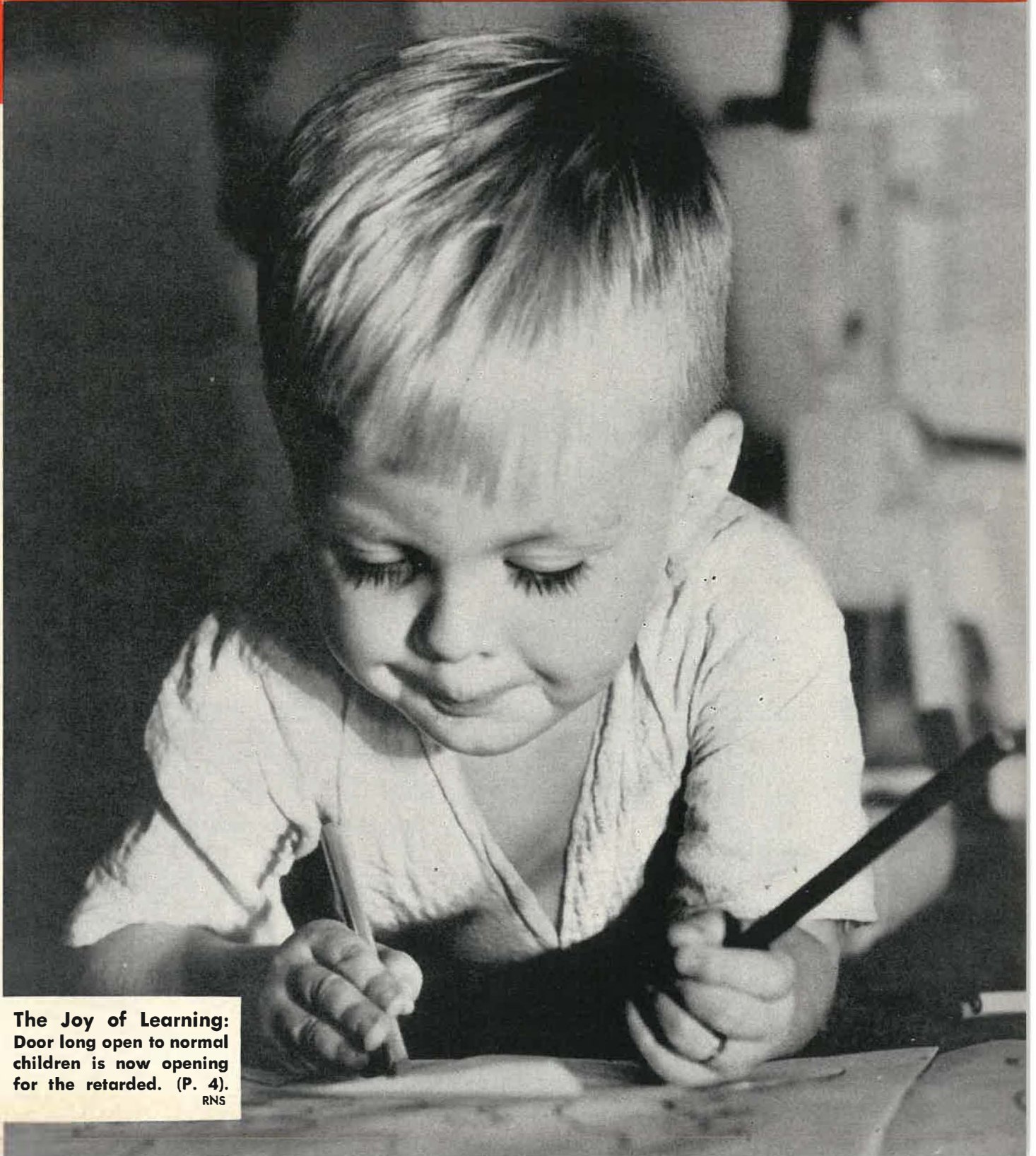


Is Your Parish a Good Neighbor?

the Living **CHURCH**

February 26, 1956

20 cents



The Joy of Learning:
Door long open to normal
children is now opening
for the retarded. (P. 4).
RNS

LETTERS

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

Sunday Duty in England

Would any priest intending to come to St. Augustine's College [Canterbury] this summer care to take Sunday duty in exchange for the use of this vicarage for part of the time? Financially, it could mean the difference between being able to bring the family and not. The experiment was a great success last year, and I am very grateful for the hospitality of your column.

(Rev.) A. P. DAVIES

Vicar, St. Mary's Church

Ketley, England

British Currency

In reviews in *THE LIVING CHURCH* of British books you have a footnote saying that a shilling is equivalent to 25 cents. A great discrepancy in fact seems evident in such a statement. I have been in England twice within the last five years and have exchanged my dollars on the basis of \$2.80 for a pound. Since there are 20 shillings to the pound that makes one shilling equal to 14 cents. I also buy British books direct from England and the

booksellers charge me only 14 cents to the shilling. I'm just curious to know the basis for your quotation of 25 cents.

EDGAR R. WALKER

Worcester, Mass.

► Our correspondent is correct as to the official rate of exchange. The 25-cent rate commonly used by American booksellers is designed to cover the expenses of importing, duty, and the higher wages paid to American employees. The price we quote is intended to give an approximation of the price of the book in an American bookstore. — Editor.

Donatism


The article titled "What is a Catholic?" appearing in the December 18th issue of *THE LIVING CHURCH* is well worth reading and states rather clearly, yet conservatively, the Anglican position on what constitutes a Catholic. There is, however, a very serious implication made in this article. The author asks two questions concerning the "receiving" of those who have been confirmed in the Church of Rome, which would lead us to accept doctrine which is unquestionably heretical.

The first question is, "How valid is a confirmation by a bishop who openly and proudly holds heretical beliefs?" The sec-

ond, "Does the mechanism of the laying on of hands remain unaffected by the doctrines and intentions of the persons whose hands they are?" To both these questions Catholic teaching and doctrine must offer an unequivocal "Yes." To think otherwise would place the Anglican Communion in the position of the Donatists who were condemned at the Council of Arles when the Council ruled against them and declared both ordination and baptism valid even though administered by those unworthy of their office or guilty of heretical beliefs.

St. Augustine in writing against the Donatists, says, "Therefore, since it is possible that Christ's sacrament may be holy, even among those on the devil's side . . . and even if they are such in heart when they received the sacrament . . . the sacrament is not to be readministered . . . ; to my mind it is abundantly clear that in the matter of baptism we have to consider not he who gives it, but what it is that he gives; not who he is that receives; but what it is that he receives." (St. Augustine, *De Baptismo*, iv. 16.) Of less weight perhaps, but of equal surity is the 26th article of the *Articles of Religion* which clearly states that the efficacy of the sacraments is unaffected by the worthiness of the minister. . . .

This matter most certainly should be brought to the attention of your readers,



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that they may not misunderstand the Church's teaching. In the case of the "receiving" those of the Church of Rome, there can be no question but that we must accept their sacraments as valid unless we declare their orders invalid. Otherwise we are guilty of the heresy of Donatism, making the validity of a sacrament dependent upon the worthiness of the minister.

(Rev.) R. W. WITHINGTON

Rector, Gethsemane Church

Sherrill, N. Y.

Bishop de Mel

Let's be courteous to our visitors.

You give us the welcome news that the Rt. Rev. Lakdasa de Mel is to visit the United States again in November. But you call him "Bishop of Ceylon." "There ain't no sich animal!" The whole island of Ceylon was included in the diocese of Colombo until 1950, when the missionary diocese of Kurunagala was carved out of it and Bishop de Mel, then assistant Bishop of Colombo, became its first Bishop. More than 100 years of intricate constitutional history lies behind the avoidance of the title you have thrust upon him.

So let us give the bishop his proper title, Bishop of Kurunagala.

(Rev.) ERIC W. JACKSON
Rector, St. Paul's Church

Seattle, Wash.

Grass Roots League

Re the Grass Roots League smears, your editorial, and the letter in your issue dated January 22d: 1. May I express my wholehearted support of your stand. 2. May I remind your correspondent that Congressmen are the first to admit that committees make mistakes. The entire Senate took action not long ago disavowing some activities of members of one committee. Harry S. Truman, not only a former President but also a former Senator who has headed an investigating committee himself, says on p. 189 of his memoirs: "I consider the methods used by the House Committee on Un-American Activities to be the most un-American thing in America in its day. The committee had completely forgotten the constitutional rights of the individuals who appeared as witnesses."

A more accurate Biblical comparison would be one between such committees as have gone astray through misdirected zeal and the high-priestly court which was so fearful of blasphemy that it brought Jesus to the Cross.

(Rev.) E. CLARENDON HYDE

Boulder, Colo.

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.

Previously acknowledged\$244.40
Mrs. A. L. B., San Antonio 25.00
\$269.40

February 26, 1956

the Living CHURCH

Volume 132 Established 1878 Number 9

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

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Things To Come

February

26. Second Sunday in Lent

March

2. Conference on vocation of deaconess, Sycamore, Ill., to 4th.
4. Third Sunday in Lent
9. North Texas convocation, to 11th.
11. Fourth Sunday in Lent
Girl Scout Sunday
18. Passion Sunday
25. Palm Sunday
26. Monday before Easter
27. Tuesday before Easter
28. Wednesday before Easter
29. Maundy Thursday
30. Good Friday
31. Easter Even

THE LIVING CHURCH is published every week, dated Sunday, by The Church Literature Foundation, at 407 East Michigan Street, Milwaukee 2, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

SUBSCRIPTION RATES: \$7.50 for one year; \$13.00 for two years; \$18.00 for three years. Canadian postage, 50 cents a year additional; foreign postage, \$1.00 a year additional.

NEWS. Over 100 correspondents, one in each diocese and district, and a number in foreign countries, are The Living Church's chief source of news. In emergency, news may be sent directly to the editorial office of The Living Church, 407 E. Michigan Street, Milwaukee 2, Wisconsin. Such material must be accompanied by the complete name and address of the sender. There is no guarantee that it will be returned, and publication is at the discretion of the editors.

DEADLINE for each issue is Wednesday, 11 days before date of issue. Emergency deadline (for urgent, late news) is Friday morning, nine days before date of issue.

MANUSCRIPTS. Articles accepted for publication are usually written by regular readers of The Living Church who are experts in their fields. All manuscripts should be accompanied by addressed envelopes and return postage.

PICTURES. Readers are encouraged to submit good, dramatic snapshots and other photographs, printed in black and white on glossy paper. Subjects must be fully identified and should be of religious interest, but not necessarily of religious subjects. Pictures of non-Episcopal churches are not usually accepted. News pictures are most valuable when they arrive in time to be used with the news story. All photographs must be accompanied by the complete name and address of the photographer and/or sender and a stamped, addressed envelope.

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Forget You Ever Had Him?

Or can you enjoy life with a retarded child?

By Frances Busby

About seven years ago my husband and I experienced one of the greatest shocks parents can ever undergo when we learned that our youngest son, Jimmy, was mentally handicapped.

We had wanted Jimmy — wanted him badly. A family of six had been our original goal. We had two fine healthy boys, had lost three and Jimmy brought us at least to a new goal of three.

When we learned the news, our doctor and our friends, with efficient kindness, told us to send Jimmy to an institution. "Forget you ever had him. Not a thing can be done for him," we were advised.

This cold ultimatum, that we toss our baby on the scrap heap, we could not accept; and right then we began our slow passage through hell, through months and months of asking ourselves why and how — a trip that is taken by all parents of mentally retarded children.

After the first shock was over, we began to ask ourselves what did "mentally retarded" really mean? We had never heard the term before and the doctor didn't take time to explain, but in the past seven years my husband and I have devoted ourselves to learning about it and doing what we can for those afflicted and for their parents.

Mental retardation is often confused with mental illness but the two are quite different. The mentally ill person has had a sound mind which has deteriorated, like a cracked wall. The mentally handicapped, however, has a mind which will never fully develop, like a wall left unfinished.

This difference is important because in mental illness there is often hope for a cure. With mental retardation there



Eva Luoma

is no known cure. Mental illness is an illness, but mental deficiency is more like a crippling with no hope for the full development of a normally functioning mind. Mental retardation results in a sub-normal intelligence and a reduced capacity for learning. It is caused by an injury to the brain before, during, or after birth. The range of handicap varies with the degree of retardation.

