

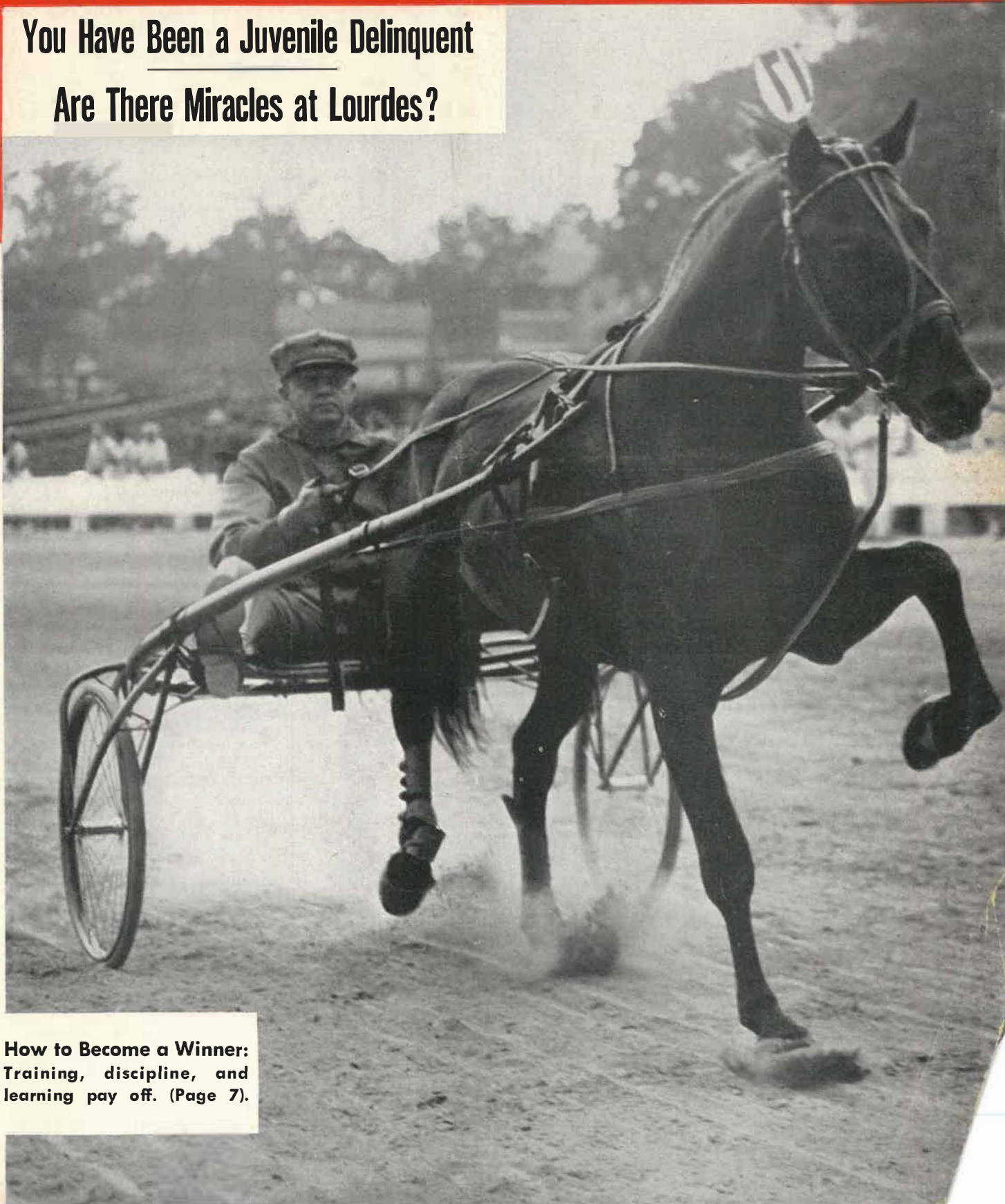
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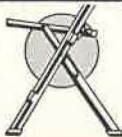
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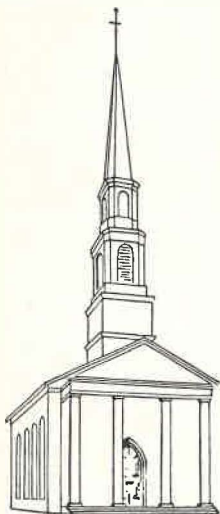
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Things To Come

- March**
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
- April**
1. Easter Day.
 2. Easter Monday.
 3. Easter Tuesday.
 4. Associated Church Press annual meeting, Toronto, Can., to 6th.
 6. Eastern Oregon convocation, to 8th.
 7. Guild of All Souls annual meeting, Church of Our Savior, Chicago.

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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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talks with TEACHERS

By the Rev. VICTOR HOAG, D.D.

Your Class Becomes a Group

With all the new talk about "group process," and the increased understanding of the vast possibilities in "group life," it is well that teachers in our Church schools try to become familiar with it. This is not a fad, for it is well past all experimental first stages. Nor is it a panacea — a marvelous new trick which will solve all teaching problems. But it is an area in which we were almost entirely blind for years, yet an experience deep in the nature of the Christian community. It may be traced readily in many forms in glimpses of the early Church revealed in the New Testament.

The ordinary Sunday School class may become a group, although this requires time and development. When people are first thrown together for any meeting — social or sports or business — they may be called a *grouping*, but they do not become a *group*, in the new, technical sense, until they have gone through certain stages of



growth. They must develop a common life, with a real interplay of persons. Social scientists recognize three stages:

1st, Dependence. In this first stage, when the people of the group first meet, there is the usual formal etiquette, politeness, but reserve. Feelings are hidden. The current clichés are exchanged. The conversation deals with the obvious, and no one feels the urge to communicate. They are in each other's presence, but they are separated, as it were, by a transparent envelope.

2d, Independence. This may start fairly early in the life of the grouping. It is a revolt, by its several members, against the prim dullness of the first stage. Persons become aware of the others as beings who either threaten their position, or may be useful as an audience for their ego. Here self-expression at its lowest level takes place. Persons compete with persons for recognition and status. The bore (the naïve enthusiast who needs to tell some-

body about himself because he lacks the confidence gained by real achievement and recognition) now corners you. Hostilities arise as insecure persons feel the need to attack or defend. This is the "scrappy" stage reached by many a club, fraternity, auxiliary, or family. It may take some time to pass through it.

3d, Interdependence. Here, when sparing is no longer necessary, and conflict found to have no satisfaction, good impulses begin to come to the light, and people start being truly unselfish, sincere, and interested in the lives of the rest. Problems which exist between individuals, or between small cliques, are worked out. People feel free to say what they really mean and want, and they try honestly to listen and understand the others, even the most annoying.

Up to this point the development might take place in any grouping toward becoming a real group. But if the gathering (of the same persons, over a period, regularly) be of Christians, in the name and under the aims of the Church, something else is discovered. Any human group may develop an *esprit de corps* — whether the Marines, a club, lodge, school, company, or team. This is not recognizable as the Holy Spirit, although we must be ready to admit that He may work through any group. But in a Church group, when its life has continued long enough to have developed into the third stage above, the peculiar Spirit working through the Holy Community is none other than God, the Holy Spirit. This is what raises this new group dynamics from the area of psychology to that of religion.

What has this to do with the ordinary Church School class? A great deal. Your class may become a group, an intimate fellowship of understanding, sharing, interdependent persons. Their age does not matter. The teacher must come to appreciate the possibilities of throwing pupils together week after week. You may linger long in the early stages, but now and then you will find times when the third stage has been achieved.

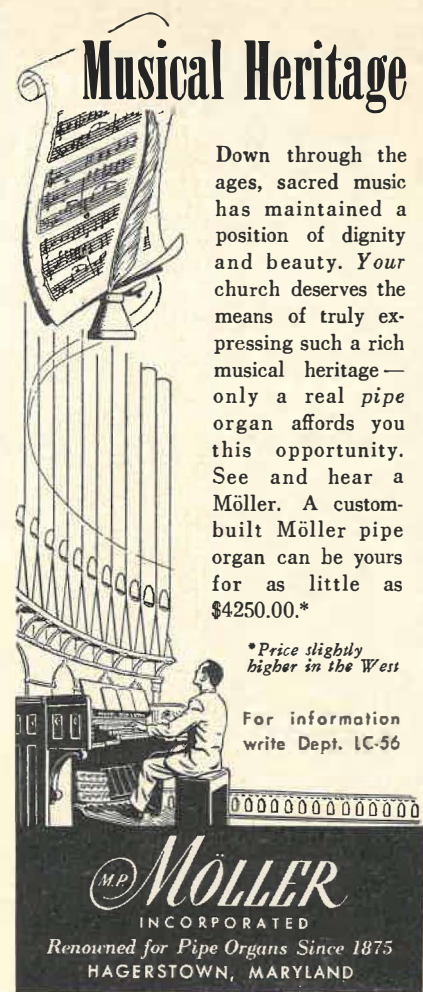
You may plan and guide a little, by ways that can now be learned. But the final experience is a gift from above. Your class is no longer your audience, or even your "charges." You and they together are living out your lives, by frequent interchanges, in one corner of the spirit-filled, beloved community.

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You have been a juvenile delinquent. You may not bear the stigma of having been listed as such on the records of the court. You may not have been caught or taken to court for your actions. However, by the very meaning of the term, each person is at some time guilty of actions for which he might have been taken to court and sent to a school for juvenile delinquents.

What, exactly, is a juvenile delinquent? Juvenile, of course, refers to youth. The word "delinquent" comes from the Latin verb, *delinquere*, meaning to fail, to be wanting in one's duty, to do wrong. This being so, which one of us can honestly say he has never been a juvenile delinquent?

As referred to in this article, a juvenile delinquent is a child whose behavior is antisocial and contrary to the legal and moral codes of the society in which he lives. The youngster who appears before a juvenile court is merely a child who behaves a little worse than the majority of children. The term "juvenile delinquent" is applied by society and the courts of law to those youths who are worse behaved than normal. They are either confirmed in delinquent habits or behave so badly that ordinary methods of dealing with naughtiness do not result in the effective curbing of their misbehavior.

In delinquency, it is generally considered that there are two broad types: the *naughty* child and the *problem* child. The latter may be mentally deficient, insane, or neurotic; or there may be a physical defect accounting for the misbehavior. The former, on the other hand — the naughty child — is one who has grown up with faulty training in an unsuitable environment.

In the problem child the origin of factors which lead to delinquency may be beyond his control. A child may be born with a tendency to insanity, or may be mentally defective, and his behavior shows antisocial aspects. Feebleminded and borderline cases are seen to be much more common among delinquents than among the general population, even though the great majority of delinquents have normal mentality. A characteristic of a weak mind is inability to foresee the consequences of acts, as well as inability to analyze and adequately to meet complex situations of life. Accordingly, it is not at all unnatural to find

You Were A Juvenile

●One who has lacked love goes in eternal search of it

By Thomas Lee Gore, M.D.

Assistant Superintendent, Atascadero State Hospital
Atascadero, Calif.*

many such children becoming delinquent. At the same time, the large proportion of delinquents having normal or even superior intelligence must not be overlooked; nor must we forget that the majority of adolescents of the lower grades of intelligence do not become delinquent.

Intelligence plays an important part in the social and moral development of the child. Intelligence alone, however, is no guarantee of a well-developed, well-rounded personality. Intellectual training, valuable as it is, does not of itself guarantee or even necessarily greatly promote the moral growth of youth.

Physical defects may make a boy or girl more prone to become delinquent. They often place the youth under a serious handicap in adapting himself effectively to his environment. Any physical deformity which makes the child the victim of teasing and the sadistic manifestations of other children leads to his feeling a sense of diminished personal value and inferiority. Bad behavior frequently results in such cases as the child attempts to compensate by showing off.

Physiological defects, such as faulty functioning of the ductless glands, also account for another series of factors which may lead to delinquency. Marked deviations from normal physical status influence the personality. A child who is much larger than the average, due to an abnormality of the pituitary gland, is not only awkward physically; his size and clumsiness

make him quite self-conscious and ill at ease in many of his social contacts. He will slouch when seated, stoop over when standing, so as to minimize his size. If the boys tease him regarding his size, his difficulties are increased. He feels unable to return their teasing for fear of being labeled a bully.

