

Title: *The Episcopalian*, 1962

Digital Copyright Notice

Copyright 2024. The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America

All rights to this digital copy are reserved. Limited reproduction of excerpts of this is permitted for personal research and single use educational activities. Publication or electronic retransmission or redistribution are not permitted without prior consent.

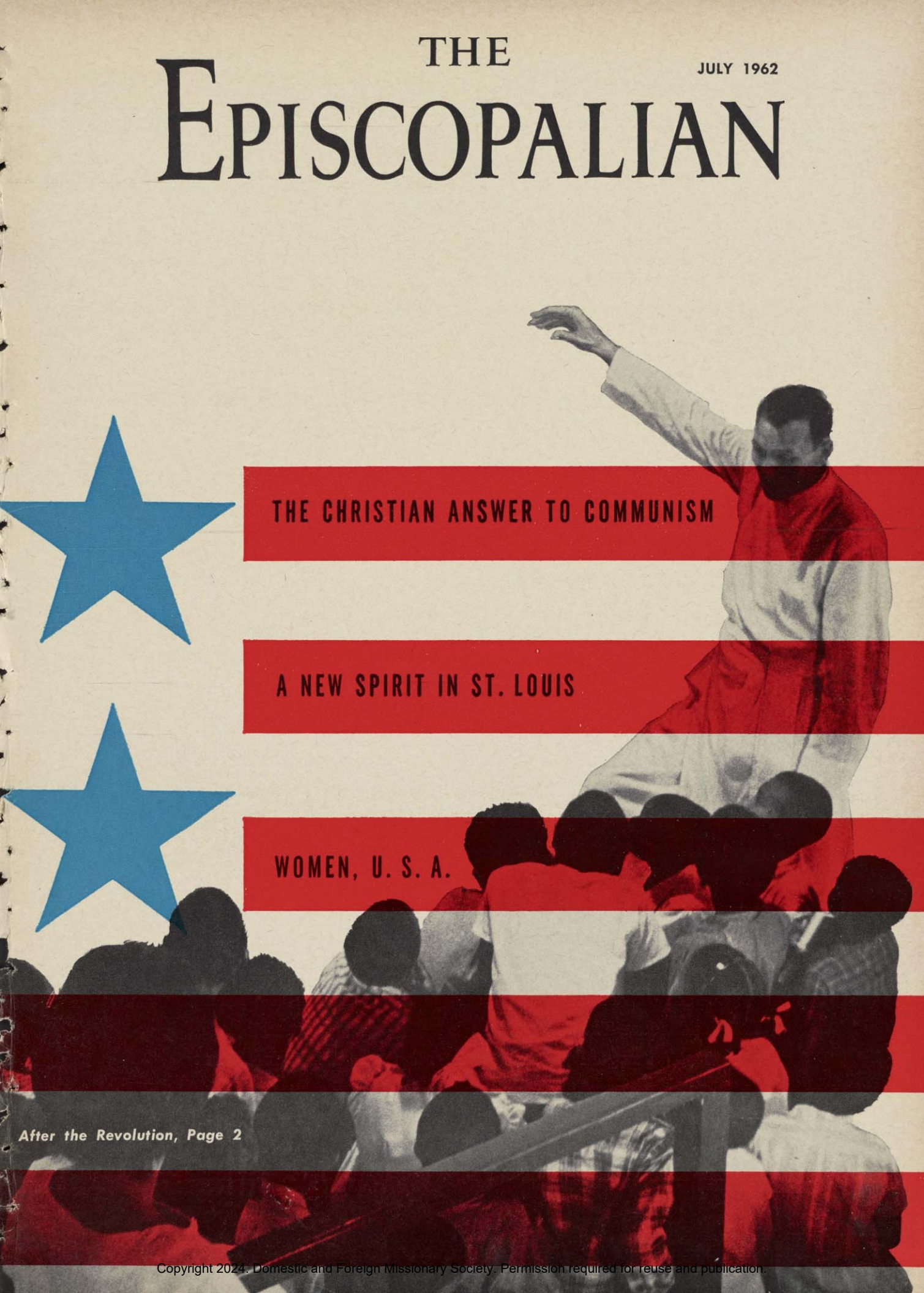
Send requests for permission to re-publish to:

Rights and Permissions Office

The Archives of the Episcopal Church
Email: research@episcopalarchives.org
Telephone: 512-472-6816

THE EPISCOPALIAN

JULY 1962



THE CHRISTIAN ANSWER TO COMMUNISM

A NEW SPIRIT IN ST. LOUIS

WOMEN, U. S. A.

After the Revolution, Page 2

*Will the Dominican Republic become a
democracy after Trujillo? What about
the Church there? Here is an on-the-scene
report after years of censorship and silence.*

The eyes of Latin America—and indeed, the watchful gaze of the free world—are on a tiny nation in the West Indies, the Dominican Republic. After thirty-one years of subjugation under as sadistic a dictator as modern history can show, the Dominicans have finally asserted themselves and seized the freedom to speak their minds and to build a nation where people can live free from squalor and fear.

What makes the Dominicans' future of such vital interest to the rest of the world is this question: can a Latin American people build a truly democratic society without being side-tracked, like Cuba, into the voracious maw of world communism?

AFTER

Many times during our visit we heard the words "worse than Hitler" applied to the man now called *El Benefactor* with obvious irony. One clergyman showed us a picture of three sisters famed in the capital for their beauty. When they indiscreetly mentioned their low opinion of the Benefactor in some public place, he characteristically struck at their beauty, gouging out their eyes and destroying their ears as a prelude to their torture.

An Evangelical minister introduced us to his daughter, a young mother who may or may not be a widow. Her husband has never been heard from since he was picked up by the secret police a year ago. He may be dead. Or he may be, like so many others, hopelessly insane from prolonged torture.

We were told of one martyr and several near martyrs among Christian leaders. The Rev. Charles Barnes, an American Episcopal missionary, attempted to send a protest to the outside world about Trujillo's massacre of 20,000 Haitians. Doctors who examined the clergyman's body said that he had been tortured for five hours

BY JAMES W. HOFFMAN, PHOTOS BY CARL G. KARSCH

LA MISION DE
SAN ANDRES
DE LA
ESIA EPISCOPAL

THE REVOLUTION



After the Revolution

before he was allowed to die.

A Roman Catholic priest, the Rev. Luis Gomez, who associated with opponents of the regime, was the victim of a highway "accident"—a large truck literally ran over his tiny European car. He was not killed, but he will be crippled for the rest of his life.

An Episcopal priest, the Rev. William Wipfler, had a hairsbreadth deliverance from martyrdom last November. Trujillo's two brothers planned a coup to restore dictatorship. When the armed forces balked, and frustrated this attempt, it was discovered that the brothers had planned a mass assassination of prominent persons who had opposed Trujillo's tyranny. Father Wipfler's was one of the eighty-two names on the list for the city of La Romana. The mass murder was scheduled for November 20; the armed forces threw their weight against the brothers' plot on November 18.

Perhaps the longest shadow over the land is what Maurice Daily, field secretary who works with the Dominican Evangelical Church, calls "the moral corruption of the government for a generation. How can a people preserve even ordinary decencies when their leaders flourish through the practice of fraud, murder, and every imaginable crime against humanity?"

It is small wonder that the moral life and religious practice of the people ebbed low for a generation. For all religious groups, the restoration of elementary standards of behavior will be a primary task.

The Dominican Republic is nominally a Roman Catholic country, but a recent survey by the church revealed that fewer than 10 per cent of the people make a genuine attempt to practice the faith. Most of the remaining 90 per cent are, for all practical purposes, without religious convictions or moral guidelines.

During the Trujillo regime the Roman Catholic



The Rt. Rev. Paul A. Kellogg was consecrated in March, 1960, to be first resident Bishop of the Iglesia Episcopal Dominica. Behind him is the Church of the Epiphany.

Church suffered in public esteem. People remember pictures of *El Benefactor* enfolding princes of the church in the Latin embrace of friendship. In the three Dominican cities we visited, there were several beautiful churches built by the government for the state church. The Protestant churches, in contrast, always found a way to refuse the regime's financial aid, which they saw as an attempt to purchase favor. Thus today, in the view of Dominicans who know, the Protestant groups have a cleaner slate than the established church.

Just how close the relationship was between the regime and the Roman Church will be for historians to unravel. Restrictions on freedom of the pulpit seemed to fall on Catholic and Protestant alike; police spies attended worship services and reported any remark that could be construed as critical of conditions in "the Fatherland." Both Roman Catholic and Protestant clergymen had to confine their sermons to Biblical times and abstract theology. All one could say about the Dominican Republic was that every day in every way things were better and better—thanks, of course, to *El Benefactor*.

Protestants say that, state church or no state church, Trujillo left no one in any confusion about who was boss. At one point he caused the distribution of thousands of ornated cards bearing the words: "Trujillo Is the Head of this Home"—a domestic sentiment that could hardly have been palatable to Protestant or Roman Catholic Christians. One Episcopal clergyman responded by importing cards reading "Christ Is the Head of this Home," and distributing them among his parishioners.

Toward the end of the Trujillo era, both Protestant and Roman Catholic clergy became increasingly restive. Episcopal clergyman Philip Wheaton stormed police headquarters to demand release of a prisoner, and succeeded. Two Roman Catholic archbishops and four bishops wrote pastoral letters condemning "excesses" of the regime.

But fairly or unfairly, many Dominicans regard the Roman Church as tarred with the Trujillo brush, and this may hamper the work of this church, already severely limited by a shortage of clergy, for a long time to come.

The most important Protestant communions are the Dominican Evangelical Church and the Episcopal Church of the Dominican Republic. The former is a



union of United Presbyterians, Methodists, Evangelical-United Brethren, and Moravians.

In a traditionally Roman Catholic culture, Episcopal Bishop Paul A. Kellogg told us, "the Evangelical and Episcopal Churches complement each other." Some people who react against what seems to them a moribund Catholicism, he explained, gravitate toward the Evangelical Church, some toward the Episcopal.

In a conscious effort to attract the latter, Bishop Kellogg said, the Episcopalians build on their Catholic heritage. The clergy encourage the public to call them "Father." They wear clerical garb regularly, cassocks whenever practicable. Because a people with a Roman Catholic background expects visible manifestations of faith, the Episcopal Church holds processions in the streets on church holidays.

The Dominican Episcopal Church, founded by the British in the 1890's, now counts fifteen congregations with 1,600 members. As in other Latin American countries, there are many more "adherents" than members; many persons attend Protestant churches regularly but stop short of the social and economic risks of full membership. There are a resident bishop and seven priests; five of these clergy are Americans, two Dominicans, and one a British West Indian.

Bishop Kellogg looks forward to a better chance for Protestantism now that Trujillo is gone. "It wasn't possible to publicize human need under the dictator," he says. "The whole side of the gospel dealing with compassion for the unfortunate and improving their lot was lost. Now that we are free to express real Christian concern about the conditions in which people live, more Dominicans will realize that the Church genuinely cares about them." In spite of the limitations under which

the Church has had to work, the Bishop said, "much interest and good will are being manifested toward us."

The only trains in the Dominican Republic carry not people, but sugar cane. Sugar is the chief export of the country; next, but lagging far behind, are coffee and cocoa.

We elected to visit the largest sugar *central* (plantation) in the Republic, *Central Romana*. The holdings of this corporation, comprising more than 550 square miles, cover the eastern tip of the island and include a seaport, a town of 20,000 people, a processing mill, a railroad locomotive shop, a cattle ranch for dairy and beef herds and the 15,000 oxen that pull the carts of freshly cut cane. For several years *Central Romana* has been the largest sugar producer in the world; in 1961 the firm processed 2,350,000 tons.

In the town of La Romana, where 80 per cent of the employed work for the *Central*, there are eight Roman Catholic churches, two Dominican Evangelical, and one Episcopal. The Roman parishes are critically understaffed, and face a hopeless task in keeping contact with all the families in their care.

In La Romana we saw none of the gutted buildings and burned automobiles which remain as reminders of the recent political upheavals in the capital, Santo Domingo. Yet today, tranquil-looking La Romana is probably the focal point for the discord which, some Dominicans fear, may upset the delicate balance now holding the Republic among the democratic nations.

Our first stop in La Romana was the rectory of the Episcopal church. We had barely become acquainted with Father William Wipfler, his wife, Pauline, and their four small children, when another American came in to see the rector. As this man was an official of the *Central*,



The Rev. Philip E. Wheaton (see cover and page 3, right) is vicar of San Andres Church, first Episcopal Spanish-speaking congregation in Santo Domingo. In seven years,



Father Wheaton's church has grown from 5 to 350 baptized members, with large church school and men's and women's groups. A new church and school unit are now being built.

After the Revolution

we put to him the question we had asked Father Wipfler: Could we go into the cane fields and photograph some of the workmen, called cutters, who prepare the cane for transport to the processing mill?

He shook his head. He wouldn't take us, in any case, and he wouldn't be responsible for advising us to go with any company man. The cutters were edgy, he told us. Only a few days before there had been an ugly demonstration. Even experienced *Central* supervisors now went into the fields in peril of their lives. Dominicans might go with impunity, but Americans—no.

But Father Wipfler had a suggestion. With his clerical garb, he wouldn't be taken for a company man. Besides, he was known to many cutters as an impartial arbiter; it was he who had quelled the mob threatening violence several days before. He could take us into the fields safely, he argued; and the company official was inclined to agree.

And so it proved. With the rector's good offices as way-paver, we met several groups of cutters, all of them friendly and co-operative.

Father Wipfler had told us that most of the cutters had no church affiliation and couldn't care less, and this was borne out by the handful we talked with. Only one among them admitted to a church interest; he attended services of one of the pentecostal sects from the U.S.A.

But the Church is hardly more successful with the company's top management. Along with the Dominicans in this bracket, there are some sixty foreign families; the majority are American; the rest, a sprinkling of English, French, Dutch, and Scandinavian. Of these sixty families, only eight attend the English service at the Episcopal

church with any regularity. All other services (including the Evangelical) are in Spanish.

One of Father Wipfler's motivations in involving himself in sugar-company problems is to demonstrate to cutters and officials alike that the Christian Church is interested in their difficulties and stands ready to help. Although he has been in La Romana only three years, already his policy of plunging all the way into the life of the town has shown results: in three years, attendance at the church grew from an average of twenty-five to ninety; contributions rose from \$400 to \$1,800; day-school enrollment increased from eleven to 190.

Father Wipfler, born and reared in New York City, is small, quick, and intense, sharp of mind and tongue, and seems to typify the Church in action. The outspokenness which twice earned him a place on lists of persons slated for assassination has involved him in each recurring crisis in the turbulent months following the death of the dictator.

After a riot of teen-age youths, the sadistic chief of police in La Romana seized one of Wipfler's parishioners as scapegoat. In the course of his interrogation, the boy's arm was broken. Bill Wipfler not only obtained state money for the boy's medical expenses, but raised such a storm in the capital that the police chief was replaced.

At another point a mob of angry sugar-cane cutters converged on a barber shop where the unpopular mayor of the town was getting a shave. They'd help shave him, they shouted, waving their machetes. Bill Wipfler intervened and, by inducing the men to disperse, probably saved the mayor's life.

During a battle between townspeople and police, a bomb rolled under Wipfler's car, filled at the time with church-school children. When Bill started to kick the bomb away, a policeman told him to leave it there or he'd shoot him. Bill ignored the threat, and today that policeman is very courteous to Father Wipfler.

"One of the bitter fruits of the generation of Trujillo's tyranny," Pauline Wipfler told us, "is people's inability to express themselves. Young people have to be urged to talk freely in a discussion. Women's groups tend to assent without debate to the first proposal they hear. Church leaders have to resort to tricks—such as making an obviously odious suggestion—to stir people to express their real views."

In this, of course, churches in La Romana share the same burden with religious forces throughout the country. The Dominicans are making a joyful, but demanding transition from total dictatorship to democracy. They will not achieve liberty and prosperity without pain and risk, and thirty-one years of groveling under the man who called himself *El Benefactor* have left them ill-prepared for self-government.

The Church of Jesus Christ, preaching as always the priceless worth of the individual person as a child of God, teaching the timeless values of honesty, kindness, and freedom of the mind, may well be the most influential voice in deciding the future of the Dominican Republic. ◀



The Rev. William Wipfler is in charge of Episcopal work in the sea-coast city of La Romana, center of the Dominican sugar-cane industry. Behind him is part of La Romana's new church, built with the help of United Thank Offering.



In the Dominican Republic, railroads carry sugar cane, not people, because crop is most important factor in nation's

economy. These workers who make up to \$3.50 American per day, work on Central Romana, largest sugar plantation.

JULY, 1962

7

FOR YOUR INFORMATION

* * * * *

THE COVER DESIGN by Robert Wood reminds us that this month we celebrate the 186th anniversary of our independence as a nation. In all of our churches in the United States, we Episcopalians will give thanks to God the first week in July for the many blessings He has bestowed upon our nation and its people (see page 41).

THE COVER PHOTOGRAPH, that of Episcopal missionary Philip E. Wheaton and members of his congregation in Santo Domingo, Dominican Republic, serves to remind us that freedom can never be taken for granted. Fellow Episcopalians and other citizens of the Dominican Republic have been without the freedom which we know and cherish for more than thirty years under the dictatorship of the Trujillos. In the article "After the Revolution," beginning on page 2, author James Hoffman brings us a firsthand report on the Dominican Republic and its new taste of freedom, with a special look at the Episcopal Church and its role in this new era. The photographs are by Carl G. Karsch, who also took the perceptive photos for our report on British Honduras in the March issue. Mr. Hoffman and Mr. Karsch are associate editors of *Presbyterian Life* magazine.

IN KEEPING with the theme of independence, we present to you a special report on that emancipated female, the American woman of 1962, on page 12. The author is an American woman who also happens to be one of our country's greatest editors—Margaret Cousins, senior book editor of Doubleday and Co. and former managing editor of *Good Housekeeping* and *McCall's*.

"WE DO a lot of talking about the ecumenical movement, but what are we *doing* about it?" This is a familiar question these days. In the article "There's a New Spirit in St. Louis," page 18, we take you to a city where Christians of many persuasions *are* doing something together about common concerns.

THE STORY about the St. Louis Ecumenical Parish and its related areas of co-operation among denominations is, in itself, an ecumenical project. The author is Thomas LaBar, associate editor of *THE EPISCOPALIAN*; and chief picture-taker is Mary Ann Gehres, associate editor of *Presbyterian Life*. The chief resource person for both Mr. LaBar and Miss Gehres was the Ven. Charles F. Rehkopf, Episcopal Archdeacon of Missouri and one of the leaders in this pioneer project in St.

in the next issue of THE EPISCOPALIAN

- **Episcopalian with Force**
- **What is a Missionary District?**
- **J. Edgar Hoover on causes of juvenile crime**
- **Growth and Reflection: a special report on diocesan conventions**

Louis. *Presbyterian Life* will carry the St. Louis story in its issue of July 1.

THE AUTHOR of the highly fictional (we hope) "Vicar's Vacation," page 24, is neither a vicar nor the head of a mission committee. She is a laywoman from the Diocese of Missouri, Mrs. Jean Dubois of Kirkwood, Missouri.

"BREAKTHROUGH to the Border," page 27, a significant report on the Church in Mexico, was written by D. Williams McClurken. The Rev. Mr. McClurken, a priest of the Diocese of West Texas and chairman of the diocesan department of promotion since 1959, was recently appointed by the Presiding Bishop to be executive secretary of the National Council's division of radio and television.

"THE Christian Way," page 30, concludes a four-part report on the Christian and Communism drawn from the best-selling booklet, *A Christian Handbook on Communism*, published by the Committee on World Literacy and Christian Literature, literacy and overseas literature agency of the National Council of Churches and other co-operating denominations. Material for the *Handbook* was prepared by several authors with firsthand knowledge of the Communist apparatus in Asia and Europe. The current edition of the *Handbook* was published earlier this year, and may be obtained by sending \$1 to Lit-Lit, 475 Riverside Drive, New York 27, N.Y.

In co-operation with *The Atlantic* and Atlantic-Little, Brown, the editors of *THE EPISCOPALIAN* are pleased to announce that *THE EPISCOPALIAN* will carry portions of past Presiding Bishop Henry Knox Sherrill's memoirs, beginning in our September issue.

