mich.
- 14-17 General Meeting of the Association of Professional Women Church Workers, Detroit, Mich.
- 17-29 General Convention and Triennial Meeting of the Episcopal Church, Cobo Hall, Detroit, Mich.
- 20, 22-23 Ember Days
- 21 St. Matthew the Apostle
- 22-24 Episcopal Youth Weekend at General Convention, Detroit, Mich.
- 24- Oct. 1 Christian Education Week
- 26-28 Northeast Regional Convocation on the Church in Town and Country, Bangor, Me.
- 29 St. Michael and All Angels
- 29 Girls' Friendly Society Day of Prayer Around the World

OCTOBER

- 1 World Wide Communion Sunday
- 13-14 Meeting of the International Missionary Council, Seabury House, Greenwich, Conn.
- 15 Laymen's Sunday

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SEPTEMBER

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- 1 **Northern Uganda:** John Keith Russell, Bishop.
- 2 **Northwest Texas, U.S.A.:** George Henry Quarterman, Bishop.
- 3 **Northwest Australia:** John Frewer, Bishop.
- 4 **Norwich, England:** William Launcelot Scott Fleming, Bishop; Martin Patrick Grainge Leonard (Thetford), Bishop.
- 5 **Nova Scotia, Canada:** Robert Harold Waterman, Bishop; William Wallace Davis, Suffragan.
- 6 **Nyasaland:** Frank Oswald Thorne, Bishop.
- 7 **Ohio, U.S.A.:** Nelson Marigold Burroughs, Bishop.
- 8 **Oklahoma, U.S.A.:** W. R. Chilton Powell, Bishop.
- 9 **Olympia, U.S.A.:** William Fisher Lewis, Bishop.
- 10 **Ondo-Benin, Nigeria:** Vacant; David Oye-wale Awosika, Assistant Bishop.
- 11 **Ontario, Canada:** Kenneth Charles Evans, Bishop.
- 12 **Oregon, U.S.A.:** James W. F. Carman, Bishop.
- 13 **Osaka, Japan:** Peter Sadajiro Yanagihara, Bishop.
- 14 **Ossory, Ferns, and Leighlin, Ireland:** John Percy Phair, Bishop.
- 15 **Ottawa, Canada:** Ernest Samuel Reed, Bishop.
- 16 **Owerri, West Africa:** George Eyles Irwin Cockin, Bishop.
- 17 **Oxford, England:** Harry James Carpenter, Bishop; Gordon David Savage (Buckingham), Bishop; David Goodwin Loveday (Dorchester), Bishop; Eric Henry Knell (Reading), Bishop; Vibert Jackson, Assistant Bishop; Arthur Groom Parham, Assistant Bishop.
- 18 **Panama Canal Zone:** Reginald Heber Gooden, Bishop.
- 19 **Pennsylvania, U.S.A.:** Oliver James Hart, Bishop; Joseph Gillespie Armstrong, Coadjutor.
- 20 **Perth, Australia:** Robert William Haines Moline, Archbishop; Robert Evelyn Freeth, Assistant Bishop.
- 21 **Peterborough, England:** Vacant; Weston Henry Stewart, Assistant Bishop; Charles Arthur William Aylen, Assistant Bishop.
- 22 **The Philippines, Pacific:** Lyman C. Ogilby, Bishop; Benito C. Cabanban, Suffragan.
- 23 **Pittsburgh, U.S.A.:** Austin Pardue, Bishop; William S. Thomas, Suffragan.
- 24 **Polynesia, Pacific:** Leonard Stanley Kempthorne, Bishop.
- 25 **Portsmouth, England:** John Henry Lawrence Phillips, Bishop; Brian Percival Robin, Assistant Bishop; Arthur Leonard Kitching, Honorary Assistant Bishop.
- 26 **Pretoria, South Africa:** Edward George Knapp-Fisher, Bishop.
- 27 **Puerto Rico and the Virgin Islands:** A. Ervine Swift, Bishop.
- 28 **Qu'Appelle, Canada:** Frederick Clarence Jackson, Bishop.
- 29 **Quebec, Canada:** Russel Featherstone Brown, Bishop.
- 30 **Quincy, U.S.A.:** Francis William Lickfield, Bishop.

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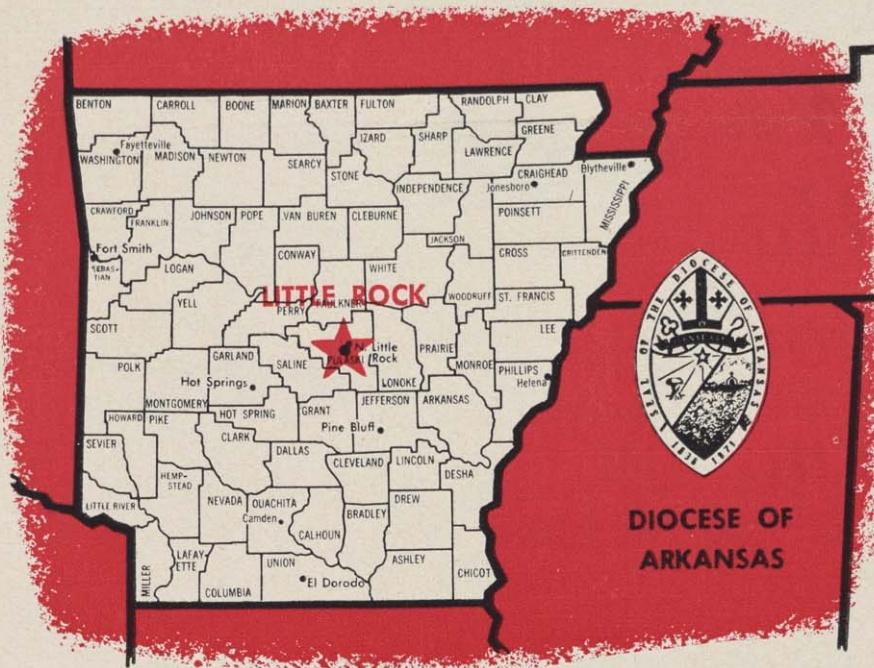
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**DIOCESE OF
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Besides scenic attractions, the tourist who is an Episcopalian may be interested to note he has more than 12,000 fellow Episcopalians scattered throughout the Diocese of Arkansas' 53,104 square miles. They belong to any one of 51 parishes and missions, and are in the spiritual care of 38 clergy helped by 106 lay readers. Despite a decrease in the state's population, the Episcopal Church has grown almost 4 per cent in membership since last year.

