

# The Living Church

February 14, 1954 Price 15 Cents



ST. LUKE'S SCHOOL, EVANSTON: God is their best friend [p. 12].

ARE SERMONS TOO SHORT? [P. 16]

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Foreword by the Rt. Rev.  
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ORGANIZATION seems to be one of the primitive passions of the animal world. Our aquarium is inexpensively stocked with thriving creatures out of the Milwaukee River—some handsome silvery minnows, a couple of dwarf members of the sunfish family, snails, and three or four crawfish that were cute little babies when we first caught them.

NOW the crawfish are larger, and they have organized the three square feet of the aquarium bottom to suit themselves. First they uprooted almost every bit of vegetation. Next, they excavated runways beside each large solid object, and along the sides. Now, by a remarkable feat of engineering, they are building miniature dry walls the equal of any Connecticut farmer's to block up the lower holes of a castle left over from the goldfish period.

WHETHER their castle wall is for food, for love, for defense, or just for the sake of organization, I do not know. Crawfish are not particularly communicative. Perhaps, like men, they need a private place to which they can repair from time to time to discard a tight-fitting shell.

STUDENTS of the invertebrate world have often been struck with wonder at the mysterious over-intelligence that rules the beehive, the ant-colony, the wasp's nest. The poor brains of these creatures have little adaptive power; but the poorest of them is many times more complicated than the cleverest machine man has ever devised, including the miraculous new electronic calculators. And pre-set connections based upon thousands of years of struggle for survival take the place of both thought and education.

HUMAN BEINGS meet new situations by a process of trial and error. But each new crawfish is a ready-made trial, and the error is his untimely death. The arthropods of today are the descendants of countless generations of right answers.

THE PASSION for organization is characteristic of human affairs also. Sometimes it seems to be as blind and automatic as that of the lower animals. Certain it is



that we cannot disengage ourselves from our biological inheritance; we are animals as well as souls, and by and large one has to be a good animal in order to be a good man. Industrious organization for food, for children, for safety, are important. So are adventure and exploration, whereby the species adapts itself to new conditions as it seeks to organize the hitherto unorganized.

BUT we are more than incredibly complex

animals. Into us there enters a superior simplicity, a divine sense of value that subordinates organization to purposes, and purposes to one Purpose. Human reason is quantitatively different from animal reason in handling the problems that we share with the animals; but it is qualitatively different, of another kind altogether, in the more common sense of the word reason. We have a reason for life, a reason for doing what we do—and that reason is to grow in the knowledge and love of God.

THE CRAWFISH knows many necessities; man knows only one.

OUR NECESSITY, the Bible tells us, is shared by God, for God is Love. St. John's statement, "God is Love," actually implies the whole doctrine of the Trinity, for an eternal lover requires an eternal object of love, God the Son; and that which proceeds from Father to Son and from Son to Father is what we call the Holy Spirit. The Source of love, the Act of love, and the Object of love, three persons, are one God, perfectly existing and perfectly loving before the beginning of worlds.

INTO each life some organization must fall, however. And, as THE LIVING CHURCH grows, our organization must keep pace with the growing demands of our simple and central responsibility of providing the Episcopal Church with a prompt, accurate, and complete record of its news, its work, and its thought. WARREN J. DEBUS, who has been circulation manager for seven years, now becomes business manager, with responsibilities in general office administration and the all-important detail of seeing that outgo does not exceed income. Succeeding him as circulation manager is LEON A. SAENGER, who has been with THE LIVING CHURCH for four years, although his name has not hitherto appeared on the masthead. Mr. Saenger will now be in charge of getting the magazine to the customers in good order as well as of our rather substantial direct mail operations.

MR. DEBUS has been a Milwaukeean all his life. Mr. Saenger, on the other hand, was born in Germany, became an Anglican in Jerusalem, and came to this country in 1947. Last year, amid general rejoicing, he became a U. S. citizen.

THE BUSINESS staff of the magazine is, like the editorial staff, dedicated to that one necessary thing of which Christ spoke when He came to dine with Mary and Martha. With Edgar O. Dodge, advertising manager; Mrs. Mary Mueller, credit manager, and those who assist them, and with G. W. Burckhardt, our new promotion manager, THE LIVING CHURCH strives to speak for and extend the concept that man is not a better kind of crawfish but a being of supernatural origin and destiny, a being whose peace lies not in organization but in the love of God.

Peter Day.

## LETTERS

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

### Armed Forces

THE RECENT letter written in your correspondence column by a member of the armed forces who of necessity felt that he must remain anonymous [L. C., January 24th] brings to the attention of the Church certain difficulties we face in our ministry to our people in the armed services. The picture is further complicated by the fact, to which any priest who has served as a chaplain can testify, that too large a number of Episcopalians are not well instructed and consequently have no convictions regarding the necessity of either public worship or the Sacraments. The result is our Episcopal chaplains are not supported by our own people who either worship at a general service or who, like a great many Episcopalians at home, worship only occasionally, if at all.

As the Armed Forces Division has pointed out, we do have a tremendously important job to do. As we see it, there are four necessary aspects of our ministering to those of our youth who are serving in any of the services. First, we need more of our younger clergy who will volunteer to give at least three years of their life for this service as reserve chaplains on active duty. Possibly a number of them would find that they have a vocation and seek a commission with the regulars.

### JOB OF ALL

Second, (because even if our quota of chaplains were full we still would have far too few to cover all of the military installations) it is necessary that the priests and people of every Episcopal church, or Anglican church, near a military, naval, or air post assume full responsibility and initiative in seeking to minister to the Churchpeople stationed there. This would involve an invitation of welcome to the parish church, as well as providing Sacraments and services on the post where necessary and possible.

Third, it is absolutely essential that the priest and people of every parish here at home feel a personal responsibility to keep frequently and personally in touch with those of their communicants who are serving in the Army, Navy, Marine Corps, or Air Force. This may be done by mail, with personal letters given a high priority.

### LAYREADERS

Fourth, it is necessary, as your correspondent points out, that we have an increased number of qualified communicants of the Church serving as layreaders with the armed services. The Armed Services Division does license layreaders—or rather the Bishop who serves as chairman of the Armed Forces Division, in accordance with the spirit of Canon 50, if not in accordance with its exact provisions, licenses layreaders.

Normally such layreaders are licensed only upon recommendation of a priest of the Church, to serve under his direction, and are revoked when the layreader is transferred.

However, we stand ready to consider

licensing any qualified communicant of this Church who is recommended to us by the priests or bishops of this Church. In such cases, of course, when serving within the geographic boundaries of any diocese, such layreader should request permission of the bishop to serve in that diocese even though it be on a military reservation. Only by the combined and cooperative effort of the whole Church can we be faithful to our own and meet their needs.

Many thanks for the interest of THE LIVING CHURCH in these important matters.

(Rt. Rev.) HENRY I. LOUITT,  
Chairman, Armed Forces Division.  
New York.

### Directory of Academic Churchmen

THE Division of College Work of the National Council is preparing a directory of Faculty and Staff Episcopalians which we want to be as accurate as possible. But there are a number of academic institutions where our contacts are slight and information not quickly obtainable.

Might I . . . request those of your (happily many) academic readers and subscribers, who may have reason to believe that they may not yet have been included in the directory files, to forward, just as soon as possible, their names, titles, and degrees, also their position or special field to:

Miss Holly Stair, Division of College Work,  
281 Fourth Avenue, New York 10, N. Y.

T. S. K. SCOTT-CRAIG,  
Executive Chairman  
for Faculty Work,  
National Council.

New York

### Reprints

ARE there to be reprints of "We Live in Two Worlds" by the Rev. Albert A. Chambers, which appeared in the January 31st issue of THE LIVING CHURCH? If so, I would like 100 copies.

(Rev.) THOMAS W. MURRAY,  
Rector, Christ Church.

Gilbertsville, N. Y.

### Editor's Comment:

If enough requests for reprints of this article are received, we shall be happy to reprint it.

### Three Little Girls

THANK you so much for forwarding to us at this time the check for \$50 from an anonymous donor. We are most grateful to you at THE LIVING CHURCH for printing my letter and the picture of the three little girls [L. C., December 13th]. We have received several contributions as a result of the letter and think that we shall have a complete staff to finish out the school year. One teacher has already arrived, and another is expected around the first of March.

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News deadline of THE LIVING CHURCH is Wednesday for issue dated one week from the following Sunday. Late, important news, however, received in this office up to the Friday morning 10 days before date of issue will be included in special cases. When possible, submit news through your diocesan or district correspondent, whose name may be obtained from your diocesan or district office.

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## Things to Come

FEBRUARY						
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MARCH						
S	M	T	W	T	F	S
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14	15	16	17	18	19	20
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28	29	30	31			

### February

- Septuagesima Sunday.
- National Council, Seabury House, to 18th.
- Arizona convocation, to 18th.
- Southern Brazil convocation, to 21st.
- Panama Canal Zone convocation.
- Sexagesima Sunday.
- Brotherhood Week (National Conference of Christians and Jews), to 27th.
- Puerto Rico convocation, to 24th.
- Washington's Birthday.
- St. Matthias.
- First national convention, United Church Men, NCC, to 27th, Cincinnati, Ohio.
- Quinquagesima Sunday.

### March

- Ash Wednesday.
- 1st Sunday in Lent.
- Ember Wednesday.
- Ember Friday.
- Ember Saturday.
- 2d Sunday in Lent.
- 3d Sunday in Lent.
- The Annunciation.
- 4th Sunday in Lent.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

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The Living Church

## A Plunge, an Impact, and a Reassurance

**L**AATEST book to come to this department is *The Student's New Testament*, which contains, on facing pages, Westcott and Hort's Greek text and Goodspeed's American translation, based upon Westcott and Hort.

For those who have no great preference for the Nestle text, or whose interests are primarily linguistic, this should serve a most useful purpose; for the

**THE STUDENT'S NEW TESTAMENT.** The Greek Text and the American Translation. By Edgar J. Goodspeed. University of Chicago Press. Pp. x, 1055. \$6.

student can cover up the English, wrestle with the Greek, and then check his translation — all without handling more than one volume.

This handsome and clearly printed text, just off the press, should lead many who think themselves rusty in the Greek of the New Testament painlessly to make the plunge.

**A**T least six books by Anglicans, all published in 1953, appear in Religious Publishers' Group's "1954 Protestant Lenten Reading List," compiled by Dr. Nels F. S. Ferré, author of numerous religious works and professor of systematic theology at Vanderbilt University School of Religion.

The six books are: *Christ in the Haunted Wood*, by W. Norman Pittenger (Seabury Press, \$2.75), *The Gospels*, by J. B. Phillips (Macmillan, \$2.75), *Jesus Christ and His Cross*, by F. W. Dillistone (Westminster, \$2.50), *Living the Ten Commandments*, by Carroll E. Simcox (Morehouse-Gorham, \$2.25), *The Story of Jesus*, by Theodore P. Ferris (Oxford University Press, \$2.30), and *Early Christian Fathers, Vol. I*, edited by Cyril C. Richardson (Library of Christian Classics, Westminster Press, \$5).

Dr. Ferré, commenting on his 26 selections, says:

"The Protestant Lenten (Pre-Easter) reading list for this year has been chosen according to two standards only: (1) Does each book contain the basic Christian Gospel in actual impact upon the world? (2) Is each book general in interest and readable by the laity as well as the clergy?"

