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May 15, 1960

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Deaconess Brown, Mrs. Jose, Mrs. Hoover, Mrs. von Schoeler:
From old teaspoons, odd salt shakers, and battered pieces, an alms basin [p. 10]

Do Quotas Discourage Giving? [p. 12]



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TALKS WITH TEACHERS

by the Rev. Victor Hoag, D.D.

Final Exams

With only a few Sundays left, and people asking, "When do we close?" we run the risk of letting our year's teaching fade out with little to show for it. The sincere teacher asks himself, "Have I really accomplished anything? How can I find out?" And especially he asks, "I wonder if they remember anything of what I have taught them?"

You need to clinch the year's work — like nails on the other side of a board — by three separate strokes: a review, a test, and an evaluation.

Reviews are conducted by careful teachers all through the year. The commonest form is, "And what did we study last week?" This is intended to get a running start after the lag of seven days, and to brief the absentees. But more often this degenerates into prodding one bright



child to recall a single phrase or fact. Five precious minutes have been wasted which might have been used for a vital opener. (The time to review is better at the end of the period, when the thoughts of the course have been rolling.)

The goal, whether it is sought after weekly or at set periods in the school, is to make sure that some minimum of essential learning is lodged by repetition. They should remember something for having spent this year with us! What that something is hoped to be depends on the objectives and educational philosophy (often unconsciously held) in the mind of the parish administration.

Reviews are a preparation, a tuning up, for any final tests. On the Sunday before the test, the teacher holds the final questions in his hand, and runs over their main points. He does not actually give away the test, nor cram the children for it, but refreshes their memories. This makes the test fun, not a trial, for the questions will be found to be familiar. The emphasis of any test in the Church school is not on "passing," (did anybody flunk a grade at church?) but rather on the pleasing game of "seeing what we know."

The text might be a running story of the year's highlights, mimeographed, with key words left blank to be filled in. This is on the low level of factual and verbal knowledge, but it does reveal something.

For slightly older pupils, a method is to give the class pencils and blank paper

and propose that each make up three questions for someone else to answer. This may be introduced by a discussion of "What are some of the most important things we have learned this year?" Or, "If you were the teacher, what three things would you expect a member of our class to know?" Offer a prize or recognition for the best set of questions. Then (surprise!) have them sign their paper of questions, and exchange with others. The children write their answers to the three given them. Answers are discussed. Finally, each child is asked to answer his own questions. There may be a wide difference of values revealed, yet it is a class venture involving every individual. It will produce a real, if ragged, effort at evaluation.

Another form is simply a list of key words. Pupils are asked to write an identifying word or phrase about each. In all such tests, the teacher usually prepares the questions or plan, for he knows just what the class has covered. But if the rector or director of education really wishes to reveal the quality of the teaching which has been going on in the parish, he will take the trouble to prepare all the tests himself. (Strong teachers will prepare adequate tests, weak one inadequate tests.) Where the administration "sets the questions" the ideal goals of the course may be applied, with forms of expression called for which will reveal whether the children have attained these. The preparation of such careful tests, at the end of a year's work, serves to expose three different centers:

- (1) The pupils' knowledge and growth;
- (2) The teacher's efficiency in covering the prescribed subject;
- (3) The rector himself is forced, in the designing of the texts, to clarify his objectives, and their minimum accomplishments. Would that some competent outside authority could mark him on the basis of the exams which he has composed!

Evaluation may be attempted in every class, even when no tests are given. For the children we introduce the session with the query, "What do you think we have learned this year?" This may produce a kind of review. "What did we learn about Abraham? About Joseph?" The activities of the class will be recalled. "Where did our Lenten Offering go?" "What about our play about the Lost Coin?" And finally, "How could we do better next year?" This is evaluation and self-criticism of great value.

Finally, the question is put to each (to be answered in writing, if they are able), "What is the most important thing you have learned this year?" To your joy and relief you may discover that they will not only recall some facts, but some truths grasped. "That we should show we are thankful." "That we can help other children." "That we can forgive anybody." You will know that your year's labor has not been in vain in the Lord.

BOOKS

Wide Assortment

In its April, 1960, issue the *Anglican Theological Review* appears in a new cover and with about 20 more pages than the issue of January, 1960. An editorial in the April issue explains that this is "because of our financial position."

The April issue contains a wide assortment of articles: Kifissia Papers, ("The Bounds and Pillars of the Church," by E. R. Hardy, "The Marks of the Church," by Charles Westphal, "The Orthodox Church," by Panagiotis P. Bratsiotis); "A Lenten Note of John 2:1" [but this should read "I John 2:1"], by Leonard Hodgson; "The Christology of Chalcedon," by John S. Marshall [editor of the ATR]; "Love and Faith," by Thomas A. Wassmer; "The Unity of Anglicanism," by Richard F. Hettlinger; "Baptism and Confirmation," by Henry W. Havens; "The Speeches in Acts," by John T. Townsend; "A Philosophy of Ecumenicity," by O. Sidney Barr; "Permanent Features in Hooker's Polity," by H. F. Woodhouse.

In addition there are a number of book reviews, notes on new books, and a list of books received.

The new format is pleasing, but somehow this editor misses the shield enclosing Celtic cross, with the two Latin inscriptions (*O Sapientia*, etc., and *Via, Veritas, Vita*), that used to appear at the right of the title. Could this, perhaps, appear on the first page inside the magazine?

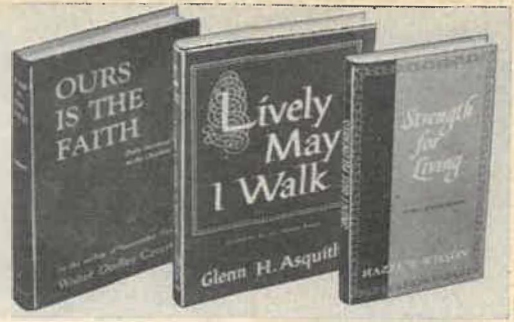
The January, 1961, issue will be a special number devoted to "some significant theme relevant to Anglican theology." With this number the annual subscription will be raised from the present \$3.50 to \$4, thereby further strengthening the "financial position" of the magazine, available (single copies, \$1) from 600 Haven St., Evanston, Ill.

Replies to the Mariological questionnaire sent out by THE LIVING CHURCH are coming in at a fast clip, 362 having been received to date. This editor is grateful to his brother clergy for their cooperation in this project. He will be even more happy if the rest who are willing in this way to indicate their Mariological position will do so as soon as possible, so that tabulation of the results for publication in our magazine can proceed. (Of course, no one will be quoted by name.)

If you did not receive such a questionnaire, that is because your name was not in the sample — one out of every seven on the clergy list of the Episcopal Church. Sorry (or maybe you aren't sorry!).

May 15, 1960

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Lively May I Walk

DEVOTIONS FOR THE GOLDEN YEARS

by Glenn H. Asquith

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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. (Most letters are abridged by the editors.)

Christianity Tomorrow

Regardless of whether one is favorable or unfavorable to the election of a Roman Catholic President, there is a broader question which is being cleverly ignored at the moment. Is the ideal candidate (1) a thorough-going secularist, who knows no higher loyalty than loyalty to the Constitution of the United States, (2) a nominal Christian, who promises not to let private religious conviction interfere with public civil obligation, or (3) a man of positive faith, who may bring Christian teaching into his administration of office in a way that is compatible with his responsibility to the nation as a whole?

Public sentiment now inclines to the second point of view. This may reflect practical political wisdom today, but it cannot serve the best interest of any kind of Christianity tomorrow. It could lead to the silencing of the prophetic witness of all Churches alike. It could in the generations ahead, cause our so-called Western Christian Civilization to become less Christian than it is at the present time.

(Rev.) J. FOSTER SAVIDGE

Rector, Church of the Holy Communion
Norwood, N. J.

"Micro-clergy"

The Rev. Mr. Bumiller's letter about the layman's ministry puzzles me [L.C., March 6th]. Not being a theologian, I don't expect to understand his definition of the great heresy of our age. But I would like to know how "micro-clergy" act.

Could it be possible that a lay person must be trained to minister in his parish by *ministering* before he attempts it in the world?

Could it also be possible, as Dr. Heuss avers in his paper on "The True Function of the Parish" that before the world is Christianized, the Church must be Christianized?

I do hope that lay folk trying to do these two jobs are not subject to such an obnoxious epithet as "micro-clergy."

ALICE D. BORMAN
(Mrs. Milton C.)

Milwaukee, Wis.

ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communion, missionary societies or emergencies.

May

15. Harrisburg, U.S.A.
16. Hereford, England
17. Hokkaido, Japan
18. Honan, China
19. Hong Kong (Victoria)
20. Honolulu
21. Huron, Canada

NCC Conduct

I strongly agree with Mrs. Smith's letter [L.C., April 17th] on the National Council of Churches. But I was appalled by the resolution from Newark suggesting the suppression of Mr. Fulton Lewis, Jr., and shocked that our bishop there should join the New Jersey's Council of Churches attack upon Episcopalian Lewis.

It is time for the Episcopal Church, which traditionally stands for fair play, to denounce the double standard of NCC conduct, which urges suppression of Conservatives but whitewashes the leftist Oxnam ilk. Like many Episcopalian, I am unashamedly a conservative and am very discouraged that the only Easter message this year which mentions the continued threat of subversion comes from the Roman Cardinal of New York. I hope that our Church withdraws from the NCC and aligns itself with our sister communions, the Orthodox and Roman, in undoubted opposition to atheistic Communism.

ROBERT HUBBELL

Los Angeles, Calif.

Rich Years

Your reference to the fact that Bishop Randall, retired Suffragan Bishop of Chicago, was in his 91st year [L.C., March 27th], suggested to me to discover what other bishops had reached such rich years.

It appears from THE EPISCOPAL CHURCH ANNUAL that Bishop Parsons, retired, of California, is the senior, now nearing his 92d birthday (May 18, 1868), with Bishop Randall next (October 24, 1869). In their 87th year are Bishop Thomas, retired, South Carolina (February 6, 1873); Bishop Moulton, retired, Utah (May 3, 1873); and Bishop Littell, retired, Honolulu (November 6, 1873).

In their 86th year are Bishop Gooden, retired, suffragan, Los Angeles (September 18, 1874), and Bishop Kemerer, retired suffragan, Minnesota (December 9, 1875).

It would appear from this that western bishops live longer.

CHARLES E. THOMAS

Historiographer and Registrar,
Diocese of Upper South Carolina
Greenville, S. C.

Sects

Although Baptists do not belong to the one Catholic and Apostolic Church and are guilty of many perversions of the Faith both in theory and in practice, they do teach the essential Gospel message as contained in John 3:16 and are orthodox in much of their theology. It is therefore irresponsible and unjust to refer to the Baptists as a sect, and to associate them with Seventh Day Adventists and Jehovah's Witnesses as Mr. Kaznacheyev has done, with the apparent approval of THE LIVING CHURCH [L.C., April 17th].

Sect has a bad connotation and ought to be reserved for groups like the Adventists and Witnesses which deny the true divinity of our Lord, spiritually imprison the ignorant with their pernicious millenarian doctrines, and are the avowed enemies of the Church. The great and world-wide denomination of Baptists, though admittedly a dissident Church body, is certainly no sect!

FREDERICK A. FENTON

Middler, Episcopal Theological School
Cambridge, Mass.

Continued on page 21

The Living CHURCH

Volume 140 Established 1878 Number 20

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

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THINGS TO COME

May

- 15. Fourth Sunday after Easter
- 17. North Dakota convocation, to 19th
- 20. Northern Michigan convention, to 21st
- 22. Rogation Sunday
- 23. Rogation Monday
- 24. Rogation Tuesday
- 25. Rogation Wednesday
- 26. Ascension Day
- 29. Sunday after Ascension
- 29. Religious Life Sunday

June

- 5. Whitsunday
Close of 125th anniversary celebration of diocese of Chicago, service of thanksgiving.

