

The Living Church

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**A Most Significant
Distinction — P. 12**

Integrated area in suburb of Philadelphia:
The community was used as a site for a
special study by the Fund for the Republic
to analyze an integrated area at work — P. 14
Photo by Dan Weiner

"Ernest W. Southcott"

A Profile by the Rt. Rev. HENRY DE CANDOLE

Bishop of KNARESBOROUGH

"ERNE" SOUTHCOTT—for it is by that name Canon Ernest William Southcott, Vicar of St. Wilfrid's, Halton, Leeds, England, and Honorary Canon of Ripon Cathedral is best known on both sides of the Atlantic—is a Canadian by birth and education, from Vancouver on the western coastline. After taking his degree at the University of British Columbia, he came for the first time to England to prepare for the ministry of the Anglican Church at Mirfield, to which he had been commended by Fr. Whitehead of St. James', Vancouver. Mirfield is in the heart of the industrial West Riding of Yorkshire, and the home of the world-renowned Community of the Resurrection and of the Theological College where they train candidates for the Anglican priesthood. There, Ernie learned to know something of English student life, taking part in Conferences of the Student Christian Movement (a foretaste, perhaps, of his later ecumenical interests), propagating in English parishes the Anglican Young People's Association, an importation which he brought over from Canada—and read Theology under great teachers, the Theology which has always lain at the root of all the pastoral experiments in which he has led his people.

Ordained in 1938, he served two curacies in the industrial diocese of Durham, and learned there to know the industrial worker and his family, the pitman of the coal districts and the shipyard and factory worker of Tyneside. With his great friend, Sydney Evans, now Dean of King's College, London, he began to edit the series of books for the A.Y.P.A. entitled *Unto a Fullgrown Man*.

In 1943 he was appointed by Bishop Lunt, then Bishop of Ripon, to be Vicar of Halton on the outskirts of Leeds, and the following year he married and is now the father of a family of four. Halton is a parish of 12,000 people.

The church, dedicated in May, 1939, to St. Wilfrid, patron of the diocese of Ripon, is a building in modern style designed by Mr. Randall Wells, and stands in a fine position above one of the main roads leading out of the city. The life of the church and congregation had been well-established by Fr. Southcott's predecessor, Rev. C. I. Pettitt, and the center of worship from the beginning had been a Parish Communion every Sunday morning. From this center and the communicant fellowship gathering there, everything that has been happening at Halton has developed. Ernie has throughout led, but not driven, his people, and together they have sought to find the next step which God would have them take for the bringing of the influence of Christ and His Church on the vast population in their charge. Very early, the question of baptism



ERNEST W. SOUTHCOTT

challenged them. Public Baptism every two months or so became the accepted custom and the services were prepared for by personal interviews in the homes between one of the clergy and the parents and godparents. Much of the experience of Halton in this matter was recorded by Ernie in his earlier book *Receive This Child* published by Mowbray's of London in 1950.

He has been prominent in such movements as *Parish and People* which seeks to bring the Liturgical Movement to bear on parish life in England. He has taken part in many ecumenical councils and gatherings—such as the British Council of Churches, and visited the international Ecumenical Centre at Bossey in Switzerland more than once—and (as this book shows) has tackled the problem of Christian disunity at its most difficult point, in the local situation. He is a constant visitor to Theological Colleges all over England, where his fervor and burning message arouse interest, inspiration, and not infrequently division of opinion. But no one is left uncertain of the problems of carrying the Gospel across the "No-man's Land" which he constantly asserts lies between the parish church and the homes of his—or any—parish.

But the parish of Halton, and his work there, remains central. It is there, as he records in this book, that the experiments have been worked out bit by bit—not as settled answers to the problems but as feelers towards a possible answer, and it is in that spirit he would wish them regarded.

He has just returned from a visit in the summer of 1956 of four months to the U.S.A. and Canada, and it is to that visit that the American publication of this book is due. It will be read as a prophetic contribution, based on practical experience, to the problems of Christian Evangelism in the mid-20th century.

Note: ERNEST W. SOUTHCOTT is the author of *THE PARISH COMES ALIVE*—a new Morehouse-Gorham publication. It may be purchased at any bookstore or through Morehouse-Gorham bookstores in New York, Chicago and San Francisco. (\$2.75—\$27.50 per dozen. Study Guide, 75 cents each.) (Pd. Adv.)

The Living CHURCH

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

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6. Ash Wednesday	
8. World Day of Prayer, General Department United Church Women, NCC.	
10. First Sunday in Lent	
13. Ember Day	
15. Ember Day	
16. Ember Day	
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24. Third Sunday in Lent	
25. The Annunciation	
31. Fourth Sunday in Lent	
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April	
7. Passion Sunday	
14. Palm Sunday	
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16. Tuesday before Easter	
17. Wednesday before Easter	

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

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

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

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

LETTERS

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

Not Bad at All

Please increase our weekly bundle by three copies. That will make 15 copies a week. Surely this isn't too bad for a mission listing of communicants in this last year's Annual. I hope this helps a bit on your subscription drive.

(Rev.) HERBERT N. CONLEY
Vicar, St. Alban's Church
Cushing, Okla.

A New Church Season

It may seem bold to suggest a new Church season. But the way is prepared for me by others who have written with authority on the Prayer Book. While I speak of a new Church season, it is really one in the Prayer Book with a different name, and mine having a special meaning, which the present "Pre-Lenten" season has not. What meaning to our people do the Sundays called Septuagesima, Sexagesima, and Quinquagesima, with the days following have? We always need to explain what these long names mean, that they refer to a certain number of days before Lent. But there is no distinctive meaning to these Sundays and weeks as a Church season. They merely refer to the coming of Lent, which people can be told of in a parish bulletin or through notices given in Church. One's choice of Lenten reading and the making of a Lenten Rule can be done in a day's time. The observance of these weeks appealed to a desire of the Church of Rome, in extending a Lenten season of penitence and prayer on account of the Lombard invasion of the sixth century.

After various lengths of a Lenten fast, the early Church finally accepted the season of Lent as we now have it. The late William P. Ladd, dean of Berkeley Divinity School, in his *Prayer Book Interleaves* calls the season we are speaking of "a Superfluity," and he adds "violet hangings had best be kept in the closet during that period." And Parsons and Jones in *The American Prayer Book* state "both Rome and Constantinople added the present three pre-Lenten Sundays as a sort of "penumbra of Lent," this at the end of the 6th century. "Penumbra" in astronomy refers to a partial shadow in the event of an eclipse.

The *Forward Movement*, in its early publications, emphasized the need of our learning more than we have of the meaning of "The Disciples Call." With its largest meaning, this refers to our common call to Church membership, as through our Confirmation, and then our further heeding of God's will for us in the fulfilling of our loyalty to our Lord in His Church. The call to be a disciple of our Lord could give a meaning to the short season of the Church, of which we are speaking. The name of it would be "The Church's Call." We would be thinking each year of our loyalty as members of the Church. Have we kept our Confirmation promises? Are we regular communicants, and of good standing in a parish or mission? Are we faith-

Continued on page 19

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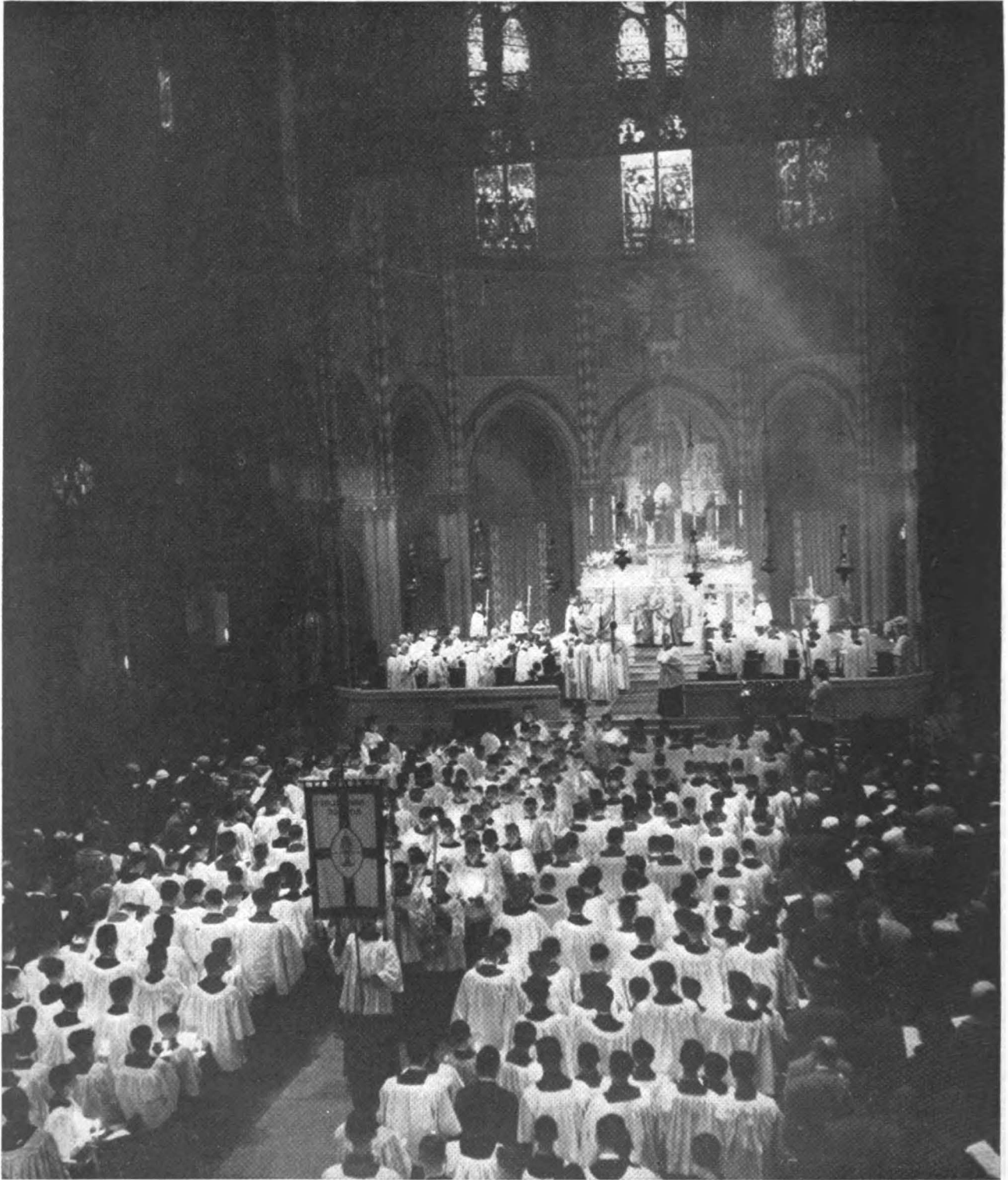
The Significance of the Church
By Robert McAfee Brown

The Christian Man
By William Hamilton

Believing in God
By Daniel Jenkins

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Festival for Acolytes at the Church of St. Mary the Virgin in New York City. See page 6.

Photo by Jean Speiser

“But as many as received Him,
to them gave He power to become the sons of God.”

— St. John 1:12.

The Living Church

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

March 3, 1957

Coöperation Sought

Clergymen Hear Billy Graham Explain His Coming Crusade

By JEAN SPEISER

To a group of 75 Episcopal clergymen assembled last month at St. James Church in New York City, where he will open a crusade May 15th, at Madison Square Garden, Evangelist Billy Graham held out his pocket Bible and declared:

"I cannot prove or disprove anything in this Book. Therefore I accept all of it." It was in these words, he related, that he had come to terms with his personal theological searchings in a "leap of faith" several years ago.

Since then, he continued, "I have been able to read all the controversial material, historical or Biblical criticism, without undercutting my faith — and I read everything that comes along."

Mr. Graham himself had suggested the St. James meeting, troubled by the fact that of the 734 non-Roman churches in the New York area represented on his "Ministers' Committee" for the crusade, only 11 were Episcopal. This, he felt, indicated "a real area of misunderstanding and lack of communication."