This growth is well explained: since 1956, Arkansas has concentrated with admirable application on its Diocesan Development Program, financed by parish and mission pledges totaling almost \$330,000. Based on Episcopal Church membership in Arkansas, this is an impressive example of responsible stewardship. The University of the South, Sewanee, Tennessee, received \$15,000 of these funds for the completion of its fine new student chapel. A classroom building was constructed at Camp Mitchell, the diocesan summer camp. Christ Church School, Forrest City, was relocated and a new physical plant erected. The bishop's residence was completely renovated. The remainder of the fund is being used for the purchase of mission sites in towns that have no churches.



After being graduated from Virginia Theological Seminary in 1937, Robert Raymond Brown served parishes and missions in the dioceses of Texas and West Texas for ten years. In 1947, he became the rector of St. Paul's Church, Richmond, Virginia, where he remained until 1955, when he was elected Bishop Coadjutor of Arkansas. On the retirement of the Rt. Rev. R. Bland Mitchell in 1956, Bishop Brown became the diocesan. The following year, he took an active part in the Little Rock school integration crisis, organizing a ministry of reconciliation. In 1958, he wrote a book on the subject, *Bigger Than*

Little Rock. Bishop Brown has been a member of the National Council's Department of Christian Education, and is a trustee of the American Church Institute. He also served for a short period as editor of the *Southern Churchman*. Bishop Brown and his wife, the former Katherine Warwick Rust, have three children.

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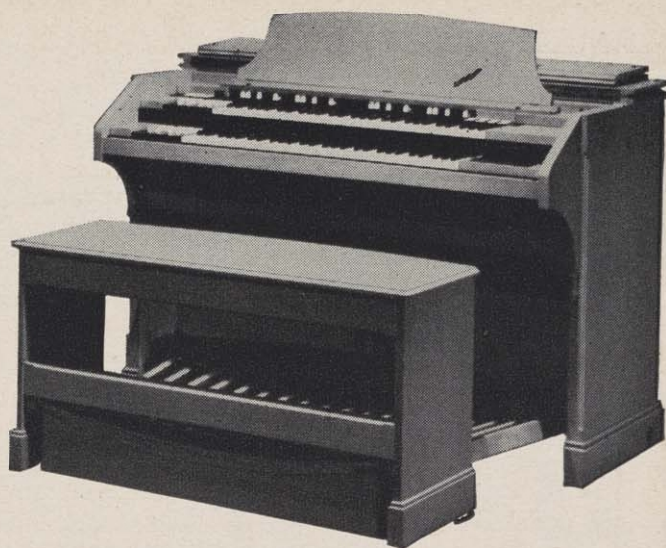


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► FOR MEDITATION

Life Sentence

SUBJECT—VERB—OBJECT: we learned in elementary school what the parts of a sentence are. Our inward lives are such a sentence; and our job and our joy is the process of creating it. It may grow complicated, full of dependent clauses and qualifying adjectives or adverbs; but basically the construction is the same for everyone. A self acts upon or toward an object. What will the sentence be, in the end?

Some of the final versions are simple enough, and quite limited—she chased men; he earned money—but they didn't have to turn out that way. The beginning is the same for all of us: the baby—an "I," a large, amorphous "I" that doesn't know what it is, or even where it begins and ends.

Fortunately the parts never stand alone, for from the earliest beginning there is a sentence. The baby cries for air. The baby wants food. This newborn "I" begins to learn its boundaries, to define itself by its "want." And what it wants will help, in turn, to develop its "I." If in this beginning sentence the verb is sturdy and its object is healthy, the "I" will grow, and the sentence will expand its scope. I hug my mother; I go to school; I explore the woods; I play basketball; I read a book; I love to play; I love to read.

With "love" we come to our second unknown, the verb. "Want" was immediate, and carried us straight to its object; "love" seems to move us into different country altogether. "Love," we see, is "want" grown up: not the baby crying, but the man running, giving, working, pouring out his heart toward his heart's desire.

His heart's desire—the object of his sentence. Here is our third unknown. Where will our hearts find their home? Not in the food that the baby cries for; not in the game that the child plays; not in the book that the adolescent reads. Food, play, stretching our minds and imaginations—they will always be important to us, but we

learn early that our hearts will not rest content with them. "I love to read" must turn into "I love you."

The sentence, "I love you," takes a new turn. Here is a living object, an "I" in its own right, with a life of its own. Here, we think, our hearts can stop and stay, and live happily ever after, like the ending of a fairy tale.

But it never works out that way. Love itself leads us on to a larger object. We should not stop at a human "you"—it cannot hold all our love, it cannot keep our "I" growing, it cannot fill our hearts forever. Our sentence of life will not stop there: it insists on a larger object, the largest, the You that is our Creator, our God.

Jesus found in His tradition His sentence of life, and ours; and He calls us to it: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." (MATT. 22:37) Here is food, here are riches, here is happiness; here is our job and our joy.