"The list is both devotional and instructive on the Lenten theme. Some books

deal more with the faith itself; others, with its application. The selector has experienced the tragedy of exclusion of truly good books, but he has been encouraged by the high tone of contemporary Protestant literature. No wonder that there is a surge to religious reading!"

**D**R. LOUIS E. BISCH is a renowned psychiatrist who can also write in down-to-earth language that laymen in psychiatry (of whom this editor counts himself one) can understand.

To his well-known works, *Your Inner Self*, *The Conquest of Self*, *Clinical Psychology*, *Be Glad You're Neurotic*, etc., Dr. Bisch has recently added another, *Cure Your Nerves Yourself*, which this editor has been reading in his leisure.

Dr. Bisch is a psychiatrist, this editor is not; so this editor is not going to argue with Dr. Bisch as a psychiatrist, or attempt to review his latest book as a psychiatrist would review it. Rather,

he would go on record as saying that, in his humble opinion, Dr. Bisch has succeeded in compressing a remarkable amount of plain, common, ordinary horse sense within the pages of this volume.

The work should reassure people who

**CURE YOUR NERVES YOURSELF.**  
By Louis E. Bisch. Funk. Pp. 247. \$3.50.

are merely neurotic that they are not going crazy. At the same time it does indicate the point at which psychotherapy seems in order. It gives much practical advice that anyone should be able to follow, but warns against attempting treatment that can be safely undertaken only by psychiatrists with the degree of M.D.

There are passages that, from a theological point of view, are unfortunately phrased (e.g., "forgive yourself" — p. 115), and there is a false comparison of "guilt" with conscience in Chapter 12.

### Books Received

**THE HOUSEHOLD OF GOD.** By Leslie Newbigin. Friendship Press. Pp. xiii, 177. \$2.75.

**WESLEYS AT OXFORD.** The Religion of University Men. By Paul F. Douglass. Bryn Mawr Press. Pp. 107. \$2.

**THE WAY BACK.** By David Reiter. Vantage. Pp. 218. \$3.50.

## A Tentative Revision

Reviewed by the Rev. Dr. BAYARD H. JONES

**T**HE Japanese General Synod of 1953 authorized for permissive use a tentative revision of the Order of the Holy Communion which bears evidence of an appreciative consideration of the work of the Liturgical Commission of the American Church.\*

Besides a number of details, which the American draft shares with the rites of England, Scotland, South Africa, India, and Ceylon, this Japanese form adopts these features, as proposed for the first time by the



\*See L. C., June 21, 1953, in which the editorial review was based upon a mimeographed translation by the Rev. C. H. Powles that did not, for example, contain the complete text of the Creed. Since then, this unofficial translation has been revised by Bishop Viall, Assistant Bishop of Tokyo, and privately printed, though not published. It is on this version — still unofficial — that Dr. Jones' comments are based.

The cut appears on the cover of the printed edition.

American Commission: the Decalogue, in short form only, and conjoined without option with the Summary; the Gloria in Excelsis transferred absolutely to a place after the Kyries; the use of a colon after "I believe in one God" and of the words "and I believe in one Holy Catholic and Apostolic Church"; the permission to use *Benedictus qui venit* before the Communion, as an alternative to the "Western" place after the Sanctus; the deletion of the Presbyterian direction for the Breaking of the Bread at the Institution, and the restoration of the rubrics of the First Prayer Book on the manual acts; the expunging of the false medieval anti-thesis, "that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood," in the Prayer of Humble Access; the Sentences of Administration, "the Body of our Lord Jesus Christ, which was given for thee," and "the Blood of our Lord Jesus Christ, which was shed for thee."

## PRAYER BOOK

## Wanted, Reports

In order to give Churchpeople a chance to try out the revised version of the Holy Communion which has been proposed by the Church's Liturgical Commission, the Commission has prepared copies of the service for parish use. They will be ready around the middle of February.

The Commission requests that all orders be for 25 or more. Price: 18 cents a copy. Orders may be sent to the publisher, which is the Church Pension Fund, 20 Exchange Place, New York 5, N. Y.

At its meeting in November 1953 the House of Bishops authorized the trial use, under clearly defined conditions, of the proposed revised services of the Book of Common Prayer<sup>f</sup> put out for study by the Liturgical Commission. Celebrations of the Holy Communion according to the proposed rite have been reported in *THE LIVING CHURCH*.

This is the Commission's most recent announcement:

"In view of the resolution of the House of Bishops authorizing trial use, on special occasions, of the services proposed in the various Prayer Book Studies, the Liturgical Commission wishes to emphasize the fact that such trial use is intended primarily for the purpose of promoting the study and understanding of the proposed services, and therefore should be accompanied by the reading and discussion both of the service and of the relevant introduction.

"The services which have been issued are not in their final form, but will be revised further in accordance with the mind of the Church as reported after trial use. We urge, therefore, that written reports of the reaction to such use and study, on the part of both clergy and laity, be sent in to the secretary of the Commission, as the basis for final revision before presentation to General Convention.

"It should be noted also that the permission of the Bishop is required before experimental services, and that such use may not be continuous, nor take the place of the regular services.

"The Studies are available by writing direct to the Church Pension Fund, 20 Exchange Place, New York 5, N. Y. The following have been issued: I. & II. Baptism & Confirmation, and the Liturgical Lectionary; III. Ministration to the Sick; IV. The Eucharistic Liturgy; V. The Litany. Separate copies of the Liturgy

without the Study, are available for the congregation at trial use.

"The other services of the Prayer Book are still in preparation. The Daily Offices and the Proper for the proposed 'Black Letter Days' will soon be ready. We would also like reports on the services in the Book of Offices, proposed for inclusion in the Prayer Book."

Secretary of the Liturgical Commission, to whom comments on the proposed services should be sent, is the Rev. Morton C. Stone, 8 Ridge Rd., Bronxville 8, N. Y.

## Constant Call

One hundred twenty-five Prayer Books to the Cook County Jail, 100 to the chapel at Fort Campbell, Ky.; 250 Bibles to the Flower-Fifth Avenue Hospital in New York, and 40 to the diocese of Rhode Island for missionary work among Negroes and among naval families—these are typical gifts made by the Bible and Common Prayer Book Society of the Episcopal Church during the period from October 1st through January 20th.

Grants were made to 31 dioceses, six missionary districts in the United States (in addition to two overseas), and to three foreign countries.

Bibles in the number of 969 were sent to 28 different places; 3,364 Prayer Books were sent to 56 places.

## BSA

## KEEP and the U.N.

The demonstration in practical Christianity being sponsored in Japan by the Brotherhood of St. Andrew, is, in the opinion of Ambassador Sawada, "doing the job that the United Nations could and should be doing in the Far East." Mr. Sawada, who is Japan's observer at the U.N., and a member of the Episcopal Church, was referring to the Kiyosato Educational Experiment.\* He spoke at a dinner climaxing the recent annual meeting in Detroit of the American Committee for the Brotherhood of St. Andrew in Japan.

The purpose of his trip to Detroit, the

\*KEEP is a pioneering experiment in rural Japan by the Japanese, supported by Americans interested in teaching the Japanese practical Christianity through better health, highland farming, better education, and faith.

ambassador said, was to pay tribute to Paul Rusch, who is executive vice president of the BSA in Japan. It was Mr. Rusch who founded KEEP and is taking the lead in keeping it going and growing—a job involving years of toil and thousands of miles of travel, with virtually no respite other than prayer.

Mr. Sawada surprised his audience and evoked their applause when he said:

"As soon as Japan is admitted to the U.N., I will ask Paul Rusch to address the delegates of the United Nations about the work KEEP is doing."

[Japan's admission to the U.N. has been blocked by Russia. Mr. Sawada told the BSA meeting that although he often sees Andrei Vishinsky at the U.N., he has never greeted him or attempted to



KEEP BOYS  
*Minister unto the hearts.*

shake hands, suspecting that Mr. Vishinsky would reject such overtures. However, said Mr. Sawada, one day it was necessary for the two men to pass at close range. Mr. Sawada winked at Mr. Vishinsky, just to see what would happen. Mr. Vishinsky winked back.]

Another speaker at the dinner was Dr. Florence Powdermaker, a New York psychiatrist, who has done public health work in Japan. She said that Paul

**TUNING IN:** ¶Prayer Book was revised for America in 1789 (which action gave us the first American Book), in 1892, and in 1928. If the Liturgical Commission's current proposals are accepted (they can take effect in 1958 at the earliest), it will

mark the third revision by the American Church of its own liturgy. Revisions in the Prayer Book must pass two successive triennial General Conventions to become legal. Next Convention is in 1955; then, 1958.

Rusch's work, in its broad context as he had seen it in Japan, "was more effective than other comparable work."

She said that her trip throughout Japan, and especially her close relations with Japanese women, showed that they care mostly about food, schooling, medical care, etc., and that this was the only way to teach democracy. "This is the way KEEP was going about it," she said. Dr. Powdermaker pointed out that women in Japan now have suffrage and that she wanted to make clear that "all through Japan, various groups have told me that KEEP is the thing that is needed most to minister unto the hearts and needs of the Japanese people."

Colonel Rusch showed a movie which has been made on behalf of friends of KEEP and which shows in pictures exactly what progress has been accomplished at Kiyosato. He said that the greatest fear of 95% of Asia is "where tomorrow's food is coming from." Ninety per cent of the people go to bed hungry, he said.

He gave a progress report on the faith of KEEP's Japanese supporters and the



KEEP FARM EQUIPMENT  
... of the Japanese people.

hopeful programs for young people that are being considered. He concluded his talk by comparing the work the Communists are doing in the rural areas and among young people as against that being carried on by KEEP and other Christian organizations.

The dinner meeting was preceded by a broadcast over CBS radio by Ambassador Sawada, Colonel Rusch, General John Lee, and Bishop Emrich of Michi-

gan, and press conferences for the wire associations and Detroit papers by the Ambassador and KEEP officials.

General Lee was elected president of KEEP, at the Detroit meeting. The General was a commander of the Mediterranean Theater.

Paul Rusch was reelected director of KEEP. John Mitcheltree of Cleveland, Mrs. Rollin Chamberlin of Chicago, the Rev. Irwin Johnson of Detroit, and Douglas Turnbull, Baltimore & Ohio railroad executive, were elected vice presidents. Stuart Ullmann, executive vice president, Chicago Rawhide Manufacturing Co. was reelected treasurer.

## Juniors

Leaders' guides, prepared after two years of study by the junior division committee of the Brotherhood of St. Andrew,<sup>¶</sup> are now available.

The national offices at 709 W. Market St., York, Pa., can also supply revised junior BSA handbooks and medallions that are used by the chapters.

Chairman of the junior division committee, Mr. Morton O. Nace, said that the past few years have seen the growth of many new junior chapters. Recently chartered were Shattuck School, Fairbault, Minn.; St. John's, Halifax, Va.; Christ Church, Harlan, Ky.; St. Michael and All Angels', Portland, Ore.; St. Cornelius', Governors Island, N. Y.; St. James', Piqua, Ohio; St. John's, Royal Oak, Mich.; All Saints' Cathedral, Milwaukee; and St. James', New London, Conn.