The Atlantic is running a special section drawn from Bishop Sherrill's early years in Massachusetts in its July issue. *THE EPISCOPALIAN*'s coverage will draw from Bishop Sherrill's experience as Presiding Bishop and ecumenical leader. This fall the memoirs, *Among Friends*, will be published as a book by Atlantic-Little, Brown.

continuing
FORTH and
The Spirit of Missions

Published by the Board of Directors
of The Episcopalian, Inc., upon au-
thority of the General Convention of
the Protestant Episcopal Church in
the United States of America, Arthur
Lichtenberger, Presiding Bishop:

ROBERT E. KENYON, JR., President
JOHN H. LEACH, Vice-President
ARTHUR Z. GRAY, Secretary
SAMUEL W. MEEK, Treasurer
WILLIAM McK. CHAPMAN
MARGARET COUSINS
HUGH CURTIS
PHILIP EWALD
HOWARD HOOVER
WILLIAM S. LEA
JOHN W. REINHARDT

EDITOR
Henry L. McCorkle

CONTRIBUTING EDITORS
David Marshall Aherne, Nancy Ashton
Elizabeth Bussing, Henry Thomas Dolan
Shelby M. Howatt, Christopher Martin
Mary Morrison, Martha Moscrip
John W. Suter, Jeannie Willis

ASSOCIATE EDITORS
Edward T. Dell, Jr., Thomas LaBar

PRODUCTION EDITOR
Eleanore B. Wright

ART CONSULTANT
Walter Miles
Robert Wood

PROMOTION DIRECTOR
Donald C. Bolles

ASSOCIATE PROMOTION DIRECTOR
Louis Windholz

ASSISTANT TO THE EDITOR
Emmaretta Wieghart

BUSINESS DEPARTMENT: *Walter N. Gem-*
mill, advertising director; *Carl J. Fleisch-*
man, associate director; *Louis Windholz*,
business and circulation manager; *Valentina*
Dekimpe, assistant business manager; *Edward*
P. Gilbert, production consultant; *Marcia*
Freedman, assistant circulation manager.

THE EPISCOPALIAN

A Journal of Contemporary Christianity
Serving the Episcopal Church

Vol. 127 No. 7

July 1962

Contents

- 2 After the Revolution by James W. Hoffman
photos by Carl G. Karsch
- 12 The American Woman by Margaret Cousins
- 16 Punching People Is Wrong by Virginia Cary Hudson
- 18 There's a New Spirit in St. Louis by Thomas LaBar
- 24 The Vicar's Vacation by Jean H. Dubois
- 27 Breakthrough to the Border by D. Williams McClurken
- 30 The Christian Way Christians and Communism: Conclusion
- 39 When Novelists Portray Christ by Hyatt H. Waggoner
- 43 "Suffer It To Be So" by Mary Morrison
- 45 After the Kitten Died by Malcolm Boyd

Columns and Comments

For Your Information	8	40	Calendar
Letters	10	42	Cycle of Prayer
Worldscene	35	43	Meditation
Capitalscene	38	44	Know Your Diocese
Books	39	45	Movies
Christian Year	40	46	Educational Directory

THE EPISCOPALIAN, July, 1962, Vol. 127, No. 7. Published monthly by The Episcopalian, Inc., 1930 Chestnut St., Philadelphia 3, Pa. 35¢ a copy, \$3.50 a year; two years, \$6. Second class postage paid at Washington, D.C., SUBSCRIPTION ORDERS, CHANGE OF ADDRESS, and all other circulation correspondence should be sent to THE EPISCOPALIAN, Box 2122, Phila. 3, Pa. Allow 6 to 8 weeks for changes; please include old address label and postal zone number. © 1962 by THE EPISCOPALIAN, Inc. No material may be reproduced without written permission. Manuscripts or art submitted should be accompanied by self-addressed envelope and return postage. The publishers assume no responsibility for return of unsolicited material. THE EPISCOPALIAN is a member of the National Diocesan Press, the Associated Church Press, and Religious News Service.

LETTERS

ISN'T THAT THE LIMIT . . .

I noticed in April "Worldscene" that the Bible was expelled in Pennsylvania schools because a Unitarian family objected to their children reading or listening to the reading of the Holy Bible.

If one family objects, why should a whole state suffer? Instead of throwing out the Bible, why not excuse the children from listening, if they have a written consent from their parents?

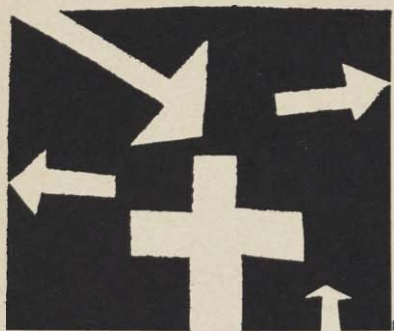
(Unitarians do not object to the Bible but to the idea that their children are *forced* to listen, and therefore limit their expression of free will.)

EVELYN VIOLA STEIN
Spring Valley, N.Y.

THE UGLY HOLES

As an American priest living in England, I am increasingly grateful for THE EPISCOPALIAN as a means of keeping up on the church at home.

But your "Worldscene" report in the May issue on reactions to the new American nuclear tests is discouraging. If the opinions quoted are really, as you state, from "Christian leaders,"



then I begin to despair—and to wonder if the pagans aren't right to say the Church has forfeited any right to arbitrate on morals, either public or parochial. . . .

Is the arms race really an example of "realism"—even on the purely political level—and not the maddest sort of Orwell double-think in action?

Can we Americans who felt—and rightly felt—indignant at the wanton irresponsibility of the Soviet tests seriously imagine there is a double standard of right and wrong which con-

veniently adjusts itself when the wrong is being done by those who are supposed to be our leaders in a free nation?

. . . The Body of Christ is supposed to inform and judge the sub-Christian behavior of society. From this distance, the picture is of the Church standing by in terror, ready to rubber-stamp any kind of blueprint submitted to it by the Pentagon and the national press, and then rushing off to urge her children to ignore the ugly holes in the structure while they "seek a more genuine security in the depths of the spirit."

THE REV. DANIEL PEARCE, C. R.
Leeds, England

ANGLICAN FROM JAPAN

. . . It is very difficult for a foreigner to understand the Negro problem [in the United States] without prejudice. Most white American people usually evade questions of the segregation in your country. . . .

So when I found an article on "The Negro Episcopalian" in THE EPISCOPALIAN, I was deeply impressed with it. Especially I could not read "An Anglican from Harlem," by Lofton Mitchell, without excitement. After reading it, I can grasp an understanding of the problem between two types of American people. I am very moved that Mr. Mitchell does not have any hostility toward white people, though he has been tormented.

. . . I want to tell about my understanding of the Negro problem to my fellow people. And I hope the Episcopal Church will destroy the prejudice that most foreigners have for the Negro problem in your country.

KO KITABAYASHI
Tokyo, Japan

THE BENEFIT OF BOOKS

THE EPISCOPALIAN is to be commended for calling to the attention of the reading public *If I Go down to Hell* and *The Noise of Solemn Assemblies*.

What Malcolm Boyd describes in his book through personal enlightenment and Peter Berger through professional astuteness could affect the ills with which organized religion is beset.

JANE GIBREE
West Boylston, Mass.

NO CROSS TO BEAR?

I view your photograph of the new "281" with alarm. Is this in fact the primatial seat of the American Catholic Church? I can't find a single cross atop this structure to distinguish it from the office buildings and department stores that throng Second Avenue.

If in the pages of your esteemed gazette you will print the name and address of the priest-in-charge, I shall gladly contribute the first \$5 to construct a replica of the Holy Cross over the new ECC and thus to proclaim it God's Acre to all that pass by.

HILARY W. GRAHAM
Chester, Pa.

A large cross at ground level will make it clear to all who pass by or enter the new Episcopal Church Center that the building is indeed in the service of our Lord.—ED.

ENCORE

Please have more articles by Bishop Reindorp. In the meanwhile, thanks for printing the one in the April issue.

ELLEN TILLINGHAST
Middlebury, Vt.

AN APOLOGY

By this time you will, no doubt, have heard from others in regard to the "Know Your Diocese" column for May.

I am deeply distressed that the material was not more carefully proofed than it was. Mrs. Mallett has been dead for about two years. The "one child" is a priest of the Church. What should have been a gratifying article to Bishop Mallett and his diocese must be disappointing. Has our church become so automated that even a bishop and his family can get lost in the files?

THE REV. CHARLES LYNCH
Detroit, Mich.

CHANGE HAPHAZARD SUPPORT

The church should have the best possible men in its service. This means changing the present haphazard method of recruiting and financing the education of future priests.

Financing should be accomplished by including the support of seminaries in the [general mission] budget and by consolidating seminaries.

Getting the best possible people into the work of the church and financing the same is important enough to warrant the appointment of a committee of the church's best minds to study and recommend a course of action.

THOMAS R. D'ERRICO
Fargo, N.D.

Thank you for your concern about support of theological education. The General Convention's Joint Commission on Theological Education is charged with this very task and is now planning action along the lines you suggest.—ED.

VIVE LA DIFFERENCE!

... I have been noting of late a lot about the Roman Catholic Church in what is supposed to be an Episcopal magazine. What is back of it? ...

There is a lot of difference in what a true Episcopalian thinks and a Roman Catholic [thinks]. Don't fight each other, but let's each keep his own church.

HARRY F. MEYER
Chadron, Nebr.

FACTS AND ARTIFACTS

Why spoil an otherwise splendid April issue by giving credence to the position of Roman Catholic Reverend John F. Cronin on page 37? ... I can't understand why any American should ignore what Mr. Hoover of the F.B.I. and the House Un-American Committee say on the subject. I feel you would be doing the country a better service, if you must dabble in matters political, by giving publicity to the facts brought forth by the F.B.I. and the H.U.A.C.

SCOTT NIXON
Augusta, Ga.

As an Episcopalian and also a member of the John Birch Society I was saddened when I read your item about Father Cronin and his recent booklet. ...

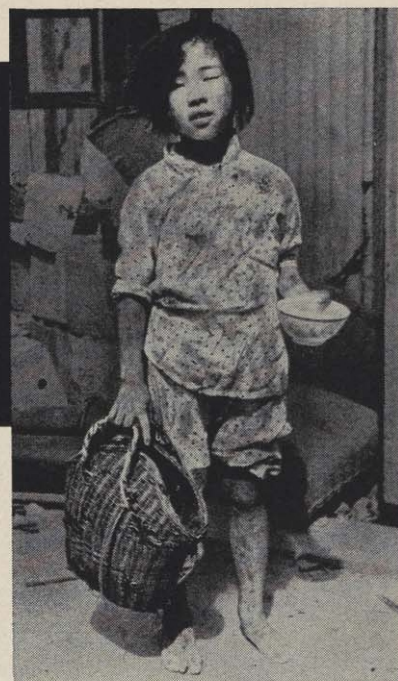
If you had been following of late the tremendous and vicious barrage which the Communist *Worker* has been aiming at the John Birch Society, it might have seemed strange to you that the Communists could be so mean and nasty towards an organization that has been "helping" them so much.

LAWRENCE R. LEE
Leesburg, Va.

IF PO CHAN COULD ONLY RUB ALADDIN'S LAMP

Perhaps the lamp could light her eyes again for she is blind—blind from malnutrition. Perhaps the lamp could give her a father. There is none in her home. And give her a mother who could stay home to care for her six year old child and her brothers and sisters, instead of out trying to find work to feed them. Perhaps the oil from the lamp could soothe Po Chan's tortured skin. When her mother was out searching for work, the child with her dead eyes stumbled against an oil lamp and was severely burned from head to foot. But little Po Chan is not so much worse off than thousands of escapee children existing in Hong Kong.

Hong Kong before the war had a population of a half million but thousands have poured across the border from Red China and the population is now nearly four million. The British Government is trying to cope with this problem but there are thousands of children who desperately need help. And Po Chans can be found in India, Korea, Vietnam and many other of the fifty-three countries listed below where Christian Children's Fund assists over 37,500 children in 440 orphanages and projects. Youngsters of sorrow like her can be "adopted" and cared



for. The cost to the contributor in all countries is the same—ten dollars a month. The child's name, address, story and pictures and correspondence is provided the donor.

Christian Children's Fund is the largest Protestant orphanage organization in the world and serves, with its affiliated homes, over 40 million meals a year. It is registered with the Advisory Committee on Voluntary Aid of the International Cooperation Administration of the United States Government. The Christian Children's Fund is experienced, efficient, economical and conscientious.

COUNTRIES:

Argentina, Austria, Belgium, Bolivia, Borneo, Brazil, Burma, Cameroun, Canada, Ceylon, Chile, Egypt, England, Finland, France, Greece, Hong Kong, India, Indonesia, Iran, Israel, Italy, Jamaica, Japan, Jordan, Kenya, Korea, Lapland, Lebanon, Macao, Malaya, Mexico, Nigeria, N. Rhodesia, Okinawa, Pakistan, Paraguay, Philippines, Portugal, Puerto Rico, Scotland, S. Africa, S. Rhodesia, Spain, Swaziland, Switzerland, Syria, Taiwan (Formosa), Thailand, Turkey, United States, Vietnam (Indochina), Western Germany.

For Information write: Dr. J. Calvitt Clarke

CHRISTIAN CHILDREN'S FUND, INC.

Richmond 4, Virginia

I wish to "adopt" a boy ☐ girl ☐ for one year in _____ (Name Country)

I will pay \$10 a month (\$120 a year). Enclosed is payment for the full year ☐ first month ☐. Please send me the child's name, story, address and picture. I understand that I can correspond with the child. Also, that there is no obligation to continue the adoption.

I cannot "adopt" a child but want to help by giving \$_____.

☐ Please send me further information.

NAME _____

ADDRESS _____

CITY _____ Zone _____

STATE _____

Gifts of any amount are welcome. Gifts are deductible from income tax.

In describing the current status of women in America, one of

I HAVE long been interested in women, having been one all my life and having spent a quarter of a century endeavoring to communicate with them through the pages of women's magazines. I have made various researches in the lives of women through the ages, and I have come to the conclusion that the women of the twentieth century, who—to all outward appearances—have never had it so good, have actually never had it so challenging, so confusing, and so difficult.

While I doubt that there are many women in the boundaries of the territorial United States who would willingly give up the franchise, sacrifice the economic possibilities they have gained, and revert to hearth and home under the protection of the male, I do not think there are many who have not occasionally thought wistfully of it. But even if they have thought of it, and even if they were willing, the world has moved on, and there is no possibility of such a course. All signs indicate that women have become a permanent portion of the labor force and that they will have to go on grappling with the problems of being all things to all people, until some reasonable solution is reached.

But the period of transition is indescribably difficult. The pressures of society, of the economy, of the government, of tradition, of education, of the domestic revolution, of business, and of the new complexities of all life have culminated in bringing feminine frustration to an all-time high. Emancipated politically by World War I, economically by World War II, and domestically by mass production and the assembly line, women have still emerged as second-class citizens, whatever their intellectual equipment. While their minds are steadily honed by ever-increasing academic requirements in mass education, society continues to be guided by tradition in establishing

their role, and no pattern has evolved to make use of their talents. Even the gifted often go to waste.

The instincts of the true woman, no matter what has happened to her mind or privileges, have hardly varied. Almost invariably, women choose love, marriage, and motherhood without reference to intellectual considerations, if given the opportunity. But the home is radically changed.

The creative possibilities of homemaking, which—within my memory—gave women great satisfaction and an unassailable place, have been reduced by our mechanized civilization to monotonous routine. The labor-saving devices which are the common property of American women have made housekeeping oversimplified to the point of boredom. The woman who was once praised and made much of for her ability to produce the best angel-food cake at the bazaar now finds that anybody who reverts to Betty Crocker's mixes can do just as well, if not better. The woman who boasted the whitest wash on the line has no recourse since everybody on the block has a washer-dryer combination and Blue Cheer. The frozen-food factory can outdo any girl at the preserving kettle. It is very difficult these days to shine as a housekeeper.

As mothers, American women have found their job pre-empted by psychologists, psychiatrists, pediatricians, educators, organized play, organized study, group adjustment, the Parent-Teachers Association, the Little League, orientation, status, and the press. They are so anxious to give their children every advantage and not injure their children's delicate little ids, that they have given up the thought of discipline and often seem terrified of their offspring. They have deteriorated into chauffeurs, public-relations experts, and social secretaries.

The other day I was listening to

THE AMERICAN WOMAN



the moans of a young matron who was trying to enter her son in the right school. It turned out she had taken on all kinds of dreary committee work in order to make proper contacts and had got letters from numerous important people to substantiate the claim that the boy deserved to be educated, and she was in terror that he might not be accepted. "How old is he?" I asked. It turned out that the child was three years old and this onslaught was being made on a nursery school. This will give you some idea of the pressures that are now being brought to bear on motherhood.

The personnel offices of corporation business are consistently taking a look at the wives of their rising executives and even lower-echelon employees, so the wife and mother is under consistent strain in this area. Socially, she is forced to conform to patterns suitable to her husband's position. She must look and dress the part; and the environment of the home, which was once woman's inalienable right, is now being let out to the interior-design departments of department stores, where experts interpret the family—its activities and ambitions.

Hospitality has almost always been the sole province of the woman; but now, due to the fierceness of competition, tax structures, expense accounts, and other new aspects of commerce, entertaining is often dictated by the man, as wage earner, and has more the connotation of business than pleasure.

The steady movement toward urbanization has resulted in suburbia, where the woman who has chosen home as her place is relegated, and where, for most of the hours of the day, she consorts with her own kind or copes with the manifold activities of the children. In the evening she drives to the station to pick up her spouse, exhausted by the cares of the corporation day. This weary fellow is obviously too tired to engage in intelligent conversation, and a good wife lets him go happily to sleep in front of the television.

Many suburban housewives complain in their letters to women's magazines that they never *see* a man from one day's beginning to the next. They no longer have even the impersonal chitchat with the grocery clerk or the butcher, since they fill their market baskets with Saran-wrapped meat and prepared mixes in a supermarket and are checked out by an adding machine.

There are no more handy men. Gone are the nodding acquaintances with the vegetable man, crying, "Fresh Strawberries!", the bread man, crying "Hot Cross Buns," the ice man, asking: "How many pounds, lady?" or the laundry man, with whom you could always pick a slight quarrel over what he did to the man's shirts. The white

monster in the laundry room is now to blame, and it doesn't talk back. Our automation complex has removed from women all the small dominions in which they once reigned and had the opportunity to prove their value.

To this situation come the high-hearted girls who have graduated from colleges and universities and perhaps spent a few years in gainful employment, who have sacrificed it all, without a backward look, for woman's true fulfillment. Certainly the fulfillment is there; but it stands to reason that after a few years, when the children have grown out of the stage of constant demand, they begin to wonder why they bothered to learn calculus and Anglo-Saxon and philosophy and the Wars of the Roses.

It isn't that they aren't busy, for contemporary, mechanized houses require a lot of management, and with the domestic revolution, they have joined the managerial class. They spend hours on the telephone trying to get a serviceman to come and fix some inevitably derelict piece of absolutely necessary equipment. They cope with the contract gardeners and the contract cleaners and do various other foreman-type jobs, but these are not highly stimulating to either the mentality or the ego. Anybody of sound mind and high-school age could do it, and it begins to seep into their subconsciousness that they are not absolutely necessary. They accumulate guilt feelings about wasted educations. They arrive at competitive emotion about the lives of their husbands. They conjure up jealousies and discontent. Actually, they are fantastically bored, and they know they are useless.

Add ten or fifteen years to this situation, when children become really independent; and wives and mothers become middle-aged; and what was a burning brand becomes a bonfire, what was an inkling becomes a well-developed fear, and what was boredom becomes anguish.

If you examine the other side of the coin, you will not find much improvement. The categories of women who go on working at jobs include single women, married women, and married women with children. The labor force of the United States now includes roughly 22 million women. Of this number 12 million are married, and many of those are mothers. The American economy requires the services of these women, and increasingly in the future, women who embrace marriage and motherhood will be expected to go on working.

While this may satisfy them in personal ways, the problems that attend a woman who must function both as a homemaker and paid worker are enormous. These problems not only concern the physical and nervous strain which deteriorate the woman who tries to wear

The American Woman

two hats at once, but bear on the psychology of her marriage.