And if we live it fully, rounding it out by adding its human half, "and thy neighbor as thyself," we shall find ourselves receiving the life sentence—the verdict—that Jesus promised: "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." (MATT. 25:34) —MARY MORRISON

in the next issue of

the **EPISCOPALIAN**

- Enthronement in Canterbury
- Understanding the Prayer Book
- The Diocese of Michigan Welcomes General Convention



The Rt. Rev. William J. Gordon, Jr., Bishop of Alaska, on his annual visit to the Anvik-Holikachuk-Shageluk area, fills his famous plane, Blue Box II, with eggs,

fresh produce, and meats, always welcome in any of the bush mission stations. Blue Box II was bought with contributions to 1955-1958 United Thank Offering.

Alaska

a special
report

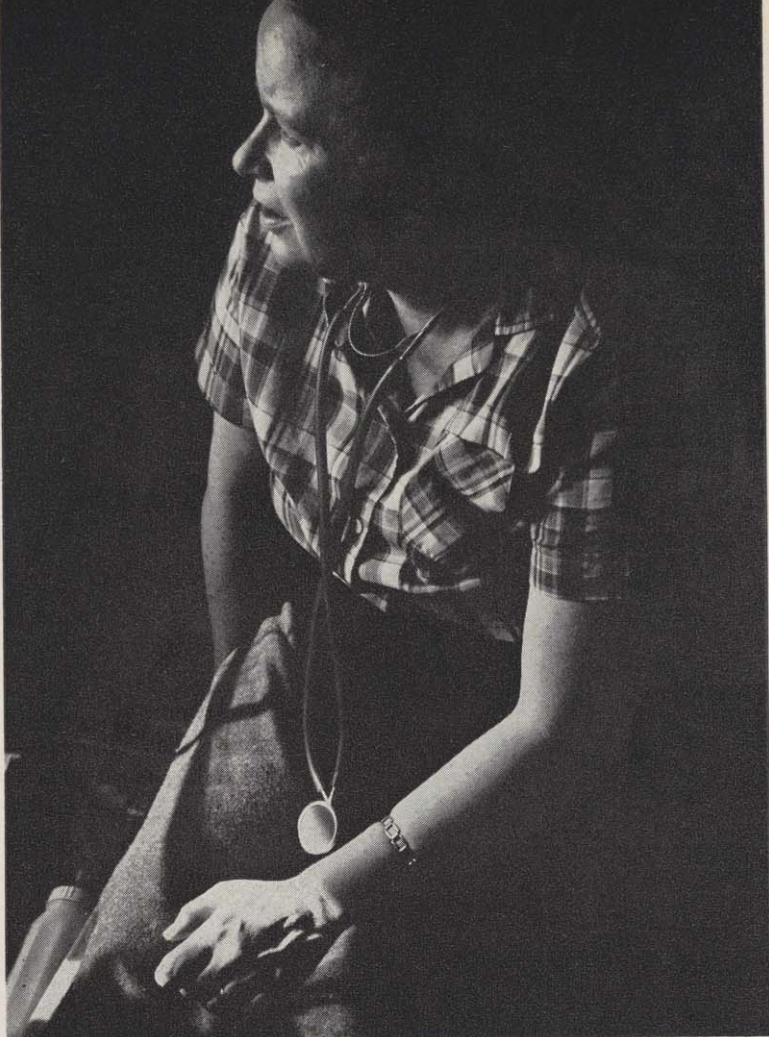
We visit some pioneers on the perennial
frontier that is our forty-ninth state.

photostory by David Hirsch

WHAT IS IT LIKE to live in Alaska? Well, it isn't "like" any one thing. The Missionary District of Alaska presents a many-faceted character on even a short acquaintance. Fortunately there are people of equally diverse interests who correspond to some of these aspects of life in Alaska. On the next eight pages, we introduce you to four such people, representative of four different ways one may live and serve one's Church and community in the forty-ninth state.

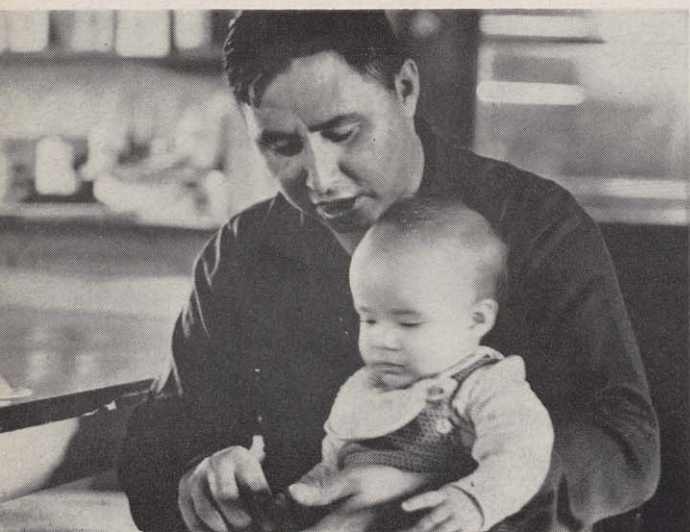
meet
Jean Dementi,
nurse

Jean Dementi lives, works, and worships in Shageluk, an Indian community of 140 persons. Originally from Southern California, Jean came to Shageluk in 1955. She was married to James Dementi in 1959, and they now have a one-year-old daughter. This nurse-evangelist has conducted regular services at St. Luke's Mission Church for six years, carrying on the church's major activities, with the sacraments provided by weekly visits from the priest at Holikachuk (twenty miles away by dog team in winter, and sixty by boat in summer). She will continue as mission nurse with the coming of the Rev. David Keller this summer to be Shageluk's first ordained minister.



With 140 people completely dependent on her for medical care, nurse-evangelist-and-mother Jean Dementi is always on call. Her ministrations are to the body and the spirit; Jean draws no dividing line between one and the other.

