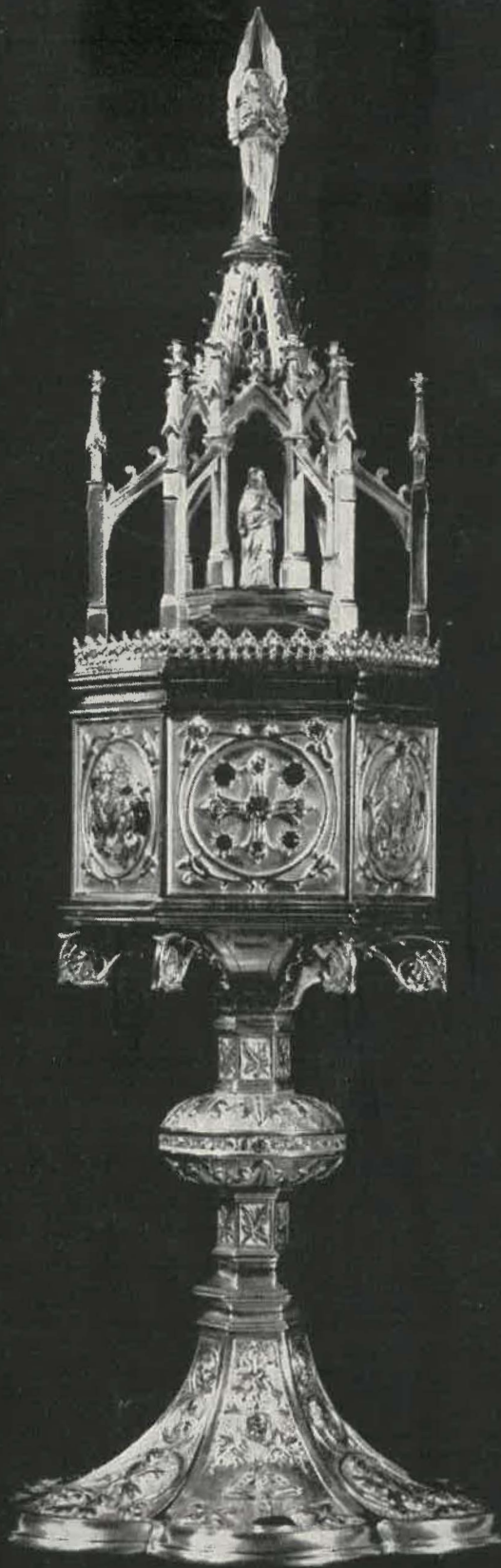


# The Living Church

March 30, 1952

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## LETTERS

### Credit for Seminary Conference

THE real credit for the launching of the series of conferences for seminarians of our Church belongs to the Rev. Theodore J. Jones, in 1947, president of the Missionary Society of the General Theological Seminary [L. C., March 16th]. Henry Seaman and myself did our best to continue the work that he had begun.

(Rev.) WILLIAM A. EDDY, JR.,  
Port Tobacco Parish.

La Plata, Md.

### Brotherhood Economics

IN spite of the excellence of your editorial, "Christian Vocation at Buffalo" [L. C., March 9th], in pointing out the limitations of enlightened self-interest, as well as its social usefulness, it seems to me that the article contains two unfortunate assumptions: (1) that the "profit motive" is identical with a desire to have a decent income; (2) that economic production is primarily an individual matter:

I think no realistic Christian condemns the desire to make a living, but many thinking people (including several popes) do condemn the idea that any legal means of increasing income is legitimate. This attitude inevitably leads to the exploitation of both workers and customers, and hence is not only unacceptable to anyone who is genuinely concerned for the happiness of all men, but is also alarming to all who reject Communism, since Communism is the natural dream of the exploited.

The statement about working for one's own needs seems to ignore the fact that a maximum of productivity is attained when all those concerned in a given unit of production feel themselves partners in it. Whether this is carried out in a cooperative or is a "corporative" industry where all have a real participation in management and profits is of little importance. What is perfectly obvious is that an emphasis on class and individual immediate gain reduces our production far below its potential. "Brotherhood economics" may be hard to put into practice, but, when realized, is seen to be much more effective than the traditional system of fraud and force.

ROBERT D. SEWARD.

Lewiston, Maine.

### Two Catholics, Two Churches

IN speaking of the funeral arrangements of King George VI you say in a footnote that "Although the funeral ceremonies were conducted according to the Book of Common Prayer, they were organized by Britain's leading Roman Catholic layman, the Duke of Norfolk" [L. C., March 2d].

This past year when I was in England I went to Arundel where the Duke lives and looked over the beautiful church of St. Philip Neri, which the Duke's money built, and then went to the little Anglican church on the opposite side of the road and got there in time to hear Evensong read by the vicar. I spoke with the vicar after the service and he told me the Duke of Norfolk's wife, the Duchess of Norfolk, attends his Church as she is an Anglican and so, while both the Duke and Duchess are Catholics, the one goes to the

Roman Church whilst the other attends the Anglican church (which is a "Catholic" parish with reservation and vestments).

(Rev.) ALEX. N. KEEDWELL,  
Retired.

St. Petersburg, Fla.

### A Railing Accusation

THE National Guild of Churchmen has issued a number of excellent tracts. The latest one, entitled *Worship in the Prayer Book*, is below standard. It lacks charity in stating that Protestant worship is man-centered instead of God-centered. That may be true in some cases, but one should hesitate to bring such a railing accusation.

A strange example of special pleading is the argument that, when the Prayer Book rubric reads "The Collect, Epistle, and Gospel appointed for the Sunday shall serve all the week after," it cannot possibly mean anything except that it anticipates a daily celebration. It could and probably does mean that if a celebration is held on a week-day, the said Collect, Epistle, and Gospel are to be used (not other collects, epistles, and gospels—such as those from the American Missal).

On the doctrinal side objection might be made to the statement that the means whereby we best achieve the glory of God is worship. Undoubtedly the Christian is bound to glorify God by participation in public worship, but even more he is under obligation to glorify God by his righteous life and his deeds of charity. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." The prophetic books are full of denunciations of those who worshipped God with meticulous correctness but dishonored him by their conduct.

Finally Pliny is cited as bearing witness to the supreme place of the Eucharist in Christian worship. To the best of my knowledge he never distinctly mentions it. In his epistle to Trajan he writes, "They meet before daybreak—to bind themselves by an oath—to abstain from theft, robbery, adultery, and the breach of faith." The Latin word for oath, *sacramentum*, is the word used of the oath which Catiline and his conspirators took, not the Christian sacrament. The case for the Holy Eucharist does not need to be bolstered up with such unsound arguments.

(Rev.) MONTGOMERY H. THROOP,  
Church of St. Mary Magdalene.

Newark, N. J.

### Church Decoration Needed

WOULD any of your readers be willing or able to provide any church decorations, particularly for use in the sanctuary? I am stationed in Sasebo, Japan, where there is a parish (Church of the Resurrection) which, while very active, is literally struggling for existence. Bishop Viall has supplied a set of white vestments, and I have been able to get a green set made by the Sisters of the Epiphany near Tokyo. Their needs are practically limitless, so I would be glad to hear from anyone who might be interested in helping out. My address is: DAMEDS, U.S. Army

*The Living Church*



Talks  
With *Teachers*

The Rev. VICTOR HOAG, D.D., Editor



## Making an Easter Garden

AT Christmas time, nearly everybody makes a crèche. Almost every parish has its set of plaster figures which are stored carefully, and set up in the same traditional place each year. Often it is the same adult group who does it, as a sort of transmitted right. Fortunately, this duty has been seen to be a marvelous educational experience, and under alert rectors younger groups are allowed to take charge of the crèche, employing their own ingenuity to make changes year by year.

In addition to the parish crèche, of late years there has been a multiplication of the Bethlehem scenes. Small sets at the dime stores, and cutouts are numerous. But many wise teachers prefer to guide their classes into making their own mangers from hand-work materials—pipe-cleaners, clothespins, or clay. In all cases the making of it is the thing desired educationally. Once finished and enjoyed briefly, the purpose is over.

The educational advantages of making an Easter garden are fully as great as for the Christmas scene, yet seldom attempted. The reason may be that Lent is so crowded, and the telling of the Resurrection story reserved until Easter Day itself, and then it is too late. Perhaps the tradition simply has not been started.

A common version is made this way: On a large table-top set up in parish house or corner of the church a moulding is nailed around the edge a couple of inches high, and dirt and stone piled on it. An elevation at one side is made into the hill of Calvary, with three crosses. Down from this winds a path, made of small flat stones, leading to a rocky wall in the other end, which has an opening into a cave. There is a round stone that may be rolled away. A concealed electric light inside the tomb sends out an unearthly glow. Near the opening kneels a figure of St. Mary, and opposite her an angel. The whole scene is embellished with moss, artificial shrubs, and grasses. In the garden near the tomb real flowers are placed.

Additional figures are often added—soldiers, Peter and John, the Marys, or even the Lord. Sometimes the scene is

built outdoors, in a corner of the church lawn, and on a larger scale. If pieces of flat sandstone are available, these are easily piled into the background, with one slab forming the roof of the tomb. Inside, a smooth piece is the burial slab, and the white linen winding sheet is shown. Figures are of card-board, cutouts. Sometimes a small flowing brook in the foreground is devised by the eager creators, and lends realism.

As a class project, and an excellent way to teach the Resurrection through activity, this is a wonderful device, a "natural." Some notes are given below for teachers considering doing this:

Lead up to it by a thorough study of the Easter story. The difficulty of reconciling the timing of the different accounts provides some research. Careful attention is required to exhibit the four accounts harmoniously, because so many important events are crowded into so short a space of time. But the main story is clear, and the conclusion is a definite enrichment of the pupils' faith. This is central.

A stage is reached, perhaps on the second session, when the idea has been started "How could we show this?" The idea of some sort of garden scene is broached, and preliminary plans begin to hatch. When sufficient ideas are born, the committee stage comes: Two to make the crosses, a trio to bring stones, others moss, etc.

The actual building of the garden may take place on a Saturday, or even as late as Holy Week. It need only be done in time to be shown on Easter morning.

A simpler method is to make the tomb of a shoe-box, cutting the mouth of the cave into the cover. Crayons disguise it to look like rocks, inside and out, and cutout figures or clay models complete it. Such a form can be made by each member of the class, for his own home.

Finally: (1) Let it be a children's activity, not an adult creation. Let the children do it all themselves, no matter how crudely, and no matter how painful to you.

(2) Exhibit it on Easter, and the week after, allowing the makers to stand near it and explain. But discard it afterwards—it has served its purpose. Pupils from about nine through 12 years will do this most readily and successfully.



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# SORTS AND CONDITIONS

**YOUR COLUMNIST** has been missing from his corner for four weeks, with **Fr. Lightbourn** pinch-hitting so ably that you probably didn't even notice the difference. During the last three of those weeks, we have been making the plans for the future of **The Living Church** which **Mr. Morehouse** describes in detail in this week's leading editorial.

A **BRIEF** announcement was published in the subscriber's edition of last week's issue to the effect that **Mr. Morehouse** had decided to devote his full time to the development of **Morehouse-Gorham** book publications and that **The Living Church** would be owned after May 1st by a non-profit corporation with me as editor. Though we realized that this announcement raised as many questions as it answered, we felt that we owed it to our readers to serve up the news while it was still hot.

ONE question that naturally rises in Churchmen's minds in any such change is that old favorite: "How about Churchmanship?" Well, we of **The Living Church** are **Anglo-Catholics**, or **High Churchmen**. It is the declared intention of the **Church Literature Foundation** to promote the interests of the **Episcopal Church** "according to the Catholic conception thereof" as understood by the board of trustees — **Bishops Ivins, Conkling, and Boynton**; the **Rev. Drs. John Heuss and John Higgins**; **Messrs. Clifford Morehouse, Jackson M. Bruce, Joseph Carson, and Richardson Wright**.

NOW, there is a big difference between serving the **Episcopal Church** "according to the Catholic conception thereof" and "according to the Catholic group therein." **The Living Church** has never been, and will never be, the organ of any group or party in the Church, and it does not identify Catholicity with a certain set of ceremonial practices or a particular taste in ecclesiastical haberdashery. I have been privileged to share in the thinking and formulating of editorial policy on the magazine for a good many years under the tutelage of **Clifford Morehouse**, and I doubt that any two human beings could have arrived at a closer identity of conviction and policy on all major Church issues.

**OBJECTIVE** news reporting is no new thing in **Episcopal Church** life, and in the future, as in the past, **The Living Church** will report all the significant news of the whole Church without regard to questions of Churchmanship.

**FROM** here on, **Fr. Lightbourn** will have to pinch-hit for one more week, as we are still immersed in details of working out arrangements for the future. In succeeding weeks, however, I shall be doing business at the same old stand.

Peter Day.