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

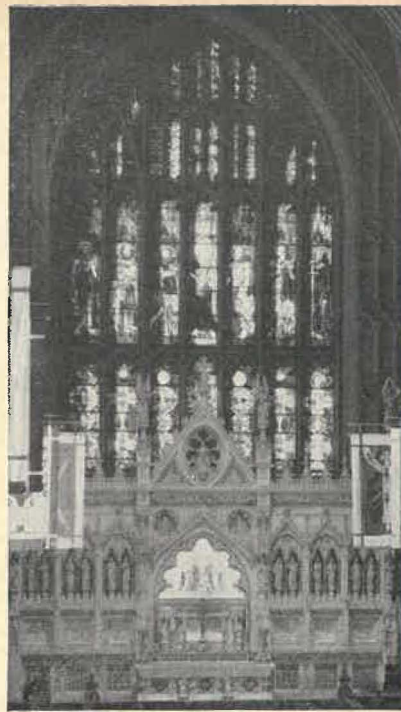
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THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

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

SUBSCRIPTION RATES: \$8.75 for one year; \$15.75 for two years; \$21.00 for three years. Foreign postage, \$1.00 a year additional. Canadian postage, 50¢ a year additional.

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that Christ's Blood was shed for thee, and be thankful.

Book of Common Prayer



RNS

Holy Communion

On campuses throughout the nation, a ministry to students and faculty is encouraged by the Church Society for College Work, celebrating its 25th anniversary this year. Our picture this week shows the Rev. Llewellyn O. Diplock, rector of Christ Church, Williamsport, Pa., administering Holy Communion to students from nearby Lycoming College.

The Living Church

Fourth Sunday after Easter
May 15, 1960

For 81 Years:

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

KOREA

Election Repudiated

The National Christian Council of Korea, of which the Anglican Church in Korea is a member, has called for non-recognition of the country's March 15th election which has led to anti-government demonstrations costing more than 120 lives.

A speedy and just solution of Korea's political problems rising above partisan party conflicts also was urged by the council.

No churches were reported damaged as a result of the violence. Students of Christian schools took part in the uprisings and one student from Union Christian College and another from Yonsei University were among demonstrators killed. [RNS]

Prayers for the Seekers

by the Rt. Rev. JOHN C. S. DALY,
Bishop of Korea

I write to ask for the prayers of the faithful for [Korea]. I am returning some months before I was due to return, not because any calamity has befallen our Church, but because I believe that the Church in Korea is faced with a day of great opportunity.

There are many in Korea who are in special need of prayer. I would single out first Dr. Syngman Rhee in his hour of humiliation. He is a Christian man of prayer who from his youth has dedicated his life to the service of his country, suffering imprisonment, torture, and exile. He will stand out in history as one of the giants of the last 60 years but that does not mean that he has been free from the sins and wickednesses which so often ensnare men who are called to stand alone in power. Dr. Kwame Nkrumah once said, and I often wonder whether he remembers it now, that the greatest danger of power is that once grasped you cannot give it up. Dr. Syngman Rhee believed that he held his power as a divine trust, and that he could not lay it down until he had reunited his country. He also suffered from the great disability of all dictators, and even of some bishops, that he had become out of touch with his people. I think that he spoke from his heart the other day when, visiting the students in

hospitals, who had been wounded by his police, he said of their dead comrades that they must be accounted national heroes, for they had opened his eyes to the real state of the country.

Then I would especially ask prayers for the youth of Korea. What they did in Easter week came as a shock to the world, but it was not a surprise to those who knew Korea and the youth of Korea. Korea had become, for all practical purposes, a police state, and a nation rotten with corruption. Although over 5% of the population are Christian, the Christian Social Gospel has been little heard, and the witness of the Church against social evils has been weak. Ask a student what is his or her religion, and the answer generally given is "I have no religion, but I am seeking." Very many of the hundreds and thousands of high school and university students in Korea have had contact with the Church, and still more have been influenced by their contact with the Christian thinking of the West. These students have learned that there is no hope or place for their country among the nations of the world unless they overcome the corruption that has bedeviled their society throughout its history. These young people had either to give way to hopeless despair for their country or to do something about it. They set out unarmed and they forced their way through barbed wire; they advanced through tear gas and they faced the bullets. Hundreds died and thousands were wounded, but a new day has dawned. There is no need for great imagination to realize how much these young people of Korea need the prayers of the Church.

Although despair for their country may have been removed from their hearts, the youth of Korea must be looking into the future with bewilderment. They do not know that God has seen their distress, that He has heard their groaning, and that He has come to deliver their nation and establish His Kingdom. They have no religion; they are seeking. The world into which they are emerging offers many religions, the most attractive of which seems to be materialism. The Church is in Korea to proclaim Christ. On May 20th St. Bede's House, the Anglican University Center, will be opened in Seoul. The foundation stone was laid by the Archbishop of Canterbury last year. Fr.

Richard Rutt is the warden. I commend him and St. Bede's House at this time of great opportunity to the very earnest prayers of the faithful.

CUBA

Death in Havana

Harvey S. Firestone III was killed May 5th when he fell or jumped from a 20th-floor window of a Havana hotel. Mr. Firestone, who was 32, was confined to a wheel chair throughout his life by a serious spastic condition. He was a communicant of St. Paul's Church, Akron, Ohio.

Mr. Firestone's father, Harvey S. Firestone, Jr., is chairman of the Firestone Tire and Rubber Co., and a prominent Churchman. He was for many years chairman of the Presiding Bishop's Committee on Laymen's Work.

RACE RELATIONS

Churchmen to Advise

Mr. Cody Fowler, chairman of Governor Collins' commission on race relations in Florida, on May 5th appointed an advisory committee on religious affairs.



Appointed to the committee are the Rev. Canon William L. Hargrave, Winter Park, Fla., who is executive secretary of the diocese of South Florida and president of the Florida Council of Churches, and the Ven. Harry B. Douglas, Jr., Tallahassee.

ECUMENICAL

Qualified Unity

Ecumenical Patriarch Athenagoras recently warned that Roman Catholics, Protestants, and Orthodox must soon come together in a "qualified unity." He said he was sure that Protestants as well as "the millions of Orthodox Christians"



Bandeke Omokoko

At Cuttington College, the Rev. Seth Edwards (second from left) shows campus to Tom Mboya (third from left): "Does the Church really stand for what it preaches?"

would support his concept of unity, which would "disarm hatred, distrust and bad propaganda between Church groups" and "promote contacts on the common principles of Christianity and how they should be propagated." He indicated that he was not speaking of a theological unity.

"We are only on the threshold of the Christian evolution," he said. "We live in a new age and the past must be swept away. . . ." [RNS]

MISSOURI

Praise and Approval

Efforts of American Negroes to improve their position were defended by Bishop Cadigan of Missouri in his address to the convention of the diocese on May 3d. He praised the work of the National Association for the Advancement of Colored People, and the newly organized Episcopal Society for Cultural and Racial Unity, and applauded the "sit-in" strikes in which young Negroes have pressed for service in segregated eating places in the South. "The most important issue in the world today is not dialectical materialism, or the possibility of nuclear warfare," said Bishop Cadigan. "It is rather the recognition, or the lack of recognition, of the 'colored persons' as persons. To my mind, it is one of the major miracles that all the nonwhite populations have not embraced the doctrines of Karl Marx." Bishop Cadigan went on to say, "For many, many years I have been a member of the NAACP. There is no question but that this organization has, as has any organization, made mistakes. But except for this organization, the 'colored people' would be a century removed from the gains which have been theirs. The problem is not whether he (the Negro) will be

housed in a certain hotel, or attend a certain school, or have an ice cream soda next to a white person in a drugstore. The problem is whether or not he is a citizen of this country, and whether or not other Christians will regard him, too, as a child of God."

Bishop Cadigan's address was well regarded and reported by the St. Louis newspapers.

The convention voted unanimously to invite the General Convention to meet in St. Louis in 1964, the 200th anniversary of the settlement of the city.

Announcement was made of the successful completion of the campaign for an Advance Fund for capital expense. The \$1,000,000 goal was exceeded by several thousand dollars.

Enlarged budgets for the expenses of the diocese and for the program of the diocese were voted after considerable debate. The diocesan program, including the National Council expectancy of \$76,000, will be nearly \$200,000.

ELECTIONS. Deputies to General Convention: clerical, Ned Cole, William Laird, J. F. Sant, C. F. Rehkopf; lay, John Leach, Harry Giessow, Forrest Crane, Walter Swearingen. Standing Committee: clergy, Arnold Mintz, Arthur Steidemann; laity, Robert Hyde, R. L. Christopher.

ENGLAND

Terrible Power

Speaking at a meeting of the Church Missionary Society, the Archbishop of Canterbury issued a warning against a too-ready condemnation of the South African Dutch Reformed Churches. He said, "Although we think their loyalty to Christ is gravely impaired, they are doing it out of loyalty. They hold their beliefs out of loyalty to their group beliefs, imparted . . . through many years. With that example

in mind, remember what the Archbishop of Capetown said, 'There is a danger that all the Churches in South Africa, even Christianity itself, will be supposed by Africans to stand for white domination.' That is the worst example I can think of at the moment of this terrible power of group loyalty."

PUBLIC AFFAIRS

Serious Danger

In an open letter to "fellow pastors in Christ," 13 Protestant clergymen have issued a warning against the "serious danger that the forces of hate and uninformed hostility may be loosed" if the issue of the religious affiliation of candidates is injected into the Presidential campaign.

Written by the Very Rev. Francis B. Sayre, Jr., dean of the Washington Cathedral, the letter says, "We urge and beg you as companions in the Lord's service to use every opportunity at your command to commend to your flock that charitable moderation and reasoned judgment which alone can safeguard the peaceful community of this nation." Among the signers of the letter was the Most Rev. Arthur Lichtenberger.

No mention of Sen. John F. Kennedy, Roman Catholic candidate for the Democratic Presidential nomination, was made in the letter. Commenting on the document, Sen. Kennedy said, "My hope is that this will eliminate religion as an issue."

LIBERIA

Test for Missions

Mr. Tom Mboya, Kenyan nationalist, visited Cuttington College in Liberia on Maundy Thursday, and spent a two-hour session with students and staff of the institution operated by the missionary district of Liberia.

"This is the question for Africans today: does the Church really stand for what it preaches?" said Mr. Mboya, and called on his race to test all Christian missions for an inward sympathy toward the continuation of colonial rule.

Mr. Mboya is the latest of several leaders of the African independence movement to visit Cuttington College and Divinity School. Within the past year the college has been inspected by Premier Kwame Nkrumah of Ghana, President Tubman of Liberia, and Andre M'bida, former premier of the Camerouns.

Cuttington College, with its training resources in education, agriculture, natural sciences and liberal arts, has made agreements both with Tom Mboya of Kenya and with Julius Nyerere of Tanganyika to train men selected by their political parties. At present Cuttington College has enrolled students from seven African countries.

BRIEFS

BISHOP GOTO TO THE UNITED STATES:

The Rt. Rev. David Makoto Goto, Bishop of Tokyo, left Japan April 27th to visit, preach, and speak at various places in this country and to receive an honorary degree at Virginia Theological Seminary. Bishop Goto, 51, is a graduate of Waseda University, Tokyo, and was in the 1937 class at VTS. He was consecrated Bishop of Tokyo in November, 1959 [L.C., November 22, 1959]. Before his consecration he was a chaplain and teacher at St. Paul's University, Tokyo. Bishop Goto is scheduled to visit San Francisco, Los Angeles, Dallas, Chicago, Detroit, Washington, Baltimore, and New York.