## ARMED FORCES

### Four-Man Team

A four-man team of clergymen including the Rev. Dr. Alfred W. Price, rector of St. Stephen's Church, Philadelphia, leaves for Europe on February 23d to conduct a Lenten preaching mission to the United States Air Force bases.

Dr. Price, national chaplain of the Military Order of the Purple Heart, has been assigned six bases in Germany.

Each mission will begin on Sunday

### Recordings Not Available

It was incorrectly reported [L. C., January 31st] that a tape-recording on Japanese mission work was available from National Council headquarters in New York. National Council has no copies of the recording.

and will continue through Friday. Services will be held each evening, and addresses made during the day to wives' clubs, children's clubs, Sunday school teachers, and staff officers' conferences. Personal counseling will occupy a large part of each day, and radio addresses will be given over the Armed Forces Network for Europe.

## BUILDERS

### Leaders' Guide

A "Leaders' Guide for Discussion Meetings" has been prepared by the Presiding Bishop's Committee on Laymen's Work in consultation with several leading figures in the educational field. Directed toward adult groups within the Church, its chief aim is to present material which will further an understanding of the Builders For Christ campaign and stimulate discussion of it.

## BOOKS

### Nothing Dull

New in the field of book clubs is the recently formed Episcopal Book Club, with offices in Nevada, Mo.

The club, which offers selections from the fields of Anglican history, Holy Scripture, the devotional life, drama, worship, and fiction, distributes quarterly, at the beginning of each season. Its first selection, *The Worship of the Church* by Massey Shepherd, was distributed last September. Its second, a dual offering, *God's Plan of Salvation*, by a priest of the English Church, and *Grace*, by a monk of the English Church, went out in December.

Although the Club does not exclude non-Churchmen, it is designed primarily to provide, through books, a better understanding and appreciation of the Church on the part of its members and friends.

Each, according to Club officials, "will be sound, in strict accord with the faith and practice of the historic Church as set forth in the Book of Common Prayer, and entirely interesting . . . nothing hard to understand or dull to read, but meaty, and readable."

The Club is incorporated as a non-profit society; any profits will be used to "promote and encourage the arts and knowledge of the Church."

Membership figures are temporarily withheld until the Club approaches or passes the 15,000 mark. All help is presently volunteered and the workers, founders, and backers of the club wish to remain anonymous.

**TUNING IN:** ¶The Brotherhood of St. Andrew is the oldest and only national organization for men and boys of the Church. Its program revolves around personal evangelism through rules of prayer and service. The junior BSA division

is an approved cooperating agency of the National Council Division of Youth. ¶Septuagesima Sunday (date of this issue — see p. 6), approximately 70 days before Easter, is beginning of Pre-Lenten season.

# E P I S C O P A T E

## DALLAS

### Phone Call

The Very Rev. Albert Rhett Stuart, dean of Christ Church Cathedral, New Orleans, La., has declined election as suffragan<sup>1</sup> of Dallas. In announcing his decision, the Dean said: "I have not been able to see a clear call to undertake this task." The announcement was made on February 5th, eight days after the election had taken place. Although Dean Stuart had refused to have his name put into nomination before the election began, he agreed to reconsider when the voting deadlocked after nine ballots. The dean's name was put on the 10th ballot, and he was elected on the 11th. He received, on that ballot, 58 of the 73 clergy votes and 165 of the 239 lay votes.

More than 300 clergy and laymen, delegates from all the parishes and missions in the diocese of Dallas, had assembled in St. Matthew's Cathedral, Dallas, on the morning of January 28th. It was the closing session of their annual diocesan convention, which had opened on the 26th [see Diocesan].

Voting began with 13 men nominated. It soon became clear that one of them was the choice of clerical delegates and the other the choice of the lay. The Rev. Sherwood Clayton, rector of Grace Church, New Orleans, received enough clerical votes to be elected on the seventh ballot, but not enough lay votes. The Rev. Thomas Carson, rector of St. James' Church, Texarkana, Texas, re-

ceived enough lay votes to be elected on the fifth ballot, but not enough clerical.

A phone call broke the deadlock. When Dean Stuart was informed by telephone of the impasse he agreed to consider accepting the position of suffragan if elected. Previously he had de-



DEAN STUART  
*Reconsideration reconsidered.*

clined when the Dallas nominating committee requested permission to place his name in nomination. It was early evening before the balloting was conclusive.

Former suffragan of Dallas was the Rt. Rev. Gerald Francis Burrill, who

was elected to be Bishop of Chicago last fall. Dean Stuart was also nominated in that election and received a large number of votes.

Nominees for the election, besides Dean Stuart and the Rev. Messrs. Carson and Clayton, were:

The Very Rev. Clarence Haden, dean of Grace Church Cathedral, Kansas City, Mo.; Rev. Harlan Paul Osborne, rector of St. Paul's Church, San Antonio; the Rev. A. A. Taliaferro, rector of St. Michael and All Angels' Church, Dallas; the Rev. Guy Usher, rector of St. Thomas' Church, Dallas; the Rev. W. J. Heilman, rector of Trinity Church, Ft. Worth; the Rev. F. E. Jarrett, rector of St. George's Church, Dallas; the Rev. David Jones, rector of St. Luke's, Denison; the Rev. Joseph Moore, instructor in Pastoral Theology at Seabury-Western Theological Seminary; the Rev. John Leatherbury, rector of St. John's Church, Ft. Worth; the Rev. Richard Hooker Wilmer, student chaplain at Yale University; the Rev. Dorsey G. Smith, rector of St. John's Church, Brownwood; and the Very Rev. Gerald G. Moore, dean of St. Matthew's Cathedral, Dallas (placed in nomination on 10th ballot).

## BETHLEHEM

### Letters and a Chrysler

The Rt. Rev. Frank William Sterrett, Bishop of the diocese of Bethlehem, retired February 1st after serving as a Bishop in the Church for over 30 years.

A diocesan service of thanksgiving for his long ministry and episcopate was held at St. Stephen's Church, Wilkes-Barre,

### Tabulation of Ballots, Dallas Election

Ballot Number	1		2		3		4		5		6		7		8		9		10		11		
	C	L	C	L	C	L	C	L	C	L	C	L	C	L	C	L	C	L	C	L	C	L	
Carson	3	23	5	32	6	40	4	45	23	137	28	164	25	149	24	143	24	141	8	33	9	50	
Clayton	6	29	12	21	19	23	16	45	7	27	5	20	41	103	47	121	47	122	0	17	1	19	
Haden	4	23	1	9	0	2	0	0	1	0	2	0	0	0	1	0	1	0					
Osborne	15	7	13	15	5	23	2	5	1	0	0	0	0	0	1								
Taliaferro	4	28	4	26	3	24																	
Usher	4	15	3	15	3	12																	
Heilman	4	15	1	12	2	12	1	10	1	10													
Jarrett	9	59	15	66	24	85	34	85	36	85	5	12	0	2	0	0	2	5					
Jones	3	8	1	5	0	2	1	0															
J. Moore	3	11	2	11																			
Leatherbury	1	10	3	20	1	10	0	11															
Wilmer	5	6	5	9	10	30	10	35	5	3	3	0	2	1	1	1	0	0	1				
D. Smith	8	17	7	21	1	7																	
*Stuart																				49	124	58	165
*G. Moore																				14	84	5	5
Votes Cast	69	251	72	292	74	267	68	236	74	262	74	268	73	266	73	267	73	263	73	264	73	239	
Necessary to Choice	35	126	37	131	38	134	35	119	38	131	38	134	37	134	37	134	37	132	37	133	37	126	

\*Nominated after 9th ballot.

**TUNING IN:** A suffragan bishop serves under the bishop of a diocese, and does not automatically succeed his diocesan, upon retirement or death of the latter, although he may be elected bishop of the diocese of which he has been suffragan —

or indeed of any other diocese or missionary district. A bishop coadjutor, on the other hand, is an assistant bishop elected with the definite understanding that he will succeed his diocesan when the diocese becomes vacant.



Pa., on January 31st. The service was held in the church where he was consecrated a Bishop and where he spent all his ministry before his election to that office. Among those participating in the service was the Rt. Rev. Frederick J. Warnecke, D.D., who now becomes Bishop of Bethlehem.

In the address at this diocesan service, the Rev. Frederick A. MacMillan, D.D., rector-emeritus of Christ Church, Reading, lauded the retiring bishop as "a missionary through and through in heart, soul and mind."

The Rev. Merrill M. Moore, rector of Trinity Church, Bethlehem, chairman of the diocesan committee, presented the Bishop with the diocesan gifts. They included a new automobile, a Chrysler



Metzer & Son

BISHOP STERRETT

*A missionary through and through.*

New Yorker Deluxe, and a beautifully bound volume containing letters from 120 Bishops of the Episcopal Church who have served with him in the House of Bishops, the Bishops of the Moravian Church in Bethlehem, the Bishop of the Polish National Catholic Church, the Governor of the Commonwealth of Pennsylvania, the President of Lehigh University, the executive secretary of the National Council of Churches, and a list of the donors of the gifts from the whole diocese. Mr. Moore also presented the Bishop with a large purse.

Bishop Sterrett served his entire ministry in the diocese of Bethlehem. Ordained a priest by the late Bishop Talbot in 1912, he became an assistant of St. Stephen's, Wilkes-Barre, in charge of Grace Church, Dorranceton, now Kingston. Transferred back to the mother parish, he served there until the death of the rector, and was elected to be rector in 1915. He remained as rector until

February 14, 1954

## Presiding Bishop Gets Diploma



Leon Hecht

The honorary degree of Doctor of Sacred Theology was conferred upon Presiding Bishop Sherrill recently by St. Sergius Russian Orthodox Academy and Theological Seminary of Paris. The degree was presented to Bishop Sherrill (center) in New York by the Most Rev. Metropolitan Leonty (right), Archbishop of New York and Metropolitan of North America, during a service in the Orthodox Cathedral of the Holy Virgin Protection. Among those present were Dr. George Novitsky (left), president of the Paris academy, and Bishop Scaife of Western New York, who is chairman of the Church's Joint Commission on Assistance to Eastern Orthodox Churches.

he was consecrated a Bishop on November 9, 1923. He served for five years as Bishop Coadjutor with Bishop Talbot, becoming the diocesan in 1928.

Bishop Sterrett served as chairman of the delegation of the Episcopal Church to the Federal Council of Churches of Christ in America and the Federal Council of Churches (predecessor of the National Council of Churches) from the time the Episcopal Church became a member of that body in 1940.

The Bishop was born in Middleport, N. Y., 70 years ago. He attended Hobart College but transferred to the University of Pennsylvania to study law. Then he decided to study for the ministry and was graduated from Philadelphia Divinity School. Later he served as trustee of both Hobart and the Divinity School as

well as Lehigh University. He holds honorary degrees from Hobart, Lehigh, and Lafayette colleges, as well as the Divinity School.

The Bishop is married to Frederica Haring of Quakertown. They have three children.

Bishop and Mrs. Sterrett will spend the winter in Florida but will make their permanent residence in Dennis, Cape Cod, Mass.

## PUERTO RICO

### Sociological Problem

The large influx of Puerto Ricans into New York has presented the city with one of its major sociological problems. Bishop Donegan announced at the recent annual dinner of the Church Club of New York that he was leaving on January 28th to confer with Bishop Swift of Puerto Rico. Subject of their conference: how to minister best to Puerto Ricans in New York.