Physical condition or health is also a factor in personality, especially in such traits as leadership, initiative, and force of personality. The youth who is in poor health is seriously, although not completely, handicapped in developing strength of personality and certain moral traits. Good physical condition provides the essential energy and vitality for the most effective personality. With normal physical development, adolescent personality appears to be largely conditioned by other qualities but, with large deviations from the average, physical qualities assume greater significance.

Children are the barometer of the feeling of parents. It is well known by workers in the field of juvenile delinquency that many of the difficulties of youth are directly traceable to the parents and poor home conditions. This is particularly true in the naugh-

*Thomas L. Gore, who has been Assistant Superintendent, Atascadero (Calif.) State Hospital, since 1954, received his M.D. degree in 1915, from the University of Pennsylvania Medical School. He served as Medical Officer, U.S. Army, 1916-1939. From 1947 to 1953, he acted as superintendent, medical director, clinical director, and psychiatrist at various state and private hospitals. He was chief psychiatrist, California Youth Authority, 1953-1954. Article reprinted by permission. Appeared in *Federal Probation*, June, 1955.

Delinquent

What the child is at the beginning of adolescence is important in determining what he will be later.



RNS

ty child type of juvenile delinquent.

Parents who are unsympathetic, who constantly nag the child, or are always complaining, exert an undesirable influence upon him.

Parents fail in many ways in controlling their children. At one extreme is found a very prevalent shortcoming — the lack of any adequate control. He is left to his own devices, without benefit of any parental advice, assistance, or suggestion. Control is needed; guidance is needed. Through older people the wisdom and experience of maturity may be effectively transmitted to the inexperienced and the immature. This does not mean that guidance and control of the “personally conducted tour” variety is advocated.

Weak and overindulgent parents often coddle the child; they give him his own way in everything, free him from all responsibility, try to anticipate his every wish, and habituate him in not doing things for himself or in doing nothing useful. The indulgent parents hamper the child and prevent his moral and social development. Naturally he does not get along as they desire. Much of the meaning and value of life depends upon what is done with it, or how it is used.

There is the opposite extreme — the harsh, strict, unsympathetic control where the parent deprives the child of exercising his own thoughts, of any self-direction or self-control. Those who treat him harshly or unjustly, who disparage or undervalue

his personality, or unnecessarily expose his real faults, are doing him a great injustice and disservice. Domineering parents may so overwhelm the youth as to keep him timid, shy, dependent, and lacking in self-confidence long after the time when he should be independent, self-reliant, and self-controlled. We cannot hope to train a child in self-control and self-direction without allowing him to practice either in everyday life.

Equally pernicious is the parent who swings from one extreme to the other — irrational switches from extreme harshness to overcoddling, from extreme severity to extreme laxity — depending upon the temporary emotional state of the parent.

Homes in which the youth and his problems (to him very serious) are treated with humor and derision serve only to magnify his difficulties.

Broken homes and those characterized by much wrangling, especially quarreling between parents, have very adverse effects upon boys and girls. The extremely high number of juvenile delinquents who come from broken homes clearly indicates the importance of stability of affection, of love.

All in all, a study of our juvenile delinquents and their parents gives us one point to remember. Delinquents demonstrate in stark reality this point: the fears and emotional instabilities and needs of the parents are indelibly impressed upon the children. Quite frequently, the carbon copies are even clearer than the original.

In this category are those youngsters hauled into juvenile court for what can only be termed “pranks” — of which we have all been guilty on Halloween — and which cannot be considered symptoms of true delinquency. The chief harm in these cases may come from the stigma in the mind of the child at having had to appear in juvenile court.

Also included here are those instances where a youngster seems to have suddenly turned delinquent and shocked his family by school vandalism, etc. These acts may have occurred through the “spirit of the gang,” because of a revolt at one of many circumstances within the youth's environment and a desire to express his independence. Whatever the seemingly apparent cause, the action is a cry for recognition — a need which has not been sudden but cumulative — and

which must be satisfied by the parents, if the child is to be saved from delinquency.

William McDougall, in his *Social Psychology*, refers to four levels of human conduct which furnish us a basis for study of the development of moral growth. Briefly, these are:

1. *Instinctive behavior.* The instinctive behavior of the child is modified by the natural consequences of the act. The child learns early not to strike his hand against hot or sharp objects.

2. *Reward and punishment.* At this level, external control manifesting itself in a scheme of rewards and punishments administered by others largely governs conduct.

3. *Social approval and disapproval.* At this third level, conduct is influenced by the force of the opinion or sanctions of the group to which the child belongs.

4. *Altruism.* The impelling force is an ideal which leads the person to do what he thinks is right, even though his fellows may disapprove — to sacrifice self in interest of others.

Under the best developmental conditions, the second level, that of reward and punishment, is largely outgrown as the child matures. After that, his responses should be increasingly upon the third and fourth levels. If such does not occur, delinquency develops.

In considering the mechanics of the development of delinquency, we must look first at society. We are labeling as delinquents those who do not conform to the code of society today. Society itself, however, is actually responsible for the development of many of the traits which the same society condemns in its youth.

Every idea, every person, every action, every event in his life may further or retard the moral progress of the child or individual. What the boy or girl is at the beginning of adolescence is important in determining what he will be at its close. Earlier misunderstandings, bad habits, and other forms of maladjustments lead to unnecessary difficulties during the teens. Clinical and other evidence indicates unmistakably that most of the problem cases have become such through unsuitable home and school conditions. These two institutions, rather than the child himself, are to blame for his shortcomings. Often no attention is given to the child's moral development until some bad habit or other undesirable tendency makes its

appearance. In other words, positive moral training has usually been almost completely lacking.

To adults falls the task of directing the development of the immature — a task which can be neither profitably shirked nor easily performed. To blame the child, the juvenile delinquent, for the natural results of our unwise handling, bungling ignorance, or selfish neglect is both stupid and inane. Somewhere and somehow society must find wisdom and force and patient, unselfish persistence sufficient to give each child the unique treatment which his nature demands.

One of the most serious handicaps to the moral training of boys and girls is the questionable and undesirable conduct of adults who, nevertheless, are respected members of the community, of society. Children are notorious for their tendencies to copy, to imitate, the behavior of older siblings and adults. Younger children want to stay up at night as late as older brothers and sisters or parents. The little boy wants a bicycle when he is "too young" to have it. Children play at keeping house, at being parents, at teaching school, and at all the multitudinous activities of adults, when they cannot actually carry these out in fact. Unfortunately, the children imitate without any selectivity as to the bad or good conduct of their elders. Thus, the effective moral training of the youth is seriously hampered by

the undesirable, unsocial conduct of adults whose behavior they naturally regard as a standard.

On the other hand, the youth's moral progress is furthered by wholesome, engrossing activities, by useful habits and knowledge, by high ideals of unselfish service, and by the exemplary conduct of those adults to whom he looks for guidance.

The best means of controlling the behavior of children is through wise guidance. What does this mean? It means using both substitution and punishment of a correct type. It means firmness, sympathetic understanding, evenness, fairness, and the absence of personal animosity. It means the recognition of certain underlying principles of conduct to which the parents give assent. It means leading the youth to give inner, rational assent to these principles of conduct.

Control or guidance has as its object the training of the child to be self-directed and self-controlled, a worker for the social good. He will best acquire these traits through actual practice. In fact, the youth must learn at first hand to control and direct his own affairs. Proper home conditions allow ample freedom under circumstances of guidance and responsibility adequate to the child's needs. They provide a wide variety of useful activities and wholesome recreational opportunities.

Continued on page 22



GOD-INSPIRED LOVE IS NEEDED.

RNS



A Report to God

By the Rev.
Leslie Skerry Olsen
Rector, St. John's Church
Elkhart, Ind.

Dear Heavenly Father:

I have the honor to report to you how the parish of St. John's is getting along this Lenten season in the year of your Son, 1956.

The total attendance at the week-day services for the first four days of Lent amounts to 30 per cent of our people. Of course, some of them were present at two or more services, so that there were not that many different ones present. Comparing our communicant list to the present Lenten attendance moves me to this thought. If a man at the door of the church were selling genuine one dollar bills for 50 cents, he would not do much of a business. I say this because the average Episcopalian in this parish does not seem to know a good thing when he sees it.

Do you remember, dear Lord, that little race horse we used to see a few years ago at the Northern Wisconsin Fair? Her name was Mary M. and she was a trotter, or supposed to be. Do you recall how the first year we saw her she started badly in the race and

then broke from a trot to a gallop? That disqualified her quickly enough. Then the second year she ran a nice even race until that big black horse started to pass. Mary M. couldn't take the pressure and again broke her pace. But wasn't the third year a thing of joy? Little Mary M. came down to the starting line nice and easy and when the starter shouted "go," she took it as a personal command. It was with such a smooth, controlled, beautiful trot that she moved. She was challenged by other horses but she never faltered. Certainly there was a case where training, learning, and discipline paid off.

I hate to be cynical about this, Lord, but I have a suspicion that if Mary M. had been an Episcopalian she never would have made it. She wouldn't have favored learning and discipline.

Now there *are* some members of the parish who are in earnest and generally do keep a good Lent. They are growing into finer, stronger people each year.

What if I followed this plan? What if I explained the reasons for Lent?

I might start out showing that the idea of Lent and its 40 days of discipline probably came from the example of your Son. Before Christ began His public ministry, He went into the desert country for 40 days. During that time He fasted and prayed. Certainly if your Son found that 40 days apart from the rush of life were valuable to Him, then it ought to be obvious to us that a similar 40 days could be invaluable to us.

Certainly the pressure of social engagements and the general busy-ness that keeps us moderns in a whirl ought to be something we should be glad to get rid of for the days of Lent.

Then, dear Lord, if I could get across that point, I might be able to make them see the value of learning more about your Son's Church. When they have the extra time I am sure they will be anxious to read the Bible, or a book, or to attend a class. They are really an excellent group of peo-

sorts and conditions

ple; it is just that it is difficult to slow them down. As far as private and public prayer is concerned, they ought to need no special urging.

Of course, when they find how peaceful and quiet the services are, and how much easier it is to pray to you — they ought to come without too much trouble. As far as private prayer is concerned, I believe that once they find how much easier it is to live with the power you release into our lives through prayer, they will be busy with their own prayers. That is one of the values of Lent. If they can be urged to keep a rule to say their prayers each day for 40 days, they will establish a habit that will do them in good stead their whole life long — and I do not mean just for this earthly life.

Do you suppose it would help the cause if I told them that nothing great comes without self-discipline? And that great self-discipline is learned through little self-disciplines? For example, the great self-discipline of controlling anger cannot be obtained unless you can use the little self-discipline of eating no meat on the Wednesdays and Fridays of Lent.

Of course, dear Lord, one of the things we did wrong was to let the idea become popular that Lent was just a time for giving up things. It became a negative sort of thing. Actually, we human beings give up things for two reasons: (1) to let our souls control our bodies, and (2) to have time and a chance to do something that is good and right.

Then we let another idea get started which was again good in itself but not complete. We said Lent was a somber season. And it is. Lent is a time to examine our lives and see wherein we have sinned. Anyone who looks at his sins is, of course, sad. But the other side of the problem is that Lent is a joyous thing, for you are merciful and will forgive us our sins — if we are repentant.

Maybe, dear Father, I could stress the quiet joy, the satisfaction, the peace of mind, the feeling of strength, the feeling of being at peace with you.

Do let me know what you think should be done about the matter.

On reading this report, I realize that it has been less a report than it has been a spreading of my problem before you for your advice and help.

But then, gracious Father, is not that the way all my reports are?

Respectfully yours,
THE RECTOR.

OUR PARISH is one of those using the Seabury Series with all the trimmings, including the parish life conferences, the parents' class, and the family Eucharist. The sober reporter, trying to assess the impact of all this on the life of the parish and the Christian knowledge of its members, finds his judgment overwhelmed by a mass of conflicting impressions and a swirl of activity — physical and intellectual.