AWARD FOR EXCELLENCE: David A. Runge, religion editor of the *Milwaukee Journal*, received the James O. Supple memorial award of the Religious Writers' Association, at the association's annual meeting in Denver, Colo. The award is given for excellence in the reporting of religious news in the secular press. It honors James O. Supple, former religion editor of the *Chicago Sun-Times*, who was killed en route to Korea on an assignment. Mr. Runge was one of the press corps covering the 1958 General Convention.



RELIGIOUS QUALIFICATIONS DELETED:

Superior Court Judge David A. Pindar deleted the words "Protestant" and "gentile" from the qualifications for candidates of a scholarship loan fund at Amherst College in Amherst, Mass. The judge altered the will of C. Edward McKinney of East Orange, N. J., an Amherst alumnus, because the college refused to accept the gift with religious qualifications. Stipulations left in the will include that the recipients must be American-born and should not drink, smoke, or gamble.



THREE FOR ONE: Three Episcopalians are after one job: governor of Nebraska. Frank B. Morrison and Robert Conrad, Democrats, and John Cooper, Republican, are seeking their parties' nomination.



E PLURIBUS: The American Lutheran Church was organized late in April in Minneapolis. The new Church is a merger of the American Lutheran, Evangelical Lutheran, and United Evangelical Lutheran Churches, and has a membership of 2,260,000.



HALFWAY HOUSE: The *Saturday Evening Post* issue of April 30th gives account of St. Leonard's House, Chicago, and the Rev. James G. Jones, its founder. St. Leonard's, a temporary home for men released from jail or prison, offers room, board, companionship and guidance while its guests find jobs and begin their adjustment.

May 15, 1960

AROUND THE CHURCH

Eight girls of St. John Baptist School, Mendham, N. J., presented the play "A Corner in Strait-Jackets" in a radio-play contest at Centenary College for Women in Hackettstown, N. J. The school has been represented in each of the three annual contests held by the college.

"Inside the New Testament Church" will be the subject of a school of religion conducted by the Rev. Donald J. Parsons, Th.D., professor of New Testament at Nashotah House. The school will be held July 5th to July 9th at Adelynrood, South Byfield, Mass. Topics treated during the school, which will be sponsored by the Society of the Companions of the Holy Cross, will include: "How the New Testament Church Taught Her People," "The Moral and Ethical Guidance She Gave," "How Parish Problems were Solved," and "Ways of Earliest Christian Worship."

Churchman Peter R. Taft, son of former Cincinnati mayor Charles P. Taft, has been named managing editor of the *Yale Law Journal*.

Praising Sen. John F. Kennedy for his "forthright manner" in handling the religious issue in the presidential campaign, the Rt. Rev. Robert E. L. Strider, retired Bishop of West Virginia, has said there is "no doubt in my mind concerning your loyalty to the Constitution of the United States." Expressing gratitude to the bishop, Sen. Kennedy later said, "I think his statement will make it easier for us now to move to a discussion of the real issues facing West Virginia and the nation."

The Bishop's Dinner for Episcopal Charities Appeal will be held June 2d in the Grand Ballroom of the Palmer House in Chicago. Speaker will be Mark A. McCloskey, chairman of the New York State Youth Commission. Proceeds will aid nine Episcopal social welfare agencies in Chicago. A purpose of the annual dinner, inaugurated last year, is to remind the community of the deep concern of the Church for all kinds of people. Tickets are \$25 a plate.

The congregation at All Souls' Church, Stony Brook, L. I., N. Y., is celebrating its centennial anniversary. The Rev. Donald C. Latham, vicar of the church, reports that a number of events have been scheduled for this anniversary year. The congregation has heard the Rt. Rev. William C. DePauley, Lord Bishop of Cashel and Waterford, who preached at a service of Evensong. Bishop Sherman, Suffragan Bishop of Long Island, is scheduled to be guest speaker at the anniversary dinner on May 22d.

AUSTRALIA

Catholicity Deplored

Writing in *The Methodist*, an official publication, Dr. A. Harold Wood, president-general of the Methodist Church of Australasia, deplored the trend of Australian Anglicans to "separate themselves by name" from Protestants. He said: "We should not be satisfied with such a division as Anglican and Protestant. In America the Episcopal Church (or Anglican Church in America) is officially the 'Protestant Episcopal Church,' and it does not object to being included in the Protestant group in America."

EDUCATION

New President for Bard

The Rev. Reamer Kline, rector of St. Mark's Church, New Britain, Conn., has been elected president of Bard College, Annandale-on-Hudson, N. Y. He will assume his new duties on July 1st.

Dr. Kline is a native of California. He was graduated from Middlebury College, in 1932, holds the master's degree in English literature from the University of Michigan, and the bachelor of divinity degree (*cum laude*) from the Episcopal Theological School. In 1955, Middlebury conferred on him the degree of doctor of divinity, *honoris causa*. Before entering the ministry, he was engaged in newspaper work.

He has served as chairman of the department of Christian education in the diocese of Connecticut for 15 years and has also been a member of the diocese's executive council. He has been a deputy to General Convention three times.

Among his community activities are the chairmanship of the New Britain Civil Rights Commission and also the Advisory Committee of the New Britain Council of Churches. He is a member of the New Britain Commission on Urban Development and convener of the National Conference on the Church and the City.

Dr. Kline is married to the former Louise Brayton of Boston and has three daughters, one of whom is married.

Free Transportation

A New York law, scheduled to go into effect September 1, 1961, guarantees private school pupils free transportation on the same basis as that used with public school pupils. Kindergarten through eighth grade public school pupils are now given transportation if they live more than two miles from their school, and high school students are transported if they are more than three miles distant. Private school pupils, including those attending parochial schools, are currently allowed free transportation at the discretion of individual school districts, with appeal to the state education department

a possibility. Parents of such pupils must, however, make formal public request annually before their local school districts. The new law will make the free transportation automatic.

MISSIONS

For Thanks, Old Silver

Moved by the example of the gold alms basin used at the triennial United Thank Offering presentation service, gift of Oxford University to the women of the American Church, women of at least two dioceses have produced their own UTO alms basins.

In Arizona, someone — no one is quite sure who — suggested that if the women of the diocese contributed old silver it might be melted down and an appropriate alms basin made. Proposed at the women's annual meeting in Yuma two years ago without much more formality than a quiet-voiced request for old sterling, the idea spread. Old teaspoons, odd salt shakers, and larger battered pieces arrived at the cathedral in Phoenix, where they were stored in boxes and bags. No one knows who contributed, nor how many pieces there were.

At the annual meeting in Tucson a year ago, a committee was appointed to see that the idea became a reality. Members of the committee were unanimous in deciding that an Indian motif should be used, not only because much that is Arizona today stems from Indian culture, but also because the national UTO budget has financed sending women workers to the Indian missions in the diocese.

Mr. Reese Vaughn, Phoenix silversmith whose family has operated trading posts in Arizona since territorial days, was consulted, and he asked to be allowed to contribute his and his Indian workers' time and talents in the making of the basin. By February 17th the basin was made, and it was consecrated at the evening convention service at All Saints' Church, Phoenix, on that day. The offerings placed in it at that service went appropriately to Good Shepherd Mission, Ft. Defiance. The basin's initial use for diocesan UTO presentation came the next morning, and Mr. Vaughn and the Indian workers who fashioned the basin were in the congregation.

The basin measures 18 inches in diameter and has a wide flange curving to a depth of about four inches. In the bed of the bowl is raised the diocesan seal of Arizona, which contains the state's motto, "God enriches." Superimposed around the side of the basin are four crosses and four Indian symbols which carry meanings from at least three tribes in the state. Simply translated, they convey "the path of life," "eternal life," and "one God."

The basin is signed, "Vaughn" and "Yazzi," and in block letters on the back

of the flange is written, "UTO alms basin fashioned from silver given by the women of the diocese of Arizona 1960."

In Colorado, women of Grace Church, Colorado Springs, contributed silver to make a UTO alms basin which was used for the first time on March 27th by the women of Grace Church and its chapels. In the center of the basin is engraved the United Thank Offering prayer, surmounted by the seal of the Episcopal Church and surmounting the seal of the diocese of Colorado. Around the rim in relief are the Colorado columbine placed alternately with symbols of the church and chapels in Colorado Springs.

Pictured on the cover are Deaconess Marion Brown, UTO worker at Good Shepherd Mission, Ft. Defiance, Mrs. Ben Jose, Navajo and delegate from the Churchwomen of Good Shepherd Mission, Mrs. John Hoover, member of the alms basin committee, and Mrs. W. A. Von Schoeler, UTO chairman, with Arizona's alms basin.

"In God's Image"

Two missionary bishops and a score of workers in the mission fields of the Church took part in a seven-hour-long missionary rally on May 1st, at the Philadelphia Divinity School, with more than 1,500 in attendance, including delegations from the neighboring dioceses of Bethlehem, Harrisburg, and New Jersey.

Bishop Barton of Eastern Oregon opened the rally with a sermon at a service of witness. He stressed the missionary imperative inherent in the Christian by virtue of his "creation in God's image."

An outdoor assembly was addressed by the Rev. Richard Young, O.G.S., director of the Bishop Anderson Foundation. Fr. Young called upon the young people present "to stand up for the Truth which is to be found in Christ and His Gospel."

Bishop Swift of Puerto Rico spoke at the closing choral Evensong in St. Andrew's Collegiate Chapel. He said, "The Christian Church must always be a national Church, and our missionary goal must always be to raise up leadership among the people to which we are sent."

Besides addresses, the program featured exhibits by mission agencies and by departments of the National Council, religious orders, and three Church-related colleges, Hobart, Trinity, and St. Augustine's, Raleigh, N. C.

The steel band of the Colegio San Justo, St. Just, P. R., provided music between the services and the concert band of the Valley Forge Military Academy played during the service of witness.

The rally was arranged entirely by the seminarians of the Divinity School, in observance of the 65th anniversary of the seminary's Bishop Stevens Missionary Society. During the past year, the seminarians raised \$3,700 for missions as well as money to cover the expenses of the rally.

THE ARTS

From Oil Drums, Music

The steel band of the Colegio San Justo, St. Just, P. R., has played before distinguished audiences during its first two-week tour of the eastern United States. After appearing on two television programs (one of which was Dave Garroway's show on April 21st), they played for the meeting of the General Division of Women's Work at Seabury House, and a few days later for the meeting of the National Council there. Also included in their schedule were the two youth conferences and two seminaries (Philadelphia Divinity School and the Virginia Theological Seminary).

Touring under the direction of Dr. Dwares Reiger, headmaster, the steel band consists of eight boys, parts of several oil drums, and a pair of maracas. The drums are cut, "sunk" (the heads made concave), marked into a number of sections varying with each drum, grooved with a cold chisel, burned, and the marked sections hammered into convex areas to produce the desired notes. The music produced by striking the convex sections with rubber-tipped sticks is no mere agglomeration of tympani, but combined with the beat of the basses is a limpid, singing quality, eerie and haunting.

The steel band had its origin on the island of Trinidad then moved to the Virgin Islands and in the last three to four years to Puerto Rico. Students from the Virgin Islands brought the steel band to Colegio San Justo, the Church's preparatory school at St. Just.

Colegio San Justo was started 15 years ago. In 1947 it moved to its present location, which had formerly been a government experimental farm. In its early years special emphasis was given to agricultural training for boys from what was then a predominantly rural Church. In the last decade, the industrialization of Puerto Rico has advanced so rapidly that it has become obvious that the Church's need is for a first-class preparatory school that can prepare young Churchmen for advanced study and future leadership.

WOMEN'S WORK

Concern and Preparation

Concern for increased help to women in parishes, in their changing role in the Church, kept the General Division of Women's Work busy till the late night hours during its meeting at Seabury House, April 21st to 25th.