(On February 19th, 10 days after the meeting, Crusade headquarters reported 31 Episcopal parishes signed up as fully "participating" churches, i.e.: taking an active part in the Crusade by helping to supply ushers and other workers, organizing preparatory prayer and study groups otherwise serving as volunteers. The total number of participating churches had increased to 817, and an additional 134 churches had pledged "partial" support.)

On this premise, after discussing the matter with Mr. Graham, Bishop Donegan sent a letter to each church in the diocese announcing the date and purpose of the gathering, and enclosing this affirmation (which appeared also in the February issue of the Cathedral's *Bulletin* as a part of the "Bishop's Message" column):

"This spring Billy Graham will lead a great Evangelistic Crusade to make the Christian faith more real in the life of the people of New York. We wish Billy Graham and the many responsible for the Crusade every blessing. There are a great many unchurched people, and there are many people in the churches of our city whose faith and practice are nominal, who may be reached by the Billy Graham approach.

We recognize that some people are reached

by one approach, some by another — 'many men, many minds.' It is therefore only natural that some of our parishes will feel the Crusade merits support and will work wholeheartedly for it, while others will conscientiously be unable to do so and will center their energies on other ways of presenting the claims of the Christian faith.

"Whatever way may be taken the goal is the same: namely, to bring all mankind into oneness with Christ through his Church, whereby they may so walk in the light of his truth, and at length attain to life everlasting."

The bishop, who was unable to attend the meeting, appointed Bishop Boynton, Suffragan, to represent him as presiding officer. Having begun with a prayer for unity, Bishop Boynton introduced Mr. Graham, who outlined the mechanics of setting up a crusade, and explained the importance of being able to rely on a strong local ministerial organization.

Chief among the volunteer workers, he noted, are the "counselors," a group of persons (mostly lay) recommended by the pastors of participating churches. They help the convert to choose a church with which he can affiliate fully. Most of them have ties with one denomination or another, and they are "channelled" to the counselors who represent these groups.

Counselors then take on from the point of "decision" to which Mr. Graham has brought the converts.

He then recalled the unprecedented success of his crusade in the British Isles a few years ago, aided by the coöperation of the Anglican Church, and said he had hoped for similar encouragement from

this Church in the U.S.A. In certain sections of the country, he noted, there had indeed been enthusiastic Episcopalian support, but it differed in degree by area.

Mr. Graham then produced Dr. John R. W. Stott, rector of All Souls' Church, London, who was at the time en route to a preaching mission at Harvard (Mr. Graham was en route to a similar one at Yale).

Dr. Stott was at first "skeptical," he recalled, of Mr. Graham's techniques, but this feeling soon disappeared, to be replaced by all-out enthusiasm. As argument that there was not only nothing to lose, but a great deal to gain by becoming a part of the crusade, he listed these results:

- ✓ Membership gains (for all Christian bodies).

- ✓ Strengthening of established membership by the participating of individuals in the crusade as lay evangelists.

- ✓ Revitalizing of individual ministries, by the invasion of new ideas.

Continued Dr. Stott: "Two questions invariably are asked about those who have made a decision. First: 'How long will it last?' Second: 'How much do they know?'"

"To the first we reply that people will fall away from anything. To the second, it doesn't matter — we put them in the nursery and go on from there."

Dr. Stott described Mr. Graham as the first evangelist he has known who "seeks an act of the will — not of the emotions."

Bishop Boynton then opened the way to questions by asking Mr. Graham why he did not make baptism and the Lord's Supper fundamental conditions of redemption.

"If you accept the Bible whole and entire," he reminded, "you would only be repeating the charge of the Master: 'Go ye therefore and be baptized. . . .'"

Mr. Graham then painstakingly began to explain his position.

"There is a limit to my personal function," he said. "I simply preach the word of God and help others to make their decision for Christ. I take them to the point of redemption. From then on it is the responsibility of the Church, the redemptive society, to prescribe *how* redemption must take place.

"I cannot preach a 'system.' Although Churches may agree on certain sacraments (which other Churches call 'ordinances')

there still are differences of interpretation and administration."

If he were to designate one way as the right way, he said he "might as well return to a pulpit and teach doctrine."

On the other hand, he felt that "this Crusade has been used and will be used," and for him to become involved in "the brokenness of Christendom" would greatly lessen the Crusade's usefulness.

At this point the evangelist demonstrated what one listener described as "a wonderful capacity not to be drawn in [to argument]."

While a lively discussion went on among the clergy as to the semantics of "regeneration," "conversion," and "redemption," Mr. Graham sat back and listened without comment, although he admitted at one point in the meeting that his reluctance to discuss theology might be "intellectual suicide."

However, despite this stand, he said he would give Bishop Boynton's proposal "serious thought." The morning's exchange of opinions had made him realize, he confessed, that he may have antagonized the liturgical churches, and with reason, and that certain agreements might be reached.

"Opening up the Way"

There seems to have been acceptance of Billy Graham, the man, as a result of the gathering, but not necessarily of his doctrine.

One priest admired his courage in conducting a campaign of this magnitude "in the terrible secular community of Manhattan," and compared him to John Baptist in "opening up the way."

Another termed his theology "fundamentalism," but with a small "f."

Asked to sum up his impressions of the meeting, one priest said: "All of us who met Mr. Graham were aware of his sense of dedication, of his conviction and the quality of preparation for his campaign.

"Although many of us might differ with him quite seriously in the matter of doctrine, yet one point on which he was quite clear was that of his limited function of turning the souls of sinners toward conformity with God's will. As he said, his role is confined to the 'tent,' and he would aim the people toward the sanctuary. In other words, it is his job to start the people in the direction of the Church community — but he in no way claims to supplant the work of the Church."

Some priests felt it important that there be Anglican representation among the "counselors." Others expressed the feeling that it would be "confusing to all concerned" for the Episcopal Church to participate in any direct way.

"In any case," concluded the priest quoted in foregoing paragraphs, "it certainly seems important for all of us to prepare our congregations to meet the impact of the Crusade, which is sure to

saturate all the popular media of communication in the city for many weeks."

Mr. Graham's Crusade is named by the New York City tourist board as one of three factors in predicting that the summer of 1957 will be its busiest to date in number of visitors, as indicated by the number of hotel, bus, and train reservations being made by church groups.

The New York City Crusade Committee has an option on Madison Square Garden for four months, until mid-September.

Services of Witness Held For Students and Acolytes In New York City Churches

Two impressive services of witness were held in New York City in February, both of them involving several hundred persons as active participants. The first, on the afternoon of February 10th, was a festival service at St. Thomas' Church where 783 students in diocesan schools took part in Evensong. The second, the Acolytes' Festival at the Church of St. Mary the Virgin, was a High Mass on February 12th, attended by some 400 men and boy acolytes not only from New York, but surrounding dioceses.

At St. Thomas, the singers from 11 Episcopal choirs of boarding and day schools began their ceremony with a procession that filled all three of the long aisles. Singers in the Cathedral and St. Thomas Choir Schools, in their accustomed robes contrasted with others in school uniforms.

Most dramatic part of the service was the singing of *The Lord's Prayer* by the Trinity School Glee Club as it formed a cross before the altar. More than 200 boys took part.

The purpose of the service was to lend support and encouragement to the Church-sponsored schools of the diocese, and, in a larger perspective, strengthen the formation of the Episcopal School Association.

The Rev. Clarence W. Brickman executive secretary of the unit on Parish and Preparatory Schools, Department of Christian Education of the National Council, was the speaker. "The only justification of education," he declared, "is to know God and enjoy Him forever."

The service was sponsored by the Division of Day and Boarding Schools of the Department of Christian Education. Besides the schools already mentioned, these also participated: The day schools of the Church of the Heavenly Rest, Grace Church, St. Hilda's School, and St. Luke's School, Manhattan, and Ascension Day School and Grace Church School, White Plains.

Boarding Schools included Greer School, Millbrook; the Malcolm Gordon School, Garrison-on-Hudson, St. Mary's and St. Peter's Schools, Peekskill, and Trinity-Pawling, at Pawling.

At the Church of St. Mary the Virgin,

where the Festival for Acolytes has been held for almost 50 years the Rev. David B. Weden, rector of Grace Church, White Plains, warned the group that "it is easy to become over-familiar with 'holy things' and miss their real meaning. This manifests itself in lack of love in our hearts and in our action.

"Only in recognizing the seriousness of our service before the altar can grace flow into our hearts," he added.

A procession in which each acolyte — most of them robed in red — carried a lighted candle wound through the church at the conclusion of this most impressive ceremony.

Ages of the visitors ranged from five to 78 (a retired Army officer who serves daily at St. Mary's), and they came not only from New York, New Jersey, and Connecticut parishes, but as far away as Stroudsburg, Pa. Following the service they were served luncheon in the parish house by women of the church.

National Council Highlights

A record high 1957 National Council budget of \$6,874,098.49 was passed at the Thursday morning meeting of the National Council held at Seabury House, Greenwich, Conn., from February 19th to 21st. In announcing the new budget it was stated that the 1956 receipts for the general Church program exceeded those of 1955 by \$712,635.

✓ The Presiding Bishop announced that a total of \$164,000 has been received for his World Relief Committee fund. This total more than doubles the \$80,000 which he asked for at the December Council meeting. Of the total amount, \$103,000 will be used for the Hungarian Refugee Relief program.

✓ The council voted to use \$26,635 to establish an annual three-months training program for parish assistants in Christian education. The training course will be held this summer with the exact date and place of the program to be announced later.

✓ The council approved the appointment of Johanna K. Mott, now director of Christian Education at St. John's Church, Norman, Okla., as the first executive secretary of the Christian education program.

✓ It was voted by the council to allocate half of the 1957 Church school offering to the Overseas Department for the establishment of a new theological school in Puerto Rico.

✓ In other business it was announced that the Woman's Auxiliary has made available \$18,000 from their United Thank Offering for the apprenticeship program of the Recruiting Committee.



PAUL RUSCH, director of KEEP, makes a special "Voice of America" broadcast to people of Asia.

Paul Rusch Receives Citation At Annual KEEP Convention

By FREDERICK H. SONTAG

The highest decoration possible for a person not a citizen or ambassador of Japan to receive, was presented to Dr. Paul Rusch, founder and executive director of KEEP. (Kiyoto Educational Experiment Project) during the seventh annual convention of KEEP held February 7th to 10th, in Washington, D. C.

The award was presented at a diplomatic reception at the Japanese Embassy by Ambassador Masayuki Tani, who was the host. The Ambassador presented the award on behalf of the Emperor of Japan and his government. "This is a most memorable occasion for Japan and America," he said. "Paul Rusch has given long service to Japan and has dedicated his life to Japanese youth's education and the welfare of the highlands. He established KEEP and has kept it going and growing. Because of his most devoted service to the people of Japan, the Emperor of Japan and the Japanese government have decided to give him the Order of the Sacred Treasure, third class." He then presented to Col. Rusch a scroll in Japanese, and a gold and cloisonné medallion to be worn around the neck. The medallion has a pale blue and white ribbon attached to it. Dr. Rusch then replied, saying, "This is the most thrilling moment for me, but the Emperor is not honoring me alone. He is honoring hundreds of men and women in America who through their gifts and

work have made KEEP possible. They share the honor of this award. We will continue to work to provide better health, food, education, and more faith for the working people of Japan through KEEP. I pledge the remaining years of my life to this work."

The representatives of KEEP from 25 states from Maine to California then watched Paul Rusch speak to the people of Asia in a special Voice of America broadcast originating from the Ambassador's study. Col. Rusch told his listeners that the decoration he had received "belongs to the people of Asia and America."

The business meetings of KEEP, held at St. John's parish house, were keynoted by a forceful plea by the Rev. I. C. Johnson of Detroit, KEEP's Senior vice president, that prompt action be taken to obtain a St. Andrew's House in Tokyo, Japan, so that Paul Rusch again would have a base in that nation's capital to reach young people, and make converts among the thought leaders of the nation. The Detroit priest, who is going to Japan this summer, made his statement after the KEEP budget was adopted with no provisions or funds available for the building or purchase of such a headquarters in Tokyo. He was followed by several speakers including Colonel Kai Rasmussen, formerly chief operating intelligence officer in Japan, backing the plea.

