

The Living Church

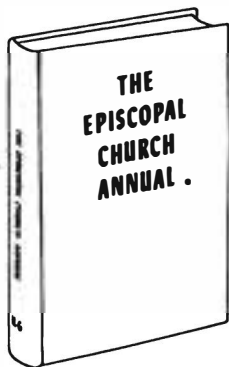
December 26, 1954 Price 20 Cents



HOLY NATIVITY, CHICAGO: First confirmation after consecration [p. 19].

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1955 edition

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Publication Date
December 27, 1954

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Talks
With *Teachers*

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



Summarize and Evaluate!

HAVE you often finished the teaching of your lesson with the feeling that you have accomplished nothing? You had prepared well; you followed the suggestion of the text. Things had gone about as usual. But always that abrupt breaking up of the class when the bell rang, or nearby classes began to leave. It was left hanging in the air.

No sense of finality, or of accomplishment, nor of any completed experience. Worse, nothing that might suggest a continuing interest to carry over the week into next Sunday. Just another "lesson," and another Sunday morning. You wish that you could at least gather it all up and give some final twist that would give it meaning.

Well, why don't you? Why not plan your lesson and its timing, leaving at the end an item "Drill and Summary"?

The closing moments of the period may be the teacher's only solid teaching, toward which all the seeming loose moments and informal events have been tending. The lesson not clinched may fall apart on the way home.

Drill we have long known, and it is fairly easy. You simply go back over the details covered, asking individuals to recall them. (Notoriously, the same few bright ones always give the pat answers.) If done every few weeks on the high-lights of several lessons, it is likely that something solid will linger, for a while. Your pupils may "know what they have studied" over the summer and even for several years, provided the same facts are brought up in later courses. This is the solid grist of a content curriculum. It is the skeleton, though not the meat of our curriculum. Having clinched it by a final review or written examination you may go on your vacation with some vague confidence that you have done a fair job of teaching.

This is drill, but the art of evaluating is far deeper and has far richer rewards. By it the teacher strives to give lasting meaning to the lesson. Here is how:

The teacher assumes the role of evaluator, aiming to produce, out of the offerings of members, a common understanding of the group. This is not to be done by a prepared speech in three carefully worded sentences. Rather, the teacher is to lead the class members into stating, in words of their own, the gist of their experience. Here we seek to gather up ideas rather than bare facts.

Three key questions you can learn and apply nearly every time.

(1) "What have we learned today? Various answers will be offered, some trivial. In this you are probing for reactions, reactions, not key words which have been handed out catechism-fashion. These are now gathered up and shared. After touching on some of the facts of the story, some general ideas will be offered. "We should try to think like he must have felt." "It must have been hard to forgive him, but I suppose I should." Let the teacher accept the truth will prevail.

(2) "Is this a new idea to us? Or is it like something we have known a long time? Can you remember who first taught you this? Why do you think it is so?" Some are proud to identify an old friend. Platitudes will be voiced. But this is a group experience, and they are talking in each other's presence. They are learning that meanings are not property of the race, that truth has been taught in the past.

(3) "How could we tell others about this?" To point this up, pose some special problems, do a little role playing. For instance, how could you explain this to a person who had never heard of the Bible, to a little boy of five, to your father? This is the real test: to be able and desirous of communicating to those who are in your own world.

Herein lies the whole science of apologetics, which simply means the art of explaining to others some point of the Christian heritage. As Jesus drew out the men on the Emmaus road to tell what they already knew in part, and then added his meaning to the events, so the good teacher probes, then guides, contributes, and finally evaluates. But everything leads up to the last.

Let's try it ourselves! What have we learned from the foregoing? "That drill is less important than interpretation; that we draw out by questioning rather than provide the summary."

(2) Is it a new idea? "Yes, I always thought my only duty was to point the moral in my own words." (3) How shall we tell it to others? "Use some cases, anecdotes, problems. But first win the other's good will and confidence."

Allow, if you can, out of your precious 25 minutes, five or more for these three questions of summary and evaluation. You'll do it better each week.

LETTERS

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

Honolulu

I wish we . . . would stop talking about going and start shouting with enthusiasm about going — to Alaska, to Brazil, Haiti, to Honolulu, to Cuba, to any part of the world where we have a mission field. I say this deeply conscious that, so far, we have talked far more about not going than about going. Not always have we paid much attention to the Master's quest to go into all the world, of which Honolulu is a part. And now that, through the Presiding Bishop's vision, the Holy Spirit requests that we go, we are shamefully raising a terrible fuss about it. It is really a shame!

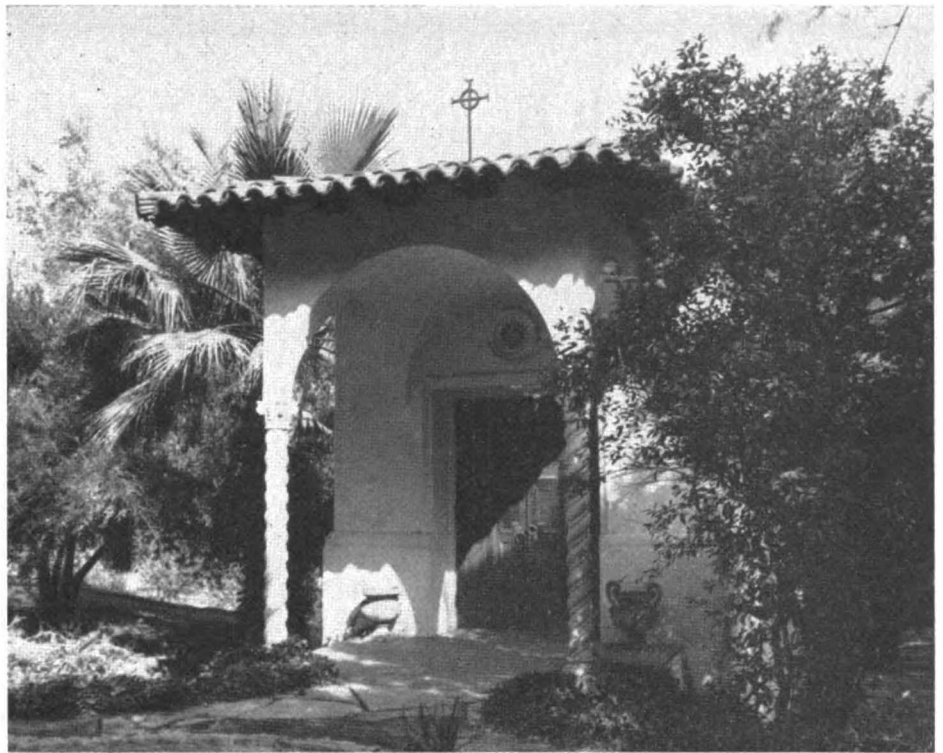
Last year, in this part of the world, we saw about 100 Methodist clergymen who had left their parsonages in the United States to come to Cuba to spend a short period of time sharing with their Cuban brethren their mutual woes, their mutual experiences, and their mutual interest in the redeeming Gospel of Jesus. And the Methodist Church is doing this every year, don't you! The results are really wonderful. The Methodist Church is building chapels everywhere as the direct consequence of the new vision of the missionary work of the Church caught by the visiting brethren from the United States. And statistics show that the Methodist Church added to her membership list last year the largest number of converts since she was organized in Cuba. Why, we would fall down on our knees in deep gratitude to God if we saw an equal number of our parish priests from the north coming, at their own expense, to share with us our burdens for a week or so. This would really be the beginning of a new era in the Episcopal Church.

How do the protesting Episcopal brethren think we, in the mission fields, are taking their protestations? They must have a very poor opinion of us and of our work if they think that a missionary field, like Honolulu, really going places, is not worth spending a few more dollars to see what is going on over there and what the bishop, priests, deacons, and laymen of that district have accomplished with the means they have at their disposal.

Let the parishes in the States take an extra offering! Let the ladies of the parishes have an extra rummage sale! Let the deputies hitch-hike to San Francisco if it is necessary! Let us do anything to go and quit being static!

The results of the trip will be surprising to many. The deputies will come home with a changed heart, with plenty of material for sermons on Pentecost and for launching the Every Member Canvass, which material will not come out of the Seabury Press but out of their personal experience.

And they will bless the Presiding Bishop for ever and ever for being the first Presiding Bishop who has believed and acted upon the idea that General Convention is not to be limited by space, and that



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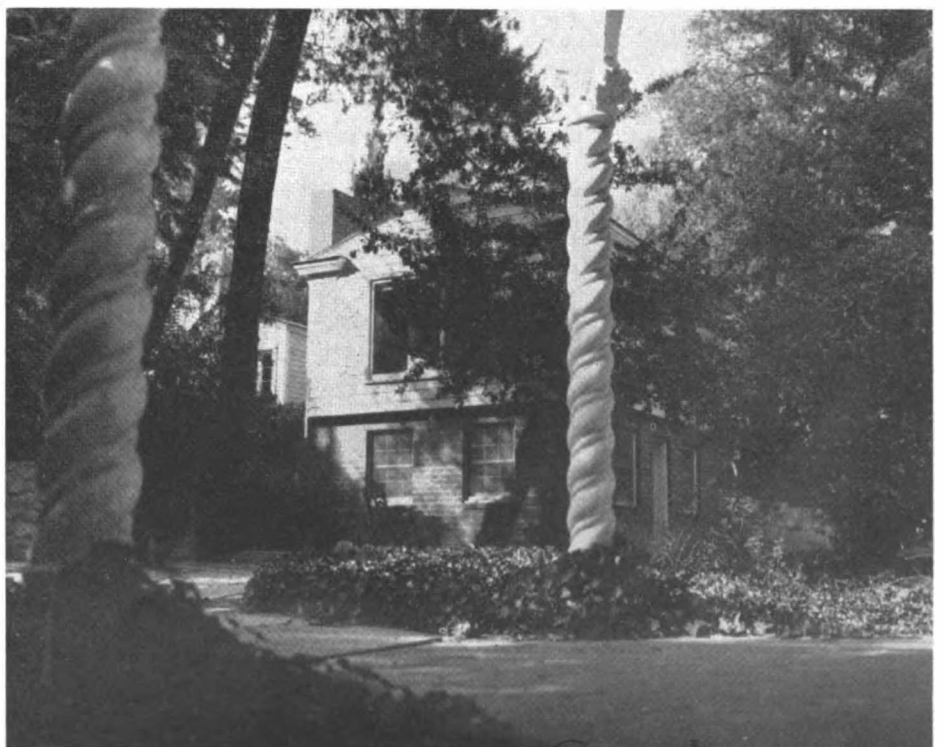
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the Church should go into all the world. And I hope that in 1958 you people are to Cuba, which is, according to Columbus, and to all of us who are in the Island, the most beautiful land human eyes ever beheld."

(Ven.) R. GONZALES-AGÜEROS
Canon, Holy Trinity Cathedral
Havana, Cuba.