Up until six or seven years ago nothing was being done for the mentally handicapped children in Illinois, who were not "educable" but were "trainable," except to exile them to an institution. Thousands of those parents who had been told to "scrap" their children at birth had done so. Others kept them hidden at home, not letting it be known they had such a child in

the family. This is why parents of normal children had never heard the term "mentally retarded." The subject just was not talked about.

Up until then, it was commonly believed that the causes of mental retardation were hereditary or due to something dark and sinister in the history of the parents. These children were the truly forgotten children. They were set apart and denied a normal happy life to the extent of their capacity, all because they had met with an accident that handicapped them for life.

As we went further into the problem, we found that three children out of every 100 who are born are destined to be mentally retarded. A reasonable estimate of the mentally retarded children and adults in the United States

is 4,800,000. Two years ago, I was given the figure of 70,000 in Cook County alone. In other words, mental retardation is 10 times more common than crippling polio and nine times more prevalent than cerebral palsy. While the birth percentage of retardation remains more or less constant, the present high birth-rate and the increase in life expectancy, resulting from the new wonder drugs, establishes mental retardation as one of the more urgent and growing welfare problems facing society today.

While there is still little known about mental retardation, medical experts tell us there may be as many as 70 different causes. Prenatal causes include German measles, hepatitis, and other diseases occurring in the mother during pregnancy; incompatible blood, such as the RH factor; glandular disorder, toxic chemicals, and X-rays. During birth, mental retardation can be caused by insufficient oxygen in the brain, brain hemorrhage, or prolonged and hard labor. Prematurity also may result in the underdevelopment of the brain.

Among the causes after birth are: encephalitis, meningitis, brain infections such as the aftermath of measles, whooping cough and pneumonia, virus infections, head injuries, chemical poisoning, nutritional deficiencies, or terrific fright.

There are two special types of retardation, cretinism and mongolism. Cretins suffer from thyroid deficiency, and when thyroid is administered regularly the victim often can be helped. Mongolism is a glandular disturbance — thought to originate in the mother rather than the child — about which little is known. It has been established that the growth of the child is temporarily halted about the eighth week of pregnancy. This accounts for the general characteristics of mongoloids — slanting eyes, flat face, small head, and short neck. There are probably 200,000 mongoloid children in the United States, and my Jimmy is one of them.

We discovered very quickly that all other types of handicapped children, the crippled, and the blind, and even the educable mentally handicapped (those with I.Q.'s of 51-80), were provided with medical care and educational facilities by the State.

An article by Pearl Buck about her mentally retarded daughter brought the subject out in the open and started the parents of these children thinking. Up until then, they had thought they

were alone with their problem. But now they began forming parents' organizations throughout the nation. The first in Illinois was started in Chicago in 1948. As an outgrowth of that some parents in Berwyn formed the West Suburban Association for Mentally Retarded Children in 1950, now known as Mentally Retarded Children's Aid. We belonged to this group until 1952 but the problem of spending two hours each day taking Jimmy to distant Berwyn for two hours' schooling became increasingly difficult. I wondered if there might not be parents like us nearer home who would be interested in joining forces to meet our common problem.

On April 16th, I placed a want ad in our local paper asking parents of mentally retarded children, who were interested in forming an organization for the special training of their children, to get in touch with me. Two weeks later we had our first meeting of the parents of six retarded children. One month later, at our first public meeting, the parents of 42 children were present and we formally organized the Leyden Retarded Children's Aid.

The following fall, in October 1952, we rented a room in the Franklin Park Methodist Church and started our school. Three of us mothers served as teachers. Our opening enrollment

was 16 and the children's ages ranged from 5 years to 18. Our goals were simple. We hoped only to train the children, most of whom had never before had any school experience, to get along with each other, to cooperate, to take directions and to work with the group. None of us had any previous academic training in the field of education. I had three years' experience as a Sunday School teacher and one other mother had done volunteer work at Dixon where her child had been earlier. When we were not teaching, we were eagerly reading books and pamphlets on the subject of retardation and attending meetings and whatever lectures were available.

The following summer the River Grove School District became interested and when the General Assembly in 1953 passed legislation setting up a two-year pilot program to study the problem of "trainable" retarded children, our district asked to be one of the 12 pilot projects. Thus, in the fall of 1953 the School Board, with state funds covering two thirds of the cost, employed two teachers. We still had to provide quarters for the classes (rented from local churches at \$75 per room), the supplies and equipment and to pay the salary of the third teacher for those children who did not qualify for the state-aid program (who

Continued on page 20



The Church's concern for retarded children stems from belief that such children are immortal souls with God-given rights — as Mrs. Busby, who is a communicant of the Church of the Holy Communion, Maywood, Ill., suggests at the end of this article.

At least one Church agency has taken seriously the problem of retarded children. Neighborhood House, Milwaukee, Wis., a Chest-supported welfare agency of the diocese of Milwaukee, was in 1954 awarded state honors in the state of Wisconsin for its experimental project of service to mentally handicapped children and their families. The award was made by the Committee on Community Projects of the Necci Foundation, New York City.

The Neighborhood House project began in February, 1953, as an experiment in nursery

school service for mentally handicapped children of pre-school age. It involves the cooperation of a number of agencies — case work, psychological, medical, and educational — for its purpose is to see whether such children can be made ready for the public school system without the setting up of a separate specialized agency for this purpose alone. At Neighborhood House the handicapped children attend twice a week special classes held entirely for them; the other agencies cooperating meet other needs of the children.

Those responsible for the project believe that significant results have been achieved by this pooling of resources, and they look forward to expansion of services when means are forthcoming.

Executive director of Neighborhood House is the Rev. R. B. Gutmann.

Is Your Church a Good Neighbor?

A practical guide to Christian Social Relations

"Which now of these three thinkest thou was neighbor. . . ?" — Luke 10:36

The purpose of this guide* is twofold: to help parish committees of Christian Social Relations discover the broad scope of "Christian Social Relations," and to point out ways in which a parish Christian Social Relations Committee can take hold of its task.

This guide is essentially a discussion stimulus, not a questionnaire to be answered "yes" or "no." Its purpose is to assist in setting up a rounded program of Christian Social Relations.

Don't expect that your church alone should undertake to transform its neighborhood along the lines suggested herein. Rather, join forces with individual experts, agencies, other churches, and organizations who are trying to make your town a better place and work with them.

Don't expect to cover all of the concerns expressed in the guide. Be selective — choose those that seem peculiarly fitted to your parish and community. If the guide helps a small group of interested persons to find the right questions and, more than that, the right answers in your situation, it will have served its purpose.

The people of our parishes give generously in time of need. They are ready to help when disasters occur, ready to donate to specific causes. Can the Church help them search out and attack the underlying reasons for the troubles that beset society? Is it a function of the Church to find Christian

~~~~~  
*Although this guide was written for the diocese of Ohio, and, in a few instances has localized references, it is generally applicable to any diocese and to any parish in the United States.*  
~~~~~

answers to social problems and to act upon these answers?

"*Thy will be done on earth as it is in Heaven,*" we pray constantly, and "for all sorts and conditions of men." How are we acting to show we really mean this?

Does your church make a difference in your town?

Recreation and Leisure Time

- What kind of recreational facilities for young people does your town provide?
- Can your parish help in the development of more adequate facilities and of suitable leisure-time activities for older people?
- Are the people in your church trying to understand how to use increasing leisure time for all?

Housing

- Even if there are no slum areas in the immediate neighborhood of your church, do your people know whether slums exist in your town?
- Does the parish or any of its members own property in blighted areas? What help can the Church give in the rehabilitation of such areas?

Alcohol

- Are your parishioners informed about the possibility of state legislation that would enable alcoholics to receive treatment?
- Do they know what stand and action our national Church has taken on the problems of alcoholism — what action the diocese is taking?

Drugs

- Do the people of your parish know the extent of the sale of narcotics?
- Could your church help stop the traffic in drugs?

Mechanization in Industry

- Has your church considered what its responsibility might be in the face of the necessary adjustments to automatic production in industry?
- Has it considered whether it has a role in facilitating continuous adjustments to changing conditions of employment?
- Has the church adjusted its hours of services to the hours of its working people?

Civil Liberties

- Would the people in your parish stand up for freedom of speech and press if a teacher or newspaper or preacher made a statement that was contrary to prevailing opinion about censorship, loyalty investigations, segregation, or the United Nations?
- Would they examine varying points of view in the light of Christian truth in order to reach an enlightened understanding of controversial issues?
- Would they be willing to work to-

*Reprinted by permission of the Christian Citizenship Commission of the Department of Christian Social Relations, Diocese of Ohio, from which copies may be obtained at 10 cents, \$8.00 a hundred. Address: 2241 Prospect Ave., Cleveland 15, Ohio.

ward bringing Christian insights to bear on public opinion?

Race Relations

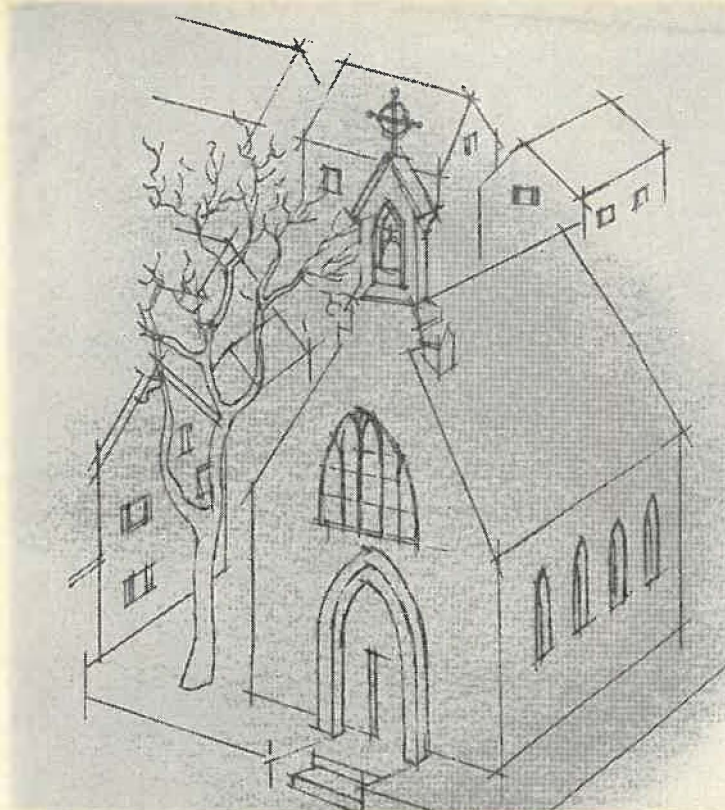
- Do the people in your church think in Christian terms of racial integration as it affects them?
- Do the members of your church welcome people to their services without regard to race, creed, color, or national origin — and to church social affairs during the week?
- What is the responsibility of a suburban parish for interpreting to its members the problems minorities face?

World Peace

- Have the people in your church held discussions on Christian responsibility in such matters as:
Alternatives to war?
Lessening of international tension by positive means?
Opposing totalitarian threats not alone by military power but by political wisdom and spiritual strength?
World coöperation to improve health, education, and economic conditions, and the relations of this kind of activity to the missionary enterprise?
What to do about imminent pressure of population?
The use of atomic energy for the good of mankind?
- Does your parish contribute to the Presiding Bishop's Fund for World Relief?
- Has your parish surrounded any foreign students with a sense of Christian fellowship?
- Has it tried to resettle a refugee family?

What difference should your church make in your town?

- Should the Church seek to demonstrate in its own life the practical application of Christian principles?
- Do we believe that God's concern for His human family involves the whole of the life of each person, both as an individual and in relation to other people in their varying communities of town or nation or world? Do we think God expects the Church to be concerned about these things? Is this what we mean when we pray, "Thy will be done on earth, as it is in Heaven"?
- The parish church is the place where Christians come together to worship and to find guidance, fellowship, and support in doing God's



will. Is it likewise the place where His concern for His family is primarily expressed?

- Is it enough to state our belief about God's will on earth, and to list the concerns of a parish church, without translating this belief and concern into action?
- Should the parish church act on community problems as a corporate body and with other churches, as well as through the individual lives of its members?
- Is your church known and counted on for its willingness to act in accordance with its beliefs?

How can your church make a difference in your town?