Mr. Johnson warned the delegates that they must not create model centers alone in the highlands of Japan, but must return to the effective pre-war student work that Col. Rusch became so famous for. "You must help create new Japanese leadership, which comes from the colleges and the government in Tokyo," he said. "The new St. Andrew's Center would be the headquarters, not only for all laymen's work for the Japanese Episcopal Church, but also for the Japanese Brotherhood of St. Andrew and KEEP," he stated. Mr. Johnson said that "in view of the fact that this most urgent item is not in the 1957 budget, we will have to use our talents and imagination to find the money and means elsewhere for Paul and his work in this area."

A statement of objectives for 1957, which was adopted after some discussion, includes the following points:

- Continue our going programs at KEEP and expand the "outreach" of our work by establishing teaching and "service" centers in nearby villages.
- Complete the new Seisen Ryo Lodge, replacing the conference center destroyed by fire in November, 1955.
- Clear rocks and brush from another 40 to 60 acres at KEEP, bringing over 100 acres under cultivation and making the farm completely self-supporting.
- Start broad expansion of Farm-Extension Program helping nearby farmers clear land and "prove out" KEEP's pioneer highland farming practices for themselves.
- Build a "group education" wing on St. John's Rural Library, also a combination Dormitory-Teaching Center for farm trainees at the Ohio farm.
- Build two small "Mission Stations" in nearby villages through which KEEP's programs of Faith, Health, Food, and Youth Education can be literally "brought" to people unable to visit KEEP regularly.
- Purchase property for future missions at Nagasaka, to be built in 1958 (the earliest date a native clergyman can be available).

At an informal dinner, attended by 125 guests, Kiyoshi Togasaki, chairman of the board of the Japan Times, and a trustee of the KEEP foundation, stated that "this KEEP work in Japan is the most effective thing being done today in Japan to bring hope, faith, food, education to areas where none or mighty little of the above exist. I live in Japan, I have known Paul Rusch. I recommend his work, and yours, to the highest, because it produces results."

Among the other speakers at the meetings was Clifford P. Morehouse, vice president of Morehouse-Gorham Co., who discussed his recent visit to Japan. Dr. Morehouse said that he had spent three out of his five days in Japan at KEEP. "That was the important thing for me," he said. "where the progress was being made. My deep interest in KEEP's work was also highlighted by the magnificent way Tadao Kaneko and Ryo Natori, both associate directors of KEEP, helped me during my

Japanese visit. They are very high caliber young men, these aides of Paul's," Dr. Morehouse said.

Mr. Douglass Overton, executive director of the Japan Society, Inc., said "KEEP is a very real going concern. It is the most realistic missionary project in the Far



Ambassador Masayuki Tani honors Paul Rusch.

East." He reported on the new water system at KEEP saying "it will be the model for all of Japan for simple engineering and will be copied widely as it is so practical."

The new president elected for KEEP was Douglas Turnbull, Jr., of Baltimore. Dr. Rusch will continue as executive director and vice presidents will be the Rev. I. C. Johnson, Lt. Gen. John C. Lee, Douglas Overton, Dr. Florence Powdermaker, Col. Rai E. Rasmussen, and Carl Gabrielson. George Baldwin was elected secretary and Stuart Ullmann was elected treasurer. The board of directors will have the Rt. Rev. Henry St. George Tucker as honorary chairman and James Houghtling as honorary president. Directors will include the Rev. I. C. Johnson, John Mitcheltree, Douglas Turnbull, Jr., Stuart Ullmann, and George Baldwin.

Polish Church Allowed to Make Ecclesiastical Appointments

The Roman Catholic Church in Poland has been granted the right to make its own ecclesiastical nominations through a formal decree issued by the Polish Council of State.

The decree stipulated that the Church's rights in the matter of appointments will be safeguarded by the government. At the same time, it said, the hierarchy must undertake to guarantee the "influence" of the State in the nominations of archbishops, bishops, coadjutors with the rights of succession, and parish priests.

The decree became effective immediately. [RNS]

Bishops' Dreams Come True When St. James' Parish Is Established as Cathedral

The dreams of three bishops of the diocese of Northern Indiana were realized on January 30th when St. James' parish, South Bend, Ind., was "set apart" as the Cathedral Church of St. James. Prior to the present episcopate of the Rt. Rev. Reginald Mallett, the late Bishop White and the late Bishop Gray both hoped for a true diocesan center — a hope which took nearly 50 years to be realized. The closest the dream came to being realized was when St. Paul's Church, Mishawaka, served as a pro-cathedral for many years.

St. James' was crowded to capacity as Bishop Mallett "set it apart" as his official church and installed the rector, the Very Rev. Robert F. Royster, as dean. The climax of the ceremony came with the bishop's knocking on the door with his crozier and being admitted by the Cathedral Chapter. Cadets from Howe Military School, a diocesan institution, blew a fanfare of trumpets after the enthronement of Bishop Mallett. Earlier in the day, the bishop had celebrated the Eucharist.

Among the bishops attending the ceremony were Bishop Burrill of Chicago, Bishop Hallock of Milwaukee, Bishop Brady of Fond du Lac, Bishop Essex of Quincy, Bishop Burroughs of Ohio, Bishop Smith of Iowa, Bishop Crowley, Suffragan of Michigan, and Bishop Randall, retired Suffragan of Chicago. Others in the procession were the diocesan priests, members of the Executive Board of the Woman's Auxiliary, the Cathedral Chapter, and other officials, and Greek and Serbian Orthodox clergy. The Rev. R. V. Carthy, Canon Almoner of Christ Church

Cathedral, represented the bishop of Indianapolis at the ceremony.

Adjoining St. James' is the newly acquired cathedral house. Purchased and altered at a cost of approximately \$110,000, this two-story building has an office for the bishop and for the dean, a chapter room, and 15 rooms for Church school classes. Another facet of the cathedral life has been the creation of the new mission of St. Michael and All Angels. The Rev. William Smith is the assistant at St. James' and the Rev. Horace L. Varian, Jr., is the vicar of the cathedral mission.

After the services, a luncheon was served for 450 people at the Indiana Club in downtown South Bend. Bishop Burrill of Chicago was the principal speaker.

ACU Release Film-strip In Series of Teaching Aids

A new series of filmstrips composed of 50 photographs taken in the United States and England has been released through the American Church Union Committee on Audio-Visual Aids. The filmstrip, entitled "One Holy Fellowship," is accompanied by a text with instructions, said the Rev. John A. Schultz, chairman of the Audio-Visual committee.

Fr. Schultz announced that this is the first of a number of teaching aids which will be prepared by the ACU during the coming months. Meanwhile, the ACU Audio-Visual Aids Committee has prepared a listing of both American and English filmstrips for teaching purposes which are available. The committee stated that this list is a supplement to the list published by the National Council. It reviews films not mentioned on National Council's list.



Bishop Mallett (center), on his way to the high altar of his new cathedral in South Bend, is accompanied by the Rev. W. C. R. Sheridan of St. Thomas' Church, Plymouth, and the Rev. R. Cooper of Kokomo.

Diocesan Conventions

Maryland

February 5th and 6th, Baltimore, Md.

In accordance with a request made by Bishop Powell of Maryland, delegates to the diocesan convention voted to elect a bishop coadjutor for the diocese of Maryland at the next convention. Necessary steps will be taken so that the election may be held at the 1958 convention.

The convention also took action on the request from the National Council and elected their deputies to the 1958 General Convention to be held at Miami, Fla.

NEW PARISHES: St. Paul's, Baltimore.

BUDGET: \$379,569.

ELECTIONS. General Convention Deputies: clerical, D. F. Fenn, R. B. Wilkes, D. C. Watson, H. A. Lucas; lay, Harrison Garrett, T. C. Waters, W. P. Lane, Jr., Eric Maude.

Alternates: clerical, B. J. Sims, G. F. Packard, J. C. Wood, J. N. Peabody; lay, S. L. Richardson, W. P. Dame, Jr., W. K. Barnes, T. F. Cadwaller.

Standing Committee: clerical, D. F. Fenn, D. C. Watson, R. B. Wilkes, J. C. Wood; lay, Harrison Garrett, D. C. Turnbull, Jr., S. L. Richardson, W. K. Barnes.

Haiti

January 22d and 23d, Port-au-Prince, Haiti.

The most important development in the life of the Church in Haiti, it was announced at the convocation, was the purchase of land for a secondary school in Port-au-Prince. The purchase was made possible through a grant from the United Thank Offering of the Woman's Auxiliary and from the Builders for Christ fund of the National Council. Two classes are already functioning at the new school, and an important start has been made on the school library by the acquisition of a collection of ancient maps of Haiti and of 200 historical books and documents on Haiti.

It was announced that Haiti is the missionary study project for American Sunday School and Youth groups and that the Lenten offering is to be used for the construction of the new secondary school building. Also a work camp group is to come to Haiti the summer of 1957 to aid in the construction of a new primary school in the town of Port-de-Paix.

In other convention business it was noted that a grant of land has been made to the Church in the town of Leogane by the Haitian Government for the construction of a church, school, dispensary, and rectory. A similar grant was made on the island of La Tortue. Convention delegates learned that the official census of the district of Haiti has been completed.

Dallas

January 23d and 24th, Dallas, Texas

"Race relations is one of the modern social issues with which the Church must be concerned," said Bishop Mason of Dallas in his annual diocesan convention address. "Too many people are too tol-

erant of troublemakers promoting mass hysteria over segregation," the bishop continued. Other issues the bishop listed as major problems of modern living included war, atomic power, and education.

A new precedent was started in the diocese with the presentation of the first Bishop's Award in the history of the diocese. The bishop presented the award to three Dallas laymen who have "rendered distinguished service to God through His Church." First recipients of the award were Harry Maxson, trustee of the Episcopal Extension Foundation; John Stemmons, financial advisor and member of several boards of the diocese; and Joseph Worsham, chancellor of the diocese.

In other business carried on at the convention, a resolution to change the election of delegates to General Convention to the 1957 meeting rather than the 1958 meeting failed to pass on the second reading. St. Simon's Child Care Center Dallas, and St. Mark's Chapel, St. Mark's School of Texas, Dallas, were formally recognized as diocesan institutions.

BUDGET: \$256,322.

GUEST SPEAKER: Dr. Edward McCrady, vice-chancellor and president of the University of the South at Sewanee.

NEW MISSIONS: Church of the Transfiguration, Dallas; St. Andrew's, Farmers' Branch.

NEW PARISHES: St. Margaret's, Richardson; St. Matthias', Athens.

ELECTIONS. Standing Committee: clerical, T. H. McCrea; lay, Ridley Wheeler.

Executive Council: clerical, G. C. Moore, W. P. Barns; lay, Lee Cook, Leo Corrigan, Jr., Mrs. Henry Jacoby, Mrs. Frank Schoonover.

Texas

January 24th to 26th, Galveston, Texas

The Commission on Racial Relations, appointed by the diocese of Texas last year, made a report of their findings at the annual convention of the diocese held at Trinity Church, Galveston. The report included a preamble concerning the general constitution and canons of the Church and four recommendations on the communicant, parish, and diocesan level. The preamble said in part:

"The commission finds that the Supreme Court's decision in itself is of secular application only and hence is without relevancy in our deliberations. Since there was no constitutional or legal restraint on Church policy in this area prior to the court decision and since there is not constitutional or legal compulsion on Church policy since the decision, it is recommended that any action taken by this Council is declared independent of and without connection with the Supreme Court action.

"The constitution and canons of the Protestant Episcopal Church in the United States of America have never made any distinction as to who is a communicant of this Church on the basis of race or nationality.

"The constitution and canons of the diocese of Texas have never made any distinction as to who is a communicant of this Church on the basis of race or nationality.

The committee recommended:

✓ That on the communicant level, in accordance with the history and policy of the Church in America, all communicants be grafted into the Body of Christ's Church and belong to that great portion known as the Anglican Communion without regard to race or color.

✓ That on the parish level, in matters pertaining to its organizational affairs, including all activities and enterprises of a strictly parochial character, each parish and mission should study with Christian understanding the full participation of all communicants of the Church.