I don't know when I have read such a timely and sensible letter as that by Bishop Higgins [L. C., November 14th]. Surely Honolulu offers the Church the great opportunity to reduce the size of General Convention, which we all know has become very unwieldy. By all means let each diocese act on the suggestion of Bishop Higgins and elect two clergy and two laymen; four deputies instead of eight.

(Rev.) CHARLES E. HILL
Honorary Canon, All Saints' Cathedral
Albany, N. Y.

Parenthood and Justice

Sorts and Conditions of November 7th it strikes me, has a particular relevance to the problem of being a parent, a problem which particularly interests me . . . because I am a university chaplain and deal with the products which parents are turning out these days. . . .

At any rate your statement that "the real moral issue is not which particular answer is chosen to a moral problem, but whether that answer was chosen on moral grounds" with the comment that "our motives are mixed up in everything that we do and it often appears that our decisions . . . are based on our own will rather than a sincere desire to follow God's will," is an exceedingly useful idea to ponder in connection with the question of how strict parents should be.

The times of "revolt literature" replete with stories of how overstrict parents repressed into a state of neurosis their un-loved offspring, may have given place to an age of reaction against parental weakness. On the one hand I observe parents come to pastors confessing fear that to discipline their children will "turn them against me," and on the other hand adolescent youngsters come to their chaplains saying, "Why didn't Mother *make* me be good?" . . .

The sad thought is that the idea of a just and yet loving God has to be presented without the background of an instinctive understanding of the parenthood of God, for parenthood does not suggest immediately to these students any clear idea of justice enforced by immutable consequences, or of "forgiveness" in any other terms than a weak condoning of wrongdoing after the act. . . .

Wherever the young person really feels he or she had parents, or some one "in loco parentis," the idea of God the Father was not difficult to conceive; and rebellion against the moral law and the duty of worship was not deeply rooted.

(Rev.) JOHN KNOBLE
Chaplain, University of Minnesota.
Minneapolis, Minn.

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The Living Church

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and the Thought of the Episcopal Church.

TOR: Peter Day
STANT EDITOR: Rev. Francis C. Lighthorn
AGING EDITOR: Allee Welke
USCRIPT EDITOR: Jean Drysdale
OCIATE EDITORS: Elisabeth McCracken,
 Paul E. Anderson, Th.D., Paul Rusch, L.H.D.
VERTISING MANAGER: Edgar O. Dodge
EDIT MANAGER: Mary Mueller
INNESS MANAGER: Warren J. Debus
OMOTION MANAGER: G. W. Burckhardt
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Things to Come

DECEMBER							JANUARY						
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December

- 26. St. Stephen.
- 27. St. John Evangelist.
- 28. Holy Innocents.

January

- 1. Circumcision.
- 2. 2d Sunday after Christmas.
- 6. Epiphany.
- 8. Special convention diocese of New Jersey for election of successor to the late Bishop Wallace John Gardner, Trinity Cathedral, Trenton.
- 9. 1st Sunday after Epiphany.
- 16. 2d Sunday after Epiphany.
- Church and Economic Life Week, to 22d.
- 18. World Week of Prayer for Christian Unity, to 25th.
- 23. 3d Sunday after Epiphany.
- Theological Education Sunday.
- Girls' Friendly Society week to 30th.
- 25. Conversion of St. Paul.
- 30. 4th Sunday after Epiphany.

LIVING CHURCH news is gathered by a staff of
 over 100 correspondents, one in every diocese and
 missionary district of the Episcopal Church and
 a number overseas. THE LIVING CHURCH is a
 subscriber to Religious News Service and Ecumeni-
 cal Press Service and is served by leading national
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 Member of the Associated Church Press.

December 26, 1954

SORTS AND CONDITIONS

WHETHER religion is a good thing or a bad thing depends upon the religion. This rather obvious fact is what makes the Christian leaders of America uncomfortable about the religious revival that seems to be creeping over the nation. Just as in patriotism it is one thing to love America and another thing to love a high standard of living, so in religion it is one thing to love God and another thing to love the advantages of a Christian culture.

PERSONALLY, however, I think it is all too easy to develop a sort of spiritual snobbery and to look down on the mass techniques of some of today's evangelists simply because they are successful. So, the ancient pharisees suggested that Christ's power over the demons was demonic in origin, and drew from Him the sharp warning that the sin against the Holy Ghost would not be forgiven in either this world or the world to come.

THE BIBLE tells us that we are made of dust. The chemist is more specific about the several kinds of dust involved, but he also places a low cash value on the constituents of the human body. Its value lies in what it is, rather than in what it is made of. Similarly, the value of religion does not lie in the imperfect human motivations and devices that draw us toward faith in God, but in the reality of the spiritual life that is the end product.

NEVERTHELESS, the leaders of Christianity are quite right in warning us to beware of substitutes for Christianity. This means not that we have to become Christians for the right reason, but that, whatever our reason, the religion we adopt ought to be the genuine article.

FIRST, we must come to the realization that we have not adopted God; He has adopted us. Our little questionings and gropings, our intellectual arguments and weightings of values — all these were merely to still our pride and prepare us for that moment when "while all things were in quiet silence and that night was in the midst of her swift course, thine Almighty word leaped down from heaven out of thy royal throne."

RELIGION is not the badge of respectability nor the sober conclusion of the thoughtful but the encounter of a naked soul with absolute power, absolute beauty, and absolute love. And the only valid human response to that encounter is, "Woe is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts."

UNTIL the knowledge of God destroys our contentment with our own self-evaluation, we have not become religious; we are merely waiting for religion to happen to us.

SECOND, the Christian religion is not the genuine article unless it has found in Christ the answer to human inadequacy. Recognition of creatureliness and sin is only the preliminary to the discovery that God Himself has bridged the gap between Himself and His creatures; that He has come into this world to set a divine standard of manhood and provided us with the means to grow into the destiny to which He calls us.

AND the hard, intractable fact about this standard is that it makes no compromises with imperfection. There is ultimately no place in it for devotion to God and something else. A Cross stands athwart the road to perfect imitation of Christ, and until we have accepted our Cross our religion is still in the childish phase, in which somebody else is paying the bills.

THIRD, the Christian religion is not the genuine article unless it is placed in the context in which Christ Himself placed it — the context of all humanity. The mission of Christ was not to a rare and sensitive soul here and there, but to the whole, sweating, shuffling, lost and miserable mass of mankind. "Woe unto them that are at ease in Zion," said the prophet, and "Woe unto them that are at ease in the Church," says Christ, as long as one lost sheep remains in the wilderness.

CHRISTIANITY as a success formula, if it is the genuine article, places a meaning on the word success that is strange to the world's ears: "As dying, and behold we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things."

AND within the context of the world, Christ placed His gospel within another context — that of the Church. Christianity is not social merely in its outward reach toward mankind, but in the very tissue of its internal life. Christ does not come to us as to individuals but in the life of the divine family of which He is the Head. Salvation is not merely a matter of acceptance by Him but of incorporation into the redeemed and redeeming fellowship of His Church. The proof of our union with Him is the reality of our union with our fellow-Christians.

A VITAL relationship with God, with Christ, with mankind, and with the Church, the fellowship of the Holy Ghost — these are the main identifying marks of the Christian religion. How and why the individual entered upon this relationship does not matter very much. It is a safe guess that when he began he did not realize completely what he was getting into. And it is possible to join the Church and coast along for years on the fringes of the Christian fellowship without becoming aware of either its heights or its depths.

PETER DAY.

TELEVISION

Seven Babies Baptized

About 300,000 people watched seven babies being baptized at St. John's Church, Milwaukee, Wis., on December 5th, according to estimates made by local station WTMJ-TV.

The baptism, believed to be the first on television, was the 10th service to be televised at St. John's. Previous telecasts were of ordination, confirmation, consecration of the church, Holy Communion, Morning Prayer, and the Litany. Rector is the Rev. Thomas A. Madden.

For the December 5th service a portable font was placed at the foot of the chancel. One of the three television cameras was wheeled up the aisle for a close-up of the entire baptism. None of the infants, aged one week to seven months, protested vocally.

STATISTICS

A Growing Church

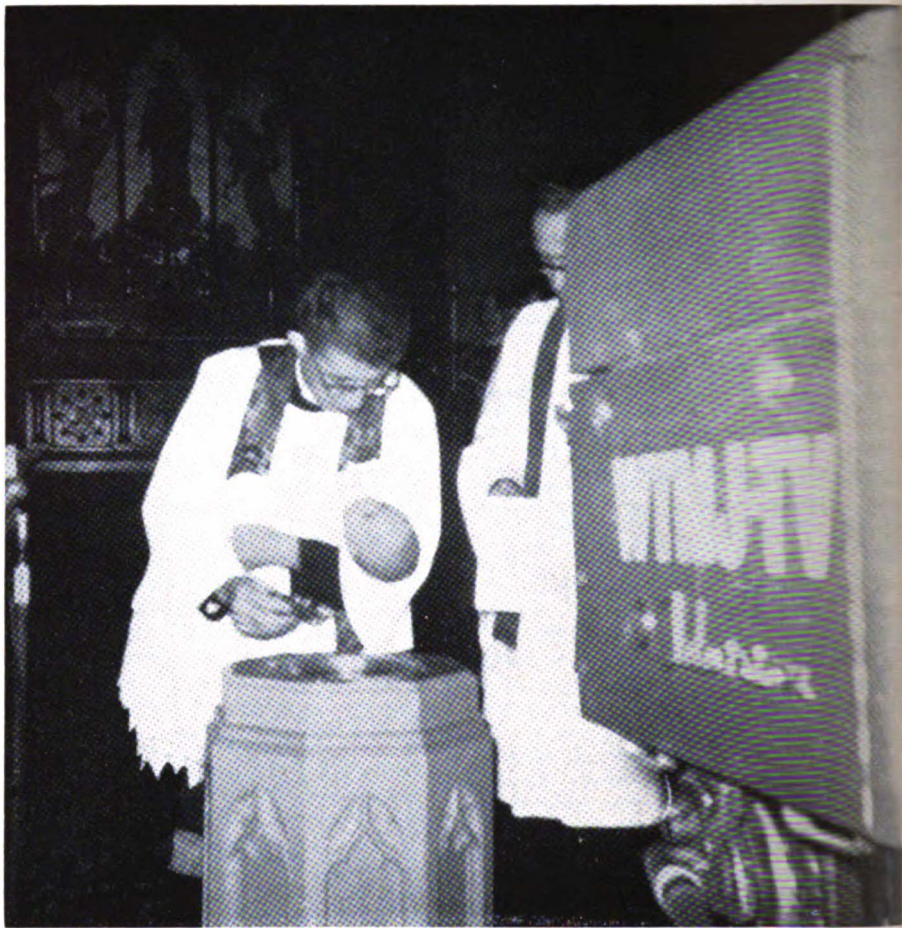
The Episcopal Church continues to grow. Statistics compiled by the 1955 *Episcopal Church Annual* (date of publication, by Morehouse-Gorham, December 27th) show increases in Church members (baptized persons), communicants, clergy, Church school pupils and teachers, and total receipts [see p. 7].