Reports from 74 dioceses and missionary districts at home and four overseas districts disclosed that, in 63 areas, organized women's work goes under the name of "Episcopal Churchwomen," in five dioceses the name is somewhere in the process of change, and in one diocese, Maryland, the Woman's Auxiliary remains,

with no report of contemplated change.

In parishes, women's work was reported under 25 different names. Of these, "Women of . . . Church" was a strong favorite, with "Women of . . . Episcopal Church" next, and "Episcopal Churchwomen of . . . Episcopal Church" third.

Among grants made from the rapidly-dwindling United Thank Offering was one of \$10,000 to the Tarumi Conference Center in Japan, for rebuilding after the recent disastrous fire [L.C., April 10th]. Since December, 1958, for the \$336,000 in grants made from the United Thank Offering, requests for \$928,000 have had to be refused because of lack of funds.

First steps were taken in preparation for the Triennial Meeting of the Women of the Church, and further consideration was given to the functions and responsibilities of the General Division of Women's Work.

Boys from the Church's Colegio San Justo, St. Just, P. R., in the U.S. for a two weeks' tour with their steel band, played for the Division.

NATIONAL COUNCIL

Realignment Recommended

(For other National Council news, see last week's LIVING CHURCH.)

The Rev. Don Frank Fenn reported for a committee appointed by the Presiding Bishop to meet with the Episcopal Service for Youth and for the board of directors of ESY, recommending a realignment of the organization within the Department of Christian Social Relations of the National Council, with the appointment of an officer to the Division of Health and Welfare Services with responsibility for services to children and youth. This staff member will be responsible for providing staff service to the board and member agencies of the ESY. Also recommended was the appointment of a com-

mittee on children and youth, served by this officer, and an annual conference related to the committee on children and youth, including ESY member agencies and other Church-related agencies serving young people. These recommendations were approved by Council, and further action awaits the annual meeting of ESY on June 10th.

Council approved the request made jointly by the diocese of Rhode Island and the missionary district of Haiti to enter into a companion diocese relationship.

Mr. Huntington Hanchett of Rhode Island was appointed to be consultant on stewardship training to the promotion department. Mr. Hanchett will take leave from his private fund-raising organization for two years to fill the position.

The Church School Missionary Offering portion for 1961 for use in the Home Department is to be divided equally between the missionary districts of Nevada and San Joaquin, with the provision, if funds are not available elsewhere for the purchase of building sites at Boise and Pocatello, Idaho, 20% of the offering may be used for this purpose.

Two gaps were noticeable in National Council action. One is the gap in what the public was allowed to hear of its deliberation — an executive session was held on Wednesday. The other was a gap in what the public might have expected to hear — definite word of decision on the housing of the National Council. Council approved a recommendation of the Department of Finance to authorize the officers involved to make contracts for the purchase of a site at \$1,000,000 and for the letting of contracts.

The sum of \$15,000 was voted for the use of the Central House for Deaconesses in purchasing more adequate quarters in Evanston.

On recommendation of the Council's Department of Christian Social Relations,

with the backing of the Home Department and General Division of Laymen's Work, the Council appropriated \$4,000 to contribute to the production of a film showing two urban industrial projects, the work of the Iona Community in Glasgow and the Anglican work of Canon Southcott in Leeds, England. The film is being produced by the Congregational Christian Church and the United Church of Canada, with probable coöperation of the Anglican Church of Canada.

Approved were the appointments of Miss Ann E. Kremer, to succeed Miss Dorothy Stabler, who has retired as associate secretary of supply in the General Division of Women's Work, and Miss Louise Gehan, to be associate director of Windham House.

NCC

From the Women

The United Church Women of the National Council of Churches voted in favor of a long-range program for eventual universal disarmament.

The organization's board of managers, at a three-day meeting in Minneapolis, urged that the United States government make the necessary studies and research to reach agreement on disarmament with adequate controls.

In the area of racial tensions the Church women called attention to the recently approved anti-discrimination resolution of the United Nations Commission on Human Rights.

By resolution the women registered support of the principle of service without discrimination. They indicated approval of the sit-in movement in the south as a nonviolent protest to secure social justice.

Several ways in which women could give concrete support to the movement were listed by the managers. These included participating in efforts to support or initiate biracial committees to find solutions to the discrimination problem, support of merchants who show willingness to serve without discrimination and financial contributions to meet urgent needs. [RNS]

CANADA

Edmonton Consecration

The Very Rev. W. Gerald Burch, since 1956 dean of All Saints' Cathedral in Edmonton, Alberta, was consecrated suffragan bishop of the diocese of Edmonton on Tuesday, April 26th, St. Mark's day (transferred). Bishop Burch will have a particularly heavy schedule locally as assistant to the Most Rev. Howard H. Clark, Archbishop of Edmonton, whose duties as Primate of All Canada require frequent absences.

In addition to Archbishop Clark, who was consecrator, other episcopal partici-

Continued on page 18



F. P. Toia

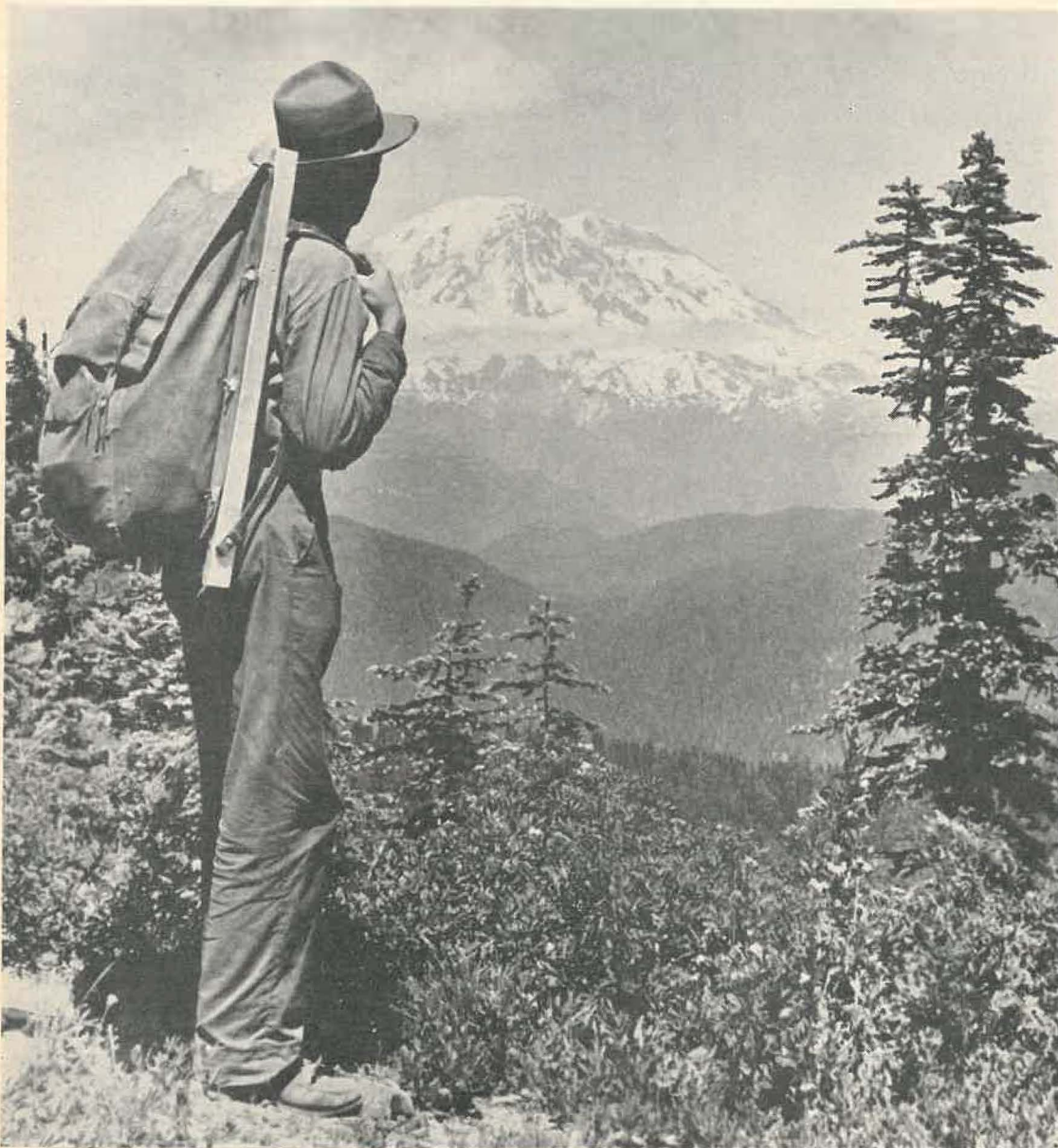
Colegio San Justo's steel band: They got around [pages 10 and 11].

An Adventure In Giving

It is easier for a parish to accept a quota than to determine for itself what its Christian responsibilities may be, says the author

by John Paul Causey

RNS



What lies ahead?

In May, 1958, the diocese of Virginia undertook in faith an adventure in giving. Its diocesan council, instead of adopting a budget for the year 1959, approved a missionary program without reference to any financial figure. Thus, no dollar goal was set for parish contributions to work outside parochial limits. It is now possible to assess the success of this endeavor on the basis of more than 18 months' experience. However, it is first necessary to recount a little history.

Since 1954, stewardship in the diocese has been based upon what we have been bold to call the Virginia Plan of Proportionate Giving. The principles of proportionate giving by individuals are so widely followed now (although not then) as not to require definition. These principles represented a forward step in our concept of stewardship — indeed, but one step, for in Virginia last fall we started to talk about "sacrificial" giving rather than "proportionate" giving. But that is another story.

We recognized in 1954 that there would come a time when what we urged on the individual level would have to be applied on the parish level with respect to giving for work outside the parish. We felt that if we asked our people as individuals to contribute in proportion to what they had received, in due time the vestries of our parishes should make their contribution on the same principle. We did not know how soon this would occur.

By 1957, many parishes felt they wished to extend the principle to themselves. The council gave each parish in the diocese an option, under certain conditions, to give to the 1958 program of the diocese without reference to a quota or assessment. Approximately one-half of our parishes took this option. A group of some 30 laymen were specially trained early in the fall, and one of the men went into each of these parishes to talk to its vestry or congregation before its pledge was made to the diocesan program.

Goal of Giving

We set two standards for guidance of parishes in their contributions. The first was that they should give in proportion to the income they received. The second was the goal of giving as much for work outside the parish as they spend upon themselves for current expenses.

We met with mixed results. Some parishes participating in the plan were confused as to its mechanics; others patently did not understand its full implications. Their giving did not fulfill our expectations.

On the other hand, more than four-fifths of our diocesan income in 1958 came from parishes which gave proportionately. The total giving by these parishes exceeded any amount they had given before. Most important, they wished to

continue this method of giving in the belief that it was right and proper.

Accordingly, it became obvious that for the year 1959 the belief of the majority of the diocese was that quotas and assessments should be abolished. The fundamental question which then remained was whether we should adopt, in May, 1958, a budget in dollars and cents for the year 1959, as we had done in the past. This question was vigorously debated in the executive committee. Finally, it was decided that the adoption of such a budget ran directly counter to the principle of proportionate giving as we defined it. As a result, the council, after further debate, simply approved a statement setting forth our participation in the work of the national Church and what we intended to do within our own diocese, with no reference to dollars and cents.

What we did required the changing of the traditional time of our council meeting from May to January. If this had not been done, council would not have the opportunity to pass upon a budget based upon receipts until the year was half gone. The change, however, was not made without lament. May in Virginia is a beautiful month in which to meet in Christian fellowship; January is not.