✓ That on the diocesan level the governing board of each diocesan institution seek for the specific Christian approaches and ultimate Christian solutions to the peculiar problems involved in that particular institution which is that board's special charge in achieving full participation in its affairs by the whole diocesan brotherhood. Each board should be requested to report the results of its study and its individual findings to the council next year.

✓ The group further recommended that the diocese appoint a commission on racial relations to continue this work.

The statement of the commission, which was printed and circulated at the close of the convention, was endorsed by the delegates. The council voted on the report with a few voices raised against it during the roll call. It was approved without debate.

In his convention address Bishop Hines expressed himself forcibly as disapproving of "any form of raffles, card parties for Church benefits, and of course any form of bingo." These, he declared "are out of keeping with the dignity and integrity of the Church and cheapen the Church's witness." The bishop also asked for a commission on the healing ministry. He asked for hospital and seminary resources to discover what the Church "can authentically say about faith and prayer and healing, making it articulate for our day.

The bishop called for a "Long Range Planning Commission" calculated to spend \$15,350,000 in the next 10 years. In order to start the program of expansion in the diocese, necessitated by the tremendous communicant growth, the council approved a \$3,000,000 fund drive set for January 1958. The first item on the expansion program will be the building of a four-year coeducational liberal arts Church college costing about \$7,250,000. The bishop was granted permission by convention delegates to purchase property for this purpose.

GUEST SPEAKERS: Dr. Willis Tate, president of Southern Methodist University, and Bishop Hall of New Hampshire.

BUDGET: \$124,000 (administrative); \$398,954 (diocesan and general Church program).

ELECTIONS. Standing Committee: clerical, John Bentley; lay, J. B. McNamara.

Executive Council: clerical, James McKeown; lay, A. E. Elmer, Jr., James Russell, J. L. Ward.

State Department Opposes Visit of Clergy to China; Notes NAE Support

The U.S. State Department has indicated its disapproval of a proposal that a group of American clergymen visit Communist China.

The department made known its views in a letter to Dr. Clyde W. Taylor, secretary of public affairs for the National Association of Evangelicals. The letter thanked Dr. Taylor for the NAE's "efforts to discourage travel by American citizens to the Communist-controlled mainland of China under existing circumstances." It was signed by Walter P. McConaughy, Director for Chinese Affairs of the State Department, who said he was writing "for the Secretary of State."

Dr. Taylor wrote Secretary John Foster Dulles on January 8th expressing strong objection on the part of the NAE to any attempt by the National Council of Churches to send a delegation of non-Roman clergymen to China.

The letter referred to a "resolution" by "an NCC commission" which it said "is intended to put pressure on the Department of State in order to bring about a shift in governmental policy so as to allow travel of American citizens in Communist China."

In New York, a spokesman for the NCC said that no official action of any kind has been taken toward the suggestion that a delegation of American Churchmen be sent to the mainland of China. He said that a report of one of 15 discussion groups at the joint assembly of the council's Divisions of Home Missions and of Christian Life and Work at Indianapolis in December recommended that the Council "undertake to establish direct lines of contact between the Churches in America and the Churches in China." The spokesman said the joint assembly received the report and it was referred without any further action to the council's Department of International Affairs.

This department has given it no consideration, he added, and he quoted its officers as saying that no action will be taken on the report without very careful study.

The spokesman noted that the council's General Board, which alone may speak for the agency on policy matters, will hold its quarterly meeting at Williamsburg, Va., February 27th and 28th, and that the matter is not on the agenda.

In his letter to Secretary Dulles, Dr. Taylor charged that the "collaborating leaders" of Christian churches in China with whom any American delegation would meet "have used their important positions to encourage and compel collaboration on the part of all Chinese Christians."

He said these Chinese leaders had particularly discriminated against "the little flock," and indigenous group of evangel-

ical believers who have resisted Communism. He also recited a long record of Communist persecution of Christian missionaries in China.

In reply to the letter from the NAE leader, Mr. McConaughy wrote:

"I thank you for your very helpful letter of January 8, 1957, in which you express support for the government's efforts to discourage travel by American citizens to the Communist-controlled mainland of China under present circumstances.

"Your letter evidences a clear understanding on the part of the National Association of Evangelicals of the Chinese Communists' motive in encouraging the travel of certain American citizens to Communist China.

"It is particularly heartening because it comes from an organization which has had extensive experience (in mission work) on the mainland of China."

A State Department spokesman said that nothing in the letter was intended to reflect on the NCC. [RNS]

Education Conference Planned

Catholic Education will be the topic of a conference to be held this spring at the Bishop McLaren Center, Sycamore, Ill. Sister Rachel of Margaret Hall School, Versailles, Ky., will be the principal lecturer at the gathering, sponsored by the American Church Union and scheduled to run from May 27th to 29th. The conference was announced at a meeting of mid-west ACU leaders at DeKoven Foundation, Racine, Wis., by the Rev. Wayne L. Duggleby, chairman of the Committee on Catholic Education.

Bishop Bayne Deplores Lack Of Church Missionary Work

In a special service for the cause of Christian missions, held in Grace Cathedral, San Francisco, Bishop Bayne of Olympia deplored what he termed "the utter failure of our mission work."

"I don't mean to draw a dark picture of our Church — but we must recognize the problem we face in our allegiance in making a manly and forthright contribution to the witness and mission of the Church," the bishop said.

This failure, according to the bishop, is partly due to "a financial caution of many persons to let themselves go, and to a misconstrued courtesy which follows the saying that 'we do not believe in forcing our religion on people of other cultures and religions.'"

"But this doesn't explain it completely," he said. "There are deeper uncertainties and deeper truths."

Bishop Bayne pointed out that the depth and substance of the missionary impulse is found in "the discovery that the heart of the Church is, not in budgets and buildings, but in ideas . . . the setting free of true ideas.

"We have discovered that men have listened to what we have said," he explained. "When true ideas are let loose in the world, they can never be taken away again. They are heard, and when heard, understood; and when understood, believed in. This has been the mission of the Church.

"I hope that the time might come that we would bear witness with certainty, power and profound conviction," he said.

To carry this out, Bishop Bayne said, a California chapter of the Overseas Mission Society will be formed. He said that a smaller division of the larger Society was necessary because "what is everybody



Bishop Bayne (left) is greeted after his talk by Bishop Block of California (center) and Dean Bartlett.

business is often nobody's business. We need the little group of dedicated people to bear witness to their concerns."

The hope of the Overseas Mission Society, according to Bishop Bayne, is "to offer us a chance to think, work, and bear witness together for central truths; to share our concern and lead others to the same understanding, so that we may set free deep and clear ideas."

Vicar of English Church, Dean Pike Give Views Of Child's Role at Church

Dr. Roy Stuart Lee, vicar of the Church of St. Mary the Virgin, Oxford University, offered some enlightening observations on child guidance during his guest appearance on the "Dean Pike" television program in late January, originating from the Cathedral of St. John the Divine.

"How you *treat* a child is much more important than what you *teach* him," offered Dr. Lee. "Don't try to make a theologian of him, and don't treat him like a 'little adult.' Let him read the Bible. He'll find what is useful to him and put it to work. Don't worry about what he doesn't understand."

Children in England accompany their parents to church at about three years — but they do not attend the services. "Distracting to others," commented Dr. Lee. "There is significance to the child in being in the same building where his parents worship, and associating them with the church."

"Let them take part in the service when they are about eight or nine, and then only as much as they can stand."

Dean Pike, summing up, suggested that a child's ability to rely on his father, a rewarding confidence in his mother, and an assurance of acceptance by all the members of his family were things he must experience before he could be expected to understand his relationship to God.

"These are, in fact, the pegs on which he hangs his feeling toward God," he concluded. "If there is no such relationship, it doesn't matter very much if he can recite a catechism or give a nice definition of the Holy Trinity."

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in Cycle by offering up the Holy Eucharist on the day assigned.

March

1. St. John the Baptist, Dunkirk, N. Y.; Christ Church, Bronxville, N. Y.
2. St. Mary's Convent, Peekskill, N. Y.
3. Cook County Jail, Chicago; Emmanuel, Detroit.
4. St. Michael's, Orlando, Fla.; Advent, Boston.
5. Trinity, Norton, Kan.
6. St. James', Bozeman, Mont.
7. Cathedral of All Saints, Albany, N. Y.

Marines Use Off-Hours to Help Construct Memorial to Soldiers Killed on Okinawa

The well-known slogan "Leave it to the Marines" again proved its truth when the Engineer Battalion of the 3d Marine Division stormed Hacksaw Ridge in Okinawa and laid the groundwork for the construction of an Episcopal Church there.

When members of All Souls' mission purchased a site consisting of a high bluff overlooking Hacksaw Ridge and the China Sea, for their new church building, they ran into difficulties, which, without the help of the Marines, could have proved an insurmountable obstacle in the erection of their new building.

Although the church site is a beautiful one, it was found after its purchase that before any construction, a great deal of preparatory work had to be done, involving moving earth, blasting, and grading, because of the ruggedness of the terrain. The bishop's committee of All Souls', who with the priest-in-charge, directs the activities of the church, found that with the funds available, All Souls' had to either modify their endeavors or project building of their church to some time in the future, in order to afford the cost of preparing the ground.

Canon Heffner, the Episcopal priest in charge of the missions in Okinawa, appealed to the Marines. The Commanding General, at that time General Earnshaw and in turn, his successors, General Wornham, General Krulak, and General Shapley, as well as General Shepherd, former Commandant of the Marine Corps — all took a sincere interest in the endeavors of All Souls', and wholeheartedly contributed support to its efforts.

The 3d Engineer Battalion of the 3d Marines was the unit who carried the ball for the corps. When military commitments permitted, and many times during the off-duty hours of its personnel, both officers and enlisted, the Marines employed their heavy equipment and their skill in moving vast amounts of earth and coral, blasting, grading, and readying three acres of land for construction of the church facilities.

The Marines completed their task and in December, 1956, Col. W. W. Fish, warden of All Souls', accepted the work for and in behalf of the bishop's committee, gratefully acknowledging All Souls' indebtedness to the 3d Marine Division. Design of the structure, siting and utilities are now well advanced and it is expected that construction will begin this spring.

The location for the church is most appropriate, for All Souls' has been named for all who lost their lives in the bitter battle for Okinawa during the last critical stages of World War II. Over 20,000 Americans, 100,000 Japanese, and an unknown number of Okinawans were killed in the bloody struggle for what they

believed — rightly or wrongly; and All Souls' will be dedicated to all these.

In future years when visitors and parishioners see this memorial to those who lost their lives rising on the bluff overlooking Hacksaw Ridge, where some of the bloodiest fighting of World War II took place, they will well remember that the Marines established a last beachhead for fellow soldiers who died on Okinawa.

Memorial Gift: Building For School of Theology In Diocese of Long Island

Bishop DeWolfe of Long Island has announced that construction would begin immediately on the George Mercer, Jr., Memorial Building on the grounds of the Cathedral of the Incarnation, Garden City.

The building is a gift of Mrs. Helen B. Mercer of New York in memory of her late husband, George Mercer, Jr. The Memorial Building will be occupied by the School of Theology of the diocese, which, said the bishop, has been using the facilities of the Cathedral. The School of Theology prepares older men for the ministry of the Episcopal Church and trains laymen for service as Layreaders in the parishes of the diocese.

Mrs. Mercer's generous memorial gift, the bishop said, will make it possible for many with a vocation for the ministry to receive a theological education of the highest standards and these men will serve ably not only in this diocese but in the whole Church.

The bishop pointed out that in recent years some 15 older men have been trained in Long Island for the ministry and that more than 55 men are now being prepared for Holy Orders in the School of Theology.

The memorial gift will be an L-shaped building of contemporary design, which will feature a slight Romanesque influence and will house five classrooms, a cafeteria, administrative offices for the Bishop, plus conference rooms, and a chapel.

Erection of the Memorial Building fulfills the bishop's dream of strengthening the educational program in his diocese. Commenting on the signing of the contracts, the bishop said that the school will not be a short-cut to the priesthood, "nor is it intended to be a Theological Seminary," he added. "Rather, it has been established to provide systematic and adequate instruction in theological subjects. Today all who have worked on this project can understand my gratification at the success of our diocesan movement. We believe we are making Church history with the erection of this new type of diocesan school."