The number of baptized persons reported is 2,907,321 — the largest ever. This is a 4.17% increase over the 2,790,935 reported in the 1954 *Annual*. Communicants have increased 2.19%, from 1,777,631 to 1,816,611.

The swell of Church school pupils continues, with an increase of 9.86%: 678,935 pupils reported in the 1955 *Annual*, and 618,002 in the 1954. There are slightly fewer teachers per pupil, the ratio now being 1 to 8.9, as opposed to the previous 1 to 8.6.

Since the percentage of increase of clergy (1.85%, from 7233 to 7367) did not keep up with the increase of Church members, the number of clergy per members is smaller. While last year there was one clergyman for every 386 Churchpeople, this year there is one for every 395.

The number of postulants decreased slightly, from 1204 to 1195. And mar-



FR. MADDEN ADMINISTERS BAPTISM
300,000 watched.

riages decreased from 26,296 to 25,402, the smallest number, observes the *Annual*, "since the depression years of 1933 and 1934, when 19,207 and 21,650 respectively were reported."

The total number of baptisms has increased by 8975, from 112,488 to 121,463—a 7.98% increase. The *Annual* notes that this is the largest number of baptisms on record.

The use by the *Annual* this year of all statistics available from National Council eliminates some "noticeable, and generally unexplainable differences between the statistics as issued by National Council and those published by the *Annual*, despite the fact that all of the figures were obtained in both cases directly from the diocese or missionary districts."

A decrease in the number of parishes

and missions (from 7,999 to 7,912) reported by the *Annual* is attributed to a different method of arriving at these figures: "This small decrease is possibly due to a slightly different method of recording by the National Council where some of the preaching stations may not have been included, whereas they formerly were included by the *Annual*."

Three dioceses and one missionary district have grown more than 10% in number of communicants. They are Maine, 14.69%; Louisiana, 13.13%; Olympia, 12.90%; and Eastern Oregon, 11.41%.

Area growth is indicated by percentages of increase in the eight provinces. "The 8th Province (Province of the Pacific) again leads the provinces with the highest percentage of increase of 5.85%. The 7th Province (Province of

TUNING IN: ¶For many centuries St. Stephen, St. John, and the Holy Innocents — in that order — have been commemorated on the three days after Christmas. Traditionally, they represent three types of martyrs: those who were willing to

die for our Lord and who did (St. Stephen; see Acts, chs. 6 and 7); those who were willing but were not called upon to do so (St. John, according to tradition); those who did not but had no say about the matter (Holy Innocents).

the Southwest) which for several years as either been in first or second place, as had to take third place this year. It has yielded the second place to the 10th Province (Province of Sewanee), but the difference between the increase in the 7th Province and the 4th Province is only one-hundredth of 1%!"

4 Annual Years

With publication of the 1955 *Episcopal Church Annual*, Miss Alice Parmelee, its managing editor, announces her retirement in that capacity. Miss Parmelee has edited 14 consecutive issues of the *Annual*, beginning with the 1942 issue.

Although the editing of the *Annual* requires a considerable amount of work throughout the year, and virtually full-time work from August 1st to December 1st annually, Miss Parmelee has found time also to write several books and to do other writing and editing for various publishers. Her books include three workbooks in the Pastoral Series, published by Morehouse-Gorham Co. — *Building the Kingdom*, *The Fellowship of the Church*, and *Patriarchs, Kings, and Prophets*. She also wrote *A Guidebook to the Bible* (Harpers, 1948) and collaborated on *The Harper Bible Dictionary* (Harpers, 1951).

Miss Parmelee plans to continue her writing and editing on a free-lance basis.

LAYMEN

Next to Youngest

A parishioner of St. Alban's, Westwood, Los Angeles, J. Howard Edgerton, has been elected president of the United States Savings and Loan League. There are 4100 savings and loan associations affiliated in the League. A graduate of Harvard School, school for boys of the diocese of Los Angeles, Mr. Edgerton is president of California Federal Savings of Los Angeles. At 46 he is the second youngest man ever elected to the presidency of the Savings and Loan League.

Guild of Scholars

Members of the Church's Guild of Scholars recently held their 16th annual meeting at General Theological Seminary, New York. Composed of more than 50 members of university faculties, the Guild exists to bring together for fellowship and discussion laymen of the Church who are engaged in scholarly work throughout the country.

At the recent meeting, the topic for discussion was "Christianity and the Oriental Religions." Guild officers elected for the coming year were: President, Prof. Leicester Bradner of Brown University; Secretary-Treasurer, Prof. Lewis Hammond of the University of

Virginia; Bibliographer, Prof. Malcolm Peacock of the Virginia Polytechnic Institute.

Elected to Board

Mr. Kempton Dunn has been elected to the Board of Trustees of the Church Pension Fund. He is president of the American Brake Shoe Company, a director of the New York Trust Company, president of the Trustees of Kent School, and a member of other boards.

Return to Office

Among Churchpeople recently elected to national and state offices is California's junior U.S. Senator Thomas Kuchel, who was returned to office by a large majority. [Governor Goodwin J. Knight of California is also a Churchman, L. C., December 5th].

The Senator, who served as California State Controller before being appointed to a senate vacancy in 1952 by Earl Warren, then governor, is a member of St. Michael's Church, Anaheim.

POLISH CATHOLICS

Resignation

The Rt. Rev. John Misiaszek, formerly Bishop of the Central Diocese of the Polish National Catholic Church, has resigned from active Church duty.

The Most Rev. Leon Grochowski, Prime Bishop of the PNC Church and Ordinary of its Western Diocese, has undertaken the administration of the Central Diocese and has appointed the Rt. Rev. Joseph Lesniak, retired Bishop of its Buffalo-Pittsburgh diocese, as temporary rector of St. Stanislaus' Cathedral Parish, Scranton, Pa., a position also held by Bishop Misiaszek before his resignation.

According to Bishop Grochowski, Bishop Misiaszek had married a divorced woman. Even though her marriage was annulled by the Church, his action, in the absence of canonical provision covering such a situation, is construed as contrary to the Church's practice.

The case was presented to the Great Council of the PNC Church which met in Buffalo early in September.

ARMED FORCES

American Spirit Medal

Two Churchmen, Richard McMurtree and John A. North, Jr., have received the American Spirit Honor Medal. Both are seaman recruits of the Naval Training Center, Bainbridge, Md.

Record Breaking Statistics

From the 1955 *Episcopal Church Annual*

	1955*	1954*
Baptized persons	2,907,321 (largest on record)	2,790,986
Parishes and missions	7,912 (see page six)	7,999
Clergy	7,867 (largest on record)	7,233
Postulants	1,195	1,204
Candidates for Orders	666 (largest on record)	657
Ordinations — Deacons	418 (largest on record)	403
Ordinations — Priests	388 (largest on record)	367
Lay Readers	8,626 (increase greater than that of number of clergy)	7,750
Baptisms	121,463 (largest on record)	112,488
Confirmations (including received) †	104,014 (first time over 100,000)	94,600
Communicants	1,816,611 (largest on record)	1,777,631
Marriages	25,402	26,296
Burials	54,793	54,660
Church School teachers	75,861 (largest on record)	71,096
Church School pupils	678,935 (largest on record)	618,002
Total receipts	\$125,532,521.65 (all-time high)	\$103,415,690.47

*Statistics reported in the 1955 *Annual* were, of course, compiled in 1954, and those in the 1954 *Annual*, compiled in 1953, from the totals at the end of the preceding years (1953 and 1952).

TUNING IN: ¶Patriarch, in addition to its ecclesiastical use to indicate rank above archbishop or metropolitan, is used of Biblical heads of families, like Abraham, Isaac, Jacob, etc. (sometimes called "post-diluvian," which means "after the

flood"), or Adam, Seth, Enoch, etc. ("ante-diluvian patriarchs.") ¶Received refers to persons like confirmed Roman Catholics, whose confirmation we accept. They are therefore not re-confirmed, but merely "received" into our fellowship.

NATIONAL COUNCIL

By ELIZABETH McCracken

Just, Right, and Necessary

An appeal to Churchpeople to support the Supreme Court decision against segregation in public schools was issued by National Council at its meeting, December 7th to 9th.

The appeal was embodied in a resolution based on a report and statement prepared by the Division of Christian Citizenship of the Department of Christian Social Relations. The document, 36 typewritten pages in length, was presented by Bishop Scaife of Western New York, chairman of the Division, after a brief but earnest speech by the Rev. Dr. M. Moran Weston, executive secretary of the Division. Dr. Weston said:

"This report is important not only because of its subject but also because of the times in which we live. The mandate of the Supreme Court gives us an idea of the area of relationships in which we shall need to work in regard to social relations in this field. We have tried to answer questions asked us by interested persons. Many have wished to know what the scope of this work was. We have tried to help; and, in order to do this as well as possible, added to the Division a Committee of Advice and Consultation, of 16 persons, each with special knowledge and judgment in this field. We all spent the entire day yesterday [December 7th] on this report."

Council adopted this resolution unanimously:

"The National Council accepts the report on Church reaction to the Supreme Court Decision on Segregation in Public Schools and the guiding statement thereon, prepared by the Division of Christian Citizenship at the request of the Council, and adopted by the Division and the Department of Christian Social Relations, as being in keeping with the spirit and intent of the Resolutions of the General Convention of 1952 on justice and equal opportunity.

"The Council commends this report and statement for study to all Churchmen, and to such others as may care to take note of it, with the hope that this report of facts and this statement of guiding principles and policies may assist parochial and diocesan authorities in their efforts to promote a wise, wholehearted and genuine realization of the principles set forth by the Court and supported so widely by Churchmen in all parts of the country.

"The Council transmits this report and statement to all bishops of the Church, deans of seminaries, trustees of educational institutions affiliated with the Church, and to diocesan and provincial officers, with the request that they study and act

on these documents as they may be led, and that they inform the Council of any use which they may make of this document; and it requests further that its Department of Christian Social Relations and Division of Christian Citizenship summarize and report such information to the Council from time to time, and continue to give leadership in this matter.

"The Council notes that parochial, diocesan, and provincial bodies of the Episcopal Church have already taken positive



DR. WESTON

From a mandate, an idea.

and supportive action. These actions range all the way from affirmations of general principles, to specific recommendations, to specific acts in crisis situations.

"The Council adopts the following passages from the statement of guiding principles presented by the Department and Division:

"The Court's ruling is more than a matter of law and order . . . it is also a matter of religious faith and democratic principles . . . for it has to do with the will of God and the welfare and destiny of human beings . . . Judged in the light of Christian principles . . . the Court's decision is just, right and necessary.

"We thank God for the new and rich opportunity for health and healing which the decision has opened up, and for the hope this brings to people all over the world.

"We thank God that so much of the growing support is based on reasoned Christian insight, faith and conviction.

"We thank God also that through His Holy Spirit, He has put it into the hearts of many to undertake voluntarily to remove these barriers between the children of our land. These efforts have demonstrated that the decision is as workable in practice as it is sound in principle. It is true and it works. In the light of these successes, the recognized practical difficulties which still exist may be seen as

manageable, when approached by men and women of good will.