- One way is to have in your parish a group of people who make this part of the mission of the Church their particular obligation. Each parish may establish such a group by acting upon this resolution passed by the 1955 Diocesan (Ohio) Convention:

Whereas a diocesan survey reveals a marked absence of organized Christian social relations work in our parishes with the exception of certain activities of the Woman's Auxiliary, and

Whereas the effectiveness of our Christian concern for problems in

community, state, nation, and world can best be expressed on the parish level,

Be it resolved that the members of this Convention encourage the formation in each parish of a Christian Social Relations Committee, including representatives from organizations and one or more from the congregation at large, to consider the Church's role with reference to current social problems.

- The immediate goal is to form a parish committee to work toward developing a parish-wide Christian social relations program. The pace of this development is a matter for your own situation to determine. The diocesan and national Departments of Christian Social Relations stand ready with materials of all kinds to help in parish programs. . . .

First steps.

- The rector and the vestry might call together a small group which would include:
A member of the vestry.
The Christian Social Relations chairman of the Woman's Auxiliary.
A person who is in touch with legislative issues (perhaps a member of a civic interest group).
A person, either professionally en-

Continued on page 21

Cost of Perfection

What was it like to be Son of God in heaven — and then to come down to earth?

By the Rev. William B. Stimson
Rector, St. Andrew's Church, Yardley, Pa.



CRUCIFIXION*

Let us try to picture what it must be like to be the Son of God in the heaven of heavens. What filial love, what utter joy of obedience! Then let us see what happened when that holy obedience "came down from heaven." The difference between that joy and the Cross is the measure of our sin, the cost of God's will for our perfection.

The first cost is in humility. Amazingly, we see God, the Father Almighty, wait until a peasant girl can match His humility with her unquestioning acceptance. And so a Babe is born, "in humble circumstances," in a cave, and all our values are confounded. Man's egocentric will to power is answered by the God whom we have flaunted, consenting to be a helpless babe in our hands. "And we have done with Him what we would."

And the second cost is His obedience: not His joyous response to the Father in His heavenly life, but His subjection to human flesh. He, the Lord of Creation, is "cribbed, cabined, and confined" into a little body that knew hunger and cold, that had to obey parents and teachers, that had to learn as you and I do by our bumps, the law of gravity. He will learn through suffering; we may suffer — we don't always learn. Through obedience He will grow in grace and wisdom. By His obedience He will renounce the three temptations. He will obey when it costs Him popularity and esteem. He will obey when all desert Him and His life seems futile. He will even obey the law that condemns Him.

And then there's the cost in patience — God's patience. You and I are so impatient. "Why won't the boss give

me a raise?" "Why can't my wife understand what I'm driving at?" "Why doesn't the President do so-and-so?" "Why can't I control my temper?" "When will we ever have a decent world to live in?" Such fretful impatience!

Now look at the Son of God, with a far more critical question than any of these: "When will my Father's Will be done?" He doesn't say, "Why can't . . .?" or "If I had a chance I'd show them." Quietly He starts doing our Father's will here and now, as a Babe in Bethlehem. He will work as a carpenter to support His mother. Then He will lay aside his tools and begin His ministry. Then He will choose twelve. Then He will die: and God's will will be done.

And then there's the cost in forgiveness. I don't know how many of us have really learned to forgive. Haven't we often merely dismissed a thing or condoned it, because it didn't hurt us? Have we said, "I forgive you if you'll never do it again"? Or, "I forgive you; but I'll never feel the same toward you"? Have we ever forgiven with neither "if" nor "but"? Can we imagine ourselves as a Bank President, for instance, restoring a teller who has embezzled money because he has repented? That kind of forgiveness costs: it demands faith, and risk, and self-committal. It demands love.

And it demands a larger kind of love than humans normally know. You see, *our* kind of love is often merely a "reaction" — our response to someone who appeals to us in some way. But let that person disappoint or hurt us deeply: how quickly our love

can change! But God's love — the Creator's love for His creation, the Redeemer's love for the sinner — is quite different. It isn't a "reaction"; it's His nature, it's Himself. "God is Love." He cannot be anything different. No one "deserves" it; it's just there. Latin explains it (but the English equivalent weakens it) in "benevolence": *bene volens* — an unchangeable *will for good* whether or not the loved one shows any sign of response.

This kind of love rejoices when its beloved does well — as God rejoices in His creation, as a father rejoices when his son gets the Congressional Medal. But this kind of love suffers (Hosea was among the first to find this out) when the beloved is sinful: can you imagine being the father of a man being hanged for treason? Even we sinful men can at times know the suffering that *that* kind of love brings.

To love those who reject you; to understand their rejection; to keep forever trying to win at any price their acceptance, and never to feel self-pity or hatred; that is the cost of forgiveness. It must be ever on the alert, seizing each smallest indication of a change of heart. It must be ready to be disappointed and disillusioned "until seventy times seven." It must be forever holding fast to its faith in an ultimate repentance, reconciliation, and restoration. It must bear every pain, accept every rejection. To be so it must so understand the reasons for this rejection, it must so clearly see the image of God in the sinner that it can identify itself with

*By Georges Rouault. Printed by permission of the National Gallery of Art, Washington, D. C.

that sinner; put itself in his shoes, see things his way, have absolute compassion (which is "suffering with" the sinner).

This does not mean blinding ourselves to the other's faults or being duped by his false promises. Above all, such love is not sentimentality. Love must at times express itself in flaming wrath: remember our Lord's condemnation of the Pharisees. But it was for these same Pharisees that our Lord cried on His Cross, "Father, forgive them: they know not what they do." This is a costly business. It was our Lord's business on earth. It was our Lord's business on the Cross. And it still is His business in heaven.

For this is, of course, the meaning of the Cross. God's will must be established on earth: the forgiveness of all man's sin; the establishment of holy obedience, not as of one individual man but of man. From the cradle, through the temptations, through all his ministry, with friends (so ignorant, weak, willful) and enemies, through Gethsemane and up to Calvary, He "kept faith with His Father."

God's will was done on earth; the great rebellion had been encircled and contained by His death. Not the performance of duties, not the refraining from sins, but the full constant outpouring of love to the loveless had been offered — offered freely, offered wholly "even unto the death on the Cross."

"And He was lifted up" and He draws all men. We look on Him whom we have pierced. (Let us never forget: our self-love hung and pierced Him there.) And we see what love means. And we look at our own loves. What are they? What are they worth? What do they do to the Son of Man? Can we lay them at the foot of His Cross and accept His love? Can we use the gifts God has given us in His way? Can we pay our share of the cost of perfection? Can we take up our cross?

Christ died for all. A man signs a check to pay a personal bill: that is an individual act. The President signs a treaty: that is of national significance. Christ's signature, in blood, is cosmic. He signs with a "Cross," that the most ignorant may read and understand.

Christ died for all: yes, for Adam, and for all the sons of man from the beginning of time, for there is no time in eternity; and for Malenkov and McCarthy; and for some little Chinese baby in Peiping; for you . . . and for me.

sorts and conditions

FOR the past several weeks, I have been trying to write a column on intercessory prayer. This is the kind of prayer in which we ask God to do things for other people — to heal their illness, or increase their faith, or improve their morals, or solve their business problems, or send rain to their fields. Each time, however, the column turned out to be about something else.

THE TROUBLE with tackling this subject directly is that it is an upper story of an intellectual and spiritual structure that does not seem to be in very good shape in today's world.

TO MANY a modern Christian, intercession belongs in the same general category as knocking on wood, wishing on a star, or picking up pins — it can't do any harm, and might possibly do some good. But such a superstitious approach to the subject gravely weakens the effect of our prayers.

IN THE highly practical words of the Epistle to the Hebrews (11:6): "Whoever would draw near to God must believe that He exists and that He rewards those who seek Him." This is the author's definition of the minimum content of faith, without which it is impossible to get anywhere with God.

NOT JUST "that He exists," but "that He rewards those who seek Him." Some interpretations of Christianity, fighting to keep a little place for God in the scientific universe, stoutly hold out for His existence, but surrender on the idea that the physical world is ordered and reordered to His will. This tends to turn prayer into a means of asking for "spiritual" benefits only. Spiritual self-improvement will guide us to right decisions and actions which in turn will influence a physical universe that God (we think) cannot handle without help. Fortified by a larger charge of virtue, we will call the doctor for our friends, explain the faith to them, exhort them about their morals, advise them in business, and seed the clouds over their fields.

ALL OF WHICH is certainly helpful, if done in the right way; but is quite distinct from the work of praying for them.

THE UNIVERSE itself, however, is not as scientific as all that. Its laws — even the laws of 19th-century physics and chemistry that seemed so inflexible until 20th-century science looked inside the atom — are statistical averages summing up repeated experiments, each of which deviated from the norm a bit on one side or the other. When

a chemical compound is formed, from atoms supplied in the right proportions, some of the atoms combine and some do not; in many cases, they combine in different quantities, in proportions that can be influenced but not entirely controlled by varying the physical conditions.

NATURE IS uniform enough to be subject to analysis, prediction, and control by rational minds working within the framework of physical law; but not so uniform as to leave no room for rational control by a divine mind working by spiritual means. This does not mean that the work of God in nature is confined to the unpredictable, and exceptional. Rather, it is an indication that both the normal and the supernatural, both the ordinary and the miraculous, exist as part of a divine will that is superior to nature. A soldier following his daily schedule is obeying the orders of his superior just as much as the soldier who obeys a special order.

EFFECTIVE PRAYER for others does not merely involve an alteration in the physical chain of cause and effect; it also seems to involve an alteration in the plans of God Himself. Would He not keep our friends in His loving care even if we did not ask Him to do so? And, if He would, what more can our prayers accomplish? Yet the Church's testimony is that in the spiritual realm as in the physical, there are things that God will not do unless we take the initiative, blessings that He will not give unless we ask for them; and these include blessings for others as well as for ourselves.

BEING a human being, and attaining our destiny as human beings, is not an individual affair, a private transaction between an isolated soul and God. It is the shared life of a family, a fellowship, a community. God's love is not all that our neighbor needs. He must have our love, too; and that, not because of any lack in God but because only in such a world can love of neighbor have moral and spiritual significance.

THE REAL OBJECT of the universe, in all its parts, is to provide an area for the manifestation and the exercise of love: the love of God for God; the love of God for all creation; the love of God for man; the love of man for God and for his fellow-man in God. We must pray for our neighbor because that is a part of loving him; and it is God's love that provides an area for our prayers to have effect.

PETER DAY.

EDITORIALS

Holy Communion Is Holy Bondage

A sixty-man chill recently descended over a *Christian Century* editorial writer and (he reported) over the 3,500 young people who took part in an Ecumenical Student Conference in Athens, Ohio.

Meeting in the diocese of Southern Ohio, the conference was an international gathering, the 17th quadrennial conference of the Student Volunteer Movement. On Sunday, January 1st, a Communion Service of the Episcopal Church was held at which conference participants were invited to receive Communion. Another such service, in connection with the Ohio Pastors' Convention, has since been held at Columbus, Ohio, with the Bishops of both Ohio dioceses taking part [L. C., February 12th].

The chill noted by the *Christian Century* editor was not occasioned by Anglo-Catholic pickets this time. It was brought about by the decision of 60 Lutheran members of the student group to receive Communion at a separate Lutheran service. "Then came the single Communion service," said Managing Editor Theodore A. Gill, in editorial correspondence from Athens, Ohio, "so lamentably rare in ecumenics at any level. But sixty Lutherans couldn't quite see it, even here, even now. So they chilled the 3,500 and communed alone with the Reconciler."

In Southern Ohio, no Statement of the Episcopal Church's House of Bishops has, in the past, been regarded as needful to permit what is commonly called an "Open Communion service." However, we understand that these two services were arranged and held to conform with the Statement adopted by the Bishops in 1952, setting forth the conditions under which such a service might be held at certain ecumenical gatherings.

We have our doubts about the appropriateness of such a service at the 16th quadrennial conference of the Student Volunteer Movement and even more serious doubts about its appropriateness at the Ohio Pastors' Convention. While the Student Volunteer Movement is certainly ecumenical in scope, it is not "responsible" in the sense of consisting of officially appointed representatives of the various Churches charged with the task of exploring and attempting to resolve differences. A state pastors' convention is not, in our opinion, ecumenical at all. It does not represent the national Churches whose members participate in it, but only the local jurisdiction — which, in the

Episcopal Church at least, is not the body with authority in doctrine, discipline, and worship. And its membership does not consist of representatives from all over the world (which is what ecumenical means) but from all over Ohio.

Be that as it may, the real issue in such a gathering is not the interpretation of statements of the House of Bishops or even of Prayer Book rubrics. Rather, the real issue is, "What is the unity to which this Communion service bears witness?"