The rearing of children by a working mother is always complicated by the decline of adequate domestic help and the relegation of age groups in this country to special pigeonholes. Grandmothers as child-raisers are now considered *de trop*, so a good many able-bodied, vital, middle-aged women are denied this privilege. And children may have to be put out to indifferent baby sitters or thrust into schools at the age of three. We have yet to discover what the lasting effects of such a course on rising generations will be. To date, it seems indicated that working parents endeavor to inundate their children with material things, as compensation for denying them their steady company, and to give up discipline to assuage their own guilt feelings. This does not augur too well for our future citizens.

For single women, who for reasons of their own or because they lack opportunity are not married and devote themselves to full-time careers, the picture is scarcely brighter. Few of them find the self-fulfillment in work that is intrinsic in a good marriage, nor have many of them been able to make the kind of contribution to society that they might reasonably be expected to make.

Hard-working unmarried business and professional women who have been willing to give themselves entirely to jobs have been unable to make the contribution they may have dreamed about, because they have almost invariably found themselves secondary to men. I know a great many women in this area, and it's my own pigeonhole, so I am willing to state categorically that a woman has to be twice as intelligent, work twice as hard, and accept half as much money as a man to succeed.

There may be a few feminists who set out to compete with men, but I don't know them as they don't appeal to me. It is impossible to generalize about such a subject, but I feel that, by and large, women are less competitive than men, and that most dedicated women simply want to do the best possible job. Power appeals much less to women in business than to men; and since it is rarely becoming, they don't seek it. Money appeals to anybody, and it certainly appeals to most women. But it is in the nature of women, because they recognize their situation, to want to be valuable or even invaluable, and this, in every echelon, the career woman seeks.

Discouragement often awaits her at the end. I could name a number of women better-equipped, more experienced, thoroughly dedicated, who have been passed over for important jobs simply because they are women. This may be merely the hangover of tradition, because the emancipation of women is still a new thing, and sooner or later, when they have had sufficient time to prove themselves, it will be rectified. In vastly increasing numbers women are going into politics and acquiring important, if not the most important, jobs. But discrimination continues to exist in this period of transition. It also continues to exist in professions.

As senior book editor at Doubleday and Company, Margaret Cousins serves one of the world's largest publishing firms. She is the author of several books, and has written scores of articles and short stories for such publications as Cosmopolitan, Ladies' Home Journal, Mademoiselle, House Beautiful, and Redbook. She was managing editor of Good Housekeeping for more than twelve years, and from 1958 to November of 1961 was managing editor of McCall's. Miss Cousins was one of the original members of the Church Magazine Advisory Board, and is now a director of The Episcopalian, Inc.



There are many learned psychological, sociological, and philosophical treatises on the subject of men and women in this era, which you can read. I often find myself in disagreement with them. I do not think women have any desire to take over the man's world and run it, although I'm not sure they couldn't do it as well as it's being done. I don't think they entertain bitterness toward the *status quo* or blame anybody but themselves. I don't think the average woman wants to emasculate man, and I don't think she entirely welcomes his new interest in grocery shopping or child care, if she's a real housewife. I think men and women are different, in spite of Jung, and I think and hope they will remain different.

I don't think women are above reproach, and I do think that they are the authors of many of their own problems. But I don't think they are as dark as they are painted, often by members of their own sex, Dr. Marynia Farnham or Simone de Beauvoir. I don't think they created the situation in which they now find themselves, and I don't think they can solve it alone. I do think there is immediate need for some beginning on a solution.

In a recent interview Miss Guin Hall, the deputy commissioner of the Department of Commerce of New York State, said: "Those of us who are charged with preparing girls for life must be realistic. We must recognize that they are going to think of marriage first. Many girls who enter the labor force do not expect to make careers of such employment. They are not interested in

the work, but in the money, and they are almost invariably propelled toward marriage by their parents, who put tremendous pressure on them to be safely wed."

As late as 1962, when a girl answers a job questionnaire, she puts down marriage and family as her ultimate ambition. And yet the frustrations of the housewife and the memory of gainful employment often lead to overcrowding of the divorce dockets, broken homes, confused children, and lonely women who cannot find their place in the scheme of things. American economists prophesy that girls now entering the labor force, though expected to marry, may devote twenty-five years of their lives to paid jobs. The economy now requires this, but there are no suggestions about how the problems that attend the personal futures of these women and their families will be solved.

If the Church is interested in communicating with women, and I don't have to tell you that women are not a minority—they now outnumber the males in this country—the gate is wide open. They are waiting for a voice in the wilderness. In the area of the spirit, I am chastened to admit that I feel that women's magazines, with which I have spent the major portion of my working life, have signally failed.

These magazines have rendered a tremendous service. They have established and maintained standards of all kinds. They have exposed women to good examples of how to dress, how to keep house, how to cook, how to get a man, how to keep a man, how to protect health and rear children, and how to operate in the framework of a community. They have even gone so far as to appeal to women's minds, but they have not done very much about her spirit.

Although I have never known a woman's magazine editor who would deliberately patronize women or who did not wish to make available to her everything that he conceived might interest her, it has seemed to me for some time that many of them do not admit to the things that actually do interest her—that the woman's press has not come to grips with the new realities of woman's estate. It is simpler to think of her in her traditional framework of house and home and motherhood and acquisition and to ignore her manifest problems, painful gropings, and genuine fears.

We women need help. We have not been able to fight our way out of the transitional labyrinth alone. I think it is time that some of our superior male intellects put their minds to our problems. We have almost unfailingly been willing to be led, and even dominated, if the path seemed reasonable. We do not constitute the enemy, but the loyal allies. Less than we once did, in the days of matriarchy, we do not wish to reign but yearn to co-operate. Most of all, we wish to be useful, valuable, able to contribute. Is that asking too much?

My plea is that the Church inform itself about women's needs and capabilities. I do not think it is possible to think of women entirely in terms of the altar guild or the woman's missionary society, although the woman continues to render and rejoice in such service. The advanced education which has been vouchsafed her in recent years has made her available to considerably more demanding ideas. I do not know the attitude of established churches on contributions by women to the religious community, but I don't think there are many women in vestries. I think you will find that most women are eager for service, and that they are willing to carry out the lowliest jobs on demand. I think they could do much more. I think some orientation in their direction is due them. I have been visiting a number of New York churches at morning services in recent months. I will say that in New York, at least, the women communicants in church outnumber the men four to one.

I think some study of contemporary woman is indicated. Her public image, as either bubble-headed romantic or long-suffering saint, is woefully out of date. The Madison Avenue picture of the American Family—husband-father-breadwinner; pretty, secure home-maker; and rosy children, one-sixth of a dozen, assorted—hardly suits the case anymore. Girls are no longer brought up to believe that it spoils their charm to think. They think a lot these days. They no longer go in for Victorian vapors. They have more energy than they know what to do with. Women could be a tremendous force for good, if their thinking and their energy could be channeled.

If the Church needs a challenge, permit me to throw down the gauntlet. If the Church needs a crusade, here is one ready-made. ◀

Copyright © 1960 by the New York Herald Tribune, Inc. Reprinted with permission.



Copyright 2024. Domestic and Foreign Missionary Society. Permission required for reuse and publication.

Punching people is wrong

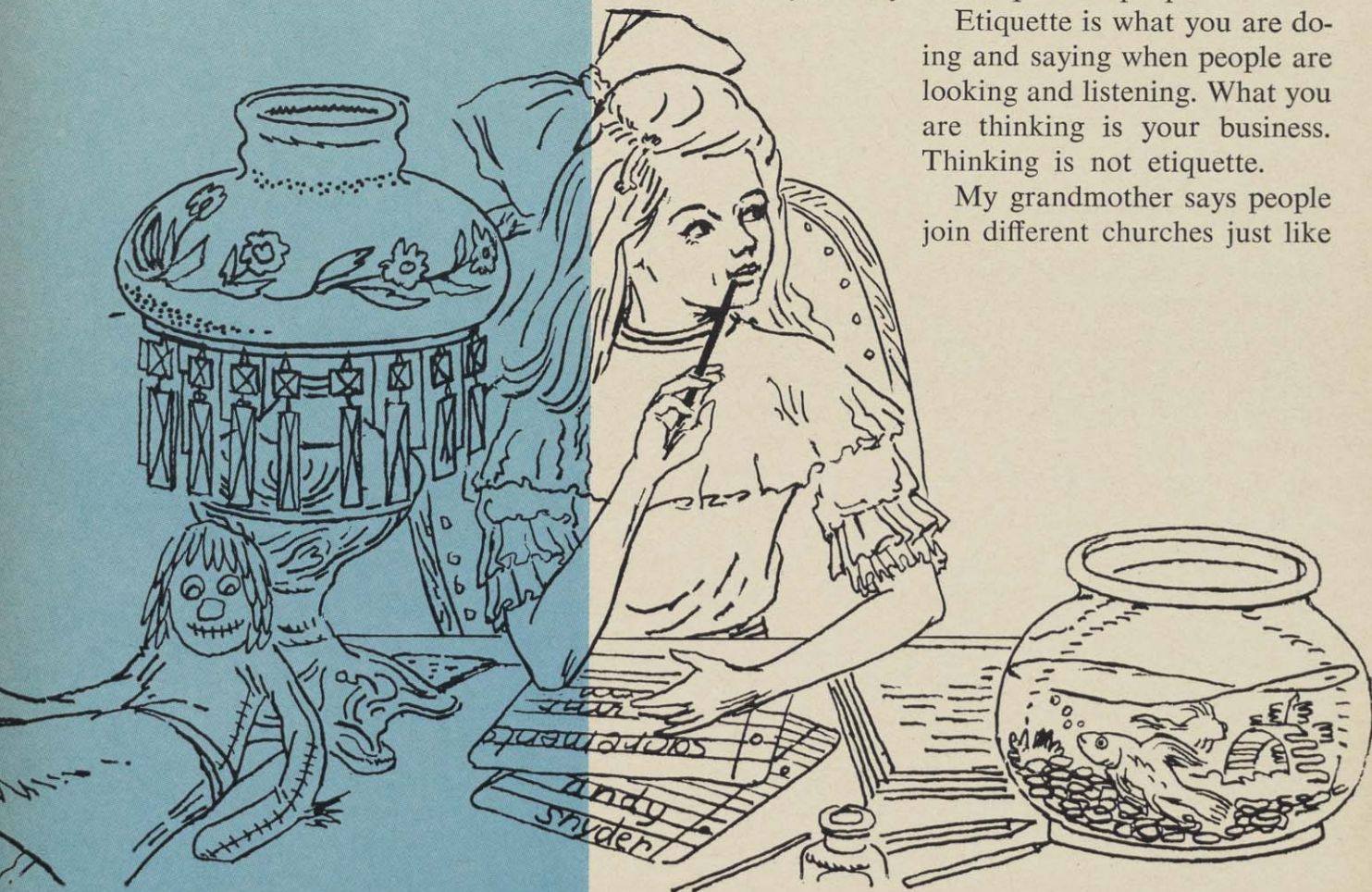
Do NOT hop, skip, jump or slide in the church vestibule. Tip. Tip all the way to your seat. Be sure and do not sit in other people's pews. Jesus wouldn't care, but other people would. Paying money makes it yours to sit in. The first thing you do is kneel down and thank the Lord for your mother and your father and your breakfast and your lunch and your dinner and your lovely wallpaper and your new pink garter belt. Then you can sit and look around just a little bit. Don't turn around and look. That is not etiquette.

Kneel when you pray, stand when you sing, and sit when you listen. On communion Sunday take off your right glove and leave it in your pew. Don't try to drink up all of the wine. That is not etiquette. Leave some for other people.

Never punch people in church, or giggle or cross your legs. Crossing your legs is as bad as scratching or walking in front of people or chewing gum or saying damn. Don't lose your place in the prayer book. Bow for the cross and for the Father, Son and Holy Ghost. When the choir marches back to the Vestry room and the minister calls out goodbye to the Lord until next Sunday, then you can speak to people.

Etiquette is what you are doing and saying when people are looking and listening. What you are thinking is your business. Thinking is not etiquette.

My grandmother says people join different churches just like



they buy different hats and umbrellas. My grandmother says the Catholics are just scared to death the old Priest will send them to Hell. I don't believe the one on our street would. I like him but I like his pup better. My grandmother says the Episcopalians are stuck up and some of them can strut sitting down. My grandmother says the Methodists are happy and sing loud and shout. Just plain noisy. My grandmother says the Baptists are narrow. Miss Clara Fitzpatrick is not narrow. She takes up the whole seat.

My grandmother says the Presbyterians have blue stockings, but Miss Priscilla Ross never wears hers. She reads the Bible to children on Sunday afternoons. I got so tired of Moses walking forty years and never getting to where he was going. I sure would have bought myself a mule. My grandmother says she can't tell much about the Campbellites, but I can. They say the same thing over and over. Mr. Norris always says to me, he says, "Good morning, good morning, good morning." Mrs. Bradley will tell me about the Holy Rollers tent. I am going to ask her. My mother says Mrs. Bradley has been everywhere there is to go.

Next year Bishop Jordan is going to make me an Episcopalian. I hope I don't get stuck up, but if I do I guess the Good Lord will understand.

I hope I have not written too much. My mother says I talk too much. Judge Peters don't, I mean doesn't, think so. When he comes, he brings me a book and I play for him on the piano. I bet he sure is bored with that. The last time he came I stayed in my room eight hours, four hours for coming in to speak to him barefooted and four hours for striking the last note of my piece with my toe. After all, it was way up on the keyboard and much easier to hit with my toe than with my finger.

It is now Thursday afternoon, fifteen minutes past two o'clock and the Lord have mercy upon us all.

by Virginia Cary Hudson



Miss Virginia Hudson speaks about church life out of the wisdom of ten summers. Virginia lived in a small Kentucky town at the beginning of this century, recording for a sympathetic teacher her innocent and devastating observations in weekly essays. After a modest existence of over forty years in an attic, these essays are now available to a wider audience in book form. "Punching People Is Wrong" is adapted from O Ye Jigs and Juleps!, published by the Macmillan Company, New York.



There's a ^{new} spirit in St. Louis

By Thomas LaBar

Junior choir camp (top), sponsored by the Diocese of Missouri, is held at Presbyterian camp grounds southwest of St. Louis. Here the Rev. James W. Evans conducts a service of evensong.

Two leaders (opposite page) of pioneer St. Louis church-co-operation program, the Rt. Rev. George Cadigan (right), Bishop of Missouri, and Presbyterian minister Barney Maclean, survey plans for future projects.

Literacy training (bottom) is started in West St. Louis Ecumenical Parish. Here Mrs. Joe Williamson, a member of Union Avenue Christian Church, shows methods in training school.



*At the big bend of the Mississippi,
Christians show what church co-operation
can mean on a day-to-day basis*



FROM THE TIME Pierre Laclède Liguist sailed up the Mississippi in 1763 and chose a spot for his settlement, through the gaudy days of river packets, to Charles Lindbergh's lone flight across the Atlantic, St. Louisans have proved themselves to be venturesome and experimental people. The famous Dred Scott trial was held in a downtown courthouse, and more recently the Astronauts' space capsule took shape in a nearby factory. The city was also the birthplace of the forward pass, Anglican poet T. S. Eliot, and the ice-cream cone. In the future, St. Louis may become known as yet another kind of innovator: a laboratory for Christian unity.

Because church leaders during the past few years have carried on unity discussions in New Delhi, Geneva, Rome, Washington, D.C., and a half-dozen other cities, commentators have begun to call this the age of the ecumenical dialogue. Trying to practice in their city what is being preached in others, St. Louis Christians are probing a variety of ways in which church co-operation might work on a local level.

Among the leaders in this quest are the Episcopal and Presbyterian churches of St. Louis. Their joint exploration began in 1948 at St. Luke's Hospital, a small, eighty-two-year-old institution supported by the Diocese of Missouri. When the Presbytery of St. Louis of what was then the Presbyterian Church U.S.A. (now the United Presbyterian Church U.S.A.) began planning a similar facility, the Rt. Rev. William Scarlett, fifth Bishop of Missouri, now retired, said to his fellow Episcopalians assembled in diocesan convention, "We suggest that instead of building another small private hospital, the Presbyterians merge with the Episcopalians in carrying on and extending the work of St. Luke's Hospital. We propose to offer them equal and joint control of the hospital, unconditionally. We were moved to do this because many of us believe profoundly in church unity. We believe that the union of Protestantism is necessary and inevitable, and is rapidly being hammered into being on the anvil of events."

The bishop's offer was accepted, and St. Luke's became jointly supported. Later the Presbytery of St. Louis of the Presbyterian Church U.S. (Southern) also joined, making the hospital a tripartite project. Today the small hospital has grown to a middle-sized institution, able to offer its patients a number of services that were once out of the question. Its annual report for 1961 records nearly 1,200 inpatient admissions and more than 15,000 outpatient visits in the free and part-pay categories. Specialty clinics available to these patients included—as well as the usual medicine, surgery, and obstetrics—others ranging from allergy to arthritis, from dermatology to diabetes.

So successful was this initial step toward co-operation that twelve years later the Rt. Rev. George L. Cadigan, current Episcopal Bishop of Missouri, proposed that Presbyterians join Episcopalians in sponsorship of

Thompson House, a retreat and conference center bequeathed to the Episcopal diocese by St. Louis industrialist Frank C. Thompson. Again the Presbyterians accepted, and both communions shared in the arrangement whereby the Thompson estate in Webster Groves was exchanged for a larger and better-located property in west St. Louis County.

The Rev. Canon Standrod T. Carmichael, warden and program director of Thompson House, reports that last year the center's program brought 6,476 guests to the group of large white buildings on the edge of suburban St. Louis. Besides retreats and quiet days, activities included a wide variety of conferences, conversations, colloquies, and examinations dealing with current American arts and literature, Christianity and communism, and the theology of personal existence in the context of the church year. Presbyterians and Episcopalians used the center in approximately equal numbers. Recently the Presbyterian Church U.S. joined in sponsorship, making the center another three-way enterprise.

Still a third area of shared effort by United Presbyterians and Episcopalians will make its bow in the near future when the recently purchased ten-story, 220-room Gatesworth Manor near Forest Park opens its doors to older men and women looking for a secure home in their later years. The residents will pay an entrance fee, and a monthly rent thereafter. Jointly owned, supported, and operated, the building will not only serve its resi-

dents but will be a center for a continuing program for the aging in the St. Louis community.

The future, it would appear, will be even more fruitful, as the two churches continue to investigate ways that unified strength can be used for the benefit of St. Louisans. One plan now afoot would involve a combined effort in the field of social service, operated through the Grace Hill House, until recently a settlement agency sponsored by the Episcopal Church and now a joint responsibility of diocese and presbytery. Another would find the two churches establishing a Protestant worship center, if a suitable location can be found in the Jefferson National Expansion Memorial.

Of all the moves made by Presbyterians, Episcopalians, and other churches in the city at the big bend in the river, the one with the greatest impact on years to come may well be a venture begun only a few months ago. Known as the West St. Louis Ecumenical Parish, the project is a co-operative venture of eleven Protestant churches: two Episcopal, two United Presbyterian U.S.A., two Presbyterian U.S., two Methodist, one Colored Methodist Episcopal, one Congregational, and one African Methodist Episcopal.

Talk of the project began over a year ago when cler-

**There's
a new
spirit in
St. Louis**



Teen-age "Play Corps" sponsored by Episcopal Church of the Ascension supervises recreation program in downtown

St. Louis. This year similar programs will be sponsored by United Presbyterian and Congregational-Christian churches.

gymen of the once prosperous, four-mile-square neighborhood bordering Forest Park realized that separately they and their congregations could not stem the physical and moral blight moving from block to block through their community. Their problem was much the same as that of other urban pastors in cities everywhere. "Protestantism has marched fearlessly backward," observes Bryant George, associate director of the Urban Church Department of the United Presbyterian Church, commenting on the fact that in the past fifteen years or so New York City has lost more than three hundred churches; Chicago, one hundred and fifty; Cleveland, seventy-two; and Detroit, sixty-three. Deciding that this must no longer be the case in St. Louis, the eleven ministers agreed to remain in the area and work together, throwing their combined weight of experience, creativity, personnel, finances, and buildings against the problems confronting them.

Each church appointed four persons to a Parish Assembly, which then elected a Congregational minister as president, a Colored Methodist Episcopal clergyman as vice-president, a layman of one of the Presbyterian U.S. congregations as treasurer, and a laywoman of a United Presbyterian church as secretary. The group's constitution defines an organization which is something less than an organic union but, its founders hope, something more than a loosely formed ministerial alliance of the sort familiar in the past. Each church is free to act

independently when its conscience dictates, but in most cases is expected to go along with a majority vote, acting in planned, concerted action with the other congregations.