Jim Dementi feeds year-old Beth Robin. Jim manages the store in Shageluk, a cooperative venture owned by the community and sponsored by the Alaska Native Industries Cooperative Association, an agency of the United States Bureau of Indian Affairs.



Sunday school does not always meet on Sunday in mission stations like the one at Shageluk. The schedule must allow for weather and the availability of the teacher and the children. Jean teaches the younger children as a regular part of her job.

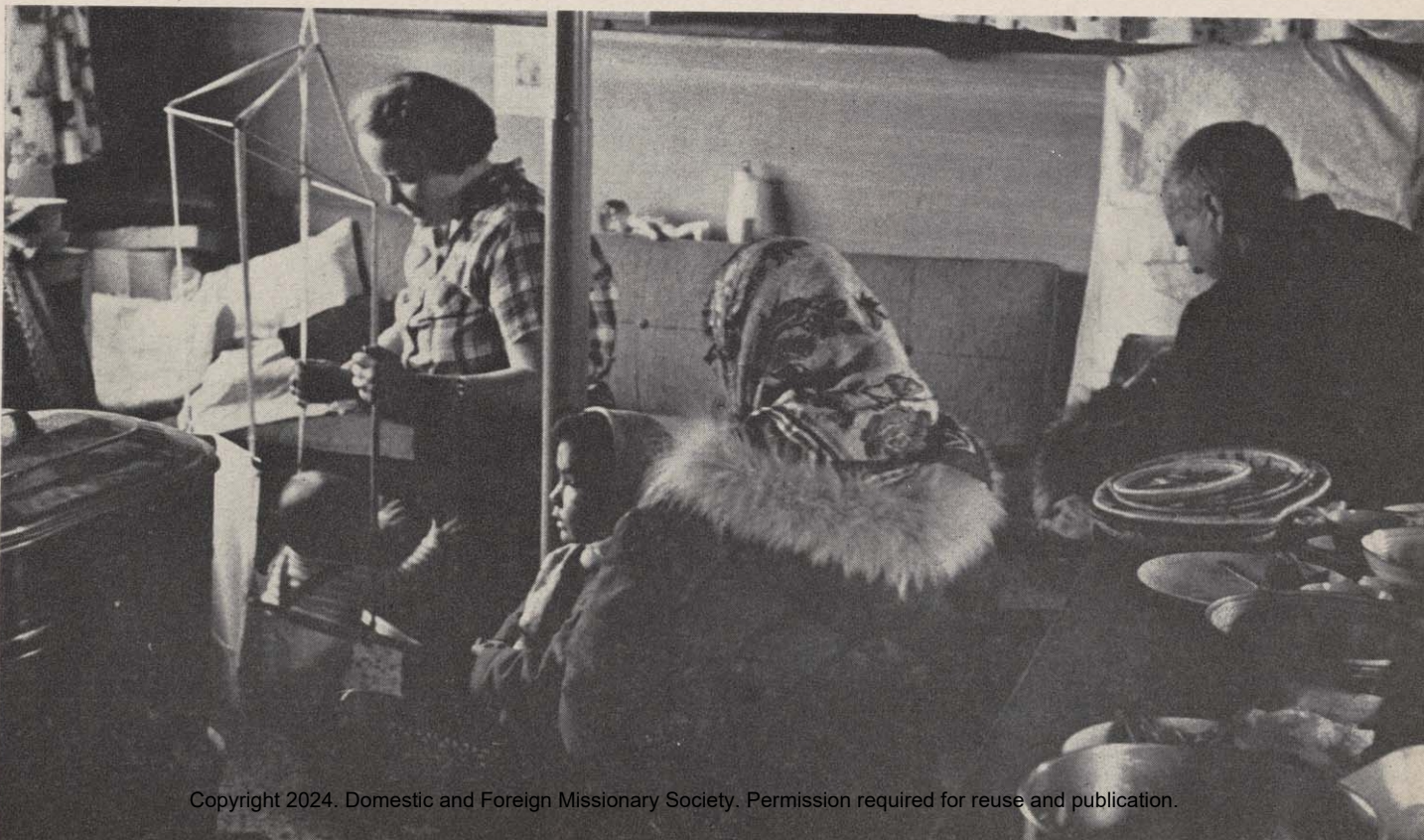




On Easter, as Jean prepared to go to church, she was called out on a case. Instead of taking the service, Jean delivered a baby at 11:10 A.M. Her comment was, "I wonder how many ministers in the Episcopal Church failed to preach their Easter sermons because they were out delivering babies."

Bishop Gordon always concludes his visit to a mission with prayers with the staff for God's direction and guidance as they go their separate ways. Here, in Jean's home, Jean holds Beth Robin while they pray for the