## RHODE ISLAND

### After Celebration, Retirement

Bishop Bennett of Rhode Island, who will celebrate his 72d birthday on November 28th, has announced that he will retire on January 1, 1955.

Bishop Bennett will be automatically succeeded by Bishop Higgins, coadjutor.

## Next Week

Reports on the consecration of the Rev. C. Gresham Mar-mion as Bishop of Kentucky, and the installation of the Rt. Rev. Gerald Francis Burrill as Bishop of Chicago.

## Evanston: Anybody's Guess

**S**OMETHING is going to happen at Evanston, Ill., this summer, but just what is going to happen is anybody's guess. From August 15th to 31st will meet the second assembly of the World Council of Churches, and millions of Americans will for the first time realize that there is such a body and what it is all about.

In the Episcopal Church, although the active Churchman has known for a long time that there is a World Council of Churches and that his Church is a member of it, the fact of participation in the worldwide ecumenical movement will for the first time make a real impact on his consciousness.

To be sure, the Episcopal Church was well represented at the first Assembly, held in Amsterdam in 1948. It has participated in international meetings and joint activities under the auspices of the Council. And all these things have been duly reported in the Church press. But this summer, the whole process will take place under our noses, and we shall find out that the differences, difficulties, problems, delays, equivocations, defeats, and controversies of world Christianity can be uncomfortable things.

The climate of opinion in which the ecumenical movement has had to live since its inception about 1910 under the powerful urgings of such men as Bishop Brent and Bishop Manning, has undergone changes from time to time. During the early decades there was a great softening of denominational lines which in some measure reflected a thinning out of theological conviction in many of the participating Churches. During the 1930's and 1940's, however, there has been a return to theological fundamentals throughout Christendom, a renewed consciousness of the importance of the Church and of God's grace. While this return has led to a stronger awareness of the importance of theological agreement, it has also made theological agreement more difficult. In our opinion, based on general impressions that are too numerous to catalogue, the theological climate within the Churches has in great measure lost its ecumenical flavor. Episcopalians are better Episcopalians than they used to be, Baptists are better Baptists, Lutherans are better Lutherans, Presbyterians are better Presbyterians. No longer is the reunion of Churches thought of as a logical step because of a lack of important differences. If reunion is to be considered, it is because the unity of the Church is a divine imperative; and to each form of Christianity, the obvious and necessary way to reunion is to make its own position prevail.

The pressure of the religiously uninformed (who sometimes demand that all religions combine to fight Communism) will also be a factor at the Evanston

Assembly, not only because of its intrinsic force, but because it is exerted in the same direction as the objective of the ecumenical movement itself, which is the fulfilment on earth of Christ's great high priestly prayer "that they may all be one." Those Christian leaders who are dedicated to working toward reunion (sometimes called the ecumaniacs) are not, of course, religiously uninformed. They know what theological, ecclesiastical, and practical barriers lie in the way. But they may be tempted to try to accomplish the impossible, or scold the Churches for not following where they wish to lead, on the assumption that those who do not much care whether they are Christians or Mohammedans or Buddhists are typical of the laity in general.

**T**HE real laity, the body of Christian opinion which represents a prior commitment to a Christian Church, is by no means ready to "make sacrifices" of treasured conviction and devotion for the ecumenical cause. **THE LIVING CHURCH**, for example, sincerely and simply believes that the solution to the problem of reunion is to be found in a complete acceptance of the platform of Anglicanism—with confirmation, episcopal ordination, belief in the real presence, and all the rest. In fact, we think it would be better if the pattern of reunion were not merely Anglicanism in general, but the particular emphases within Anglicanism with which we are identified. We should like to see a better articulated doctrine of the Eucharistic sacrifice in the united Church of the future, for example.

Now, since it is obvious that there will be good Lutherans and Baptists and Presbyterians at Evanston who hold equally sincere and simple convictions about the essential rightness of their own approach to the problem of reunion, we do not really expect our point of view to prevail. But we do hope two things: first, that our Anglican representatives will, like the spokesmen for other points of view, present the position of Anglicanism as that to which they are uncompromisingly dedicated; second, that the Assembly will not, as some of its more enthusiastic supporters seem to do, sit in judgment on the constituent Churches and imply that their loyalty to Christian Faith and Life as they have received it is disloyalty to God.

The Episcopal Church has a special problem with relation to the ecumenical movement, a problem which may exist to some degree in other Churches, but not with the same intensity. That problem is the struggle between points of view within the Episcopal Church itself. Since Churches of thoroughly Protestant tradition form such a large and articulate proportion of the World Council (although the Orthodox and Old Catholics are represented also), our participation may

lend support to an interpretation of the Church, its sacraments, and its ministry which obscures our Catholic heritage.

The practical issue upon which this tension is most likely to focus is the question of participation in the service of Holy Communion with members of other Churches. We have previously published and commented upon the 1952 statement of the House of Bishops which set forth the terms on which the Bishops believed our Church could participate in such a service. Pointing out that the Holy Communion is the act of the Church, not of a committee, the Bishops rejected the idea of a service in which some of the participating ministers belonged to one Church and some to another. They stated that a member of our Church who took part in the Holy Communion service of another Church could not be regarded as doing so as a representative of the Episcopal Church. But, they said, under certain circumstances, members of other Churches could be permitted to receive Holy Communion at a celebration conducted by the Episcopal Church.

This position is subject to criticism from both sides. It distinguishes more baldly than some Liberal Evangelicals would desire between the apostolic ministry and Protestant ministries. More than some Catholics would desire, it obscures the line of division between Churches by approving participation in the Sacrament of Peace before schisms have been healed and heresies abjured. We doubt, incidentally, that the position set forth by the Bishops is very pleasing to members of Protestant Churches who, naturally, consider their ministries every whit as valid as ours.

**WE** have supported, and continue to support, the position set forth by the House of Bishops, and shall have no complaint if it becomes the policy of the Anglican delegation at Evanston.

We do not believe that "open Communion" is the means to unity in Christ as a general principle. But, in a gathering for a "responsible ecumenical purpose," and with "proper preparation for and interpretation of the sacrament," and with "special emphasis on the note of penitence for our separation from each other"—and with the express approval of the bishop of the diocese—we believe that sound theology would allow for a proleptic unity in the Eucharist, a foretaste of ultimate unity in Christ.

Christ died for us while we were yet in our sins. Our whole salvation is based upon our being regarded by God as what we are not—yet. Indeed, no one, confirmed or unconfirmed, in communion with his bishop or not, believing the Catholic Faith or not, is worthy to receive the Holy Communion, except as his faith in Christ justifies him in the eyes of God. There is nothing in theology that is in itself repugnant to the idea of our receiving a benefit before we deserve it. The Church's normal means of establishing the grounds upon which it judges the readiness of the

individual (though unworthy) to be admitted to Communion is not based upon his deserving, but upon his being firmly rooted in the Holy Fellowship of those who are being saved.

The ecumenical movement is, in our opinion, a movement of faith in Christ and of divinely inspired efforts toward the visible unity of His Church. It is based upon a more intense effort to seek to know and to do His will, to grow in love of Him and of each other in Him. To the extent that it remains true to this charter, and committed to this way; to the extent, further, that it is not a matter of humanistic sentiment or momentary whim, but a responsible gathering of those who know what they mean and mean what they say and work at the accomplishment of the vision God has given them—to that extent, it seems to us, such a Communion service as the House of Bishops describes is spiritually right.

**M**UCH will be said at Evanston that tends to show that our assessment of the ecumenical movement is all wrong. Spokesmen for the more extreme forms of American Liberal Protestantism will not be lacking, and their concept of secular good will with a pious veneer will probably make good headline material for many newspapers. If by some strange overturn of events the statement of the House of Bishops were followed with a glad mind by Episcopalians of every stamp, however, it would be a relatively easy matter for any parish priest to tell his people how far the Episcopal Church goes in prayer and sacramental fellowship, and why it goes this far and no farther. Unless we misrepresent ourselves, we need not be much embarrassed at misrepresentation by others.

There will be many other explosive issues at Evanston. American economic and social concepts may be affronted by those to whom a free enterprise system appears to be an unattainable dream. There may be some who lack our American conviction that Communism is the foremost enemy of Christ.

How much reliance can be placed on the common faith in Christ which draws us together? Do we believe that Christ is the Hope of the World, and what are the proportions and implications of that hope? Do we stand under His judgment, and do we find our peace in His will?

Evanston cannot give any Church the answer to these questions. It can only raise them and discuss them. The World Council of Churches cannot commit its member Churches to anything. It cannot abolish the episcopate among us, nor require its acceptance by the Presbyterians. Indeed, its impotence is so complete, its authority so small, that it may turn out to be one of the foolish things of this world that God has chosen to confound the mighty.

The World Council can only speak to the consciences of men. If such a voice has explosive potentialities, the danger lies not in the World Council but in ourselves.

## By Albertine Appy Noecker\*

Director of St. Luke's Nursery School, Evanston, Ill.

CAN little children know God? Can they learn to love an unseen presence? The staff of St. Luke's Nursery School in Evanston, Ill., think they can, very definitely. So do the parents of the children who attend the school.

Children of all faiths are welcome and are found at St. Luke's Nursery School, but they come at their own risk — a very real risk, for over 20 families have come into the parish through the school, and many baptisms and confirmations have taken place.

When the school was started in 1948 the staff had no guide in teaching the basic facts and attitudes about religion, yet that was the primary purpose of the school. Through experiences that snowballed from one exciting adventure to another it has been found that children of three and four are like little sponges in their ability to absorb. They are ready to listen and learn and love.

Educators have preached for years the value of early training in all aspects of learning. We must, they say, establish habits of cleanliness early. We must teach social relationships when the child first branches out, at about the age of three, from home to the group; hence the rapid growth of nursery schools, to provide social contacts under guidance. We must establish early correct habits of language so these become a part of the individual. Doesn't it fellow then that we must also establish early the knowledge of God's love, the use of prayer as a tool for reaching God, a reverence for holy things, the friendship of priests?

At St. Luke's we set about this tremendous task of teaching by both direct and indirect methods. We planned a weekly trip to chapel with a priest, supplemented by constant awareness in daily living within the nursery school of many occasions for imparting little lessons about God.

### SETTING THE STAGE

The initial attempt to do something about religion was to set the stage with props that teach. Pictures on the wall tell a story of Jesus. Some of the pictures are up all year, some changed from week to week to fit the calendar. We have a cross and candles on the mantle (and one day Susan said, "You have on your neck a thing like that up there; why?"). From Christmas through Epiphany we have a good-sized crèche that the children can handle, arranging figures as we talk the story; at Easter we have lilies to show the awesome beauty of life. The children notice them all. (Kathy couldn't find a car she lost in the sandbox. Her



FR. TAGGARD AND PUPILS

*"Even if somebody shoots you wiff a gun."*

eyes fell on a picture of "Christ with the doctors" and she sighed and said, "Maybe the Christ Child will find it.")

Setting the stage in program planning is another way to surround children with religious implications. Christmas is Jesus' birthday, so at our Christmas party we sing "Happy Birthday, dear Jesus." Right before Easter we do not have a party because Holy Week is a solemn time, but on the last day of school that week — Maundy Thursday — we go to the garden (altar of repose) to show Jesus that we love Him. (Several children brought their parents back later in the day "to see the garden").