Is it a unity of doctrine or discipline? Did the Baptists, for example, accept Lutheran doctrinal standards? Did the Episcopalians knuckle under to the Methodists on drinking and smoking? Did any Church, or any representative of any Church, really show any signs of submitting in thought, word, or deed, to the position of another Church as expressed in its laws or formularies?

Did the Churches that emphasize local autonomy accept the ideas of other Churches that stress the authority of the whole body? Or did the Presbyterians, for example, decide to go home and set in motion a campaign of decentralization?

Many of the differences between Churches are about matters of relatively little moment to some, if not to others. The real issue, however, is not the gravity of these individual differences but the subjection of brethren to one another in the family of God. Little issues divide Churches, as they divide families, because these minor frictions are representative of a big issue. That big issue is the *bond of charity*. The thing that holds a Church together and makes it arrive at a common mind is a mutual acceptance of a certain fellowship and structure as the means whereby the Holy Ghost speaks to us. Charity requires subjection and submission to that fellowship and structure — to its doctrine, its discipline, its rules about the ministry, its form of worship. This does not mean that one may not disagree on a particular point of doctrine, discipline, or worship; but, if he disagrees, he must do so within the ethos and life of the fellowship.

This bondage of charity does not exist between separate denominations. Charity often exists between them in other forms — in coöperation, sympathy, affection — but not as a bond that limits independence. The holy bond of wedlock is a Scriptural illustration for some aspects of the Church's life. You can be in love, or have charity, without being bound by love or charity; but once you are married, you have accepted love as a bond, as something that holds you to a certain person and to the joint life that springs out of relationship with that person, with all its compromises and restrictions of liberty. Once you have become a part of a Church, you have accepted a bond of charity within it — one that prevents you from doing certain things you think you have a right to do; that makes you do certain things you do not want to do.

It seems paradoxical that the Churches and individ-

uals that hold a high sacramental view of the Holy Communion are just the ones that seem to lack faith in its sacramental power as a means of uniting Churches; and those that hold a lower view feel that Christians *must* at all costs receive communion together at ecumenical gatherings, and perhaps on other occasions, too.

But those who hold the high sacramental view dare not be sentimental about the Holy Communion, nor regard its effects as psychological or — at the other extreme of the theological scale — as magical. The Communion is appropriate to those who have taken together a certain obligation; who have accepted not only the glow of charity, but its yoke. To receive Communion with a fellow-Christian lays upon us a responsibility to receive directives of Church government, declarations of Church doctrine, counsels of Church discipline, in one communion and fellowship with that person.

What about the “responsible ecumenical gatherings” at which, under certain conditions, the House of Bishops of the Episcopal Church says that it believes an individual diocesan bishop may properly admit non-Episcopalians to the altars of the Episcopal Church? Is the charity exemplified by such gatherings a bond of obligation as well as a spirit of mutual sympathy and friendly understanding and acceptance? And if so, what is the obligation, and what is being done, practically and un sentimentally, to fulfill it?

The obligation undertaken in common, as we see it, is the obligation to seek to know and to do God’s will for His Church — and that, not as individuals, but as representatives of our own communion under full obligation to maintain the bond of charity within that communion. If we left loyalty to our own Church aside in such a situation, we would not be promoting the unity of the Church, but rather creating one more denomination.

The thing that is being done to fulfill the obligation is to discuss, in an official and representative manner, the differences that divide us; to find common ground for joint action on the basis of such agreement as we already possess; and to bear united witness to the things that God has shown us in Christ about His work and His will.

Even in such circumstances, it is not proper or permissible for an interchurch Communion Service to be held, with ministers of different communions officiating together, as the Statement of the House of Bishops pointed out. The service does not and cannot constitute recognition of the authority of other Churches; it recognizes only the sincerity and responsibility with which those who belong to other Churches are laboring to overcome the heresies and schisms that Christendom has inherited from the past. It is a recognition not of Churches but of persons — that these persons belong objectively to the Holy Catholic Church by virtue of their baptism; and belong to it subjectively,

i.e., in will and intention, by the nature of their ecumenical commitment and service.

So we think. Others disagree with us, believing that profound differences are not swept away by a mere desire to end them, no matter how passionately the desire is held nor how industriously it is acted upon. Still others think that the Holy Communion involves no particular obligation between the recipient and the Church that ministers Communion to him. Others, perhaps, like Dr. Gill of the *Christian Century*, think that the ecumenical movement, as exemplified at the conference of which he wrote, is a “revolution” aiming at a new Christian synthesis that unashamedly violates the old boundaries between Churches. In our opinion, this is not a platform for the unity of the Church, but a platform for a new denomination which — like all the other denominations — thinks everyone should belong to it; and one which, with the typical exuberance of new denominations, thinks that only knaves or fools could disagree with its principles.

What should we do, incidentally, about Southern Ohio? We should undoubtedly thank God for its good qualities and shake our heads over its departures from what we regard as the norm. If General Convention told Southern Ohio in straight, unambiguous language to do thus and so, we do not doubt that Southern Ohio would do it. This is the difference between the bond of charity and the less demanding kind of charity that prevails in an interdenominational group.

The Soundness of the Whole Body

Last week a handsome 16-page publication with a color cover appeared on our desk, and a second look showed us that it was the *ACU News*, organ of the American Church Union. At 10 cents a copy or a dollar a year, it is at present being published monthly but looks forward to a more frequent schedule when finances and staff permit.

We congratulate the ACU, and its executive director, the Rev. A. J. duBois, on a highly attractive first issue in the new format.

ACU News defines its editorial position in a two-page editorial initialed by Fr. duBois, which gradually assumes the character of a commentary on an editorial in *THE LIVING CHURCH* of October 16, 1955. This is a pleasing distinction to receive on such an auspicious occasion, even though the editor of *ACU News* finds much to debate in our comments in that editorial on the Catholic Movement.

We agree most heartily with *ACU News* that the “Vincentian canon” of “universality, antiquity, and consent” is to be followed in matters of Faith, and that if the Episcopal Church ever departs from it, we

should, in St. Vincent's words, "prefer the soundness of the whole body to a pestilent and corrupt member." However, we might mildly suggest that when "crises" develop in the Episcopal Church, we should allow for the possibility of the Church's finding the Catholic, rather than the heretical answer; and that, while waiting for a crisis to develop, we do not have to crouch poised for departure, like a row of hundred-yard-dash men waiting for the gun.

The Catholic Faith is, as St. Vincent of Lerins indicates in his *Commonitories*, "that which has been entrusted to you, not that which you have invented; what you have received, not what you have devised; not a matter of ingenuity, but of doctrine; not of private acquisition, but of public tradition." And yet, as St. Vincent himself recognizes, "there has to be progress, even exceedingly great progress. . . . Hence it must be that understanding, knowledge, and wisdom grow and advance mightily and strongly in individuals as well as in the community, in a single person as well as in the Church as a whole, and this gradually according to age and history. But they must progress within their own limits, that is, in accordance with the same kind of dogma, frame of mind, and intellectual approach."*

As the Vincentian canon must be moderated by the Vincentian doctrine of growth, so must it also be applied with care to areas outside the one for which St. Vincent developed it — i.e., the area of Faith. Church order, the Liturgy, and Church discipline have their own principles of permanence and principles of progress, related to, but not identical with, St. Vincent's rule of Faith.

The *ACU News* editorial, however, says nothing about any principle of progress. As we all know, neither the ACU, nor the Catholic movement in general is actually attempting to turn the Church into a fossilized imitation of the past — whether it be the Middle Ages, or the embryonic situation represented by the great compromising Council of the Apostles in Jerusalem. (A part of the findings of that Council is violated by the modern Christian six days out of seven when he sits down to dinner.†) Yet if Catholics are invariably silent about the principle of progress in which they believe, they are doomed to be perpetually alarmed by proposals for progress from non-Catholic sources. And as the result of this conditioning, they are likely to conclude that any proposal for progress is a proposal to depart from Catholicism.

Is it the task of a comprehensive Catholic organization, such as the ACU, to stand only for the principle of changelessness, and to set forth a positive program

only in terms of a closer approximation by more people to that which has been believed (and done) "always, everywhere, and by all?" Perhaps it is. This is an important *emphasis* in Church life, a necessary *part* of being a Catholic.

In our choice of words here we have stressed the incompleteness of such an approach to Church life. If it is the whole platform of the ACU, the ACU must then accept the fact that its interests do not cover the whole range of the Catholic movement. For the Catholic movement is interested in growth and development and progress as well as in adherence to the primitive norms. It is interested in the ecumenical consent of the past; it is also interested in the ecumenical movement — the search for an ecumenical consent — among Christians of today. It is interested in maintaining the ancient moral standards of the Church on right relationships between men and women; it is also interested in the place in Church life of the educated, responsible, emancipated woman of today. It is interested in the continuing Catholic tradition of Scriptural interpretation; it is also interested in the modern science of literary and historical study of the Scriptures known as Higher Criticism. It is interested in ancient liturgies; it is also interested in modernizing the language and the subject-matter of prayers in the Prayer Book.

The Holy Catholic Church is a living Church, and in all its structures and organs it experiences a continual process of growth and change. Bones do not change as fast or as much as muscles; hair grows faster than either, and must occasionally be cut and trimmed. The Church must always be careful to see that change is not pathological in character. But it must also remember that the absence of change or a retrogressive change may be equally pathological. "There has to be progress, even exceedingly great progress," says the author of the Vincentian canon.

We should like to see the Church's comprehensive Catholic organization identifying itself with a comprehensive Catholic program, a program that looks upon the 20th century as well as St. Vincent's 5th century as a period in which God is leading His Church into "all truth." There are practical reasons, however, for the ACU to confine itself to the well-charted territory of the Vincentian canon, since this platform provides a clear-cut area of agreement about something important for many who might not be able to agree on questions of growth and development. Such a platform is indeed, as the *ACU News* editorial says, a positive program, for there is nothing more positive than the Trinity, the Incarnation, and the other great dogmas of the Church.

But, since an area of emphasis is incomplete without the whole of which it is a part, the ACU program is incomplete, and incompletely Catholic, unless that which it lacks is supplied from other sources in the life of the Church.

**Commonitories*, Chapter 23 (*Fathers of the Church*, Vol. 7, p. 309).
†The Apostolic decree telling the Gentile converts that they did not have to become Jews said that they must, nevertheless, "abstain from what has been sacrificed to idols and from blood and from what is strangled and from unchastity" (Acts 15:29). Jewish rules of meat preparation required the draining of the blood from the animal, and Gentile converts were by this decree required to do the same. This compromise to satisfy the Jewish contingent in the Church was eventually abandoned when it was no longer needed.

Daily Meditation Replaces Religious Emphasis Week At Mississippi University

Religious Emphasis Week, a program of seminars and other religious programs, scheduled for February 19th to 22d at the University of Mississippi, was replaced by 30 minutes of daily meditation and prayer in the University chapel, after recommendation to suspend the program was received from five local clergymen.

The clergymen had been asked to appear as speakers. Previously, five other speakers, all from other states, had withdrawn as speakers because the university cancelled an invitation to the Rev. Alvin Kershaw, rector of Holy Trinity Church in Oxford, Ohio. Recently he won \$32,000 on a national TV quiz show.

Mr. Kershaw, a white member of the National Association for the Advancement of Colored People, had declined to promise he would not discuss the segregation question if it were raised from the floor.

One of the five local clergymen who recommended the program suspension was the Rev. A. Emile Joffrion, rector of St. Peter's Church, Oxford, Miss. The other four were of the Baptist, Methodist, and Presbyterian Churches. The five sent a statement to Chancellor J. D. Williams and the Committee of 100 in charge of Religious Emphasis Week, which read:

"Because the pressure of time will not allow full clarification of all the implications in our acceptance or rejection of the invitation . . . to participate in Religious Emphasis Week, and because we feel that the excitement engendered throughout this controversy would make it difficult to maintain an atmosphere in which real religious values could be given proper consideration, we . . . recommend that Religious Emphasis Week be suspended this current year." The Week has been held at the University since 1939.

Polish Singing Heard In Milwaukee Cathedral

An Episcopal Church and Polish National Catholic Church get-together was held at All Saints' Cathedral, Milwaukee, Wis., Sunday, February 5th, when the choir of Holy Name Polish National Catholic Church, Milwaukee, sang selections in Polish after Evensong, and Benediction of the Blessed Sacrament followed according to the PNC rite. Officiant at Benediction was the Very Rev. Walter Slowakiewicz, pastor of the Church of the Holy Name. PNC acolytes joined with those of All Saints' in serving at Benediction.