In Virginia we have always believed the Every Member Canvass to be a parish responsibility. On the diocesan level we assist parishes by making available the services of qualified speakers, by preparing and disseminating written material. Each year we hold a diocese-wide one-day conference for Every Member Canvass leaders. In the last two years techniques of canvassing have not been discussed; we have sought instead to prepare these men spiritually for the work ahead.

In the fall of 1958, we supplemented these normal aids by holding in each convocation of the diocese a vestrymen's meeting addressed by one of our bishops. We then issued to each congregation a pledge card to be completed and returned by January 1st. On the basis of pledges received, a diocesan budget was prepared and submitted to council in January, 1959. The same procedure was followed in the year 1959 in preparation for 1960, except that in 1959 we did not hold the convocational vestry meetings.

What have been the results? Several interesting things have occurred. Before 1959, many parishes were slow in reporting acceptance of quotas. Quite frequently, at the end of January, as many as 30 or more parishes had not responded. As of January 10, 1959, only 10 congregations had not made their 1959 pledge; as of January 10, 1960, only eight congregations had not made their 1960 pledge. This is not only of material assistance in fiscal planning, but we feel that it reflects an increased sense of responsibility by the parish for its obligation to the diocese. This, in turn, is a direct result of placing

the responsibility upon the parish for determining what it should give, rather than telling it what to give by assignment of a quota.

This responsibility is reflected in another statistic. As of January 10, 1960, we had default of less than 2% on parish pledges for the year 1959. This figure is not net. Our actual over-all collection experience was 101.1% of pledges received, which is good in any church treasurer's book. Here again, we feel parish responsibility, generated by a voluntary pledge, to be the cause.

No Decrease

Does this performance result from the fact that our parishes are contributing less and thus finding it easier to meet their pledges? No. Our total budget for the year 1957, the year before we first afforded parishes the opportunity to pledge rather than receive a quota, was \$514,000. Our 1960 budget, adopted in January, is \$601,995. This is certainly no decrease in giving.

We believe that, by this method of giving, our parishes, and through them our people, are being truly confronted with their responsibilities of stewardship. It is much easier for a parish to accept a quota than to determine for itself what its Christian responsibilities may be; but by such determination our vestries are becoming conscious of and concerned with what is being done by the Church at large, and through them this interest and concern is reaching our individual members.

The giving of the diocese of Virginia to the national Church is now based on this same principle. Since 1958 we have pledged ourselves to give National Council a stated proportion of our diocese's income, but in no event an amount less than our quota and assessment. Thus we recognize not only our obligation to the national Church, but the thankfulness which we should demonstrate if we have good fortune.

What lies ahead? Continuing years of rededication in which, without crutch of quota, assessment or asking budget to aid in determination of what they should give, our people and congregations must determine their Christian responsibilities. It will not be easy, but each forward step, won by effort, will be securely held. As the years pass, we will gain a greater understanding of our opportunities and obligations. As our bishops said at Lambeth in 1958: The world wide task of spreading the Gospel is not an "optional extra." We in Virginia recognize that the spirit to accomplish this must be within ourselves. We are prepared to meet this challenge directly by our plan of stewardship.

Mr. Causey is chairman of the board of Christian stewardship of the diocese of Virginia. He was a deputy to the 1958 General Convention.

Our Devotional Reading



It must be done slowly,
lovingly, openly, and on our
spiritual knees, not at 60
miles per hour

by Christine Fleming Heffner

Our grandparents used to memorize a great deal. It was an established part of one's schooling that one learned much by rote, and a lot of people kept up the process after formal schooling was over. Only they had a name for it. What we call memorizing, they usually called "learning by heart." Presumably it means the same thing, and yet there is a subtle, but real, difference. To memorize is a superficial thing — a merely intellectual exercise. But to learn by heart is to make a thing a part of oneself, to feed on it and digest it, and to carry it in one's blood. Devotional reading, I think, might be called "reading by heart."

We don't memorize many things, these days — except of course TV commercials and Madison Avenue slogans — and we tend to read only with the tops of our heads. One reason for this is that we read, like we do everything else, at 60 miles an hour, or more. This is why we are so fond of digests — we can read them faster. Some years ago, one of my children came home with the announcement that he had read much faster than anyone else in his class. With one voice, his father and I asked how much he had gotten out of what he read. But the teacher had been pleased — his comprehension rate had been good, too. Speed and comprehension — is that enough?

Whether that was enough for his needs seems to be a moot point. But that is precisely the way NOT to undertake devotional reading. And this means that we do have to make a point of learning a different way, a point of setting ourselves against the stream of our own culture, in our reading of devotional literature. This

change is not an easy one to make, and not one that can be made in a hurry. It is going to take time, and work, and practice. We are going to have to, paradoxically, push ourselves toward not pushing, work toward passivity.

And then we will read, not to see how fast we can do it, not to see how many books we can read, not even to see how much we can learn. But rather we will read to allow God to speak to us through the words His friends have written down. If we speed by, we will see no more than the words. Better one paragraph read with an attentive heart than a chapter grabbed hurriedly.

For devotional reading is never a busyness, never just another activity in a busy day of them. If you can manage an hour, read from a paragraph to a page, if half an hour, read a sentence to a paragraph. And of your allotted time, spend a part of it in prayer.

For how can we hear what God would tell us, when we will not bother to speak to Him? How can we derive guidance in our spiritual lives, if we will not acknowledge the presence of the Guide? How can we grow in love to God, if we will not even offer Him courtesy? How can we obtain spiritual food and drink, if we are only going to depend on our own minds and hearts to give it, beggars come to beg at our own door? We begin our devotional reading with prayer: the offering of our selves, our minds and hearts, our time and attention and energy, to God; the petition to God for guidance and enlightenment and strengthening; the thanks to God for His servants at whose feet we have come to sit.

This prayer is the first requirement for profitable reading. The second is an openness of mind and heart that will permit us to take to ourselves the leading and the correcting that the writer offers — or that God offers through him. For the purpose of devotional literature is not to corroborate our own opinions, or to make us satisfied with ourselves, nor to titillate our senses. Emotional response may occur, but it is not the *purpose* of such writings. Their purpose is that we may grow in love for our Lord; their purpose is to stimulate, to increase, and to deepen our devotion — and devotion is our response to the love of God.

The third requirement is theological — a basic knowledge of the dogma of the Faith. This is not to say that only seminary graduates may read such books, but it is to say that you will not derive much from the accounts of the experience of God without knowing at least what God they are talking about. Such books presume a knowledge of the basic tenets of Christianity, and are written from such a knowledge. They are in themselves theological works, and yet there is a difference between these and works which simply convey the facts of our holy religion. The latter might be called the atlases of the Kingdom, the road maps. And if we are going to progress through it, we must know its geography and its history and its climate and its landmarks. But we also need the guidance of the pioneers, the accounts of those who can convey to us its scenery and its atmosphere and its adventures, and can help us through its difficult places. Devotional books are the discovery-literature, actually, the adventure-literature.

ture, of the country of the presence of God. Fr. Hughson* once said, "Knowledge can lead to the gate, but only love can enter in."

Knowledge of the facts of our faith leads us to the gateway of this country; the great devotional classics nurture us in the love that enters in. In them we see that love, and we are caught up in its response to God. By them we are taught the dimensions of that love, and shown the Object of it.

I say "from the great devotional classics" because I am convinced that the greatest part of our devotional reading ought to come from these sources. Certainly God has not stopped using men and women to reveal Him, and saints are still being born. But the classics are by definition those that have been tested by time, and they bear the testimonials of many thousands of Christians. And whereas the writings of God's saints in our own time have been added to them, none has ever replaced them. Chief among these classics stand *The Imitation of Christ*, and the works of St. Augustine, St. Bernard of Clairvaux, St. Theresa of Avila, St. Peter of Alcantara, St. John of the Cross, Fenelon, St. Francis de Sales, Jeremy Taylor, Lancelot Andrewes, William Law, Baron von Hugel, and Evelyn Underhill. And there are others of equal stature and value, but these are perhaps the best-known and best-loved. Not all of them will suit all of us — the thing to do is to find those who speak to our condition and then live with them, reading and rereading. For we have to exercise selection — we are seeking bread, not a smorgasbord. We ask to be directed, not diverted. In these we will find counsel, or example, or revelation. In most of them, these overlap.

But basic to all, and in a class of its own is *The Holy Bible*. This is our essential devotional reading. It can be approached from other directions, and should be, but the Christian must always read it this way, too. In the pages of this great library we find counsel for the living of a life of discipleship, and for the growth and nurture of our own holiness. In them we find the example of the great friends of God from whom our Faith has been handed down to us. In these pages we find God revealed, our mighty Lord and Creator, our Saviour and Redeemer, our Guide and Teacher and Saint-Maker. To read the scriptures as devotional literature is to read them for this counsel and example and revelation.

But whatever we read: always the Bible, sometimes the works of the later disciples, we must do it slowly and lovingly and openly and on our spiritual knees.

*The Rev. Shirley Carter Hughson, O.H.C., was a well-known retreat conductor and missionary, both in the U.S. and England. He was the author of many books and tracts. Among his works are *The Warfare of the Soul*; *The Fundamentals of the Religious State*; *Contemplative Prayer*; *Spiritual Guidance*; *With Christ in God*. Fr. Hughson died in 1949.

A long neglected aspect

of the Church's ministry is discussed at

The Living Church Conference on Evangelism

by Lorraine Day

A group of lively people interested in evangelism met at Sycamore, Ill., April 26th to 28th at the invitation of THE LIVING CHURCH. The purpose of the meeting was to explore the thinking of knowledgeable clergy and lay persons on a subject which is definitely in the foreground in the Church this year, and to plan for the development of articles on evangelism in the 82d anniversary issue of THE LIVING CHURCH, which will appear November 6th.

Present at the conference were:

The Rev. Dr. **J. V. Langmead Casserley**, who recently accepted appointment as professor of philosophy of religion at Seabury-Western Theological Seminary (he provided much of the theological background for the subject);

Peter Day, editor of THE LIVING CHURCH, and **Mrs. Day**;

The Rev. Dr. **Howard Harper**, executive director of the General Division of Laymen's Work;

Capt. **Robert C. Jones**, national director of the Church Army in the USA;

The Rev. **Robert E. Merry**, rector of the Church of the Nativity, Crafton, Pittsburgh, Pa.;

The Rev. **Joseph Pelham**, director of the department of Christian social relations of the diocese of Michigan;

Mrs. Donald W. Pierpont, representative of Episcopal Service for Youth in the General Division of Women's Work;

Mr. **Henry G. Sapp**, of Columbus, Ga., president of the Brotherhood of St. Andrew in the United States;

The Rev. **George F. Tittmann**, rector of the Church of the Holy Spirit, Lake Forest, Ill.; and author of the recent Morehouse-Barlow religious book, *What Manner of Love*;

The Rev. **Clement W. Welsh**, of Cincinnati, editor of the Forward Movement Publications;

The Rev. **George B. Wood**, rector of Trinity Church, Fort Wayne, Ind.

It was announced at the opening session that the anniversary issue of THE LIVING CHURCH will be devoted each year to consideration of a major problem or movement of thought in the Church. The

subject chosen for 1960 is evangelism, a long neglected aspect of the Church's ministry which is beginning to be more seriously discussed at both local and national levels.

The editor of THE LIVING CHURCH said that the energies of the "brain-picking" Sycamore conference would not, however, be directed at coming to an agreement about evangelism, but rather at a clarification of the issues involved. At the final session of the conference, he welcomed suggestions for articles for the anniversary issue, articles which would not necessarily present a common platform or point of view.

In reply to a direct question, "Should there be national and diocesan departments of evangelism?" the majority of those present replied "no" and presented strong arguments against the current movement toward such departments.