Do You Have a Religion?

... the Saints didn't

By the Rev. Arthur A. Vogel

*Professor of Apologetics and Dogmatic Theology
Nashotah House, Nashotah, Wis.*

It had been several weeks since I moved into a room at the International House of one of our large universities. During that time I could occasionally hear noises from the room next door, but I had never seen its occupant.

One day, just as I was leaving my room, my neighbor was leaving his. As soon as he had locked his door, he, head wrapped in a turban, looked up and saw me dressed in clericals. He smiled and said at once, "Ah, I see that you are a religious man, too."

This incident occurred a number of years ago, but I have never forgotten it. It is still not difficult for me to recall the spontaneity of the situation and my own first reaction to it. It is easy to recall that I felt somewhat taken aback by these initial words of greeting. "Yes," was the obvious answer, and yet actually to answer the question in this way seemed to offend what would appear to be a decent sense of modesty and humility. It struck me as being rather similar to affirming that I was saved, in the manner required by the church which advertises on its sign that it is the church where "salvation makes you a member." Presumption about oneself is always a dangerous thing.

In a similar situation, perhaps most people would feel more comfortable if they were asked, "Do you *have* a religion?" instead of being asked, "Are you a religious person?" To the

first question a great many people may very well answer, "Yes." As a matter of fact, something above 95% of all adult Americans are said by pollsters to answer "yes" to this question.

If, however, the same percentage of people answered "yes" to the question, "Are you religious?" there would be good grounds for maintaining that a most significant distinction was being missed. There can be little doubt that the distinction of which we speak is in fact very often missed. Our everyday experiences with friends, neighbors, and chance acquaintances cannot but convince us that there are many more people who can more accurately claim to *have* a religion than can claim actually to *be* religious.

It is important to point out that the inability to recognize the difference between "having a religion" and "being religious" is the one condition absolutely required if it is to be possible for a person to "lose his religion." You can't lose what you don't have, is a true statement. If you have religion, you *can* lose it; if you are religious, you *cannot* be impoverished.

"Being" and "Having"

The difference between "having a religion" and "being religious" is, in the last analysis, the difference between non-religion and religion itself. To have to answer with a straight "yes" or "no," in an unguarded social

moment, the question, "Are you religious?" may well be a difficult task. It is a hard question at best. But it is more than a hard question: there is a real sense in which it is the *only* question. Such ultimate considerations as these may not have been in the mind of the stranger from India of whom I have spoken. His casual remark may not have been necessitated by any explicit study of the nature of religion, but his remark may well serve as the occasion for our consideration of a most important insight.

The insight to which we refer is the distinction which exists between *being* and *having*. This is not a new distinction, to be sure, but it is a distinction which we must constantly keep *newly* applying to our lives if they are to have the vigor and vitality which is truly characteristic of the Christian Spirit. Of contemporary thinkers there is none who has done more to reemphasize the importance of the distinction of which we speak than the French existentialist Gabriel Marcel. This distinction plays a central role in the totality of his philosophical thought, and he has, in fact, produced a book with the title, *Being and Having*.

It will be profitable for us to follow Marcel's lead and indicate the salient aspects of his analysis. Upon a close examination of the state of having he quite justly concludes that the one thing which it always requires is



Evo Luoma

The truth remains that the most godly people are the religious have-nots. Only they can be religious.

wealth, parties, clothes — all things which they *have*.

In doing this we are judging people by what they can *lose* rather than by what they themselves *are*. "Losing" certainly implies the concept of externality, which we have already seen is involved in all having or possession. This is the reason for the truth of the maxim that a person can't lose what he doesn't *have*. One can only lose what is external to, and can be separated from, him. Thus it is that if we can separate our religion from our lives, or if we spend our time admiring our religion as even our most priceless *possession*, we must not be surprised if at some later time we find that we have "lost our religion."

God Has Nothing

The moral of all this can be drawn from a consideration of God Himself. In the most consistent language which we can use, it must be said that God *has* nothing — yet He *is* all perfection. God is absolutely simple and undivided in His being. That is why He has no aspect of His being as a mere possession. There can be no otherness, division, or externality found within Him. It is because God is absolutely and completely what He is without imperfection or externality of any kind that He is unchanging and immutable. God has nothing; yet He *is* the fullness of Being. He is our *all*. It is only by our *having less* that we can be *more* like Him.

The saints, as we may here consider them, are those persons in the Church Triumphant and Expectant whose salvation is already firmly secured. Let us consider the saints as those who are, in fact, saved. One thing of which we can be sure as Christians is that the God who is "no respecter of persons" wills to save men by what they *are* rather than by what they *have*.

So it is that the claim can be made that the saints did not *have* a religion, but that they were and *are* religious. We, too, must *be* religious; that is our only hope. Our religion must not be treasured as a possession, for this implies that our religion can be separated from us. Our religion must be inseparable from our being. We must gain unity by giving our whole selves to God.

The truth may, perhaps, sound paradoxical, but nevertheless the truth remains that the most godly people are the religious *have-nots*. Only they can *be* religious.

externality. We can only *have* what is in some sense *external* to us; it is because of this fact that we can *dispose* of our possessions, i.e., those *things which we have*. "Possession" implies "disposability," which in turn implies some kind of "externality" to the possessor. The *being* of a person, on the other hand, need not involve such externality as that of which we speak.

One of Marcel's telling illustrations points to the difference between talent and genius: one can *have* a talent as a possession and so to speak "administer" it as something quite foreign to oneself. Thus a talent can be shared and displayed, or withheld and coveted, as any external object. But, properly speaking, a person *is* a genius; a true genius does not have time to "sit back" and observe himself as a third person. He is always actively engaged in proceeding beyond himself: we say that he "forgets himself." In exercising his abilities he does not think of himself as administering a

talent which is a possession of which, in turn, he can be proud; instead the externality required in *having* seems totally foreign to him. He is too busy putting all of himself into his quest. He is a unity of being in his intention because he has given all of his being to a truth or goal which lies outside of himself. He would be less than a genius if he spent his time idly admiring his talents as something which he possesses, instead of directing them toward an all-consuming goal.

We must all *be* something before we can *have* anything, and what we have can never be equated with what we are. What we have can never compensate — by excess or defect — for what, in fact, we are. The whole tendency of our society, however, is to deny this fact. We tend to equate what a man is with what he has. Think of the extent to which what a man has determines his social life. What one *has* often determines *whom* one can meet. We judge people by their cars, houses,

Education and

By the Rev. James R. Harkins

Rector, Church of the Transfiguration, Brooklyn, N. Y.



Dan Weiner

INTEGRATED COMMUNITY: Residents of Concord Park, suburb of Philadelphia, shown here (and cover) formed an integrated area which was the site of a special study undertaken by the Fund for the Republic. The study was to analyze an integrated community at work — the findings were utilized in guiding the Fund in subsequently undertaking a multi-million dollar program designed to ease racial tension and promote interracial understanding in U.S.

Education for freedom of the individual under God, and the implementing of this ideal through better interracial understanding — such is the goal of a new educational foundation which is working directly with the Episcopal Church as well as national religious and civic organizations.

Already, this has meant two special grants of \$50,000 to Episcopal Church institutions, the National Council and Kenyon College, plus additional awards to national organizations with which the Episcopal Church is affiliated. The grants are from the Fund for the Republic, the youngest of the major educational foundations.

To the campus of Kenyon College in Gambier, Ohio, will come internationally known leaders and educators to take part next April 4th to 7th in Kenyon's conference on "The Essentials of Freedom." Those already scheduled to appear include Barbara Ward, author of *Faith and Freedom* and *The Defense of the West*; Clinton Rossiter, author of *Seedtime of the Republic*, *Conservatism in America* and *The American Presidency*; Han Morgenthau, author of *Politics Among the Nations*; and Gabriel Hauge, special administrative assistant to President Eisenhower.

This conference is a direct successor to a 1951 conference at Kenyon centered on "Free Inquiry in the Modern World and its Dependence on Christianity," and expresses the conviction of the late President Gordon Chalmers of Kenyon that freedom is founded in personal responsibility and the spiritual quality of man. And for this key project, the Fund for the Republic gave a special grant of \$25,000.

A similar program sponsored by the Fund for the Republic is currently moving forward on a national scale, the "Freedom Agenda" program of

Freedom

How a foundation helps preserve and extend civil liberties through the Church

the Carrie Chapman Catt Memorial Fund. This organization was formed under the auspices of the League of Women Voters, and through its "Freedom Agenda" program and discussion groups on individual and religious freedom and civil liberties. "Freedom Agenda" has been such a success that it has attracted the active support of the American Association of University Women, the National Educational Association, the Campfire Girls, the Junior League, and other national organizations.

One of the foremost hurdles in achieving individual freedom for all Americans is to establish firmly and preserve equality before the law and equality of opportunity. To this end, the Fund for the Republic has stepped forward to aid religious organizations in their attempts to ease racial tension. The National Council of the Church was one of these groups so selected, and was given a \$25,000 grant to further such work. The National Council of Churches of Christ in the USA, with which the Episcopal Church is affiliated, received \$40,750; its department for women's work, the United Church Women, received an additional \$10,000. The National Council of Churches has put special emphasis on racial work in the "border" states of Maryland, Delaware, and West Virginia.

One of the most significant of all projects supported by the Fund is that developed by the national YMCA and YWCA. Both these organizations are taking the lead in attempting to ease tension on Southern university campuses facing particular problems because of integration. Using the Christian approach, the campus "Y's" will seek to promote better interracial understanding through educational programs. At the same time, the YWCA branches in communities adjoining

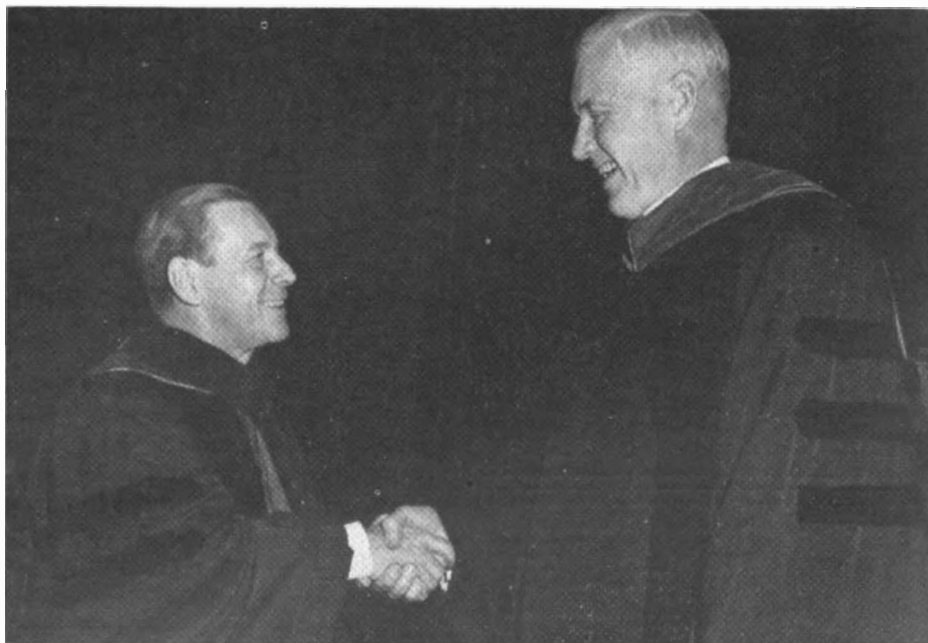
these campuses will strive to build community understanding and sympathy for the problems of the college campus, and support for the work of the campus "Y's." The "YM" was given \$20,000 for this by the Fund, and the "YW," a total of \$25,000.

These grants make it possible for students to experience projects like the YWCA's meet-your-government seminars in various state capitals. These seminars bring together young persons from different areas and backgrounds and give them the opportunity to learn first-hand of major issues facing their state — issues related to them by state officials and other experts.