THE RECTOR preached at 11 o'clock last Sunday on the parish's educational program. Considerable indignation was expressed by the people who regularly go to the 9 o'clock service that he had not tipped them off on his sermon subject so that they could go to both services that Sunday. Since the 9 o'clock is a standing-room-only affair and the 11 o'clock is well attended, the rector was probably wise in not tipping them off. There might have been a riot in the rush for pews.

THE PARENTS' class also keeps getting all stirred up over something. Mothers and fathers go home fuming at the possibility that they do not bring their children up right or fretting at the theological unsoundness of a view somebody expressed that the rest of the class seemed to approve. So upset do they become that they have decided to hold an extra midweek evening meeting of the class to go to the mat on some of the issues that have been raised.

THE SEVENTH grade pupils have been demanding to know why Christianity is better than Judaism — or perhaps, Hinduism. I was called in as a visiting expert on the reality of the Resurrection, so they quickly switched the subject to evolution, the origin of the world, the religions of primitive man. One good girl kept raising her hand but never getting a chance to speak because somebody else would grab the floor first. I suggested to her that she had better just start talking like the others when she had something to say.

WHAT ARE they learning? Are they learning anything? I haven't the faintest idea. The girl who really wanted to know about Judaism is a little disappointed, I think, that the class has not stuck to this issue. She probably has a Jewish friend who argues the question with her, or who even more potently bears witness to Judaism by being a person of character, high ideals, and inner calm.

WE DID talk about "chronological snobbery" (a term used in C. S. Lewis'

new book, *Surprised by Joy*). This is the notion that truth is a monopoly of our own generation. To help clear away the quaintness of the biblical books, we read virtually all of the ancient epistle of the Church of Smyrna describing the martyrdom of St. Polycarp; we also dipped a bit into Plutarch's Lives to get some idea of the normality of the miraculous in all ancient history and biography — secular or religious.

THE SEABURY courses cover the first and fourth grades as well as the seventh, and the principles expounded for these grades also seem to lead to much debate and discussion. However, on my way into the choir-room to vest for the late service, I often see the first grade class winding up its sessions. The teacher and the children seem to be great friends, and a huge cardboard church in the corner grows ever more imposing in structure and detailed in furnishings week after week.

HOŠTILITY, as these confused reports may indicate, is busting out all over. It is a curiously abstract hostility, though. Nobody is mad at anybody; everybody is excited about the right way to do the job, like a group of amateurs changing a tire: "Here, you're doing it all wrong. Let *me* show you. Let go of that tire-iron!"

"SPIRIT" is a word of many meanings. In the Church, we think first and foremost of the Holy Spirit; then of the spirit that is the Christian soul. We may also think of the "esprit de corps" of a well-knit organization. Then there is that other sense of the word "spirit" that we apply to a fine horse, when we say he is "spirited." One thing is true: "spirited" in this sense is the word for parents, teachers, and pupils in our parish right now — a certain boldness of step, a certain combativeness, a certain vigor and dash, with all that goes with it. We shy at a leaf, we gallop off full tilt in no particular direction, we prepare to do battle and suddenly become interested in something else; we may even leap the fence and give our herdsman anxiety.

IS THIS kind of "spirit" the work of the Holy Spirit? Are we learning theology? Are our children learning it? (Odd that these two questions come in that order!) Are the children learning "the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health"? I am not sure, except that the exuberance around here certainly has a healthy look.
PETER DAY.

What is a non-Roman Catholic to make
of the alleged healings at Lourdes?

MIRACLES: MASS PRODUCTION

By the Rev. J. V. Langmead Casserley
Professor of Dogmatic Theology
General Theological Seminary, New York City

Ruth Cranston is a professional journalist, accustomed to dealing with assignments having ecclesiastical or religious interests. Although not a member of the Roman Church, she has devoted much time and energy to the investigation of the alleged "miracles at Lourdes."

Miss Cranston's book, *The Miracle of Lourdes*,* never rises above the level of journalism, but it is good journalism, with all the merits as well as the limitations which the word implies. This is straight, honest reporting, based upon a diligent searching out and careful interviewing of persons able to give absolutely firsthand accounts of the facts. When she attempts an overall interpretation she is perhaps rather weaker and certainly much more conventional.

So far as the facts themselves are concerned, however, the reader is left in no possible doubt. Extraordinary (and, from the point of view of accepted medical science, quite inexplicable) events do beyond all doubt occur. There have, of course, been many hundreds of alleged cures at Lourdes but only 51 "miracles" are claimed as such by the Church. When it comes to acclaiming a cure a "miracle," it is the medical mind, carefully sifting the medical data (and the medical data is sifted very carefully indeed), which really determines the issue.

To state the facts is one thing; to interpret them is, of course, another. The scientific mind as such may prefer to say that it has no categories available for interpreting peculiar events of this kind and claim the right to refrain from offering any interpre-

tation at all. The theologian, however, can hardly take so negative an attitude. There are perhaps three different ways of handling the theme of miracles in contemporary Christian theology:

1. Miracles do not occur. The healing miracles of Christ may perhaps be regarded as cures of what are now known as functional disorders by "psycho-somatic" means, but the so-called "nature miracles," in which a physical consequence is achieved by some kind of direct interposition of spiritual power into the physical order, must be denied, not merely as contrary to the way in which the universe is made, but as contrary to the way in which God Himself made it and works through it. Many of those who take this view hold that miracle stories like those in the Gospels may nevertheless have an important symbolic meaning and may often be treated rather as we treat parables and myths.

2. Miracles are the extraordinary consequences of the utterly extraordinary presence of the Incarnate Son of God in the world. Thus the New Testament miracles may be accepted and explained by those who believe in the Incarnation, but all other miracle stories should be treated with the utmost reserve.

3. Miracles happen, not only during the earthly ministry of our Lord, but at all other times including our own. There is thus no "problem of miracle." The category of the miraculous is a category which covers a large number of historical facts stretching throughout history right down to our own time.

This is the point of view of most Roman Catholic theologians and of Miss Cranston herself.

The case for the third view is undoubtedly very strong, as Ruth Cranston has no difficulty in showing; but from the point of view of the Christian theologian it seems perhaps to prove a little too much. If miracles are so familiar and regularly recurrent, can the miraculous episodes of the Gospel have quite the unique significance which the Christian tradition attributes to them? Mass production of miracles would seem to rob them of their theological and evidential value.

The inclination of this reviewer is steadily toward the second view, but he cannot deny that such evidences as this book sets before the reader do render it a difficult view to maintain. It may, of course, be said that wherever the power of Christ is present there will be a tendency for miraculous events to occur, and that this is



just as true when Christ is present in the world through His Church as it was when He was present in the world in the flesh.

The non-Roman Catholic Christian will perhaps be even more concerned to point out that the occurrence of such events as these is in no way evidence for the exclusive claims of the Roman Church. Non-Roman Catholic Christians do not claim — not, that is,

Continued on page 20

*McGraw-Hill. Pp. xii, 286. \$4.50.

EDITORIALS

The NCC and the Laity

Through the good offices of *U.S. News and World Report*, public attention has been focused on a controversy between the General Board of the National Council of Churches and members of a committee, now defunct, known as the National Lay Committee.

Under the chairmanship of J. Howard Pew of Philadelphia, this committee was set up to commend the NCC to laymen, and particularly to those who would be in a position to help support its work with special gifts. Led by men of politically and economically conservative stamp, committee members expressed increasing unhappiness about certain pronouncements of the Council in the political and economic realm, sought an opportunity to register their demurrers publicly, and finally — as the scheduled time for the committee's disbanding grew near — urged upon the General Board that the Committee be permitted to continue with some authority over the choice of its own membership, and that it be given some corporate voice, either to modify, or to register dissent from, NCC positions.

The facts, the parliamentary niceties, and the statistics about the number of laymen on this side or that are variously interpreted by those concerned. Actually, however, on such a problem, facts of this kind can only mislead. Even more misleading is the apparent assumption that the difficulty is a problem peculiarly of the National Council of Churches, as opposed to any one of its constituent Churches. The NCC, in its pronouncements and activities, is no "redder" than social relations and social action departments of the Churches in general. It is considerably more cautious and deliberate in the social and economic fields than some Church groups, and unquestionably more restrained than its predecessor, the Federal Council of Churches. Another important point to keep in mind in evaluating this subject is that the whole area under debate — the area of Christian Life and Work — is only a tiny fraction of the total program of the NCC.*

The fact is that lay participation in Christian thinking about social and political matters is generally scanty and that what there is of it is not very representative of Christian lay leadership in general. It is commonly said that Mr. Pew is not very representative of the laity in the political realm either, leaning more

to the right than most. This may well be true, but it is Mr. Pew's own problem. The problem of the NCC's program in this area, and of Christian social relations and social action groups in every Church, is to solve their own problem of representativeness rather than Mr. Pew's. An individual does not have to be representative, but a Church group should try to be.

The problem is complicated by the fact that the clergy who participate in this area of Church thought are often almost as unrepresentative of the clergy in general as are the laity who participate. Secretaries of Church boards are almost always intelligent, well informed, and dedicated ministers and layfolk. But they do tend to represent a social and economic point of view protected by several layers of insulation from the thinking of the businessmen who serve as vestrymen or trustees and run the every member canvass and the building fund drive.

No matter who gets appointed to divisions, departments, committees, boards, bureaus, and councils, the people who attend the meetings are the ones who do the voting and prepare the pronouncements. And these are (1) the people with a social passion; (2) the people with a lot of free time; (3) the people who regard such meetings as in the line of their regular duty — the secretarial personnel of the Churches.

No one takes this problem more seriously than the leadership of the NCC itself. By exhortations, by letters, by special provisions of by-laws and procedural rules, every effort is made to secure truly representative appointments, and to get those who are appointed to participate. In NCC meetings, the expression of a conservative point of view even by a minority is given great weight and efforts are made by the majority to take such opinion into full account.

In our opinion, the specific questions raised by Mr. Pew and his co-workers could not, in all conscience, be answered affirmatively by the NCC. The type of relationship to the Council that he desired for his committee would have been unworkable, we think, and even unjustifiable in view of the fact that the Council is responsible, not to the laity of the Churches, but to the Churches themselves. Yet we feel that somewhere along the line an opportunity was lost to seize upon a genuine concern of conservative laymen with the area of Christian social thinking and to develop this concern into a resource for balanced deliberations and constructive action.

Some — perhaps most — of those in the National Lay Committee who objected to the NCC's policies sincerely believed that the issue they were raising had nothing to do with liberalism vs. conservatism. Rather, they were objecting to political pronouncements in matters where morality and religion were not directly at stake. This led to rejoinders from the other side that unless the Churches could criticize political and social practices and make constructive proposals for human welfare they would be false to their mission.

*In the \$13,000,000 budget of the NCC for 1956, the amount to be spent by the Division of Christian Life and Work is \$594,140.

The tragic fact is that those who spoke so eloquently pro and con did not seem to realize that they were saying the same thing in different words. To the disinterested observer, it seemed that each side was listening, not to what the other side was saying, but to what it thought the other side really meant.

Most of this controversy took place in semi-private; any editors or journalists who were in on it were sworn to secrecy. We tried to secure permission to tell LIVING CHURCH readers about it many months ago, but without success.

How much damage has been done to the NCC? Not much, apparently. Many laymen, including laymen of considerable worldly means, still believe in its work and give it financial support. Names of laymen are found in growing numbers on the rolls of NCC agencies. Some of them come to some of the meetings. More of them ought to come to more of the meetings. Perhaps the story in *U.S. News and World Report* will stimulate this process.

Such influence as Communistic fellow-travelers may have had in ecclesiastical circles years ago has long been neutralized. Starry-eyed liberals who wish to solve the world's problems by giving away other people's money are still present in goodly number and undoubtedly have some influence on NCC statements. But the practical wisdom of the NCC staff, together with a mandatory process of study and deliberation, plus a keen sense of responsibility to the Churches and to the nation, has led to a series of pronouncements and policies that are by no means starry-eyed.

However, the big question remains. On matters of national political moment, opinion often divides by 58% to 42%, 54% to 46% or perhaps even 51% to 49%. Is the Christian moral witness in such situations to be established by equally close divisions? Is prophecy, the denunciation of wrong and the demand for justice, a matter of debating and voting at all? Should the Church, or an interchurch group, claim to be or attempt to be corporately prophetic? Is it better for the prophet to have as little practical contact as possible with the problems about which he prophesies and a minimum of responsibility for carrying out the solutions he demands?