Birthdays in the Church nursery school are celebrated by having the child whose birthday it is bring a gift for the school, and on the chapel day of the birthday week he or she goes up to the altar for a birthday blessing. Often the birthday child's relatives come to the blessing and go away starry eyed because their "little saint" is learning that birthdays are days of rededication.

In daily program planning there are the little practices which become habit, such as the saying of grace before juice. This carried over into a number of homes, according to stories from parents, as did the daily saying of some of the chapel prayers.

A philosophy of Christian love, used in a Church nursery school as an approach to guidance, in the settling of

\*Mrs. Noecker appears in the cover picture, in the foreground, back to camera.

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fights, and the making of friendships point the way to bigness of personality. An undercurrent of unselfishness, doing for others and being kind and friendly, sets the stage for the deeper possibilities of not hitting back, etc. Some may say that children who do not hit back will become weaklings. Perhaps, if nothing else happens. But children *can* learn to defend themselves by avoiding fights, by finding opportunities to be friendly with children who feel like hitting so they won't feel so much like hitting. Throughout it all the theme of loving people and

treating them as Jesus would is a basis for future good citizens. This mixed with a generous sprinkling of "Thank you's," "Oh, that was very kind of you," and, "You're being very helpful," makes children learn that being a kind thoughtful Christian person is rewarding.

"GOD MADE THEM"

Another way of getting at religion is to relate God to all things. One spring day the wind blew down a bird's nest from the fall before. It was of great interest to us for the bird had wound in ribbon, yarn, string, and even an old safety pin. After looking it over and exclaiming about the miracle of it, we talked about how "God made it so" using a poem by that name.

When the first snowflakes fell and we were intrigued by the beauty of them, as they fell on our coat-sleeves, we talked about how "God made them." Later we made paper snowflakes but they "weren't as pretty as the beautiful ones God makes." Added to our snow songs was

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the one that includes the line, "Shows us God is love."

One day the children were discussing our pet hamster. Billy said Mr. Jensen made it. Mary said "He did not, God made it." Billy said "I mean the cage," and Mary replied, "Well, God made the hamster." At that point John called out "He did *not*, it was borned." A teacher added, "John, you and Mary are both right. It was born, but the way animals are born and grow is all part of God's wonderful plan."

On one Ascension day as we were

**Grace before orange juice, a toy truck  
for Jesus to fix, Bible stories as  
exciting as the Lone Ranger—these  
things children aged four  
(and even three) absorb "like little  
sponges" at St. Luke's Nursery School.**

talking about Jesus' Ascension and that we were celebrating it, this conversation ensued:

- A. "God died."
- B. "No, it was Jesus that died."
- A. (To a teacher) "Did Jesus die?"
- Teacher. "Yes, in the way that we know about dying, but was alive again and was with His friends for 40 days so they could talk with Him some more. Then He went to heaven to make a place for all of us."
- A. "Will we go to heaven? Will we be alive again?"
- Teacher. "Our souls will be alive forever."
- A. "What is a soul?"
- C. "Aw, it's what makes you like nice things."
- A. "But will our souls live forever?"
- Teacher. "Yes, that's true."
- D. "Even if somebody shoots you wiff a gun?"

Here, now, in this place they learn yes, even if somebody shoots you with a gun. Defense against cowboys' fears? Defense against atom bomb fear? We think so.

IN A CASUAL WAY

Perhaps the greatest single advantage to a Church-operated nursery school is the opportunity for teaching through stories and songs. We use a variety of religious stories just in a very casual way mixed in with the others. The response to them is magnetic. They are preferred property. The sources of our stories are books from all sorts of publishers, and many times just talking about something timely. Those from bookstores include many of a general nature like Joan Gale Thomas' *If Jesus Came to my House*, Fr. Lord's *When Jesus was a Boy like Me*, and *Thank You for the World so Sweet*, that refer to ideas rather than incidents. There are a few books that tell facts about the Church: *The Children's Missal*, *We go to Church*, etc.

The largest and most effective source is the kind of story most difficult to find in child-gauged vocabulary. These are the stories of Jesus—incidents in His life told at the appropriate time of year. They congeal in children's minds the reason for Epiphany, the why of Christmas, the time before Ascension (they love the story of Jesus cooking breakfast for the disciples and how St. Peter got

so excited when he knew it was Jesus that he jumped in the water and waded in to shore—see St. John, Ch. 21).

These stories can be made as exciting as those of the Lone Ranger and other westerns—and at the same time they build strong, strong faith.

We use not only books as a source of information but statues and pictures in the various parts of the church. The story of feeding the 5000 was told at the altar steps when the frontal with a fish on it was in place, and we sat on the steps as the people sat on the hillside.

Songs and religious music also have their place in the Church nursery school. At resting time the hymnal version of "Our Father" is a daily favorite, so are also certain hymns. After using "Saints of God" for several days, one can hear children humming it or using its phrases, as "so dear, so dear"—phrases and tunes that will "ring a bell" when they grow up even though forgotten in the meantime (*The Hymnal 1940*, 243).

Introducing prayers and making prayers meaningful to children is a very important part of religious training. Besides our daily grace before orange juice we have our weekly prayers at chapel. The "Our Father" is said weekly and a few other prayers geared to children's understanding. Also there is time to pray for particular needs of individuals, a child going on a trip, a child who is ill at home, a new baby brother, etc. One of the children said to our chaplain (the Rev. Edward T. Taggard, who is also rector of St. Luke's Church) one day after chapel, "Say, when you talk to Jesus again, will you ask Him to come and help my new brother get over his cold?" One child, when we pray for our mothers and fathers and brothers and sisters, always adds, "And all the babies."

One of the great values of a Church nursery school is the gaining of respect and companionship with priests. Here children are closer to priests than is usually possible for anyone to be. The priest is their friend, their Rock of Gibraltar. One little girl, whose daddy got lost in Korea and who subsequently moved some distance from school, came by one day and put up such a fuss her grandmother let her come in. Just in-

(Continued on page 22)



Library facilities are shockingly inadequate at many of the seminaries. At left, the stacks at the Virginia Seminary, designed for a student body of 75, are hardly adequate for the current enrollment of 136. Below, a classroom at Seabury-Western which has no place for public lectures, speech training, student meetings, and similar activities. Its proposed building will provide these needed facilities.

**THE NATIONAL COUNCIL  
Protestant Episcopal Church  
281 Fourth Ave., New York 10, N. Y.**

**T**HIS YEAR YOUR CHURCH, BY DIRECTION OF THE General Convention, is making an appeal to you that has been very appropriately named BUILDERS FOR CHRIST. Its purpose, as its name indicates, is not to obtain day-to-day expenses but actually, with hammer and saw and mason's trowel, to create some of the physical equipment needed so badly.

Several activities of the Church will be helped through this appeal; all are important. It is no accident that the Church's seminaries have a high priority and will receive almost half of what you give. On these pages in picture and text are told some of their most urgent needs. For more information ask your rector for a copy of the folder *Our Seminaries*.

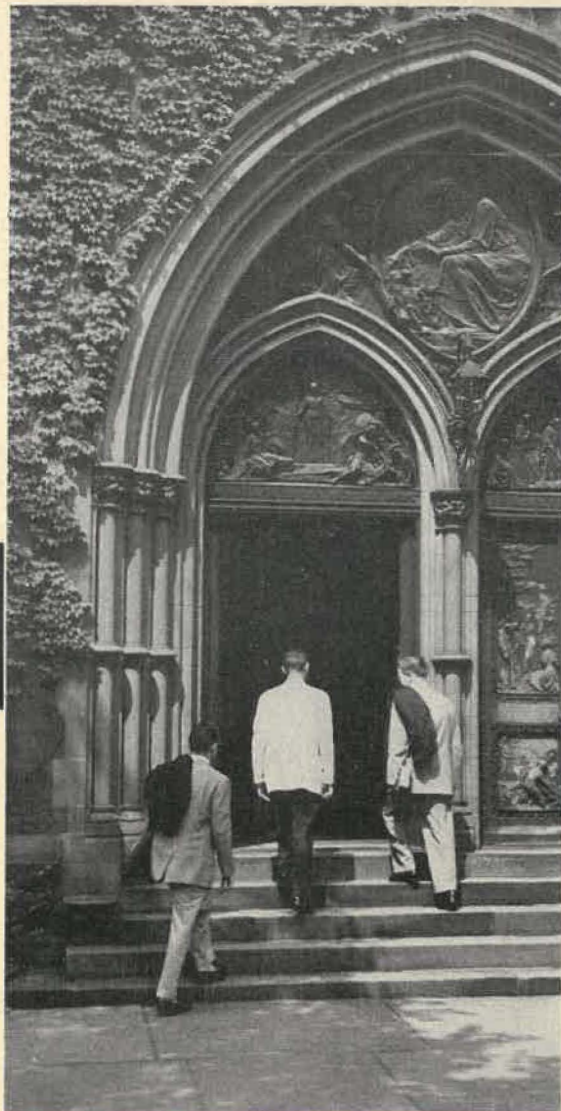


An important part of seminary training is the practice a student receives in the actual conduct of the Church's worship. Here a Bexley Hall student preaches at Evensong in the seminary chapel.



This space contributed to the Campaign by THE LIVING CHURCH.

# Our SEMINARIES BUILDERS *for Christ*



BOOKS, SO ESSENTIAL TO A THOROUGH THEOLOGICAL education, must be housed in an orderly manner if they are to be useful, and room must be available for their study. Six of our eleven seminaries are in desperate need of more library space: Berkeley, Church Divinity School of the Pacific, Seabury-Western, E.T.S. of the Southwest, Bexley Hall, and Virginia Seminary.

The one project which is most important to the Episcopal Theological School in Cambridge, Mass., is the construction of two faculty houses.

The number of resident faculty is ten. All are married. The number of faculty houses, although we have added one as recently as 1950, is only eight. One of the faculty at present is traveling to and from his home in Connecticut. We must build.

A similar situation faces the General Seminary where three faculty families live outside the seminary, one of them at considerable dis-

tance, for whom the seminary must pay rent. One other family is housed in a building unsuited to such accommodation. Our 25-30 married students must now shift for themselves finding, and paying high rent for, apartments in the neighborhood.

Several seminaries need additions and improvements to their dormitory and general living facilities. This is true at the Philadelphia Divinity School, Nashotah House in Wisconsin, and Sewanee, Tenn. At the first named (Philadelphia), the one project which is most important at this time is the building of a refectory and kitchen. The students now must take their meals in the basement of the main building where it is very hot because the heating system runs through the room and there is no adequate ventilation. It is also very overcrowded because of the large increase in the enrollment.

This space contributed to the Campaign by THE LIVING CHURCH.



RNS

ANGLICAN PREACHER\*  
For Protestant sermons, a different aim?

WHAT is the state of preaching in the Episcopal Church and of the Anglican Communion? Is the general level of sermons fairly good, or are our standards rather low as compared with Protestant preaching in general? Is it possible that the aims and purposes of Anglican preaching are different from Baptist and Methodist preaching?