"With full and sympathetic appreciation of the very real and very great difficulties faced by the Church and Churchmen in many areas, we feel compelled, however, to appeal to Churchmen and others everywhere, to join with all men and women of good will, to realize in the Church and the community the principles and goals of the Court's decision."

No More Negro Churches

No additional all-Negro churches—"except in certain areas," is the aim of the Bi-Racial Committee of National Council's Home Department. This formalizes with Council's resolution [above] supporting the principles of racial integration, while recognizing practical problems involved in application of these principles.

The Rev. Dr. Tollie Caution, assistant secretary in the Home Department, gave a vivid account of the recent work of his Bi-Racial Committee, which includes both white and Negro members:

"There are 71,000 Negroes in the Protestant Episcopal Church, as compared with 54,000 ten years ago. Some are in Negro congregations; others, in bi-racial. We are trying to see that we have no more Negro churches, except in certain areas.

"There are 244 Negro clergy; in 1942 there were 171. There are two bishops—Bishop Harris, of course, is Bishop of Liberia. Bishop Demby is now retired; he was Suffragan Bishop of Arkansas. He used to wearing a cope and mitre," and High Church ritual acts. Where that type of Churchmanship is understood and desired, Bishop Demby kindly makes visitations. The strength of the Negro church is in the North. St. Philip's, New York, is the largest, and has the largest number of communicants of any parish in our Church, with a splendid Church school, and beautiful services. There are 331 Negro churches in all, most of them small.

"As needs (bi-racial) arise, we contribute, on a partnership basis. There are other emergencies. Recently a man spoke to me about the need to buy a lot. We helped. Without the aid of the Home Department, these things that I have mentioned could not be done. Another thing we did was to help a young theological student to enter a seminary. When he thanked us, he said: 'If, when I get to Heaven, I am received as well as I was' at that theological seminary, I shall be satisfied.'"

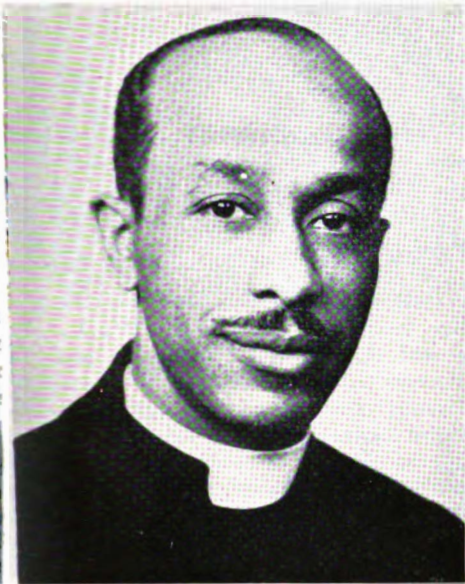
Referring to the anxiety felt by many Churchpeople when the Bishop Payne Divinity School was closed, lest the number of Negro candidates for the ministry should decrease, Dr. Caution said:

*Sewanee [L. C., October 10th].

TUNING IN: [Cope is another form of the word cape, and a cope is a cape-like vestment thrown around the body and reaching to the ankles. It is variously ornamented and may follow the seasonal colors, though many churches own but one

cope, of a color to blend with the rest. The cope may be worn by priests and deacons, and even by laymen. The mitre (a liturgical hat) is traditionally worn by bishops and certain abbots (heads of monastic foundations).

"There are more Negroes in the seminaries now than there were at the Bishop Payne Divinity School. We have 26 men in seminaries, with three more going in next year. There are nine at the General Theological Seminary, and another one coming in January; four at Berkeley; four at the Virginia Theological Seminary, with another one going in 1955; two each at Seabury-Western, the Divinity School of the Pacific, and the Philadelphia Divinity School; and one each at Bexley



DR. CAUTION
For a student, a seminary.

Hall, Sewanee, and the Theological Seminary of the Southwest. One Episcopal student is entering the Harvard Divinity School."

Reporting for the American Church Institute for Negroes, the Rev. Dr. William G. Wright said that steps were being taken to make the treasurer of the National Council also treasurer of the Institute. This would, Dr. Wright said, bring the Institute and the Council more closely together. Dr. Caution is now dividing his time equally between the Council and the Institute.

Dr. Wright spoke briefly of the Indian work:

"The Rev. Vine Deloria is of tremendous help. We hope to see our Indian work in relation to what the Government policy is likely to be in the Indian field. We must do our major work with young people, strengthening what we have, and beginning new work as we are able."

Not Necessarily Official

The degree to which publications of the National Council of Churches represent an "official position" was reported to Council by the Presiding Bishop.

TUNING IN: Bishop Payne Divinity School (now discontinued) was a theological seminary for colored students, in Petersburg, Va. It was named after the Rt. Rev. John Payne, first missionary bishop that the American Church sent to

The matter had come to Council in a resolution from the diocese of Pennsylvania questioning certain statements in pamphlets issued by the NCC. Bishop Sherrill reported that he had taken the matter up with the Committee on Policy and Strategy of the NCC, which he said, "at once recognized the misunderstanding created by these publications which were in no case statements of the National Council [of Churches] approved by the General Board."

The NCC "does not in any way interfere with the faith or the organization of any Church which is a constituent member," the Presiding Bishop explained.

He then quoted the following statement by the General Board:

"The imprint of the National Council of Churches or of any of its units on a publication implies some measure of responsibility for its contents. The Council bears full responsibility for the publication of an official statement approved by the General Assembly or the General Board. It has much less responsibility for an item over the name of an individual. The Council's responsibility for publications of units of the Council is indefinite but still real.

"It is important, therefore, that the units and staff of the Council exercise care in defining the status of publications. Usually a clear statement should be printed conspicuously on each item to indicate whether or not it is a statement of the official position of the National Council of Churches or of its units.

"Reprints of articles, printed addresses and pamphlets over the name of an author should bear some such statement as the following:

"The responsibility for the content of this booklet is that of the author. It is not necessarily to be construed as representing an official position of the National Council of Churches or of its units."

"Study materials should bear some such statement as the following:

"This booklet is published as an aid to study and discussion. It is not necessarily to be construed as representing an official position of the National Council of Churches or of its units."

Over the Bamboo Vine

How the Church should prepare for the day when Communists lose control in China was a question raised for National Council by Bishop Block of California.

Speaking on the China situation with special reference to aspects of it realized more clearly on the Pacific coast, he said:

"In San Francisco we hear over the bamboo vine that within ten years there

will be a break in China with the Communists. Communism has not brought the good things which the people had been led to believe that it would bring. I don't know what will happen; but we should consider what to do when the Communists lose control. First of all, we should engage in long-range planning in regard to Christian restoration in China.

"There are 5,000 young Chinese students in the United States. They are brave; but they have a feeling of insecurity. Also, it is hard for them to deal with the immigration authorities. For our own security, these authorities must be rigid. We can do a magnificent piece of work for the future if we can extend to these students sympathy and help. They are future leaders in China.

"The Roman Catholic Church is already offering Chinese students scholarships in their colleges, in the United States. They also help these Chinese with passports. Only the Roman Catholics are giving scholarships. Some of our own former Chinese members are being helped by the Roman Catholics. I hope that we can help six theological students who wish to come to the United States.

"The Overseas Department will go to Honolulu the week before General Convention meets, to confer with the Chinese there. But we shall prepare a report for the February meeting of the National Council, as to what we can do before General Convention.

"We have two men on the Island of Formosa. The congregation has asked for \$25,000 to build a church, parish house, and rectory. It is embarrassing to them to be using a church that does not belong to them. I think we should have \$10,000 to build a church on Formosa, on condition that the congregation give the money to complete their building needs."

Missions for South America

Bishop Bentley, Director of the Overseas Department, inspired Council to envision the establishing of a mission in every country of South America. Having the vision, Council acted accordingly by unanimously adopting this resolution:

"That the National Council approve in principle the proposal of the Overseas Department that this Church extend missions in South America, and its request of the Director of the Overseas Department that he explore the problems and possibilities of such a program to the end that this project be included in the proposed program for the new Triennium."

With the aid of a large map of South America (from the Pentagon), Bishop Bentley had told Council:

"We dream of establishing missions in every country of South America. It can be made a reality, I am sure. First of all, there would be a team, of an American

Africa. Bishop Payne was a graduate of the College of William and Mary, Williamsburg, Va., and of Virginia Theological Seminary, Alexandria, Va. He was bishop of what is now known as the missionary district of Liberia (1851-1871).

missionary who must be able to speak Spanish; with him a national missionary — who, of course, would speak Spanish. They would begin by tapping such resources as would make missions self-supporting; by finding places where native leaders would be found and trained.

"If South America is to become Anglican, we must do it. England cannot, with her other missionary work and the pressure of the problems in Africa. Canada cannot. The call is to us."

Hit or Miss

"We have not had one new chaplain since October," said the Rev. Robert J. Plumb, Executive Secretary for the Armed Forces Division, in his report.

"Five have returned to civil life. And 35 chaplains are needed urgently now. One half the dioceses and missionary districts now have no chaplains in the Forces. Washington and South Florida have most of the chaplains. There is a new interest; the wind is stirring in the tree tops. But still we are short of chaplains."

Bishop Gray of Connecticut made a practical suggestion that held the attention of Council when he said:

"One problem we face is that our recruitment is on a hit or miss basis. We need a more clear-cut policy. We now say to our men in the seminary: 'You are excused from the draft; you should do some other service for your country.' They agree that the chaplaincy is important. But they go on to the diaconate; are ordained to the priesthood; marry, have children, and feel that they are not free.

"We should have some regular channel for the training of chaplains. It should be instituted at the seminary level, so that men may complete their seminary training with the definite expectation that, fol-

lowing a period of curacy, they become chaplains in the Armed Forces. In my judgment, the failure to recruit is due to our hit or miss method. We must have a more systemized procedure."

Chaplain Plumb said that Bishop Gray's suggestion would receive full consideration. The chaplain had only a few words about the need for an armed forces bishop:

"There is some agitation about a bishop for chaplains. It comes from various quarters. But we already have three bishops for chaplains: Bishop Keeler for Europe; Bishop Kennedy for the Pacific area; and Bishop Louttit, who, as head of the Armed Forces Division, is in close touch with the chaplains."

Six Million Sales

Leon McCauley, manager of the Seabury Press, reported that 6,000,000 sales of publications will have been made by the Press by the end of December. An increase of a quarter of a million is expected next year. The chief work for the next month or two will be on the Church's curriculum.

The Anglican Congress Report will sell for \$1.50, instead of \$3.50, as earlier announced. Seminarians, at their graduation, will be given \$5.00 credits on the Seabury Press list, according to Mr. McCauley. White and Dykman's *Annotated Constitution and Canons* is the only \$25 book that ever went out of stock two days after publication. More copies were at once bound. Out of 400, only 28 remain.