**OUR COVER PICTURE** of a vessel for the **Consecrated Wafers of the Holy Communion** will serve, as **Churchmen** enter upon **Passiontide**, to remind them of their Lord who, as at this time, laid down His life, which He

even now gives us in the **Blessed Sacrament**. The silver ciborium (made by **Louis Grosse, Ltd.**, mostly at his stall at the **Festival of Britain**) was recently given to **Christ Church, Poughkeepsie**, as a memorial to **Cornelia Dodge Kinkead**, a devout lifelong communicant. Miss Kinkead was the great-great-great granddaughter of **Charles Crooke** whose ox teams drew all the beams for the first **Christ Church** from his estate at **Hyde Park**.

**MOST EXCITING LATE NEWS**, within the Church family, is the **Report of the Standing Liturgical Commission on Intinction**, just received. This is a 14-page document in fine print, which evidently goes into the matter from every angle, buttressing its arguments with footnote references to the ancient Fathers, as well as to modern sources. More on this later. The report, which will be submitted to **General Convention** in September, is available at 15 cents (two for 25 cents) from the **Secretary of the House of Deputies**, 281 Fourth Avenue, New York 10, N. Y.

**AN EPOCH MAKING WORK** of far wider interest went to press March 19th — namely **Revised Standard Version of the Bible** (this editor, as was not unnatural, read it in the **Milwaukee Journal**, but ultimate source is **Associated Press**). The million copies thus to be run off will go on sale **September 30th**, official date of publication. Owner of copyright: **National Council of the Churches of Christ**; publishers: **Thomas Nelson & Sons**. Meanwhile an argument (amicable, of course) goes on between **Oxford University Press** and an assiduous Bible reader in **Huntsville, Tex.**, over the number of verses in the **King James Version**. **Huntsville** reader's count: 31,101; **Oxford's** (to which it still clings, after rechecking): 31,173. (Anyone over the week-end want to try for a different count?)

**SOCIETY FOR THE PROPAGATION OF THE GOSPEL (SPG)** has notified **Bishop Sherrill**, Presiding Bishop of the Church, and the **Rev. Dr. Rankin Barnes**, of their unanimous election to vice-presidencies of the Society. It is believed that **Bishop Sherrill** and **Dr. Barnes** are the first Americans to be made vice presidents of the Society.

**ALVIN ROWE**, maintenance man at the **Hudson Stuck Hospital, Fort Yukon, Alaska**, was burned to death, and the hospital power house totally destroyed by fire, early on the morning of **March 11th**. **Mr. Rowe**, 68 years old and with no survivors, had been on the staff for the past 20 years. He adopted the name of his friend **Bishop Rowe** [of Alaska] during the **Bishop's** lifetime. He almost certainly died without waking, as evidence showed he had not left his bed in his quarters over the power house.

**THE MOST REV. CYRIL RUDOLPH JARRE**, Archbishop of **Tsinan, Shantung Province**, died at **St. Joseph's Hospital, Tsinan**, after eight months' imprisonment by the **Chinese Communists**, **Religious News Service** reports.

The archbishop, who was 74, became seriously ill last month and was transferred from prison to the hospital. The **Hong Kong [Roman] Catholic Center** said he had been jailed for "attempting to sabotage a church reform movement." This means, **RNS** adds, that the archbishop resisted **Communist** attempts to create a national "Catholic Church" in China divorced from the Vatican. He was never brought to trial. During his stay in the hospital, the **Communists** refused to allow a priest to administer the last sacraments to the archbishop.

"**FEELINGS REALLY RAN HIGH**," according to our correspondent **Frederick Sontag**, at the meeting in **New York, February 21st**, of the **General Board of the National Council of Churches of Christ**, when a not for publication document, **The Churches and Segregation**, was discussed. The vote of the **Abyssinian Baptist Church** in **New York** to withdraw from **NCC** because of its failure to pass the anti-bias resolution is, according to **Mr. Sontag's** wife, "part of a greater disgust registered to reporters by men of major faiths who were most unhappy at the **Southern bloc's** veto of action." Also discussed at the **NCC** meeting were two other reports: (1) **The Churches and Narcotic Addiction** and (2) **Clergymen and Social Security** — on all of which more next week.

**THE REV. ROBERT N. RODENMAYER**, rector of **St. John's Church, Northampton, Mass.**, has been elected professor of **Pastoral Theology** in **Church Divinity School of the Pacific, Berkeley, Calif.**, according to recent announcement of **Dean Sherman E. Johnson**. **Greer M. Taylor**, who will graduate in June from **Episcopal Theological School**, has been appointed instructor in **Christian Ethics and Philosophy of Religion**. **Mr. Taylor** was a successful lawyer before he turned to the ministry. The two men will join the faculty next autumn.

**OLIVER M. JOHNSON**, who has been on the staff of the **Department of Finance of the Episcopal Church** at **National Church headquarters** in **New York**, was scheduled to leave within the next few days for **Liberia**, where he will serve as acting treasurer of the missionary district of **Liberia** during the absence of **Bishop Harris** of **Liberia** who comes to the **United States** for **General Convention** in **September**.

**THE BILL**, endorsed by many religious leaders in **Hawaii** and this country, which would have caused the **Defense Department** to restore white crosses on the graves of war dead in **Hawaii**, has been killed in the **House of Representatives**. But, **Washington Religious Review** points out, Representative **John E. Rankin (D-Miss.)** said, however, that "the **Christian people of the United States** want the crosses restored and I will carry on the fight as long as I am in Congress."

Francis C. Lightbourn.

FIFTH SUNDAY IN LENT

## GENERAL

## THE LIVING CHURCH

## Plans for Reorganization

After 74 years of publication as a private business venture, THE LIVING CHURCH will become on May 1st the publication of a non-profit religious corporation, the Church Literature Foundation.

Clifford P. Morehouse has resigned as editor, effective April 30th. He will continue as vice-president of Morehouse-Gorham Co., New York. The new editor will be Peter Day of Milwaukee, Wis., present executive editor.

The new publishers have announced that there will be no substantial change in the policy of the magazine.

The Church Literature Foundation was set up in 1928 "to finance, in whole or in part, the publication and distribution of literature in the interest of the Christian religion, and specifically of the Protestant Episcopal Church according to what is commonly known as the Catholic conception thereof," and specifically "to defray any deficits in the publication of THE LIVING CHURCH." In accordance with those purposes, the Foundation has made grants in several years to offset operating losses of THE LIVING CHURCH, and in years in which this periodical has had no loss, it has made appropriations to assist in the publication of important book publications.

Present trustees of the Church Literature Foundation are Bishop Ivins of Milwaukee, president; Bishop Boynton, Suffragan of New York, vice-president; Bishop Conkling of Chicago; the Rev. Drs. John Heuss, rector of Trinity Church, New York City, and John S. Higgins, rector of St. Martin's Church, Providence, R. I.; Messrs. Jackson M. Bruce, attorney, Milwaukee, Wis., secretary; Clifford P. Morehouse, vice-president of Morehouse-Gorham Co., New York; Richardson Wright, former editor of *House and Garden*, Chatham, Mass.; and Joseph Carson, secretary-treasurer of Loewi & Co., investment bankers, Milwaukee.

Meetings last week of the trustees of the Church Literature Foundation and of the stockholders of Morehouse-Gorham

Co. approved the transfer of ownership.

THE LIVING CHURCH was founded in 1878, the first issue being published in Chicago under date of November 2, 1878. The first editors were the Rev. Drs. Samuel S. Harris and John Fulton, with the Rev. Dr. George F. Cushman as associate editor. It began with the subscription list of *The Province*, formerly *The Diocese*, a monthly periodical under the auspices of the Illinois dioceses. Within six months the new weekly felt the need of more experienced editorship, and the Rev. Dr. Charles W. Leffingwell, who had been editor of the Illinois publications, became editor of THE LIVING CHURCH, continuing in that position until 1900.

In January, 1900, THE LIVING CHURCH was purchased by the Young Churchman Co. of Milwaukee (now the Morehouse-Gorham Co. of New York), and Frederic Cook Morehouse became its editor. He continued as editor until his death in 1932, when he was succeeded by his son, Clifford P. Morehouse, who had been managing editor since 1926.

Thus, except for its first six months, THE LIVING CHURCH has had only three editors in its 74 years of continuous weekly publication. Dr. Leffingwell was editor for 21 years, Frederic C. Morehouse for 32 years, and Clifford P. Morehouse for 20 years.

Peter Day, who will become editor May 1, 1952, was managing editor from 1935 to 1943, acting editor during the absence of the editor on military service 1943 to 1945, and executive editor since 1945.

The office of publication will continue to be at 407 E. Michigan St., Milwaukee 2, Wis.

## ARMED FORCES

## Chaplain Crane Killed

The Rev. Robert Milton Crane, 34, chaplain with the 160th Infantry Regiment of the 40th Division, California National Guard, was killed in action in Korea on March 11th. Word received on March 17th from the War Department by his parents, Mr. and Mrs. Ray-

mer D. Crane, of Pomona, California.

He was killed while returning from front line services when a Communist shell hit his jeep.

Captain Crane is former rector of All Saints' Church, Los Angeles; Christ Church, Ontario, and All Saints' Church, San Diego. He joined the National Guard as chaplain in 1943 and served for three years. He was called back to service in September, 1950, after serving only a few months as rector of the San Diego church, and reported for duty at Camp Cook, near Santa Barbara. He went to Korea with the 40th Division last spring but continued as rector of the San Diego church, on leave of absence, until last November when he resigned.

When Captain Crane resigned as pastor of All Saints, San Diego, he said he planned to devote himself to missionary work in Japan when he was released from the army.

Born in Utica, N. Y., June 6, 1918, Captain Crane came to Pomona as a boy, studied at Pomona high school, received the B.A. degree at the University of California, and the STB degree at General Theological Seminary, New York. He was ordained priest in the diocese of Los Angeles in 1943.

## MISSIONS

## A Product for Abroad

By FREDERICK H. SONTAG

"Asiatics are struggling for self respect and a place among the family of nations, but the Soviet bloc, by carefully distorting all relations with the Asiatics and Western world, are using this intense nationalism to drive a wedge between Asiatics and the West," Colonel Paul Rusch said at a press conference recently.

Colonel Rusch is an internationally prominent lay missionary leader of the Episcopal Church, who has spent 25 years of his life in Japan. He is director of KEEP, the Japanese Kiyosato Educational Experiment Project, executive vice president of the Brotherhood of St. Andrew in Japan, and an associate editor of THE LIVING CHURCH [see page 15].

He addressed the largest group of

TUNING IN: † Fifth Sunday in Lent is also called "Passion Sunday" and the next two weeks, "Passiontide" (but "Passion Week" for the former of these is a misnomer). Veiling of cross and ornaments during Passiontide seems to have arisen in 13th

century, but original reason is involved in obscurity. Some connect the custom with the conclusion of the Passion Sunday Gospel: "Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple."

news men this reporter has seen in years at a missionary press conference. The news men joshed Colonel Rusch, telling him, "you are the only Episcopal missionary we know." They referred to the fact that since last year they had not been invited to meet an overseas representative of the Episcopal Church.

"Hunger," Colonel Rusch said, "is the most important factor in world relations today. Asiatics are hungry and see a direct tie-up between hunger and the present economic system of the West. The Reds are exploiting this angle fully."

"The Japanese are perhaps the most realistic people in the world today. With Russian troops on Habomai Islands just three and a half miles away, and the Russians in the Kuriles only 10 miles farther to the east, and with the night flares of troops training in these islands visible each night, the Japanese people go calmly about their work. They are determined to fight their way through realistically.

"Japan is desperately searching today for a new moral and ethical way of life; Shintoism and Buddhism have not provided an answer; therefore, never before during the 25 years I have spent there has the implementation of practical Christianity had greater challenge.

"In other words, we either hold the Japanese with us, and our way, or we clear out of the Pacific, and bring our frontiers back to our own shores. Sound, practical, working Christian faith is the greatest product we have to sell abroad, especially to the Japanese. And we have got to prove that it will stand up.

"High on the slopes of eight-peaked Yatsu Mountain, about 70 miles west of Tokyo, KEEP has started its project with effort aimed at winning rural Japan to Christianity. I am in this country now to find Americans who will become associate members in this project and help the people help themselves."

The Bishop Page Foundation<sup>†</sup> of Michigan voted in March to give a scholarship for the KEEP youth center director to come to Michigan State college this fall. Paul Ryo Natori will be given a year's specialized training in hotel and hostel management and in finance so that he can direct the St. Andrew Houses and Youth centers in Japan.

In his Washington, D. C. trip, Colonel Rusch was requested to come for interviews on current conditions in Japan with officials of the Defense and State Departments. He admitted that they had offered him his choice of several high ranking, well paying positions with the United States government in Japan, but that he had declined, and would "continue to serve the Church I love and believe in."

**TUNING IN:** † Bishop Page Foundation (of Michigan) encourages clinical training of clergy and laity in industrial relations, ministry to sick, etc. ‡ Episcopal Church has three bishops by name of Campbell: (1) Superior of Order of Holy

After his New York stay, including a presentation before the Presiding Bishop's Committee on Laymen's Work, and a conference with the Presiding Bishop, Colonel Rusch said that the Rev. Irwin C. Johnson of Detroit and Stuart Ullmann, treasurer of KEEP, had been elected as a committee to look for a young man who would like to return to Japan with him, and become his associate. Further information is available from Paul Rusch, 2720 North Greenview Avenue, Chicago 14, Ill.