These questions arise because of recent criticisms by Protestant reviewers of a book which I edited not long ago, *The Anglican Pulpit Today*, a collection of 42 sermons by representative preachers of the Anglican Communion from all over the world.<sup>†</sup> The book was published primarily to give theological students and the clergy the opportunity of studying the homiletic methods prevailing now throughout the Church. No attempt was made to secure the 42 best preachers of the Church, but many of those included undoubtedly would be ranked high in Anglican circles.

What then, are the chief criticisms of these sermons?<sup>‡</sup> First, it is said that they are too short, few of them going beyond 20 minutes. Secondly, it is noted that they "have little Biblical reference

\*The Bishop of London, Dr. Wand, pictured here delivering a sermon from an American pulpit, is included in *The Anglican Pulpit Today*.

†Topical preaching rings the changes on one idea — usually with a text. Expository preaching takes a section of Scripture — sometimes several verses — and unfolds the sequence of thought contained in it, applying this to conditions of today.

TUNING IN: ¶*The Anglican Pulpit Today* (Morehouse-Gorham, 1953. \$3.50) was reviewed in THE LIVING CHURCH of November 29th by G. Paul Butler, Methodist minister and editor of *Best Sermons*. ¶Only one of the criticisms here noted

# Are Sermons Too Short?

And are they built  
on too much Anglican doctrine  
and not enough Bible?

By the Very Rev. Frank D. Gifford

Dean, Philadelphia Divinity School

and are topical, rather than expository."<sup>†</sup> A third criticism is that these Episcopal Church sermons "deal chiefly with Anglican doctrines, not on a basis of Scripture but from the Book of Common Prayer and the Church's liturgy." Finally, it is remarked that, although some of the illustrations are excellent, there is a weakness in the field of illustrative material.

It is good for us of the Episcopal Church to consider these criticisms and to take stock of its preaching standards and methods. It is true, of course, that in Protestant Churches "the sermon is the chief part of the service" (as one critic remarks), whereas this is not the point of view of the majority of Episcopalians, who like to think that they go to Church primarily to worship God according to the Book of Common Prayer. The sermon by the rector is important, certainly, but even more so is the Lord's own service, the Holy Communion.

It is generally true that sermons are shorter in the Episcopal Church than in Protestant denominations. One Presbyterian preacher told the writer that he requires at least 40 minutes for his sermon "after the opening exercises." Few of our clergy would have the temerity to preach 40 minutes after full Morning Prayer or during the Holy Communion. Such long sermons would prolong the service unduly.

Perhaps we need a renewed emphasis upon Biblical and expository preaching

in the Episcopal Church. Bishop Miller, of Easton, after delivering a splendid expository sermon in the Chapel of the Divinity School in Philadelphia, remarked that he was using this type of preaching more and more.

As for the criticism that these sermons deal chiefly with Anglican doctrines from the Book of Common Prayer, one wonders why this is not to be expected. Protestant preaching in general is lacking in doctrinal teaching and without liturgical reference. Most sermons in leading Protestant pulpits could be preached in any one of many denominations without any discordant note. In the Anglican Communion, however, with the historic Creeds, the Sacraments, the Church Year, and the Prayer Book, there is (or should be) constant teaching of the facts of the faith and the ways of Mother Church. Perhaps it is significant that the sermons in this volume which have been most commended by Protestant reviewers are those which have little or no reference to the sacraments or the liturgy.

Is the state of preaching in the Episcopal Church not too good (as one critic remarks) or are our aims and ideals somewhat different and distinctive? That there is room for improvement in our Episcopal preaching, all will admit. Too many of our clergy are content to preach fairly well, whereas with study and effort they might do better.

is made by Dr. Butler — that many of the sermons in *The Anglican Pulpit Today* are too short. He also says that "few of them would attract men outside the Church." Yet he recognizes that many of them show a high standard of excellence.



DALLAS

Rent-Free House

Five newly-organized missions were recently admitted to union with the convention of the diocese of Dallas, and four missions became parishes: St. Francis', Dallas; St. Alban's, Arlington; St. Michael's, Fort Worth; and St. David's, Denton.

The recent convention accepted as diocesan headquarters a house at 5009 Swiss Ave., Dallas, valued at more than \$25,000. This building will be remodeled to include a chapel and offices for the Bishop and the new [see Episcopate] Suffragan and many diocesan departments.

The house was given by the children and grandchildren of the late Mr. and Mrs. R. L. Weischel, to be used rent-free for 10 years.

**ELECTIONS:** Standing committee, the Rev. J. P. DeWolfe, Jr., J. D. Warring. Delegates to Synod: clerical, F. E. Jarrett, David Jones, James Joseph, Dorsey Smith, W. H. Fox, G. G. Moore; lay, W. F. Maxwell, E. C. Jordan, J. J. Patterson, R. K. McLaury, Malcolm Stewart, W. H. Scanland, J. F. Holt.

SAN JOAQUIN

The Valley

Averaging 3,000 miles per month, Bishop Walters of San Joaquin (in the central valley of California) has traveled more than 360,000 miles in the pursuit of his episcopal duties since his consecration in 1944. During this time the district acquired 37 new buildings; seven



BISHOP WALTERS  
In 10 years, 360,000 miles.

**TUNING IN:** ¶A parish is a self-supporting congregation, while a mission is still in the stage of receiving aid from the diocese. ¶St. Alban, traditionally regarded as the first British martyr, is supposed to have perished in the Diocletian persecu-

missions became parishes, and seven new missions were formed.

At the Bishop's 10th anniversary celebration, the convocation of the missionary district gave him a cash gift of more than \$2,000, and voted to raise \$25,000 to cover San Joaquin's share in the Builders for Christ campaign and local needs.

This year's convocation met at the Church of St. John the Evangelist in Stockton. Next year's will be held in the soon to be built church in Bakersfield, which will replace the old St. Paul's, damaged beyond repair in the Tahachapi earthquake.

**ELECTIONS:** Delegates to synod, clerical, Wayne Parker, Charles Brandon, Carleton Sweetser; lay, Ralph Neate, Merton Holt, Simpson Hornage. Delegates to Anglican Congress: The Rev. George Woodgates, Ralph Neate.

The Rev. Walter Clarke and Lloyd Goodale were elected to the executive council; the Rev. J. T. Raymond, appointed. Woman's Auxiliary president: Mrs. E. L. Wetmore.

WEST TEXAS

Members of All Races

By the Rev. CHRISTIAN H. KEHL

Confirming the action of its diocesan department of Christian education, the council of the diocese of West Texas stated that its summer camp and conference center, Camp Capers, will be open to all members of the diocesan family.

Repeating the Lambeth declaration that "race prejudice or discrimination solely on the ground of racial difference is inconsistent with the religion of Jesus Christ," the council charged its department of Christian social relations to carry on an intensive and vigorous campaign of education in the field of race relations.

The diocese includes one congregation that is predominantly Negro, St. Philip's, San Antonio. There are missions in San Antonio and Brownsville that are predominantly Latin-American.

Bishop Jones of West Texas, in his annual message the previous evening said:

"Just as Christ lived in the world and condemned many evil conditions about Him, so we as His followers are living today in a world that is far from God's standards. There are so many areas of un-Christian character that I cannot even enumerate them here.

"What I would do is to remind you that St. Paul said, 'Do not be conformed to this world, but be ye transformed by the renewal of your mind that you may prove what is the will of God.' We are not here to be conformers but to be transformers. . . ."



BISHOP JONES

*We are not here to conform.*

Historically the occasion marked the 50th year of the Church in West Texas as an independent self-supporting diocese, and 80 years of total existence as a Church body.

Bishop Jones said that he believed that there had been a real spiritual development in the diocese in 1953, intimately related to the movement launched at last year's council, the movement called Renewal of the Church. The Bishop said:

"I am particularly impressed with two emphases that have received much attention and that have produced good results. One is the emphasis on Bible study, especially through small groups. . . . The other strong emphasis has been on home and family life. . . ."

"Our [diocesan] home and family division of the department of Christian education is giving valuable guidance to all who will accept it. They are issuing a special call for families to experiment with forms of family worship during the coming Lent, and to report their experiences through the division chairman at the diocesan center."

Pointing to the need for new churches in the rapidly growing 70,000 square mile diocese, Bishop Jones hinted at the possible need for capital fund-raising within the diocese in 1955. He called for

**ELECTIONS:** To fill expired terms on standing committee: Rev. George Goodson, W. B. Atkins. New trustee: T. B. Sammons. Executive board: clerical, P. R. Abbott, J. L. Brown; lay, H. C. Heldenfels, David Pentecuff. Synod delegates: clerical, S. O. Capers, H. C. Palmer, R. E. Megee, D. W. McClurken, H. P. Osborne, H. C. Gosnell; laymen, Bertram Parker, J. H. Foster, W. B. Atkins, Jack Lomax, John Carpenter, W. H. Fitch.

tion (beginning of fourth century). It is said that, as a Roman soldier, he shielded a Christian priest from his persecutors, eventually giving himself up in his stead. His feast day is June 22d.

ALABAMA

The Biblical Practice

Foreseeing future capital needs of \$378,000 as the result of the extension of the Church's work in Alabama, the convention of that diocese recently went on record as being in favor of adding a yearly amount to the Church program fund budget, beginning in 1955. The suggested added amount for that year is about \$60,000.

The committee on the state of the Church reported to the convention "that the Church cannot meet its opportunities until it honestly faces up to the Biblical practice of tithing." The committee asked and received convention approval to a resolution requesting the Bishop to appoint a stewardship commission "the duty of which will be to promote the increase in program fund giving. . . and the practice of tithing."

The convention approved by an overwhelming vote the Builders for Christ campaign and resolved to have in hand by June 1, 1954, the diocese's full quota of \$42,000.

A record church program fund budget of \$159,171 was unanimously adopted; and the chairman of the department of promotion reported that for the first time in the memory of those present, acceptances from parishes and missions exceeded the suggested budget. A diocesan operating budget of \$43,000 was adopted.

Confirmations during 1953 were the largest in number in the history of the diocese, and total communicant strength increased by 740, making a total of 15,342 as of January 1st.

**ELECTIONS:** Standing committee, clerical, J. C. Turner, Edward Mullen, Francis Wakefield; lay, Henry Whitfield, J. J. Bennett, P. T. Tate, Jr. Executive council, elected this year: clerical, Holmes Irving, Willis Hendersen, W. S. Stoney; lay, Mmes. F. M. Ladd, Jr., Herbert Smith; Messrs. Conrad Armbrrecht, Harry Gamble, W. P. Shaw, David Patton, Robert Matthews.

Delegates to Anglican Congress: the Rev. J. R. Horn, III and Mr. O. M. Kilby. Delegates to Synod: Clerical, Seddon Lee, Ray Averett, Merrill Stevens, R. C. Fletcher, John Bonner, Robert Cook; lay, W. B. Langsdale, W. I. McElroy, Robert Matthews, Roy Hulén, Allen Bartlett, F. D. Peebles, Jr.

LOS ANGELES

Weakness or Manhood?

By R. C. MORIARTY

Resolutions on two of the day's most controversial questions, Communism in the Church, and the role of women in the Church, highlighted the 59th annual convention of the diocese of Los Angeles.