Dr. Casserley addressed the group on Tuesday night and was persuaded to speak again before leaving on Wednesday. Both of the addresses were stimulating and set the group to rapid note-taking. The first talk concentrated on contemporary culture and its relation to evangelism; the second dealt with the Evangel, the Gospel in its deepest theological and eschatological connotations.

At an early session, the Rev. Dr. Harper (or Howard, as he was called throughout the conference) reported the conclusions which were reached when more than 70 officers of the National Council studied the subject of evangelism recently. As in the Sycamore group, the National Council officers finally failed to agree whether evangelism means everything the Church does that has the power of influence in our culture or whether it is indeed a specialty within the Church, a deliberate plan and organized effort to bring an individual to an encounter with God. From meetings of the women of the Church, Mrs. Pierpont brought definitions that went along with the second school of thought. But it was universally agreed that evangelism is the work of the Holy Ghost.

Continued on page 20

Annual Convention

The Council and House of Bishops of Province V have called for General Convention to meet annually.

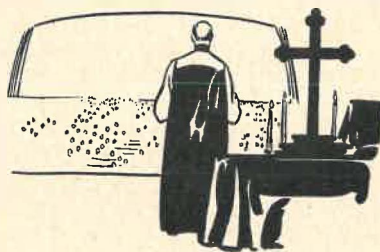
We second the motion.

The work of the Church is significantly affected by changes in the situation of the world. Yet, under the present rule of triennial meetings, the Church's chief legislative body hardly ever has a chance to deal quickly with such changes.

For example: General Convention did not meet at all during America's participation in World War I. The Great Depression was almost a year old before General Convention could meet and plan how to adjust Church life to its bitter realities. Thirteen months elapsed before General Convention could start dealing with the new situation created by the start of Europe's last war. Twenty-two months had passed before General Convention could react to America's involvement in World War II.

These are only some of the more conspicuous examples. Needless delays which the present rules have produced could be cited for *every* triennium.

It may be argued that National Council is designed to be General Convention's executive arm between the meetings of Convention. But this is only a partial and



imperfect answer. Only certain designated parts of the Church's work (granted they are large parts) are under the scrutiny of National Council. National Council's hands are, to a large extent, tied by actions of the preceding General Convention. If National Council wants to launch large projects to meet new situations, it does so with uncertain authority. It faces the temptation, on the one hand, to be frozen into cautious inaction in the absence of direction, and, on the other hand, to go too far in committing the Church to courses of action General Convention may not approve.

There are other drawbacks to infrequent conventions. A serious one is the effect this has on the quality of representation deputies can give.

Let us invent a reasonably typical lay deputy, John Doe. At the age of 55, having done yeoman service as vestryman and diocesan standing committee member, he is elected a deputy to General Convention for the

first time. He goes to Convention eager to serve. He encounters a large and most confusing gathering, and he spends two weeks sorting out impressions and trying to learn his job.

Three years later he is reelected. This time he goes thinking he knows the ropes. But when he arrives, he finds that he has forgotten most of what he had learned about procedure, personalities, and issues. It takes him about half the session to get oriented again.

He is reelected to a third term, and this time he has substantial committee assignments, is an old Convention hand, and serves with intelligence and knowledge.

He is now able to serve his Church usefully — but when the next General Convention rolls around, he is in his middle sixties. He is beginning to take life easier and to disengage himself from boards and committees. Perhaps he retires and moves — in any case he does not win election to the next General Convention. Instead, another eager newcomer starts the long process of finding out what General Convention is all about.

John Doe has given the Church fully informed service at just one Convention.

The Province V plan gives a man a minimum of two conventions at which to serve. If he serves ably and his diocese recognizes this fact, he may be reelected again and again. Our mythical John Doe could have taken part in a dozen Conventions and still decline election at the same age as we gave for his nonelection in the earlier example. And he would have had far less chance to forget between Conventions what he had already learned.

Part of the Province V proposal is that sessions be limited to a single week. We believe this would broaden the group from which deputies could be chosen. At present, a deputy must be a man who is either willing to forgo his vacation or else be unusually fortunately situated in life, so that he can take time off as and when he chooses. We are grateful to the many men of means and leisure who have served the Church as deputies, but we are convinced that there is a great advantage in bringing into General Convention a larger representation from those whose means and leisure are limited.

The problems of compressing General Convention's business into a single week are not simple. It probably will require almost as much thought to prepare and vote on a one-year budget as on a three-year one. Perhaps not every commission and committee will feel called on to report to every General Convention — but they may still do so and the matters they report on may still be complex.

But under the pressure of time, Convention leaders may be driven by necessity to invent and apply more rigorous and expeditious procedures. And they will certainly be aided by the presence on Convention floor of priests and laymen with recent and repeated Convention experience. The alternatives, it would appear, are anarchy or efficiency, and perhaps it would be well to confront Convention with these alternatives.

On one point, we differ with the leaders of Province V. They urge that the membership of the House of Deputies be cut in half, and that each diocese be

represented by two clerical and two lay deputies, instead of by four in each order as at present.

We urge that serious consideration be given to proportional representation, so that dioceses with large membership to draw from be allowed more deputies than small dioceses. We do not urge this to curtail the voting power of the small dioceses. On the contrary, we believe that the present rules allowing votes by orders (in which each diocese has a single vote in each order) should be retained. What we seek is a representation of talent, not of power.

A Voice for the Silenced

The Ven. Cecil Wood, representing the Archbishop of Capetown, told the National Council, "Since the Church in South Africa is virtually silenced we ask you to speak on our behalf." And the Council spoke [L.C., May 8th]. Other councils have spoken, too. The British Council of Churches, meeting in Nottingham last month, said, "The Council expresses its strong support of all Christians in South Africa who are exercising a ministry of reconciliation between races and bearing witness to justice at this time." Voices are being raised all over the world in support of those who are, under persecution, sustaining a Christian witness in South Africa.

Hearts and minds have reacted to the plight of the victims of the South African police state. But emotion and intellectual conviction, sound though they are, are not enough. Funds are being given to do what can be done to relieve the suffering and privation of those bereaved and impoverished and imprisoned by the machinery of suppression. This is as it should be, and we urge that it should be continued. But there is yet more to be done.

In a country in which a man may be imprisoned without charge and held without trial, in a country which regards as a legal offense "inciting any person to oppose the government or official or any member of the forces carrying out emergency regulations, or aggravating the feelings of hostility . . . toward any section of the public, or weakening confidence of the public in the successful termination of the state of emergency," and which rules that "any person who . . . without the written permission of the Minister of any person delegated thereto by him, discloses in any manner the name or identity of any person arrested or detained under these regulations . . . shall be guilty of an offense," and which makes such offenders liable to a fine of £500 or imprisonment for five years, or both — in such a country more than relief for victims is required.

For without a voice from within the situation the world will not know who the victims are, indeed, will not even know that there are victims. The Church that is silenced in the land of terror must somehow speak to the rest of the world.

The requirements for that communication are courage and money. The Church in South Africa has

proved that it possesses the courage. American Churchmen possess the money. So it is the calling of Churchmen, in this war of principles, to give, and to give sacrificially, not only to bind up the wounds of the afflicted and to feed the bereaved, but to pay the cost of sustaining the Christian witness within South Africa and to all the world. Food and clothing for families of South Africans killed or imprisoned and care for the beaten and wounded can come only from sources outside South Africa. The cost of maintaining a representative of the Archbishop of Capetown in New York, to keep American Churchmen aware of events and to arouse the concern and spark the prayers of all the Church, can come only from the same sources. The whole Church needs desperately to know what the Church stands for in South Africa, and how it fares there. The transmission of that knowledge costs money. The knowledge itself comes at a higher price, for it is bought by blood and fear and imprisonment and death.

Those who have the freedom to work where they will, those who (some failures in practice notwithstanding) have a constitution which guarantees fundamental rights, ought to give more than sympathy to the people of South Africa. It is not enough for free men to congratulate themselves on their freedom. It is not enough for Christians to admire geographically remote martyrdoms. As this is the Church's battle, it is your battle. As it is the Christian witness that is to be sustained, it is your witness. You owe it no less than the support of your prayers, your own manner of living, and your pocketbooks.

Financial support of the Church in South Africa in the work of succor and prophecy may be sent in care of THE LIVING CHURCH. Checks should be made payable to THE LIVING CHURCH RELIEF FUND and designated "South African relief" or "South African witness."

How Shall I Know Me?

How shall I know me, Lord?
How shall the spotless image of God beside the
font
Be recognizable to me as me?
How shall weak and wavering spirit know
The Spirit's seven-fold gifts in me?
And when I bear within me Body and Blood,
How shall I know a Christ-bearing me?
There is another me with grace to be
Father and husband — a me most strange.
And stranger still a deacon and a priest
Called prophet and pastor to sheep no more
lost than I.
I know myself as sinner — but who am I forgiven?
I know myself as sick — but who am I in health?
I know a dying me. But tell me, Lord: how shall
I know a me to whom you give a life beyond
the dying?

BILL ANDREWS

sorts and conditions

THE PLACE of money in our civilization is a fascinating subject for reflection. In my service on various boards and committees, whether religious or secular, I am always impressed by the alert, precise, and detailed consideration of matters in which dollars are involved, in contrast to merely philosophical intellectual matters.

TOLERANCE, forbearance, and togetherness are demanded in all areas of our common life today except the financial area.

IN OTHER generations, men may have drawn their battle lines over what is good or true or beautiful. Today, the important conflicts are over dollars.

SOME MONTHS AGO, when I was talking with a casual acquaintance who was expounding his religious concepts, the thought suddenly smote me — how can we get this down to a little hard, accurate, unsentimental thinking? So I waited for my opportunity to introduce the subject of money.

MY FRIEND was saying that he had a deep personal religion of his own, but that he did not belong to any church.

"THAT'S a very inexpensive form of religion," I said. "Other people pay the bills and you get the benefits."

THIS gambit worked wonderfully. We were off to a solid hour of heated discussion in which doctrine, worship, works of charity, the Christian fellowship, and many other aspects of the subject achieved new relevance because they had a price tag. My friend even flung his wallet on the table in a visual demonstration of the assertion that he cared more for God than for money.

AFTER the evening was over, he went his way, and I went mine. I never did find out whether dollar evangelism had any results. But if you know a room clerk in a small town hotel who has started going to church within the last few months, he may be the one who saw the subject in a new light

because of the relationship between religion and money.

PERHAPS I should say "between people and money" instead of "between religion and money." The real place of money in the spiritual scheme of things is pointed out by Jesus in His injunction to the rich young man: "Go, sell that thou hast, and give to the poor."

IF WE Americans in 1960 view our lives in terms of dollars and cents, then we must necessarily view our religion in these painfully measurable terms. "How much are you willing to pay?" may very well be to many of us that word of God which is "sharper than any two-edged sword, piercing to the division of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart."

SOME OF US, no doubt, care less about money than others. But the same thing applies to any person's central preoccupation, good or bad: In order to follow Christ, we must measure His total self-giving against our desire to withhold that one thing from His Lordship.

PETER DAY

NEWS

Continued from page 11

pants were the Most Rev. Walter F. Barfoot, Metropolitan of the province of Rupert's Land, and the bishops of Kootenay, Calgary, Qu'Appelle, Athabasca and Montana.

The 48-year-old bishop, who was elected on the eighth ballot during a synod meeting in February, is a graduate of the University of Toronto and Wycliffe College. He was ordained priest in 1938, and served churches in Windsor, Ontario, and Winnipeg. He and Mrs. Burch have four daughters.

NEW YORK

Dr. Caution Honored

On the evening of April 22d, at St. Martin's Church in New York City, over 100 priests and 2,000 laymen from many parts of the country gathered to honor the Rev. Tollie LeRoy Caution in a service to commemorate the 30th anniversary of his ordination to the priesthood. A scroll signed by the Presiding Bishop was presented to Dr. Caution in recognition of his career.