The members of the West St. Louis Ecumenical Parish are making a three-pronged attack on the creeping decay surrounding them. First, they want to improve the physical aspects of the neighborhood. This means new building in some cases, refurbishing in others; it means cleaner streets and more play areas. Second, they hope to improve the personal condition of the area's people through education, reorientation, and realization of hidden potential. Third, they are reaching out to the unchurched with the Christian message. Says the Rev. Harry P. Phillips, Jr., pastor of the West Presbyterian Church of the United Presbyterian Church and one of the participants in the Ecumenical Parish, "By working together, the potentials for service are tremendous."

Several actions have already been taken by the young organization. Shortly after its formation, the Parish Assembly voted wholehearted support of a municipal bond issue which will bring new recreational and school facilities to the neighborhood, which now must send some four thousand children by bus to educational institutions in other parts of the city. Most of the eleven clergymen carried out the assembly's suggestion by preaching strong sermons urging their congregations to go to the polls and vote *yes* on election day. Another



A group of Presbyterian ministers from Presbytery of St. Louis completes study session on the nature of the ministry

at Thompson Retreat and Conference Center, owned and operated jointly by Episcopalians and Presbyterians.

There's a new spirit in St. Louis

parish-wide activity cast the member churches in the role of theatrical producers, when they sponsored a professional dramatic troupe's presentation of a play by C. S. Lewis named, perhaps inappropriately for the occasion, *The Great Divorce*.

But the most striking of the Ecumenical Parish's accomplishments to date is the literacy program, launched only a few months ago. Like many other U.S. metropolises, St. Louis has experienced an egress of middle- and upper-class families to the suburbs, and an ingress of unskilled lower-class families from rural sections of the South. A survey conducted by Washington University revealed that some 70,000 functional illiterates are currently living in the St. Louis metropolitan area; of these, about 15,000 are adults who cannot read or write at all. It was further discovered that a large proportion of these people lives within the borders of the West St. Louis Ecumenical Parish.

The Parish Assembly designated the Rev. Philip M. Bell, a pastor of Westminster Presbyterian Church of the Presbyterian Church U.S., to look into the matter and see what could be done. From state and local officials, Dr. Bell learned that the city had for years been searching for a way of dealing with the literacy problem at a cost low enough to allow illiterates, almost all of whom work for bare subsistence wages or are on relief, to afford such services. He also found that the University of Missouri would supply a teacher and enough books, free of charge, to train a group of volunteers,

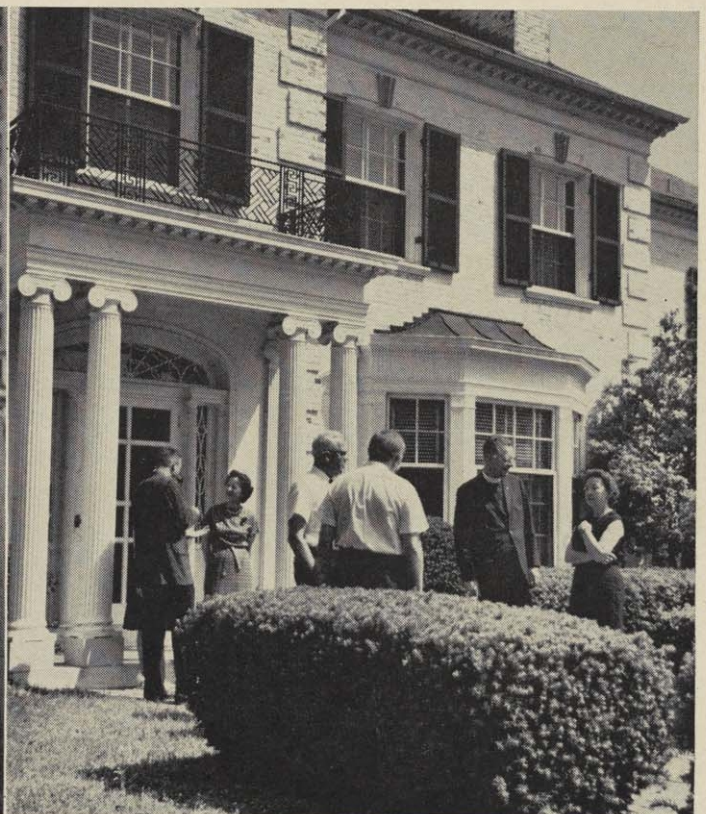
who in turn would go out and teach the area's illiterates how to read and write.

Within weeks thirty-one laymen and laywomen, representing all eleven churches in the Ecumenical Parish, gathered at the Cabanne Methodist Church for the first of sixteen two-hour courses, to be held every Sunday afternoon for the next four months. The young instructor from the university explained to the volunteers that, in teaching this sort of course, the first thing they must understand is that most illiterates are painfully ashamed of their lack. To demonstrate, he drew a series of signs on the blackboard—something like # &) 7 x ¢ / q— which, he said, spelled several words according to a private code of his. He went on to explain that to an illiterate such common words as *dog*, *cat*, and *boy* were as baffling as those esoteric signs were to his audience.

Of the many lay persons who answered the summons to the literacy campaign with such enthusiasm and sense of purpose, most are people who have moved out of the neighborhood but have remained with their urban churches. "I was dubious at first," commented Chester E. Stovall, a member of Pilgrim Congregational Church and director of welfare for the city of St. Louis; "volunteer help is not usually very effective in such enterprises. But I've changed my mind. These people really seem to mean business. If the literacy program works, it will be an answer to one of the community's



Presbyterians Mr. and Mrs. Lewis Hunt welcome Episcopalian Mrs. Walter Baumgarten, Sr. (center), to Gatesworth Manor (background), new Episcopal-Presbyterian retirement home.



The Ven. Charles Rehkopf, Episcopal Archdeacon of Missouri (second from right), and fellow Episcopalians gather in front of Thompson Center before a diocesan meeting.

gravest problems. Christians can add that element of compassion so often lacking in secular organizations. I can foresee a number of other ways that the Ecumenical Parish can serve the community."

An increasing number of St. Louisans agree with this prediction, seeing a growing role for the parish in the life of the city. The Rev. James Spivey, executive secretary for the St. Louis Presbytery of the United Presbyterian Church, points out that one of the parish's greatest strengths is that each member church need no longer try to provide the whole range of services needed by the surrounding community, but can develop and enlarge those programs at which it is most proficient, allowing other member churches to supply other services.

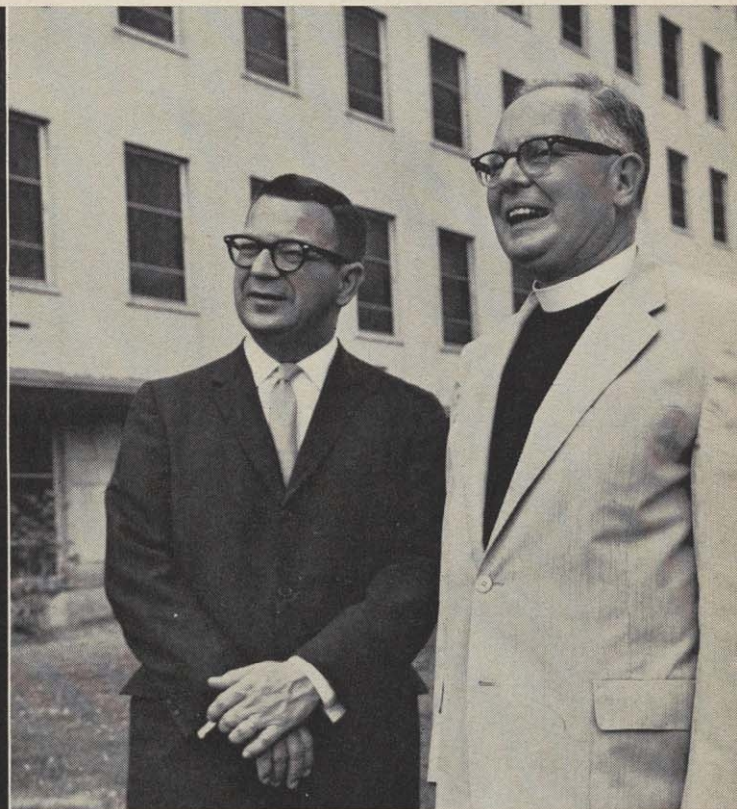
For instance, one of the Presbyterian churches has developed a tutoring program for public-school students who have fallen behind in their classwork. This church now offers this program throughout the parish. The Episcopal Church of the Ascension's unique plan, the Play Corps, which sends teams of young Christians into the streets to engage younger children in constructive play, can be enlarged for the entire parish; Grace Presbyterian Church is also sponsoring a similar project this year. The presbytery is ready to throw open its summer camp at Mound Ridge, Missouri, to the other churches, and both the presbytery and the Episcopal diocese are prepared to offer Thompson House as a retreat and conference center for the rest of the congregations in the area.

In the area of worship and evangelism there is room for some creative thinking, thinks the Rev. Anthony J. Morley, a nephew of author Christopher Morley and rector of the Anglo-Catholic-oriented Trinity Episcopal Church. One plan now under consideration is a joint canvass of the neighborhood's unchurched. Each church would then follow up on the families which seemed to lean most to its form of worship. "One nice thing" about the Ecumenical Parish—which Father Morley wished to make plain is not a parish in the traditional sense—is the intellectual latitude it contains. "We can discuss the problems of organic unity in doctrine with greater freedom," he observes, "because we do not pretend to a unity that we do not yet possess."

Another advantage gained through such an alliance as the Ecumenical Parish is in the realm of long-range planning, according to Dr. David F. Cox, director of the research and planning division of the St. Louis Metropolitan Church Federation. "Now that we have the organization in the form of the Ecumenical Parish, we intend to conduct intensive research in the neighborhood to determine where different age and cultural groups are located and what special problems they face. There is no sense for a church's instituting an old-age program if the majority of the people nearby are young. The trouble with most churches today is that they don't know what their needs will be ten years from now. With the cooperation of the Ecumenical Parish, we hope to correct that." ◀



Cleaning and renewing inner-city churches is part of the Ecumenical Parish program. Here young people from West Presbyterian Church, St. Louis, clean gothic-style window.



St. Luke's Hospital, another Episcopal-Presbyterian venture, has Episcopalian J. T. Swift (right) as resident chaplain. Presbyterian Minister R. K. Moseson is visiting chaplain.



The Vicar's Vacation

by Jean H. Dubois

July 20, 1962

The Rev. Joseph R. Prentice
General Delivery
Dry Gulch, Wyoming

Dear Joe,

Just a note to let you know there's no need for you to worry about anything while you're away on vacation. I want to assure you that I'm taking my responsibilities as senior warden seriously. If anything comes up while you're away, the mission committee and I can handle it. We want you to get lots of rest and have a good time and just forget about things at Buxton Hollow while you're gone.

As ever, *Marty Blodget*

July 23, 1962

The Rev. Joseph R. Prentice
General Delivery
Dry Gulch, Wyoming

Dear Joe,

It was a shame about the rainstorm last night. The roof leaked some over in the corner where you keep your books. The mission committee decided it was a job for the property chairman, so Vernon Schiefelbein took care of it. He misjudged the slope of the roof a little, but don't worry about it. The Doc says he'll be out of traction by Thanksgiving.

As ever, *Marty*

July 27, 1962

The Rev. Joseph R. Prentice
General Delivery
Dry Gulch, Wyoming

Dear Joe,

With Vernon having all those doctor bills and not being able to work, and Marie about to have another baby and all, we thought we'd organize a little benefit for him. The mission committee decided it was a job for the activities committee, so we turned it over to Sam Howings. It turns out turkey shoots are illegal in Buxton Hollow, but don't worry about it. The Bishop is in Maine for the summer and probably will never hear about it. The only people who were actually arrested were Sam and Emmet Clarke. We were afraid it might look bad for the church treasurer to be in jail, but it turned out all right. They only had to spend one night there before we were able to raise enough to pay the fines.

As ever,

Marty

P.S. Emmet says not to cash any checks against your August pay because it took all our cash to get him and Sam out of jail.

July 31, 1962

The Rev. Joseph R. Prentice
General Delivery
Dry Gulch, Wyoming

Dear Joe,

The mission committee was worried some about not having any money to pay salaries and the like, but they decided it was a job for the finance chairman. Gus Wolff thought all those delinquent pledges were too much for him to handle alone, so I said I'd help him. I haven't had much experience at telling people to pay their bills—mostly it takes all my energy to pay my own—so I didn't make out as well as he did. But don't worry about it. If those soreheads want to go over to St. Andrew's instead of here, it's all right with us. We don't want people at our church who aren't happy here. I was sort of annoyed with Sam Howings, though. You'd think after all that money we spent getting him out of jail he'd be a little more grateful. But don't worry about it. We still have a quorum on the mission committee even with Vernon in the hospital and Sam joining up at St. Andrew's.

As ever,

Marty

continued ►

VICAR'S VACATION

August 3, 1962

The Rev. Joseph R. Prentice
General Delivery
Dry Gulch, Wyoming

Dear Joe,

It was a shame the sexton quit, he'd been with us so long, but I found a young kid to take the job. I don't know what was bothering him. He came to me all red in the face and said working for you was one thing but working for a bunch of nincompoops what don't know rightside up from edgeways was too much. Mrs. Biederman says I shouldn't have given the keys of the church to a young fellow still on parole. I don't like to speak evil of others, but she's an old lemon-rind. If women had their way, a man'd never get a second chance. He looks like a fine young man to me. So he did some time on a burglary rap. It was probably a frame-up. So don't worry about anything, things are going along just fine.

As ever, *Marty*

August 7, 1962

The Rev. Joseph R. Prentice
General Delivery
Dry Gulch, Wyoming

Dear Joe,

It was a shame about the fire, but don't worry about it. Emmet got mad and went over to St. Andrew's himself last week when the new sexton stole the Sunday collection. Don't worry about it, either. I decided since there wasn't a quorum on the mission committee, now, I'd just have to take care of things myself. So I rented the gymnasium over at the new Kluggenheim Elementary School for twenty-five dollars a Sunday. It's a lot better than having that great big church building to take care of and worry over and pay the mortgage on, anyway. So everything is going along fine. We hope you're having a fine time out there in Wyoming and have got Buxton Hollow off your mind altogether by now.

As ever, *Marty*

August 10, 1962

The Rev. Joseph R. Prentice
General Delivery
Dry Gulch, Wyoming

Dear Joe,

I'll be real glad to see you Sunday, of course, but I was just amazed to hear you're coming home when there's still a whole week left of your vacation. We were all hoping you'd get a real good rest out there in Wyoming. But I guess you get used to being busy and working day and night and just can't stand being out there all alone doing nothing. By the way, the boss said I could go on vacation the last week in August. I know it'll be hard on you, having me gone, but maybe now you're rested up from your vacation, you won't mind trying to run the church all by yourself for a week.

As ever, *Marty*

Any similarity between this tragic tale and reality is entirely coincidental (we hope).



BREAKTHROUGH TO THE BORDER

April 29, 1962, will be remembered as an historic day by Episcopalians in Mexico, for it marked the consecration of the first Episcopal church to be established in any Mexican town along the entire U.S. border. At a special service the new, contemporary-style *Iglesia de la Ascension* in Matamoros was consecrated by the Rt. Rev. José G. Saucedo, Bishop of Mexico.

Located near the mouth of the Rio Grande River and across from Brownsville, Texas, Matamoros is one of the larger and rapidly growing border cities. Three years ago, when the Rev. Leonardo Romero arrived on an assignment from Bishop Saucedo, he found only one active Episcopal family. Today his congregation numbers 140 baptized members. Seventy children are enrolled in his "Sunday" school, which meets all day on Saturdays.

"We must hurry to establish Episcopal churches in other border

The Church in Mexico: a special report by **D. WILLIAMS McCLURKEN**
photos by **CHARLES HOLBROOK**

Breakthrough to the Border

The Rt. Rev. Jose G. Saucedo, Bishop of Mexico (left), conducts service consecrating the new Matamoros church. In center is the Rev. Jose Flores, and at right the Rev. Paul Abbott of Cuernavaca.



towns," Mr. Romero said, explaining that these towns have been found to be more receptive to the Episcopal Church than those deep in the interior of Mexico. The young clergyman attributes this to their proximity to the United States and their consequent openness to new ideas. "We will try this year to start missions in Reynosa, Ciudad Aleman, and possibly Rio Bravo," he added. These towns also front on the lower Texas border.

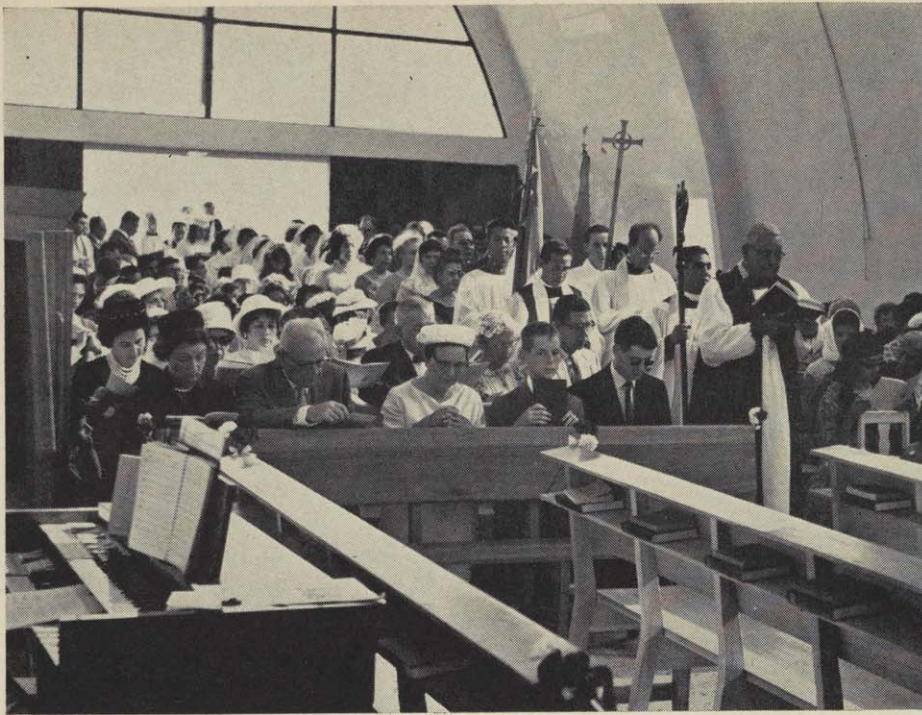
The sermon at the consecration service was preached in Spanish by the Rev. Paul Abbott, formerly rector of the Church of the Advent in Brownsville—which gave much help to the new mission—and now priest-in-charge of the English-speaking congregation in Cuernavaca, Mexico.

"We know Christ's life, and our sanctification and power come through his Church," Mr. Abbott said. "We belong to the body of the 'living' Christ. Here in this church, in this Christian community, the faith is taught and regularly rehearsed. Here God is praised, and we give thanks for our blessings, day by day and week by week. Here is grace conveyed in the Sacrament. Here we pray for the 'whole state of Christ's Church' and the community. Here the vocational vows of Baptism and confirmation are solemnly promised and regularly reviewed. Here two shall be joined together, not as the world allows, but as God wills. Here the Holy Word is read. It is for these reasons that a church building . . . is badly needed wherever Christians gather together."

Land for the church cost 58,000 pesos, and the construction (concrete) 275,000 pesos (a total of about \$26,640 in American money). Part of the cost was raised locally; one church in San Antonio, Texas, contributed; and a grant and loan from the Episcopal Church's National Council furnished the balance. Although the loan must be repaid over the next ten years, there is no mortgage on the church building. Under Mexican law all churches become the property of the government when completed and thereafter are used by permission of the government.

The consecration service attracted a number of the Episcopal clergy in Mexico and in the lower Valley area of the Diocese of West Texas, which has a "Companion Diocese" relationship with the church in Mexico. Also participating in the service was the retired Bishop of Mexico, the Rt. Rev. Efrain Salinas y Velasco. Both Bishop Saucedo and Bishop Salinas have preached many times in Episcopal churches in West Texas.

Other special services were held at La Ascension in the three days following the consecration. Taking part in these services were the Very Rev. Melchor Saucedo, dean of the new Episcopal seminary in Mexico City, and the Rev. José Flores, new administrative assistant to Bishop Saucedo. ◀



The Rt. Rev. Efrain Salinas y Velasco, retired Bishop of Mexico, and Bishop Saucedo lead the procession into Matamoras church.