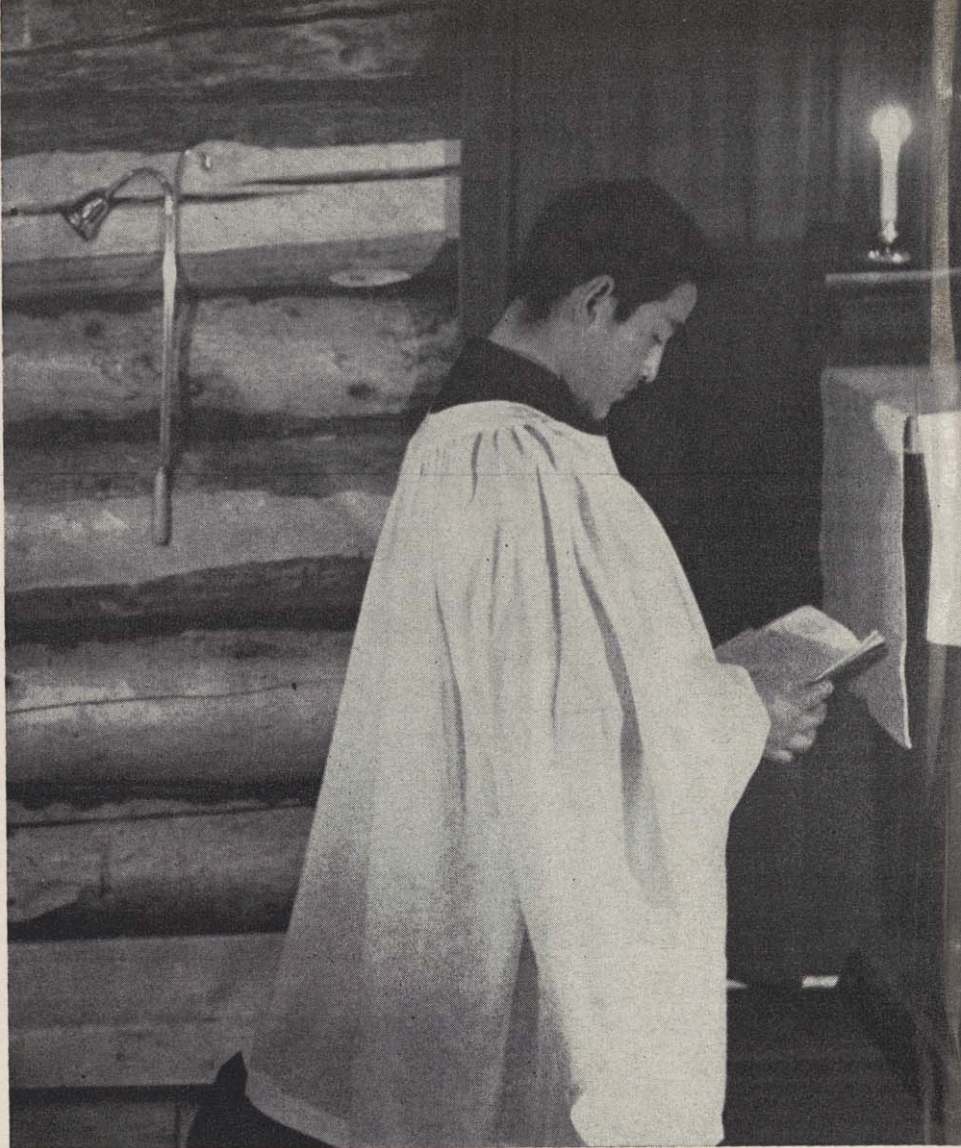
Church family, and particularly for Judy Edwards, of Tanana, hospitalized after a fire in her home which caused the death of her missionary husband, the Rev. D. Curtis Edwards, Jr., and their three children.



meet

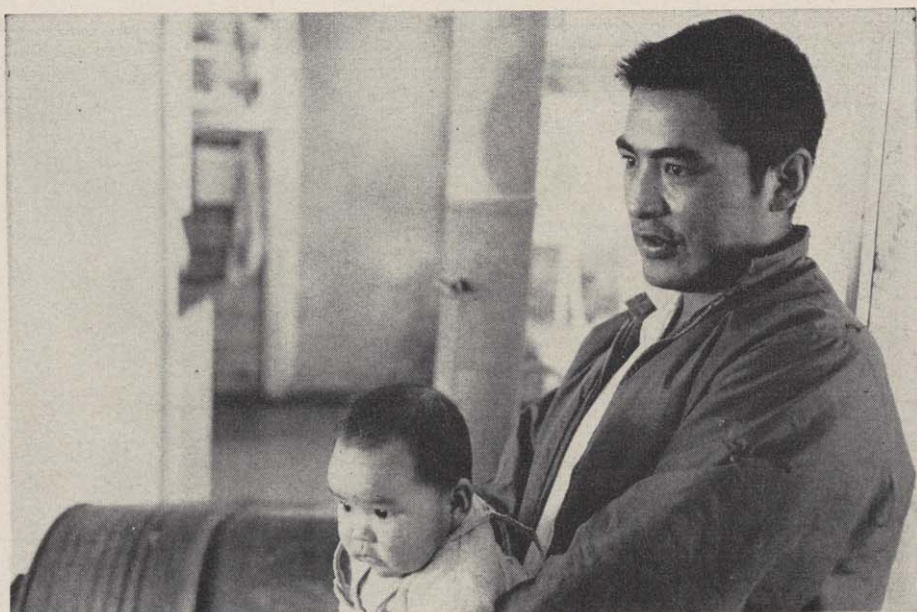
Walter Maillelle, lay reader

Walter Maillelle is the chief of the small Indian village of Holikachuck. He is lay reader at St. Paul's Mission, whose priest-in-charge, the Rev. Richard K. Clarke, ministers to the forty-three communicant members. In addition to his activities at the mission, Walter runs a lumber mill and sometimes works outside the village on industrial jobs. Walter has recently returned from the Yukon Valley Training School, in Fort Yukon, where he participated in a two-week lay-readers' training session to better prepare him for his work. His schooling opportunities have been very limited; as he wrote in a newsletter to the *Alaska Churchman*, "I only went to fourth grade and it sure is hard for me sometimes."



Walter Maillelle, busy citizen of Holikachuk, is the lay reader for the community. He conducts regular services for the members of St. Paul's mission church and, as here, assists the bishop when he comes to Holikachuk for confirmation services each year.

Walter and his wife, Virginia, have three children. Here, holding the youngest of them, Walter sits beside the converted oil drum which, with flue attached, heats the new two-story home he built himself last year.





Walter patches a harness for one of the dogs of his team. Their traces get tangled frequently, and to un-

snarl them he must toss the dogs from side to side, or pick them up. The dogs bark during roughhousing.