Is there a place, perhaps, for acknowledged differences of opinion to make clear to the world that Christianity does not always speak with a united voice?

Machinery for dealing with all such questions exists in the present set-up of the NCC. Nevertheless, the unwary layman, coming to a meeting, sometimes finds himself in a minority of one or two on an issue where he knows that his position is that of a very large minority, if not a majority of Church members. Although the machinery exists, he cannot use it because those who think as he does have mostly stayed home. It is not surprising that he desires some agency like the National Laymen's Committee to help redress the balance. The laymen are not fair to the NCC when

they absent themselves from every step in the process of study, deliberation, and debate except the last. But it is not fair to the Churches or to the public in general for NCC pronouncements to come forth with an air of unanimity which may be false to the realities of Church opinion.

At the governmental level in the Episcopal Church — in diocesan convention and General Convention — a device to prevent the clergy from outvoting the laity and the laity from outvoting the clergy is provided in the vote by orders. When a division on this basis is demanded, any resolution must prevail in both orders separately to be recorded as the act of the Church. There are quite a few reasons why such a procedure might be impractical or undesirable in the NCC. Yet it does at least have the great advantage of removing the taint of clericalism from any official pronouncement of the Church.

What the NCC really needs — and what Church social relations departments need — is not just the names nor the money of laymen, but their presence. In the opinion of this magazine, that presence would be worth enough to make substantial concessions to those who feel that the voice of the laity is drowned



out in the present order of things. We could cheerfully accept the concept of letting the U.S. swing rudderless without any pronouncements at all from the NCC for a period of time if the result was to bring Christian laymen of all shades of opinion — conservative and liberal, business and labor, anti-pronouncement and pro-pronouncement — into a genuine process of give-and-take in which, with the clergy, they would seriously consider together the meaning of their Christian faith for their life in the world.

We must emphasize again that the NCC is the least of the offenders in this particular. In our own Church, diocesan social relations departments are frequently far removed from the actual opinions of the diocese as a whole. Which is more important — to let the world think that the department's opinions are the Church's opinions; or to convince Churchpeople themselves — including those actually engaged in business and political life — that they should face their problems and responsibilities in the light of the Christian Faith?

A genuine Christian consensus is certainly worth reporting to the world; but an apparent consensus that is not genuine neither rings true to the world nor increases public confidence in those who set it forth.

Records Are Broken as Dioceses, Districts Meet 97% of Quotas

"Diplomas" for dioceses which meet or exceed quotas suggested by Bishop Emrich of Michigan at National Council meeting

By ELIZABETH McCracken

A "diploma" for dioceses which pay their full share of the national Church's budget was suggested to the National Council meeting February 21st to 23d by Bishop Emrich of Michigan. He felt that some kind of recognition was in order for those dioceses which fulfill their quotas. "I suggest further that the same diploma be sent to those who exceeded their quota as to those who met it," he said. "Otherwise the others might pledge one dollar to get the higher certificate, or diploma." The members voted to prepare a message of appreciation for this purpose.

More of the diplomas were earned in the past year than in any previous year, H. M. Addinsell, treasurer, reported. "Records were broken in 1955 as every diocese and missionary district in the United States, and all but two of the foreign districts paid their expectations in full." National Council's total receipts for 1955 were \$5,061,993. This is more than the total expectations, and 97.68% of the quota.

The budget adopted by National Council for 1956 [L. C., March 4th] was \$6,666,562, a little over 2% less than that adopted by General Convention in September, 1955, but still the largest budget ever voted by National Council.

Loans for New Churches

A request for a "very large loan fund" was also made by Bishop Emrich, speaking as chairman of the Home Department. He said:

"We have a loan fund, but we need to have it larger. The lack of a big building fund is holding us back. A mission can't grow until it has a building where the people can come. They can't get a building until they get people, unless we have a building fund large enough to fill the needs of the missionaries for buildings."

Grants for Buildings

Bishop Donegan, chairman of the Overseas Division, announced grants for buildings to Alaska, Honolulu, including Okinawa, Panama Canal Zone, Philippine Islands, Puerto Rico, Virgin Islands, Borneo (in response to an appeal from Bishop Hall of Victoria), Hong Kong, Liberia, and Formosa. These grants were for missionary buildings of several kinds, including rectories, bishops' houses, a library, a theological school building, etc.

In the home field, grants were made to Salina and to North Texas; the first for a house for the bishop; the second for a rectory.

Missionary Offerings

A discussion was held on the uses to which the Church School Lenten offering is put. Bishop Lewis of Nevada offered a

resolution asking that National Council designate, two years in advance, a special area to which a part of the Lenten offering would be allotted, this area to be studied in Church schools as far as possible. The Rev. William G. Wright, director of the Home Department, felt that it would be difficult to say what area would be in a critical state two years from now.

Bishop Lewis of Nevada expressed a wish that "we could build up a different view of the responsibility for missions that we all have and have all the time. None of us can be relieved of that responsibility by giving to this offering or that."

"Isn't it a matter of coördination?" asked the Rev. Gardiner Day of Massachusetts, adding that "every special offering fits into the general responsibility."

Seabury Evaluation

A preliminary evaluation of the success of the Seabury Series, the Church School curriculum drawn up by National Council's Department of Christian Education, was reported by the Rev. David R. Hunter, director of the Department, who said:

"Last fall the Department of Christian Education asked all diocesan and district directors of Christian Education to assist with the interviewing that we were recommending in gathering the data we needed. Of the 42 directors working throughout the Church, 30 agreed to carry out this mission for us and 25 to date have actually submitted their reports. This covers, therefore, a fair section of our Church in the continental United States. The interviews were concluded in November and December. They used questions which we supplied, the answers to which were recorded and which came back to us in the words of those who gave the answers. These questions were used with classes, with teachers, with parents. Our plan is to return to all these parishes next April and May with the same questions and some additional ones.

"We knew in November, and we know now, that our data will not be complete enough for us to begin any kind of revision on the basis of these facts alone. We shall also need that which will be gathered next spring. This material is from the month of November. Answers came from 301 teachers and leaders, 142 classes, 1,288 children, and 407 parents. The parishes selected were selected at random.

"The questions we gave the interviewers, who sat down with teachers and leaders,

asked about the published material and what their expectation was as to what it would be like. We also asked about the type of preparation they had had for the Seabury Series. We inquired about the kind of on-going teacher training that was continuing in their parishes in November. We asked about their reactions to the composition of the manual, about their problems of getting started, what they liked best about the Teacher's Manual, what they liked least. We also asked for their suggestions for revision, and what else they would like to say about the courses. We asked, finally, about the lesson planning, and what they felt to be the response of their class members.

"We asked the children such questions as the following:

"What are you doing in your Church School class this year? (Such answers as projects, stories, talking, and discussing.) How is Church school different this year, if at all? (There were 20 variations in reply.) What



DR. CAUTION: Guide for Church's Negro work.

do you talk about in your Sunday school class? (Church, services, seasons, etc.) What have you learned this year about God? What did you learn this year about the Church? About the Bible? What do you like best about Church school this year? What did you like least this year?"

"This gives a sample of the kind of data we are seeking in order to be able to strengthen the material another year. Our plan is to take all this, along with other material that has come to us from various sources, consider it, revise the material, test it, and then republish."

Bishop Gray of Connecticut, reporting for the whole Department of Christian Education, also commented briefly on the Seabury Series. "We would say," he remarked, "that the Church asked for a new approach to Christian education, that the National Council tried to find the best people to make that approach, that they have done the best they could, and that if the National Council has suggestions for evaluation, we shall be glad to have them."

Negro Work

A statement on guiding principles for the Church's Negro work [see p. 13] was made by the Rev. Tollie Caution, assistant

secretary in the Division of Domestic Missions.

Dr. Caution's report explained the organizational structure by which the Church's Negro work is carried out. It reads, in part:

"The responsibility for leadership in the Church's work among Negroes in the United States is placed in the Division of Domestic Missions of the Home Department. An assistant secretary, appointed by the Presiding Bishop, works with the aid of the Bi-Racial Committee in order to give a more thorough understanding of the direction the work among Negroes should take. The Bi-Racial Committee, which is appointed by the Presiding Bishop, represents the following areas: North and South, Negroes and white, clergymen, and laymen.

"The Bi-Racial Committee meets annually or semi-annually at the call of the executive secretary and the assistant secretary of the Division of Domestic Missions, to receive the report of the assistant secretary on the state of the Church's work among Negroes."

Among the Committee's duties are to discuss recent trends in race relations in the United States as they affect the Church's work, study shifting Negro population trends and their integration into the total life of the communities where they reside, plan for the promotion of Church work among Negroes, discover areas where established work may be strengthened and new work undertaken, present to men and women of high calibre the Christian vocation, and help them secure adequate training.

More Chaplains

A new plan for getting chaplains for the Armed Forces was included in the report of the Rev. Robert J. Plumb, executive secretary of the Division. As chaplains must be experienced men, it is not possible

to recruit them directly from the seminaries. After a man has been in a parochial ministry for a year or two, it is often hard to persuade him to enter the Armed Forces work. The new plan is intended to help solve this problem.

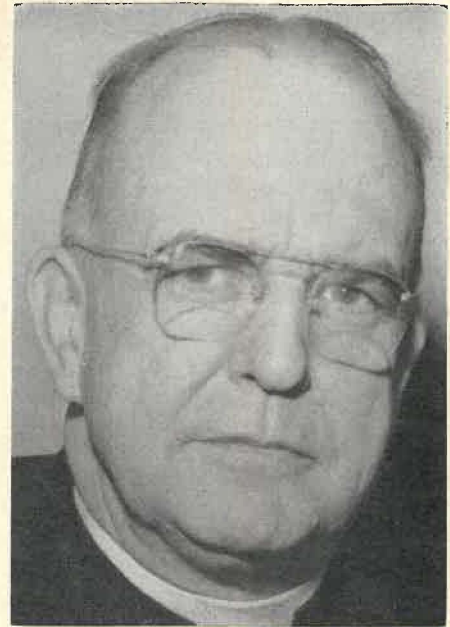
Chaplain Plumb said:

"A suggestion was made at our Division meeting that the Armed Forces Division accept a few seminary graduates who intend to become chaplains, in a trainee status, placing them in parishes close to a large military installation during their diaconate year, and paying half their salary. Then, after a year of working with Armed Forces personnel, they would go on active duty as chaplains. Such a plan will be further explored."

Chaplain Plumb gave some statistics of the chaplains' work in 1955, saying:

"During 1955, our chaplains presented 697 persons for Confirmation. There were 1,486 Baptisms; 352 marriages; and 595 burials. I believe this shows that the military chaplaincy is a normal ministry. The Armed Forces have progressed a long way from the time when chaplains were burdened with secular collateral duties. In all Services, they have a wide freedom now to pursue their spiritual calling."

These figures were given by Chaplain Plumb as to the immediate need for chaplains: 20 for the Air Force; five for the Army to fill our quota; five more to fill the places of at least five chaplains who will return to civilian life. The needs of the Navy have been met. Thus, at least 30 priests under 33 years of age are wanted now. The Church has 38 chaplains on active duty in the Army at present, 27 in the Navy, 25 in the Air Force, and 17 in the Veteran's Administration.



CHAPLAIN PLUMB: New plan to get chaplains.

Refugees

At least nine of the Church's bishops, including the Presiding Bishop, have personally sponsored refugee families, as have many other Churchpeople, but there are still refugees waiting in European camps for American sponsors. The Rev. Alexander Jurisson, a priest of the Estonian Orthodox Church who is now working with the Presiding Bishop's Committee on World Relief, spoke to the meeting from personal experience as a former refugee. He said:

"It is seven years since I was in a German refugee camp, where I lived for four years with my family. I went back there last year, and I wondered how I had lived in such circumstances. Yet I did live, with my family; and we were happy because we hoped to get away. Some of the prisoners were not happy because they knew that they could not get away because of health reasons.