The attractive, contemporary Iglesia de la Ascension has an overflow congregation at consecration service.



THE CHRISTIAN WAY

What does it really mean to be a Christian in 1962? How can we Christians effectively meet the challenges of communism? Here are some practical answers.

TODAY Christians all over the world are united in an ecumenical fellowship and in varied ministries to human need. Members of all churches are accepting new responsibilities for sacrificial service in Christ's name.

National autonomous churches are growing out of nineteenth-century missionary endeavor, and overseas Christians are carrying on new work as trained national Christians become ministers and teachers. The churches have produced new agencies and developed new techniques for effective co-operation. Vast enterprises are afoot for relief and rehabilitation in war-torn and underdeveloped countries. Literacy campaigns have produced an effective attack on conditions in isolated villages. Radio, television, motion pictures, and mass-produced literature carry the Christian gospel into ancient villages and into crowded new cities, opening the way for the application of this gospel with spiritual power to the solution of pressing human problems.

World Evangelism

Christians today are engaged in an unprecedented campaign of world evangelism and ministries reaching out to intellectuals, industrial workers, masses of rural folk, and ever-growing new city populations in all parts of the world. Some Christians make direct personal contacts, the basic element in all evangelism, but many more are also utilizing all the modern means of mass communication to present the Christian gospel.

The Christian approach to men must be a total approach of this kind, combining with Christian preaching and teaching and service all other means available to present the Christian truth with its application to particular situations in which men and women find themselves. With the means that are at the disposal of Christian churches today and with churches now established in every part of the world, Christians are in a position to present the message of Christ as never before in history.

Study and Action

Study and action are marks of the program of modern Christians. In Europe and Asia intellectuals and laborers are forming discussion and action groups, seeking with church groups answers to difficult questions.

This renewed Christian vigor is seen as the action of God in history. The Holy Spirit is at work, and urgency rests upon every believer to bear a social witness.

The Foundation for Social Witness

The Christian as a person is both a member of a religious body, the Church, and a citizen of the state. He witnesses that Christ died for the redemption of man and lives today to overrule men and nations. He proclaims that history finds its meaning and receives its final judgment in God through Christ. Such witness and proclamation in home, church, school, and community, in business and politics, combat every form of "unfaith" when it reaches man at the level of his daily life.

The long history of Christian social concern has its

roots back in the earliest Christian beliefs and Scriptures. The Bible lays the main foundation stones for Christian action in society. The Christian view of creation is that the world is the handiwork of God as revealed in the first chapters of Genesis. The truths that God made all men of one blood and that man is his brother's keeper are Biblical concepts.

The Old Testament prophets taught that God demands justice in all human relationships and that God so ordered the world that those who exploit and oppress their fellow men must suffer His judgment. These prophets spoke out boldly against all injustice and warned the people of impending doom.

How Far Can the Church Go?

The Church has a clear directive for action in community and national life. The chief problem it faces is how to find effective ways to go about this action.

The Church is not a political party; it is not organized to exercise economic power. Therefore it cannot order that wrongs be righted or change the economic and political system by its decree. What is more, the Church should not do such things. No economic or political system comes up to Christian standards. No perfect system can be expected in the world as it is. Therefore the Church dares not identify the Christian faith with any particular program.

Because this is true, Christians who are faced with the challenge of communism sometimes feel frustrated. "Communism has a clear-cut political and economic program," they say. "How can we meet it unless we also have specific plans?" Here Christians show only their lack of understanding of the strength of Christianity, for Christians can glory in their freedom from a concise, predetermined program rather than be embarrassed by the lack of one. This freedom means that people of many different political allegiances and economic philosophies can be part of the Church and that the Church can unite men of all times and all countries in a way that communism can never do. Further, it means that Christianity can survive the rise and fall of economic and political systems.

Christians lived under the mighty imperial power of Rome with its countless hordes of slaves. In feudal days both the nobles and the serfs were Christians. In modern times Christians live under absolute monarchy, limited monarchy, democracy, and dictatorship. All of these systems have not been equally favorable to Christianity. Some have certainly been better and more amenable to Christian influence than others. Yet the basic fact remains: no system can separate man against his will from the love of Christ.

In this matter of faith, no man and no system have final power over man. Therefore Christians are fundamentally free; their freedom is given by God, and it can neither be granted nor taken away by any man. The lack of a comprehensive, ironclad political program is only the negative aspect of this Christian freedom. It may be a short-term disadvantage in meeting powerful

political movements, but in the long run such flexibility and openness are of tremendous advantage.

Seeing all this, Christians are thrown back again to the question: how then can the Church carry out its social responsibilities? If it must include in its fellowship men of many different political and economic camps, if it cannot adopt any social system as its own, then is it not forced to keep quiet and do little or nothing about social problems? Not at all. There are at least three very important things that the Church does:

1. The Church holds up the ideal standard of Christ and the Christian conscience as the best measure of all social systems.

2. The Church educates its members on the problems and needs of society as seen from the vantage point of the Christian conscience. It encourages individual and group action by responsible Christian citizens along social, economic, and political lines.

3. The Church provides a center of love and strength for its members as they seek to advance the cause of Christ in their own community and other places. Each of these areas of action enfolds a great variety of possibilities.

Christian Conscience

Holding up the standards of Christ for social life is the most basic function of the Church in this field. A standard or goal is the first necessity of social action. Without it as a point of reference, Christians cannot see where they are or in what direction they should move. Holding up such standards need not and must not be confined to the reiterating of platitudes with which everyone agrees. There is a middle ground between generalities on the one hand and specific political programs on the other. The Church can say that the opportunity for all men to work is a standard that the economic system must meet. This is more specific than a general principle, such as "love one another," yet it does not define particular legislative bills on unemployment insurance or control of the business cycle as being specifically Christian.

The Church can also point out specific ills in society that call for a cure. Many pronouncements by churches are condemnations of specific evils that call for redress. A fine example of an heroic pronouncement against social evils came from the Church in Norway at the time of the Hitler occupation. When the Church saw law and justice being threatened and when the judges of the supreme court had to resign, the Church spoke out boldly, condemning acts of the government that were contrary to the Christian conscience.

In one of their first statements, the bishops of Norway proclaimed, "Christians confess Jesus Christ as their Lord, totally and without reserve. The duty to be obedient to Him stands above everything else." Bishop Berggrav declared, "Government stands under the law of God. The Church must not be the government, but it must proclaim the law of God to the government." This view is that the Church and the state have but one Lord and King: Jesus Christ. Therefore the Church must be the

The Christian Way

conscience of the state, telling it when it violates the laws of God.

The function of the Church to raise Christian standards grows out of its nature as a free, voluntary community within society. It is a channel of divine truth and love even in nations where such virtues are officially distorted. In any situation the Church can maintain contact between the power of God and sinful humanity. It witnesses to His presence and concern though all others may deny His existence. It defies the world through reliance upon God's power.

Social Education and Action

A comparative study of communism and Christianity is only the beginning of the type of social education that is needed on the part of the Church. Christians should be just as well acquainted with the strong and weak points of other economic and social systems. They need to understand how the profit motive, free competition, and government regulation work ideally. They should be able to express some Christian judgment on the so-called "capitalist" theory that the greatest good will be served best by intelligent, responsible self-interest and by present-day democratic enterprise's modifications of capitalism. They should understand why monopolies develop and learn what steps have been taken to curb them and with what success.

Christians need to appreciate the importance of decentralization in economic life and the establishment of independent centers of economic initiative in this day of large corporations and various state economic systems. They should sense what the advancement of democratic enterprise has meant to the much exploited nations in Asia, Africa, and Latin America. They should be able to state how far the charge that "capitalism produces imperialism" is true and to compare the types of "imperialism" and "colonialism" found in the world today. They should know both the benefits and the dangers of widespread social planning.

The need is for Christians who, as conscientious citizens, will study social situations honestly, form intelligent opinions, and take positive action where such action will meet human needs. Partisans who have something to gain or lose personally through their study usually form violently one-sided opinions.

More churchmen must come to realize that all people, including themselves, have much to gain or lose in the answers society gives to economic, social, and political questions. When Christians have honestly studied these questions and tried to bring opposing groups together in their studies, the results in terms of general agreement have often far exceeded expectations. When labor and management have met, not as proponents of their own particular ideas but as Christians joined to seek and know the will of God, they have found they agree basically on a wide range of subjects.

After study comes action. The Church can seldom go into the field of direct political and economic action, but individual Christians and groups, illuminated by the studies they have made, are free to go forward as they are led by God.

An example of how study leads to action comes from the rural and coastal area of Nova Scotia. A Christian college was located there among depressed and impoverished fishermen, and one of its professors began going among the common people. He did not offer them a blueprint for action, but he got them interested in studying the situation. He gathered men about him and read to them. He left pamphlets and books, brought in speakers, and held public meetings. Gradually the people awoke to the realization that something could be done about their condition. They saw that education was the main thing they needed and suggested that the college organize study groups.

A program known as the Antigonish Movement developed in the course of years of experimenting. A recent estimate calls it a "blending of adult education, Christian ethics, and a program of social justice directed through a university extension department." It is basically an educational approach to social progress and not simply an economic movement.

The college formed study groups, led by local leaders who had been discovered in the public meetings. The courses in reading, economics, sociology, co-operative methods and philosophies, public speaking, and recent history had to be close to the problems of the people. The effort was made to clarify the problems. College experts were at hand, ready to help when the people decided what they wanted to do.

Out of these study groups came the idea of a co-operative canning factory. With technical help provided by the college, the idea rapidly became a reality. The venture finally succeeded and to a large extent made the fishermen independent of the merchants on whom they had depended for the sale of their products.

After the co-operative factory came a credit union that freed people from debt slavery. Then came other producers'-consumers' co-operatives. Gradually the whole standard of living in the area changed. A new independence and self-respect developed among the people. Not only their material condition but also their psychological and spiritual conditions were transformed by the action they had taken.

The Antigonish Movement never regarded co-operatives as ends in themselves. "They were promoted both as instruments of education and as a means to a better social order." Similarly, the Antigonish Movement is not cited here as an argument for or against any form of social or economic organization. It is used to show that Christians as individuals and groups are free to study and to act as they are led by God.

Another example of effective Christian action is found in Denmark, where many years ago church leaders established credit unions, co-operative stores, and the renowned folk schools that have done so much to make

Denmark a progressive, democratic, and self-reliant nation. Under Christian leadership the folk schools and co-operatives have provided a democratic method of community development. The schools are an active feature of life in other Scandinavian countries.

The teaching in these schools was largely in cultural subjects, with much group singing and manual work to develop a sense of community in all of life. Out of these schools have come the leaders in the transformation of rural life in those lands. They have created a responsible, alert, and enlightened citizenry, active in political and economic affairs.

At times such social action on a community or national scale is not enough. There are countries where no amount of constructive social thinking and planning will work unless international trade can be carried on in such a way as to open up economic opportunities. In these cases Christian social responsibility encompasses the world and calls for some unifying fellowship and some common approach. Awakened Christians in one land need to aid and support those in other lands.

Both Christians directly under Communist authority and Christians who feel the long-range threat of communism must learn how to resist ominous pressure with love. Without resorting to war, Christians seek ways to restrain Communist aggression and to preserve the God-given freedom of every citizen to participate in the building of a just state. To change society in accord with the will of God and to witness to trust in Him as it is revealed in any situation requires much wisdom and patience.

Christian action is taking place through many ministries performed with non-Christians in face-to-face, person-to-person relationships. Around the world Christians are ministering across national and racial lines in group-to-group exchanges. The power, riches, and techniques now entrusted to men must be shared, not to exert pressure or to express judgment or to gain a favorable vote but to bring men into a closer relationship with God. True ministry cannot be through money alone or through might but in the spirit of Jesus, who said, "I am the way, and the truth, and the life; no one comes to the Father but by me." The ministry of reconciliation has at least three goals: that all may be one in Christ; that life in today's world may be meaningful; that harmony in society may be sought and enjoyed.

Responsible Living

Responsible living is a form of Christian action expected of every believer. This responsibility is assumed in the light of knowledge of God and of the nature of man. Reminding themselves very often of the Biblical basis for all their social witness, Christians can take a stand and act on economic questions, not because of any success they are sure to achieve but because they know God's love for the world and for every individual in that world and must express what that love means in concrete terms. Informed, concerned, committed Christians feel a compulsion to make their witness in deed as well as in word.

It is not required of a Christian that he be successful in all he does. It is only required of him that he be faithful. The issue is in the hands of God. As Christians throughout the world respond to Christ's imperative "Go . . . teach," they will seize the initiative to effect social change with justice.

Men can do little to help build a more Christian world until their own hearts are changed, but men whose lives have been transformed turn naturally to the consideration of their obligations in the life of their community.

The Church, a Center of Love and Power

Any group of laymen or any minister can take the first step by bringing together a small group of concerned men and women to seek together to know God's will for their church with a willingness to obey that will as it is revealed to them.

The early Christian Church was such a fellowship of small groups who believed in Christ. They were motivated by the all-consuming passion to preach Christ and serve Him as their Lord. They met together, prayed together, shared their joys and sorrows, and helped one another when in need. They were the powerhouse of the Church of the first century.

New life comes into the Church today whenever groups of men and women and young people meet together regularly for worship, study, and action. Individuals who are beginning to realize what is demanded of them as Christians in this time and who are aware of their own inadequacy in the face of that demand can strengthen and support one another through fellowship in prayer, Bible study, and reflection on ways by which the Word can be made real in a world such as ours. They can make an effective beginning by working out disciplines for their own daily lives and developing a program of action to be carried out through their church.

The combination of worship, study, and action is essential. Groups that hold these three elements in a vigorous and vital relationship meet constructively the challenge social situations pose, a challenge far too great for any individual to attempt to meet alone. Ever since Pentecost, the power of the Church as the Body of Christ has been experienced primarily in a fellowship through which Christians with passionate devotion to Christ have opened their hearts to God. Together, across national and racial and class lines, they have faced world dangers and needs.

How Can This Be Accomplished?

Certainly strong emphasis on the Christian's responsibility to serve should be made in the curriculum and program of every youth and adult organization in the church, and in preparation for church membership. Every local church should have a committee on social education and action that will provide an opportunity for open discussion of important issues and keep church members informed on specific ways in which they can express their sense of responsibility in action.

Every Christian should be called to become an active

The Christian Way

participant in some phase of social education and action through which he can serve his fellow man. Such service includes social work, literacy projects, work among children and youth, and rural and urban projects. It embraces support of the United Nations and work for racial justice through local church and interchurch programs.

And it should not stop there. The Christian's action, to have relevance and to be effective, needs to be carried on within other institutions that determine the life of man today. Important in this connection are the labor movements, farmers' organizations, business, and politics. It is here that the basic decisions affecting men are being made. The Christian cannot flee this responsibility because it is difficult. Rather, he should seek it as the will of God for his life, and work at it passionately.

A New Sense of Christian Vocation

God calls men to serve him not only in his Church but also in society. When Christians in every area of life see their work as an opportunity that God has given to them to serve Him and their neighbor, a tremendous power for good will be let loose that can have a great influence in transforming society.

This happened in the Wesleyan revival in England. William Wilberforce, one of Wesley's converts, felt the call of God to free the Negro slaves, and he gave his life to that work. The day he died, Parliament abolished slavery. Another convert gave his life and wealth to prison reform, another to care for orphaned children, another to serve the abandoned industrial workers. Each gave himself to his task in response to the call of God.

Every follower of Christ has a Christian vocation, a call from God to meet some human need. Young people are called to serve God in the labor movement, in politics, in a crusade for better race relations. The world needs doctors, nurses, teachers, farmers, industrial workers, and businessmen who see in their work the opportunity God has given them to serve Him.

As Christians accept such calls and fulfill them with vigor and devotion, Communists will be confronted with men and women who have a passion to match their own, men and women supremely concerned about human need and struggling daily for social justice. Such Christians will offer a genuine new hope for the future of the world.

Self-Examination

When the full light of God's revelation in Jesus Christ shines on the teaching of communism, its errors stand glaringly revealed. But a candid examination of society around the world reveals to an alarming degree that many people who are not Communists believe and practice the same things that Communists do. The reason is simple: Marx and communism are by-products of the growth and worship of industry and science, the major forces that tend to shape our contemporary

world—the entire world, not just some isolated sphere of Communist influence. The Communists, however, have put their ideas together into a coherent plan of thought and action. Three points must be honestly faced.

1. Millions of people today worship science and deny God's Providence. They are not Communists, but they ignore the reality of the human soul, and give little or no thought to moral sin. They have not accepted Marxian communism, but they live by some or all of its principles. For all practical purposes their lives are quite empty of God. Their real trust is in themselves, in their own cleverness and resourcefulness. In fact an economic system of free enterprise, such as predominates in the West, helps to encourage that sort of attitude.

2. Millions of people fail to regard all mankind as sons of God. They may feel that they value the human individual much more than Communists do but may not do so for the Christian reason or in the Christian way. They do not genuinely regard all men as created by God with equal value in His eyes. If they did, some of the statements in our democratic constitutions would be more than ideals, and there would be a real understanding that economic exploitation and bitter social injustice afford communism a fertile breeding ground.

3. Millions of people shut their eyes to the reality of sin. They seem to feel that, in view of the marvelous strides of modern technology toward controlling disease, banishing hunger, and providing a heretofore undreamed-of living standard, hope can be promised the world's sufferers that the kingdom of heaven or something like it can readily be achieved on earth. "After all," they say, "people are not really bad. Let's look on the bright side, and things will get better." In so saying, they shut their eyes to the reality of sin just as truly as Communists do.

How Do You Read?

When an educated inquirer once asked Jesus what the great commandment was, Jesus responded by asking him what was written in the law of God. "How do you read?" he inquired. How do you read today the meaning of Christianity and the meaning of communism for yourself?

The great appeal of communism to people of high ideals is that it proposes a prompt and vigorous remedy for some of the worst evils in modern society. Christians in many countries have felt the force of that appeal. They have asked themselves, "Can this movement be evil when its followers fight against social evils? Should not Christians, while keeping their eyes open, co-operate with communism, at least to a limited degree, as long as it continues to work toward really Christian objectives?"

You must answer such questions for yourself. But remember other Christians who have been brought to realize that any system, whatever its slogans or outward program, that denies God and the dignity and worth of all His children leads the Christian only into a dead-end street. At length a point is reached beyond which there is no way but a renunciation: either faith in communism or faith in Christ must go.



THE SEARCH FOR PEACE

In the wake of the U.S.A.'s resumption of nuclear testing in the atmosphere, Christians have intensified their search for a reasonable disarmament proposal. Top World Council of Churches officials endorsed a plan for cessation of nuclear testing which includes a suggestion that, as a last resort, a summit meeting of heads of state be held to negotiate a test ban. Another part of the proposal calls on the great powers to continue to try to find a test-ban formula with adequate inspection guarantees. If these efforts fail, the plan calls on the U.N. to hold a special session to "solemnly appeal" to all governments to end nuclear testing. ● In presenting the plan, Dr. O. Frederick Nolde, director of the World Council's Commission of the Churches on International Affairs, suggested that inspection systems to police a test ban would be more acceptable if technicians and scientists from nonaligned countries were given a bigger role in the inspection teams. ● A Methodist spokesman told the Appropriations Committee of the U.S. House of Representatives that the \$6.5 million slated for the new U.S. Arms Control and Disarmament Agency was "pitifully small" and "woefully inadequate." "The only adequate defense that either side can now have against war is participation in mutual disarmament that removes the arms from both sides while safeguarding the national security of each," he asserted. ● From the Holy Catholic Church in Japan an appeal has been sent to U.S. Episcopalians to pray, think, and work unceasingly for a solution to the arms race. "We are convinced," the Japanese Anglicans stated, "that the continuation of tests will not only increase the danger of radioactivity but will steadily cause the intensification of the world crisis through fear and mutual distrust of the people of the world."