Colonel Rusch expressed great satisfaction with the progress being made "to broaden the base of KEEP sponsors." The BSA work in Japan was formerly guided by the late Courtney Barber. Upon his death, an executive committee of bishops, priests, and lay leaders was formed to strengthen the committee membership. By March, seven bishops, nine priests, 53 laymen, and 11 laywomen formed the basic KEEP committee of 80 who are guiding the project, and for whom Colonel Rusch will return to Japan as director of the KEEP project.

Lawrence I. Fujino of Tokyo, is accompanying Colonel Rusch in his trip around the United States in their Plym-



Associated Press.  
PAUL RUSCH\* (right): Asiatics are hungry.

outh. He explained that just as the American committee wanted a young man as associate for Colonel Rusch, so the Japanese Episcopalians had decided to send a young Japanese businessman to America each year when Colonel Rusch returns, so that the Japanese would

\*With Bishop Campbell<sup>‡</sup> and Larry Fujino.

Cross, Rt. Rev. R. E. Campbell (retired, of Liberia), (2) Suffragan of Los Angeles, Rt. Rev. D. J. Campbell, and (3) Rt. Rev. W. C. Campbell, Coadjutor of West Virginia. The one in the picture is No. 3.

know personally the American bishops, priests, and lay leaders active in KEEP.

Colonel Rusch paid tribute to recent visitors to Japan, "who saw and acted upon need." Mentioning several forward looking steps taken as result of the gifts of money, clothing, farm animals, and machinery, he said that Bishop Emrich's "quick action in getting the Presiding Bishop of the Episcopal Church in Japan out of a garage as living quarters, and into a house which the diocese of Michigan is giving him represented the kind of thing one can't pray about in thanks too often."

News reports from Japan have indicated that other Communion after the war took fast and immediate action to rehabilitate their Japanese Churches. For some reason, the Episcopal Church did not do this. Bishop Emrich, seeing the Presiding Bishop of Japan live in what has been described "as a hole in the wall you wouldn't send your janitor into," decided to act, and the prestige of the American Episcopal Church took a quick spurt up. As one Japanese said, "Your Bishop Emrich sized up our situation very quickly, and he knows what the Church must do out here. Like the others, he realizes that in no place in the world is the exchange rate so favorable, and where the American dollar can do so much in Japanese money."

## CANADA

### Archbishop Lyons Resigns

The resignation of the Most Rev. John Lyons, Archbishop of Ontario and Metropolitan of the Province of Ontario, was accepted by a recent meeting of the Ontario House of Bishops, effective March 31st. Dr. Lyons became bishop of the diocese of Ontario in 1932 and archbishop in 1949. A graduate of the University of Toronto and Trinity College, he spent all of his clerical life in the diocese in which he was born.

## RADIO

### New Detroit Program

Most recent addition to a growing list of radio and TV programs produced by the Detroit Council of Churches is "Evening Vespers," 15-minute devotional broadcast aired each Sunday evening by a Detroit station WDET-FM which is owned and operated by the UAW-CIO, and managed by Mildred Jeffrey. Able, experienced broadcaster for the initial four airings of the new series was the Rev. John M. Shufelt, canon of St.



OPENING another religious radio series in Detroit: Mrs. Jeffrey, Canon Shufelt, Eleanore Schwarz.

Paul's Cathedral, Detroit. The Council of Churches now produces 14 programs weekly. Radio and television director for the Council is Eleanore Schwarz, a member of the Episcopal Church.

## MAILING

### Money-Saver for Churches

Third class mail rating is a money-saving method for non-profit organizations and a time-saving one for their office staffs. It is a boon to churches, church organizations, dioceses, and missionary districts, in mailing such material as bulletins<sup>1</sup> and Every Member canvass material. A rate increase on third class mail will become effective on July 1, 1952, but churches and other religious organizations may be excused from the increase by making proper application.

This is how to get a third class permit for bulk mailing, which is such an important part of a church's business, and also how to avoid the rate increase, as explained by Mr. R. C. Daffer, senior assistant superintendent of mails, U.S. Post Office, Washington, D.C.

First, apply to the local postmaster for a "bulk mailing permit for third class mail." Be sure to specify "third class" since there are bulk mailing permits for other classes of mail.\*

There are three ways of mailing in the third class category:

(1) With uncanceled stamps (ordinary uncanceled stamps cannot be used).

(2) Postal meter.

(3) Without stamps.

These conditions apply to all three

of the methods that have just been listed:

(1) Material to be mailed must be printed matter or form letters either in folder form or enclosed in unsealed envelopes. A folded church paper will be accepted without an envelope, saving not only the expense of envelopes, but the time required to stuff them.

(2) There must be at least 200 or more identical pieces of mail (or mail weighing 20 pounds or more) tied in bundles of about 50 for mailing.

The fee for a third class bulk mailing permit is \$10 and is only good for the calendar year or any portion of the calendar year remaining. In other words, if a church applied for such a permit in October or November, it would be required to pay another \$10 at the beginning of the next year to renew its permit. The permit must be renewed before any mailings in each new year.

All third class mail must have this endorsement: "Section 34.66 P.L. & R." This tells the postmaster that the publisher or sender of material agrees to comply with the postal regulations. Literally, the endorsement means: section 34, paragraph 66 of the postal laws and regulations.

The permit is good for all types of third class mail at the rate of 14 cents a pound weighed in bulk with a minimum rate of one cent a piece. As much as eight sheets of mimeographed paper stapled together can be mailed third class.

Bulk lots of books and catalogs having 24 pages or more (including covers), 22 or more of which are printed, may be mailed for 10 cents a pound weighed in bulk, with a minimum rate of one cent a piece:

Individual pieces — printed matter, circulars, pamphlets — may be mailed third class by authorized religious organ-

izations for one and one half cents an ounce or each fraction thereof.

Effective July 1, 1952, the rate for third class mailings will be increased to one cent and a half of mailing. This applies to all except religious, fraternal, labor, philanthropic, and veterans organizations. To avoid this increase a church must write a letter to the postmaster asking for exemption under the new law. Unless this letter is written the church will have to pay the increased rate.

The method of mailing without stamps under third class rates requires an additional \$10 just for the privilege of not using stamps. This extra \$10 (besides the annual fee) need not be paid every year but only once, and the privilege of mailing without stamps is effective always after payment of that initial fee.

The church may deposit with the post office at the time of mailing or before the money to cover postage cost, if stamps are not used.

Permits, but no fee, are required for use of pre-cancelled stamps and metered mail.

The upper right-hand corner of a piece of mail requires this information which may be mimeographed, printed (might be done by hand), or metered:

Section 34.66 P.L. & R.

U.S. Postage

Paid

Name of city the post office used is in.

Permit number of church.

## WORLD COUNCIL

### Faith and Order Plans

Final plans for the third World Conference on Faith and Order to be held at Lund, Sweden, from August 15th to 28th were drawn up at a meeting in London of the executive committee of the Faith and Order Commission of the World Council of Churches.

The Rev. Oliver Tomkins,<sup>1</sup> London, secretary of the Faith and Order Commission, announced that 170 Churches in 43 countries had been invited to send representatives to the Lund Conference. He said the gathering would be attended by about 200 delegates and 200 visitors.

It was also announced that the Lund Conference would consider reports prepared by three theological sub-commissions set up after the second World Conference on Faith and Order held at Edinburgh, Scotland, in 1937.

Invitations have been sent to Eastern Orthodox and Free Churches in Russia to be represented at Lund.

[RNS]

**TUNING IN:** ¶Parish bulletins vary all the way from a single sheet, mimeographed, to a printed magazine. Some are put out weekly, some monthly, some sporadically. Some are mailed to entire congregation, some are given out on Sundays to

churchgoers. ¶Oliver Tomkins: not to be confused with Floyd Tomkins (also "the Rev.")—though both are Anglicans and both are active in ecumenical affairs, the one belonging to the English Church, the other to the American.

## NEW ZEALAND

### Synod President Collapses

The collapse of the aged Rt. Rev. W. A. R. Fitchett, Bishop of Dunedin, and president of the General Synod of the Church of the Province of New Zealand,<sup>†</sup> momentarily upset the recent special session which elected a new archbishop and primate. After being helped from the synod meeting room, Bishop Fitchett sent a message to the Rt. Rev. W. J. Simkin, Bishop of Auckland, asking him to take the chair for the rest of the session, which then continued according to schedule. There has been no further report on his condition.

Bishop Fitchett had taken his chair as president at the beginning of the session and asked if he might remain seated since he felt tired. He asked the Bishop of Nelson, the Rt. Rev. P. W. Stephenson, to read the presidential address. Bishop Stephenson had been reading for about five minutes when Bishop Fitchett slumped forward in his chair.

On the second day of the session [L. C., March 23d] the Rt. Rev. Reginald Herbert Owen was elected archbishop and primate [L. C., March 23d]. The Standing Commission (a constitutional interpretative body whose decisions are final) ruled that the Bishops of Melanesia and Polynesia\* were not bishops of the province of New Zealand and that neither they nor their clerical or lay representatives could take part in the election and could only attend the session of synod as a matter of courtesy.

The new archbishop was elected by the seven diocesan bishops of the province submitting the name of one of their number for confirmation by the Houses of Clergy and Laity.

Archbishop Owen has been bishop of Wellington since 1946. He had been warmly recommended for that bishopric by the Archbishop of Canterbury. He received the B.A. and M.A. degree from Oxford. A rowing enthusiast, he coached an Oxford team that beat Cambridge.

One of his major interests is education. He is a member of the Central Religious Advisory Committee on Broadcasting and of the Inter-Church Council of Public and Social Affairs, and he has

\*Melanesia and Polynesia are missionary dioceses associated with the Church of the Province of New Zealand and under its general jurisdiction and control. The *Official Year-Book of the Church of England 1952* says, "The bishop of an associated missionary diocese is entitled to a seat in the general synod with the right to speak and vote, and may appoint two clergymen and two laymen," but does not say that they have a right to take part in an episcopal election.

**TUNING IN:** †First Anglican bishop in New Zealand was the Rt. Rev. G. A. Selwyn (1841-69). **Archdeacon:** a title given to certain priests and sometimes even to bishops, but no longer (in Western Christendom, at least) to men who are only in deacon's

been prominent in support of the National Council of Churches in New Zealand.

### Two Worries

A number of Melanesian Mission stations, in the Province of New Zealand, were hard hit by the northwest blow that struck the British Solomon Islands at the end of January. It was the worst such blow in that area since 1916.

One of the relief workers, the Rev. Dudley Tuti, fell from a ridge and fractured his spine while building a leaf house for three teachers left homeless at a wrecked school in Bunana. After he was hospitalized his condition was reported satisfactory.

While Fr. Tuti was working on the new house, the archdeacon<sup>†</sup> and some laymen repaired a quonset hut to house the 60 girl students, and the Bishop of Melanesia himself, the Rt. Rev. Sidney Gething Caulton, took charge of building a cookhouse.

The Bishop's secretary's office was caught by a particularly churlish gust and hurled down a hill. The building was broken apart and its contents, including stocks of school text books, exercise books, Bibles, New Testaments, and Prayer Books, spilled all over the hillside. Luckily it was not raining at the time and most of the contents were collected undamaged.

A number of other schools and mission buildings were tipped over, damaged, or destroyed.

So far there is no accurate estimate of the total damage, other than that the Melanesian Mission will be put to heavy expense to replace the damaged buildings. The Mission is not worried about the expense only. It also has a shortage of carpenters to think about.

## ENGLAND

### Free Church on Establishment

Recent proposals for changes in relations between the Anglican Church and the State in England has stirred critical comments in Free Church circles. The proposals for changes were embodied in the report of a special Anglican commission [L.C., February 10th].

The *Christian World*, which is mainly Congregationalist, took particular exception to a sentence in the commission's report which read: "No measure embodying changes in the Order of Worship should be submitted to parliament unless Churchmen are substantially agreed

on it, and no measure on which they were agreed should be rejected by parliament."

Free Churchmen generally, the *Christian World* said, must necessarily revolt against the idea of the established Church being free to make changes in its worship "which are definitely in a Roman Catholic direction."

Writing in the *Baptist Times*, Dr. Ernest Alexander Payne, secretary of the Baptist Union of Great Britain, said it was a matter of regret that "while asking for a larger measure of freedom, the commission's report suggests no abatement of the rights and privileges accompanying the established Church of England."

Dr. Payne described the proposals in the report as being generally "moderate and ingenious."

He questioned whether disestablishment would be as great a blow to the cause of religion in Great Britain as the report claimed. He said that "in many lands, Free Churches, or their counterparts, are growing more rapidly than those which are established."

Meanwhile, Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, said in an address here that disestablishment in Great Britain would be "almost as great a tragedy as the disappearance of the monarchy."

[RNS]

## HUNGARY

### Mindszenty's Successor Dies

The Most Rev. Zoltan Luigi Meszlenyi, titular Bishop of Sinope, and one-time vicar general of the archdiocese of Esztergom, Hungary, died in a Communist concentration camp, the Vatican Radio reported. Bishop Meszlenyi was appointed Vicar General of Esztergom, the See of imprisoned Joseph Cardinal Mindszenty, in June of 1950. He was arrested a few days later and deported to an unknown destination.