"Again at the prison camp, but only as a visitor, I ate what the prisoners still there were eating, and what I ate for four years. I was over there to help those who can get away if they have sponsors. I had to work hard to get the camps open to our work. Some superintendents were opposed to it. German officials were friendly and helped me in my work. The Lutherans were not opposed to us, but they were afraid that, if away from Germany, these people would become Methodists or be converted to other American Churches. I said that I had been working for four years with Episcopalians, and they had not even tried to convert me.

"Our program is pretty good. We have more assurances than the Methodists and the Presbyterians. I like that very much. We can do this work only if we have enough assurances and gifts. Our success is because of the strong interest of the Episcopal Church. Its clergy and people were the first to give assurances. The Presiding Bishop was first of all. His family, the one for whom he is sponsor, is a family of four. In April, it will be a family of five. Other bishops have sponsored refugees: the Bishops of New York, Massachusetts, Long Island, Chicago, Penn-

Guiding Principles for Negro Work

These five points were adopted as guiding principles at the quarterly meeting of the National Council for the use of the Church in its work among Negroes.

1. Fellowship is essential to Christian worship. Since God is no respecter of persons, but all are welcomed in Christian fellowship through His Son, to break this fellowship by any attitude or act in the House of God which sets brethren of different races apart from one another is sinful.
2. Fellowship is essential in Church administration. Through the privilege of exercising initiative and responsibility in Church affairs; through free participation and voting power in all its legislative assemblies; Churchmen of Negro and other minority groups are assured that their fellowship in the Episcopal Church is valid and secure.
3. High standards must be maintained in every area of the Church's work for all persons. This principle applies to buildings, equipment, maintenance, personnel, and general policy.

4. Desegregation must be the goal for all church institutions and agencies. Many are voluntarily removing barriers of race. With full and sympathetic appreciation for the real difficulties faced by the Church and Churchmen in the desegregation of our institutions, we affirm that the free access to all institutions is our ultimate goal for all our work. This is the responsibility alike of those who have segregated and those who have been segregated.
5. It is both the function and the task of the Church to set spiritual and moral goals for society, and to bear witness to their validity by the witness of her own life. The Church should not only ensure to members of all races full and free participation in worship everywhere; she should also stand for fair and full access to educational, social, and health services, and for equal economic opportunities, without compromise, self-consciousness, or apology. In these ways the Church will demonstrate her belief that God "has made of one blood all nations of men for to dwell on the face of the whole earth."

sylvania, Newark, Ohio, and Southern Ohio — all have sponsored, and their dioceses are so good and do so much."

Other Reports

The Division of College Work will have a new committee on summer work projects. It will define purposes, set up standards, select projects, and supervise the work.

A new building at Roanridge, national center for the Church's Town and Country work, was reported. It will cost \$120,000. The problem in rural work, like that in the Armed Forces Division, is getting and keeping more and better clergy.

The Presiding Bishop's Committee on Laymen's Work reported that its 1955 program was the best so far, but said that more laymen, ready and able to work for the Church, were needed.

Some of the particular projects of the Urban-Industrial work division were described along with the division's report. Bishop Jones of West Texas and Bishop Emrich of Michigan spoke of work undertaken with the aid of the Rev. Paul Muselman, executive secretary of the division. St. Thomas' Church, Detroit, is keeping a record of its successes and failures in trying to work for the whole community. In West Texas a project is under way with children of Latin American families, many of whom are not Roman Catholics.

Personnel Changes

✓ The Rev. John B. Midworth has been released from his post as executive secretary of the Adult Division and transferred to become executive secretary of the Laboratories on the Church and Group Life.

✓ The Rev. William J. Coulter was named associate secretary in the Division of Leadership Training.

✓ The Rev. Clifford H. Buzard will be assistant secretary in the Unit of Research

and Field Study, to be effective April 1st.

✓ The resignation of Mrs. J. William Witherspoon as director of the Speakers Bureau becomes effective April 1st.

✓ The Rev. A. Donald Davies changes from associate secretary to assistant secretary of the Adult Division.

✓ The Rev. William B. Murdoch has been transferred from associate secretary of Leadership Training to editor of Leadership Training Publications.

✓ The Rev. Arthur O. Phinney will be executive secretary of the Unit of Camps and Conferences, effective April 1st.

✓ The Rev. Francis W. Voelcker has been transferred from executive assistant in the Division of Curriculum Development to director of evaluation in the same Division.

✓ The appointment of an associate secretary for the Armed Forces Division was approved.

Church Gets \$260,000 In Sheppard Bequest

Because of a court ruling that the words "bishops of the Episcopal Church at New York" meant the Church's Domestic and Foreign Missionary Society, a bequest of \$260,000 has been given to the national Church. The functions of the Domestic and Foreign Missionary Society are performed by National Council.

The validity of the trust provision in the will of the late William Coats Allen Sheppard was upheld in superior court at Fayetteville, N. C. Church officials agreed to turn over \$50,000 of the money for distribution among relatives of Mr. Sheppard who had contested the will.

The bequest is for the purpose of establishing a fund to help "ministers in bad health or retired in the United States."

[RNS]

New Effort Pressed to Secure Reduced Clergy Plane Fares

Ministers and missionaries would secure reduced rates on overseas air flights as well as on domestic airlines under legislation to be introduced in the House by Reps. F. Ertel Carlyle (D-N. C.) and Victor Wickersham (D-Okla.).

The bills grew out of a two-day meeting of the Interchurch Transportation Committee attended by representatives of 18 Protestant Church groups, the National Catholic Welfare Conference, and the Union of American Hebrew Congregations.

The proposed legislation, however, would apply only to airlines that do not receive cash subsidies from the U.S. Civil Aeronautics Board. This is to overcome objections of the House Committee on Interstate Commerce to earlier bills which would have granted general permission for clergy fares.

If the Carlyle-Wickersham legislation is approved, it will be up to the carriers to decide whether they will grant reduced clergy fares, and how much the reduction will be.

It is expected that the airlines generally will be agreeable to establishing such special fares.

[RNS]

World Council Official To Visit Chinese Christians

For the first time since the Communists seized control of China, an official representative of the World Council of Churches has been granted permission to visit Christian groups there.

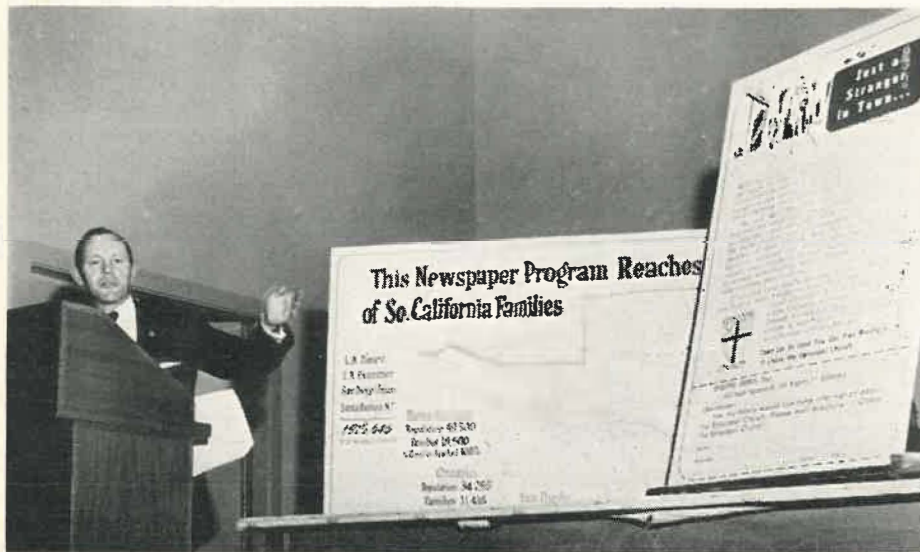
Lutheran Bishop Rajah B. Manikam, an Indian Christian leader, has obtained a visa for such a visit. Dr. Manikam has served as East Asia secretary of the World Council.

Officials of India's National Christian Council voiced the hope that Dr. Manikam's visit might pave the way for a larger one by a delegation of Indian churchmen. Christians on the Chinese mainland have had virtually no contact with outside Churches and ecumenical bodies for the past several years.

[RNS]

16,000 Bibles and Prayer Books Given out by Society

A total of 16,511 books were given out by the Church's Bible and Common Prayer Book Society during the last fiscal year. The 146-year-old organization donates Bibles and Prayer Books when it receives requests from bishops and clergy of the Church. Its funds come from contributions and bequests. Of the books given out last year, 2,301 were Bibles and 14,210, Prayer Books. They went to 52 dioceses, nine domestic and nine overseas missionary districts, and six foreign countries.



THE EPISCOPAL diocese of Los Angeles has launched a "Go-to-Church" campaign in a series of advertisements that will run for 24 weeks in four daily newspapers of Southern California. The ads invite readers to visit the Episcopal Church in their neighborhood and include a coupon offering them a copy of the booklet, "I Chose the Episcopal Church," by the Rev. Chad Walsh. In this photo, David Fenwick of Los Angeles, of the diocesan public relations department, explains the program. [RNS]



THE REV. EDWARD C. TURNER has accepted his election as Bishop Coadjutor of Kansas, subject to consents of the bishops and standing committees.

Diocesan Conventions

Maryland Convention Raises Salaries

February 7th, 8th, Baltimore.

A resolution was passed raising minimum clergy salaries to \$3200, plus \$500 automobile allowance and housing facilities, for single men, and \$4000 a year plus the automobile allowance for married men, with an additional \$200 for each dependent, also with adequate housing facilities.

Two churches, St. John's, Frostburg, and St. Peter's, Lonaconing, Md., were given permission to elect women to their vestries. Another church was given this privilege last year. The permission applies only to these particular parishes, and does not include the right to elect women delegates to the diocesan convention.

ELECTIONS. Standing Committee: clerical, D. F. Fenn, C. E. Berger, D. C. Watson, R. B. Wilkes; lay, Harrison Garrett, S. L. Richardson, W. F. Dame, Jr., T. F. Cadwalader.

Western Michigan

January 24th and 25th, Grand Rapids.

The diocese of Western Michigan has accepted the full quota asked of it by National Council for the second year. Its quota of \$45,580 is \$5,360 over last year's.

The Bishop Whittemore Foundation, formed at the time of Bishop Whittemore's retirement in 1953, has been able to make loans to several missions. When it reaches its goal it will be able to furnish funds for four other missions which have purchased land for church buildings but are unable to finance construction.

A work camp for college age young people is being undertaken in the northern part of the diocese next summer.

NEW MISSIONS: St. James, Beaver Island, St. Matthew's, Sparta, and St. Gregory's, Muskegon.

ELECTIONS. Standing Committee: clerical, W. A. Simms, G. D. Hardman, J. G. Carlton, W. C.

Travel Restrictions May Affect W.C.C. Meeting in Hungary

Restrictions on the travel of United States citizens in Hungary have been imposed recently, after incidents in which American newspapermen were arrested by the Hungarian government. As the central committee of the World Council of Churches is scheduled to meet in Budapest July 28th to August 5th, THE LIVING CHURCH has asked the U.S. State Department whether American citizens will be permitted to attend this meeting.

A statement from Frances G. Knight, director of the passport office, explains the State Department's position:

"We have felt compelled to reinstate the requirement of passport validation for travel by American citizens to Hungary. However, this action does not automatically bar all travel by American citizens to Hungary. Unless conditions become worse than at present, we will give sympathetic consideration to validating passports for travel to Hungary in those cases where there is no risk foreseen which would involve the personal safety of the prospective traveler and where the purpose of travel to Hungary appears likely to benefit rather than injure the interests of the United States.

"Applications of American citizens wishing to attend the World Council of Churches meeting in Budapest will receive sympathetic consideration."

The requirement of passport validation for travel in Hungary was in effect earlier, but had been withdrawn on October 31st, 1955.

Aarner; lay, C. C. Wells, S. B. Tremble, H. F. Bigelow.

Executive Council: clerical, D. V. Carey, C. R. Dibble; lay, V. C. Hohl, H. T. Winchester, Rex Edick.

Arkansas

January 31st - February 2d, St. Paul's Fayetteville.