SIDESTEPPING SINNERS

Christianity has been "sidestepping its responsibilities for centuries," the Rev. A. Gordon Baker, editor of the *Canadian Churchman*, National Journal of the Anglican Church in Canada, asserted in Windsor, Ontario. Accusing churchmen of "too often drinking tea" while the world is falling apart around them, the priest-editor added that "today churches are challenged to follow Christ into the homes, streets, gutters, shops, and back alleys of life." ● Urging fellow Christians to be constantly alert to threats to their political freedoms and to the freedoms of others, J. Irwin Miller, president of the National Council of Churches, said that this country's own heritage of freedom "is best preserved and strengthened" through our concern for the freedom of other peoples. Warning that churchmen sometimes become so involved with their own affairs that they fail to heed the cries of enslaved brothers, Mr. Miller stated that "out on the open highway, in the court of law, in the economic contract, and in the residential neighborhood, freedom depends upon our concern for the rights of others." ● Striking another note on the same theme, the Rt. Rev. Anson Phelps Stokes, Bishop of Massachusetts, lashed out at increasing crime and corruption among public officials, and called for vigorous church leadership to combat the trend. Bishop Stokes said churchmen must get out into the world and "be the Church." Public life affects us all, he added, "and will increasingly affect us all. We are cheated when it is corrupt."

CREEPING CHRISTIANITY IN RUSSIA

With bewildered indignation the editors of a prominent Soviet publication have noted that Christianity is creeping back into the lives of Russia's professional class. *Science and Religion*, one of the Commu-

SUMMER BOOK SALE

These eight popular titles } All 8 for
regularly sell for 35¢ each } **\$2.00**

- **Priests, Prophets, Pioneers**
by Gerald Kennedy
- **Teach Me to Pray**
by W. E. Sangster
- **Meditations From a Prison Cell**
by Olin Stockwell
- **Learning the Vocabulary of God**
by Frank C. Laubach
- **A Layman's Guide to Our Lord's Prayer**
by Kendrick Strong
- **Six Century Mystics**
by G. Ernest Thomas
- **Alone With God**
by Grover C. Emmons
- **The Devout Life**
Thomas S. Kepler, Editor

Regularly priced 35¢ each, all eight of these books on Summer Sale for \$2.00 postpaid. Offer expires August 31, 1962. Order TODAY from

The Upper Room


World's most widely used daily devotional guide
1908 Grand Avenue Nashville, Tenn.



TABLE TRUCKS



CHAIRS



PARTITIONS

MONROE

NO. K-3 TABLE
FULL-FINISHED
MASONITE TOP,
STAIN-RESISTANT

FOLDING PEDESTAL TABLES

DIRECT-FROM-FACTORY SAVINGS to Churches, Schools, Clubs, etc. Famous MONROE folding banquet tables. Automatic locking. Easily seats 10 people. 94 models and sizes. FREE—NEW 1962 CATALOG. Color pictures on full line—folding tables, chairs, table and chair trucks, risers, portable partitions. Our 54th year.

THE MONROE CO., 18 Church St., Colfax, Iowa

CASSOCKS — SURPLICES

CHOIR VESTMENTS

EUCARISTIC VESTMENTS

ALTAR HANGINGS—LINENS

Materials by the yard. "Kits" for Altar Hangings and Eucharistic Vestments. All Embroidery is Hand Done.

J. M. HALL, INC.

Tel. CH 4-1070 14 West 40th St. New York 18

LEADING CRAFTSMEN SINCE 1889



STAINED GLASS

THE PAYNE-SPIERS STUDIOS

48-54 EAST 13TH ST. • PATERSON 18, N. J.

"I AM FA-YING"

The Story of a Siamese Cat

(a fairy tale for adults)

"I AM SAMBO"

(a Story of a Most Unusual Bear)

by MAUD LINKER

PRICE \$3 each

Katydid Publishing Co.

73 Nassau Boulevard
Garden City, L.I., N.Y.

An Exciting New Brochure

of interest to all churches



Handsomely printed
... beautifully illustrated
... many pages in full color

STAINED GLASS WINDOWS / ALTAR WARE
LIGHTING / ALL CHURCH APPOINTMENTS

Write us for your copy

The Studio of GEORGE L. PAYNE
5 Prince St. Paterson, N. J.

Impressive
Lines

COTTAS

always in good
taste—for Junior,
Senior Choirs and
Clergy. Send for
free catalog.



Hartley Religious
Vestments

1802 Church St.
Nashville, Tenn.

EPISCOPAL
STERLING



SHIELD
HANDMADE

¾ In. Emblem

½ In. Emblem

Bracelet Charm	\$1.80	Bracelet Charm	\$1.00
Scatter Pin	2.00	Lapel Button	2.00
Key Ring	2.50	Tie Tack & Clutch	3.50
Tie Chain	3.75	Tack Emblem	
Necklace 18"	4.50	(only)	1.00
Cuff Links (Reg.)	5.00	Tie Clip	3.75
Cuff Links EXTRA	10.00	Necklace 14"	3.00

Made by and sold for the benefit of
BROTHERHOOD OF ST. ANDREW
P.O. Box 1636 Columbus, Ga.

worldscene continued

nists' top antireligious organs, warned its readers that many doctors, lawyers, engineers, and teachers are not only baptized Christians, but are openly practicing their religion. It claimed that most of them were to be found in the ranks of the Baptists, which makes this denomination, from the point of view of atheistic propagandists, the "most dangerous" of any religious group in the U.S.S.R. ● Conducting a series of interviews in Kuibyshev, a large industrial community on the Volga River, the editors found widespread instances of "Christian contamination" among the educated citizens and seemed hurt at the many rebuffs their questions received. One physician told them, "We have nothing to talk about. You are an atheist, and I am a religious believer." Another physician told the reporter not to "poke your nose into my soul." Editorialized the publication, "He works well, and it is difficult to reproach him for any professional blunders, but how is it possible to cure people in the daytime and go to church in the evening?"

COMMENTS ON UNITY

While representatives of the Episcopalians, Presbyterians, Methodists, and the United Church of Christ begin formal study of a possible union, the ecumenical dialogue continues in other parts of the Christian world. ● Ecumenical Patriarch Athenagoras of Istanbul, supreme leader of Eastern Orthodoxy, stressed that recent visits between Orthodox leaders of various countries have helped to remove misunderstandings among the Orthodox bodies and create a common Orthodox front. A second Orthodox leader, Archbishop Iakovos, primate of the Greek Orthodox Church of North and South America, predicted a union "within fifteen years" of eight Eastern Orthodox denominations in North America. The archbishop said that if the merger into one American Orthodox Church occurs, it will be the largest in the twentieth-century ecumenical movement in the U.S.A. Six million persons would be represented in the merged body. ● First steps toward broadening and extending the co-operative programs of the Reformed Church in America and the Presbyterian Church in the U.S. (Southern) were taken by a joint committee of the two churches. A resolution issued by the two bodies affirmed in part their "common purpose, as branches of the Holy Catholic Church, to seek together a fuller expression of unity in faith and action." ● From Detroit came the comments of Father Avery Dulles, son of the late Secretary of State John Foster Dulles, who became a Roman Catholic priest six years ago. Father Dulles said, "No Christian confession today, even though it be the Roman Catholic Church, is an island. None is a mere competitor with the rest. Whether we like it or not, our religious destinies are intertwined."

TRADE WINDS

Christians should unite to support granting of powers to President Kennedy to enable him to negotiate U.S. tariff reductions, said Charles P. Taft, an Episcopal layman and chairman of the National Council of Churches' Department of Church and Economic Life. Americans, he said, should not attempt to join the European Common Market but should look toward negotiations which would batter down tariff walls. "We cannot simply push exports to other nations and forget their needs." He added that this will bring changes, but that "changes tie in with the Christian ideal." ● A Quaker spokesman agreed with Mr. Taft when he told a group that a religious basis exists for asking Congress to liberalize the U.S.A.'s foreign trade policies. Dr. Emile Benoit, professor of international business at Columbia University, said, "We hope the freeing of trade may reduce incentives to war by satisfying, without recourse to violence, the essential needs of nations for foreign markets and for sources of raw materials."

BEYOND THE FRONTIERS

If the Christian Church is to triumph over the forces of materialism at home and communism abroad, we must "go beyond the frontiers precisely as God did," the Rt. Rev. Stephen F. Bayne, Jr., executive officer of the

Anglican Communion, told Australian Anglicans at their General Synod in Sydney. To be the "conscience of the world," Bishop Bayne asserted, the Church must continue to act, or the outside world will wonder "what possible good this silly club with its mysterious language could bring."

● Another warning came from Dr. D. T. Niles, general secretary of the East Asia Christian Conference, who said at a conference of the World Council of Churches' leaders at Buck Hill Falls, Pa., that the Church must be wary of "abstractions" and get "down to human beings." "You meet Hinduism only in a library. You evangelize people," he said. ● As if in answer to these challenges, the National Council of the Episcopal Church has launched an Episcopal version of the Peace Corps. The program, approved at the last quarterly meeting, will provide about \$48,000 for a three-year experimental term to give overseas service opportunities to Episcopalians twenty-one years of age or above and not more than three years beyond college graduation. In the initial phase there will be eight volunteers serving two years in administrative or teaching posts abroad. In addition, the Council authorized a special study on the best ways to prepare the more than 2 million U.S. citizens living in foreign countries to serve as lay missionaries.

PROTESTANTS TO ATTEND VATICAN COUNCIL

As workmen ready the central nave of St. Peter's Basilica for the more than 2,000 delegates expected next October 11 for the Second Vatican Council, Protestant churchmen wait with prayerful anticipation for the historic meeting. To be known as "delegate-observers," a number of leading non-Roman Catholic clergymen have already agreed to attend the conference. Among them will be several Anglicans named by Dr. Arthur Michael Ramsey, Archbishop of Canterbury and leader of the world-wide Anglican Communion. Others will include two named by Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches. In addition, observers are expected to arrive from the Greek Orthodox Church, the Lutheran World Federation, and the World Alliance of Presbyterian and Reformed Churches. According to a noted U.S. Roman Catholic theologian, the Rev. Gustave Weigel, the council will split into three sessions, extending over a period of nearly a year and dealing with such topics as the power of the bishops; relationship of church and state; and centralization of power at the Vatican. The First Vatican Council, held in 1870-71, established the doctrine of papal infallibility.

IN PERSON

► The Presiding Bishop, the Rt. Rev. Arthur Lichtenburger, has appointed the Rev. Robert C. Martin as General Secretary for Evangelism. This new position, to serve all departments of the Church's National Council, was requested by the 1961 General Convention. Mr. Martin is also administrator of the Advance Adult Education program in the Department of Christian Education. A graduate of Episcopal Theological School, Cambridge, Mass., he was vicar of St. Christopher's, Fairborn, Ohio, before coming to Greenwich in 1961.

► Mr. Vaughan P. Moore of West Point, Va., was appointed manager of the National Council's new office of administrative services, which will have administrative oversight of National Council operations. He begins his duties June 1.

► The Rev. Theodore O. Wedel has been named the Harry Emerson Fosdick Visiting Professor at Union Theological Seminary for the year 1962-63. Dr. Wedel is past president of the House of Deputies of General Convention, an honorary canon of Washington Cathedral, warden emeritus of the College of Preachers, and author of several books. The Harry Emerson Fosdick visiting professorship was established in 1953 by John D. Rockefeller, III, to strengthen the training of present and oncoming leaders of the Christian Church.

► General James M. Gavin, American ambassador to France, was elected a member of the vestry of the American Pro-Cathedral Church of the Holy Trinity, Paris, where he and his family are active communicants. During the summer Holy Trinity provides a hospitality service for many churchmen and other tourists visiting the Cathedral on the Avenue George V. The Very Rev. John C. Coburn, dean of the Episcopal Theological School, Cambridge, Mass., will be guest preacher during August. The Presiding Bishop is expected to preach at Holy Trinity during the August meeting of the World Council of Churches' Central Committee in Paris.

from OKINAWA

post paid at 1/3 state-side prices

HAND WEAVING

QUALITY SEWING

free illustrated catalogue

ST. JOHN'S EPISCOPAL CRAFT CENTER
NAGO CHO, OKINAWA

HAND EMBROIDERED LINENS



Exquisitely created for your Church
by skilled needlewomen

Fair Linens	Linen Chasubles
Surplices	Palls
Superfrontals	Other Altar Linens

Also fine linens by the yard

Write for illustrated brochure

MARY MOORE

Box 394-F

Davenport, Iowa

RELIGIOUS BOOKS OF ALL PUBLISHERS

Morehouse-Barlow Co.

14 E. 41st St.

29 E. Madison St.

New York 17, N. Y.

Chicago 2, Ill.

Morehouse-Barlow Co. of California

261 Golden Gate Ave. 4400 Melrose Ave.

San Francisco 2, Calif. Los Angeles 29, Calif.

Seabury YOUR BEST CHOICE IN PRAYER BOOKS AND HYMNALS

featuring the Prayer Books with the clearest print and the widest variety of sizes, colors, and bindings in Prayer Books and Prayer Books with Hymnal.

ALTAR BREAD

Orders promptly filled.

St. Mary's Convent

Box 311

Kenosha, Wisconsin

Altar Bread Department

AMERICAN CHURCH BUILDING FUND COMMISSION

Established by the General Convention of 1880 to finance Episcopal Church building.

Please address the Secretary

170 Remsen St., Brooklyn 1, N. Y.



VESTMENTS

CLERGY AND CHOIR
CHURCH HANGINGS
ORNAMENTS
MATERIALS

Catalogue on Request

THE C. E. WARD CO.
NEW LONDON, OHIO



Capitalscene

Since Red China has obligingly stemmed the tide of hungry humanity which was beating against the free world's door at Hong Kong, Americans may be tempted to forget the agonizing affair of the barbed-wire fence. The pricks which it briefly inflicted upon the Christian conscience may have been salved by President Kennedy's announcement that the United States will take in "several thousand" Chinese refugees. But the popular impression that this country acted rather magnanimously is not shared by the British authorities at Hong Kong, by church refugee-work leaders, or by some U.S. senators who know the facts.

The facts are that the five or six thousand Chinese who will be admitted to the United States under President Kennedy's order are not poor and hungry people who have recently fled to Hong Kong in search of food. They are people who have been in Hong Kong for a long time—several years in some cases—and who had already qualified for admission to the United States as "first preference" immigrants. This means that they are trained people whose job skills are needed in this

country. Most of them have money and relatives in America. In short, they are the cream of the crop—the people who are least in need of resettlement. . . . Some British officials in Hong Kong have suggested pointedly that if the United States really wants to be helpful, it should take in a true cross-section of the more than 1 million refugees now jammed into the tiny crown colony, including some of the poor, the aged, the unskilled workers, and the abandoned children.

Senators Philip A. Hart of Michigan and Kenneth B. Keating of New York have been trying—without much public support—to generate a more constructive American response to the Hong Kong crisis. Senator Keating is urging that the United States provide money, food, transportation facilities, and above all, diplomatic initiative, to organize a major free-world program of resettlement for Hong Kong refugees. Senator Hart is pushing for Congressional action on legislation to overhaul the McCarran-Walter Immigration Act of 1952, whose "national-origins quota system" restricts regular Chinese immigration to this country to 105 persons a year. . . . The national-origins quota system has been condemned by every major religious group in the country as racially discriminatory. It works out to provide large (and never-filled) quotas for white immigrants from Britain and Western European countries, while restricting immigration from Asian and African nations to token numbers. Senator Hart's bill would increase the total number of immigrants admitted annually from the present ceiling of 155,987 to 250,000, and would distribute quotas among all nations in proportion to their population. The Chinese quota, for example, would be raised to 5,335 a year.

Few men in Washington command greater respect than Walter Lippmann. Because the dean of Capital news commentators has a reputation for being both wise and well-informed, considerable attention is being given to a speech which he delivered recently before the American Law Institute. "Fundamentally," Mr. Lippmann said, "the balance of military power is now very considerably in our favor. I am told by those whose expertness I most respect that the West . . . is now much stronger

than the Soviet Union." He added that there is "good reason" to believe that Moscow recognizes this situation, and that it accounts for "the prudent moderation of Soviet policy in Berlin and South-east Asia." . . . Mr. Lippmann said Russia's "stubborn refusal to sign a treaty to ban nuclear tests" is still another indication that the Kremlin is aware of trailing in the arms race, and is therefore unwilling to freeze the status quo until it catches up with the West.

When Novelists Portray Christ

THROUGHOUT the ages men have been moved and enlightened by stories—more, it may be, by the stories they have told and listened to, or in our day read, than by exhortation or rational analysis. Dean F. W. Dillistone believes that the retelling of the Christian story in terms we can understand and respond to is “the supreme need of our own time.” In *The Novelist and the Passion Story* (Sheed and Ward, \$3.00), he says we have “no central and controlling myth around which the lives of individuals and societies can be refashioned.” The modern novelists who have retold the Christian story in various symbolic guises have therefore done us an enormous service, not just aesthetically but religiously.

The Christian story is potentially redemptive, if we will but seize it with our imaginations and take it into our hearts. “It reveals ultimate reality: it moves man to ultimate commitment. It illuminates the mystery of human estrangements: it points the way forward to final reconciliation. The novelist tries to put the story into the context of a world which we can recognize as our own world. He does not ask us to take it literally. He does ask us to take it seriously. . . .”

The novelist accomplishes his religious function best, Dean Dillistone argues convincingly, when he approaches the Christian story indirectly; that is, when he does not write an historical novel attempting to portray the life of Christ. The four novelists treated, William Faulkner, François Mauriac, Herman Melville, and Nikos Kazantzakis, have all created modern Christ figures whose symbolic gestures have

the power to move us more than could any literally historic retelling. These four novelists have made the gospel available to us with freshened insights.

As a book intended to introduce Christians to works of modern literature with which they may not be familiar, *The Novelist and the Passion Story* is well done and deserves wide reading. Though most of what it says is well known to anyone thoroughly familiar with the four novelists treated, or with the subject of the relationship between literature and theology, it makes a positive contribution to its subject when it relates the four writers to their special theological traditions.

The dean moves more surely in theology, however, than in literary criticism. It is perhaps asking too much to demand that theologians know their literary criticism as well as they know their theology, and the same in reverse for literary critics. Until they do, we will not get wholly satisfactory works on this subject.

Dean Dillistone too quickly settles for interpretations of Melville and Faulkner that will satisfy Christians, while almost completely ignoring the problems raised by literary critics. In short, Dean Dillistone has oversimplified his subject. If *Billy Budd* should be read as Melville’s final “testament of acceptance” of the ways of God, the dean has not given us any new reasons for thinking so. If Faulkner’s *A Fable* really is a Christian novel (as the publisher tried to persuade us by putting crosses all over the jacket), *Light in August* is much more clearly and powerfully so, in both the religious and the aesthetic sense. As a Christ image, the

corporal is a blank; Joe Christmas, utterly compelling.

Despite such reservations, the book remains a readable and, on the whole, trustworthy introduction to a fascinating and important subject.

—HYATT H. WAGGONER

Housekeeping in the Ship of Souls

Bishop William Appleton Lawrence’s *Parsons, Vestries, and Parishes* (Seabury, \$6.00) is one of the few books to deal directly with the basic unit of organization of the Church on earth, the parish. He has reflected long and lovingly on the order and disorder found in this central room of the Church’s life, where the living and working are done.

Twenty years of active and notable parochial service, then twenty more of vigorous episcopacy, provide a wealth of sage perception and counsel. It will seem incredible to laymen that a bishop has had the time to visualize the thousand-odd minutiae of parish housekeeping. The vestryman will be glad that someone has outlined the proper responsibilities of that position, told him its relationship to rector and parish, and counselled him in its many duties, including the most difficult, calling a new rector.

The discrepancy between the Prayer Book images of bishop and priest, called up by the words of ordination and consecration, and the earthen vessel of the actual office in which each swiftly finds himself prisoner, is sensitively traced.

Here there is no radically new design sketched out for the ship of souls. In-

stead, in the bishop's direct and easily readable style, we have an infinitely painstaking review of the countless ways the old craft can be made to carry its burden efficiently.

—HENRY THOMAS DOLAN

Springboard for Baptism

Aptly subtitled, "Parents in Conversation about the Meaning of Baptism," *Martin Is Baptized*, by Jean and David Head (Macmillan, \$1.50), does just what it sets out to do: raises many points most parents have mulled over without having crystallized their conclusions. The conversational style rather facetiously conveys the controversial content, while cleverly minimizing it.