The convention came to its feet the first day of the meeting in support of a

resolution submitted by the Hon. Roger Alton Pfaff, Los Angeles County municipal judge and diocesan chairman of the Presiding Bishop's Committee on Laymen's Work. Judge Pfaff's amendment strongly condemned the infiltration of Communism into American institutions and pledged complete coöperation with authorized government agencies attempting to rout out subversion in the U.S.

The second day came to life with a spirited discussion over a resolution of the Rev. Charles Conder backing the admission of women delegates<sup>l</sup> to future diocesan conventions. The amendment was defeated by a vote many delegates thought was surprisingly slim. [Although some dioceses have admitted women to convention, General Convention has refused to do so. At the 1949 General Convention in San Francisco, the male deputies refused to seat three women<sup>f</sup> who had been elected by their dioceses.]

Of the clergy, 47 voted for the amend-

representative government, the destruction of democratic institutions, and the ruthless suppression of all forms of religion and the institution and substitution therefore of totalitarianism and atheistic materialism. This Communist conspiracy has allegedly infiltrated the United States of America in every occupation, profession, and organization, both public and private."

The resolution added that since "persons purportedly speaking for the Christian Churches of America have in some instances unfortunately created confusion in the public mind as to the Church's position on public investigations," the diocese of Los Angeles "pledges complete coöperation in destroying the forces of subversion within our country."

The Conder resolution precipitated a debate in which nearly two dozen lay and clerical delegates considered woman-kind's faults and virtues, whimsically, humorously, and seriously.

Enlarging on the theory that allowing women to appear as delegates "would



MALE DEPUTIES TO 1949 GENERAL CONVENTION  
*It is better to dwell on the house top.*

ment and 57 against, while 84 of the lay delegates backed it and 144 opposed it. A pre-convention poll revealed women about evenly divided on the measure.

More than 500 lay and clerical delegates from the 160 Episcopal churches in Southern California took an active part in the two-day meeting. Hundreds of Churchwomen also made the trip to St. Paul's Cathedral for day-long religious and business gatherings of the Diocesan Woman's Auxiliary and the Daughters of the King.

Judge Pfaff's resolution said:

"The world-wide Communist conspiracy has as its objective the overthrow of free,

mean having men sell their birthright," lay delegate H. B. Glover of St. Matthew's Church of Huntington Park quoted from the Scriptures: "It is better to dwell on the house top than with a contentious woman."

Others joined the Rev. Harold B. Robinson in the belief that "many women are not qualified for the particular duties of these jobs because they are too emotional and do not have the objectivity of men."

But the Rev. Ogden Hoffman, chaplain of San Diego State College, spoke in behalf of women:

"Have you not read the history of

**TUNING IN:** ¶Parish representatives at diocesan conventions are commonly referred to as **delegates**, but those who make up the Lower House at General Convention are correctly known as **deputies** (middle column, below picture). ¶Women

have been declared ineligible to General Convention on ground that "laymen," as used in Church's Constitution, means persons of male sex. In other respects, however, women are certainly "lay persons."

suffrage? Christians are men and women—people—and to admit women is not an admission of weakness, but of manhood.”

And countering the proposal that women would “take over” the conventions if given the convention vote, other delegates pointed out that in the many years women have been eligible to become senators and representatives, they have never come near to attaining a majority in Congress.

After his resolution was defeated, Fr. Conder said he planned to present it again next year with more hopeful results. A rider clause to his resolution which would have allowed women to sit on vestries was also defeated in a separate vote.

FINANCE

In other convention business, the diocese approved the budget for 1954 of \$477,338, which included \$145,203 for the general Church program of the National Council.

MISSISSIPPI

Higher Figure

A large Confederate flag draped the pew of Jefferson Davis at the Church of the Redeemer, Biloxi, Miss., as the council of the great southern diocese of Mississippi agreed to drop the designation “colored” in its clerical lists.

Delegates heard a report on Okolona College by President W. Milan Davis, and another report that college work would be extended to a Negro college next year.

The council voted approval of a campaign to raise \$21,463 for the national Builders for Christ campaign and \$62,813 for improvements at the diocesan conference center. Offerings will be distributed between the two funds proportionately as they are received. The total goal represents one and one-half times the 1953 quotas paid by the parishes and missions of the diocese.

Bishop Gray of Mississippi in his annual address asked only for a figure equal to that of the quotas. The committee on his address, headed by the Rev. Duncan M. Hobart, brought in the higher figure, which was adopted after lengthy debate.

The Bishop pointed out in his address that although the general population of Mississippi has decreased in the past ten years, there are 25% more Episcopal Church communicants. He confirmed 594 candidates in 1953, the largest number in the history of the diocese.

ELECTIONS: Delegates to Anglican Congress: The Rev. Dr. H. B. Vinnege, Mr. F. C. Englesing. New diocesan treasurer: Herman Hines.

Delegates to Synod: clerical, C. G. Hamilton, Warwick Aiken, Sr., W. J. Gould, R. A. Park, F. J. Bush, W. F. Bumstead; lay, W. S. Lockyer, H. B. Weston, F. C. Englesing, Zed Hawkins, J. C. Watts, J. D. Farris.

Newly-elected trustee of the University of the South: Rev. W. R. Belford.

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# CHANGES

## Appointments Accepted

The Rev. Albert W. Anderson, formerly rector of the Church of the Good Shepherd, Elizabethtown, N. Y., and St. John's Church, Essex, N. Y., is now rector of Christ Church, Montpelier, Vt.

The Rev. Douglas Batten, formerly rector of the Parish of Port Medway, Nova Scotia, is now rector of the Church of St. Matthew and the Redeemer, South Boston, Mass.

The Rev. Benjamin H. Bissell, formerly missionary assistant of St. Peter's Church, Third and Pine Sts., Philadelphia, will be in charge there until a new rector is named.

The Rev. Nelson L. Chowenhill, formerly rector of Holyrood Church, New York, will on February 18th become rector of Grace Church, Hartford 5, Conn. Address: 42 New Park Ave., Hartford 5.

The Rev. John Crewe, formerly of Foster, Quebec, is now serving Christ Church, 19 South St., Cuba, N. Y.

The Rev. G. Earl Daniels, formerly rector of St. James' Church, Cambridge, Mass., is now associate rector of All Saints' Church, Chevy Chase, Md.

The Rev. Allen Richmond Day, formerly rector of All Hallows' Church, Snow Hill, Md., is now rector of Mount Calvary Church, Camp Hill, Md.

The Rev. Howard A. Johnson, priest of the diocese of Washington, who is now a visiting fellow at St. Augustine's College, Canterbury, England, will be installed in October as canon theologian of the Cathedral of St. John the Divine, New York (a new canonry).

The Rev. Mr. Johnson is internationally known for his lectures and writings on Kierkegaard. At the cathedral he will head the educational program and devote a considerable portion of his time to theological scholarship.

The Rev. John Jay Johnson, formerly curate of St. Mary's Church, Manchester, Conn., is now rector of Calvary Church, Bridgeport, Conn. Address: 490 Summit St.

The Rev. Thomas G. Johnson, formerly canon in charge of Christian education and youth work at Trinity Cathedral, Omaha, Neb., is now in charge of St. David's Mission in Northeast Lincoln and St. Stephen's Church, Ashland, Neb. Mailing address: Box 8, Lincoln 4; residence: 3450 N. Forty-Eighth St., Lincoln 4.

The Rev. Louis W. Pitt, Jr., formerly rector of St. Mark's Church, Foxboro, Mass., is now rector of All Saints' Church, Brookline, Mass.

The Rev. E. Leslie Rolls, formerly rector of the Church of the Ascension, Twin Falls, Idaho, is now vicar of the Church of the Redeemer, Delano, Calif. Address: 1324 Princeton.

The Rev. Wendell Biddle Tamburro, formerly in charge of St. Mary's Church, Auburndale, L. I., is now rector of Calvary Church, Brooklyn. Address: 962 Bushwick Ave., Brooklyn 21.

The Rev. Joseph Turnbull, formerly in charge of St. Paul's Mission, Makapala, and St. Augustine's Mission, Kohala, Hawaii, T. H., is now in charge of St. Mark's Mission, Honolulu. All mail should be sent to the vicarage at 3311 Campbell Ave., Honolulu, T. H.

The Rev. A. H. Whisler, Jr., formerly curate of the Memorial Church of St. Paul, Overbrook, Philadelphia, is now rector of the Church of the Good Samaritan, Paoli, Pa. Address: 212 W. Lancaster Ave.

## Changes of Address

The Rt. Rev. Dr. Edward T. Demby, retired Suffragan of Arkansas, should, until May, be addressed at 231 N.W. Sixth St., Miami, Fla.

The Rev. F. H. O. Bowman, rector of St. Mat-

thew's Church, Bloomington, Ill., formerly addressed at 1208 E. Grove St., may now be addressed at 1920 E. Oakland Ave.

The Rev. David B. Bronson, who is serving St. Andrew's Church, Hartford, Conn., formerly addressed in Bloomfield, should now be addressed at 362 Bloomfield Ave., West Hartford, Conn.

The Rev. Don H. Copeland, who is serving St. Martin's Church, Pompano, Fla., has had a change of box number from 293 to 2014, Pompano Beach.

The Rev. Clinton J. Kew, priest of the diocese of Ohio, formerly addressed at 1106 Washington Ave., Pelham, N. Y., should now be addressed at 632 Colonial Ave., Pelham Manor 65, N. Y.

The Rev. Edward C. McConnell, associate rector of St. Clement's Church, El Paso, Tex., should be addressed for personal mail at 709 Baltimore St.

The Rev. Charles E. McCoy, retired priest of the diocese of New Jersey, who has been serving temporarily at Trinity Church, Williamsport, Pa., is taking services during February at the Church of the Ascension, Atlantic City, N. J. He continues to be addressed at 445 W. Sixth St., Plainfield, N. J.

The Rev. Irwin L. Simon, who is serving St. Mary's Church, Rushmore and Roslyn Ave., Carle Place, N. Y., may be addressed at 52 Titus Ave., Levittown, L. I., N. Y.

The Very Rev. Dr. Edwin J. van Etten, retired dean of St. Paul's Cathedral, Boston, who has been serving as interim minister at All Saints' Church, Brookline, Mass., will be preaching at Grace Church and Amherst College in Amherst, Mass., for a few months before retiring to Lyme, N. H.

The Rev. Harry D. Viets, retired priest of the diocese of Albany, formerly addressed in Carlisle, Pa., may now be addressed at 1130 Eastern Ave., Schenectady, N. Y.

## Armed Forces

Chaplain (1st Lieut.) Richard E. Horsley, formerly addressed at Camp Stewart, Ga., is now serving in the Far East and should be addressed: HQ Co. 3rd Bn., 35th Inf. Reg., APO 25, c/o P. M., San Francisco.

## Degrees Conferred

The Rt. Rev. Dr. Henry Knox Sherrill, Presiding Bishop, received the honorary degree of doctor of sacred theology from St. Sergius Russian Orthodox Theological Academy in Paris. The degree was conferred at the Cathedral of the Holy Virgin Protection, New York.

Presentation of the degree was made by the head of the Russian Orthodox Church of North America, the Most Rev. Metropolitan Leonty, who is an honorary member of the academy.