A reception in the Guild Hall was held after the service. Bishop Hallock of Milwaukee, Dean Maynard of All Saints', and other visiting clergy joined with many members of both congregations in the service and reception.

Anglican School in Johannesburg To Be Closed at End of March

Bishop Reeves charges decision by Minister of Native Affairs as "direct and wanton attack on the Anglican Church"

"The closing of this school is a denial of a fundamental right which belongs to all parents in virtue of their parenthood," said the Rt. Rev. Ambrose Reeves, Anglican bishop of Johannesburg, South Africa, after the Christ the King Anglican school in nearby Sophia was ordered closed. Bishop Reeves charged that the closing of the school was a "direct and wanton attack on the Anglican Church."

Dr. Hendrick F. Verwoerd, Minister of Native Affairs, ordered the school to be closed at the end of March, 1956.

It was the latest incident resulting from application of the Bantu Education Act, which became effective last April. Under that law, the government took over control of thousands of mission schools.

After the Bantu Education Act was passed, Dr. Reeves closed all 23 mission schools in the diocese, rather than put them under government control. He then authorized the opening of Christ the King as a private school for 550 pupils.

In closing the Anglican school, the government revoked an action of last May giving it permission to operate.

The order superseded an earlier communication from Dr. Verwoerd ordering immediate closing of the school but which was found to be a "clerical error." Dr. Verwoerd said the delay would give the government time to provide other facilities.

Addressing approximately 700 parents at the school, who had gathered to discuss the decision of the Minister of Native Affairs, Bishop Reeves said that neither he nor the Rev. G. Sidebotham, who is in charge of the school, was given a reason for closing the school. "So far, the Minister has not seen fit to communicate to us the reasons which prompted him to take this serious step," he said. But he added:

"From reports that have appeared in the Press, it appears that this decision was arrived at partly because we refused to lease our school buildings to the government, partly because permission was not obtained before opening the school, partly because those responsible for this school would have a bad influence on the children, and partly because there is sufficient accommodation in Bantu community schools for those children."

In explanation of the charges, Dr. Reeves told the parents that while they had, in fact, refused the government use of their school buildings, it did not "require much imagination to realize that in the crowded urban areas in which these schools are situated there are many purposes for which the Church can use the buildings."

Dr. Reeves pointed out that Fr. Sidebotham did apply for permission to open the school and obtained verbal assurance

that they could carry on, pending the Minister's decision. Of the bad influence which the school would have on the children, Dr. Reeves said, "We have not and never have had the slightest desire to indoctrinate the children committed to our care." He added that "We have been concerned only to give them the best education it is in our power to give." He found it strange, he said, that the Christ the King school should have a waiting list of 600 if sufficient accommodation is available in Bantu community schools.

"The only fault that we can imagine of which this school is guilty, if fault it is," Dr. Reeves concluded, "is that those who have been privileged to be scholars in this school have been receiving a more adequate education than that which is provided in a great number of schools for African children at the present time."

The bishop told the gathering that the Minister's decision "means far more than closure of a school and transfer of children to another school. It is the refusal to allow Anglican parents to have children educated within the hallowed tradition of their own Church.

"Now, at last, this becomes clear. It is obvious the Minister's action is aimed against the continuance of this particular school, but it is difficult to avoid the conclusion that more is involved. Whether he intended his decision to be a direct and wanton attack on the Anglican Church, it certainly appears so."

Dr. Reeves reminded the parents that "today the whole civilized world knows of this action and we may be sure there are millions, who like ourselves, are deeply shocked by what has happened."

Fire Sweeps Temporary Sewanee Theology Building

Powhatan Hall, temporary headquarters for the School of Theology of the University of the South, Sewanee, Tenn., was destroyed by fire February 13th. The frame building was valued at \$20,500.

Students of St. Luke's School of Theology have been housed in the building during the remodeling of the theology building. It was used for classrooms, offices and also had dormitory accommodations for 21 of the school's students. No furnishings or student possessions were saved.

Plans for Church Union Occupy Indian Church's General Council

Church of India, Pakistan, Burma, Ceylon holds triennial meeting, colorful international gathering

By the Rev. Canon E. SAMBAYYA

The review of various proposals for Church union was among the major business at the triennial General Council of the Church of India, Pakistan, Burma, and Ceylon, which met in January. The Council is comparable to the American Church's General Convention. The Church is engaged in two separate negotiations for Church union — the Ceylon scheme of Church union and the union plan of North India and Pakistan.

It was reported to the Council that in respect of the Ceylon scheme of Church union the negotiating committee had completed its work and published the final edition of the scheme. The president was requested to forward the Church union scheme of Ceylon to the Archbishop of Canterbury for the scrutiny of his Committee of Theologians. As for the scheme of Church Union in North India and Pakistan there has been substantial progress; but certain portions of the scheme, such as the unification of the ministry and of the episcopate, received the further attention of the negotiating committee in view of proposals forwarded by the Archbishop of Canterbury. The council instructed its delegates to the negotiating committee to secure such clarification and amendment of the formulas and procedure for the unification of the ministry and the episcopate as may secure the full recognition of the ministry of the Anglican Communion.

Nandyal

The Council also considered its relationship with the Church of South India, particularly in the archdeaconry of Nandyal. The Church of South India was formed in 1947 by a merger of four dioceses of the Church of India, Pakistan, Burma, and Ceylon, with several Protestant groups.

Nandyal was included in the original area assigned to the Church of South India. Anglicans in Nandyal did not wish to be a part of the C.S.I., which is not recognized as a part of the Anglican Communion, and the Church of India, Pakistan, Burma and Ceylon has provided Anglican ministrations for it.

The future of Nandyal, which at present is under the Metropolitan's Commissary in Episcopal orders, was debated at length, and it was resolved to request the Metropolitan to appoint a committee to study the present position in Nandyal, particularly in relation to the Church of South India on the one hand, and the negotiations for Church Union in North India on the other, and with special reference to self support, teaching and discipline. The committee will make recommendations to the Metropolitan in

respect of the future arrangements for Nandyal. On hearing that Christ Church, Trivandrum, which is near India's southern tip, has decided to join the Church of South India, the council accorded its permission on the understanding that an ex-Anglican priest will be appointed to that church. The Council requested the President to initiate conversations with the Tamil Evangelical Lutheran Church of Tranqubar and with the ancient Syrian Churches of Malabar. It was also hoped that one of the African Bishops would be visiting the Province in 1957.

Work Overseas

The Council voted to support overseas missionary work in the Car Nicobar Islands and the Andamans, which are in the Bay of Bengal near Burma.

Bishop Richardson of Car Nicobar, who is himself a native of the islands, read a paper explaining the present position of the Church in the Andamans and the island of Car Nicobar. He ended his paper with the plea "Help us

to make Car Nicobar a Christian island." Then the Metropolitan gave an account of his visit to the islands emphasizing the fact that the Church's work in Andamans and Car Nicobar was the responsibility of the Province. He informed the Council of his having appointed an Indian priest to the Andamans to take care of the scattered groups of Christians and of his plan to purchase and present a printing press to the Church in Car Nicobar. All the Dioceses represented on the Council agreed to pay a higher assessment for work in Car Nicobar.

Prayer Book Revision

A proposed Prayer Book compiled by the liturgical committee of the Province was amended by the Episcopal Synod and presented to the General Council in draft form. It was resolved to refer the book to the diocesan councils for their comments.

The council showed a deep concern for Evangelism. After some discussion it appointed a priest to coördinate the evangelistic efforts in various parts of the Province.

Mixed Marriages

A series of new Canons were adopted relating to discipline and the marriage law of the Church. The two main problems confronting the Church in this respect are the marriage of a Churchman with a non-Christian on the one hand and with a member of one of the new sects such as the Seventh Day Adventists and the Pentecostals on the other. With the increasing popularity of coeducation in India and Ceylon the instances of mixed marriages (i.e., matrimony between an Anglican and a non-Christian) are



RALLY OF CHRISTIAN WITNESS: Christian strength shown in face of Buddhist revival in Ceylon.

bound to multiply. The consequences of such marriages are at times serious. According to the constitution of the C.I.P.B.C., such marriages cannot be solemnized in the Church, and an Anglican contracting such a marriage is liable to discipline.

Before the Council was concluded the diocese of Kurunagala, Ceylon, was accorded the status of a fully organized diocese. Provisional permission was given to Bishop Bryan to organize the diocese of Barrackpore and a second reading was given to the formation of the diocese of East Pakistan. Both these dioceses have been carved out of the present diocese of Calcutta with a view to reducing the burdens of the Bishop of Calcutta who is also the Metropolitan of India. The Metropolitan has invited the General Council to Calcutta for its next session in 1959.

Colorful ceremonies marked the Council's meeting in Ceylon, which many delegates had never visited. Before arriving in Colombo, the bishops had assembled in Kurunagala for the consecration of the sanctuary and side chapels of the Cathedral Church of Christ the King, which is still in building. The consecration was in English, Tamil, and Singhalese, and the high mass was sung to Ceylonese music. The Episcopal Synod began its sessions in Kurunagala and continued them in Colombo with the assessors (lower House). When the Synod discusses questions involving faith and order it sits with the assessors.

The Governor-General, Sir Oliver Goonatilake, who is a keen Anglican, the Prime minister and the High Commissioners for India and Pakistan held brilliant receptions for the bishops and members of the Council. The two Bishops in Ceylon gave a garden party on the spacious lawns of the bishop's house in Colombo.

A rally of Christian witness was organized by the Church of Ceylon in connection with the General Council. It was intended to strengthen the faith of the Churchmen of Ceylon in the face of a vigorous revival of Buddhism, coupled with the demand that Buddhism should become the state religion of the island.

Processions of white clad Christians passed along the main highways of the city on the appointed day and finally assembled in front of a specially erected platform. To the accompaniment of Ceylonese music, 20 bishops from many nations, the Singhalese, Burmese, Karen, Nicobarese, the Indian, English, Scottish, Irish, and Canadian Churches, took part in the procession. At the end walked the Metropolitan, Bishop Mukerjee, with a traditional white umbrella of special design held over him.

The Colombo session of the General Council has brought new inspiration to the Church of Ceylon and enhanced the Provincial sense. The visiting members of the Council gained a first hand knowledge of the keenness of the Churchmen of Ceylon.

Youngest "Met" Conductor Is Former Church Organist

Thomas Schippers, former organist at St. Luke's church, Kalamazoo, Mich., at the age of 25 is the newest and youngest conductor at the Metropolitan Opera House in New York City. For this signal achievement he was named one of 10 young men to receive the "Outstanding Young Men of 1955" award from the U.S. Junior Chamber of Commerce, January 14th in Springfield, Ill. The citations were presented by Vice President Nixon.

Mr. Schippers, a native of Kalamazoo, was a choirboy at St. Luke's from the time he was six years old until he reached the age of 10, when he became head organist. He retained that post until his graduation from high school four years later.

Upon leaving Kalamazoo to continue his studies, he completed the usual four-



THOMAS SCHIPPERS: head organist at age 10.

year course at the Curtis Institute of Music, Philadelphia, in two years, and went on to Yale, to the Juilliard School of Music in New York City, and studied at the Berkshire Music School (popularly known as Tanglewood), at Lenox, Mass.

At 17 he won a conductor's contest in Philadelphia, and went on to amass a continuing list of musical honors — including that of being the youngest conductor of the famed La Scala Opera in Milan, Italy, this year. His Metropolitan debut, also this season, was made when he conducted *Don Pasquale* and the new ballet, *Soiree*.

New Bishop, New System of Courts, and a New Lectionary

By the Rev. Canon C. B. MORTLOCK

The Rt. Rev. Cuthbert Bardsley, suffragan of Croydon (diocese of Canterbury), who has been nominated to succeed the late Dr. N. Gorton as Bishop of Coventry, is one of the most widely known clerics

in the Church of England. His highly successful broadcasts and telecasts have earned him much popularity. As the Archbishop of Canterbury's episcopal representative accredited to the Navy, Army, and Air Force, he has, during the past eight years, spent much of his time with servicemen overseas, particularly in Germany where he is a great favorite. He is 48.

Church Assembly

The recent sessions of the Church Assembly were principally occupied with discussing the proposed reform of the ecclesiastical courts. This is a big task as the present system is the growth and accumulation of centuries. Much simplification is certain, and, if the expressed will of a majority in the Assembly prevails, appeal to the Judicial Committee of the Privy Council in ecclesiastical causes will be abolished.