Readers expecting to find David Head's unique combinations of the simple and the subtle, as revealed in *He Sent Leanness*, *Stammerer's Tongue*, and *Shout for Joy*, may be disappointed. Yet the book is intriguing in its own way and may serve as a mental springboard for many of us.—JEANNIE WILLIS

Book Marks

Niebuhr for Middle-Brows

If you have always meant to "get around to studying Niebuhr," do it now, with a new study called *Courage to Change* (Scribner, \$7.50), by June Bingham. Mrs. Bingham's skillful interspersing of chapters on Niebuhr's life with chapters of exposition of his distinctive thought makes this book both learned and understandable to the layman. One of the most enjoyable and educational we've read in a long time.

True Tales and Feasible Fiction

Tales from a Troubled Land, by Alan Paton (Scribner, \$3.50), is a collection of ten short stories, all with the Paton touch, all representative of his insight into the nature of the South African situation. Covering a wide range of moods, they are disarmingly simple, disturbing, and charming. The book is highly recommended.

The Moon and the Thorn, by B. J. Chute (Dutton, \$3.75), is a most readable new novel by the author of *Greenwillow*. Its surprise ending has an unusual degree of believability and rightness. It does not moralize, but the perceptive reader will find that the after-taste lingers in the mind with a warning to "judge not."

INDEPENDENCE DAY, JULY 4

Independence Day is not thought of as a religious holiday, but there can be no doubt that it had a deep religious significance in the minds of those men who signed the Declaration of Independence on July 4, 1776. John Adams, just after the signing, wrote to his wife, "It ought to be commemorated as the day of deliverance by solemn acts of devotion to Almighty God."

Our church has made official provision for a service on July 4 itself. Before the American Revolution the present Episcopal Church was a part of the Church of England, a "state" church, in which days of patriotic significance were observed as a matter of routine. It seemed quite natural, therefore, after the Revolution to put something in the new prayer book about the new country's birthday, and a prayer of thanksgiving was proposed

"for the inestimable blessings of religious and civil liberty."

Such a prayer would certainly be acceptable to everyone today, but in 1786 it would have been offensive to a comparatively large group of Episcopal clergymen who had never been very enthusiastic about the Revolution in the first place. Its inclusion might have prevented the new prayer book from being adopted. So, tact and diplomacy prevailed; the prayer was withdrawn; and it was not until 1928 that any provision for July 4 was made in the American Book of Common Prayer.

THE MARTYRS OF GORKUM, JULY 9

History books record many stories about the difficulties of Protestants in the early days after the Reformation, but they often fail to mention that things were not always easy for the Roman Catholics. For example, in The Nether-

CALENDAR AND RADIO-TV

JULY

- 8-21 Creative Arts Camp at Thompson House, St. Louis, Mo. Sponsored by National Girls' Friendly Society, joint project of Episcopal and Presbyterian Churches. For girls of 10th, 11th, and 12th grades
- 24-27 Annual Town and Country Conference, Province IV, Valle Crucis, N.C.
- 25 **St. James the Apostle**
- 25- Faculty Summer School, Episcopal Theological Seminary, Cambridge, Mass.
- Aug 29

AUGUST

- 6 **The Transfiguration of Christ**
- 6-7 World Council of Churches Executive Committee meeting, Paris
- 7-17 World Council of Churches Central Committee meeting, Paris
- 24 **St. Bartholomew the Apostle**
- 25- Ashram Study Conference for Lutheran and Episcopal students, faculty, and college workers, Stephens College, Columbia, Mo., sponsored by the Lutheran Student Association and the National Canterbury Committee.
- Sep 1

- 28-31 National Convention of the Brotherhood of St. Andrew, Carleton College, Northfield, Minn.

EPISCOPAL RADIO AND TV Television

Adventurous Mission, half-hour films.

Man to Man, fifteen-minute TV talks by the Rev. Theodore P. Ferris.

Radio

Canterbury Hour, fifteen-minute devotional programs for Sundays featuring an outstanding radio choir and guests.

The Search, fifteen-minute dramatic programs, with Robert Young as host.

Viewpoint, Saturdays, 6:15 to 6:30 p.m., EST, Mutual Broadcasting Network. Fifteen-minute award-winning interviews.

Trinity, half-hour worship programs from Trinity Church, New York City.

The Good Life, fifteen-minute programs for women, featuring informal interviews with prominent persons on important problems.

One More Step, fifteen-minute dramatic series featuring famous theater people and covering a variety of modern problems.

Meetings, conferences, and events of regional, provincial, or national interest will be included in the Calendar as space permits. Notices should be sent at least six weeks before the event.

lands, where Calvinism soon became extremely strong, persecution of [Roman] Catholics by Protestants equaled anything the mind of man has ever devised in the way of violence. Angry, uncontrolled mobs roamed the countryside, destroying church statues, stained-glass windows, and precious ancient ornaments under the pretext of "purifying" the [Roman] Catholic churches and ridding them of their "superstitions." They tortured and killed clergy, monks, and



lay people. The little town of Gorkum in Holland was invaded by such a rioting mob in July, 1572. After plundering and wrecking the churches, the Calvinist horde, on July 9, marched nineteen priests and friars to the gallows and hanged them for the crime of being good [Roman] Catholics.

ST. JAMES THE APOSTLE, JULY 25

July 25 is the day of St. James the Apostle, patron saint of Spain. It is a happy, lively holiday in that country, where they call him "Santiago." This James, who was one of the apostles, is known as "The Great" to distinguish him from the other apostle James, who is called "The Less." What was greater about this one and lesser about the other is not quite clear. It may have had to do with age, or it may mean that this James was the taller.

St. James was the brother of the beloved St. John. These two, with St. Peter, were obviously the Lord's favorite apostles. Several instances are recorded where He took these three with Him into some special situation in which the others did not participate. The most notable of these occasions was the Transfiguration.

—HOWARD V. HARPER

A CALL TO YOUTH

(That May Mean You!)

If you don't want to live in a "bomb shelter society"
can you do something about it?

If you want to share in fashioning a society based
on human dignity and respect
can you do something about it?

The ministry presents a way of life through which
you MAY do something about it!

This way of life will make big demands of you!
It will call for real sacrifice!

But since when did youth run away from a challenge?

Any one of the seminaries listed below will gladly send their catalogue on request. Talk with your rector. Chances are that he went to one of these schools.

— DIRECTORY —

Berkeley Divinity School, New Haven, Conn.	Episcopal Theological Seminary of the Southwest, Austin, Texas
Bexley Hall, the Divinity School of Kenyon College, Gambier, Ohio	The General Theological Seminary, New York City
Church Divinity School of the Pacific, Berkeley, Calif.	Nashotah House, Nashotah, Wis.
Divinity School of the Protestant Episcopal Church in Philadelphia, Philadelphia, Pa.	Protestant Episcopal Theological Seminary, Alexandria, Va.
Episcopal Theological School, Cambridge, Mass.	School of Theology of the University of the South, Sewanee, Tenn.
Seabury-Western Theological Seminary, Evanston, Ill.	



All within the Church...

- | | |
|--|---|
| <input type="checkbox"/> Life Insurance | <input type="checkbox"/> Fire Insurance and |
| <input type="checkbox"/> Lay Pensions | <input type="checkbox"/> Allied Lines |
| <input type="checkbox"/> Group Insurance | <input type="checkbox"/> Fine Arts |
| <input type="checkbox"/> Hymnals | <input type="checkbox"/> Fidelity Bonds |
| <input type="checkbox"/> Prayer Books | <input type="checkbox"/> Burglary and Theft |
| <input type="checkbox"/> Prayer Book Studies | <input type="checkbox"/> General Liability |

Please check fields of interest and return to

The **CHURCH** Pension Fund
and affiliated companies

20 Exchange Place • New York 5, N.Y.

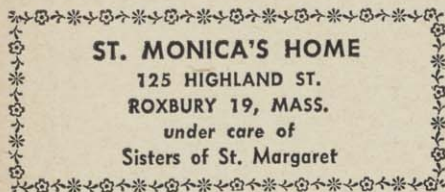
ALTAR GUILDS

Make your own linens and vestments
Fine Irish Linens, Crease resistant
for Albs, Dacron and Cotton for
Vestments, threads, transfers, etc.

FREE SAMPLES

Linens Hand-sewn to Order

Mary Fawcett Company
BOX 325-E, MARBLEHEAD, MASS.



ST. MONICA'S HOME

125 HIGHLAND ST.

ROXBURY 19, MASS.

under care of

Sisters of St. Margaret



O S B O R N E

CHALICES
EVERY KIND OF FINE
CHURCH SILVERWARE

Send for illustrated books

117 GOWER STREET
LONDON WC1, ENGLAND



vanBergen BELLS

★ Chimes ★ Peals
★ Cast Bell Carillons
★ Electronic Bells

van Bergen Bellfoundries

Greenwood, South Carolina

HOW TO PUBLISH YOUR BOOK

Join our successful authors in a
complete and reliable publishing
program: publicity, advertising,
handsome books. Speedy, efficient
service. Send for FREE manuscript
report & booklet. Low Subsidies.

CARLTON PRESS DEPT. EPG
84 Fifth Ave., New York 11, N. Y.

THE GUILD OF ALL SOULS

A prayer group pledged to pray for the departed mem-
bers of the Guild and for all the Faithful Departed.
Open to Communicants of the Anglican Church.
Provide that prayers will be offered for the repose of
your soul by joining the Guild.

THE REV. MALCOLM DeP. MAYNARD, D.D.
Superior-General

For further information address

The Secretary-General, Guild of All Souls
32 Tenmore Road Haverford 3, Pa.

Free to WRITERS

seeking a book publisher

Two illustrated brochures reveal how
we can publish, promote and sell your
book; tips to writers; facts and figures
on how we published over 3000 au-
thors. All types of books wanted.
Write Dept. TE-7

Exposition Press, 386 Park Ave. S., N.Y. 16

YOU SHOULD SEE THIS BOOK

before ordering

BRONZE PLAQUES

- MEMORIALS • HONOR ROLLS
- TABLETS • TESTIMONIALS

Write for Free Catalog A 111
For Medals and Trophies
ask for Catalog B 111

INTERNATIONAL BRONZE Tablet Co. Inc.,
150 W. 22nd St., New York 11, N. Y. WA 4-2323

ANGLICAN CYCLE OF PRAYER

At the request of the Lambeth Conference, 1948, the Anglican Cycle of Prayer was prepared, "that the spiritual bond of prayer might be more widely extended between the dioceses of the Anglican Communion throughout the world." Each day the Church's work in a particular place is singled out to be remembered in the prayers of the Church throughout the world. The prayer cycle lends itself to parish, organization, or private prayer. It is commended to you by the bishops meeting at Lambeth in 1958.

AUGUST

Dioceses of the Anglican Communion

- 1 Moosonee, Canada: Cuthbert Cooper Robinson, *Bishop*; Neville Richard Clarke (James Bay), *Bishop*.
- 2 Moray, Ross and Caithness, Scotland: Duncan MacInnes, *Bishop*.
- 3 Nagpur, India: John William Sadiq, *Bishop*.
- 4 Nakuru, East Africa: Neville Langford-Smith, *Bishop*.
- 5 Namirembe, Uganda: Leslie Wilfrid Brown, *Archbishop*.
- 6 Nasik, India: Arthur William Luther, *Bishop*.
- 7 Nassau and the Bahamas: Vacant.
- 8 Natal, South Africa: Thomas George Vernon Inman, *Bishop*; Edward Francis Paget, *Assistant Bishop*; Archibald Howard Cullen, *Assistant Bishop*.
- 9 Nebraska, U.S.A.: Russell T. Rauscher, *Bishop*.
- 10 Nelson, New Zealand: Francis Oag Hulme-Moir, *Bishop*.
- 11 Nevada, U.S.A.: William Godsell Wright, *Bishop*.
- 12 Newark, U.S.A.: Leland W. F. Stark, *Bishop*; Donald MacAdie, *Suffragan*.
- 13 Newcastle, Australia: James Alan George Housden, *Bishop*; Robert Edward Davies, *Assistant Bishop*.
- 14 Newcastle, England: Hugh Edward Ashdown, *Bishop*.
- 15 Newfoundland, Canada: John Alfred Meaden, *Bishop*; Robert Lowder Seaborn, *Assistant Bishop*.
- 16 New Guinea: Philip Nigel Warrington Strong, *Bishop*; Geoffrey David Hand, *Coadjutor*; George Ambo, *Assistant Bishop*.
- 17 New Hampshire, U.S.A.: Charles Francis Hall, *Bishop*.
- 18 New Jersey, U.S.A.: Alfred Lothian Banyard, *Bishop*.
- 19 New Mexico and Southwest Texas, U.S.A.: Charles J. Kinsolving, III, *Bishop*.
- 20 New Westminster, Canada: Godfrey Philip Gower, *Bishop*.
- 21 New York, U.S.A.: Horace William Baden Donegan, *Bishop*; Charles Francis Boynton, *Suffragan*; James Stuart Wetmore, *Suffragan*.
- 22 Ngo-Hsiang (Hankow), China: Stephen Hai-sung Tsang, *Bishop*.
- 23 Niagara, Canada: Walter Edward Bagnall, *Bishop*; Charles Robert Heber Wilkinson, *Assistant Bishop*; Joseph Lofthouse, *Honorary Assistant Bishop*.
- 24 The Niger, Nigeria: Cecil John Patterson, *Bishop*; Lucius Madubuko Uzodike, *Assistant Bishop*.
- 25 Niger Delta, Nigeria: Rogers Nathanael Bara Hart, *Bishop*; Hubert I. J. Afon-ya, *Assistant Bishop*.
- 26 North Carolina, U.S.A.: Richard Henry Baker, *Bishop*; Thomas Augustus Fraser, Jr., *Coadjutor*.
- 27 North China: Timothy Hsien-yang Lin, *Bishop*.
- 28 North Dakota, U.S.A.: Richard Runkel Emery, *Bishop*.
- 29 Northern Indiana, U.S.A.: Reginald Mallett, *Bishop*.
- 30 North Kwanto, Japan: John Naohiko Okubo, *Bishop*.
- 31 Northern Michigan, U.S.A.: Herman R. Page, *Bishop*.

THE EPISCOPALIAN will publish the Cycle
of Prayer for each month throughout the year.

the EPISCOPALIAN

Box 2122, Philadelphia 3, Pa.

Enter my subscription to the Church's magazine for

☐ one year (\$3.50) or ☐ two years (\$6).

NAME _____

ADDRESS _____

CITY _____ ZONE _____ STATE _____

PARISH _____ DIOCESE _____

☐ Payment enclosed

☐ Bill me later

THE EPISCOPALIAN

“SUFFER IT TO BE SO”

WHO WANTS to suffer? No one would choose suffering, and yet no one manages to avoid it. Sooner or later, somehow or other, there is pain—accidents occur, sickness comes, minds darken. Sooner or later, somehow or other, there is loss—age takes our vigor, time changes our lives, people we love die or go away. Nothing can go smoothly forever. “Man is born to trouble as the sparks fly upward” (JOB 5:7).

What are we going to do about this inescapable darkness? Are we to ignore it by living on the bright side of things as long as we can and muddling through the rest when we have to? Are we to endure it with stoic dignity? Or focus on it with gloom as the basic truth of the world, saying with one of Shakespeare’s characters, “As flies to wanton boys, are we to the gods;/They kill us for their sport”?

The Christian message refuses to settle for any of these approaches; it says firmly, through and through, that suffering can be creative. It brings the hard but good news that out of suffering something new and glorious came once in history and can come again and again in each of us.

How can we make this true in our lives?

Obviously we must learn a technique of suffering, one that will keep us from sinking under its weight while it is doing its work on us. Such a technique, paradoxically, might consist mainly of suffering as little as possible.

This seems like a paradox only because we are unaware that there are two basic meanings for the word *suffer*. One is the meaning that we all know: to feel something keenly, painfully, unendurably. The other is one that we do not often stop to think of—the sense in which the word is most often used in the Bible. An obvious example comes in the Matthew account of the Baptism of Jesus, when John objects to baptizing someone who ought to be baptizing him instead, and Jesus says, “Suffer it to be so now” (MATTHEW 3:15). It is a simple meaning: just “let it happen.”

Both meanings belong in the word. “How I feel” about what I “let happen in me” is clearly a part of the process of letting-happen. But just as physical pain has its only value in showing what is wrong and where, so the “how I feel” part of suffering serves mainly to show where the interior stresses are and what must be done about them. It indicates work to be done, surgery to be endured, healing to be awaited and permitted: it is a signpost toward wholeness. And as with physical pain, the more we focus our attention on the “how I feel” aspect of our suffering, the less we are able to let the suffering complete its creative process in us, refining the old and bringing forth the new.

Thus we should suffer less in order that we may be able to suffer more. For to the extent that we can “suffer it to be so,” whatever it is, to exactly that extent can we live out our growth process and become what we are, the children of creation.

—MARY MORRISON

TRAVEL ARRANGEMENTS, INC.

Broadway at Tenth St.
New York 3, New York

We are the official travel agency to the National Council of The Protestant Episcopal Church in the U. S. A.



• CRUISES • PACKAGED TOURS
• STUDENT TOURS
RESERVATIONS FOR AIR, HOTEL
OR STEAMSHIP

CALL GRamercy 5-1000

World-wide itineraries
planned to your personal
individual requirements.

PEWS & SANCTUARY FURNITURE

Made to conform with
the Period Architecture
of your church.

Write for Literature

Wolfe Bros. & Co., Inc.
Piney Flats, Tenn.



HAND MADE CROSSES 9 Styles Available

Illustrated Cross with 18" chain

Sterling #140 14K Gold #280
\$6.75 (1 1/8 in. x 3/4 in.) \$28.75

Special Designs Cut to Order

"Write for Free Folder"

BENJAMIN S. SKINNER
1104 1/2 Broadway, Columbus, Ga.



Louis F. Glasier

40 West 57 Street NEW YORK 19

Phone: 212 CI 6-2207

Church Crafts of every description

Spiritual Healing

Healing belongs in the Church

Do you read SHARING, a magazine devoted to spiritual healing, telling what is being done and what you can do to fulfill Christ's command: "Heal the Sick!" Published monthly—16 pages—\$1 for 6 mo., \$2 a year. Send for sample copy.

International Order of St. Luke

2243 Front Street San Diego 1, Calif.

Your Book Published!

If your manuscript has unusual possibilities, we offer straight royalty or ask for low subsidy basis. Send manuscript for free report or write for Brochure FR.

PAGEANT PRESS

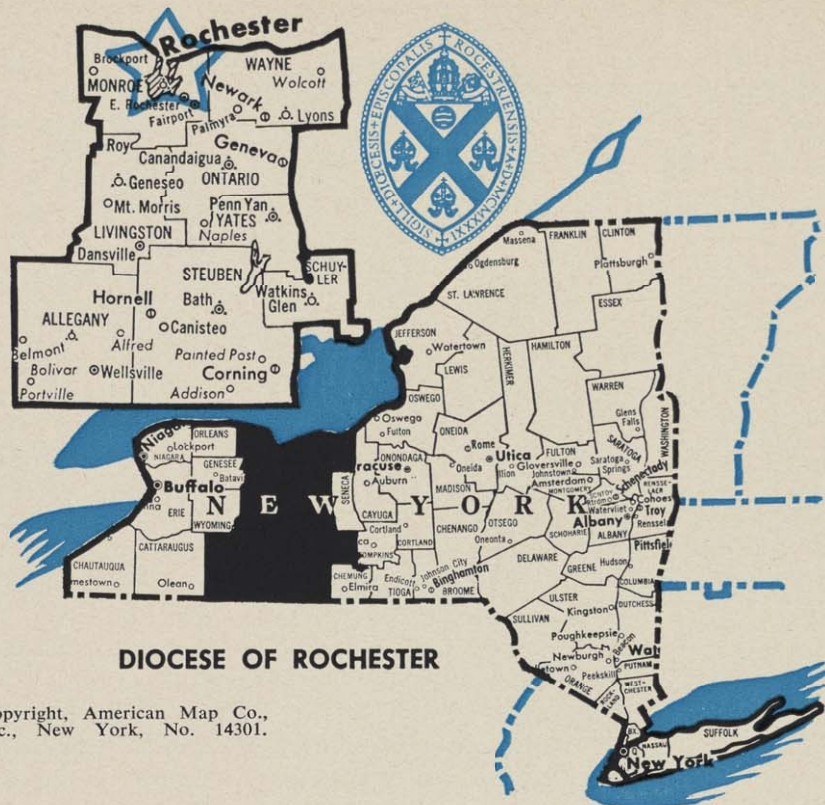
101 FIFTH AVENUE, NEW YORK 3, N. Y.