[RNS]

## CZECHOSLOVAKIA

### Self-Governing Church

The Orthodox Church in Czechoslovakia has become self-governing. The *Light of Orthodoxy*, organ of the Orthodox Church in Czechoslovakia reports that the date granting autocephaly<sup>†</sup> was dated Moscow, December 5th, and was signed by Patriarch Alexis of Russia, under whose jurisdiction the Czechoslovakian Church had been.

orders. †**Autocephaly:** self-government (from Greek, "autos," self, and "kephale," head). Eastern Orthodox Christendom consists of a number of autocephalous Churches, being similar to the Anglican Communion in this respect.



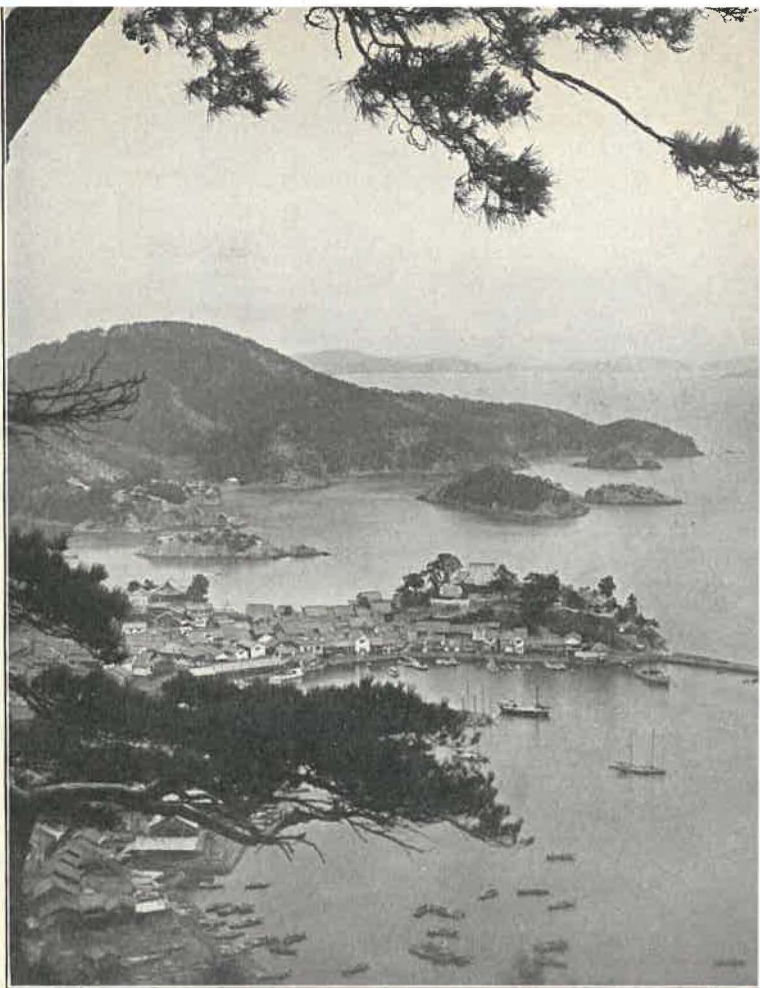
# The Church

## in Japan

By Clark George Kuebler<sup>¶</sup>

President of Ripon College

Member of the Church's National Council



JAPAN: A picturebook country.

LAST summer it was my privilege to be a guest of the Nippon Sei Kokwai (Holy Catholic Church of Japan). The Most Rev. Michael Yashiro, the Presiding Bishop, had invited me to give a series of lay sermons and addresses, to conduct conferences on Christian education and evangelism, and to discuss with the Bishops and other leaders of the Church special problems which have come in the wake of the war.

The assignment was no sinecure.<sup>¶</sup> I visited eight of the 10 dioceses and had personal and group conferences with many clerical and lay leaders; and I gave approximately forty sermons and addresses as I traveled through the greater part of Japan, from Oita in the south to Sendai in the north. My original plan to include the island of Hokkaido I abandoned in order to avoid the superficiality that comes with haste.

I should like to say at once that I was captivated by the hospitality and the unbelievable kindnesses of the Japanese people whom I met; certainly the French ought to yield their reputation for *la politesse* to the Japanese, the most courteous people in the world. I found them intelligent, charming, and most responsive always.

Japan itself is incredibly beautiful, a picturebook country; and the places which stand out in my memory are: the island of Miyajima in the Inland Sea, a

Buddhist and Shintoist mecca; Kyoto, the cultural capital of Japan; Nara and Nikko, famous the world over for their temples and shrines; the hundreds of tiny islands off Sendai; and Kiyosato in the "Japanese Alps" where the Brotherhood of St. Andrew, under the gifted leadership of Paul Rusch [see pages 7 and 15] has built a conference center to rival any in the American Rockies.

Because the purpose of this article is to summarize my impressions and to give insights into the Church as a whole, it is irrelevant to recount in detail the many fascinating experiences which were mine. Suffice it to mention a few as illustrative: Sitting at a dinner in Tokyo between the Princes Mikasa and Takamatsu, brothers of the Emperor; conferring with the administration and faculty of the University of Hiroshima in the atom-bomb scarred city; addressing 500 high school principals whom Bishop Yanagihara had got together in Osaka; preaching to 150 lepers at a Sung Eucharist in the leprosarium at Kusatsu; speaking in Maebashi at the ground-breaking for St. Michael's Cathedral, a memorial to Bishop McKim;<sup>¶¶</sup> meeting with most of the Bishops and many clerical and lay lead-

ers at Kiyosato—these are a few of the purple patches in the fabric of my visit; and there were many more to make the total experience one of the highest privileges of my life.

### ACCENT ON FORMALISM

In order to really understand the particular problems of the Japanese Church a few general observations will serve as a backdrop. First, it was readily apparent that the great majority of the Japanese admire the United States and are deeply grateful for the kindnesses shown them during the Occupation; contrary to what their Military Government had told them to expect if they lost the war, they found the occupying forces not vindictive and brutally punitive, but eager to assist in the rebuilding and the gradual democratizing of Japan. And a surprising number of the Japanese seem to be genuinely eager to move toward democracy, realizing with remarkable insight that democracy is possible only as a by-product of Christianity.

All of this means simply that the Church has unbelievable opportunities in Japan at present; and we may not have them soon again, if ever. Time is of the

**TUNING IN:** <sup>¶</sup>Clark Kuebler was born March 24, 1908. He holds a Ph. D. from the University of Chicago, was instructor in classics, Northwestern University, 1930-40, assistant professor, 1940-43, and since 1943, has been president of Ripon

College. <sup>¶¶</sup>Sinecure, now used of an appointment without work involved, was originally a religious term: an ecclesiastical office without cure (i.e. care) of souls (Latin, "sine cura"). <sup>¶</sup>Bishop (John) McKim: Bishop of North Tokyo 1893-1935.

essence. Only the Roman Catholic Church seems to be taking full advantage of this extraordinary opportunity; as all too often, the non-Roman Communions are lagging behind. It should be pointed out, in passing, that denominational Protestantism does not appeal to the Japanese as does Catholicism, Roman or Anglican; a Buddhist or Shintoist service makes that readily apparent. The most distinguishing characteristic of Japanese life is its formalism; and the native religions are highly liturgical, which makes a transition to informal and individualized Protestant worship both difficult and unlikely. Because the Anglican Church is both liturgical and democratic, it is most attractive to the Japanese as it is to the Filipinos and the Latin Americans who have an equally colorful heritage, both secular and religious.

Although the Nippon Sei Kokwai is aware of this unusual opportunity to evangelize the islands, it is handicapped in several ways:

First, it has been an autonomous<sup>5</sup> branch of the Anglican Communion only ten years and is necessarily somewhat lacking in experience; the problems it faces would stagger a more experienced Church.

Second, this young Church has had to reconcile conflicting traditions since the Anglican Communion was planted in Japan by the Church Missionary Society (an Evangelical body of the English Church), the Society for the Propagation of the Gospel (an Anglo-Catholic missionary society), and by missions of both the American and the Canadian Churches. To blend these varying emphases will take time and tact; and the Japanese Church, under the judicious leadership of Bishop Yashiro, is doing remarkably well in achieving unity within itself.

Third, the Church experienced a serious loss of members during the war; some were killed, others were the victims of enforced shifts of population, and still others were coerced by the government in the Kyodan, or United Protestant Church. Fortunately most of those who defected to the Kyodan have returned. We must remember with gratitude that many remained faithful despite persecution; indeed, some of our Bishops and priests died as a result of imprisonment and harsh treatment.

Fourth, the overwhelming majority of the members of the Sei Kokwai have either suffered great financial losses as a result of the war or are still too young to be able to give generous financial support.

Fifth, many of the clergy are forced to hold secular positions in order to sustain themselves and their families, which

means that they can do little more than take on Sunday duty for their parishes and missions; and that precludes the possibility of their carrying on a program of real evangelism.

Convictions which have crystallized since my return are the following:

First, despite all of the serious problems which came with the war, the Japanese Church has great vitality and untold possibilities. Perhaps her greatest asset is the young people who are everywhere in evidence; they have ability, enthusiasm, and devotion to the Church. The lay witness which is being built up under the leadership of the Brotherhood of St. Andrew, for example, is most impressive; and these groups of young laymen will accomplish even more as they are given specific assignments in the areas of evangelism and religious education. In other words, while the Japanese Church is temporarily handicapped by a paucity of older members, its preponderantly young people are an asset which will be increasingly effective in lay leadership as time goes on.

Second, I feel strongly that the American Church ought to give as generous financial assistance as possible for the next three to five years. Such assistance should enable the Sei Kokwai to carry most of its own responsibility by the end of that period; in other words, it will "prime the pump." The Roman Communion is pouring millions into Japan; we ought, also, to take advantage of this extraordinary opportunity to carry the Gospel to the thousands of Japanese who have abandoned Buddhism and Shintoism but have not turned to anything else.

Third, as an older and more experienced branch of the Anglican Com-

munion, the American Church could be of very real assistance to Bishop Yashiro and his National Council in establishing a more effective liaison in working out with them a total strategy and policy; and any money given to the Sei Kokwai should be used for well defined purposes within that long time policy. I believe that the Japanese would welcome that kind of aid as much as financial assistance.

Illustrative of the projects which could be emphasized as of first importance in such total strategy are the following:

(1) Schools of religion, teaching missions, street preaching, picture box instruction for children such as that worked out by Miss McKim, one of our missionaries (all of which media of evangelism must aim at the average working man as well as at professional men and leaders in business and industry).

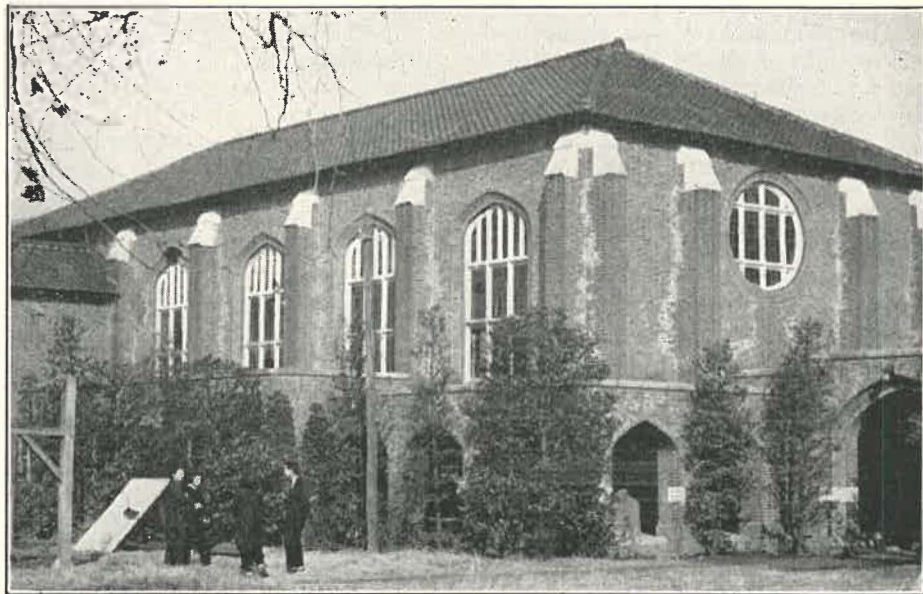
(2) An increase of vocations to the ministry, made possible by generous assistance with scholarships and grants-in-aid.

(3) An enlarged seminary faculty, with as many Japanese teaching as possible (priests who have an aptitude for scholarship and teaching could be sent to the United States for post-graduate work).

(4) Establishing of new missions and parishes, especially in cities and sections of cities which are being rebuilt or built *de novo*.

(5) Beautifying of Church buildings and adding color to the sanctuaries<sup>6</sup> in hangings and vestments (most of our Churches in Japan are drab and cold).

(6) A more effective program of publicity and public relations—one of the



TOKYO: All Saints' Chapel of St. Paul's University—"an institution which is our first responsibility."