At the end of a closely-argued debate of a preliminary character the Archbishop of Canterbury advanced cogent reasons for retaining the appellate jurisdiction of the Committee on questions of law. His remarks evoked persistent cries of "No" — an unprecedented occurrence where the Archbishop is concerned.

A new Table of Lessons, for Morning and Evening Prayer, to come into use at Advent 1957, has now been issued with the approval of both Convocations. At present the clergy have the choice of four lectionaries and many alternatives within them. The new scheme allows no alternatives except on those days when lessons from the Apocrypha are appointed.

The new lectionary provides a two-year course, except that on some great days the lessons continue unaltered year by year. The morning and evening courses are independent because the congregations are usually quite different.

Group Asks Dr. Sidener To Turn Down Rectorship

The Rev. Dr. Herman S. Sidener, who has accepted the call to be rector of Holy Trinity Church, Brooklyn, was asked not to accept the rectorship by a delegation from the church's congregation February 14th.

While on his way to a vestry meeting, Dr. Sidener was approached by 45 parishioners, headed by Cameron Beadle, chairman of a parishioners' committee, who handed him a letter and resolution which he was asked to read before proceeding to the meeting.

The letter stated, in part, that "for your own peace of mind and that of all concerned, we ask you to proceed no further with this business.

"This parish does not acknowledge you as its rector. It does not want you as its rector."

According to the *New York Times*, Dr. Sidener read the letter and resolution and then went on to the meeting.

New Medical Centers Increase Need for Chaplaincy Services

Assembly of Episcopal Hospitals and Chaplains takes lead in strengthening Church's influence among hospital workers

The little boy, lugging his suitcase, was shy and a little frightened as he entered the hospital. He wasn't so sure about this business of having his tonsils out. But a smiling nurse greeted him and took him to a ward where he was soon playing with the other children. The kind of nurse, doctor, or chaplain whose personality gives one confidence is important to patients of all ages, according to Dr. A. E. Hardgrove, administrator of the Norton Memorial Infirmary, Louisville, Ky., who spoke at the meeting of the Assembly of Episcopal Hospitals and Chaplains held February 8th to 10th in St. Louis.

The Episcopal Church is taking a leading role in the strengthening of Church influence among the people of all professions connected with the promotion of health and care of the sick. One third of students enrolled in a program of clinical training, sponsored by the Institute of Pastoral Care, are priests of the Church or Episcopal theological students. The Institute's Council of Clinical Training conducts courses for clergy across the country in mental and general hospitals. Three months of such study is required for graduation from some seminaries. The program started 30 years ago at the Worcester State hospital in Massachusetts.

Elected vice president of the American Protestant Hospital Association, which met concurrently in St. Louis, was the Rev. Frederick A. Springborn, chaplain of Norton Memorial Infirmary, Louisville.

Similar to the Church's opportunity in a new and growing suburb is that which it faces in many new medical centers. Some questions raised at the convention were: "How can we meet the needs of the 52 new medical centers in the U.S. now in the process of construction, if not already in operation? How can we establish a total ministry in these medical areas where literally thousands of people are congregating? How can we present the vastness of the need to a larger number of the best minds among the young people of our Church?"

The Episcopal hospitals organization, which last year voted to include in its membership chaplains of the Church who are connected with non-Episcopal Church hospitals, now numbers about 50 members. A joint dinner was held with a similar group from the Presbyterian Church, U.S., (Southern) and the Presbyterian Church, U.S.A. This organization is newer and smaller, and was given encouragement in its work by its Episcopal Church counterpart.

The convention continued the work begun at a conference held at Seabury House in November on the special needs and problems of institutional chaplains [L. C.; November 27, 1955]. Among subjects discussed at the meeting were how

the work of chaplains might be coordinated at the national level, and how to help the isolated chaplain in the employ of a Church council or federation of Churches.

The president of the Assembly of Episcopal Hospitals and Chaplains is the Rev. F. Randall Williams, Toledo. The Rev. Richard Young of Chicago is president elect, and the Rev. Ira Crowther of Cleveland is secretary. Others elected at the meeting were Mrs. Calista Fulkerson, Lincoln, Neb., treasurer, and the Rev. Andrew M. Heederick, Omaha, historiographer. Members of the planning committee are the Rev. Frederick A. Springborn, Karl York, and the Rev. E. C. Turner.

Bishop Nichols Appointed Delegate for Russia Visit

Chosen as the Negro delegate for the National Council of Churches group which will visit Russia in March [L. C., February 12th], is Bishop D. Ward Nichols, Bishop of the New York district of the African Methodist Episcopal Church.

Bishop Nichols, the final selection for the nine-man delegation, was chosen in accordance with a statement by Dr. Eugene Blake, president of the N.C.C., who



THE REV. William Heffner, canon of Honolulu Cathedral and head of the Okinawa Mission, recently returned to Okinawa after attending the General Convention held in Honolulu, visiting his home in Richmond, Va., and a lecture tour in the U.S. Here, he visits with an Okinawa parishioner.

said that "A large section of the constituency of the National Council of Churches is non-White. So it seemed right to include a non-White representative."

A recognized leader of the cooperative Church movement, both nationally and internationally, Bishop Nichols is the vice president and second in command of the policy-making General Board of the N.C.C., and also serves as a member of its international counterpart — the Central Committee of the World Council of Churches.

He is also a member of a number of N.C.C. committees, including General Constitution and By-Laws, General Budget, Policy and Strategy, Study and Adjustment, Maintenance of American Freedom, and Racial and Cultural Relations.

Church Shares Through Fund for World Relief

Lent is the period when many Church members will hear about the 1956 "One Great Hour of Sharing," a coordinated program for world relief in which many Churches participate.

Members may ask why the Episcopal Church is not participating in this program. The reason is that when the General Convention of 1955 included an item of \$400,000 for world relief in the general budget of the Church, it did so with the agreement that there should be no other campaign for such funds carried on by the Church.

Churchmen may, however, contribute to world relief by sending their dollars to the Presiding Bishop's Fund for World Relief and designating them for S.O.S. (Share Our Surplus). In this way, surplus produce from the United States is distributed, through Church World Service and the World Council of Churches, to people who need it desperately.

Free literature describing the program and special envelopes for donations are available. All correspondence and checks should be addressed to The Presiding Bishop's Fund for World Relief, H. M. Addinsell, Treasurer; 281 Fourth Ave., New York 10, N. Y.

Rev. David Works Heads Indian Alcoholism Study

The Rev. David A. Works of Christ church, North Conway, N. H., was recently named chairman of a three-member government commission to study alcoholism among American Indians. The committee planned to meet at Gallup, N. M., in mid-February for its initial studies among Indians of the Southwest.

Mr. Works is president of the North Conway Foundation Inc., an organization set up at the New Hampshire town in 1954 to sponsor studies by clergymen and laymen of the family problems caused by alcoholism. [RNS]

Local Leadership Trained By Church in Liberia

The imagination of Sunday school children will be stimulated by the foreign mission field chosen as a project for the 1956 Lenten Offering — Liberia. Although Liberian children lead lives very different from those of American Church School pupils, the Church can be as important in their lives as in those of Americans. In fact, it is often their only source of secular education as well as of training in the Faith.

In the Republic of Liberia, an area of 45,000 square miles containing more than a million and a half people, the Church bears a heavy responsibility. It must act as a secure base, spiritually and physically, for a people undergoing extreme social and economic changes. It must also take advantage of its rare point of contact with the Moslem problem.

The Church now has 103 parishes and missions, more than 7,000 church members and 33 active clergy. Evangelistic efforts are hindered by this personnel shortage, but new and younger clergy are being placed at strategic points as they enter the field, and lay readers continue to perform valuable service.

Liberian leadership for both Church and State is coming from Cuttington College and Divinity School in Suakoko, reopened in 1949 under the leadership of



Liberian women learn to read: When funds become available, the school system will be improved.

the Rt. Rev. Bravid W. Harris, Missionary Bishop. Some of its best students come from the two Church-supported schools: the Episcopal High School in Cape Mount, and St. Augustine's, Bolahun. Reaching north and west from Robertsport, Cape Mount, is a chain of mission stations and small mission schools, serving people in isolated communities. There are about 35 day schools, with a total enrollment of nearly 3,000 children. Limited equipment and facilities and poorly paid teachers are

severe hindrances to the work, and as soon as funds are available, radical improvements will need to be made. The church schools, with an enrollment of more than 5,000 children and very modest facilities, carry the burden of the program of religious education.

As Africa comes more and more into world prominence, the Church in Liberia takes on increasing significance. Its educational program, leading to the fullest development of the whole person, is training the youth of Liberia for responsible, Christian leadership on a changing and troubled continent.

Ways for Young People To Make Summer Count

Now that first semester exams are completed and students have relaxed a little, they have begun to think about what they will do with next summer's vacation. A pamphlet entitled "Summer Service Projects," published by National Council, may give them some ideas about how to make this summer count. The pamphlet has been sent to all clergy so that they can help young people choose a suitable summer activity. For each project, pertinent information is given briefly, including location, eligibility, and cost, and then the person is directed to a source for further information.

The first section of the pamphlet deals with work camps [see L. C., January 15th]. Besides the ecumenical work camps, camps in Alaska, among migrants at King Ferry, N. Y., and on an Indian reservation in South Dakota are described.

The interns-in-industry program in the diocese of Western Massachusetts allows young people to earn money at various jobs while living cooperatively, supplementing the work experience by group discussions with labor and management leaders. Many city missions want young people to help with vacation schools and recreational programs. In rural areas people are needed to staff camps and conference centers. Elsewhere students are needed to make Church surveys, to make home visits, or to work with patients in mental hospitals.

In Canada students can travel in motor caravans, bringing religious education to children in remote areas. Drivers are needed, but they must be able to repair vehicles, as they may be stranded many miles from garages.

The pamphlet also lists projects of other agencies, such as the American Friends Service Committee, the YMCA-YWCA, and the Experiment in International Living. Of special interest to Churchpeople are the Winant Volunteers, young Americans who work in clubs and settlements in the East End of London, under the direction of a Church of England clergyman. The Girl Scouts need a great number of counsellors for their many camps throughout the country.

KEEP Donors Get Their Money's Worth

Americans who gave money to KEEP (Kiyosato Educational Experiment Project) last year were assured that they got their money's worth by the treasurer's report at KEEP's annual meeting. The report showed that KEEP had the highest receipts, the lowest operating costs and the most work accomplished with last year's funds of any year thus far.

The annual meeting of KEEP, project of the Brotherhood of St. Andrew which seeks to create Christian rural centers in Japan and to raise the level of Japanese agriculture, was held in Cleveland on January 13th and 14th. A report on the progress of KEEP in the past year indicated that it is headed in the right direction, first, because it is completely directed by Japanese, and Americans who go over to help remain only for a short time, and second, because the work KEEP is doing stems from a deep foundation of Christian faith.

B. W. Fortenbery, an agricultural expert at KEEP's farm 'last summer, reported that the farm is 40% self-supporting, and that the clearing of 85 acres of land which is planned for this year would more than likely make the farm entirely self-supporting.

Paul Rusch, KEEP director, reported that friends everywhere had responded to the need to rebuild the lodge at Camp Seisenryo, which burned last November [L. C., November 27, 1955].

Two new vice presidents, Lt. Gen. John C. H. Lee, York, Pa., and Dr. Florence Powdermaker, New York City, were elected for 1956. John R. Mitcheltree of Cleveland is a new member of the board of directors.

"Executive Layman" is New Post in Southern Ohio

In what is believed to be a first among the dioceses, John R. Sherwood, former Logan, Ohio, businessman, has been appointed executive layman of the diocese of Southern Ohio beginning March 1st. A native of Mitchell, Ind., Mr. Sherwood is a graduate of Indiana University. After a brief career in teaching school he became President of the Building Center Company of Logan in 1948. He is 31 years old, married and has two children.

The creation of this new post on the diocesan staff began with the request of the laymen's Old Barn Conference several years ago that a qualified person be found to work within the Department of Promotion where the Laymen's Program is carried on.

The new executive will be closely associated with the keymen of the parishes and missions and will travel extensively throughout the diocese in the early stages of his new duties.