All this work is made possible through special grants from the Fund, which was endowed by the Ford Foundation to work in the whole field of civil rights and civil liberties. In 1952 the Fund was incorporated as an inde-

pendent organization. It was soon determined by the officers and directors that two of the most immediate needs were to focus national attention on equality before the law and equality of opportunity, and to strive to make the Bill of Rights a truly living document — and they were to turn to Episcopal and Episcopal-affiliated institutions to help achieve these goals.

The Fund for the Republic is headed by Dr. Robert M. Hutchins, former chancellor of the University of Chicago, as president. Elmo Roper, public opinion analyst, is chairman of the Fund's 18-member board of directors. In addition to Dr. Hutchins, the board includes such distinguished educators as Dr. Charles Cole, president of Amherst College; Dr. George N. Shuster, president of Hunter College; and Dean Erwin N. Griswold of the Harvard Law School. Other nationally known Board members in-



Prominent participants in the first Kenyon conference at Kenyon College: Bishop Hobson of Southern Ohio and Harvey S. Firestone, Jr. This conference was a forerunner to the conference coming in April.



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The Fund for the Republic takes as its charter the Bill of Rights, the Declaration of Independence, and the Constitution. These documents are the standard used in determining projects, and every grant is made to preserve the American heritage contained in and defined by them; every award is designed to advance the individual liberties of all Americans.

It should be emphasized that in the case of all grants, the Fund does not supervise the administration. Each recipient group is completely free to seek the truth through directing its own research, to reach its own independent findings and conclusions, and to map and carry forward its own plan of action. As the official three-year report of the Fund for the Republic

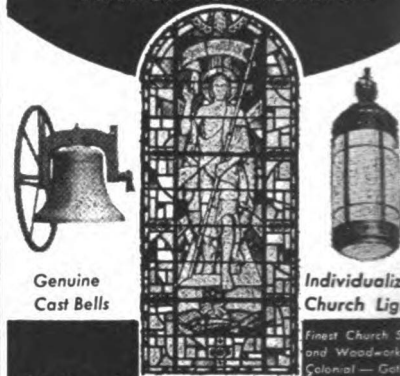


Dr. R. M. Hutchins, Fund president.

states, "All the individuals undertaking to study and report with the assistance of the Fund, and all the commissions established by it, do so on the understanding that they are free to conduct their investigations and make their reports in accordance with their own best judgment without regard to the views of officers or directors of the Fund. The same rule holds for organizations that receive grants from the Fund."

When it was incorporated in 1952, the Fund for the Republic was endowed with \$15,000,000 to help preserve and extend civil liberties in this country. It is most significant that ever since its inception, the Fund should rely so closely upon religious institutions to further this goal — and Episcopalians can be proud of the fact that Church institutions are playing such a prominent role in this national program.

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talks with TEACHERS

By the Rev. VICTOR HOAG, D.D.

That Wasted Hour

The recent article in *Life* magazine entitled "The Most Wasted Hour in the Week" was read with curiosity, no doubt, by many both inside and outside the Church school to find out what the charges were. Having discussed it at our monthly teachers' meeting, we found that few of the points had any bearing on our situation — certainly not on our own parish. We were pleased to have it said that our Episcopal Church and also the Presbyterian (north) had made radical changes in our curriculum and approach to Christian education.

The title of the article is still arresting if used as a challenge to any particular church or single class. Is the time the children spend with you each week wasted? The ultimate folly of all time spent in typical Sunday school endeavors might be debated. This would have to open the large issues of objectives and materials for the whole program of the Church's teaching. The immediate thought suggested, however, is one which can be faced by any teacher: is the time in my class period well used or not?

Timing is an essential part of teacher preparation each week. While we cannot hope, unless we be strict squad sergeants, to make an exact time schedule by minutes and adhere to it, we can still be aware of the main things we want to happen, and — from past experience — be on guard against trivialities, behavior, and distractions which intrude. We should know what we want to take place, and what we want to prevent, in order that our precious time may not be wasted this Sunday.

A Policy for Timing

Several elements should make up the class period. These would certainly include (1) *information* (story, heritage, lore), (2) *conversation* (verbal response of some sort), (3) *self-expression* in some creative way (by writing, handcrafts, acting, role playing), (4) *drill* (on catechism, other memory work, or factual recall, reviewing), and (5) *devotional* (apart from the worship period of the whole school).

The order of the above five is not important, nor on a given Sunday is it to be required that all five shall have been included. But there is the constant danger that one area take up the entire time — not only on one Sunday, but always, by the teacher's inadequate skill or preference. Unless the teacher is alert, the class may get into the groove of using only a "lesson for today," and some inconclusive chatter to fill out the time. And all done crowded around an adult-sized

table, and seated on adult chairs, for the full period.

Other teachers, more aware of the physical vitality of children, go strong with handwork. If this is given *meaning* through conversation, the time may be well used, and impressions made. *There is less danger in excessive handwork than in excessive unskilled talk.*

Comes the hour for your class. You have thoughtfully planned several things which you hope will happen. Comes the closing bell, the swift picking up. Did your plans carry through at all? Was the hour wasted?

Those Precious Minutes

How much time do you have — outside the service of worship. If yours is the old style parish which still starts the



school at 9:45, you will have a skimmed service, and some half hour of class. If your parish has moved to a 9:30 Family service, you will have more, though the service may be longer. If yours is the parish which has dared to start the service at 9:00, you will have 50 minutes to an hour or more until the bell rings at 10:45. Lucky you. How do you use it?

Things that waste time: bad start, time taken for coats, etc., seating, roll called. Teacher not at class *first* to control tone. Later, morale slowly oozing away from restlessness not thwarted, small mischief not checked, silliness tolerated. Materials not ready, sending someone to get books, supplies. Secretaries intruding.

Things that save minutes: everything ready in advance. Reasonable courtesy and friendliness expected, with no exceptions. Above all, the teacher's plan and purpose to cover certain ground. Here is a real schedule, aimed to cover a normal period:

1. Opening: Usually a prayer, followed by conversation, recalling the theme carried over from last week, and aiming at further probing and expression.
2. Self-expression by some of the accepted ways.
3. Reference to some Bible passage or idea to confirm (a second conversation, frequently).
4. Ending: with the eye on the clock's last eight or 10 minutes. Drill on memory, review, and roll call.

Why does Chrissi's mother cry?



Chrissi, at eight, is a charming little lady, with pretty brown hair and sparkling eyes. She attends school faithfully and is adored by her family. Why, then, should Chrissi's mother cry?

The answer is simple. At night, Chrissi sometimes whimpers with cold and hunger. During the days she must keep active to stay warm. She has no toys, nothing to ease the cruel struggle against privation.

Home for this tragic family is a "space" — not a room — in a refugee camp near Athens. In poverty-ridden Greece, badly torn by war, earthquakes and the austerity of economic rehabilitation, Chrissi's father earns \$1.00 a day, hardly enough to provide even the most meager subsistence.

Chrissi's parents can only pray that someone — somewhere — will help their daughter find escape from her grim and painful life.

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You can help Chrissi or another needy child through the Child Sponsorship Plan of **Save the Children Federation**. By undertaking a sponsorship, you will provide funds to purchase food, warm clothing, bedding, school supplies — and other necessities — for "your" child. The cost is only \$120 a year, just \$10 a month. Full information about the child you sponsor and a photograph will be sent to you. You may correspond with "your" child and his family, so that your generous material aid becomes part of a larger gift of understanding and friendship.

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EDITORIALS

The Values Of Morning Prayer

One of the encouraging fruits of modern liturgical scholarship is the increasing number of parishes in which the Holy Eucharist is given outward and visible expression as the principal act of worship every Lord's Day.

This, we believe, is fully in accord not only with the implied provision of the Book of Common Prayer, but with the universal practice of Christendom for its first 1,500 years, and — we would dare add — with the mind of our Lord Himself.

Yet there are real values in what the Prayer Book calls "Daily Morning Prayer" (and "daily" includes "every Sunday") that are lost when Churchpeople seldom, if ever, take part in this service. Few Episcopalians nowadays go to church regularly more than once a Sunday; hence, if they attend the Eucharist, they are not likely to be seen at Morning Prayer.

The real values of Morning Prayer consist, we believe, of Psalms, Old Testament Lesson, and Canticles (especially *Te Deum* and *Benedictus*).

Psalmody and an Old Testament Lesson were, in the early days of the Church, an integral part of the Eucharist itself. They are no longer so — at least as the Prayer Book gives us this service. An Old Testament Lesson is read in place of the Epistle on exactly two Sundays in the year,* but this is meager representation for a body of sacred literature some two or three times the bulk of the New Testament. The Apocrypha is so read never.

As for psalmody, parishes using, for example, the American Missal may sing the traditional Propers of the Mass (Introit, Gradual, Offertory, and Communion verse), which of course include verses from the Psalms. But whatever the merits of these, they do not provide the staple diet of psalmody found in the Sunday selections of *entire* Psalms.

The question whether the obviously principal service of every Sunday should be Morning Prayer or the Holy Eucharist is not an "either or" question, but a "both and" question. *Both* services are meant to be used every Sunday of the year; and the Eucharist is rather patently meant to be accorded the climactic position, prepared for and led up to by the saying or singing together of Morning Prayer.

The chief objection to this ideal is, of course, the time element. Morning Prayer and Eucharist together obviously take longer to perform than either without the other. Yet Episcopalians may well need to spend longer at worship if this is the only way to a more balanced diet in that action — a diet consisting of Psalms, Old Testament Lesson, and Canticles as a preparation for the Lord's Supper itself.

Morning Prayer and the Holy Eucharist combined need not take much longer than either service at present takes in many parishes throughout the Church. A most interesting integration of these two services is described in a book recently reviewed in *THE LIVING CHURCH* — Ernest W. Southcott's *The Parish Comes Alive* [L. C., January 20th and February 21th]. This is the type of Sunday morning worship that Canon Southcott's own parish, in the English diocese of Ripon, has, after some experimentation, found to be the form "that best stresses the word and sacrament together."

The service begins with "O Lord, open thou our lips," etc., sung at the vestry door. *Venite* is sung in procession to the sanctuary. It is followed by the Psalms appointed for Morning Prayer. Then the Eucharist begins, continuing through the Collect for the Day. At this point the Old Testament Lesson is read — by a layman at the lectern. This is followed by *Te Deum* (*Benedicite*, presumably, in Advent and Lent), which would of course normally follow the First Lesson of Morning Prayer. Then the Epistle is read, by a lay reader, but from the pulpit. This is followed by *Benedictus*, which would normally be sung after the Second Lesson of Morning Prayer and becomes at this point the gradual, leading to the Gospel, read by one of the clergy. The Eucharist then continues according to the Prayer Book.

Thus are conserved, every Sunday of the year, the chief values of Morning Prayer: Psalms, Old Testament Lesson, and *both* Canticles.

The American Prayer Book provides for a not dissimilar integration of Morning Prayer and Eucharist (see rubrics, pages 3, 10). But we think that the combination outlined above has certain decided advantages: it makes use of *both* of the traditional canticles; it keeps all three scripture readings together, broken only by the singing of canticles after the first and second; and some time is saved by using *Venite* as a processional.

With a second clergyman — perhaps a perpetual deacon — to assist with the chalice, such a service should take little longer than the Parish Eucharist alone. How far American bishops would feel they could authorize it, is a question, perhaps, that only the bishops themselves can answer.

But this particular arrangement of Sunday morning worship is, we believe, worthy of careful consideration, not only by the Liturgical Commission in relation to possible Prayer Book revision, but by Churchpeople generally.

*On the Sunday Next Before Advent and on the Second Sunday after Christmas. Even this latter Sunday is not observed every year.

LETTERS

Continued from page 3

tul to the calls to which we have responded, as vestrymen, members of a guild or organization, as teachers or parish visitors, or as ones in the sacred ministry? The Season could be such a helpful and cheerful one, following the general missionary emphasis of the Epiphany Season. The Season of Lent as we have it is of sufficient length for penitential purposes in preparation for Good Friday and Easter.

And further, our Lord's call to His apostles and disciples, one of the great events of His ministry, could be a matter of reference and example in considering the Church's call. The Gospels for Septuagesima and Sexagesima are in line with the Call we are considering, that for Quinquagesima bringing our thoughts to the Lenten Season. And the Collects and Epistles would not be inappropriate for the purposes of the suggested season. Such a season, as I judge, would be a fine background for the observances of the Lenten duties of penitence and self-examination.