A new salary scale for missionary clergy was adopted by the convention. An unmarried priest will have a minimum starting salary of \$3,000 and living quarters, and a married man with children will start at \$3,600 and a house. In all cases income will increase by \$100 annually until a salary of \$4,200 and a house is reached. There is an additional car allowance of eight cents per mile for travel between missions.

The National Council's Unit of Research and Field Study will be asked to make a study of the diocese. Arkansas will provide a minimum of \$15,000 toward the completion of the chapel of the University of the South, Sewanee, Tenn.

In the past year, every Arkansas congregation has met its quota or apportionment, missionary giving has increased 10%, and two new missions have been established. In a 10 year period communicant strength has increased 60%.

ELECTIONS. Standing Committee: clerical, W. F. Hays; lay, J. H. Penick.

Executive Council: clerical, J. E. Shoemaker, J. H. Alves; lay, Sam Phillips, J. J. Monfort.

Harrisburg Suffragan Shares Scattered, Hilly Diocese

The diocese of Harrisburg, which is mountainous and where congregations are widely scattered, has hazardous travel conditions through many months of the year. To aid Bishop Heistand in administering this area, the Rev. E. M. Honaman was consecrated as Suffragan Bishop of Harrisburg on February 24th at St. Stephen's Cathedral, Harrisburg, Pa. Bishop Honaman will live in Williamsport and supervise the Church's work in the archdeaconries of Williamsport and Wellsboro. The latter consists of one parish and some aided parishes and missions scattered over a large area, reaching to the New York state line. The new bishop will also supervise young people's work in the diocese and the work of the department of Christian social relations. He will assist Bishop Heistand in the schedule of visitations for confirmation.

Consecrator for the new suffragan was Bishop Sherrill, and Bishop Campbell of West Virginia preached the sermon.* Congratulatory telegrams read by Bishop Heistand included one from President Eisenhower.

Members of the new bishop's family who were present included his mother and a 'spitting image' brother, his sons and daughter-in-law (the elder son was seriously injured in Korea). Special guests at the consecration were the Rev. Tollie Caution of the National Council staff, formerly of the diocese of Harrisburg, and Dean Gifford of the Philadelphia Divinity School.

Birth of Mozart Honored

Commemorating the bi-centennial anniversary of the birth of Wolfgang Amadeus Mozart, the choir of Christ Church Cathedral, Houston, Tex., rendered Mozart's *Requiem Mass in D Minor* as a pre-Lenten observance of inspiration on February 13th, accompanied by 40 members of the Houston Symphony orchestra.

A capacity audience heard the performers respond brilliantly under the baton of conductor J. H. Ossewaarde, organist and choir director at the Cathedral.

*Other bishops participating included Bishops Heistand of Harrisburg and Hart of Pennsylvania, co-consecrators, Bishops Thomas, suffragan of Pittsburgh, and Wilner, suffragan of the Philippines, presenting bishops, and Bishop Warnecke of Bethlehem, litanist.

Armenian Leader From Soviet Union Barred from Jordan

Catholicos Vazken I of Etchmiadzin, Soviet Armenia, has had to put off a proposed council of bishops in Jerusalem because his Soviet nationality has caused visa difficulties, according to the *New York Times*.

The Catholicos left Beirut, Lebanon, February 20th, after having failed in an effort to have the election of the Patriarch of Cilicia postponed. The election was held February 20th, and Archbishop Zareh of Aleppo, Syria, was named to the post.*

The consulate in Beirut of the kingdom of Jordan, through which Catholicos Vazken would have had to travel to get to Jerusalem for the proposed general council of bishops, told him there was a blanket rule against giving a visa to the bearer of a Soviet passport. The Jordanians said they would have to consult with their ministry of foreign affairs. Meanwhile the Catholicos is visiting in Cairo.

According to Religious News Service, Catholicos Vazken abandoned the meeting in Antelias, Lebanon, that had convened to elect a new Patriarch of Cilicia, when members of the electoral council charged he was attempting to impose his will on them. The Patriarch of Cilicia, a sister see of the Armenian Church, has jurisdiction over Syria, Lebanon and Cyprus.

Vazken stated that the purpose of the Jerusalem meeting, to which he summoned Armenian bishops from various parts of the world, was to discuss the future of the Armenian Church on both sides of the iron curtain.

He denied efforts to influence the choice of a new Cilician Patriarch and declared that he was only trying to achieve unity in the Church.

Vazken is the first Catholicos of Etchmiadzin permitted to travel outside the iron curtain since 1918.

Delegates of Two Churches Named to Attend Talks

Delegates to represent the Church of England and the Methodist Conference of Great Britain in forthcoming talks on closer relations between the two bodies were named recently.

Church of England delegates will be: Dr. George K. A. Bell, Bishop of Chichester; Dr. Clifford A. Martin, Bishop of Liverpool; Dr.

*The Armenian Church has had two patriarchates or catholicates since the 15th century, the title "Catholicos" being the highest ranking in this Church's hierarchy. Except for intervals of closer relationship with Rome, the Armenian Church has generally been identified with the "monophysite" group which differs from the Orthodox over the relationship between Christ's divine and human natures. Etchmiadzin is the top-ranking see, but Armenians outside the Soviet Union are suspicious of possible Communist interference in Church affairs.

Harry J. Carpenter, Bishop of Oxford; Canon Stanley L. Greenslade of Durham; Canon Eric Kemp, chaplain of Exeter College, Oxford; the Rev. Harold Riley, vicar of St. Augustine, Kilburn; the Rev. Francis J. Taylor, principal of Wycliffe Hall, Oxford; the Rev. Lionel du Toit, vicar of St. Mary's, Windermere; Miss S. Lister of the Central Council for Women's Church Work; Prof. H. A. Hodges of the University of Reading; and Dr. John Vaughn Loach, registrar of the University of Leeds. [RNS]

Church Helps in Program To Rehabilitate Mau Maus

The Mau Maus in East Africa will get the benefit of a contribution of \$5,000 from National Council which was sent to the missionary society of the Church of England. The society is at work in a rehabilitation program for Mau Maus. Christians, white and black, are working together in the camps where Mau Maus are detained.

The Rev. Canon M. A. C. Warren, secretary of the Church Missionary Society, acknowledged receipt of the American Church's contribution and described the work in Kenya as he had seen it on a recent visit. He described a training school for lay evangelists. These people will work as unpaid volunteers with the Kikuyu people, among whom the Mau Mau movement originated. The Kikuyus formerly lived in isolated hamlets but are now being concentrated into large villages with populations of around 7000. Speaking of the lay workers, Canon Warren wrote: "Upon their witness in more ways than one, the whole future of rehabilitation and the Christian Church in Kenya may depend."

Another appropriation of \$5,000 has been sent by the Presiding Bishop's Committee for World Relief to the Church of England's Society for the Propagation of the Gospel, for its work in South Africa.

Lenten Offering to Help Meet Population Growth In Columbia Basin

Helping to provide church services in an area into which five times as many people have moved in the past 10 years as there were in the area 25 years ago is one of the projects of the 1956 Church School Missionary Offering. A new agricultural and industrial empire is emerging in the state of Washington where, in less than a decade, more than 50,000 people have flocked to the Columbia River Basin to cultivate productive farms and to work in new and growing industries.

Twenty-five years ago, the basin was a desolate spot in a growing nation. Descendants of the settlers who pioneered there toward the end of the 19th century left the land for more prosperous communities, and the basin population dwindled to 10,000.

Power and water have wrought an almost-miraculous change in the Columbia Basin. The Grand Coulee Dam which spans the Columbia River supplies the water and generates power for the land. Each year, as the world's largest reclamation project progresses, new areas will receive life-giving water, and the water will attract new settlers and new industries. Economists forecast that within the next 25 years, the basin's population will exceed 160,000 and may even reach 227,000.

The challenge of this mighty population movement is tremendous, and the Church School Missionary Offering will help the Rt. Rev. Russell S. Hubbard, Bishop of Spokane, his clergy and Church people to establish new missions, strengthen and enlarge present churches and church facilities, and minister to the spiritual needs of the myriad modern pioneers who are pouring into the state of Washington.



LIFE-GIVING waters of Grand Coulee dam attract thousands to Washington's Columbia River Basin.

Episcopal Church Photo

BOOKS

One Volume or Several?

PRAYER IN LENT. By the Author of *The Way*. London: Mowbrays. In America: Morehouse-Gorham. Pp. 95. Paper, \$1.25.

A book that solved all of one's problems regarding the practice of meditation would hardly be an unmitigated blessing, for there would then be nothing for the individual himself to do in his approach to God. Nevertheless, a book that does clear away the initial obstacles to meditation and provides a better framework for one's own meditations than any book this editor has seen come into his hands about a week ago. The book is *Prayer In Lent*, by the Author of "The Way."

In addition to its two introductory chapters, *Prayer In Lent* contains three series of outline meditations for every day in Lent except the Sundays — enough material for a three-year cycle of weekday Lenten meditations. The first series consists of relatively simple outlines; the second of slightly more advanced ones; the third of outlines still more advanced. The meditations do not follow the traditional types — Sulpician, Ignatian, etc. — but they do provide for a well-rounded 15 minutes or so of prayer.

This editor decided that the best way to review this book was to use it. He has now been doing so for about a week, and believes that it is a book that many other Churchpeople will want. Even if one used it only for a week or so this Lent, there is next Lent . . . and the next.

THE BAPTISMAL SERVICE. No. 06BC. Seabury Press. Leatherette, \$1 (Fabrikoid — No. 16BC, \$1.75; Leather — No. 26BC, \$4).

THE CONFIRMATION SERVICE. No. 06CC. Seabury Press. Leatherette, \$1 (Fabrikoid — No. 16CC, \$1.75; Leather — No. 26CC, \$4).

THE MARRIAGE SERVICE. No. 06MC. Seabury Press. Leatherette, \$1 (Fabrikoid — No. 16MC, \$1.75; Leather — No. 26MC, \$4).

When the first English Prayer Book (1549) was issued it was hailed as a volume that brought all of the services of the Church — hitherto contained in the Missal, the Breviary, the Manual, the Pontifical, and the Processional — under cover of one book.

Just how long this use of one volume alone (in addition, of course, to the Bible) continued would make an interest-

ing subject for a thesis. But for some time, at any rate, parts of the Prayer Book have been issued separately: (1) altar service books, with only such material as is used at the Holy Communion; (2) a book containing Morning and Evening Prayer bound up with the Bible; (3) editions of the Occasional Offices (Holy Baptism, Holy Matrimony, Visitation of the Sick, etc.); (4) a "Bishop's Book," containing the services of Confirmation, Ordination, Consecration of Churches, and Institution of Ministers.

These four compilations correspond, respectively, to the Missal, the Breviary, the Manual, and the Pontifical. Corresponding somewhat roughly to the Processional would be our Hymnal. Thus we are back to where we were before, when the services of the Church were contained in five different volumes. Of course, we still have our complete Prayer Books in the pews and in the homes of Churchpeople; but we have not found that it is most convenient on all occasions to have all of the Church's services between the two backs of one book.

Indeed, we have gone farther in our day and age; for Church publishing houses now put out souvenir editions of single Offices — the Office of Holy Baptism, the Order of Confirmation, and the Office of Holy Matrimony — to be given, as a reminder through the years, to those who have just received the rites indicated.

Three such souvenir editions, recently put out by Seabury Press, have just been received for review: *The Baptismal Service*, No. 06BC; *The Confirmation Service*, No. 06CC; and *The Marriage Service*, No. 06MC. Attractively printed, with rubrics in red, these all contain the appropriate certificate to be signed by the officiating minister. Each booklet "has been compared with the Standard Book of Common Prayer and conforms thereto," but the authorization of the Custodian of the Standard Book is not given, as canonically it may not be when the Prayer Book or any portion thereof is bound up with matter other than the Bible or Hymnal (in this case with the respective certificates and with the "Declaration of Intention" for Holy Matrimony).

Teenage Books

Reviewed by MARION V. LIGHTBOURN

THE MYSTERY OF MONT SAINT-MICHEL. By Michel Rouze. Holt. Pp. 190. \$2.75. (Age 11 and up.)