One Bishop Elected, Two Die; A Consecration

The Rev. Edward Clark Turner, rector of Ascension and Holy Trinity Church, Pueblo, Colo., was elected Bishop Coadjutor of Kansas on the second ballot at the convention of the diocese, held February 12th and 13th in Grace Cathedral, Topeka. If Dr. Turner accepts his election he will assist the Rt. Rev. Goodrich R. Fenner in the leadership of the diocese of Kansas, which includes in general the eastern half of that state. As coadjutor he will automatically succeed Bishop Fenner when he retires in 1959.

Other nominees were the Very Rev. Clarence R. Haden, dean of Grace and Holy Trinity Cathedral, Kansas City, Mo.; the Rev. John B. Midworth, executive secretary of the adult division of the department of Christian education of National Council; the Rev. Frederic F. Bush, rector of St. Matthew's Church, Wheeling, W. Va.; and the Rev. Dr. William Paul Barnds, rector of Trinity Church, Fort Worth, Tex.



DR. TURNER

Dr. Turner was born in Buenos Aires, Argentina, in 1915. A graduate of Seabury-Western Theological Seminary, he was ordained priest in 1940. After serving churches in Okanogan, Omak, Oroville and Twisp, Wash., from 1940 to 1944, he went to Pueblo. While there he has been chaplain and administrator of Parkview Episcopal Hospital, as well as rector of Ascension and Holy Trinity Church. He is an active participant in the Assembly of Episcopal Hospitals and Chaplains [see p. 16]. He married Virginia Hunter in 1938 and has four children.

The election took place at the regular annual convention of the diocese, at which the usual elections were also held, with these results:

ELECTIONS. Standing Committee: clerical, J. W. Day, F. J. Raasch, Harry Heene, Laurence Spencer; lay, Harold Glover, Corlett Cotton, W. G. Price, Lakin Meade.

Kansas Election

| Ballot: | | 1 | 2 | |
|--------------------------|----|----|----|----|
| Order: | C | L | C | L |
| Nominees: | | | | |
| Turner, Edward Clark.... | 19 | 54 | 24 | 68 |
| Haden, Clarence R..... | 2 | 16 | 1 | 6 |
| Midworth, John B..... | 11 | 20 | 14 | 19 |
| Bush, Frederic F..... | 3 | 4 | 1 | 2 |
| Barnds, William Paul.... | 5 | 1 | 0 | 0 |

Necessary to elect: Clerical 21, Lay 48.

Death of Bishop Bram

While attending a pre-Lenten retreat at Good Shepherd Monastery (Order of

St. Augustine), Orange City, Fla., Bishop Bram, suffragan of South Florida, was fatally stricken on February 9th by a heart attack. He had suffered a previous heart attack in 1952. He was in his 59th year.

Martin Julius Bram was born in New York City, September 25, 1897. He received his A.B. degree magna cum laude from Hobart College, Geneva, N. Y., and his bachelor of divinity from Virginia Theological Seminary. He received his doctorate from the University of the South.

Beginning his ministry in the diocese of Delaware, he had served in the diocese of South Florida since 1933, and was rector of Holy Trinity Church, West Palm Beach, Fla., at the time of his election as suffragan bishop. He was consecrated in 1951.

Besides his clerical duties, Bishop Bram was active in civic and welfare work. He was past president of a local ministerial association, and served on the Welfare Appeals Board, the Mental Hygiene Society, Social Welfare Board, and was a member of Rotary.

Bishop Bram was president of the diocesan standing committee for a number of years. He served as president of the diocesan Board of Examining Chaplains, and for one year as president of the Provincial Board. In 1950 he was named secretary of the Florida Council of Churches.

Surviving the bishop are his wife, the former Miss Mabel Harris Bowler, and a sister.

Oldest Bishop Dies

The oldest bishop of the Church, Bishop White, retired, of Springfield (Illinois) died in Springfield early the morning of February 11th, after entering the hospital the previous Tuesday. He was in his 89th year.

John Chanler White was born in Chappels, S. C., May 21, 1867. Graduating from St. Stephen's College (now Bard College) in 1888 and from the General Theological Seminary in 1891, he was ordained deacon in the latter year and priest in 1892. He began, and spent most of, his ministry in the diocese of Springfield, where he served various churches and groups of churches, becoming archdeacon of Springfield in 1916. He was consecrated as the bishop

of the diocese in 1924. He retired in 1947.

Bishop White's wife, the former Katherine Dresser, died in 1948. They were married in 1891. Bishop White is survived by their two children, Lt. Gen. Thomas Dresser White, Assistant Chief of Staff, U.S. Air Force, Washington, D. C., and Miss Katherine White, who lived with her father.

In Bishop White's 79th year the anniversary day of his consecration was a busy



BISHOP WHITE

one: it included an ordination in the morning, two afternoon confirmation services, a meeting of the synod later in the afternoon, and pontifical solemn evensong in the evening. On top of this last he read his annual charge to the diocese, which, it is said, took him one hour and 40 minutes to read.

Coadjutor for Oregon

The Very Rev. James W. F. Carman, dean of Trinity Cathedral, Phoenix, Ariz., was consecrated first bishop coadjutor of the diocese of Oregon on February 7th at Trinity Church, Portland. Bishop Sherrill served as consecrator and Bishops Dagwell of Oregon and Remington, retired suffragan of Pennsylvania, as co-consecrators.

Participating in the service were three college and seminary classmates of the new bishop, who graduated from Seabury Divinity School (now Seabury-Western Theological Seminary) in 1930. They were the Rev. Lansing E. Kempton, rector of the host church, who preached, and the Rev. John Keene, rector of Grace Church, Madison, Wis., and the Rev. William J. Spicer, rector of Trinity Church, Oshkosh, Wis., who were attending presbyters.

Bishops Watson of Utah and Rhea of Idaho were presenting bishops. The litantist was Bishop Block of California, Bishop Barton of Eastern Oregon read the Epistle, and Bishop Bayne of Olympia, the Gospel.

Bishop Dagwell, who is 65, has been Bishop of Oregon since 1936. His diocese includes the part of the state of Oregon west of the Cascade Mountains, an area of over 29,000 square miles and 1,273,958 people. According to the 1955 *Episcopal Church Annual*, the diocese had 24,995 Churchpeople, of whom 16,928 were communicants.

talks with **TEACHERS**

By the Rev. VICTOR HOAG, D.D.

Only Two Recited

Yes, I watched your class, and noticed that, too. Two of your children seemed to be answering all the questions — that boy and that girl. Sometimes it was only the girl. I could see that you were really trying, at times, to get some of the others to say something, that you often tried to get those two to put down their hands and desist.

This has been going on for a long time — from the very first meeting of your class, no doubt. At first perhaps it felt good to have such a ready response, to have all your questions answered so glibly. But in time you began to realize that it was a lop-sided performance, with two stars and a silent chorus. You wonder if the policy to “work for response” has not degenerated into a slick performers’ routine. What can be done about it?

Let’s analyze the situation (which is far more general than most people realize) and see if we can find the reasons, and perhaps some better ways.

Recall the familiar setting. You make some statement, then ask some open question calling for an obvious reply. Perhaps it is a question of fact, recalling matter from preceding lessons. The two remember it at once. If it was a question calling for opinion or meaning, they also seize the stage.

Is the teacher at fault? How were the questions worded, and to whom addressed? Did you really want an answer or only an echo? If you will try to recall the manner in which you habitually phrase your questions, you may discover the reason. How did you offer them? Did you ask a general question, looking around for an answer? You know all too well who will be hair-trigger on the answer.

The first step is for the teacher to stop throwing out questions to the whole circle, in effect calling for eager volunteers. Instead, say, “I am aiming this next question at Suzanne. And we will wait until she can answer it.”

What if Suzanne does not know, or is embarrassed or silent? Say, “We’ll let Suzanne think for a while. Perhaps she can look it up in the reader. Or she may wish to ask at home and report next Sunday. If anybody knows, please don’t tell her!”

Another device is to provide questions typed on slips, to be answered briefly in writing, a different question for each

pupil. They are judiciously chosen or designed to fit the needs of each. Then the slips may be exchanged and the answers discussed.

Our difficulty lies in the fact that your pupils have not been made to look upon the class as a fellowship, and to see that making a pert reply is not really playing the whole game. The bright ones may come to see that they have a special responsibility to help the slower ones. You may have to have a private talk with each star. They will often see the teacher’s difficulty, that they are really being problems, and they may join the teacher and try to “help us make the other ones understand.”

But deeper than securing their coöperation, there is a more serious personality problem with these two. The quick reciters are often only seemingly the brightest. They have acquired a habit of quick response, and found satisfaction in their performance. They have confidence from past success, and they like it. In short, they are show-offs. The same urge which makes people reveal special information and thus become malicious gossips may operate in any adult who, unconsciously craving approbation, tells what he knows. Can this be the case of a too-glib teacher? It surely is part of our problem with the two. This is that substitute for real superiority which some people early discover, and which may become the pattern of their lives.

It may well be that you have a duty to help your two pupils see their quick speech as weakness, not a virtue, and help them find the pleasure of other ways of self expression. Other ways of cure are given briefly:

Follow up the answers given: “Why do you think so?” “Are you sure?” By this time others in the class may see deeper meanings. If a question is worth asking, it is worth expanding.

Note the errors of your stars and call their attention to them. They are often guessing, rushing in without real thought.

Use other ways of teaching, requiring various other ways of pupil response. For example: Silent reading and report, from reader or Bible; writing of definitions, prayers, litany, even poems; simple role playing; or any kind of hand work allowing for differences of expression. You can change this habit of your class, if you will work at it.

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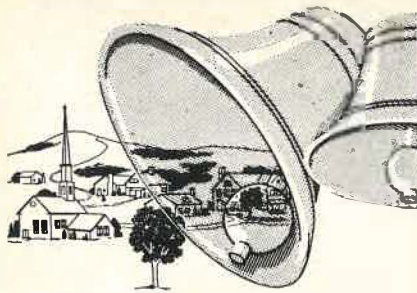
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Forget You Ever Had Him?

Continued from page 5

were either less than six years old or with an I.Q. of less than 30). Since last fall two of the three rooms we needed were provided in the new addition to the River Grove School. This left our volunteer group with the responsibility only for the rent and the teacher's salary for the third class.

Last June the pilot project ended and the rooms in the public school will no longer be available. After much effort on the part of some 40 organizations throughout the State that are concerned with retarded children, the Legislature included "trainable" retarded children under the Special Education Code, whereby public education will be provided. However, there are numerous "strings" attached.

The law provides that no school board may apply for funds for "trainable" children until provision is already being made by that school district for the "educable" mentally handicapped children. This, most school districts are not doing and our school district is among them.

Faced with the fact that when the 1956 school year starts, we would again be searching for school space and struggling with inadequate facilities, our Leyden Retarded Children's Aid determined to build its own building, a building that would meet the rigid standards that would enable our program to meet, at least physically, the qualifications for State support. With community support we have been able to buy three lots and hope to break ground next March for a six-room \$70,000 building to hold 60 children.

We have been able to do this because we firmly agree with Ray Graham, assistant superintendent of Public Instruction and Director of Education of Exceptional Children in Illinois, when he says:

"Every child has a soul. Therefore, every child is entitled to be considered eligible for the best treatment that society can give him as a human being. It is not a problem of the lowness of the child's intellectual ability, but of the highness of man's ability to serve that child."

Perhaps more important is the conviction of some of us that our Lord who said "Suffer the little children to come unto me" did not exclude the underprivileged.

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Is Your Church A Good Neighbor?

Continued from page 7

gaged in social service work or interested in it, who can maintain contacts with hospitals, homes for the aged, the department of public welfare, and other agencies which may offer the Church opportunities for service.

Representatives of the parish organizations, including the Church school, young people's fellowship, laymen's group, etc.

- In meeting together the group could proceed by evaluating the needs within the congregation and community, and the resources of the parish.
- Following such an analysis and study the group will want to plan means of acting upon the Church's concern for the society in which it exists. The group may call upon specialists and agencies in the community to implement this plan.
- The committee may not always agree on controversial issues, nor on a course of action. It can help to interpret to the whole parish its responsibilities in the complicated, dangerous, but infinitely promising world in which we live.

"... God does speak through individuals but He speaks also through the Church... Are we to leave the moral issues of nuclear warfare to groups of scientists or the spiritual implications of the race problem to the courts, to give two examples. No, the Church with an humble realization of the complexity of modern problems nevertheless has a responsibility to state great ethical and spiritual principles... Religion must be relevant to life."