RNS

**TUNING IN:** ¶We had "autocephalous" (Tuning In, p. 10); now we have **autonomous**, often used interchangeably with "autocephalous." Literally, "autocephalous" means having its own head, while "autonomous" means making its own laws (Greek,

"nomos," "law"). ¶Sanctuary is properly that part of a church building beyond the altar-rail (containing the altar), so called because it is the "holy" place (Latin, "sanctus," "holy"). "Chancel" includes sanctuary and choir.

most critical needs of the Japanese Church.

(7) Financial means to free the clergy from the need for secular employment.

(8) The possible realignment of dioceses to fit shifts in population which came with the war.

These are some of the areas in which the Japanese Church would welcome the suggestions of our more experienced leadership, I am sure.

If the country is really to be evangelized, the Church must be active on every university campus; there is to be found the leadership of tomorrow. First on the list should be our own St. Paul's University, the Rikkyo Daigaku, the oldest Christian university in Japan and an institution which enjoys an excellent reputation. St. Paul's has a most competent and consecrated leader in Dr. Sasaki, but he is handicapped by a lack of funds to put the plant into first class condition, to add to existing facilities, to fill in lacunae in academic offerings, and to raise standards even higher. St. Paul's is our first responsibility; and we could be of enormous help to Dr. Sasaki and his staff if we not only gave money, but sent someone skilled in academic administration to discuss St. Paul's problems with him.

#### FACE TO FACE

In conclusion, I came away convinced that Japan will turn to Communism or Christianity. These two rival religions stand face to face in the Orient more clearly even than in the Western World; and, if Japan goes Communistic, so will all of the Orient before long. Because Korea is only an hour and a half away by air, it is important to the Russians only as a possible spring-board into Japan; and that is the real significance of the war in Korea. The Japanese are not inclined to Communism; I believe that they are much more disposed to turn to Christianity.

I am equally convinced that the Church is singularly blessed in her consecrated clergy and lay people. In fact, to attend services in Japan is to be reconverted; the devotion of the congregations is so real. It was a great spiritual experience for me to assist in offering the Holy Sacrifice—the language barrier melted away; to sing the beloved hymns of the Church in English as the congregations sang in Japanese; and to see the eager faces of the worshippers as one told them the old, old story of the Faith which was once and for all delivered to the Saints. All of this made one realize even more clearly that the Faith is our only hope, that only in Christ are we truly brothers, and that the Church is a great Catholic Communion which can speak to all men everywhere in every age.

**TUNING IN:** ¶While most bishops in practice administer Confirmation (col. 2) by prayer and the laying on of hands, Prayer Book actually requires the laying of only one hand, thereby possibly intending to differentiate from ordination. To this

## *Last of Five Articles Based on the National Council's Book, "The Faith of the Church"\**

# BELIEVE...

By the Rev. Robert Nelson Back

Vicar, St. Peter's Church (Weldon), Glenside, Pa.

## V. The Sacraments and the Resurrection of the Body

**WE** HAVE two Sacraments: Holy Baptism and Holy Communion.

The first is the means by which we enter the Church; the second is the means whereby we continually glimpse the true nature of the Church and taste of God's love and mercy.

In addition to these two Sacraments, the Church provides five additional institutions, sacramental in nature and called lesser Sacraments. Confirmation<sup>¶</sup> is one of these, the rite in which the Bishop lays his hands on the head of the baptized person (sometimes making the sign of the cross) and repeats the prayer, "Defend, O Lord, this thy Child with thy Heavenly grace. . . ."

A second of these lesser sacraments is absolution, the moment when, after you have made your confession, the priest stands before you and in God's name absolves you from your sins. For me the time of absolution is one of the most terrifying experiences of the ministry. Who am I to absolve you of your sins? Rather would I receive absolution from you of my own.

In one sense it is a terrible thing the priest must do, for he is here treading on holy ground, yet in another it is the most beautiful act of the sacred ministry. The truth is, of course, that it is not I who absolve you—I have neither the authority nor the goodness to do that—but

God who, through the Church and her commissioned priests, offers you pardon and deliverance.

God's response to our pleas is always conditioned by our sincerity; the absolution we receive from Him is based on the assumption that it is "with hearty repentance and true faith" that we have turned "unto Him." Absolution is the most beautiful act of the sacred ministry because it proclaims over and over again that the one we worship is a God of love and mercy. When we say honestly that "we do earnestly repent, and are heartily sorry for these our misdoings . . .," we know that God is faithful to forgive.

#### JOB-CHOOSING AND WIFE-CHOOSING

Marriage is of God and His Church in the same sense that absolution is. "Marriage is a holy estate, instituted of God. . . ." Because our Church believes marriage to be sacramental in nature it considers the union between a man and woman as unbreakable. The Church urges us, indeed commands us, not to enter into marriage "unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God."

The Church's admonition has par-

*(Continued on page 20)*

\*By W. Norman Pittenger and James A. Pike. Seabury Press, Greenwich, Conn. Paper, \$1.50. Half cloth, \$2.

minimum, in Confirmation, are often added one or more of the following: sign of the cross, anointing with oil, and a light blow on the cheek to symbolize the suffering a Christian must be prepared to endure.

## From the Editor

**T**HIS is a personal message from the editor to the members of **THE LIVING CHURCH FAMILY**. It is in the nature of a farewell.

As announced elsewhere, I have resigned as editor of **THE LIVING CHURCH**. My resignation will be effective April 30th, after which I shall be succeeded as editor by Peter Day, now executive editor. I shall continue as vice-president of Morehouse-Gorham Co., in New York, in charge of new books and supplies and as a director. But **THE LIVING CHURCH** will be re-organized, and will no longer be a part of the Morehouse-Gorham Co.

Until the end of April, I shall continue to write most of the editorials, and to be responsible for the editorial policy. It was my intention to wait until the last issue to write my farewell message to our readers. But it seems best to give the reasons for the change now, and to write my "last" editorial at this time, even though I shall be writing some others for another month.

There is really only one reason for the change—an economic one. In this time of inflation and constantly increasing costs, the Morehouse-Gorham Co. can no longer afford to continue **THE LIVING CHURCH**, with its leadership divided between New York and Milwaukee, and with the prospect of an increasing annual loss.

Accordingly, the trustees of the Church Literature Foundation, a Wisconsin non-profit corporation originally organized to provide a partial endowment for **THE LIVING CHURCH**, and to facilitate publication of other literature according to the Catholic concept of the Episcopal Church, have agreed to assume responsibility for the future publication of **THE LIVING CHURCH**. These trustees, of whom the present editor is one, will assure the continuation of **THE LIVING CHURCH** as an Episcopal Church periodical, thoroughly loyal to the faith of the Holy Catholic Church as received and taught in the Anglican communion; while the appointment of Mr. Day as editor will emphasize the continuity of the paper's editorial policy and lay outlook.

In tendering my resignation to the board of directors of Morehouse-Gorham Co., coincident with their decision to separate **THE LIVING CHURCH** from the operations of the company, I wrote:

"**THE LIVING CHURCH** has been my life work. I was brought up on it. As early as I could read, I was encouraged to practice on the *Young Churchman* [a publication for children, of which my grandfather was the founder], and **THE LIVING CHURCH** [of which my father was editor from 1900 to 1932]. In my grade school days my father gave me a penny for every typographical error I could find in its pages. In those

days of conscientious craftsmanship, my allowance was not very greatly enhanced by this addition!

"In the summer and fall of 1925 I began my active editorial and journalistic service on **THE LIVING CHURCH**. I covered the House of Deputies at the New Orleans General Convention in the fall of that year. Then I returned to Harvard to complete my studies for the A.B. degree.

"From March, 1926, until the death of my father, Frederic Cook Morehouse, on June 25, 1932, I served as managing editor of **THE LIVING CHURCH**, at the office in Milwaukee. Upon his death, I was elected by the board of directors to succeed him as editor. I have served in that capacity for 20 years.

"During World War II, I was given leave of absence for service in the U. S. Marine Corps. While I was absent in service, **THE LIVING CHURCH** was carried on successfully by Peter Day as acting editor. Even while I was overseas, I wrote as frequently as possible a column entitled 'From the Editor.'

"At the close of the war, the board of directors asked me to come to New York, to divide my time between **THE LIVING CHURCH** and the soliciting and screening of book manuscripts. This I have done from 1945 to the present, ably assisted by Peter Day in Milwaukee as executive editor. Without his great ability and whole-hearted loyalty and coöperation, such an arrangement would not have been possible.

"With the growth and expansion of the Morehouse-Gorham Co., it now becomes apparent that the direction of its book and supply publications is a full-time job. It has also become apparent that, in a time of inflation and constantly increasing costs, the Morehouse-Gorham Co. can no longer afford to continue **THE LIVING CHURCH** with divided leadership, and with the prospect of an increasing annual loss. I therefore feel that the time has come for me to resign as editor, to clear the way for making new arrangements for **THE LIVING CHURCH** as a publication independent of this company."

**I** CAN make no secret of the fact that this means a severe wrench for me, and that the necessity for this change is a cause of genuine regret and sorrow. But **THE LIVING CHURCH** is more important than any individual, and I am confident that this change is an effective step toward assurance that it will be continued and indeed strengthened, as an independent Church periodical, with definite convictions and a fearless editorial outlook, loyal to the Church and to the Catholic Faith, and free from the control of any official institution or party organization.

One of the greatest glories of the Episcopal Church is its free press. The freedom of **THE LIVING CHURCH** to speak its mind in loyalty to the Church and without dictation by any body, official or unofficial, is guaranteed by its new status, even more than by its previous one.

The record of the new editor, Peter Day, is a further guarantee that **THE LIVING CHURCH** will be continued on the basis of high professional competence and complete loyalty to the Church. Mr. Day

has given great talents to THE LIVING CHURCH ever since his graduation from Dartmouth in 1935: successively as managing editor, as acting editor, and as executive editor. For two years during the war he was completely in charge of THE LIVING CHURCH in both its editorial and its business aspects. There is no question of his high ability and leadership in the field of religious journalism.

I am confident that under the editorship of Mr. Day, THE LIVING CHURCH will go forward to new heights of success in the service of our Lord and His Church. I therefore bespeak for him the same whole-hearted confidence and support from THE LIVING CHURCH FAMILY that I have always enjoyed, and known that I could rely upon. No editor could ask for more than that, and no editor can do his best work with less than that.

*Clifford P. Marchant*

### Whose Universe?

LAST year *Collier's* scored what it thought to be a great journalistic scoop. It devoted an entire issue to the war-that-is-to-be against Russia. In great detail, "top writers" spelled out how the war would come about, what initial victories the Soviet Union would win, and how eventually the Americans would conquer, and bring at last the blessings of soap operas, poodle hairdoes, and frozen victuals to the emancipated Muscovites.

To the amazement of the editors of *Collier's*, the American public received this journalistic tour de force with a lack of interest bordering on apathy. Some Europeans, however, viewed it with considerable alarm; and Soviet propaganda was quick to cite it as further evidence of American war-mongering and capitalist imperialism.

Now *Collier's* has gone a step farther. Its March 22d issue features a series of articles by "top scientists" indicating that it is now possible to build a space station, outside the earth's atmosphere, from which the entire world can be dominated. Time required, ten years; expense, a modest four billion dollars.

But this is not just a venture into the already overcrowded field of science fiction. *Collier's*, in an editorial entitled "What Are We Waiting For?", actually calls upon Congress to appropriate the funds and get going on such a project. If we don't Russia will, according to the *Collier's* planners. And "a ruthless foe established on a space station could actually subjugate the peoples of the world," while "in the hands of the West a space station, permanently established beyond the atmosphere, would be the greatest hope for peace the world has ever known."

We wish we could share *Collier's* easy optimism, and its simple faith in materialism. Unfortunately, life is not as uncomplicated as that. There is no rea-

son to believe that a space station, even in the benevolent hands of "the West" (By the way, which is West when you get beyond the atmosphere?), would be a guarantee of world peace, any more than the first arrow, or the first gun, or the first atom bomb proved such a guarantee.

Among the articles buttressing *Collier's* nightmare is one by a legal expert of the United Nations entitled "Who Owns the Universe?" We have read it carefully to find an intelligible answer. The first half of it is full of question marks, and the second half bogs down in far-fetched precedents from the history of the Anglo-Spanish rivalry for what was, four centuries ago, the "New World." Then we turned to a much greater authority, and read:

"The heavens declare the glory of God; and the firmament showeth his handywork. One day telleth another; and one night certifieth another. There is neither speech nor language; but their voices are heard among them. Their sound hath gone out into all lands; and their words into the ends of the world. In them he hath set a tabernacle for the sun; which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course. It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again; and there is nothing hid from the heat thereof. The law of the Lord is an undefiled law, converting the soul; the testimony of the Lord is sure, and giveth wisdom unto the simple."

Quaint, isn't it? But we prefer the answer of the writer of Psalm 19 to the question, "Who Owns the universe?", rather than that of *Collier's*. Unless we relearn the wisdom of the simple, and put our trust in God, we are likely to outsmart ourselves altogether, and destroy the very earth that God has given us at the Eden of our habitation.