The Indian people are very musical and have the ability to master musical instruments quickly. Walter, here upstairs in his home, plays his guitar for relaxation whenever time permits.



Walter and his fellow Episcopalians in Holikachuk give a "potlatch" in honor of the bishop once each year. Originally, a potlatch was an Indian feast at which gifts were exchanged, but now it is like our potluck suppers. It is held in the kashim, or community social hall. Jack Nicholai is in the foreground.



meet
Wesley Lahnum,
housewife

Mr. and Mrs. Allan Lahnum live in a suburban home they built themselves outside of Anchorage, where Mr. Lahnum is a surveyor for the city. The Lahnums have four children. Wesley, originally from Georgia, has lived in Alaska since 1947. She is one of those busy people who always seem able to do that extra job. She has been a real strength and help to the Church, both during her years at All Saints' parish, Anchorage, where she was confirmed, and at St. Mary's, to which she transferred when the new mission was built. Wesley is a member of the Bishop's Committee, the League of Women Voters, and the P.T.A., and is active in politics and church work.



Wesley Lahnum, who is extremely interested in politics, preferably Republican, listens skeptically to the Democratic governor's explanation of this year's high tax program at a political reception and dinner held for the governor in the Westward Hotel in Anchorage.

Wesley, herself just recently recovered from infectious hepatitis, takes care of her sister's children, in addition to her own four, while her sister is ill with the same disease.



Wesley uses a quiet moment, while waiting in the car for a fellow worker, to catch up on her mail.





At any time, twenty-five or thirty Episcopalians from all over Alaska may be patients in the Alaska Native Service Hospital in Anchorage. The one familiar thing they find there is the Church, represented by Wesley Lahnum and others who visit the hospital regularly. Wesley has been the spark plug of this wonderful program. Below, Wesley visits Jessie Sage, an Eskimo from Kivalina on the Arctic coast, 700 miles from Anchorage. Our minister there is an Eskimo deacon, the Rev. Milton Swan.



Wesley and a fellow parishioner, Mrs. Madeline Carl, visit a ninety-two-year-old patient. Mrs. Carl is an Eskimo from Point Hope [see July issue] whose father, Peel Tooyak, served as interpreter there for over fifteen years.

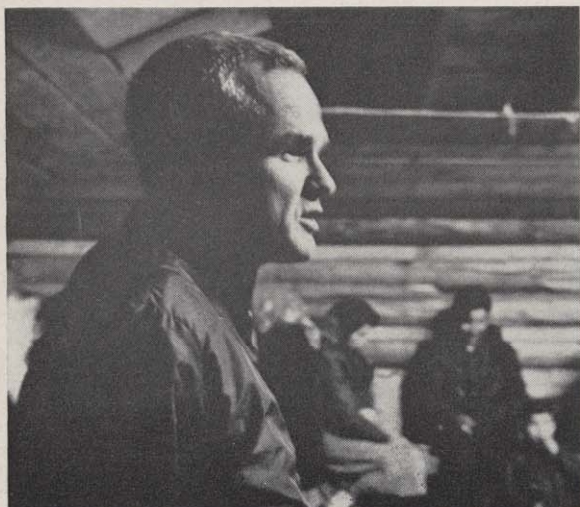


meet

**William J.
Gordon, Jr.,
Bishop of Alaska**

There is a common illusion that Bishop Gordon of Alaska is a great man because he can fly an airplane. It is not so. He is a great man because he knows Alaska, because he has had the experience of living with the Eskimos and Indians and raising his family in their communities, because he has traveled the rivers for many days, living in uncomfortable places with many hardships. He flies his own plane, Blue Box II, about 45,000 miles a year to visit his giant missionary district. (As a priest at Point Hope, he used to travel 1,500 miles a year by dog sled.) The Episcopal Church now has four parishes in Alaska, in the four principal cities, and twenty-six missions and eighteen out-stations, with twenty-eight clergy serving the 8,400 baptized members.

Bishop Gordon expresses his thanks to the Episcopalians of Holikachuk for the "potlatch" supper given annually in his honor by them.



Bishop Gordon, with vestments over his arm, leaves Christ Church in Anvik after a service of confirmation. Christ Church was built with one-half of the first United Thank Offering of the Women of the Church, and is the oldest permanently manned Episcopal mission in Alaska.



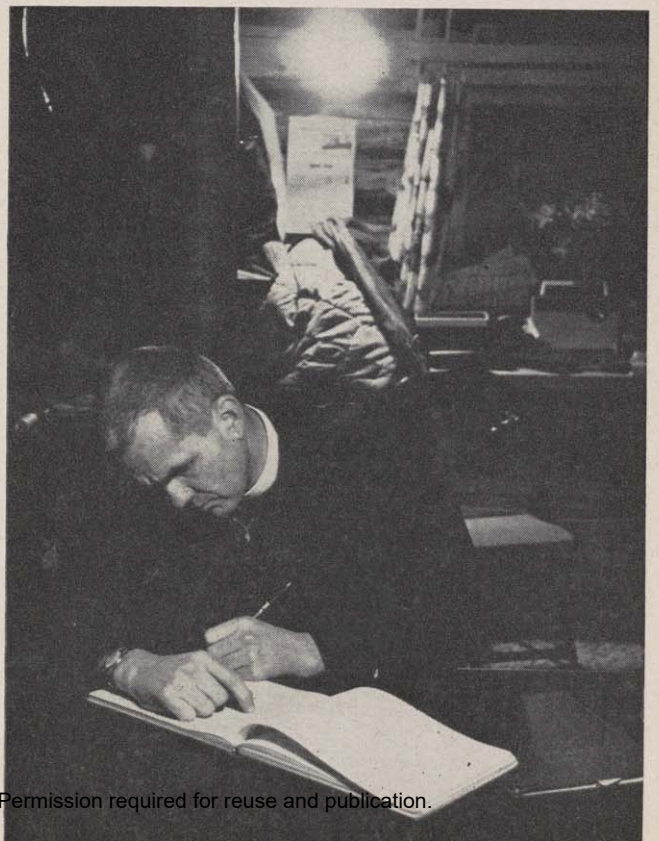
The family of Florence Andrews watches as Bishop Gordon flies her, the seriously ill mother of eleven chil-

dren, from her home in Anvik to the hospital in Bethel, an Eskimo community, some 125 miles distant.