A translation from the French *La Foret Quokelunde* — which won the Prix Jeunesse, No. 2 — this is an exciting story of

the adventures of the "Baboons," a gang of three boys and one girl who decide to explore the Abbey of Mont Saint Michel and by accident discover an unknown underground passage, which provides adventure and danger.

Unusual and exciting, and based on a tradition that much of the bay of Mont Saint Michel was once a forest.

LISTEN, MY HEART. Ellen Turngren. Longmans. Pp. 194. \$3. (Teenage.)

Freedom or security? Gaiety or respectable conformity to pattern? Individual needs or family responsibilities? All of these conflicting claims are presented against the background of a rather dull and rigid Minnesota farm community. Whether or not the book is dull, is a matter of opinion.

Children's Books

Reviewed by MARION V. LIGHTBOURN

A LITTLE BOOK OF SAINTS. By Margaret G. Rhodes. Illustrated by Marjorie Anderson. London: Mowbrays. In America: Morehouse-Gorham. Pp. 57. Paper, 90 cents. (Ages 5-8.)

Little stories about the saints, well told. Each story has its green, black, and white illustration. The stories are told simply. A good Easter gift for your child or godchild.

TAILS BOOK. A Modern Bestiary. By Graham Carey. Illustrated by Francis Dahl. Sheed & Ward. Pp. 132. \$2.50. (Ages 8-12.)

According to the preface, "this book is a description of some of the different kinds of things that Irrational Animals do by the use of their Tails, and Tailless Rational Animals [human beings] do by the use of their heads."

The ways in which some of the animals use their tails are fascinating and amusing.

Each story is illustrated by a clever line drawing by Francis Dahl; which in each case emphasizes the point of the story.

Books Received

THOMAS CRANMER: THEOLOGIAN. By G. W. Bromiley. New York: Oxford University Press. Pp. xxviii, 108. \$3.25.

THE CHRISTIAN FAITH. By David H. C. Read. Scribners. Pp. ix, 175. \$1.95.

EDUCATION FOR MARRIAGE. By James A. Peterson. Scribners. Pp. xxi, 429. \$5.50.

CHRISTIANITY AND THE STATE IN THE LIGHT OF HISTORY. By T. M. Parker. Harpers. Pp. 177. \$3.

PETER THE GREAT. By Constantin de Grunwald. Translated from the French by Viola Garvin. Macmillan. Pp. 224. \$4.50.

MISS MITFORD AND MR. HARNES. Records of a Friendship. By Caroline M. Duncan-Jones. Macmillan. Pp. x, 118. \$2.50.

AN INTRODUCTION TO THE STUDY OF NEW TESTAMENT GREEK. By James Hope Moulton. Fifth Edition. Revised by Henry G. Meecham. Macmillan. Pp. xvii, 170; vii, 34. \$2.50.

PEOPLE and places

Appointments Accepted

The Rev. Harold E. Barrett, formerly assistant of Trinity Church, Columbia, S. C., is now rector of the Church of the Good Shepherd, Lookout Mountain, Tenn.

The Rev. David G. Bryce, formerly curate of St. Paul's Church, Muskegon, Mich., is now rector of St. Paul's Church, Bad Axe, Mich. Address: 223 Willis Ave.

The Rev. Dr. Wood B. Carper, rector of the Church of the Holy Spirit, Lake Forest, Ill., will become Eugene Augustus Hoffman professor of pastoral theology at General Theological Seminary in fall.

The Rev. Dr. Carper is the former rector of Calvary Church, Fletcher, N. C., and Trinity Church, Pawtucket, R. I. He spent four years as a chaplain to Episcopal Church students at Princeton and served as a U.S. Navy chaplain in the second World War. He therefore brings to the task of preparing students for the practical work of the ministry a background of varied experience.

His recent predecessors in the chair of pastoral theology at GTS have been Bishop Lichtenberger of Missouri and the Rev. Dr. George W. Barrett.

The Rev. George Bell Davidson, formerly in charge of Christ's Church, Easton, Conn., and Christ Church, Tashua, is now assistant of the Church of the Holy Trinity, Philadelphia. Address: 1904 Walnut St., Philadelphia 3.

The Rev. Paul D. Felton, formerly graduate student at the Philadelphia Divinity School and assistant of Trinity Church, Ambler, Pa., is now rector of All Saints' Church, Summit and Main Sts., Darby, Pa.

The Rev. Charles C. Fishburne, Jr., who has been serving Christ Church, Martinsville, Va., will become rector of the Church of the Holy Cross, Tryon, N. C., after Easter.

The Rev. William Hugh Fryer, formerly rector of the Church of the Trinity, Coatesville, Pa., is

now rector of St. Luke's Church, Metuchen, N. J. Address: 18 Oak Ave.

The Rev. David Thomas Gleason, formerly curate of Trinity Church, Geneva, N. Y., is now rector of St. Matthew's Church, Seat Pleasant, Md. Address: 516 Addison Rd., Washington 27.

The Rev. George E. Heerwagen, formerly vicar of St. Andrew's Church, Mullens, W. Va., is now rector of Trinity Church, Moundsville, W. Va. Address: 1003 Lafayette Ave.

The Rev. Frank Hipwell, formerly in charge of the Church of the Holy Cross, Shreveport, La., is now rector of that church, which recently became a parish. His home address is 930 Jordan St.

The Rev. George A. Kemp, formerly rector of Trinity Church, Shepherdstown, W. Va., is now assistant rector of St. Paul's Church, Winston-Salem, N. C. Address: 707 Summit St.

The Rev. F. W. Kephart, Jr., formerly vicar of St. Stephen's Mission, Covington, Ky., is now rector of St. Mary's Parish, Middlesboro, Ky. Address: Box 646.

The Rev. John R. McGrory, who formerly served Holy Innocents' Church, Dunellen, N. J., is now associate rector of St. Nathanael's Church, Philadelphia. Address: 639 E. Allegheny Ave.

The Rev. Victor A. Menard, formerly rector of the Church of St. Michael and St. Mark, Brooklyn, N. Y., is now director of the non-sectarian St. Michael's Farm for Boys, Picayune, Miss. Address: Box 215, Picayune.

The Rev. Paul B. Miller, formerly vicar of the Church of the Redeemer, Niagara Falls, N. Y., is now rector of St. Paul's Church, Mayville, N. Y. Address: 115 S. Erie St.

The Rev. Dr. Enrico C. Selley Molnar, formerly vicar of St. Mary's in-the-Valley, Ramona, Calif., is now rector of St. Timothy's Parish, Compton, Calif. Address: 339 W. Laurel St., Compton 3.

The Rev. Earle C. Page, formerly assistant of St. John's Church, Charleston, W. Va., is now

rector of the Church of St. Luke and St. Paul, Charleston, S. C. Address: 126 Coming St.

The Rev. Arthur Allen Smith, formerly vicar of the Church of the Epiphany, Commerce, Tex., and St. Philip's, Sulphur Springs, and chaplain to East Texas State College, is now curate of St. Luke's Church, Fort Myers, Fla. Address: 263-A First St.

The Rev. Robert K. Thomas, formerly rector of All Saints' Church, Bayside, L. I., N. Y., is now assistant of the Cathedral of the Incarnation, Garden City, L. I., N. Y. Address: 110 Nassau Blvd., Garden City.

The Rev. O'Ferrall Thompson, formerly rector of St. Paul's Church, Henderson, Ky., has for several months been rector of Holy Trinity Church, Logan, W. Va. Address: 603 Stratton St.

The Rev. Charles E. Wilfred White, formerly assistant of Trinity Church, Fort Wayne, Ind., is now rector of Christ Church, Henrietta, Mich. Address: 9884 N. Meridian Rd., Munith 1, Mich.

The Rev. Gowan H. Williams, formerly vicar of St. John's Church, South Ozone Park, N. Y., is now rector of Holy Trinity Church, Valley Stream, N. Y. Address: 54 Brooklyn Ave.

Ordinations

Priests

Los Angeles — By Bishop Bloy: The Rev. John V. Farnsworth, on February 8th, at St. Paul's, Pomona, Calif., where he is curate; presenter, the Rev. T. R. Marshall; preacher, the Very Rev. T. R. Jones.

By Bishop Bloy: The Rev. Jack W. McFerran, on February 9th, at St. John's Church, San Bernardino, Calif., where he is curate; presenter and preacher, the Rev. S. M. Garrett.

By Bishop Bloy: The Rev. Ronald C. Molrine and the Rev. Weaver L. Stevens, on February 13th, at St. James' Church, Los Angeles, where both of the ordinands are serving as curates. Presenters, the Rev. R. P. Jones and the Rev. S. R. D'Amico, respectively.

The Rev. Mr. Molrine will be in charge of Ephatha Mission for the deaf, which was started by St. James' Church recently. The Rev. Mr. Stevens will be in charge of Christ Chapel, the

A TIMELY HINT TO THOSE WHO LOVE THE CHURCH

The Minister is ordered, from time to time, to advise the People, whilst they are in health, to make Wills arranging for the disposal of their temporal goods, and, when of ability, to leave Requests for religious and charitable uses . . .

—Book of Common Prayer, p. 320

Parish offerings for theological education are like transfusions — going directly into the current operations of the seminaries. *Bequests* can furnish the bone and muscle for their work of training men for the Ministry. Consider one of the seminaries when making your will.

DIRECTORY

Berkeley Divinity School, New Haven, Conn.

Bexley Hall, the Divinity School of Kenyon College, Gambier, Ohio

Church Divinity School of the Pacific, Berkeley, Calif.

Divinity School of the Protestant Episcopal Church in Philadelphia, Philadelphia, Pa.

Episcopal Theological School, Cambridge, Mass.

Episcopal Theological Seminary of the Southwest, Austin, Texas

The General Theological Seminary, New York City

Nashotah House, Nashotah, Wis.

School of Theology of the University of the South, Sewanee, Tenn.

Seabury-Western Theological Seminary, Evanston, Ill.

Virginia Theological Seminary, Alexandria, Va.

mission in the Crenshaw district of Los Angeles sponsored by St. James' Church.

By Bishop Bloy: The Rev. Spencer M. Rice, on February 20th, at St. Matthias' Church, Whittier, Calif., where he is curate; presenter, the Rev. G. P. Prince; preacher, the Very Rev. T. R. Jones.

By Bishop Bloy: The Rev. Philip W. Schuyler, on February 21st, at the Church of the Messiah, Santa Ana, Calif., where he is curate; presenter, the Rev. W. A. Havermale; preacher, the Rev. G. M. Taylor, Jr.

Olympia — By Bishop Bayne: The Rev. Edwin L. Bishop, on February 6th, at St. Luke's Church, Vancouver, Wash.; presenter, the Rev. F. H. Avery; preacher, the Ven. W. W. McNeil, Jr.; to be vicar of St. Anne's Church, Camas-Washougal, Wash., and curate of St. Luke's, Vancouver. Address: Box 47, Washougal.

Rochester — By Bishop Stark: The Rev. Nathaniel Treat Whitcomb, on February 11th, at St. Paul's Church, Rochester, N. Y.; presenter, the Rev. Dr. G. E. Norton; preacher, the Rev. J. R. Yungblut; to be curate of St. John's Church, Waterbury, Conn.; address: W. Main and Church St.

Changes of Address

Offices of the diocese of Minnesota have moved from 1409 Willow St. to 309 Clifton Ave., Minneapolis 3. The office addresses of Bishop Keeler of Minnesota, Bishop Kellogg, Coadjutor of Minnesota, and the Rev. William B. Key, diocesan director of Christian education, are now at the Clifton Ave. number.

The Rev. W. Thomas Ingram, assistant of St. Stephen's Church, Lynn, Mass., formerly addressed in Lynn, may now be addressed at 16 Paradise Rd., Swampscott, Mass.

The Rev. William Stuart Glazier, III, formerly in charge of Christ Church, Unionville, Conn., may now be addressed at Virginia Theological Seminary, Alexandria, Va., where he is a student.

The Rev. Charles E. Hutchison, rector emeritus of Christ Church, East Orange, N. J., should be addressed, as before, at Hotel Suburban, East Orange, N. J. Notices listing a change of address to Florida were in error.