### Brother, Can You Spare a Ram?

IT IS a little unusual for a periodical to assign one of its reporters to interview an associate editor. But Paul Rusch, associate editor of THE LIVING CHURCH, is moving about the country so fast in the interests of his latest Japanese project, KEEP, that we haven't been able to pin him down to write about it. Hence the interview, published in this issue.

KEEP — the Kiyosato Educational Experiment Project — is the most ambitious and at the same time the most inspiring missionary project that we know. It takes a man of vision to plan it, and a practical, hard-headed business man to carry it through. That Paul Rusch is both of these combined in one individual has been amply demonstrated many times before.

Kiyosato, located in a model rural center of Japan, is a going concern, in which already thousands are receiving medical care, modern instruction in farming, and guidance in democratic living. At its center is lovely St. Andrew's Chapel, opened as the first unit in 1948 and now a self-supporting church. An outpatient clinic is providing public health service to a county of over 40,000 people. A 4-H farm project has over 25 acres of land under cultivation, introduc-

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ing new methods and new crops. The first rural library is assembling and lending books. A vigorous youth training program in practical Christian leadership is under way. These things are a glowing reality—all under the auspices of the Nippon Sei Kokwai, the Japanese Holy Catholic Church, a lively and growing branch of the Anglican communion.

Now Paul Rusch is touring the country enlisting added support for KEEP. His list of needs is large, and he does not hesitate to challenge Christian men and women to contribute them, freely and joyously.

From farmers he is asking for livestock: two purebred yearling bulls, ten Holstein, 10 Jersey, and 10 Hereford heifers, a purebred registered ram and ten ewes, to be sent by ship; and 200 day-old pullets (to be flown from California to Japan).

From farm equipment individuals and firms he asks a cream separator, an electric brooder, tractors and supplies, and a "heavy duty dehorner for cows."

For his hospital, he asks three portable x-ray machines, three dental chairs and dental cabinets, 40 hospital beds and mattresses, 40 bed pads, and 100 hospital bed sheets. Also a jeep truck to serve as an ambulance.

For the two playgrounds he needs metal swing sets and other equipment.

He asks for three 16-millimeter movie projectors, a mimeograph machine, a tape recorder. Also ten second-hand pianos in good condition.

From sportsmen he asks for used golf balls, up to 500 dozen, and golf clubs and bags. No, he's not planning to make every Japanese a golfer; he knows that he can trade the balls for project building materials in Japan. Other sports goods are also needed.

He needs clothing, especially woolen and cotton goods, and shoes for boys, girls, men, and women (small sizes only, no high heels).

Books and magazines are much in demand, including text books, the *National Geographic*, fashion magazines, and even mail order catalogs.

Church supplies requested include candles, altar cloths, fair linens, purificators, bread boxes, cruets, chalices and patens.

Well, this gives a small idea of the needs. Mr. Rusch plans to send a shipload of them to Japan May 15th. Contributions in kind should be sent, prepaid, to arrive before that date, to: Mr. Tom Kobuchi, Shoko Co. Warehouse, 653 Indiana Ave., San Francisco 7, Calif.

If you don't happen to have a spare bull or ram, or an extra jeep in your garage, but prefer to give cash, that should be sent to Stuart E. Ullmann, treasurer, 2720 N. Greenview Ave., Chicago 14, Ill. A contribution of \$3.00 a year makes one an associate; \$12.00 a year a sustaining member; or \$60.00 a year a founder

You can't take it with you—but Paul Rusch can. What better way to keep it than to send it with him to KEEP?

## Seeing Things Whole and Clear

**D**ESPITE his 77 years the Archbishop of York, Dr. Cyril Foster Garbett (rhymes with carpet), is in "multifarious activities" without an equal among his episcopal brethren, according to our English correspondent, the Rev. C. B. Mortlock.

The Archbishop's recent travels in Malaya and his frequent speeches in the House of Lords, to say nothing of his diligence in his diocese, are a source of constant interest and wonder. In the midst of such labors, having already nine or ten books to his credit, he has found time for still another, of some 300 pages, to be published April 3d.

Of this forthcoming work and its author Canon Mortlock adds:

"It deals fully with the substitutes for Christianity, such as humanism and Communism, examines the nature and methods of Communism, and in a final section sets out the Church's answer. No man has a greater capacity for seeing things whole and clear, and the result in this important volume is a work of exceptional value."

### Of Interest

**T**HREE important works just published for which room will almost have to be found for further review:

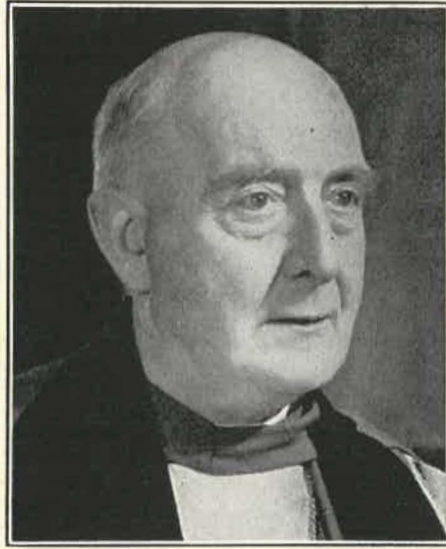
(1) *Interpreting the New Testament 1900-1950*, by Archibald M. Hunter. A book by a specialist, slanted to the general reader (Westminster Press. Pp. 144. \$2.50);

(2) *Biblical Authority for Today*, edited by Alan Richardson and Wolfgang Schweitzer. "A World Council of Churches' Symposium on *The Biblical Authority for the Church's Social and Political Message Today*" (Westminster Press. Pp. 347. \$4);

(3) *Tradition, Freedom, and the Spirit*, by Daniel Jenkins. A book on a neglected subject in ecumenical discussions (Westminster Press. Pp. 195. \$3).

Slanted to "students in theological colleges, teachers of Scripture in schools, and others interested in the subject," *The Foundations of the Christian Faith*, by J. N. Sanders, is directed in part against *The Rise of Christianity*, by Dr. Barnes (Bishop of Birmingham). It emphasizes "the importance of pre-suppositions in theological study." Author is both a theological lecturer and parish priest (Philosophical Library. Pp. ix, 199. \$3.75).

H. A. Guy's *The Life of Christ*, schematically arranged with tables, map,



DR. GARBETT: *Multifarious activities.*

and diagram, is intended, author tells us, for two classes of readers: (1) those who wish to study the life and teaching of our Lord privately, and (2) candidates for examination in that subject. Adapted to British requirements, but probably of use elsewhere to Sunday School teachers for background, etc. (Macmillan. Pp. xi, 211. \$1.50).

This editor submits that it is time to call a halt to modern readers' Bibles, streamlined Scriptures, etc., and to read the ones we already have, latest of which is *The Living Bible*, edited by Robert O. Ballou, and "intended not as a substitute for, but as an introduction to, the Bible as a whole, an initial blazing of a trail which may later become a broad highway to intellectual and spiritual delight." Except for one or two sections, King James text in modern typography condensed and rearranged: historic portions of Old Testament are divided into life stories of the early heroes; life of Christ is a composite from the first three Gospels, followed by selections from Fourth. Typographically attractive, with brief introductions to different sections, and well indexed (Viking Press. Pp. xviii, 729. \$3.75).

*St. Paul's Epistles to the Thessalonians*, by George Milligan. Greek text with introduction and notes. A reprint of a work by a leading Greek scholar originally published in 1908 (Erdmans. Pp. xviii, 195. \$5).

Two works by Roman Catholics on Roman Catholicism this week:

(1) *Catholicism and the World Today*, by Aelred Graham. A thumbing

through this indicates an irenic treatment by an English Benedictine priest, now prior of St. Gregory's Priory, Portsmouth, R. I., of the Roman Catholic position on something of the high level of presentation of Karl Adam's *One and Holy* [L. C., December 2, 1951]. Contains a fine tribute on pp. 197-98 to the Anglican Hooker.\*

(2) *Catholicism and American Freedom*, by James M. O'Neill, whose objective in writing the book is "not that everyone should believe in the [Roman] Catholic Church, but that no one should believe in Mr. Blanshard" (Harpers. Pp. xii, 287. \$3.50).

By Archibald T. Davison, experienced organist and choirmaster, as well as professor of music in Harvard University, *Church Music: Illusion and Reality* is an indictment of the quality of most (not all) of what passes today for Church music in America. Author admits that his book may seem "intractably professional and fantastically purist."† (Harvard University Press. Pp. ix, 148. \$3.25).

*The Need for Roots*, by Simone Weil, translated by Arthur Wills. T. S. Eliot, in his preface to the book, describes it as belonging "in that category of prolegomena to politics which politicians seldom read, and which most of them would be unlikely to understand or to know how to apply." (Putnams. Pp. xv, 302. \$4).

In *Sparta*, H. Michell, Professor Emeritus of Political Economy in McMaster University, Hamilton, Ont., admitting that the solution of all the "mysteries of the Lacedaemonians" is an impossible task, tries to suggest "what would appear to be likely solutions of the most difficult of the problems which confront the scholar in his study of the way of life of that extraordinary people." A carefully documented work, containing chapters on the Spartan constitution, the Spartan discipline, the Spartan system of land tenure, etc. Bibliography. Index. Typographically attractive (Cambridge University Press. Pp. 348. \$7).

*Consider Paul*, by Holmes Ralston, consists of lectures originally given in West Avenue Presbyterian Church of Charlotte, N. C. (John Knox Press. Pp. 217. \$3).

\*E.g. "Hooker had the secret . . . of putting St. Thomas [Aquinas] into good vernacular English."

†"To such an objection the author can only say that in his opinion no man to whom the God he worships is perfect . . . could be held sincere did he not . . . maintain toward church music the most inflexibly purist ideas . . ." (p. ix).



FOR A BURNED OUT CHURCH: 139 new communicants.

**QUINCY** — More than 50 members of St. Paul's parish, Peoria, Ill., registered on one day at the Red Cross Regional Blood center, Peoria, as donors. First donor was the rector, the Rev. Gordon Gillett.

**PENNSYLVANIA** — A confirmation class of 139 was presented by the rector of St. Thomas Church, Philadelphia, to Bishop Roberts, retired, of Shanghai. The size of the class is even more significant because of the emergency facing the church.

St. Thomas' church building was completely gutted by fire on the Eve of St. Thomas Day — little more than three months ago. At that time the confirmation class of 180 persons had been dismissed for the Christmas season, to be called together by mail in January. All of the class records were destroyed in the fire, so there was no list of names and addresses. By announcement, the class was reorganized in January, and 139 completed their preparation.

For the day of confirmation St. Thomas' congregation borrowed the nearby Church of the Holy Apostles and Mediator. Over 1200 persons attended the service, and with the choirs, candidates, and sponsors, there were over 300 persons in the procession. This class brings to nearly 1000 the total number confirmed in St. Thomas' since the Rev. Jesse F. Anderson became rector in 1944.

Since the tragic fire of December 20th, Christians of all Churches and even non-

Christians in all parts of the nation have come to the aid of St. Thomas', financially and otherwise. Through the generosity of Jewish friends, two theatres were offered the congregation for use on Sundays. A hall is rented for weekday services and activities.

An appearance on the "Strike-it-Rich" radio program has netted over \$5000.

There has been no let-down in the work and worship of the parish. Its or-

ganizations are still intact and more active than ever. The members are pledging sacrificially for the rebuilding of the church. On February 24th, the priests, vestry, and auxiliary vestry pledged \$19,000. On Ash Wednesday, the congregation raised it to \$60,000, and the increase continues. On Whitsunday, churches, throughout the diocese will pledge their support of St. Thomas' rebuilding program.

During Ash Wednesday services at six, seven, eight, nine and 10 o'clock, in a hall which seats 75 persons, over 600 persons received Ashes and Communion. This was the highest number of Communions in the 160 year history of St. Thomas.

Plans are almost completed for rebuilding the church on the same site.

**HONOLULU**—The first overseas missionary district of the Episcopal Church to assume all obligations for the upkeep of its episcopate is the 90-year-old district of Honolulu. This giant stride was taken by the district at its recent convocation in the midst of a big 90th birthday celebration [L. C., March 2d]. The celebration in some ways was like a little Pacific Lambeth, with bishops from the West Coast, Japan, China, and Australia taking part and talking over Anglican missionary efforts in the Pacific.

**CONVOCATION ELECTIONS.** General Convention deputies: the Rev. F. A. McDonald, A. G. Smith. New members of Bishop and Council: (clerical) Charles Parmiter, P. R. Savanack, K. A. Bray; (lay) M. K. Dutton, A. G. Smith.

**OKLAHOMA**—Sanctuary and chancel furnishings, centering about a new rere-



*George Howard.*

NEW REREDOS. *The rector's motto: not at ease, but at work.*



dos with statues of our Lord and four of the saints who contributed to the development of the doctrine of the Trinity, have recently been completed at Trinity Church, Tulsa, Okla. The completed sanctuary makes the church one of the noteworthy examples of Gothic architecture in the Southwest.