While in Bethel, Bishop Gordon confirms Shelley Kangas, whose parents teach school, and Mrs. Archie Watson. With him is the Rev. Glen Wilcox of Anvik.



Another part of Bishop Gordon's episcopal responsibility is to examine the books to see that they are in order, and sign the register of those confirmed.



NOW! Lifetime Hospitalization



PAYS \$100 WEEKLY from FIRST DAY for LIFE

NO WAITING PERIODS • ONLY YOU CAN CANCEL

TO THE ONE AMERICAN in four who does not drink, we are pleased and proud to offer the Gold Star Total Abstiners Hospitalization Policy, which will pay you \$100 a week in cash, from your first day in the hospital, and will continue paying as long as you are there, even for life!

If you do not drink and are carrying ordinary hospitalization insurance, you are of course helping to pay for the accidents and hospital bills of those who do drink. Alcoholism is now our nation's #3 health problem, ranking immediately behind heart disease and cancer. Those who drink have reduced resistance to infection and are naturally sick more often and sick longer than those who do not drink. Yet their insurance . . . UNTIL NOW . . . costs the same as yours. NOW with the Gold Star Plan, your rates are based on the SUPERIOR HEALTH RECORDS of Non-Drinkers! Why should you help pay for the hospitalization of those who ruin their health by drink? Gold Star rewards you instead of penalizing you for not drinking!

Now, for the first time, you can get the newest and most modern type of hospitalization coverage at an unbelievably low rate because of the Gold Star Policy which is offered only to non-drinkers. With this policy, you receive \$100 a week in cash, from the first day and as long as you remain in the hospital! This money is paid to you in cash to be used for rent, food, hospital or doctor bills . . . anything you wish. Your policy cannot be cancelled by the company no matter how long you remain in the hospital or how often you are sick. And the present low rate on your policy can never be raised simply because you get old, or have too many claims, but only in the event of a general rate adjustment up or down for all policyholders!

One out of every seven people will spend some time in the hospital this year. Every day over 43,000 people enter the hospital . . . 32,000

Outstanding Leaders Say:



UPTON SINCLAIR, Pulitzer Prize Author:
"I think your idea of giving people the insurance discount which they earn by not shortening their lives with alcohol is a brilliant one, and I am glad to be counted in on it."



DR. RALPH W. SOCKMAN, Nationally known preacher, Author and Denominational Leader
"It has been my lifelong policy never to give public endorsement to any commercial enterprise, but I am heartily in favor of the principle involved in the Gold Star Plan. It only seems fair and just that those who abstain from alcoholic beverages should not be penalized for those who indulge."



DR. NORMAN VINCENT PEALE, Author, Lecturer, Pastor of Marble Collegiate Church, New York City:
"I like Arthur DeMoss' practical plan to provide hospitalization and accident insurance to non-drinkers at a reduced cost. When you show a drinker that it costs him money as well as health, friends and suffering, you present another strong argument for quitting. This unique plan does more than preaching sermons."

of these for the first time! No one knows whose turn will be next, whether yours or mine. But we do know that a fall on the stairs in your home, or on the sidewalk, or some sudden illness, or operation could put you in the hospital for weeks or months, and could cost thousands of dollars.

How would you pay for a long siege in the hospital with costly doctor bills, and expensive drugs and medicines? Many folks lose their car, savings, even their home, and are sunk hopelessly in debt for the rest of their lives. We surely hope this won't happen to you, but please don't gamble! Remember, once the doctor tells you it is your turn to enter the hospital, it's too late to buy coverage at any price.

The Gold Star Plan Makes It Easy

With a Gold Star Total Abstiners Hospitalization Policy, you would receive \$100 per week in cash, as long as you remain in the hospital. If your hospital stay is less than one week, you still collect at the rate of \$14.29 per day. Even if you are already covered by another policy, the Gold Star Plan will supplement that coverage, and will pay you directly, in addition to your present policy.

This wonderful, generous protection costs only \$4 a month for each adult, age 19 through 64, or \$40 for twelve full months. For each child under 19, the rate is just \$3 for a month's protection. And for each adult of age 65 through 100, the premium is only \$6 a month.

And, remember, with Gold Star, the NO-LIMIT Hospital Plan, there is no limit on how long you can stay in the hospital, no limit on the number of times you can collect (and the Company can never cancel your policy), and no limit on age!

GUARANTEE

Money-Back Guarantee

We'll mail your policy to your home. No salesman will call. In the privacy of your own home, read the policy over. Examine it carefully. Have it checked by your lawyer, your doctor, your friends or some trusted advisor. Make sure it provides exactly what we've told you it does. Then, if for any reason whatsoever you are not fully satisfied, just mail your policy back within ten days, and we'll cheerfully refund your entire premium by return mail, with no questions asked. So, you see, you have everything to gain and nothing to lose.

THE WORLD MUTUAL HEALTH AND ACCIDENT INSURANCE COMPANY

World Mutual has been operating since 1920, and has an unimpeachable record of honesty, service, and integrity. By special arrangement with DeMoss Associates, World Mutual has underwritten this Gold Star Total Abstiners Hospitalization Policy.