## Ordinations

### Priests

New Jersey: The Rev. Ralph C. Lasher was ordained priest on December 12th at Trinity Cathedral, Trenton, N. J., by Bishop Gardner of New Jersey. Presenter, the Rev. Dr. J. V. Butler; preacher, the Very Rev. Dr. F. M. Adams. To be curate of Trinity Church, Princeton, N. J.

Newark: The Rev. Ivan Harold Partridge was ordained priest on January 16th by Bishop Washburn of Newark at St. Luke's Church, Montclair, N. J., where the new priest will be curate. Presenter, the Rev. M. B. Hall, Jr.; preacher, the Rev. Dr. George Barrett.

Rhode Island: The Rev. Ralph Ernest Hutton, assistant of St. Paul's Church, Syracuse, N. Y., was ordained priest on January 25th by Bishop

## The Living Church Development Program

We gratefully acknowledge the contributions listed below, given for the purpose of strengthening THE LIVING CHURCH as a vital link in the Church's line of communication. Only current receipts are listed, but we are also grateful for the many pledges giving promise of future support.

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## CHANGES

Bennett of Rhode Island at St. Paul's Church, Pawtucket, R. I. Presenter, the Rev. H. L. Hutton, the ordinand's uncle; preacher, the Very Rev. James Green.

**Rhode Island:** The Rev. Gene Alfred Rose was ordained priest on January 17th by Bishop Bennett of Rhode Island at All Saints' Memorial Church, Providence, R. I. Presenter, the Rev. Dr. J. B. Lyte; preacher, the Rev. W. L. Kite. To be assistant of All Saints'. Address: 32 Stewart St.

**Southwestern Virginia:** The Rev. Samuel Shafer Odom was ordained priest on January 25th by Bishop Phillips of Southwestern Virginia at Christ Church, Pearisburg, Va., where the new priest will be rector. Presenter, the Rev. G. B. Holmes; preacher, the Rev. Dr. J. E. Bethea.

**Southwestern Virginia:** The Rev. John Robert Stanton was ordained priest on January 6th by Bishop Phillips of Southwestern Virginia at Trinity Church, Rocky Mount, Va. Presenter, the Rev. J. M. Cobb; preacher, the Bishop. To be rector of Trinity Church, Rocky Mount; St. Peter's-in-the-Mountains, near Callaway, and St. John's-in-the-Mountains, Ferrum. Residence at Rocky Mount.

**Virginia:** The Rev. William Lee Williams was ordained priest on January 25th by Bishop Goodwin of Virginia in Immanuel Chapel, Virginia Theological Seminary. Presenter, the Rev. S. B. Chil-

ton; preacher, the Rev. Dr. A. T. Mollegen. To be rector of St. Mark's Church, Groveton, Alexandria, Va., and All Saints', Sharon, Alexandria. Address: Box 4102, Alexandria.

**Western Massachusetts:** The Rev. William Henry Clayton (Brother David Anthony) was ordained priest on January 17th by Bishop Burton of Nassau, acting for the Bishop of Western Massachusetts, at the Church of St. John the Evangelist, Boston.

Among those present at the service were men who had served with the ordinand in the U. S. Army in France and during a two-year tour of duty in Newfoundland. The new priest bestowed his first blessing on his father, William H. Clayton, Sr., of Springfield, Mass.

**West Texas:** The Rev. Davis B. Carter was ordained priest on December 23d by Bishop Jones of West Texas at St. Paul's Church, Brady, Tex. Presenter, the Rev. Charles Wyatt-Brown; preacher, the Rev. Dr. B. M. Boyd. To be rector of St. Paul's Church, Brady, Tex., in charge of St. Luke's, San Saba, and Grace Church, Llano. Address: Box 1148, Brady, Tex.

### Deacons

**Rochester:** David Harry Baker was ordained priest on January 26th by Bishop Stark of Rochester at St. Luke's Church, Rochester, N. Y., where the new deacon will be curate. Presenter, the Rev. Dr. F. M. Winnie; preacher, the Rev. Daniel Bennett. Address: 215 Goodwill St., Rochester 13.

### Diocesan Positions

Mr. Allen G. Fletcher, a communicant of St. Stephen's Cathedral, Portland, Ore., has been elected to the standing committee of the diocese of Oregon. He succeeds Mr. Bernard F. Young, a communicant of Trinity Church, Portland, who is seeking Holy Orders as a perpetual deacon.

The Rev. Dr. Donald Henning, rector of Calvary Church, Memphis, is now president of the standing committee of the diocese of Tennessee, and all communications requiring the attention of that committee should be sent to him. Address: 102 N. Second St.; residence: 40 Belleair Dr.

Mr. Theodor Oxholm of Esopus, N. Y., and New York City, who has for 12 years been assistant treasurer of the diocese of New York, is now treasurer. Mr. Oxholm is also treasurer of the synod of the Second Province.

### Church Army

Mr. Kent Godfrey, layreader at Falls Church, Falls Church, Va., and a member of the Brotherhood of St. Andrew, has been appointed public relations and promotional secretary of the Church Army.

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## NOTICES

### DIED

FROST, REV. ALFRED M., retired priest, died at Vashon, Washington, October 31st. Coming from England in 1910, he was priested at Trinity Church, Seattle 1912. He served in Washington State, also Montana, and was much loved by all who knew him. He is survived by his wife Agnes McCutcheon Frost, a daughter, two sisters and two brothers.

## CLASSIFIED

### BOOKS

USED AND NEW BOOKS: Liturgy, ceremonial, dogmatics, commentaries, devotional, psychology, etc. Send for list. Books are cheaper in England. Ian Michell, 29 Lower Brook St., Ipswich, England.

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### POSITIONS OFFERED

WANTED: Curate to work with Youth program of suburban parish in Western New York. Prefer young, single priest, moderate churchman. Good salary. Reply Box S-950, The Living Church, Milwaukee 2, Wis.

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STENOGRAPHER for Church Army, New York City, N. Y. Cooperating Agency of the Church. Five day week. Reply Box C-954, The Living Church, Milwaukee 2, Wis.

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THE LIVING CHURCH

## Faith At Four

(Continued from page 13)

side the door she saw the chaplain and ran to him. From that time on the family brought her back to school, though it is a long drive, so that this much of her security would be the same.

One day one of the children, spying our chaplain, called to the others, "Come on, kids, here's God." Again a child told his mother he had learned that Jesus could do anything for us, and asked, "Do you suppose He could fix that broken truck at school?" A few days later, when he saw the chaplain, he said, "Did you fix our truck?"

Some may wonder if it is right for such mistaken identity to occur. It is most logical for children to assign identities to ideas, but if priests say over and over that they are God's representatives the children will in due time transfer their thinking from a seen representative to an Unseen Presence.

Another tangible effect of daily contact with the church is the learning of rules of behavior in Church. All our children genuflect as they go into chapel and in leaving say "Goodbye, Jesus." They develop a sense of joy in the beauty of the church. One day when several of us were going to the kitchen and our path went by the church door one of the children said, "Aren't we going to our Father's Church?" Another time a little boy told his mother "I've been to God's house." "Oh," she said, "where is that?" "Why, right next to the nursery school." Another time a little girl and her mother were showing a visitor through the church. When they came to the chapel the child said, "We say a prayer," and went up to the altar, followed by an impressed mother and guest, and said two of the usual prayers.

From these things that we try to do to help children absorb a bit of the knowledge of God, we have learned that children's faith can be very deep and their attitudes delightful. We have seen them play Church and Church stories in their block, sand, painting, dramatic play just as they sometimes play train, store, etc. One of the most complex of these occurred when two boys built a "church," complete with organ. They then assembled a congregation and one announced "I am the organer." A second said "I am the money-er," and passed a block with much flourish. Another chose to be the priest but had first to get a cap with a knob on top like the priests wear.

Several days later a little girl said to one of the boys, "Let's build a church." He said "No, it's too hard." Whereupon she said "Well, I can build one." Won't she be a good auxiliary president some day?

One Christmas season two children played Mary and Joseph for weeks,

always staying "in character" and on one occasion reenacting the Annunciation by telephone. Again, one may wonder at the rightness of these mixed up notions, but they will come out in right form with constant repetition over the years, just as at first some children get their arithmetic mixed, adding when they should multiply, etc., but still using arithmetic in some form as a tool for solving the problem. Even mixed up religious notions may some day lead the way to letting religion solve a problem.

Perhaps the dearest bit of learning that has come out of our experiment and one that sums up what we try to teach is one little girl's conviction. Though she is now six she announces it on all possible occasions. When the question is raised, "Who is God?" her answer is prompt and sure: "God is my best friend."

## ACU CYCLE OF PRAYER

### February

14. Transfiguration, Arcadia, Calif.
15. Trinity, Fort Wayne, Ind.
16. St. Francis House, Madison, Wis.
17. St. Edmund the Martyr, Archadia, Fla.
18. Advent, Boston, Mass.
19. All Saints' Cathedral, Milwaukee, Wis.

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A FORMER HOSPITAL CHAPLAIN, now employed in Parish work desires employment as Hospital Chaplain. Reply Box L-956, The Living Church, Milwaukee 2, Wis.

SEMINARY TRAINED DIRECTOR of Religious Education with background in Business Administration and Publicity writing desires position with emphasis on Adult Education. Reply Box M-953, The Living Church, Milwaukee 2, Wis.

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4:30-5:30, 7-8; Sat 2-5, 7-9

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**ST. THOMAS** 5th Ave. & 53rd Street  
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HC, Thurs 11; HD 12:10

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**TRINITY** Broadway & Wall St.  
Rev. Bernard C. Newman, v  
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,  
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;  
HD HC 12; C Fri 4:30 & by appt

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7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat  
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Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,  
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292 Henry St. (at Scammel)  
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri  
HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

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HD 10

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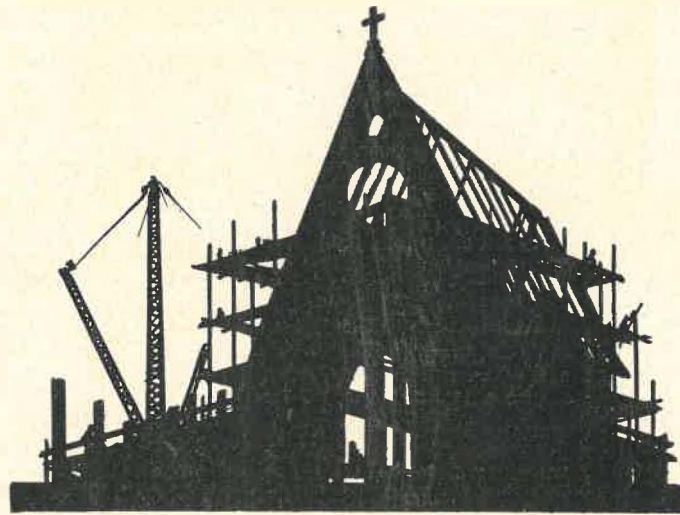
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Sun 8, 11 HC; Weekdays as anno; C appt

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

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# *The Church Asks* **ALL Episcopalians To Be**



## **BUILDERS** *for Christ*

The Church has urgent construction needs in its seminaries, in Japan, in the Philippines and other areas overseas, in its Negro schools at home and in areas of great population growth. \$4,150,000 is needed Now. You will have an opportunity in your own parish to study the needs and to make your personal gift. Your rector can tell you how you can share.

Directed by **GENERAL CONVENTION**

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