The reredos and statutes and the paneling of the east wall were designed and executed by the George L. Payne Studios of Paterson, N. J. They are of carved oak, and the statues are adorned with gilt. The statues of St. Athanasius and St. Thomas a Becket stand to the Epistle side of a statue of the Reigning Christ, those of St. Augustine and St. Patrick, to the Gospel side. All the new furnishings are gifts and memorials of individuals and groups in the parish.

The paneling in the chancel is the work of Ernest Anderson, a communicant of Trinity.

Another communicant, Delbert Jackson, painted ten symbols of the Passion in the panels of the ceiling as a gift.

The beautifying of Trinity Church is one phase in a long series of developments in the life of the parish. Under the leadership of the Rev. Dr. E. H. Eckel, who became rector in 1929, Trinity has more than doubled its communicant strength. In 1942 members of the parish organized St. Luke's Chapel, the first unit of an expansion program for the city. A permanent building was secured for St. Luke's in 1946, and the mission became an independent parish in 1951. It now has nearly 500 communicants. The second unit, St. John's Chapel, was organized late in 1950, and the first section of it was recently completed at a cost of \$115,000, with the Rev. C. Clyde Hoggard as vicar. The home parish is under the leadership of Dr. Eckel and the Rev. Dr. Francis J. Bloodgood, associate rector. Downtown Trinity is now planning the erection of a new and adequate parish house. Dr. Eckel is prominent in both the ecclesiastical and civic life of Tulsa. His motto is to be not at ease, but at work, in Sion.

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## I Believe

(Continued from page 13)

particular point in our contemporary world when men often are more careful in choosing their jobs than they are their wives.

The Church, however, quite frequently has to consider a marriage that is obviously doing to one of the partners irreparable damage. What about divorce? The Church will, with sufficient cause, recognize what is commonly called divorce and dissolve the marriage contract. This can be done only when there are grounds for believing that the marriage was not a real marriage. The parties are then free to enter into marriage with the Church's blessing.

In addition to absolution and marriage, the Holy Orders of our Church have a sacramental character. It is a high honor and privilege the Church bestows on its ministers when, through the Bishop, they are ordained to the diaconate and priesthood. Every ordinand to whom the Bishop says, "Take thou authority . . ." thinks of the countless thousands of men who have been commis-

sioned in like manner during the centuries of Christian history. He is now a part of the succession of men whose joy it has been to serve God and his family.

The Church selects its clergy, it tries and examines each one, but above and beyond human examination it is expected that within the man there is a call and compulsion that comes from God. This "call" to the ministry is not easily defined. Sometimes it is clear and unmistakable; more often it is felt as a bent of personality, a leaning toward a vocation within the Church. But in either event God has made known his wish, and the ordinand takes his place in the succession of apostles.

Confirmation, absolution, marriage, and Holy Orders are sacramental in nature. The fifth institution of the Church which is sacramental in nature—and by that I mean an experience through which we receive something from God that we cannot have of our own efforts—is the ministry of healing. Our Prayer Book has a section devoted to the Unction of the Sick.

The rubric, introducing this part of the Prayer Book, says that, "When any sick person shall in humble faith desire the ministry of healing" the minister shall use whatever parts of the "Order for the Visitation of the Sick" he wishes and an additional two prayers. The first prayer pleads, "O Blessed Redeemer, relieve, we beseech thee, by thy indwelling power, the distress of this thy servant; release him from sin, and drive away all pain of soul and body. . . ." The second prayer provides for either an anointing of oil or the laying on of hands in order that "all thy pain and sickness of body being put to flight, the blessing of health may be restored unto thee."

The ministry of healing is being used more and more by the clergy of our Church. Some Church people do not know what to make of it and are frankly skeptical of it. They are too immersed in scientific training to be convinced of miracles where severe bodily ailments are concerned. But we dare not be too dogmatic. After all this is God's world and we can never say with certainty what God will or will not do.

Furthermore, psychosomatic medicine reminds us on every hand that almost every ailment may have a nervous or mental origin. A sense of guilt, repressed fears and hatreds do all sorts of unpleasant things to our bodies. Perhaps the wisdom of the ministry of healing in our Prayer Book is the petition that the sick person be released from sin. That release, and with it the sense of oneness with God, may indeed perform miracles.

### THE LAST THINGS

The Church through its sacraments and its lesser sacraments buttresses us, comforts us, and supports us throughout life. But what has the Church to say

about death and the mystery beyond death?

We repeat in the Nicene Creed the words, "I look for the Resurrection of the dead: And the Life of the world to come." The Apostle's Creed speaks of the "Resurrection of the body: And the Life everlasting."

Life everlasting is not illogical. It would seem that God would not go to all the trouble of creating man with brain and personality only to allow him to return to dust forever.

The Church believes in the resurrection of the dead, the resurrection of the body. This belief is an article of *faith* based on the resurrection of our Lord. Perhaps the phrase, "resurrection of the body" seems quaint to us. "How are the dead raised up, and with what body do they come?" The same questions occur to us that occurred to St. Paul. We are more likely to think in terms of immortality than resurrection.

Immortality says that a soul by its very nature is indestructible. Resurrection says that the natural end of man is death ("Who shall deliver me from the body of this death?"), the Roman Christians were asked) but that God's grace resurrects from the dead those committed to him in Christ. Immortality pictures a spirit usually without means of expression. Resurrection pictures a spirit coupled with a body, a body which is a means of expression. The Church's faith is that "He that raised up Jesus from the dead will also quicken our mortal bodies."

### PROJECTED FRAMES

What will the resurrected body be like? St. Paul wrestles with this question in his classical statement found in the Burial Office of our Prayer Book. Obviously flesh and blood cannot inherit the kingdom of God. Flesh and blood decay. But God gives us a new body, the nature of which we cannot imagine, but a body capable of expressing our thoughts, which are His thoughts, and capable of communicating His love.

Life after death, as the Church conceives it in the resurrection of the body, cannot be totally dissimilar to life as we know it. We shall continue to grow in grace, and from strength to strength, for he will receive us "more and more into" his "joyful service."

What about heaven and hell? They are the projected frames in which this life on earth is lived. Hell is separation from God; it is the result of our own free choice. God does not send us to hell. We send ourselves there by rejecting Him. Heaven is the presence of God. We ourselves chose heaven or hell. God accepts our free choice. We judge ourselves: God accepts our judgment. If we choose to live with God we have entered heaven, in this life and the next. If we choose to reject God, we have entered hell.

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# EDUCATIONAL

## SEMINARIES

### Clinical Training for Westerners

Western theological students and clergy will no longer have to travel east at great expense to get special training in clinical pastoral work. Such training will be offered in a new program by the Napa State Hospital, Napa, Calif., in cooperation with the Council for Clinical Training.

The chaplain-supervisor at Napa is a Congregational-Christian minister, and the assistant supervisor will be the Rev. Miles Renear, a priest of the diocese of Los Angeles. The Council for Clinical Training is a national organization dedicated to fostering clinical training for divinity students of the various Churches in the United States and Canada and to maintaining the standards of such training. Most seminaries are now requiring at least one period of clinical training for graduation.

Announcement of the Napa program was made by the Rev. Canon Kenneth E. Nelson, executive secretary of California's Department of Christian social relations. It came as a successful conclusion to efforts to start such a program by Bishop Shires, suffragan of California (and former dean of Church Divinity School of the Pacific); Miss Katharine A. Grammar, dean of St. Margaret's House, Berkeley, Calif.; and Canon Nelson.

## COLLEGES

### Lenten Pilgrimage

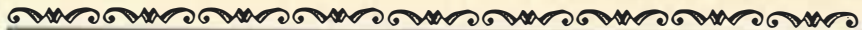
About 20 students of the College of William and Mary made a two-day Lenten pilgrimage to the Washington Cathedral recently. Cathedral officials said this was the first such pilgrimage by a college group to an Episcopal Church Cathedral. An original liturgy for services in the several chapels of the Cathedral was drawn up by the students. The theme of the pilgrimage, sponsored by the college's Canterbury Club, was "World Peace through Christian Unity."

## SECONDARY

### General Barker Confirmed

Bishop Peabody of Central New York confirmed Major General Ray W. Barker recently. General Barker is superintendent of Manlius School for boys, Manlius, N. Y. He has been a baptized Churchman all his life. He was presented for confirmation by the Rev. William F. Judge, chaplain of the school, who, at the same time, presented Mrs. Judge for confirmation.

March 30, 1952



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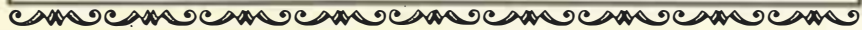
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## DEATHS

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

#### Percy Isherwood, Priest

The Rev. Percy Isherwood, rector of Grace Church, Scottsville and Vicar of St. Andrew's Church, Caledonia, N. Y., since 1943, died suddenly at Grace Church rectory, on March 8th.

Mr. Isherwood was born at Balton, Lancashire, England, in 1875. At the time of his death, he was the oldest active priest in the diocese of Rochester.

He was graduated from McGill University in 1908 and the Montreal Diocesan Theological College in 1909. After serving for a time in the Canadian Church, he came to the diocese of Western New York in 1911 to be assistant at St. James' Church and curate of the Church of the Holy Communion in Buffalo.

From 1914 to 1923, he was rector of St. John's Church, Mt. Morris, N. Y.; from 1924-34, rector of Grace Church, Bay City, Mich.; and from 1934-43, he served as vicar of St. John's Mission, Durand, and St. John's Mission, Chesaning, Mich.

He is survived by his wife, Eva Dora Porteous, to whom he was married in 1911 and one daughter, Alice, and a son, Guilford.

#### Elizabeth Bancker Gamble

Elizabeth Bancker Gamble, 26-year-old wife of the Rev. Robert Heyburn Gamble, of Radnor, Penna., died March 1st in Bryn Mawr Hospital after a short illness.

Mrs. Gamble, mother of two children, Elizabeth Heyburn and Robert Bancker Gamble, was the daughter of Mr. and Mrs. Woodward W. Corkran, of Villanova, Penna.

She attended Shipley School and was a graduate of Westover School, Middlebury, Conn. She also attended Bryn Mawr College. She was a member of the Junior League of Philadelphia and the Church of the Redeemer, Bryn Mawr.

#### Lewis A. Alliger

Lewis A. Alliger, of Katonah, N. Y., died February 28th at the Northern Westchester Hospital, Mount Kisco, N. Y., where he had been a patient for about two weeks.

Mr. Alliger retired some years ago as a partner in the New York paper firm of Whitehead and Alliger. He had for many years been active on the mission board of St. Luke's Church, Katonah, N. Y., which he had also represented in the diocesan convention; and when ill health two years ago made it impossible for him to continue as an active member of the board, he was elected honorary warden for life.

Mr. Alliger, whose wife, Laura Ames Alliger, died in 1946, is survived by two sisters, three married daughters, and several grandchildren. He was 78 years old.

#### Agnes M. Penrose

Agnes M. Penrose died at the Childs Hospital, Albany, N. Y. on January 21st.

Miss Penrose was the retired executive secretary of the Church Mission of Help of the diocese of Albany. Confined to the hospital since an accident in 1945, Miss Penrose continued to act as advisor to the Society.

Early in her career Miss Penrose was a case worker for the Family Welfare Society in Orange, N. J., where she founded the Junior League. She left Orange to become the supervisor of case work in the Church Mission of Help in New York City.

In 1923, Miss Penrose came to Albany as a founder and the first executive secretary of Albany's Church Mission of Help, which cares for the problems of young people. She was a member of the American Association of Social Workers and helped to found the Albany branch.

She was a member of the Cathedral of All Saints, Albany. She is survived by a sister, Mrs. Charles French, and by four nieces.

## A COMMENDATION

DEPART, O Christian soul, out of this world,  
In the Name of God the Father Almighty who created thee.

In the Name of Jesus Christ who redeemed thee.

In the Name of the Holy Ghost who sanctifieth thee

May thy rest be this day in peace, and thy dwelling-place in the Paradise of God.

—From the Book of Common Prayer.

# CHANGES

## Appointments Accepted

The Rev. Keith Morris Bardin, formerly chaplain at the University of Texas, Austin, is now assistant of Christ Church Cathedral, Houston. Address: 3811 Oberlin St., Houston 5. The Rev. Mr. Bardin was recently married to Miss Jo Ann Bennett of Austin.

The Rev. F. W. Brownell, formerly associate rector of St. Paul's Church, Jackson, Mich., is now rector. Address: 903 Third St.

The Rev. Frederic F. Bush, Jr., formerly rector of Trinity Church, Martinsburg, W. Va., will on May 1st become rector of St. Matthew's Church, Wheeling. Address: 1410 Chapline St.

The Rev. John deBoer Cummings, formerly chaplain of St. Mark's School, Dallas, Tex., is now assistant rector of St. Andrew's Church,

Amarillo, Tex. Address: Sixteenth St. and Bryan Ave.

The Rev. George C. Fenning, who is canonically connected with the Church of England in Canada, has left All Saints' Chapel, New Haven, Conn., where he has been vicar, and is now rector of St. David's Church, Toronto, Canada.