Leaders for forty years
in the creation of quality
Church Worship Aids...
Write for catalog & names
of dealers nearest you.

Sudbury

BRASS GOODS CO.
70 PEARL ST., BROOKLINE 47, MASS.

Dept. 17



DIOCESE OF ROCHESTER

Copyright, American Map Co.,
Inc., New York, No. 14301.

Know Your Diocese

To most non-Easterners, a casual reference to New York State conjures up images of bristling buildings, traffic-choked highways, and split-level housing developments. At least half of New York's residents, however, can point to large tracts of woodland in the backyard. The up-staters in the Diocese of Rochester fall, for the most part, in this category. As a consequence they have a real concern for the town-and-country ministry. At the same time the city of Rochester and its growing suburbs make it necessary to grapple with problems similar to those of urban and exurban churches in the more populous south-eastern part of the state.

The Diocese of Rochester, all 5,666 square miles and eight counties of it, is one of the newest members of the Episcopal Church's diocesan family. Organized in 1931, the diocese has over 31,000 baptized members, 19,000 communicants, and 8,000 church-school pupils. The *Diocesan Digest* is published five times yearly. There are two church homes for the aging in Rochester and Geneva as well as a diocesan conference center in Bluff Point on Lake Keuka. The diocese is now engaged in negotiating for and planning a diocesan camp for boys on Cinnamon Lake. There has also been an educational campaign this year to help the people recognize their responsibility for church-related Hobart College. Sixty-nine clergy and 42 lay readers are in charge of 65 parishes and missions. There were a record 983 confirmations and receptions this year.



Born in Waverly, New York, the Rt. Rev. Dudley S. Stark was graduated from Trinity College, Hartford, Conn., and Episcopal Theological School, Cambridge, Mass. He was ordained in 1920 and began his ministry as curate of St. Mark's Church, Mauch Chunk, Pa., becoming rector of the parish a year later. He served as vicar of Holy Trinity Church in St. James' Parish, New York City, from 1926 to 1932, and then went on to serve St. Chrysostom's, Chicago, for eighteen years. He was elected Bishop of Rochester in 1950.

Bishop Stark was an ensign in the U.S. Naval Reserve in 1918, and is a member of Phi Beta Kappa and Alpha Delta Phi. He is married to the former Mary Leith, and they have three children.



Hayley Mills plays a teen-age girl who, with the other children in the community, believes that an escaped convict (Alan Bates) hiding in the barn is Jesus Christ. Whistle down the Wind is distributed in the U.S. by Pathe-America Co.

FILMS FOR FAMILIES

After the Kitten Died

By Malcolm Boyd

ONE OF the most curious movies of the year is *Whistle down the Wind*, which intermittently offers juvenile and adult entertainment and moves abruptly from the simplest depictions of childhood life to themes which are deeply complex in character.

The plot concerns three children, two girls and their younger brother, who live with their father and aunt on a farm. An escaped convict who is wanted for murder seeks refuge in their barn. When the youngsters discover him, he exclaims, in surprise, "Jesus Christ," and thereafter they believe that he is, indeed, Jesus.

They ally themselves against the adult world in endeavoring to protect the murderer, scrupulously guarding the secret of his having found refuge in the barn, and bringing him food to eat which they quietly steal from the table in their home.

The murderer, realizing that they believe him to be Jesus, goes along with the deception, although he is never in

the least either pietistic or even consciously reverent in his manner, and seems to make no concessions whatsoever to his newly found role.

Not surprisingly, the youngsters are set immediately to grappling with what we may label as theological questions. "What would happen if Jesus were to come back?" they inquire of their somewhat baffled but spry Sunday-school teacher. She tells them that the "good" folk would try to protect Jesus, while the "bad" people would probably try to put him to death as they did before when he lived a human existence on earth. The youngsters strive to act as they sincerely believe "good" folk should do, protecting and caring for their charge.

Since children are not given to keeping secrets, the information that Jesus is staying in the barn quickly reaches the ears of other youngsters. A large group of them visits the murderer in the barn; and, after they have asked him to tell them a story—one asks for the

story of the Good Samaritan—he reads to them from a comic book.

Meanwhile, the three young people in whose family's barn the man is hiding inadvertently run into another theological question posed by his actions. The boy has given the man a little black kitten and has asked him to take care of it. The man does not discharge his duty, and the little kitten dies of neglect.

"What is the reason for dying?" the boy asks. He and one of his sisters corner the local vicar in a sweets shop and pose their serious existential question to him; but he sidesteps it, taking the opportunity to launch into an attack upon youthful vandals who have been damaging his church building.

Not finding a satisfactory answer to the riddle of death and life, the young boy decides that the vicar does not know the answer either, and that the man whom his sisters call Jesus is "just a fella."

In no time, one of the youngsters has inadvertently blurted out the informa-

EDUCATIONAL DIRECTORY

COLLEGES

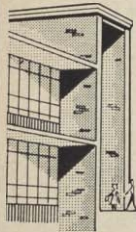


SHIMER COLLEGE

Mt. Carroll, Illinois

Episcopal-related four-year liberal arts coeducational college . . . Integrated general education and specialization . . . Preprofessional program and secondary teacher training . . . Small-class discussion method . . . Accepts qualified high school graduates and superior early entrants . . . Registration limited to 350 . . . Fully accredited . . . College chaplain jointly appointed by Shimer and the Bishop of Chicago . . . For information write, Shimer College Mount Carroll, Illinois.

TRINITY UNIVERSITY—1869



A liberal arts coeducational university in the Alamo City offering quality instruction in 26 academic areas, graduate and undergraduate. Completely accredited. Interdenominational, sponsored by Presbyterians, this private Christian university with a faculty of over 100 scholars has built an all-new 107-acre skyline campus. CEEB scores required. Two summer sessions.

Write Director of Admissions
TRINITY UNIVERSITY
SAN ANTONIO
TEXAS

SCHOOLS FOR BOYS

THE CHURCH FARM SCHOOL GLEN LOCH, PA.

A School for Boys Dependent on One Parent

Grades—5th through 12th
College Preparatory and Vocational Training:

Sports: Soccer, Basketball, Track, Cross-Country

Learn to study, work, play on 1600 acre farm in historic Chester Valley.

Boys Choir—Religious Training

The Rev. Charles W. Shreiner, D.D.
Headmaster

Post Office Box: S, Paoli, Pa.

TUJUNGA HIGHLAND SCHOOL Inc. Est. 1946

A homelike, residential treatment center for boys with emotional problems. Individual and group psychotherapy. Small classes academically accredited. Twelve-month program including summer-camp activities. Enrollment limited to twenty between 7 and 16 years of age. Religious growth fostered.

The Rt. Rev. Eric Bloy, Bd. of Governors
Write Director of Admissions, 6658 Day Street
TUJUNGA, CALIFORNIA

ST. PAUL'S Garden City Long Island

Episcopal college preparatory school for boys. Boarding grades 5-12. Accredited academically. Full sports and activities program. New labs and swimming pool. Established 1877. 20 miles from New York City.

The REV. N. FERINGA, Headmaster
Box E, Garden City, New York 516 PI 7-3377

MOVIES

tion that a piece of cake stolen from the table is "for Jesus"; the adults have notified the police posthaste; and the hunted murderer has been taken out of his hiding place in the barn and led away to face the civil authorities.

The movie's final moment is its finest. The oldest child, played by the teen-age film star Hayley Mills, is standing alone on the road near the barn after the convict has been removed by the police. Two little girls come up, looking for Jesus. "You missed him this time," the child replies, "but he'll come again."

It is exceedingly difficult to assess this movie, trying to take into consideration its various and complex levels of motivation and action. It might be simply a



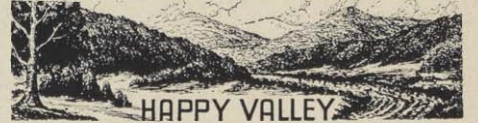
statement to the effect that the faith of a child is required in order to comprehend Christ, but the film is not such a statement. It might be a cinematic account of what things would transpire if Jesus were to return to human life as a man, or if he were supposed so to return, but this film is not such an account.

It seems, in fact, to be just a story, one which is at times charming, at times moving, often sentimental, and apparently naïve with regard to some of the profound questions which it poses. While the film is never irreverent, some of the audience reactions tend to veer this way. At the conclusion, however, there is an unusual and inexplicable silence.

PICTURE CREDITS—Cover photo, Carl Karsch; design, Robert Wood. Pp. 2-7, Carl Karsch. P. 15, New York Herald Tribune. P. 16, Andrew Snyder. Pp. 18-23, Mary Ann Gehres; p. 18, top, Jack Gould; p. 23, left, Carl Karsch. P. 24, Clifford Winner, Jr. Pp. 27-29, Charles F. Holbrook. P. 45, Pathé-America Co.

EDUCATIONAL DIRECTORY

THE PATTERSON SCHOOL for BOYS



HAPPY VALLEY

Fully accredited Church School on 1300 acre estate. Grades 7-12. Small classes. Gymnasium, sports, swimming, fishing.

Summer camp for boys 7 to 15 years. Tutoring. Periods 2, 4, or 6 weeks.

For Camp or "Happy Valley" catalog write:

George F. Wiese, Box F

Legerwood Station, Lenior, N.C.

COLLEGE PREPARATORY — CHARACTER BUILDING

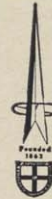
SAINT PETER'S SCHOOL

Peekskill New York

Boys, grades 9-12. (Openings in 9th & 10th grades.) College preparatory. Graduates in 39 colleges. Small classes. Corrective reading. Music, drama. Interscholastic sports program. 80-acre campus. Secondary Schools Admission Test required. For catalog write:

Frank S. Leeming, Hdm., Phone Peekskill 7-5200

WATKINSON



Accredited. Sound college preparation for 100 boys. Grades 7-12. Enrollments accepted grades 7-10 only. Small classes. Supervised study. Individual attention. Emphasis on study techniques. Interscholastic sports for every age level. 65-acre country campus. Founded 1862. Catalog.

L. J. Newhall, Headmaster
160 Bloomfield Ave., Hartford 5, Conn.

MIAMI COUNTRY DAY AND RESIDENT SCHOOL For Boys

Grades 1 Thru 8—State Accredited—Ages 6-14
Small Classes Personal Supervision
15 Acres For Year Round Outdoor Activities

L. B. Sommers — Headmaster
P.O. Box 38-608 Miami 38, Florida

SAINT ANDREW'S SCHOOL

BOCA RATON, FLORIDA

Episcopal Boarding School for boys of all denominations. College preparatory. Small enrollment. Grades 7-12. High academic standards. Broad curriculum. Individualized programs (Honors Courses for advanced work). Share-the-chores plan to develop responsibility. Sports. Healthful climate of Florida's southeastern coast. Write for catalog.

The Rev. Hunter Wyatt-Brown, Jr., Hdm.
Amdur Building Box E, Boca Raton, Florida

VIRGINIA EPISCOPAL SCHOOL

Fully Accredited Established 1916

Boys 11-17. Thorough preparation for college. Religious instruction & chapel services. Small classes, individual assistance. Honor System & student leadership plan. Daily athletic program. In foothills of Blue Ridge Mountains. Catalog.

Austin Montgomery, Jr., M.A., Lynchburg, Va.



Founded 1858

The oldest Church School west of the Alleghenies integrates all parts of its program—religious, academic, R.O.T.C., social—to help high school age boys grow "in wisdom and stature and in favor with God and man." Write

The Rev. Canon Sidney W. Goldsmith, Jr.
Rector and Headmaster
161 Shumway Hall

Shattuck School Faribault, Minnesota
Member: Episcopal School Association

EDUCATIONAL DIRECTORY

MILITARY ACADEMIES

San Rafael MILITARY ACADEMY

FOUNDED 1890

"Education for Leadership"

This fine Episcopal college-preparatory school combines the best of the Church's traditions with the latest in teaching facilities and methods.

Five emphases are integrated to help each boy become that which, by the Grace of God, he can be—The Academic, Spiritual, Military, Physical and Social.

For information, write:

The Rev. Dr. Sumner Walters

Rector and Headmaster

Fifth and Cottage Ave., San Rafael, Calif.

FORK UNION MILITARY ACADEMY

- ★ Our ONE SUBJECT PLAN of study in Upper School (grades 9-12) has increased honor roll
- ★ 50% Develops concentration. Fully accredited. ROTC highest rating.
- ★ Separate Junior School (grades 5-8) Modern bldgs., 2 gyms, pools.
- ★ 64th year. For ONE SUBJECT PLAN booklet and catalog write: Dr. J. C. Wicker, Box 62, Fork Union, Virginia.



THE SEWANEE MILITARY ACADEMY



A DIVISION OF THE UNIVERSITY OF THE SOUTH. An Episcopal school established 1868. Fully accredited college preparatory school. Grades 9-12. Small classes, high scholastic standards. ROTC Highest Rating. All sports: gym, pool, 10,000-acre mountain campus. Limited scholarships. Summer school-camp. Catalog. Superintendent, Box E, Sewanee, Tennessee.

VALLEY FORGE MILITARY ACADEMY

"At the Nation's Shrine" Valley Forge, shrine of our freedom, has loaned its name to this fully accredited, distinguished Mil. Acad. and Jr. Coll. Small classes, highest academic standards. Prep. School, grades 9 thru 12 & Jr. Coll. All sports. Arty., Cav., Infantry, Band, Senior Div. ROTC. Catalogue. Box C, Wayne, Pa.

SCHOOLS FOR GIRLS

ST. MARGARET'S SCHOOL COLLEGE PREPARATION FOR GIRLS

Fully accredited. Episcopal. Grades 8-12. Music, art, dramatics. Small classes. All sports; varied activities. On beautiful Rappahannock River. SUMMER SCHOOL: June 20-August 12. For catalog write:

MISS VIOLA H. WOOLFOLK, Headmistress
St. Margaret's School, Box 158-E
TAPPAHANNOCK, VIRGINIA

Bethany School for Girls
Under Sisters of the Transfiguration
Grades 1-9

An accredited boarding and day school for girls. Sound basic education and training for Christian citizenship. Small classes, spacious grounds, extra-curricular activities. Moderate tuition. For brochure write Sister-in-Charge, Bethany School, 497 Albion Avenue, Cincinnati 46, Ohio.

Stuart Hall

Virginia's oldest preparatory school for girls. Episcopal school in the Shenandoah Valley. Fully accredited. Grades 9-12. Notable college entrance record. Music, Art, Gymnasium. Indoor swimming pool. Attractive campus. Charming atmosphere. Catalog.

Martha Dabney Jones, M.A., Headmistress
Box E, Staunton, Virginia

SCHOOLS FOR GIRLS



ST. MARY'S SCHOOL SEWANEE, TENNESSEE

Grades 9-12, College Preparatory, and General Courses

MUSIC, ARTS, DRAMATICS, SPORTS, RIDING

Each student given special guidance.

The School is under the direction of the Sisters of Saint Mary. For Catalogue, address

The Sister Superior, C.S.M.

St. John Baptist School

An Episcopal School for Girls, Grades 9-12

Accredited college preparation. Music & Art. Small classes. Swimming, hockey, tennis, skating. Modern fireproof building. New gym. Moderate fee. Beautiful 30-acre campus. 35 miles to New York.

Sister Superior, Box 156, Mendham, New Jersey

Hannah More Academy

The Diocesan Girls' School of Maryland

Grades 7-12. Boarding, day. Accredited. Two pre-college programs of study. Established 1832. For catalog and pictures with full information, write:

Catherine Offley Coleman, M.A., Headmistress
Reisterstown 1, Maryland

ST. AGNES SCHOOL

Episcopal Boarding & Country Day School
Girls, Grades 7-12

College preparatory and general courses. Music, Drama, Arts, Sports. New dormitory. 49 acres. Fully accredited. Established 1870. Write for catalog.

Mrs. J. N. Vandemoer, Headmistress
St. Agnes School, Box E, Albany 11, New York

KEMPER HALL Kenosha, Wisconsin 92nd Year

Church School for Girls, Boarding & Day
Thorough college preparation and spiritual training. Music, art, dramatics and homemaking courses. All sports. Junior school department. Beautiful Lake Shore Campus. 50 miles from Chicago. Under the direction of the Sisters of St. Mary. For catalog address: Box E.

Lausanne SCHOOL FOR GIRLS

College preparatory. In beautiful countryside near Memphis. Boarding, grades 9-12. Christian values, academic excellence stressed. Bible study required. Distinctive program: accelerated reading courses; Honors class; summer European seminar on senior level; internationally-known lecturers coordinated with curriculum. Music, art, drama, ballet, riding. Day classes for kindergarten—12th grade. Catalog: Walter E. Coppedge, Hdm., P.O. Box 3407, Memphis 17, Tennessee.

NURSING SCHOOLS

St. Luke's Hospital SCHOOL OF NURSING

Offers a fully accredited 3 year program in basic professional nursing. Classes enter in September. Address inquiries to:

The Registrar—Box E
419 West 114th Street, New York 25, N. Y.

COEDUCATIONAL SCHOOLS

APPALACHIAN

SCHOOL FOR BOYS & GIRLS—GRADES 1-8

Small classes with emphasis on sound basic education and character development. Under direction of Episcopal Church. Resident Chaplain. Moderate rates. Catalog.

Registrar, Box E, Penland, North Carolina

WEST NOTTINGHAM ACADEMY

Coeducational. Grades 7-12. Postgraduate. Thorough academic preparation through college-study-plan. Excellent guidance program. Varsity sports, golf. 80-acre campus. New academic building. Located midway between Philadelphia and Baltimore. Established 1744. Also Camp and Summer School. Catalog:

Norman C. Farnlof, Headmaster
Box 33, Colora, Maryland

GUIDANCE SERVICE

Schools & Colleges ADMISSIONS CENTER 52nd year

Oldest Guidance Service in America. Colleges, Boarding Prep. Military, General. Experienced experts analyze needs and help find admission best for individual. PLaza 7-4440 or write

AMERICAN SCHOOLS & COLLEGES ASSOCIATION

Dept. 23, 30 Rockefeller Plaza, New York 20, N.Y.

MR E F CHURCH
2839 S MAIN ST
FORT SMITH 4 ARK
1-03062-22-2-3

HELP, PLEASE

Whenever you write about your subscription—a change of address, a renewal, a question, a complaint, a correction, please

ATTACH THE LABEL FROM A RECENT COPY OF THE EPISCOPALIAN

We are now keeping our records by the numbers—thereby enabling our modern business-card machines to do the job of servicing your needs more quickly and economically—so—

Whenever you write about subscription matters, please attach the label from a recent copy of THE EPISCOPALIAN. Thank you.

Subscription Department THE EPISCOPALIAN

Box 2122

Philadelphia 3, Pa.

Please mention

THE EPISCOPALIAN

When writing to advertisers

to
Episcopalians
who ask:

"WHY BUY THE PARISH EVERY FAMILY PLAN?"



Here are just two sound reasons!

"strong help in doing my job"
"It would be my guess that not more than 15 people in this church ever read a church magazine before. Now, after every issue of The Episcopalian arrives, I hear comments about this or that article from all sorts of people—from high school students and busy housewives to sedate vestrymen. Apparently it is the first time that many have become aware of the Church and its manifold impact on the nation and the world. This, of course, is a sad reflection on my failings as a rector, so personally, I am delighted to have this strong help in doing my job."

The Rev. Alanson C. Davis,
Church of the Ascension, Bradford, Pa.

"communication from the outside world"
"We decided to try The Episcopalian to help break through the bounds of parochialism . . . the results were most encouraging. Parishioners began to approach us after church and ask if we had read some article in the most recent issue of The Episcopalian. We began to feel that we had a *communication from the outside world* coming into our parishioners' homes once every month. It was the right tool at the right time."

The Rev. Raymond T. Ferris,
Christ Church, Nashville, Tenn.



Promotion Department

THE EPISCOPALIAN

1930 Chestnut St., Philadelphia 3, Pa.

I am interested in having my parish join The Parish Every Family Plan. Please send complete information to:

NAME _____

STREET _____

CITY _____

ZONE _____

STATE _____

PARISH _____

NO. PLEDGING FAMILIES _____

(Please print or type the above)

Episcopalians in these disturbing times are eager to know more about the whole Church and its teachings. This accounts for the growing number of churches that send *The Episcopalian* to all families through the Every Family Plan. Find out now about the Every Family Plan for your parish. Fill out and mail the attached coupon for additional information.