Dr. Caution is the executive secretary of the Division of Racial Minorities of the Home Department of the National Council. He has served churches in Pennsylvania, Maryland, and New York City.

A graduate of Lincoln University, the



Dr. Caution: In recognition.

University of Pennsylvania, and Philadelphia Divinity School, he now has five college degrees, including two doctorates. In addition to serving as trustee for six educational institutions, the Fort Valley College Center, and the American Church Institute for Negroes, he has served on many committees for both the National Council and the National Council of Churches.

Taking part in the service were the Rt.

Rev. John B. Bentley, vice president of the National Council and director of the Overseas Department, and Bishop Donegan of New York.

PENNSYLVANIA

To Be Consistent

"If the Episcopal Church is to be consistent with its resolutions for integration, it can no longer build churches with 'white' or 'Negro' labels," Bishop Armstrong, Suffragan Bishop of Pennsylvania, told the annual convention of the diocese.

The convention was held at Holy Trinity Church, Philadelphia, May 2d-3d.

Bishop Armstrong emphasized the need for new churches and "the crisis facing some of the city churches" as the result of population change and large-scale redevelopment. "This missionary program," he declared, "is expensive, yet we must not count the cost as we try to meet the need."

Eastwick, a large section of southwest Philadelphia, is to be totally cleared for a new planned community, and has "problems to be solved," the bishop added. Two long-existing missions will be demolished and the diocese given two new sites.

Bishop Armstrong explained that 70 families of St. Cyprian's Church, a Negro mission, had already moved and the mis-

sion must decide where to relocate advantageously. St. Titus' Church, with a small white congregation, has, at the same time, refused to welcome the remaining Negroes, he reported.

Two resolutions dealt with racial questions: one in sympathy with the student demonstrators in the south, and the other in appreciation of "the sacrifice and price of the witness" of Anglican Churchmen in South Africa. Congress and the administration were petitioned to "greatly increase the free distribution of food surpluses" in the light of the world's hunger.

Unanimously approved was Bishop Hart's request for an adjourned session of the convention in the fall to elect a bishop coadjutor to succeed him upon his compulsory retirement in July, 1964. No official committee was specified, so it was considered that the question of candidates would be left to an unofficial committee, already formed [March 20th], and nominations from the floor.

The Board of Examining Chaplains reported 23 aspirants for the priesthood, and 20 others recommended for ordination during the year.

The Fund for the Episcopate rose from \$363,000 to \$685,000 since 1955; and last year's income provided 52% of the expenses of the two bishops.

The convention adopted a record \$743,846 budget for mission and departmental operations, \$70,324 more than the preceding year. It provides \$421,240 for National Council (up \$35,300), and \$322,240 for the diocese, part of the increase of \$35,000 to subsidize a new monthly news publication for distribution to every church family.

Overwhelmingly rejected was a resolution calling for "greater geographical and racial representation" in diocesan boards and committees. Dr. Charles H. Long, veteran secretary of the diocese, called the suggestion illogical and impossible, declaring that the diocese preferred the best talent to "proportionate representation."

Two missions were admitted as parishes — St. Mary's, Philadelphia, a mission chapel of nearby St. Mark's, in the center city, and the new Redemption Church, in the northern suburbs, built with funds from a closed West Philadelphia church.

After repeated balloting, Judge E. LeRoy van Roden led three other candidates for fourth lay deputy to General Convention, but was three votes short of those required. The issue was held over to the adjourned fall session. The other candidates: Messrs. E. O. Coates, and F. C. Wheeler, and Vice Admiral E. R. McLean, Jr.

ELECTIONS. Standing Committee: the Rev. William R. McKean, Mr. Townsend Munson. Executive Council: the Rev. William R. McKean, the Rev. R. T. Lyford, Mr. Sydney L. W. Lea, Mr. Charles S. Rockey. Deputies to General Convention: clerical, Ernest A. Harding, Thorne Sparkman, Philemon Sturges, Peter C. Van der Hiel; lay, William White, Jr., P. Blair Lee, C. Jared Ingersoll.

QUINCY

Name and Translation

The annual synod of the diocese of Quincy met in St. Paul's Church, Peoria, Ill., on May 1st and 2d.

A record budget of \$64,000 was adopted for 1961. Group insurance, hospitalization, and major medical coverage for the clergy and their families were adopted, with the diocese paying half the cost and the clergy paying half, effective July 1st.

Admitted was a newly reactivated mission, St. Francis' Church, Chillicothe.

Resolutions were adopted: (1) against capital punishment, (2) petitioning General Convention to change the name of the Church to "The Episcopal Church in the United States of America," (3) for racial integration as outlined by General Convention of 1958, (4) for the admission of more refugees to the United States, on a broader basis, (5) memorializing General Convention regarding a translation of the Bible acceptable to both Protestants and Roman Catholics.

ELECTIONS. Deputies to General Convention: clerical, Gordon Gillett, H. W. Brummitt, Theron Hughes, Jr., C. B. Upson, Jr.; lay, Joseph Haefelin, John Morgan, James Fulton, W. H. Van Wyk. Standing Committee: the Rev. Messrs. Gordon Gillett, C. F. Savage, C. B. Upson, Jr.; Messrs. W. H. Van Wyk, Charles Eliason, John Morgan.

SOUTH AFRICA

To Pretoria, in Haste

At the urgent request of Archbishop de Blank of Capetown, the Rev. Edward G. Knapp-Fisher's consecration as Bishop of Pretoria has been scheduled several weeks earlier than originally planned. Fr. Knapp-Fisher plans to fly to South Africa

on Whitsunday, June 5th. The consecration is to take place in Capetown.

Fr. Knapp-Fisher is principal of Cuddesdon College, Oxford, and the author of *The Churchman's Heritage*, published in 1952. He will occupy the see of Pretoria which has been vacant since the translation, in 1959, of the Rt. Rev. Robert S. Taylor from Pretoria in the Transvaal to the see of Grahamstown.

EPISCOPATE

Suffragan Resigns

The Rt. Rev. Daniel Corrigan, since May 1, 1958, Suffragan Bishop of Colorado, on May 2, 1960 announced his resignation, subject to approval of the bishops of the Church. Bishop Corrigan has accepted appointment as director of the Home Department of the National Council [L.C., May 8th].

OLYMPIA

Guests At a First

Two years of planning have been climaxed by the formal organization of the Episcopal Young Churchmen of the diocese of Olympia. The House of Young Churchmen held its first annual convention April 23d at St. Mark's Cathedral, Seattle, with 140 delegates present.

Special convention guests included visitors from Olympia's companion diocese, Kobe, Japan; Miss Kimiko Yashiro, daughter of the Presiding Bishop of the Nippon Seikokwai, Miss Yoko Udono, a college student, Akio Yasui, vice president of a girls' high school, and Paul Tadashi Sakata, a high school teacher.



Bishop Esquiro, Suffragan of Connecticut, and Capt. D. P. Thomas of St. Stephen's, Ridgefield, Conn., are shown in the cockpit of the Pan American plane which took 87 Churchpeople on an overseas pilgrimage to England and Scotland. The pilgrimage was in honor of Bishop Seabury, first American bishop [L.C., April 24th].



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EVANGELISM

Continued from page 15

Captain Jones of the Church Army then drew a very helpful picture of the ministries of the Church, in which evangelism was just one part of the "pie," one of the Christian talents or gifts, along with such things as preaching, teaching, healing, witnessing, etc. He laid special stress on the fact that the evangelist — be he priest or layman — has a special gift from God in his ministry.

The Rev. Mr. Pelham presented a view of evangelism far different from that of many a suburbanite or small town parish priest. Drawing from his experience in the inner city, "where thrift, sobriety, and individualism are no longer virtues," he expressed the feeling that the Churches had already lost the cities of America and that their task now was to recapture them. He said:

"A mission to individuals cannot be carried out without a larger ministry to the city. The Church needs to know the industrial society which is the city — its principalities and powers."

Describing the parish as a tool of rapidly declining value, the Rev. Mr. Pelham said:

"Parishfield (the retreat and conference center of the diocese of Michigan) has stopped trying to work in terms of parish and is beginning to think in terms of home, work, community, and leisure." He said that John Doe in his parish is in a world apart from his work or his residence. The parish draws him out of his "real world."

The conference touched briefly on the subject of overseas missions deploring the fact that of the 241 missionaries under the Overseas Department, about 180 are at work outside the United States. The group expressed concern that the number of workers sent from this country to the mission fields was twice as large 30 years ago as it is now.

A few of the thought-provoking comments, out of their contexts:

Mr. Sapp: People in general are more indoctrinated with Christianity than they realize.

Dr. Casserley: We should not make the mistake of thinking the future will be like the present only more so. People in London are now commuting from downtown apartments in restored areas to work in outlying areas.

Fr. Merry: The great decisions of the world are not being made in small towns.

Fr. Wood: In small towns the Episcopal Church is not a status symbol. The First Presbyterian Church or St. John's Lutheran Church has more status.

Captain Jones: Where do you find evangelists in the Episcopal Church? It is like looking for a needle in a haystack. Then try to get a diocese to support an evangelist!

Dr. Casserley: Because of economic necessities we have a mother-centered family structure.

Fr. Tittmann: I see parish life in exactly

biblical terms with demons wrestling for the possession of men.

Dr. Harper: Perhaps evangelism should be an attack on the mechanization of society.

Dr. Casserley: The great danger confronting democracies is the danger of becoming great mass democracies, of producing our own form of totalitarianism.

Fr. Tittmann: We must recover our sense of being a Covenant people.

Dr. Casserley: We are getting to have a more clinical attitude toward sin and a moralistic attitude toward disease.

Mr. Pelham: People feel inadequate but have a tendency to think that if they try harder they can make it.

Fr. Merry: Men's ideas of God differ, but when Christ is made known all see the same thing.

Dr. Casserley: Sin is that which unfits you for worship.

Fr. Tittmann: We all know our birthdays, but we don't know our Baptism days.

Mr. Pelham: Certain forms of work are unredeemable.

Mr. Day: Certain forms of work practically don't exist.

Dr. Casserley: It is difficult to understand (in our persons) where the Holy Ghost ends and we begin.

Mr. Sapp: Evangelism has become almost a naughty word in the Episcopal Church.

Dr. Casserley: For a lot of people the Gospel may be very bad news. If, for example, they have inherited wealth tied up with the faults of the inner city.

Mr. Day: I wish we could change our terminology. We should talk of winning people to Christ and the Kingdom instead of to the Church.

Fr. Tittmann: We must avoid the false concept of identifying the Kingdom of God with the Church.

Captain Jones: I have to go back to the Bible because I am not a theologian. (laughter)

Dr. Casserley: A hundred years ago F. D. Maurice said that the modern world seemed to be producing a kind of man to whom the Gospel cannot be preached. How far is this true?

Mrs. Pierpont: In many suburbs it is easier for a family to go to Church than not.

Mr. Welsh: All cultures do not accept the idea of body and soul.

Dr. Casserley: Evangelism clearly refers to the proclamation of the Evangel.

Captain Jones: When evangelism tries to be all the functions of the ministry, it ends up by being nothing.

Dr. Casserley: We evangelize in the end as much by what we are as by what we say.

Mr. Day: Do you remember how the Church found out about the Resurrection? They went out to embalm Our Lord's body!

Dr. Casserley: The purpose of the parish is to take care of those we have already.

Mrs. Pierpont: People are frozen inside and do not know how to talk about Christianity. We need to show them how to express their thoughts and feelings.

Dr. Casserley: Some people are so far from the faith they profess that they don't even inherit some of the prejudices that divide us.

Captain Jones: Anglo-Catholic parishes are readier to be evangelized because they have had a richer Church life.

Dr. Casserley: It is said that the city is the place where all the best and the worst things happen.