—The Most Rev. H. K. SHERRILL
Presiding Bishop
General Convention Address, 1955

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The Rev. Raymond W. Barnes, formerly curate of St. John's Church, Lafayette Square, Washington, is now rector of the Church of the Transfiguration, Washington. Address: 1419 Gallatin St. N.W., Washington 11.

The Rev. Jack Marion Bennett, formerly in charge of St. James' Church, Kannapolis, N. C., is now in charge of St. Simon's Church, Home Owned Estates, Houston, Tex. Address: 13004 Joliet St., Houston 15.

The Rev. Dr. Louis M. Brereton, formerly rector of St. Peter's Church, Lakewood, Ohio, will become rector of St. Paul's Church, Canton, Ohio, on May 1st.

The Rev. William B. Carns, formerly rector of St. Luke's Church, Coeur d'Alene, Idaho, will on March 1st become rector of Grace Church, Martinez, Calif.

The Rev. David C. Clark, formerly rector of St. James' Parish, Macon, Mo., is now rector of St. Paul's Parish, New Smyrna Beach, Fla. Address: 309 Downing St.

The Rev. Robert C. Clingman, formerly rector of St. Mark's Church, Casper, Wyo., is now rector of St. Paul's Church, 114 Montecito, Oakland 10, Calif.

The Rev. William J. Coulter, formerly rector of the Church of the Redeemer, Fairway Hills, Md., will on March 1st begin work with the leadership training division of the National Council's Department of Christian Education. Address: 281 Fourth Ave., New York 10.

The Rev. Keith R. Dean, formerly rector of the Church of the Nativity, Lewiston, Idaho, will on March 1st become archdeacon of the district of Spokane, serving churches at Ritzville and Coulee Dam in the state of Washington and at Grangeville, Idaho.

The Rev. Dr. Spencer Elliott, who is now professor at St. John's College, Winnipeg, Man., will next September become professor at Emmanuel College, Saskatoon, Sask. He will be professor of liturgies and practical theology, including homiletics; he will also assist in Church history.

The Rev. B. Linford Eyrick, formerly rector of St. Mark's Church, Hoosick Falls, N. Y., is now rector of St. Paul's Church, La Porte, Ind. Address: 1005 Michigan Ave.

The Rev. Shelbert C. Harris, Jr., formerly rector of St. Matthew's Church, Cleveland, is now in charge of a new mission in Muskegon, Mich.

The Rev. J. Greenlee Haynes, formerly in charge of Trinity Church, New Philadelphia, Ohio, and St. Barnabas', Dennison, is now rector of St. John's-in-the-Wilderness, White Bear Lake, Minn.

The Rev. Willis C. Henderson, formerly rector of St. Michael's Church, Chickasaw, Ala., is now administrative assistant to the Bishop of Southwestern Virginia. He will, in addition to other duties, serve as liaison man between the Bishop and various diocesan groups and will do some supply work.

The Rev. Frank R. Knutti, formerly vicar of St. Mark's Church, Hazard, Ky., is now rector of Emmanuel Church, Winchester, Ky. Address: 15 Short St.

The Rev. J. Keith M. Lee, formerly rector of St. John's Church, Cuyahoga Falls, Ohio, is now assistant of the Church of the Advent, Birmingham, Ala.

The Rev. Robert D. Liguori, formerly rector of St. Luke's Church, Cambridge, N. Y., is now assistant of St. Peter's Church, Auburn, N. Y. Address: 100 Lake Ave.

The Rev. Allen P. Price, formerly vicar of St. Stephen's Church, Dallas, Tex., and St. Martin's, Lancaster, is now curate of St. Paul's Church-on-the-Plains, Lubbock, Tex. Address: Box 3088, Lubbock.

The Rev. John Rathbone Ramsey, who formerly served in Haiti on appointment from the National Council, will on March 1st become rector of St. Luke's Church, Catskill, N. Y. He will also be correspondent for The Living Church for the diocese of Albany. Address: St. Luke's Rectory, 50 William St., Catskill. [Do not confuse with the Rev. John Russell Ramsay of the diocese of Bethlehem.]

The Rev. H. Douglas Smith, formerly headmaster of St. George's School, Spokane, Wash., and canon of the Cathedral of St. John the Evangelist,

Spokane, is now chaplain of Darrow School, New Lebanon, N. Y.

The Rev. Walter R. Strickland, formerly rector of St. Luke's Church, Catskill, N. Y., will on March 1st become a chaplain with the Philadelphia City Mission, serving All Saints' and Philadelphia General Hospitals and Moyamensing Prison. Address: 526 Frazier Hill Rd., Willow Grove, Pa.

The Rev. B. Stephen Topalian, formerly rector of Grace Church, Galion, Ohio, will on March 1st become rector of St. John's Church, Cuyahoga Falls, Ohio.

The Rev. Parker C. Webb, formerly chaplain of South Kent School, South Kent, Conn., is now rector of Holy Trinity Church, Oxford, Md., serving St. Stephen's, East New Market.

The Rev. Norman Kenneth Yates, formerly vicar of All Saints' Crockett, Tex., and St. Luke's, Livingston, is now assistant of the Church of the Heavenly Rest, New York. Address: 2 E. Ninetieth St., New York 28.

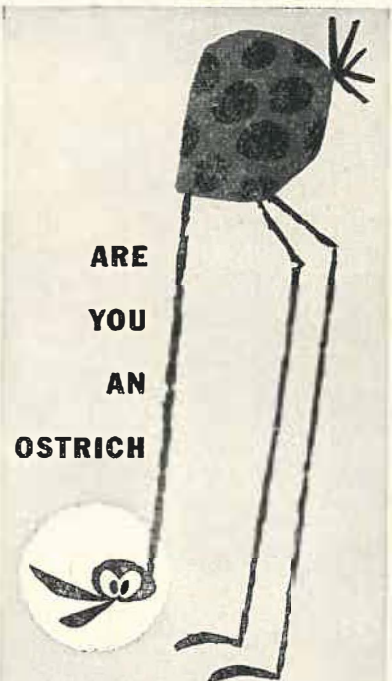
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Resignations

The Rev. George E. DeMille will resign on March 1st as rector of Christ Church, Duaneburg, N. Y., but will continue his work as diocesan canon of Albany in charge of theological education. Address: 51 Terrace Ave., Albany, N. Y.

The Rev. John D. Epps has retired from his work at the Church of St. John the Baptist, Tyler, Tex., and associated missions. Address: 1104 N. Moore Ave.

The Rev. Leonard Hursh has retired as vicar of the Chapel of the Annunciation, Lawnside, N. J. A service of Sung Evensong marked the retirement.

Then, at a party given in his honor and styled after the "This is Your Life" program, Fr. Hursh received a gold chalice and paten, a book containing the history of his life, a collection of letters written by former parishioners, and a purse of \$600 that may be used for a visit to Nashotah House, Fr. Hursh's seminary. Guests at the party included about 300 friends and relatives.

Depositions

Baker Jones Turner, presbyter, was deposed on January 26th by Bishop Wright of East Carolina, acting in accordance with the provisions of Canons 53 and 64, with the advice and consent of the standing committee of the diocese.

Laymen

Mr. Victor R. Cain, headmaster of Hannah More Academy, Reisterstown, Md., will leave at the end

of this school year, June, 1956, to return to work in the elementary field of education and to devote more time to the camp for boys at Lake Annis, Nova Scotia, which was founded by his father.

Living Church Correspondents

The Very Rev. Darby W. Betts, dean of the Cathedral of St. John, Providence, R. I., is now news correspondent for the diocese of Rhode Island. (Mr. Albert E. Thornley, with address at 101 Benefit St., Providence, reports clerical changes.)

Deaths

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

The Rev. Ira Charles Swanman died November 29, 1955, in Spartanburg, S. C.

Mr. Swanman, who was ordained priest in 1916, served as rector of St. Mary's Church, Monticello, Ark., from 1918 to 1921. He retired in February, 1955, after serving for 21 years as rector of Calvary Church, Glenn Springs, S. C. He is survived by his wife.

The Rev. Sidney Bearsheart, Indian priest of the district of South Dakota, died late in January at the age of 65.

Fr. Bearsheart was a rancher as a young man when he began assisting in the services of the Church. He was ordained deacon in 1935 and priest in 1938. Since then he has served as pastor and teacher in South Dakota, North Dakota, and Nebraska, often proving his leadership and foresight. Doing repair work himself on church buildings, he persuaded others to offer their labor to the Church. He was known as a proficient inter-

preter of the Dakota language. Recently he has served churches in the Standing Rock mission, Wapakala, S. D., and has been chaplain of St. Elizabeth's School there.

Surviving are his wife, the former Gertrude Looking Horse, and two sons, Lawrence, who is assistant principal of St. Elizabeth's School, and Wilbur, a rancher.

Dr. Gentaro Kimura, physician at St. Luke's Hospital, Tokyo, died in Tokyo on January 28th. He was 48 years old.

A native of California, Dr. Kimura studied at the University of California at Berkeley and at the University of Rochester School of Medicine. He was licensed to practice in the department of internal medicine at St. Luke's, Tokyo, in 1939, and became assistant chief of the department in 1945. Returning to the U.S. in 1950 and 1951 to specialize in cardiology, he became chief of the medical department and cardiology at St. Luke's on his return.

Dr. Kimura leaves his wife and two daughters of junior high school age.

Beatrice Burrill Ward, wife of the Rev. James G. Ward, died January 26th in Escanaba, Mich. Mr. Ward is rector emeritus of St. Stephen's Church, Escanaba.

Mrs. Ward was born in Canada in 1884. She married Mr. Ward in 1907 in the province of Quebec, where he began his ministry. They later lived in Minnesota, South Dakota, and Oklahoma, before coming to Michigan. Mrs. Ward was an active member of the Woman's Auxiliary and of civic clubs, especially in Red Cross work.

Survivors include her husband; three daughters, Mrs. Helen Langren, Iron Mountain, Mich., and Mrs. Clovis Colvin and Mrs. Kenneth Thompson, Escanaba; two sons, James Ward, Jr., and Lt. Col. Leonard Ward, Escanaba, and 12 grandchildren.

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RETREATS

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Sun 7:30, 9 (& Sch), 10:40 MP, 11 (Sol), EP 7:30;
Daily 7, Wed & HD 10, EP 6; C Sat 5-6, 8-9

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 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.

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, r; Rev. L. W. Angwin, c
Sun Masses: 7:30, 10:30. Daily: 6:30, also Mon,
Wed, Sat & HD 9; C Sat 1-3; 7-8

ST. JOSEPH, MO.

CHRIST CHURCH 7th & Francis Sts.
Rev. W. H. Hanckel, r
Sun HC 9, MP & Ser 11; Thurs HC 12; HD HC
10:30

KANSAS CITY, MO.

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

ST. LOUIS, MO.

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

OMAHA, NEBRASKA

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

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, D.D., dean
Canon Mitchell Haddad, Rev. J. D. Furlong
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,
Thurs, HC 8; Prayers, Ser 12:05; Wed HC 7, 11,
Healing Service 12:05

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7, Thurs
10; C Sat 8-8:30

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed & HD HC 7:30

NEW YORK, N. Y.

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave., New York City
Sun: HC 7, 8, 9, 10; MP, Ser & HC 11; Ev & Ser 4;
Wkdays: MP 8:30; HC 7:30 (& 10 Wed); Ev 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, L.Th., r
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Fri 12:10; Church open daily for prayer.

GENERAL THEOLOGICAL SEMINARY CHAPEL

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

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

ST. IGNATIUS' Rev. C. A. Weatherby
87 St. & West End Ave., one block west of B'dway
Sun 8:30 & 10:30 (Sol); Daily 7:30, 6; C Sat 4-5

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

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

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



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

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

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

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

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat
4-5 & by appt

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

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

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

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Mon,
Wed, Fri 7; Tues 12:10; Thurs & Sat 9:30; C Sat
12-1, 4-5

PITTSBURGH, PA.

ASCENSION 4729 Ellsworth Avenue
Rev. A. Dixon Rollit, D. D., r; Rev. M. E. Smith, ass't.
Sun HC 8, 9:30, 11 1 S, MP 11, Healing Sun 7:30;
Tues 10; HC Mon, Fri 8; Tues, Sat 10; Wed, Thurs
7:30

LONDON, ENGLAND

ANNUNCIATION Bryanston St., Marble Arch, W. 1
Sun Mass 8 (Daily as anno, HD High 12:15),
11 (Sol & Ser), Ev (Sol) & B 6:30 (3:15 as
anno.) C Fri 12, & 7

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