\$93,000 Shortage

Bishop Hobson of Southern Ohio, chairman of the Department of Promotion, reported with enthusiasm on the Builders for Christ Campaign giving figures as of the close of business on December 5th. To that date, \$3,434,910.44 had been pledged; \$1,773,885.96 in cash had been received; \$4,057,910 was confidently expected. There is thus a probable shortage of \$93,000 of the goal of \$4,150,000.00 [the telegraphed report on the National Council, L. C., December 19th, erroneously reported that the campaign would go over the top if all pledges made so far were paid.]

Lay Pensions

Lindley M. Franklin, Jr., Assistant Treasurer of the National Council, explained to the Council a new plan, whereby pensions for lay employees will be handled by the Church Life Insurance Corporation, in accordance with a proposal submitted by that body.

The plan will go into effect January 1, 1955. The new plan provides for annuities which may be kept and con-

tinued by the employee even after he or she leaves the employ of the National Council. It provides further that premium payments shall be paid during the person's active years. This differs from the present system, whereby money is appropriated each year to support lay missionaries through their years of retirement.

Since approximately 165 persons will still continue to be covered by the former plan, the current pension figure of \$182,731 will still have to be appropriated, but this will gradually decline until the Church will have to pay only the annual premium of \$36,000. Lindley Franklin pointed out that this would eventually mean an increased saving to the Church.

Unmet Needs

The Rev. Roger Blanchard, Executive Secretary for College Work, reported that he had recently visited 65 dioceses out of the total of 87 domestic dioceses and missionary districts. He found several unmet needs for college work. One was among the 78,000 students who take degrees in education. Another important work to be done was that with graduate students. At the University of Michigan and the University of Chicago some hopeful efforts were made. Of the 35,000 overseas students in the colleges visited, 7,050 were Anglicans. Mr. Blanchard met with those persons especially in touch with them.

Laymen's Work

The Rev. Dr. Howard V. Harper, Executive Director of the Presiding Bishop's Committee on Laymen's Work made a brief report:

"There is a rapid growth in the numbers who take part in the Advent Corporate Communion. Also, the Men's Advent Offering is growing, usually in parish, diocesan or Provincial offerings. [The Rev. George W. R.] MacCray and I are now going around to the 11 seminaries; our purpose is to solve the indifference of the clergy by getting them before ordination. We have been graciously received at the seminaries, and real interest has been shown."

Help to Refugees

The Rev. Dr. Almon R. Pepper reported for World Relief and Church Coöperation. Speaking of help to refugees, he said:

"Five hundred and thirty-seven refugees have settled here under the new act. That is not many but it is a higher figure than that of any other Church except the Methodist, who have a different system and will have 1,000. The Presiding Bishop has



CHAPLAIN PLUMB
The wind is stirring.



BISHOP STRONG
A missionary will be flying.

helped the World Council of Churches by getting a \$50,000 grant for refugee work in other countries, as well as in the United States. Also, he secured a grant of \$50,000 for refugee work in the United States."

Among other grants obtained by the Presiding Bishop was one of \$8,000 for Bishop Strong of New Guinea, toward the purchase of a missionary airplane. A long letter of thanks was received by the Presiding Bishop from Bishop Strong, the spirit of which is vividly shown in the following extracts:

"The wonderful news you gave me yesterday has brought great joy to my heart — and I just do not know how to thank you and, through you, the National Missionary Council for this great and most generous gesture and gift of good-will to the Church in New Guinea. . . . I am more than grateful, also, for the source of the gift — the whole Church in America; and the way in which it has come about through your own good self and your most kindly and affectionate interest in me and my work."

Into All Dioceses

The Rev. Dr. David R. Hunter, Director of the Department of Christian Education, began his report by enumerating certain plans for new work in the field of Christian education. The Ven. Arthur O. Phinney, working with the Department, will study appeals for help which come in. Two-day conferences will be held from January 3d to 5th. Field trips will then be made. Two questionnaires have already gone out. By these several means the Department will be able to judge as to whether the appeals justify National Council help.

Under the Leadership Training Divi-

sion visits will be made to Honolulu in January, and to Alaska in April. Cuba, Puerto Rico, and the Virgin Islands have already had such visits. As a result of the visit to Puerto Rico, a request has come for the services of a Department worker for one month next summer. The Rev. Francis W. Voelcker will be sent. Dr. Hunter asked for the appointment of workers to fill posts in the Leadership Training Division and in the Division of Youth. The Department of Finance, to which the requests were referred, recommended that they be granted, which was done.

Dr. Hunter announced that between now and next May he and the Leadership Training Division would go into all dioceses and districts except two. They will work for five days with the clergy, taking up the questions of teachers' training classes, leaders of parents' classes, relations with diocesan or district departments and related matters.

The Adult Division of the Department is completing plans for five laboratories for clergy and women workers, with special reference to work among city children. These, begun in 1954, and of proven value, will cover three years in all.

More than Words

Dr. Hunter listed seven publications which will be ready in May: three Teachers' Manuals, 1, 4, and 7; Readers for First and Seventh Grades; Parents' Manual; Resource Book for Seventh Grade, entitled *More than Words*. This last is a book of short stories, each about 100 words long, on the faith and worship of the Church, and the Christian life.

The Children's Division announced that manuscripts are being prepared for three books for use in Vacation Church Schools, which will be published in the spring of 1955. A fourth publication to assist families in establishing daily family worship is planned, to be undertaken jointly by the Children's and Adult Divisions.

End of Christmas Box

The report of the Children's Division, given by its Executive Secretary, Miss Mary Louise Villaret, recommended that:

"The Christmas Box Offering as now administered by most of the dioceses and missionary districts participating in it be terminated no later than 1956. The recommendation has been made on several bases: (1) the project has been administered without educational meaning; (2) difficulties have been encountered by those shipping gift parcels to foreign addresses [because] of postal regulations; and (3) the administration of the project has proved burdensome — to a degree deemed

out of proportion to the values of the giving and receiving. . . .

"This division voted to place the decision and promotion of an alternate project or projects for Christmas giving in the hands of those who do the giving.

Birthday Offering

"At its meeting one year ago, the Children's Division designated the Birthday Thank Offering received in the period 1954-1957 for the employment of workers among city children. The funds are to be placed with the Episcopal Church Foundation and expended by the Division of Urban-Industrial Church Work. . . ."

New Work

Mrs. Elwood L. Haines resigned as Assistant Secretary in the Leadership Training Division of the Department of Christian Education to become Executive Secretary of the Department of Christian Education of the diocese of Maryland.

Hurricane Relief

The National Council voted \$9,000 to Bishop Voegeli of Haiti to be used toward restoration and rehabilitation of churches, schools, and rectories destroyed or damaged as a result of the hurricane "Hazel." Bishop Voegeli, in his request for the grant, listed 24 buildings, either completely ruined or badly damaged.

Leave for Vocation

A leave of absence of one year, without salary, was granted by National Council to Miss Elizabeth L. Brown from her work in the District of Nevada, in order that she may try her vocation in the Community of the Transfiguration. Bishop Lewis of Nevada writes that he approves of her decision. Miss Lewis has been interested in trying her vocation for many years, but could not because of family responsibilities.

New Council Members

Two new members of the National Council, elected by their respective Provinces, were present at the Council meeting. Mr. Ogle Ridout Singleton of Washington, D. C., 3429 Porter St., N.W., elected by Province III, takes the place of Bishop Hart of Pennsylvania. The Very Rev. Dr. Clarence R. Haden, Jr., Dean of Grace and Holy Trinity Cathedral, Kansas City, elected by Province VII, takes the place of the Very Rev. Dr. J. Milton Richardson, Dean of Christ Church Cathedral, Houston, Texas.

Dean Haden was formerly Executive Secretary of the Presiding Bishop's Committee on Laymen's Work.

PRESBYTERIANS

Single Medium

The Presbyterian Tribune, a periodical of the Presbyterian Church in the United States of America, will merge with *The Presbyterian Outlook* of the Presbyterian Church in the U.S. (Southern). The merger, which will be announced in the December 27th issue, is intended to provide one independent weekly to serve Presbyterians nationwide. It is intended that this single medium will serve a Church which has been divided for about 90 years. (Merger negotiations between these two Presbyterian Churches are now under way.) The new paper will be called *The Presbyterian Outlook*, with the subtitle *Continuing The Presbyterian Tribune*.

RACE RELATIONS

Eventual Acceptance

Results of a spot survey of school integration programs in 24 communities from New Jersey to Arizona have been reported by the Ford Foundation's Fund for the Advancement of Education, which financed the study.

Summing up the findings of researchers in the 24 communities, the editors—Prof. Robin M. Williams and Mrs. Margaret W. Ryan of Cornell University—concluded that “. . . where desegregation has been tried the typical outcome has been its eventual acceptance.”

They found that the ease of transition varied widely from community to community, with some resisting the change more than others. But they said “the direction of change is clearly toward the acceptance of educational integration as public policy.”

INTERCHURCH

Wholesome Environment

Under the auspices of the National Council of Churches, a number of American Churches are joining forces with the Japan National Christian Council and U.S. armed forces chaplains in promoting a wholesome environment for American troops stationed in the country [See L. C., October 31st, “Build Up for International Tragedy”] and in combatting a vice-ridden situation that is impairing good relations between Japanese and Americans.

Plans have been made to raise funds and establish off-base recreational centers in Japan, Okinawa, and Korea. The Japan National Christian Council al-

ready has plans for seven centers in Japan alone when funds are made available by U. S. churches. The fund raising and program will be undertaken jointly by the National Council of Churches and the General Commission on Chaplains.

WORLD RELIEF

Teen Age Refugees

Mrs. Theodore F. Evans, wife of a faculty member at Kent School, a Church institution in the diocese of Connecticut, will welcome into her home next year a widowed Chinese refugee, her son, and three other Chinese teen age boys. The boys, three of them sons of university professors, will study at Kent. They will come to the United States through the resettlement program of Church World Service.

FILMS

Hope of the East

A film on the Church of Japan[¶] entitled *Hope of the East* has been put out by National Council. Filmed in Japan by producer Alan Shilin, the movie gives an intimate picture of how the Church in Japan is regenerating souls affected by the war and its aftermath.

Hope of the East centers around a family and shows the effect of their priest's patient ministration on each member.

The film is in sound and color and can be shown on a 16mm. projector. It runs for about 30 minutes. It is available from the Audio-Visual Library, 281 Fourth Ave., New York 10, N. Y. for a rental fee of eight dollars.

WOMAN'S AUXILIARY

Hymn of their Own

A new hymn has been written for the Woman's Auxiliary and published by Belwin Inc. of New York.

The words are by Lois L. Gerth, secretary of the Woman's Auxiliary of the diocese of Sacramento; and the music is by the Ven. C. Aaron King, archdeacon of the diocese of Sacramento.

Mrs. Gerth, a member of St. Mary's Church in Napa, Calif., and formerly director of the St. Mary's boys' choir, wrote the lyrics shortly after some W.A. members suggested Churchwomen should have a hymn of their own.

Archdeacon King has written several other hymns, but this is the first to be published. He was formerly a concert baritone.