(Rev.) J. B. SILL

Tryon, N. C.

Balloting

It is stated in *THE LIVING CHURCH* of February 3d that in the Sacramento election 20 in lay order were need to elect.

On the first five ballots there were 38 votes in the lay order. These votes included half votes. Unless a majority of *at least one* was required, 19½ votes in the lay order would have been a majority of these 38 votes. A "majority" according to Webster is "more than half of any total."

On the last three ballots there were 37½ votes in the lay order. On these ballots, in the absence of special rule and according to parliamentary law, a majority would have been 19.

This Sacramento election was the second to fill the same office. With the modern Australian ballot the same ballots may be used for a subsequent election after one pre-

viously elected has declined the election. The ballots may be recounted, the numbered choices for any candidate previously elected being disregarded.

The method of electing first adopted in this country does not have to be used forever. If a better method has since been devised it may be used. The first election in the Church was by lot (Acts, I, 26); no election in the Church would today be by lot except perhaps to decide a tie.

Clergy and laity use the more efficient automobile in place of the horse and buggy; likewise they could use the more efficient modern-Australian-ballot to assure an election on only one balloting.

GEORGE C. SCOTT

Medford, Mass.

Who's to Blame?

My husband is a Lt. Col. in the regular army, and in the 15 or so years of our travels together in the U.S. and abroad, and with eight permanent changes of station in that time, we have had ample opportunity to observe the Episcopal Church in action — and occasionally in in-action.

I agree wholeheartedly with Commander Stephen B. Lee's remarks [L. C., January 6th] that students and servicemen and their families are not taking their proper places in the Church programs of the communities in which they find themselves. But I do not agree that the responsibility for this lethargy "lies with the bishops, clergy, and laity of neighboring communities" — at least not in the sense that their programs are not as ongoing toward these people as they should be. Undoubtedly they could (and should) do much to make their services and fellowship more readily available, and to welcome these transients in a more positive and overt manner.

Does the fault not lie with the students and the service people themselves? Or, to be more exact, does it not lie with their parents and the bishops, clergy, and laity in the sense that they have failed to inculcate in their young people such a need for the Church that they cannot fail to seek it out all their lives if it does not put itself as

readily at their disposal as it might? The persons responsible for these people being Episcopalians have let them down when they did not see to it that the Church gave them something without which they could not be content.

It has been the personal experience of my family to be welcomed into the Episcopal Church of nearly every community where we have been stationed. I should like to name here a few of the ones that are outstanding in our minds, with the rectors officiating at the time:

The Episcopal Church, Paris, Texas — The Rev. Mr. Norman Alter

St. Andrew's, Lawton, Okla. — The Rev. Mr. Carl Rauscher

Cathedral de San José de Gracia, Mexico City, Mexico — Dean José Gómez

R. E. Lee Memorial Episcopal Church, Lexington, Va. — The Rev. Dr. T. V. Barrett

St. Paul's, Leavenworth, Kan. — The Rev. Mr. Mack E. Leabo

All Saints', Atlanta, Ga. — The Rev. Mr. Milton Wood.

All these churches and their members contributed greatly to our lives and to the lives of our two boys. It is possible in one or two cases that this was true because we ourselves sought them out. It is my strong conviction that any person brought up to feel the need for regular church attendance and participation will keep looking for it until he finds it.

MARGARET M. R. W. FULLER

Tokyo, Japan.

Enemies of God

Hats off to Dr. Parker ["Letters," L. C., February 10th]. He has said something that needed to be said despite the fact that the editor takes a contrary view, and let me say right here that I am a priest that never has, and never will say a prayer, for the success of the United Nations. Our Lord told us to pray for *our* enemies, but He did not tell us to pray for God's enemies, and the Russian rulers are manifestly the enemies of God. . . .

(Rev.) JAMES DAWE

Rector, St. Stephen's Church
Philadelphia, Pa.

Life magazine editor tells how intensive study of world's religions affected his Christianity

Churchman Sam Welles, a senior editor of *Life*, studied millions of words on beliefs such as Judaism, Taoism, Hinduism, in the production of the imposing new book, *The World's Great Religions*. Next week in *The Living Church* he tells how all this affected his faith.

Also next week: Report in words

(by Peter and Lorraine Day) and pictures on how Hinsdale, Ill., Sunday School makes successful use of popular Episcopal Church Fellowship series.

Order extra copies of the March 10th issue for yourself and your friends now, before they are sold out!

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Looking For a Practical Lenten Rule?

Popular, down-to-earth author JESSIE D. HALL suggests one in a forthcoming article on HOW TO MAKE LENT MORE MEANINGFUL. Watch for it in an early issue of THE LIVING CHURCH.

And here, by the way, is a practical suggestion for any Lenten Rule — an idea to pass along to your friends who are not subscribers. THE LIVING CHURCH can enrich the Church life of any Episcopalian. And Lent is a most appropriate time to begin such enrichment, by making the magazine a weekly habit.

Scheduled for Lent, along with JESSIE D. HALL, are such balms for frazzled 1957-type living as an article by the Rev. W. NORMAN PITTENGER on PEACE OF MIND AND SOUL — providing a positive answer to the question, "What has 'peace of mind' to do with Orthodox Christian faith?"

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The Rev. Edmund S. Mathews, who was formerly in charge of St. John's Church, Black River, N. Y., and churches at Champion and Copenhagen, N. Y., is now rector of the Parish of St. Paul's and Trinity, Tivoli, N. Y.

The Rev. Thomas W. Murray, formerly rector of Christ Church, Gilbertsville, N. Y., and vicar of St. Stephen's, Maple Grove, and Christ Church, West Burlington, is now rector of St. Phillip's Church, Belmont, N.Y., and St. Paul's, Angelica.

The Rev. John B. Pengelly, retired priest of the diocese of Michigan, is now serving as locum tenens of St. Andrew's Church, Downers Grove, Ill.

The Rev. Robert L. Powers, formerly curate of St. Stephen's Church, Olean, N. Y., is now curate of St. John's Church, Elkhart, Ind. Address: 116 S. Third St.

The Rev. Stanley A. Seaton-Elliott, formerly in charge of St. John's Church, Hallock, Minn., and Christ Church, St. Vincent, Minn., is now rector of Grace Church, Pontiac, Ill. Address: 737 N. Main St.

The Rev. George E. Stiegler, formerly rector of Trinity Church, Camden, N. Y., and St. James', Cleveland, N. Y., is now rector of St. Luke's Church, Brockport, N. Y. Address: 109 Main St.

The Rev. Stanley L. Welsh, formerly vicar of St. John's Mission, Lakeport, Calif., is now curate and director of Christian education at Christ Church, Eureka, Calif., and vicar of St. Andrew's, Garberville. Address: 3392 Middlefield Lane, Eureka.

Resignations

The Rev. Dr. Ross R. Calvin retired on January 1st as rector of St. James' Church, Clovis, N. M., and is now rector emeritus. Address: 1128 Columbia Dr. N.E., Albuquerque, N. M.

A farewell to his parish was printed on the program at the midnight service on Christmas Eve:

"This holy season marks the parting of our ways. When it ends I shall be entering upon an uncharted new life of leisure and study, without definite duties any longer; and you here will be taking a new fork in the path with a new shepherd. . . ."

"Tonight I stand at the altar making intercession before One with Whom there is no time, no distance, no absence. As in all affairs human, there are those who love me more, those who love me less. But as I offer up the Sacrifice for all, God knows there is in my heart no difference of inequality. . . ."

The Rev. Hugh M. MacWhorter, who served St. Andrew's Church, Downers Grove, Ill., from 1917 to 1923 and then again from 1942 until the end of 1956, retired as rector on January 1st. Fr. and Mrs. MacWhorter are now in residence in a house in Clarendon Hills, Ill., deeded to St. Andrew's Parish last year by Mr. M. L. Joslyn of California as a retirement home for the rectors of the parish.

Many old friends turned out in the role of surprise guests at a farewell reception given for the MacWhorters at the end of January. The parish surprised its rector and his wife with a "This is Your Life" program and a substantial purse. The best man at their wedding turned up with a corsage of orchids; and slides and motion pictures reviewed milestones in the rector's life.

Changes of Address

The Rev. Edward L. Aldworth, retired priest of the diocese of Atlanta, formerly addressed in Orlando, Fla., may now be addressed at 417½ S. "J" St., Lake Worth, Fla.

Ordinations

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Iowa — By Bishop Smith: The Rev. Fayette Paul Goodland, on December 22d, at St. Alban's

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Church, Spirit Lake, where he is in charge. He also serves Grace Church, Estherville. Presenter, the Rev. Gordon Roberts; preacher, the Rev. H. B. Robbins.

Nevada — By Bishop Lewis, on January 25th, at Trinity Church, Reno (the Rev. R. N. Rodenmayer preaching):

The Rev. George Gerard, curate at Trinity Church, presented by the Rev. J. T. Ledger.

The Rev. Thomas M. Magruder, Jr., vicar of Holy Trinity Church, Fallon, presented by the Rev. J. R. Byers, Jr.

Deacons

Newark — By Bishop Washburn: William J. Greer, II, on February 2d, at Trinity Cathedral, Newark, N. J.; presenter, the Very Rev. Dr. John Coburn; preacher, the Rev. Bardwell Smith; to be assistant at Grace Church, New York. Address: 331 W. Twenty-Fourth St., New York 11.

Living Church Correspondents

Miss Beverly Endelman is now correspondent for the diocese of Michigan. Address: Diocese of Michigan, 63 E. Hancock Ave., Detroit 1.

Deaths

The Rev. Alexander E. Pawla, retired priest, died November 30th at Good Samaritan Hospital, Portland, Ore., at the age of 81.

Fr. Pawla was born in London, England, and came to the United States as a young man. He was ordained priest in 1927. Fr. Pawla's entire ministry was in the missionary district of Wyoming where he served churches at Gillette, Thermopolis, Cody, and Jackson. He was canonically connected with the district at the time of his death. He edited the Wyoming *Churchman* for seven years and was a deputy to General Convention in 1934. Fr. Pawla retired in 1943 and moved to Oregon where he did extensive supply work during World War II. He is survived by his wife, Maud.

The Rev. Nathan A. Seagle, rector emeritus of St. Stephen's Church, New York City, died January 26th, at St. Luke's Hospital after a long illness. He was 88 years old.

Dr. Seagle retired in 1943 after serving for 43 years as rector of St. Stephen's Church. He was born in Rutherfordton, N. C., and graduated from New York University and the General Theological Seminary. He was ordained in 1895 and became curate of St. Thomas Church, where he served until 1900. He became rector of St. Stephen's in 1899. He was chaplain to the First Battalion New York Naval Militia, the Daughters of the American Revolution, Sons of the Revolution, the Confederate Veterans Camp of New York, Daughters of the Confederacy, and others. He received an honorary Doctor of Divinity degree in 1908 from Rutgers University. He is survived by his wife, Lucy; and two daughters, Louise, and Mrs. Mathew Gerald Sutton.

Thomas B. K. Ringe, attorney, civic leader, and Episcopal lay official, died January 21st in Philadelphia following a heart attack. He was 55 years old.

An expert on corporation and appellate law, Mr. Ringe was a senior partner in the law firm of Morgan, Lewis & Bockius. For 15 years he had been a member of the board of governance of the Pennsylvania bar. Born in Three Tuns, Upper Dublin township, Montgomery, Mr. Ringe was graduated from Episcopal Academy in 1919 and the University of Pennsylvania Wharton School in 1923. He was named chancellor of the diocese of Pennsylvania last May by Bishop Hart. He also had been a member of the National Council since 1947 and in 1952 he served as a deputy to General Convention in Boston, where he served on the committee on rules of order. He was a vestryman of Calvary Church, Germantown. Among his numerous civic activities Mr. Ringe was chairman of the Eisenhower Citizens Committee for Southeastern Pennsylvania in 1952 and a member of the City Charter Commission. He was a member of the board of directors of the Fidelity-Philadelphia Trust Company and the Klenzoid Corporation. He is survived by his wife, Mary; two sons, Thomas Jr., and Henry Ralph; and three brothers, H. Ralph, Waldorf R. and John H. Ringe, 8d.