THIS PLAN OFFERED EXCLUSIVELY BY

DE MOSS ASSOCIATES, Inc.
VALLEY FORGE, PENNA.

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Coverage for Non-Drinkers ONLY!!

to readers of the **EPISCOPALIAN**

NO AGE LIMIT!

NO SALESMEN!

READ WHAT A BLESSING THIS PROTECTION HAS BEEN TO OTHERS:

Mrs. N. L. Kolb, Rochester, New York—"I am most grateful for the hospitalization I received through the De Moss service to non-drinkers. It was the only insurance I found covering my age of 86 years. Almost before the ink was dry on the policy, I fell, cracked a bone in my leg, and received payment for every day I was in the hospital."

Dorothea Buck, Jamestown, New York—"The kind letter, also check enclosed, brought cheer and encouragement. Accept my hearty appreciation for prompt and most satisfactory settlement of claim."

Elsie B. Firth, Philadelphia, Penna.—"Thank you very much for the check which I received today, covering my recent stay in the hospital. Thank you, too, for caring for my claim so promptly, and I am quite satisfied with it."

Zetta Crawford, Dallas, Texas—"Received your benefit check for \$114.29, and I was thrilled. Even though I had confidence in your word, it was hard to believe that I would really get the full amount promised for my eight days in the hospital. It certainly is a comfort to know I have this to depend upon in case of illness or accident. Thank you so very much. Words cannot express my pleasure in your prompt payment of my claim."

Cora Madsen, Harvey, Illinois—"We received your letter today together with your check and we want to thank you for both. Needless to say that we are very pleased with your company and are convinced we have made a wise move when we selected it instead of another we were considering."

Miss Esther M. Nelson, Everett, Washington—"Thank you for the check of \$500.00 received yesterday. I have been telling others about your insurance, and now I have proof of your trustworthiness. Your help was wonderful at this time, so soon after my taking out this insurance."

CHECK THESE REMARKABLE FEATURES:

- Guaranteed renewable. (Only YOU can cancel)
- Good in any lawfully operating hospital anywhere in the world!
- Pays in addition to any other hospital insurance you may carry.
- All benefits paid directly to you in cash!
- All claim checks are sent out Airmail Special Delivery!
- No age limit.
- Immediate coverage! Full benefits go into effect noon of the day your policy is issued.
- No limit on the number of times you can collect.
- Pays whether you are in the hospital for only a day or two, or for many weeks, months, or even years!
- No policy fees or enrollment fees!
- Ten-day unconditional money-back guarantee!

ONLY CONDITIONS NOT COVERED

The only conditions this policy does not cover are: pregnancy; any act of war; pre-existing conditions; or hospitalization caused by use of alcoholic beverages or narcotics. Everything else IS covered.

HERE'S ALL YOU DO:

- 1 Fill out application at right.
- 2 Enclose in an envelope with your first payment.
- 3 Mail to DeMoss Associates, Valley Forge, Pa.

YOU WILL RECEIVE YOUR GOLD STAR POLICY PROMPTLY BY MAIL. NO SALESMAN WILL CALL.

ADDITIONAL GOLD STAR BENEFITS

Pays \$2,000 cash for accidental death.

Pays \$2,000 cash for loss of one hand, one foot or sight of one eye.

Pays \$6,000 cash for loss of both hands, both feet, and sight of both eyes.

Pays DOUBLE these amounts (up to \$12,000) for specified travel accidents.

RUSH COUPON NOW! TO ASSURE YOUR PROTECTION

APPLICATION TO

320561

World Mutual Health & Accident Ins. Co. of Penna.

My name is _____

Street or RD # _____

City _____ State _____

Date of Birth: Month _____ Day _____ Year _____

My occupation is _____

My beneficiary is _____

I also hereby apply for coverage for the members of my family listed below:

NAME	DATE OF BIRTH	AGE	RELATIONSHIP	BENEFICIARY
1.				
2.				
3.				
4.				

Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐

If so, give details stating cause, date, name and address of attending physician and whether fully recovered _____

I hereby certify that neither I nor any member above listed uses alcoholic beverages* and I hereby apply to the World Mutual Health and Accident Ins. Co. of Penna. for a policy based on the understanding that the policy applied for does not cover conditions originating prior to the date of insurance, and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions.

Date: _____ Signed: **X**

HERE ARE THE LOW GOLD STAR RATES	IF YOU PAY MONTHLY	IF YOU PAY YEARLY	I am enclosing the amount specified on the left for each person to be covered, with the understanding that I can return my policy within 10 days if I am not completely satisfied with it, and my entire premium will be promptly refunded.
	Each adult age 19-64 pays →	\$4. \$40.	
	Each adult age 65-100 pays →	6. 60.	
	Each child age 18 and under pays →	3. 30.	
MAIL THIS APPLICATION PREMIUM TO		SAVE TWO (2) MONTHS PREMIUM BY PAYING YEARLY!	
DE MOSS ASSOCIATES		VALLEY FORGE PENNA. 324 0801	

*brings Jet-smooth travel
down to earth!*



JET-SMOOTH CHEVROLET

This one's got owners of high-priced cars muttering to themselves about the money they could have saved. Chevy's ride is that good. Our ingenious engineers explain their handiwork with technical talk about Full Coil suspension, precision balanced wheels, special chassis cushioning, and the superbly insulated Body by Fisher. But why not take a spin and let Chevy do its own sweet talking? Pick a road, any road . . . and see how it's an improved road under Chevrolet. Thing to do next is have a heart to heart talk with your Chevrolet dealer. When it comes to budget buying you'll find him talking your language. . . . Chevrolet Division of General Motors, Detroit 2, Michigan.



Impala 4-Door Sport Sedan—and there's a choice of 19 other Jet-smooth travelers where this one came from!