LETTERS

Continued from page 4

The Retarded

As a parent of a retarded child and a reader of THE LIVING CHURCH, I, too, would like to see more news on what parishes throughout the country are doing for their retarded children and adults. It is encouraging to read articles such as "Inside the Red Doors" [L.C., December 13, 1959] and letters from interested individuals like Mr. Fenton questioning the possibility of sheltered care for the children or adults after the death of their parents [L.C., February 28th].

(Mrs.) E. P. BEAULIEU

Alpena, Mich.

Protestant

It is disappointing to find THE LIVING CHURCH publishing the following reference to the Anglican Communion in your music appreciation article [L.C., May 1st]:

"It raises a solid hope concerning the future of music in the Protestant Church, and especially its Anglican branch. . ."

As long as our official title is the Protestant Episcopal Church this is the sort of thing to which we cannot object, with regard to ourselves. But the quotation implies that the Anglican Communion is a branch of the Protestant Church and that is, of course, incorrect.

(Rev.) R. G. STEWART

Church of St. Mary the Virgin
Chappaqua, N. Y.

"Rector"

In your issue of March 27th, I notice that the Rev. Lee Anderson Orr has been listed as new rector of St. Christopher's Church, Frankfurt am Main, Germany. This is an error. The Rev. Mr. Orr came here as curate.

It is without doubt difficult to maintain a close watch on a column concerned with such changing material, which I appreciate. But this is the second time in a year that a "new



rector" has been announced for St. Christopher's (the other was Frederick McDonald, European representative of the Armed Forces Division). So far as I can now see, I shall continue here as rector for an indefinite period.

(Rev.) DONALD O. WISEMAN

Rector, St. Christopher's Church
Secretary, Convocation of Europe

Frankfurt am Main, Germany

PEOPLE and places

Ordinations

Priests

Arkansas — By Bishop Brown: On April 25, the Rev. Bobby Gordon Jones, assistant to the dean of Trinity Cathedral, Little Rock.

Spokane—By Bishop Hubbard: On April 14, the Rev. Stanley Eugene Ford, vicar, St. Martin's, Moses Lake, Wash.

Deacons

Philippines — By Bishop Cabanban, Suffragan: On March 19, Alejandro G. Abad, who is on the staff of Epiphany Mission, La Trinidad, Benguet; and Thomas B. Lingayo, St. Benedict's Mission, Besao, Mountain Province.

Births

The Rev. John G. Hay and Mrs. Hay, of St. James' Church, Dillon, Mont., announced the birth of a daughter, Jennifer Christine, on Easter.

The Rev. Donis D. Patterson and Mrs. Patterson, of St. Andrew's Church, Washington Court House, Ohio, announced the birth of their first child, a son, Christopher Nida, on Easter.

Living Church Correspondents

Mr. Thomas M. Ireland is now correspondent for Puerto Rico. Address: Missionary District of Puerto Rico, Box 9002, Santurce.

Corrections

The Rev. Donald O. Wiseman is rector of St. Christopher's Church, Frankfurt am Main, Germany, not the Rev. L. Anderson Orr, as reported in the issue of March 27. The Rev. Mr. Orr recently began work as curate at St. Christopher's [see column 1].

Missionaries

Mr. William H. Aulenbach, who will graduate in June from CDSP, will leave for the missionary district of Honolulu this summer after the Outgoing Missionaries Conference at Seabury House, June 8 to 17. He spent some time in Hawaii as a marine.

Mr. John G. Ellsworth, with his wife and small son, will go to the missionary district of Southern Brazil after his graduation in June from ETS.

The Rev. Grosvenor Needham, with his wife and two children, will leave for the missionary district of Honolulu in midsummer. He is assigned to the Church of St. John the Divine, Agana, Guam. He has been serving as rector of Christ Church, Ottawa, Ill.

The Rev. Joseph H. Pummill, with his wife and two children, will go to the missionary district of Honolulu, where he is assigned to St. John's Mis-

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.

May

15. The Rev. Alfred M. Smith, Jenkintown, Pa.
16. St. Mark's, Port Limon, Costa Rica
17. St. Paul's Cathedral, Springfield, Ill.
18. St. James the Less, Philadelphia, Pa.; St. Matthew's, Detroit, Mich.
19. Sisters of the Holy Nativity, Providence, R. I.; St. Paul's, Shigawake, Quebec, Canada
20. Trinity, Haverhill, Mass.
21. Church of the Holy Cross, Dallas, Texas; Trinity, New Castle, Pa.

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Editor's Note: Sorry. And again we say, "Sorry!"

sion, Kula, on the island of Maui. He has been curate at Trinity Church, Santa Barbara, Calif.

Mr. Stuart A. Schlegel, with his wife, will leave for the Philippines this summer. He expects to graduate in June from CDSP. After serving with the Navy in the Far East, he graduated (Phi Beta Kappa) from the University of California.

Resignations

The Rev. Dr. Guy H. Madara, priest in charge of St. Mark's Church, Paterson, N. J., has retired from the active ministry.

The Very Rev. Paul F. Williams, rector of St. Michael's Parish, Christ Church, St. Michaels, Md., and dean of the middle convocation of the diocese of Easton, will retire from the active parochial ministry on June 30, by reason of reaching voluntary retirement age. Address: 136 E. Timonium Rd., Timonium, Md.

DEATHS

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

The Rev. George Burgess, retired priest of the diocese of Western Massachusetts, died April 20th, at Holyoke Hospital, Holyoke, Mass. He was 71 years of age.

Fr. Burgess was born in Pomfret, Conn. He was the son of the Rt. Rev. Frederick Burgess, Bishop of Long Island, who died in 1925. Fr. Burgess was a graduate of Yale University, and studied at General Theological Seminary. He was ordained to the priesthood in 1915, and served churches in New York, Massachusetts, and was

chaplain at Belchertown State School, Belchertown, Mass.

He leaves his wife, the former Gertrude L. Pierce, and a brother, the Rev. Frederick Burgess, of Redding, Conn.

Rev. George Paul Torrence Sargent, D.D., rector emeritus of St. Bartholomew's Church, New York, N. Y., died April 24th, at his home in New York.

He was born in Cincinnati, Ohio, in 1881. Dr. Sargent was a graduate of Yale University, and studied at Berkeley Divinity School, and General Theological Seminary. He received the Doctor of Divinity degree from Berkeley in 1932. Dr. Sargent was ordained to the priesthood in 1909. He served churches in Indiana, Michigan, and New York. He was dean of the Cathedral of the Incarnation, Garden City, L. I., N. Y., from 1927 to 1933, and from 1933 until his retirement in 1950, he was rector of St. Bartholomew's.

Dr. Sargent was a deputy to seven General Conventions, and served on committees in the dioceses of Western Michigan and Long Island. He was a trustee of the Episcopal Actors' Guild, Berkeley Divinity School, and the House of St. Giles the Cripple, in Garden City.

Surviving are his wife, the former Mabel Irene McMahon, and a daughter.

Rev. Alfons F. Schwenk, vicar of the Church of the Holy Family, Pine Hills, Orlando, Fla., died at his home April 14th, at the age of 39.

The Rev. Mr. Schwenk was born in Nuremberg, Germany. He studied at St. Petersburg Junior College, and the University of the South. Mr. Schwenk was ordained to the priesthood in 1958.

He served the Church of the Holy Family in 1957.

Surviving are his wife, Jeanette E.; a son Michael; and his father, Hans G. Schwenk.

F. Mayo Seabury, 89, of Tacoma, Wash., died April 25th, at her home.

Miss Seabury was born in Illinois, and lived in Tacoma since 1917. She was a retired librarian. She was a member of St. Luke's Church, and was



a great-great-granddaughter of Bishop Seabury, the first Episcopal bishop in the United States.

She leaves two sisters, Miss Catherine Seabury of Tacoma, and Mrs. Paul T. Prentice of San Diego, Calif.

Gertrude Clyde Stewart, widow of the Rt. Rev. George Craig Stewart, died February 19th, at St. Francis Hospital, Evanston, Ill. She was 81.

Mrs. Stewart lived in Evanston for 57 years. Her husband was the Bishop of Chicago from 1930 until his death in 1940.

She is survived by two sons, John Clyde Stewart, and George Craig Stewart, Jr.; six grandchildren; and three great-grandchildren.

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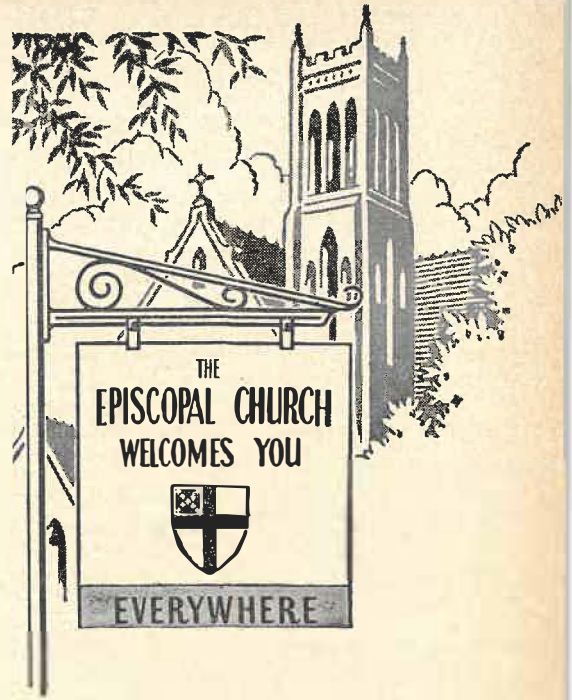
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PM; add, address; anno, announced; AC, Ante-
Communion; appt, appointment; B, Benediction;
C, Confessions; Cho, Choral; Ch S, Church
School; c, curate; d, deacon; d. r. e., director
of religious education; EP, Evening Prayer; Eu,
Eucharist; Ev, Evensong; ex, except; 1S, first
Sunday; HC, Holy Communion; HD, Holy Days;
HH, Holy Hour; Instr, Instructions; Int, Inter-
cessions; Lit, Litany; Mat, Matins; MP, Morning
Prayer; P, Penance; r, rector; r-em, rector-
emeritus; Ser, Sermon; Sol, Solemn; Sta, Sta-
tions; V, Vespers; v, vicar; YPF, Young People's
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Rev. Grieg Taber, D.D.
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Sun: Low Masses 7, 8, 9, (Sung), 10; High Mass 11;
B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;
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, S.T.D., r; Rev. C. O. Moore, c
Sun Masses: 8, 9 (Sung) & 11 (Sol); Daily 7:30
ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS

5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S) MP 11, Organ Recital
3:30, EP Cho 4; Daily ex Sat HC 8; Thurs 11;
HD 12:10; Noonday ex Sat 12:10

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

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY

Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30;
Daily MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed &
Thurs, EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL

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

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 15
minutes before HC, Int 12 noon, EP 8 ex Wed
6:15, Sat 5

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 Street
Rev. C. Kilmer Myers, v; Rev. M. O. Young, p-in-c
Sun HC 8, 9, 10 (Spanish), 11:15 Sol & Ser; Daily:
HC 7:30 ex Thurs 6:30, Sat 9:30, EP 8; C Sat 5:15
and by appt

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
Rev. C. Kilmer Myers, v; Rev. Wm. Wendt, p-in-c
Sun HC 8, 9:30, 11 (Spanish); Daily: HC 8 ex
Fri 9, Sat 9:30, also Wed 5:30, EP 5:15; C Sat 3-5
& by appt

PHILADELPHIA, PA.

ST. MARK'S

Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Thurs
6:30; Wed & Fri 12:10; Sat 9:30; C Sat 12-1, 7:30-8

RICHMOND, VA.

ST. LUKE'S

Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass
daily 7 ex Tues & Thurs 10; Sol Ev & Devotions 1-5
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

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