The Rev. Harold G. Holt, formerly rector of St. Jude's Church, Tiskilwa, Ill., and rural dean of Peoria, in the diocese of Quincy, is now vicar of Trinity Mission, Waupun, Wis., in charge of St. Mary's Mission, Oakfield. Address: 315 E. Jefferson St., Waupun.

The Rev. Elmer A. Keiser, rector of St. Luke's Church, Mount Joy, Pa., has added St. John's Church, Marietta, to his work.

The Rev. Grant A. Morrill, formerly rector of Trinity Church, Hamilton, Ohio, is now associate executive secretary of the Division of Leadership Training of the Department of Christian Education, the National Council. Address: 28 Havemeyer Pl., Greenwich, Conn.

The Rev. Robert Hampton Price, formerly rector of the Church of the Epiphany, Leaksville, N. C., and St. Luke's Church, Spray, will on April 16th become rector of St. Mark's Church, Chester, S. C., in charge of the Church of the Nativity, Union. Address: Chester.

The Rev. Doane E. Rose, formerly vicar of St. John's Church, Charlotte, Mich., and St. Matthias' Church, Eaton Rapids, Mich., will on April 15th become rector of St. Paul's Church, Grand Rapids, Mich. Address: 610 Turner N.W.

The Rev. John D. Spear, formerly vicar of St. James' Church, Cashmere, Wash., will on April 1st become rector of St. James' Church, Paso Robles, Calif. Address: 1345 Oak St.

The Rev. Joseph Daniel Stover, former rector of St. Paul's Church, Lock Haven, Pa., is now rector of Christ Church, Lancaster, S. C., in charge of St. Peter's Church, Great Falls. Address: Lancaster.

The Rev. John R. B. Vance, formerly vicar of St. James' Church, Pullman, Wash., will become rector of St. James' Church, Kent, Wash., on April 1st.

## Armed Forces

The Rev. E. L. Aldworth is now assistant director with the rank of lieutenant colonel at Robins Air Force Base, Ga. Address: Asst. Dir., Air Force ROTC, for 14th Air Force, HQ, Robins Air Force Base, Ga. Since January he has also been supplying services at All Saints' Church, Warner Robins. His being in charge at All Saints' is subject to termination upon military reassignment.

Chaplain (Capt.) Alvin S. Bullen, formerly addressed at the 176th F. A. Bn., should now be addressed at the 555th F.A.Bn. His APO number remains 301, c/o P. M., San Francisco.

Chaplain Calvin H. Elliott, formerly addressed at Camp Lejeune, North Carolina, may now be addressed c/o Div. Chaplain, 1st Mar. Div., FMF, FPO, San Francisco.

Chaplain Gordon B. Galaty, formerly addressed at Camp Pendleton, Oceanside, Calif., may now be addressed: USS. Philippine Sea (CV-47), c/o FPO, San Francisco.

## Resignations

The Rev. Charles E. Berghaus, rector of St. John's Church, Marietta, Pa., for 27 years, has retired from the active ministry. He will continue to live for the present in the rectory.

The Rev. Edwin S. Ford has resigned as vicar of St. Mary's Church, Sparta, N. J.; St. Jude's Chapel, Branchville; and St. Joseph's, Lake Lackawanna.

The Rev. Dr. John R. Huggins, rector of Calvary Church, Rockdale, Glenn Riddle, Pa., has retired from the active ministry. Address: 26 E. Bells Mill Rd., Philadelphia 18.

The Rev. Jesse D. Moses, who has been vicar of St. Barnabas' Mission, Pasadena, Calif., will continue on the faculty of Pasadena City College in the social service department and will do supply work in the diocese. Address: 1061 N. Wilson Ave., Pasadena 6, Calif.

## Changes of Address

The Rev. James Dirickson Cummins, rector emeritus of the Church of the Holy Name,

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THE LIVING CHURCH

## CHANGES

Swampscott, Mass., formerly addressed in Berlin, Md., may now be addressed: RFD 1, Ocean City, Md.

The Rev. Roscoe C. Hauser, Jr., rector of Holy Trinity Church, Gainesville, Fla., who formerly had his office at 12 N. E. First Ave., reports that the Church offices have been moved to newly acquired property. Address: 116 N. E. First St.

The Rev. Arthur L. Kenyon, retired priest of the diocese of Ohio, formerly addressed in Findlay, Ohio, may now be addressed at 619 Bell Ave., Elyria, Ohio.

The Rev. Trevor E. G. Thomas, vicar of the Church of the Holy Innocents, West Orange, N. J., has moved from Llewellyn Park, West Orange, to 681 Prospect Ave.

The Rev. William S. Van Meter has moved from 1133 Chemeketa St. to 585 N. Winter St. in Salem, Ore. Fr. Van Meter is continuing his work

as deputy commissioner of labor for the state of Oregon, where he is charged with administering the Fair Employment Practices Act.

### Ordinations

#### Priests

Western Massachusetts: The Rev. John Arnold Cranston, Jr., tutor at General Theological Seminary, was ordained priest on March 8th by Bishop Boynton, Suffragan Bishop of New York, acting for the Bishop of Western Massachusetts, in the Cathedral of St. John the Divine, New York. Presenter, the Rev. R. R. Carmichael; preacher, the Rev. A. C. Kelsey.

### Depositions

Raymond E. Abbott, presbyter, was deposed on March 1st by Bishop Binsted of the Philippine

Islands, acting in accordance with Canon 60, Section 1.

Donald Westlake Ingerson, presbyter, was deposed on March 3d by Bishop Horstick of Eau Claire, acting in accordance with the provisions of Canon 60, Section 1.

### Living Church Correspondents

Mr. F. W. Kephart, 124 S. Hanover, Lexington, Ky., is the new correspondent for the diocese of Lexington.

### Living Church Annual Corrections

The Rt. Rev. Dr. Richard Stanley Emrich, Bishop of Michigan, resides at 18240 Fairway, Detroit, not Fairview Dr., as listed on page 412. His office address is correctly listed: 68 E. Hancock Ave., Detroit 1.



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Sun Masses: 8, 9:15, 11. Daily 9, ex Tue & Fri 7. MP 8:30 & Ev 5:30 Daily. Fri Sta & B 8. C Sat 5:30 & 7:30 & by appt

### SAN FRANCISCO, CALIF.

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Rev. Weston H. Gillett; 261 Fell St. nr. Gough  
Rev. Francis Kane McNaul, Jr.  
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily 7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP, 5:30 Ev; 1st Fri HH 8; C Sat 4:30 & 7:30 by appt

**ST. FRANCIS'** San Fernando Way  
Rev. Edward M. Pennell, Jr.  
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### DENVER, COLORADO

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### ATLANTA, GA.

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Sun Masses 7:30, 9:30, 11; B 8; Daily Mass Wed & Fri 7, 10:30; others 7:30; C Sat 4

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**ST. BARTHOLOMEW'S** Rev. John M. Young, Jr. r  
6720 Stewart Avenue  
Sun 7:30, 9, 11 HC; Others posted

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

### WAUKEGAN, ILL.

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Rev. O. R. Littleford, r; Rev. H. W. Barks, Jr., c  
Sun 8, 9, 11; Daily HC, Hours Posted

### BALTIMORE, MD.

**ST. MICHAEL AND ALL ANGELS** 20th and St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. R. W. Seaman, c;  
Rev. P. E. Leatherbury, c  
Sun 7:30, 9:30, 11 & daily

### DETROIT, MICH.

**INCARNATION** Rev. Clark L. Attridge, D.D.  
10331 Dexter Blvd.  
Masses: Sun 7:30, 10:30; Daily: as anno

### ATLANTIC CITY, N. J.

**ST. JAMES'** Rev. Robert F. Beattie  
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Sun 8 HC, 9:30 Ch S, 11 MP (1st HC); Thurs & HD 10:30 HC

### BROOKLYN, L. I., N. Y.

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Rev. Theodore H. Winkert, r  
Sun 8, 9:30 HC, 11 MP, 1st Sun HC 11

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

### BUFFALO, N. Y.

**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Philip F. McNairy, dean; Rev. Leslie D. Hallett; Rev. Mitchell Haddad  
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**ST. ANDREW'S** Rev. Thomas R. Gibson, r  
3105 Main at Highgate  
Sun Masses 8, 9:30, 11 Sung, Ser; Last Sun Sol Ev, Ser & B; Daily 7 ex Thurs 10; C Sat 7:30-8:30 & by appt

### NEW YORK CITY

**CATHEDRAL OF ST. JOHN THE DIVINE**  
Sun 8, 9, 11 MP & HC; 10 MP; 4 EP; 11 & 4 Ser; Weekdays: 7:30, 8 (and 9 HD ex Wed & 10 Wed), HC; 8:30 MP, 5 EP. Open daily 7-6

**ST. BARTHOLOMEW'S** Rev. Anson P. Stokes, Jr., r  
Park Avenue and 51st Street  
Sun 8 & 9:30 HC, 9:30 & 11 Ch S, 11 Morning Service & Ser, 4 Ev, Special Music; Weekdays: HC Tues 10:30; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals, Fri 12:10  
The Church is open daily for prayer.

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7; Cho Evensong Mon to Sat 6

**GRACE** Rev. Louis W. Pitt, D.D., r  
10th & Broadway  
Sun 9 HC, 11 MP & Ser, 4:30 Vesper Service; Tues-Thurs 12:30 Prayers; Thurs & HD 11:45 HC

**HEAVENLY REST** Rev. John Ellis Large, D.D.  
5th Ave. at 90th Street  
Sun HC 8 & 10:10, Morning Service & Ser 11; Thurs & HD 12 HC; Wed 12 Healing Service

**ST. IGNATIUS'** 87th St. & West End Ave.,  
one block West of Broadway  
Rev. W. F. Penny; Rev. C. A. Weatherby  
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5, 7:30-8:30

**CHAPEL OF THE INTERCESSION**  
Rev. Joseph S. Minns, D.D.  
Sun HC 8, 9:30 & 11, EP 8; Weekdays HC-daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 & by appt

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

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, r; Rev. F. V. Wood, c  
Sun Masses: 8, 9:15, (10:30 MP) 11, 5 Sol Ev; Daily: 7:15 MP, 7:30, 10 Mon, Wed, Sat, 6 EP

### NEW YORK CITY

**ST. THOMAS'** Rev. Roeliff H. Brooks, S.T.D., r  
5th Ave. & 53d St.  
Sun 8 & 9 HC, 11 MP, 11 I & 3 S HC; daily, 8:30 HC; HD 12:10 HC

**TRANSFIGURATION** Rev. Randolph Ray, D.D.  
Little Church Around the Corner  
One East 29th St.  
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

**TRINITY** Rev. Bernard C. Newman, v  
Broadway & Wall St.  
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

### SCHENECTADY, N. Y.

**ST. GEORGE'S** 30 N. Ferry St.  
Rev. Darwin Kirby, Jr., r; Rev. E. Paul Parker;  
Rev. Robert H. Walters  
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion Breakfast), 9 School of Religion, 11 Nursery;  
Daily Eu 7 ex Mon & Thurs 10; HD 7 & 10;  
Daily: MP 8:45, EP 5:30; C Sat 8-9, by appt

### CINCINNATI, OHIO

**ST. MICHAEL AND ALL ANGELS, 3626 Reading Rd.**  
Rev. Francis Campbell Gray, r  
Sun HC 8 & 10:45, Mat 10:30; HC weekdays 7 ex Mon 10; C Sat 7-8

### COLUMBUS, OHIO

**TRINITY** Broad & Thrd Streets  
Rev. Robert W. Fay, D.D., Rev. Timothy Pickering, B.D., ass't.  
Sun 8 HC, 11 MP, 1S HC; Fri 12 HC; Evening  
Weekday, Special services as announced

### PHILADELPHIA, PA.

**St. MARK'S, Locust St. between 16th and 17th Sts.**  
Rev. Emmett P. Paige, r; Rev. Paul C. Kintzing, Jr.  
Sun: H Eu 8 & 9, Mat 10:30, Cho Eu & Ser 11, Cho Ev 4; Daily: Mat 7:30, H Eu 7:45, Wed & Fri 7, Thurs & Hd 9:30, EP 5:30, C Sat 12 to 1 & 4 to 5

### PITTSBURGH, PA.

**ST. MARY'S MEMORIAL** Rev. R. H. Thomas, v  
362 McKee Place, Oakland  
Masses: Sun with Ser 9:30; Wed 9:30; HD 7; Int & B Fri 8; C Sat 8 & by appt

### NEWPORT, R. I.

**TRINITY**, Founded in 1698  
Rev. James R. MacColl, III, r; Rev. Peter Chase, c  
Sun HC 8, Family Service 9:15, MP 11; HC Tues, Fri & HD 7:15, Wed & HD 11

### SAN ANTONIO, TEXAS

**ST. PAUL'S MEMORIAL** Rev. H. Paul Osborne, r  
Grayson & Willow Sts.  
Sun 8, 9:30 & 11; Wed & HD 10

### MADISON, WIS.

**ST. ANDREW'S** 1833 Regent St.  
Rev. Edward Potter Sablin, r  
Sun 8, 11 HC; Weekdays 7:15 daily, ex Wed 9:30 HC; C Sat 7:30-8