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BOOKS

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A POCKET-BOOK FOR CHRISTIANS. Put together by a Religious of C.S.M.V. SCM Press, 56 Bloomsbury St., London, W.C. 1, England. Pp. 46. 1/- (about 25 cents*).

Just as the Lenten Book Number was going to press, there came to my desk what I think is the smallest book I have ever received for review — small, that is to say, in size. It measures 4" x 3" x about 1/8", and is entitled *A Pocket-Book for Christians*, by "a Religious of C.S.M.V."

This is a book to help people to pray better, largely by making use at odd moments — as, for example, when they are riding on the bus or engaged in some more or less mechanical operation — of brief forms of devotion, "dart" prayers, and the like. It consists of an introductory chapter, "On Prayer and How to Use This Book," four chapters on different kinds of prayers, and a conclusion.

This little book is tops. The world would be a better place if it were used as widely, let us say, as the morning paper.

FRANCIS C. LIGHTBOURN

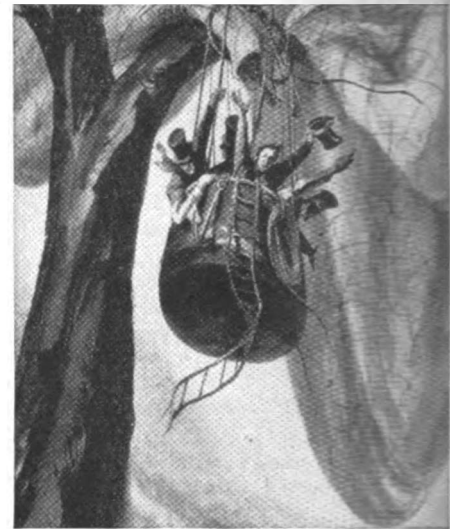
A Bargain

RAVENNA MOSAICS. The So-Called Mausoleum of Galla Placidia — The Baptistry of the Cathedral — The Archiepiscopal Chapel — The Baptistry of the Arians — The Basilica San Apollinare Nuovo — The Church of San Vitale — The Basilica of San Apollinare in Classe. Text by Giuseppe Bovini. Translated by Gustina Scaglia. 60 Illustrations with 45 in Color. New York Graphic Society, Greenwich, Conn., 1956. Pp. 55 plus plates. Page size 15x11 1/2 inches. \$20.

The 45 full-page color plates of *Ravenna Mosaics* (text by Giuseppe Bovini, translated by Gustina Scaglia) are simply out of this world, terrific in their impact! Each cube of mosaic seems to stand out, and the whole looks as though made of hundreds of separate pieces — which of course is literally true of the originals.

It is unfortunate that the text contains a number of errors in spelling — "presbitery," "lithany," "extasy," etc. Nor does a concordance to the Vulgate turn up *festinat ad martyrium* ("hastens to martyrdom"), said on page 12 to be "a

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From AMERICAN HERITAGE

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favorite expression of the Old Testament." And what is meant by the "etimasia sought in the Apocalypse" (p. 18)?

But such defects are minor, and do not in the main affect a work of such overall excellence. Libraries, teachers and students of art, and bibliophiles will certainly want this volume.

Twenty dollars may seem a lot to pay for a book, but this one is a bargain at the price.

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If You Sit On a Board

PUBLIC RELATIONS FOR SOCIAL AGENCIES. By Harold P. Levy. Harpers. \$3.50. Pp. 200. \$3.50.

Most of us as readers contribute to social agencies with time and money, and many Episcopal Church leaders are active on the boards of national, state, and local social agencies. It is both for the donor and those who administer these funds that *Public Relations for Social Agencies* has been written by Harold Levy, noted public relations consultant in California.

The book outlines the search by agencies and their leaders for better public relations. It presents the many obstacles to public understanding. Case studies in reaching the citizen are given in some detail. The board of directors is con-

sidered (too many boards just do what the full-time staff says they should); and also the problem of dealing with special groups.

Making the most of an agency's resources, the power of special meetings, the volunteer as a public relations partner, information for the public through the press, etc., with a final chapter, "What About Gimmicks?" are other topics treated by the author.

All Churches are touched much too lightly in this book. But the book is worth its modest price if you sit on a board or give your hard-earned money to social agencies and would like to see their work made effective.

FREDERICK H. SONTAG

Books Received

THE BRIGHT CLOUD. The Bible in the Light of the Transfiguration. By J. R. Macphail. Oxford University Press. Pp. x, 190. \$3.50.

THE ORDER AND INTEGRATION OF KNOWLEDGE. By William Oliver Martin. University of Michigan Press. Pp. viii, 355. \$6.50.

BEAUTY AND BANDS AND Other Papers. By Kenneth Escott Kirk, [late] Bishop of Oxford. Prepared by E. W. Kemp. Seabury Press. Pp. 288. \$3.50.

CHRISTIAN BELIEF AND THIS WORLD. By Alec R. Vidler. Seabury Press. Pp. 156. \$3.25.

THE BEGINNINGS OF WESTERN CHRISTENDOM. By L. E. Elliott-Binns. Seabury Press. Pp. 412. \$7.50.

WE WITNESS TOGETHER. A History of Co-

operative Home Missions. By Robert T. Handy. Friendship Press, 1956. Pp. xiii, 273. \$4.

PROTESTANT PREACHING IN LENT. By Harold J. Ockenga. Eerdmans. Pp. 285. \$3.95.

SYMBOLS OF TRANSFORMATION. An Analysis of the Prelude to a Case of Schizophrenia. By C. G. Jung. Translated by R. F. C. Hull. (Bollingen Series XX.) Pantheon Books, 1956. Pp. xxix, 567. \$5.

THE CHRISTIAN YEAR. By Edward T. Horn, III. Muhlenberg Press. Pp. xi, 243. \$3.75.

THE SILENT LIFE. By Thomas Merton. Farrar, Straus and Cudahy. Pp. xiv, 178. \$3.50.

NATIONAL COMMUNISM AND POPULAR REVOLT IN EASTERN EUROPE. A Selection of Documents on Events in Poland and Hungary February-November, 1956. Edited by Paul E. Zinner. Columbia University Press, 1956. Pp. xx, 563. Paper \$2.95.

WHERE TO RETIRE ON A SMALL INCOME. 9th Edition, Revised and Enlarged. By Norman D. Ford. Honorary Vice President of the Globetrotter's Club. Harian Publications, Dept. D, Greenlawn, N. Y. Pp. 64. \$1.

JOURNEY TO EASTER. A Book of Daily Meditations for Lent. By Laurence N. Field. Augsburg Publishing House. Pp. 152. \$2.

THE INEVITABLE CHOICE. Vedanta Philosophy or Christian Gospel. By Edmund Davison Soper. Abingdon Press. Pp. 192. \$2.50.

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ALL SAINTS' 335 Tarpon Drive Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs & HD 9; C Fri & Sat 4:30-5:30

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HC Sun 8, 9:30 (Cho) 11; weekdays 7:15; Sat 8:45

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Street Sun Eu 7:30; 9, 9:15, 11 Ch S 9; Weekdays Eu 7, 10; Also Wed 6:15; Also Fri (Requiem) 7:30; MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30, 7:30-8:30 & by appt

NEW ORLEANS, LA.

ST. ANNA'S (Little Church Around the Corner) 1313 Esplanade Ave., Rev. Louis A. Parker, M.A., r
Sun 7:30, 9:30 & 11; Wed 10; HD as anno; (Church Air-Conditioned)

BALTIMORE, MD.

GRACE & ST. PETER'S Park Ave. & Monument St. Rev. Rex B. Wilkes, D.D., r
Sun 8, 9, 11 H Eu, 3 EP (Chinese); H Eu Daily 7:30, also Tues 10 & Wed 9; MP Daily 7:15; C Sat 12-1

ST. MICHAEL AND ALL ANGELS 20th & St. Paul Rev. D. F. Fenn, D.D., r; Rev. Robert W. Keoz, B.D.
Sun 7:30, 9:15, 11 & Daily

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station, Dorchester) Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (Sung) 11 Sol & Ser, EP 7:30; Daily 7, EP 6; C Sat 5-6, 8-9, Sun 8:30

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd. Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Massea: Sun 7:30, 10:30; Daily: 6:30

ST. JOSEPH, MO.

CHRIST CHURCH 7th & Francis Sts. Rev. W. H. Manckel, r; Rev. R. A. Beeland, c
Sun HC 8, 9:30 (Cho), MP & Ser 11, Ch S 11; Thurs HC 12; HD HC 10:30

KANSAS CITY, MO.

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

ST. LOUIS, MO.

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

BATH, N. Y.

ST. THOMAS' Rev. Samuel E. Purdy Sun 7:45 Mat & HC, 10:30 Family Service & Ser; Daily MP & EP 9 & 6 (ex Mon); Wed 7 HC; HD 9:30 HC; Lent: Ev & Med Thurs 8; C Sat 5-6, & by appt

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate Rev. Thomas R. Gibson, r
Sun Massea 8, 10 (Sung), 11:45, MP 9:30; Daily 7, Thurs 10; C Sat 4:30-5:30

COOPERSTOWN, N. Y.

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

GLEN COVE, L. I., N. Y.

ST. PAUL'S Rev. L. Castleman, r
Sun 8, 9:15 & 11; Wed 10 HC; 8 EP

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, HC & Ser 11; Ev & Ser 4; Wkdays: MP 8:30; HC 7:30 (& 10 Wed); EP 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; Weekdays HC Tues 10:30; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals Fri 12:10; Church open daily for prayer.

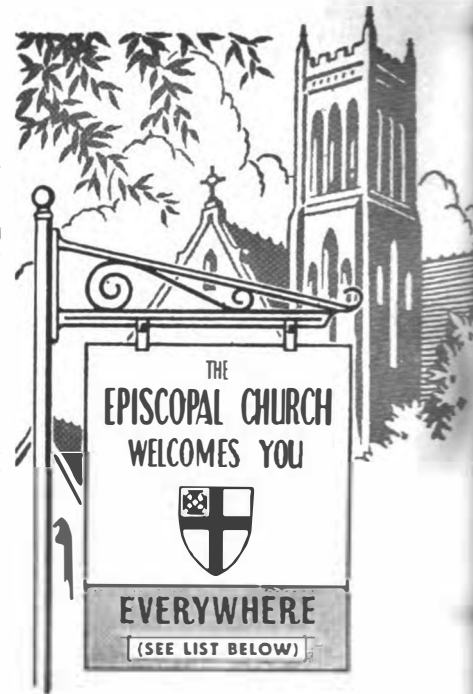
GENERAL THEOLOGICAL SEMINARY CHAPEL Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

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

HOLY COMMUNION 6th Ave. at 20th St. Rev. Charles A. Elliott, r
Sun HC 8, MP 11; Wed & Thurs HC 12:05; HD HC 8

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D. 46th St. between 6th and 7th Aves.
Sun Massea 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 Massea: 8, 9:15 (Instructed), 10:30 MP, 11 (Sung); Daily 7:30 ex Mon & Sat 10; C Sat 5-6



NEW YORK N. Y. (Cont'd)

ST. THOMAS 5th Ave. & 53rd St. Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1st) MP 11; EP Cho 4; Daily HC 8:15, Thurs 11, HD 12:30; Noonday ex Sat 12:30

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 (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 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12 noon; C 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

SOUTHERN PINES, N. C.

EMMANUEL CHURCH On U.S. 1 Sun 8, 9:30, 11, Ev 6; HD & Wed HC 10; Fri HC & Healing Service 9:30; C Sat 8

PHILADELPHIA, PA.

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

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St. Rev. Walter F. Hendricks, Jr., r
Sun Massea: 7:30, 11, Mat & Ch S 9:30; Mass daily 7, ex Tues & Thurs 10; Sol Ev & Sta 18 Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-4

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL 23 Ave. George V. Very Rev. Sturges Lee Riddle, dean
Sun 8:30, 11 Student Center, Blvd. Raspail

KEY—Light face type denote 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.