ENGLAND

Pastoral Gifts

By Canon C. B. MORTLOCK

After a vacancy of six months the important bishopric of Oxford is to be filled by the consecration thereto of Rev. Harry James Carpenter, Warden of Keble College, Oxford and Canon Theologian of Leicester Cathedral. He will succeed the late Kenneth Kirk, 38th incumbent of a see which comprises three counties and contains some 600 parishes.[¶]

Canon Carpenter is respected in the university as a staunch upholder of the Catholic heritage of the Church in England.

SOUTH AFRICA

Amounting to Persecution

The rigid policy of the South African government which limits the education of non-whites continues to affect the Church there. Among recent developments are these:

✓ The Bishop of Pretoria, the Rt. Rev. Robert Selby Taylor, ordered the closing of 77 mission schools next April as a result of the controversial Bantu Education Act [L. C., November 7th].

✓ Grace Dieu, the training college for the two Transvaal dioceses where many of the African clergy began their training, will be closed next year.

✓ In most dioceses mission school buildings will be leased to the government on the ground that otherwise many African children will be deprived of education. However, the Bishop of Johannesburg will not lease his schools to the government; they will be closed.

✓ Bishop Reeves of Johannesburg says that he is being trailed constantly by police. Notes are taken of his speeches even on clerical subjects. Other Anglicans are reported to be under constant surveillance amounting to persecution.

✓ Dutch Reformed Churches have taken a stand in favor of the government position, saying that it does not conflict with Christian principles.

✓ The diocese of Johannesburg will open “church family centers” to offset the loss of mission schools. They will have Bible studies, drama classes, games and handicrafts.

✓ The South African government repeated its opposition to any inquiry by the United Nations into its racial policies, on the ground that this would be an interference in its internal affairs.

TUNING IN: ¶The Nippon Seikokwai or “Holy Catholic Church in Japan,” which is the Japanese branch of the Anglican Communion, owes its inception to the joint missionary efforts of the Church of England in Canada, and the Episcopal Church in the United States. It is now an autonomous branch of the Anglican family of Churches. ¶See of Oxford has chapel of Christ Church College, Oxford, as its Cathedral.

EPISCOPATE

HONOLULU

30 Years in China

The Rt. Rev. S. Harrington Littell, retired Bishop of Honolulu, recently celebrated the 55th anniversary of his ordination to the priesthood. Bishop Littell retired in 1943. Now 81 years old, he is a patient at St. Barnabas' Hospital in New York City. The Bishop celebrated the anniversary with a Communion service at the hospital where he received telegrams and messages from the Mayor of New York, Bishop Sherrill, and the Archbishop of Canterbury. Bishop Kennedy, the present bishop of Honolulu, sent him a lei by air.

Before becoming Bishop of Honolulu, Bishop Littell had spent 30 years in China as a missionary priest, teacher, military chaplain and administrator of famine and war relief.

DELAWARE

Personal Interest

Bishop McKinstry of Delaware will preach his farewell sermon in Immanuel Church, Wilmington, on December 26th. Bishop McKinstry was consecrated in Immanuel on February 17, 1939.

Officially, the diocese bid the Bishop farewell on Sunday evening, December 5th, when an overflow congregation attended a service of Evening Prayer in the Cathedral Church of St. John, Wilmington. A reception was held afterwards for Bishop and Mrs. McKinstry in the Gold Ballroom of the Hotel Dupont, Wilmington.

Bishop McKinstry's resignation takes effect on December 31st, after an episcopate lasting just short of 16 years. He will retire because of ill health. Last year, with doctors' advice, Bishop McKinstry asked episcopal assistance. Bishop Mosley, Coadjutor of Delaware, was then consecrated and will now replace Bishop McKinstry as diocesan.

Since the consecration of Bishop McKinstry in 1939, the diocese of Delaware has seen considerable growth in many respects. The number of active clergy has increased from 22 to 40, the number of communicants from about 6000 to about 10,000. Five missions have become strong parishes, and three new congregations have been established.

Bishop McKinstry is known for his personal interest in the people of the diocese. Early in his episcopate he began a project of spending a week in a parish, calling with the local clergyman on each member of the congregation. The Bishop has been especially interested in youth work. Besides making scholarships available to a number of young people,



BISHOP MOSLEY, MRS. MCKINSTRY, BISHOP MCKINSTRY, MRS. MOSLEY
Farewell in the Gold Ballroom.

he has started an annual youth conference for the diocese. Last year the diocese was given a camp of its own which will open next June.

Bishop McKinstry has been president of the Board of Trustees of St. Andrew's School for Boys, Middleton, Del. The school is now planning the erection of the final unit of its plant, which will cost approximately \$800,000 when completely equipped.

In the national Church, Bishop McKinstry has served on the National Council, supervised a fund drive for the support of chaplains during World War II, and been a director of the American Church Institute for Negroes.

The Bishop has shown great interest in interchurch coöperation. He has preached in many churches of other Communions, and has often been introduced to Presbyterian, Methodist, and other congregations as "our Bishop." This is considered an affectionate gesture, showing the esteem in which he is held in Delaware.

Among Bishop McKinstry's main interests has been the progress of St. Matthew's mission and day nursery in Wilmington. This Negro congregation has a new church plant which was erected under the Bishop's leadership. St. Matthew's expects soon to gain parish status when its debts are cleared, which the Bishop hoped to see before his retirement.

Bishop McKinstry gives full credit for his successful episcopate to the clergy and laymen of the diocese. He regards his diocese as the most loyal one in the Church.

COLORADO

Revitalized Missions

By RUTH OGLE

The Rt. Rev. Harold L. Bowen, D.D., Bishop of Colorado, has announced his intention to retire shortly after the first of the year. Subject to acceptance of his resignation by a majority of the bishops of the Church, plans

are being made for the installation of his successor in February.

Succeeding him will be Bishop Minnis, who was consecrated Coadjutor last September 29th [L. C., October 10th]. He will become Diocesan in a special service during Choral Evensong at St. John's Cathedral in Denver, on February 2d, the Feast of the Purification.

Although he is leaving the demanding task of diocesan ministry and administration which he has carried alone since 1949, Bishop Bowen's retirement will not mark the end of his Church activity. After a month's trip to California with Mrs. Bowen, the Bishop, who will be 69 in April, will continue to serve in several positions which he now holds. In addition, his schedule for the spring and summer includes the conducting of retreats and preaching missions, in other states as well as locally.

Consecrated Coadjutor to the late Bishop Ingle in 1947, Bishop Bowen came to Denver from St. Mark's Church, Evanston, Ill. However, he was no newcomer to Denver or to the diocese. In 1930 he joined the faculty of the general conference held each summer in Evergreen, Colo., and five years later became Dean of that conference. Next summer he will conduct the retreat for women, sponsored in Evergreen each year by the Sisters of St. Mary. Bishop Bowen was recently reelected episcopal visitor for St. Anne's Convalescent Home for Children in Denver. He also plans to devote a great deal of time and energy to St. Luke's Hospital, Denver.

Bishop Bowen's long association with the Church began when he was about 12 years old. The choirmaster at St. James' Church in New Bedford, Mass., was an alert gentleman who periodically checked the public schools in his search for singing talent. He was attracted by the fine voice of young Harold Bowen, and invited the youngster to become a member of St. James' Boys' Choir. "I'd never been in an Episcopal church before," says Bishop Bowen, "but once in, I was in to stay, although the original

lyric quality of my voice may have diminished some with time."

A Phi Beta Kappa, Bishop Bowen received the B.D. from Seabury Divinity School in 1918, and was awarded the honorary degree of Doctor of Divinity by Seabury-Western in 1934. Ordained in 1910, he served churches in Oklahoma and Nebraska, was in Chicago for nine years at St. Peter's Church, and at St. Mark's, Evanston, for 17 years.

An energetic administrator, Bishop



BISHOP BOWEN
Well!

Bowen has been particularly active in building the mission field in the state. By sharply increasing the number of clergy and encouraging the activity of laymen, he has revitalized the mission churches in rural and mountain areas so that there is now no church or group without regular ministrations. During his tenure, the increase in church property in the diocese has been close to three million dollars, clergy salaries have gone up almost 50 per cent, and the increase in number of baptized persons and communicants is several thousand.

The retiring Bishop will be honored at a dinner after a service at the Cathedral. Featured will be speakers representing the bishopric, clergy and laity, and the presentation of his portrait painted by Louise Ronnebeck, Denver artist, and a member of St. John's Cathedral.

Bishop Bowen says that he feels he should be entitled, upon his retirement, to practice a certain amount of profound profanity. Toward that end, he is rehearsing, and may be caught, by the very lucky or wary, in a ferocious and resounding "WELL!" (sic).

Time Counts

THE last week of December, as it approaches that point at which "year succeeds to year," finds many of us replacing our old calendars with new ones, so that, whatever New Year's resolutions we make or break, we may at least be right on our time—for *Time Counts*, to quote the title of a work on the calendar, by Harold Watkins, published earlier this year.

TIME COUNTS. *The Story of the Calendar.* By Harold Watkins. Foreword by Lord Merthyr, Chairman, British Advisory Council on the World Calendar Association. Philosophical Library. Pp. vi, 274. \$4.75.

The book is a strong plea for adoption of the so-called World Calendar,* now being considered by the United Nations. Its early chapters trace—somewhat sketchily, perhaps—the history of man's attempts to measure time from its crude beginnings to our present Gregorian calendar and the various recent proposals for revision of this.

The book is readable and, on the

*The World Calendar segregates the 365th day of the year, making it a holiday (Worldsday) and not counting it in any week or month, though it would fall on what is now December 31st. (In leap years there would be another such day at the end of June.)

The remaining 364 days are, in the World Calendar, divided into four equal quarters of 91 days each, each quarter in turn divided into three months of 31, 30, and 30 days, respectively. Every year in the World Calendar begins on a Sunday and every quarter likewise begins on a Sunday. Every month would contain 26 weekdays. Easter would probably be fixed at April 8th.

whole, moderately interesting. It is not, however, in the opinion of this editor (who has made a special study of the subject in the past several months) the best introductory work on the calendar.

On the other hand, the person who starts with Bhola Panth's *Consider the Calendar* and then reads Alexander Philip's somewhat more scholarly *The Calendar*, will find that *Time Counts* contains much supplementary material of value and interest, not to say outright amusement (like the reprinting of some of the published humor regarding the introduction of the Gregorian calendar in English-speaking countries).

As one puts down this book one has the feeling that its author is too ardent a propagandist for a cause to give the book much more than ephemeral interest. And there are a few minor errors and infelicities of expression—all of which suggests that it should be used with caution.

Books Received

SOCIAL RELATIONS IN THE URBAN PARISH. By Joseph H. Fichter, S.J. University of Chicago Press. Pp. vii, 263. \$5.50.

PSYCHIATRY AND COMMON SENSE. By C. S. Bluemel, M.D. Macmillan. Pp. viii, 259. \$2.

A DEMOCRATIC MANIFESTO. *The Impact of Dynamic Christianity Upon Public Life and Government.* By Samuel Enoch Stampf. Vanderbilt University Press. Pp. 168. \$2.75.

THE PRAYER LIFE OF JESUS. By Guy Evertton Tremaine. Philadelphia: Dorrance & Co. Pp. 160. \$2.