The Rev. George Sutton, retired priest of the diocese of Pittsburgh, formerly addressed in Redondo Beach, Calif., may now be addressed: Cedar Pines Park, Calif. Now 85 years old, he is the former rector of St. Matthew's Church, Homestead, Pa.

The Rev. Dr. J. Wilson Sutton, who retired on February 1st as rector of St. Stephen's Church, New York, may be addressed as before: 1 W. Seventy-Second St., New York 23.

Last year marked the 50th anniversary of Dr. Sutton's ordination to the priesthood and the 150th anniversary of St. Stephen's Parish.

we congratulate

The Rev. Dr. LOUIS W. PITT on his 16th anniversary as rector of Grace Church, New York City.

Mrs. CAROLINE CURTIS, 88, who has served as choir mother at the Church of the Saviour, Philadelphia, for 43 years. Nelson Eddy was one of the many choir members whose robes she cared for.

Cdr. MARY L. BENNER, Nurse Corps, U.S. Navy, on her 30 years of service in the Nurse Corps. She was honored by Churchpeople at the Naval Training Center, Bainbridge, Md.

THE CHURCH OF THE HOLY CROSS, SHREVEPORT, La., on attaining parish status in the diocese of Louisiana. Inaugurated in February of 1954, the congregation took over the former St. Mark's Church in downtown Shreveport when the latter moved to a new location. The Holy Cross congregation has increased from 120 to 250 in two years and is well on the way to final reduction of its mortgage for the church property.

Deaths

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

Captain Chester Edward Dimick, a member of the Church of the Holy Cross, Tryon, N. C., died January 2d at Tryon. He was 75 years old.

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Captain Dimick was head of the department of mathematics at the U.S. Coast Guard Assembly for 39 years. He was a warden and vestryman of St. James' Church, New London, Conn. After his retirement in 1948 he moved to Tryon, where he was an active layman at the Church of the Holy Cross. He is survived by his wife, Alice M. Dimick.

The Rev. Charles William Sydnor, Sr., retired priest of the diocese of Southwestern Virginia, died February 1st in Cincinnati. He was 79.

Mr. Sydnor was ordained priest in 1909 and served first as rector of Tazewell Parish, Va. He served other Virginia parishes until 1918, when he worked for a year with the Y.M.C.A. He was rector of St. Andrew's, Clifton Forge, Va., from 1919 to 1924, of St. Luke's, Wheeling, W. Va., from 1924 to 1935, of Grace Church, Radford, Va., until 1942, and of Christ Church Pulaski, Va., until his retirement in 1949. In retirement he served as supply priest and conducted Bible classes in Richmond and later in Cincinnati. When taken to the hospital late in January one of his chief concerns was that he would miss the Bible class.

Mr. Sydnor's survivors include two children; the Rev. Charles William Sydnor, Jr., executive secretary of the Division of Curriculum Development of National Council, and Miss Frances Meade Sydnor, director of Christian Education at Christ Church, Cincinnati.

**Miracles:
 Mass Production**

Continued from page 9

if they are wise, honest, and charitable — that the Roman Church is completely outside the Body of Christ and that the power of Christ is not fully operative within it. Clearly an anti-Roman so extreme as this could not make any sense of Lourdes, but most non-Roman Catholic Christians would take a view far less extreme.

If these events are accepted as undeniable facts — and that in my view is beyond question — they can only be interpreted in terms of the real presence of the power of Christ within His community of Latin and Papal Christians. In no way, however, do they suggest the absence of the power and loving presence of Christ from any other portion of Christendom.

Some may feel a further difficulty in the close association of these events with aspects of the cult of the Blessed Virgin which most people outside the Church of Rome, and not a few within it, regard as excessive and even dangerous to the essential spirit of Catholic orthodoxy. Here again, however, it must be said that cults of this kind, however excessive and dangerous and quite certainly undesirable, have nevertheless a certain Christo-centric emphasis which keeps them within the orbit of genuine Christianity.

If they represent a falling away from the Faith it is always very evident that it is essentially the Christian Faith from which they are falling away. The Mother of Christ may perhaps be extravagantly acclaimed and

even, in the literal sense of the word, "idolized" by too fervent devotees; yet it remains true that she is treated in this way solely because of her unique relationship with Christ and because of the devotees' fervent desire, in some mystical way or other, to enter into and share something of the quality and intimacy of that unique relationship.

Undeniably the scriptural role and status of the Mother of Christ is exaggerated and over emphasized by a great many Christian people. It is our obvious duty to protest against and refrain from such an extravagant over-emphasis, but it would be churlish to deny that when people make too much of the figure of the Mother of Christ they always do it precisely because she is the Mother of Christ, so that He yet remains for them, even in their most mariolatrous moments, right at the centre of their lives and of their hope of salvation, in the essential and characteristic Christian way.

Condemn excessive mariolatry we must, but we need not do so without charity or without justice.

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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.

No Such Event

May I offer a small correction to your published account of the January 17th meeting of the diocesan Council of Mississippi as it appears in THE LIVING CHURCH of February 12th.

Your correspondent speaks of "the Council dinner." There is no such event. The Episcopal Laymen of Mississippi have an annual get-together dinner just prior to the opening of the diocesan Council. This dinner has no official connection with the Council, being under the sole management of the Episcopal Laymen. It is therefore not correct to speak of it in connection with any action or policy of the diocese of Mississippi.

This is, of course, a trivial point in itself, but your correspondent seemed to be somewhat apologetic as to the persons present at this dinner in a way that connected it officially with the Church. . . .

FRANK C. ENGLISING

Port Gibson, Miss.

Honorary Doctorates

I note in your columns a second instance of the bestowal of "an honorary doctorate" by a bishop of the Church.

The awarding of honorary degrees in this country is generally considered to be the prerogative of recognized universities, colleges, seminaries, and other accredited institutions of higher learning. Only degrees of doctoral rank, earned in course or conferred "honoris causa" by such institutions, are recognized in the *Episcopal Church Annual*.

It is to be hoped that bishops and dioceses, and other individuals and Church organizations, will find some other method of honoring distinguished service, rather than the awarding of a "degree" which actually has neither academic nor ecclesiastical standing.

CLIFFORD P. MOREHOUSE

Editor, the *Episcopal Church Annual*
New York, N. Y.

► Our policy on the recognition of degrees is similar to that of the *Episcopal Church Annual* and, of course, grows out of the fact that in the past the two publications were under one editor and management. We do not ordinarily report the granting of degrees by non-accredited institutions not connected with the Episcopal Church. In the case of a degree granted by a Bishop, while we are inclined to report the occurrence as an item of news, we do not believe that it should be

regarded as working any alteration in the scholastic style and status of the recipient. We, too, hope that bishops, even if they possess authority to grant degrees, will find a more appropriate way of recognizing distinguished service. — Editor.

Misleading Title

Fr. Rising's article, "What Is a Catholic?" bore, I think, a misleading title: what he really discussed was the question "what constitutes a Catholic Church?" The answer to either question may very well be the same as the other, but certain insights are gained by looking at the matter from both these angles.

A Catholic is, presumably, a member of the Catholic Church, an institution to whose ideals and practice every Episcopalian gives his assent when he recites the Creed. He becomes a member of the Catholic Church by baptism; he both deepens and expresses that membership through participation in the Holy Eucharist — and this participation involves the reception of the Sacrament of Confirmation which Sacrament is administered, at least in the Western world, by a bishop.

So, in answer to Fr. Rising's original query, I should say that a Catholic is one who has been baptized, confirmed, and is a communicant in the Holy Mysteries. To find out who is a Catholic, then, I suggest that one has only to look around for individuals who are baptized, confirmed, and take part in the Holy Eucharist.

I cannot believe that there is no Catholicism because of the disunity of Christendom, or that we shall all have to wait to be Catholics until the Christian Unity movement comes up with something in the way of the ultimate reunion scheme. And as for the danger of our coming to believe that we are the only Catholics because we cannot seem to find anyone else who professes the Catholic faith, both entire and unadulterated, may I refer to the above definition? — anyone is a Catholic who has been baptized, confirmed, and who takes his part in the Holy Eucharist.

Would it be uncharitable to suggest that the difficulty which really lies behind such discussion is that some Anglicans are simply acquiring an inferiority complex in the light of the numerical strength of Anglicanism, particularly in America? Can it be that the only Christian group which is really on the right track is this numerically insignificant, congenitally inarticulate, financially backward Church of the upper middle class? — they ask themselves questions like this, and have an embarrassing sort of time wrestling with the answer. I myself would answer unhesitatingly, "Yes! It not only can be, but it is." Some I fear, however, find the "yes" very difficult to say.

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You Were a Juvenile Delinquent

Continued from page 6

The actual amount of guidance and direction may decrease as the youth matures and is competent to exercise greater self-direction of his affairs. Under the best circumstances, guidance is a cooperative affair in which the youth and his teachers or parents work together, in love, in attaining socially and individually desirable ends.

In actual fact, many of the causes of juvenile delinquency stem from one missing element. That is the element of love, true God-inspired love. All children need love to survive psychologically. They do not need love to grow intellectually or physically, but they do need love to grow emotionally. One who has lacked love goes in eternal search of it. He may murder, seek power, fame or fortune, or develop any one of many antisocial traits in a desperate search and desire for love. Life for the unloved, the unhappy, is

an endless lifelong search for the "good parent."

One of the chief difficulties in growing from childhood to maturity is a social insecurity that prevents us from turning outwardly, confidently, to effective relations with others. Love, in its highest meaning, can supply the answer here. Love is growing interest in, appreciation of, and responsibility for every person as a member of one family of God. Religious trust and faith in God — a God who is good, purposeful, forgiving, interested, and loving — provides the needed security; prayer practices interpersonal communications; unselfish service activates interest in others; and religious fellowship draws the individual into satisfying membership in the group life of the larger family, the family of God.

If love fails, who is to blame? The child is usually blamed, as being naughty, irresponsible, incorrigible — delinquent. Actually, the responsibility is a social one. The whole family has failed; society has failed.

Love is learned in situations where love is expressed. As a child finds parents loving him, it is natural for him to respond in loving ways. A person

who finds security and satisfaction in being faithfully loved, learns how to love in willing response. Children sustained by the love of a heavenly Father learn to respond in loving attitudes toward Him. As they learn of His faithful love and care for every person, they seek to love and serve others in His spirit.

The whole of society needs to learn the lessons of love, to show the individual how to love as he is loved. A society, pivoting on love of its individual members, must turn its youth from responses of hostility to responses of love. Society has taken far too lightly its responsibility. The price of this neglect is a dubious harvest of juvenile delinquents.

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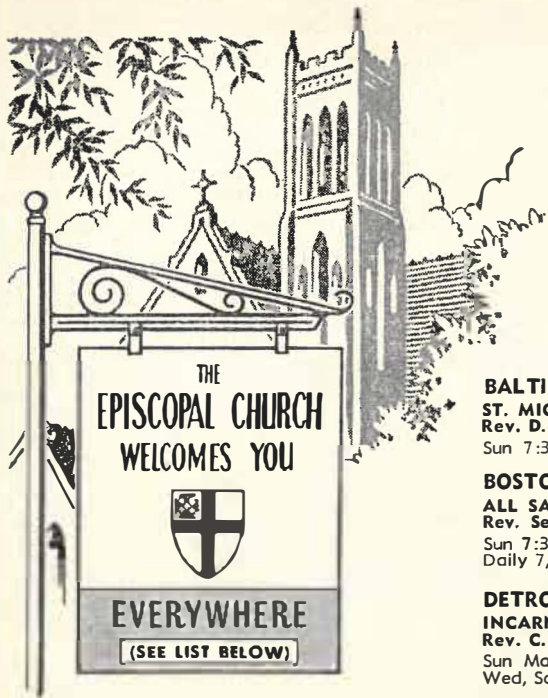
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Very Rev. Philip F. McNairy, D.D., dean
Canon Mitchell Haddad, Rev. J. D. Furlong
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,
Thurs, HC 8; Prayers, Ser 12:05; Wed HC 7, 11,
Healing Service 12:05

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

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

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. Marris, 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

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 & 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

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.



the NEED
is greater
than ever!

THE ability of your Episcopal Church to strike with power in three major areas this Spring depends on success of the Church School Missionary Offering.

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