The Trivia of American Life

A review by CLIFFORD P. MOREHOUSE

MANNERS AND MORALS OF THE 1920's. A Survey of the Religious Press. By Sister Mary Patrice Thaman, C.P.S. Bookman Associates, New York. Pp. 215. \$3.75.

IF an expert be defined as one who knows more and more about less and less, the good sister has fully qualified as an expert on her subject. I know of no one else who could write a book on the manners and morals of the 1920's without listing "prohibition" in its seven-page index.

The author deals with her subject solely as reflected in the columns of the religious press, not only Roman Catholic but also Anglican, Protestant, and Jewish. It is gratifying that the publication taken to represent the Episcopal Church is *THE LIVING CHURCH*—this upon the recommendation of Bishop Dun of Washington

who testified that this periodical "is widely read in the Episcopal Church and would be generally representative in the area of manners and morals."

During the 1920's, *THE LIVING CHURCH* had two columnists with a pleasantly barbed typewriter—The Rev. William H. van Allen, who wrote under the pen name "Presbyter Ignotus," and Evelyn A. Cummins, who wrote a column entitled "Around the Clock." Most of the quotations are apparently taken from these two sources and deal with the trivia of contemporary American life rather than with the broader subject of manners and morals.

Sister Mary Patrice must have had lots of fun writing this book, but I doubt if it is much of a contribution to the fund of historical or sociological knowledge.

Can You Afford to Lose...

when it comes to gambling
with your life before God?

By the Rev. Leslie Skerry Olsen

Rector, St. John's Church, Elkhart, Ind.

A MAN who gambled and lost is the chief character in one of our Lord's parables.¹ Jesus Christ told of a man who owned a very productive farm. It was so fertile that its crops were too much to be stored in the man's barns. So, the farmer pulled down all his old barns and built great new ones big enough to accommodate all his harvest.

In so doing the man gambled and lost. He put all of his time and energy into raising a bumper crop and into building barns to store it. He had no time to use in developing his soul. There was not time for prayer, or public worship, or self-examination, or service to others. He deliberately took a chance that there would be other days coming in which he would have time to obey God.

The man said, "I will say to my soul, 'Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry.'" But, God said to the man, "Thou fool, this night thy soul shall be required of thee" (St. Luke 12:13 f.).

Christ pointed out that a person who is so busy with material things that he has not enough time for spiritual things is not only a gambler, but a fool also.

One of the big investment companies had an advertisement in a weekly magazine. It was headlined: "So You Want to Speculate." The advertisement went on to ask, "But should you speculate? Specifically, should you speculate in commodities and thus elect to share with the farmer the natural hazards of bringing a crop to market?" The advertisement went on:

"The answer depends on you, on your

temperament, on your financial ability to carry the risks involved, and above all things, on your knowledge of exactly what you are doing. The man who buys or sells future contracts without the most complete and reliable information he can lay his hands on—information about crops, markets, and prices—isn't a speculator. He's just a fool."

There are, of course, a great number of people who invest their money like fools. Only a few short years ago there was a man named Tucker who was going to manufacture (so he said) a marvelous new automobile. He showed pictures of the car, and ran big advertisements. Thousands of people invested their money, and lost it. They had made no investigation; they had no reliable information about what Tucker said he was doing. They were not speculators; they were fools.

The other day I heard one man offer to bet another \$10 on the outcome of a football game. The second man refused the bet. The first one said: "What's the matter? Don't you want to win?" The second man answered: "Sure, I would like to win the \$10, but while I can afford to win, I cannot afford to lose."

There are great numbers of people today who are doing some gambling in which they cannot afford to lose. They are spiritual gamblers. They are taking a chance that there is no God. They are completely ignoring what Christians call the laws of God. The sad fact is that if



they lose—if there is a God—then they will spend an eternity in hell. They can afford to win, but can they afford to lose?

A large number of spiritual gamblers take a chance that God does not mean what He says. They make their own interpretation of His laws and believe that these are right. That is a terrific gamble.

For example, the Protestant bodies like to put on "Go To Church Sunday" drives. An editorial about such a drive carried out a widespread idea among Protestants when it said, of Church attendance, "Here is the greatest of all America's voluntary activities. No one makes us attend Church. It is not even a duty, but a precious privilege."

Now, that is interpreting God's laws and taking a mighty poor gamble. God says explicitly "Remember that thou keep holy the Sabbath Day." For 3000 years God's people have known that that meant, among other things, public worship. Someone does require us to go to Church every Sunday. That person is God. Sunday worship is a duty. Christian practice is summed up in the Prayer Book's statement that "my bounden duty is to worship God every Sunday in His Church." For 1900 years historic Chris-

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¹TUNING IN: ¶Christ's parables were His sermon illustrations, told to drive home His point. But people tend to forget a preacher's message, while they remember his stories. So with our Lord: people would remember a parable but forget what

He had used it to illustrate. It was a short step from this to treat the parables as allegories—to see in every detail a hidden meaning. But modern scholarship generally finds one underlying point to a parable.

The Year of Our Lord

IN RETROSPECT, 1954 has been a memorable year in the life of the Episcopal Church. The statistics made public by the *Episcopal Church Annual* and published on pages six and seven are actually the record of the previous year, 1953; but all indications show that when this year's statistics are compiled they will continue the trend toward new highs in every department of the Church's life.

Parishes have grown, missions have approached parochial status, dioceses have prospered, Sunday schools have filled the parish house to bursting and have even taxed the capacity of new parish houses built to fill the ever-growing need. Missionary contributions have erased the wrinkles from the brows of national Church authorities. It appears that the Builders for Christ campaign conducted by the National Council to meet capital needs of the seminaries, the American Church Institute, and home and overseas missionary institutions, is hanging some \$93,000 short of its \$4,150,000 goal. But, in view of the enormous competition for the charitable dollar in the past few years, this is not a discreditable record, and there is hope of improving it.

At the beginning of the year (i.e., at the end of 1953), there was a decline in the proportion of clergy to communicants, in spite of the all-time highs in ordinations both to the diaconate and to the priesthood. Mysteriously enough, however, the acute clergy shortage of the immediate postwar years appears to have been eased. Entire dioceses are reporting that they are fully manned, and in other dioceses there is usually someone in view to fill existing vacancies. Only the men and women in the armed forces suffer from the apparent preference of the younger clergy for the comforts of the parish ministry. And, of course, some of the difficult posts in missionary districts continue to suffer from a chronic condition of vacancies and short tenures which has handicapped the work of those districts throughout their history.

In 1951, there were 281 seminary seniors. In 1952, the number went up to 323. The ordinations of 1953 represent this group, plus those who came in from other Churches or studied privately for orders. In 1953, there was a drop to 304, which suggests that the 1954 ordinations when they are compiled will show something of a dip. But, as of December, 1954, there were 333 seniors, a new high.

The year was a significant one in other than statistical ways. It was a year of crisis in race relations in that a decision had to be made whether the Church

would hold its General Convention in a racially segregated city. Every Churchman but one could take comfort in the fact that the decision was not his to make. But the Presiding Bishop, charged by the Church constitution with responsibility in the matter, could not temporize or pass it on to others. Though THE LIVING CHURCH had editorially advocated that the Church go to Houston and try to be Christian there, we accepted the decision of Bishop Sherrill as bearing witness to the concern of the Church for its Negro members. The decision to go to Honolulu belongs to the story of 1955, when the Convention meets there and evaluates the results of its unprecedented journey.

AT the time when the Supreme Court decision against segregation in the public schools was handed down, the Church in the South was very largely ready. The Department of Social Relations of the diocese of Mississippi laid down the challenge to the prevailing mores in strictly religious terms:

"Our attitude toward the Supreme Court's decision is therefore, essentially a religious question, since it concerns what we really believe about God and His creation. It concerns what we believe ourselves to be in relation to God and to other human beings. . . . We are all members of one Body. We are all children of God, brothers of one another. . . . We cannot believe that the Supreme Court's decision was anything but just and right."

Bishop Penick of North Carolina, preaching to the synod of the province of Sewanee, which covers 15 Southern dioceses, said:

"Our prayer is that we may not be found fighting against God. With an opportunity for immeasurable service to our generation and the future, let us beware, as we come to grips with this thing, my brethren, lest we Southerners 'make the word of God of none effect through our tradition.'"

The synod adopted his statement as its own and instructed its Department of Christian Social Relations "to create a positive and receptive atmosphere for the recent Supreme Court decision and its forthcoming enactments."

In Delaware, North Carolina, Alabama, Kentucky, Washington, Maryland, Louisiana, and elsewhere, the Church has given leadership to the community in accepting the Court's decision. Thus, the action of the National Council at its December meeting (see p. 8) places the whole Church behind a movement in which the South has shown the way.

One of the most important things that happened

the Episcopal Church in 1954 was its discovery of itself as a part of a world-wide Communion through the Anglican Congress, held in Minneapolis in August. Few meetings on such a scale have tried so hard to be unimportant, for the Congress did not attempt to settle any controversies, to advise the UN or governments, or to do anything else to catch the public eye. It concerned itself with "The call of God and the mission of the Anglican Communion," and in ways that were mostly unpretentious and relaxed, spelled out for those who followed its proceedings the sources of its spiritual life and the implications of that life in action.

Minor steps were taken to strengthen the international functioning of Anglicanism, by activating the Anglican Advisory Council on Missionary Strategy, strengthening the Anglican Bishopric in Jerusalem, and giving increased support to the work of St. Augustine's College, Canterbury, as a post-graduate training center for the whole Anglican Communion. The Congress's relationship to such projects was not to exercise authority over them, but to stimulate and inspire them.

In the realm of ideas, the most significant Congress development appeared to be the growing understanding of the Eucharist as a sacrifice and as the supreme focal point in the life of the Church. Papers on this subject were greeted with an ovation, although the conference findings in this area were extraordinarily feeble, consisting mostly of suggestions for the resuscitation of Morning and Evening Prayer.

BUT the main purpose of the Congress was well expressed in a preamble to the findings which said:

"We did not make theological history, nor did we intend to. We set out to establish a community of mind and spirit among 657 separate people who did not know one another, yet who shared one family name. Our ten memorable days of companionship and common thought helped immeasurably to disclose that Household of Faith. Therefore, we submit this short account of our thinking, in no spirit of self-congratulation but, indeed, in the most sincere thanksgiving that, around this nucleus of agreement, God saw fit to build a warm and lasting comradeship."

After the group dynamics, what remains of the Anglican Congress? Its impact upon the life of the Episcopal Church was well summed up by Bishop Higgins, Coadjutor of Rhode Island in a sermon at the synod of New England which has attracted nationwide attention. "The delegates came away amazed and gratified at the unsuspected greatness of their own worldwide Church. [They] realized the strength of their Church, they perceived its vitality, they rejoiced in its fellowship, and they saw something of its ultimate role in Christian reunion.

"It was both inevitable and salutary that they should leave the Congress with the determined intention of reappraising their own Communion, the relationship of its various autonomous Churches to one

another, and the relationship of the Anglican Churches to the ecumenical movement of our time."

"Which takes priority?" Bishop Higgins asked. "We must face the fact that we cannot give primary allegiance to both the ecumenical movement and the Anglican Communion; we cannot give equal priority to both."

His sermon called upon Anglicans to stand unashamedly for their heritage of a Christianity which includes all the essentials of both Catholicism and Protestantism, pointing out that only thus would they be able to make the fullest possible contribution to the ecumenical movement. In a moment of decision between loyalties, the right answer for an Anglican is to be a loyal Anglican in the present, for only thus will he preserve the values which it is his mission to give to the united Church of the future.

This cutting edge of the Anglican Congress was not very much in evidence at Minneapolis. Yet, in our opinion, the real effect of the Congress on the Church may be undiplomatically expressed in these words: "The way to be a better Christian is to be a better Anglican."

The World Council of Churches, meeting at Evanston, Ill., in the latter part of August, drove home to Churchmen in this country the extent of their Church's commitment to the world-wide movement to restore the visible unity of Christ's Church. All the hundreds of thousands of words that were spoken there, and the resolutions and reports that were adopted there, had less impact upon the Church than the uncomfortable morning of an open Communion service which had been protested in advance by a sizable body of Churchmen and was protested on the scene by three men who handed out leaflets. Anglican altars have frequently been opened to the delegates from Protestant Churches at responsible ecumenical gatherings in other countries, but to have it happen at home in the U.S. took the ecumenical movement out of the area of dusty reports and remote negotiations overseas and into the heart of the life of the Church. And there the family greeting was not altogether cordial.

The Episcopal Church means business in its ecumenical associations; Catholic Churchmen mean business in demanding that the Church do nothing to compromise or obscure its Catholic heritage. The ultimate resolution of this Churchwide dilemma remains beyond human ken, but Minneapolis and Evanston both laid claims on Christian loyalties which cannot be treated as anything less than the directives of God the Holy Ghost.

For about half of Christendom, 1954 was the Marian year. A cause of rejoicing and devotion to Roman Catholics, a subject of scorn and denunciation to Protestants, the observance was mostly a matter of acute embarrassment to Anglicans who love and revere our blessed Lady. This most modest and self-

(Continued on page 21)

How the Church is preparing
the way for its curriculum.



A New Way of Learning

By Ruth Morrison

Executive Director

Department of Christian Education, Diocese of Milwaukee

Because next spring will see the publication of the first of the National Council's Sunday School courses (grades 1, 4, and 7), and because each new generation brings new teaching concepts, the Council is sending out into the dioceses trained leaders to discuss the courses' use and application.*

Typical of the national training plan was the Education Week planned recently for the diocese of Milwaukee. Two National Council leaders arrived for a two day orientation period with the diocesan leaders; diocesan clergy were called together for three meetings to

*Grades 2, 5, and 8 of the new curriculum will be published in 1956; grades 3, 6, and 9 in 1957. By 1959 the complete range from the 2-year-old level through the 12th grade will be available. First of parents' manuals will be published in 1955.

THE world has discovered new techniques and procedures whereby men learn and understand, and the Church has used these new techniques to communicate the historic faith. The Gospel is not changed, for the Gospel[†] never changes, but the way in which it is made to become a living reality in the lives of children and adults must change with the demands of each generation. The Department of Christian Education has found a new way to communicate the Christian faith in our generation.

The difference between the new and the former way is the difference between being presented with a body of knowledge (of the faith) and being confronted

inform them of the new program; lay-people were assembled in another three meetings. Culmination of the program was a Parish Life conference bringing together representatives of various parishes in group discussions, Bible Study, and services of worship.

The new program involves more than the usual stirring up of clergy and laity to the importance of Sunday School performance, attendance, and quality. It is a synthesis of the best insights from fields of learning whose subject matter is the study of man (physiology, sociology, psychology, pedagogy, and theology.)

Commenting on the results of Education Week, Ruth Morrison, executive director of the department of Christian Education of the diocese of Milwaukee, says:

with an experience of the faith itself. The former way began with subject matter (Bible, Church History, Prayer Book, Sacraments) to be studied and mastered now, to be used in the future. The new approach begins with the needs of men now, relates those needs to subject matter now, so that God's redemptive love is experienced now. The difference is one of pouring knowledge in from the outside and drawing truth out from the inside (under the guidance of God the Holy Spirit). Teaching the faith takes place then, not only when the faith is presented, but when it is embraced and assimilated into experience. Thus Milwaukee's Education Week

itself involved us in an experience of faith and not just passive listening presentation. This involvement, called group dynamics outside the Church, has been baptized within the Church. The group is the Church; the dynamic power is the Holy Spirit.

All of the new materials for Sunday School and also the new materials for Adult Study Groups have two objectives; one a content objective, the other a relationship objective. Our faith has grown out of a rich heritage beginning with God's mighty act of creation, continuing with the work of our Lord at the establishment of His Church, and coming up to the present day of life in the Anglican Communion. This content must always be communicated to those who do not know it and to those who need to know it at a more mature level. But in addition to the need to understand subject matter, each individual at whatever age needs to experience in the classroom or study session a relationship of love and thus be given the freedom to grow. This is the ongoing work of the members of the Body of Christ — to walk worthy of the vocation to which you were called; forbearing one another in love.' This is the need of every child and every adult, to experience the redemptive effect of being a part of the family of God.

For those who participated in the two day leadership training demonstration, information was given and help in developing basic skills, but in addition to this very practical assistance, something happened in which we saw ourselves and our own inadequacies so that we were more aware of our own need and of God's love in meeting that need. On a smaller scale, both clergy and laity, shared this same experience in meetings held for them.

It was a Parish Life Conference, however, which was the pinnacle in this experience of 'man's needs and God's actions.' Here for the entire week-end we lived together as a family of God each hearing the words of St. Paul spoken to the Romans 'that I may impart unto you some spiritual gift . . . that I may be comforted together with you by the mutual faith both of you and me.' Under the guidance of God the Holy Spirit, we gathered to examine ourselves, and our parishes in relation to the basic purpose of the Church. Group discussions, Bible Study, and the services of worship enabled us to see ourselves in our weaknesses and our sins and enabled us to hear anew the Good News of the Gospel of Jesus Christ, then to return to our parishes in prayer that we might become instruments of His Peace.

TUNING IN: †The Gospel is God's message of salvation proclaimed in Jesus Christ, His only-begotten Son, whom He sent into the world, in the form of man, to redeem the world — to provide the means whereby man can become reconciled unto

God. Thus St. Paul says that "God was in Christ, reconciling the world unto himself." God takes the initiative, but the salvation thus offered becomes effective only through man's response to the action of God in Christ.

NEW YORK

Patronal Festival

The Church of St. Mary the Virgin, New York, celebrated its patronal festival recently with a solemn procession and high mass. Bishop De Wolfe of Long Island presided at the celebration, which marked the 86th anniversary of the parish.

MICHIGAN

On an Island

The Rev. R. Lloyd Hackwell is the new rector of St. James' Church, Grosse Ile, Mich., replacing Bishop Crowley, recently consecrated Suffragan of Michigan. Grosse Ile is an island in the Detroit River similar in size and shape to Manhattan, and has a population of about 3000. Since the only other church on the island is a Roman Catholic one, people of many other denominations attend St. James', and it is sometimes referred to as a community church. It is, nevertheless, a parish of the diocese of Michigan.

SAN JOAQUIN

First Rectory

The first rectory to be constructed in the missionary district of San Joaquin is now being built for St. John's, Lodi, Calif.

The house was planned by an architect in consultation with the rector, the Rev. John T. Raymond and his wife Elinor and three members of the Vestry. Mrs. Raymond, having lived in a rectory or parsonage most of her life, gave advice from the standpoint of traffic which is a major item in a clergyman's household. The house will be a single-story structure of California redwood.



ST. JOHN'S RECTORY, LODI (ARCHITECT'S DRAWING)
A first for San Joaquin.

Don Bailey

TUNING IN: Blessing of material objects other than the "matter" of the sacraments was eliminated from the first English Prayer Book (that of 1549), but, because such blessing meets obvious human needs, it has crept back into the Church



Church-industrial ties are strengthened as the Rev. Canon A. J. duBois, executive director of the American Church Union, blesses the factory and workers of the Gould Electric Company, Long Island City, L.I. Assisting Canon duBois is the Ven. A. Edward Saunders (extreme left of picture), who is Archdeacon of Brooklyn and chairman of the committee on management and labor in the diocese of Long Island. At extreme right is the Rev. H. Karl Lutge, rector of plant-owner Graham J. Venables's church. Factory workers are, left to right, Graham J. Venables and Emilio Oliveto.

Men of the parish will help with the construction according to a schedule set up by the builder. It is anticipated that contributed labor will reduce the total cost of the house (\$23,150.00) by some \$2,700.00. This is not a new thing to the men of St. John's. In the past six years they have built two brick patios, constructed a high redwood fence, installed an automatic sprinkler system and panelled a lounge.

The new rectory is located on the

same street as the church some eight blocks distant in a rapidly growing area which was a grape vineyard when Mr. Raymond came to St. John's six years ago.

The parish was recently made the beneficiary of a \$20,000.00 trust fund left by Miss Erma Boyce, a long time member of St. John's. The intent of the gift was to perpetuate the yearly subscription made by Miss Boyce.

CHICAGO

Name from a Barn

The Church of the Holy Nativity in Chicago has been consecrated by Bishop Burrill of Chicago.

The name of the 55-year-old church was inspired by the fact that the first meeting of its congregation took place near the end of the year in a barn. Since then the group has met in a number of locations. The present building was completed in time for Easter, 1954. After the consecration, Bishop Burrill confirmed the first class in the new church [see cover].

in many forms (and even into the Prayer Book, through provision for blessing a wedding ring). The blessing of a factory is on a somewhat different principle, but is a recognition that God is concerned with all of life.

Afford to Lose

(Continued from page 15)

tianity has taught that each Christian belongs in Church each Sunday.

Suppose you do not believe this? You can afford to win, but can you afford to lose?

The world has many a citizen who thinks he can take a chance and ignore God's moral laws. He cheats in business. He is legally crooked. He sells to people who do not need his product and cannot afford to pay for it. He patronizes the local gamblers. He drinks too much. He breaks speed laws. He murders people by his careless driving. He is jealous. He covets. He lies. Then he thinks surely God will not notice.

He ought to read the 94th Psalm, where it is written: "[the wicked] smite down Thy people, O Lord . . . they murder the widow and stranger . . . and yet they say, 'Tush, the Lord shall not see. . .'" O ye fools, when will ye understand? He that planted the ear, shall he not hear? Or He that made the eye, shall He not see?" (vs. 5 f).

Certainly, you can take a chance on breaking God's laws. Maybe He does not know when you do so. Maybe if

He knows, He will not punish. You can afford to win, but can you afford to lose?

Perhaps one of the reasons there are so many foolish speculators in the spiritual field is that they are willing to gamble with little or no knowledge. The investment company's advertisement said: ". . . the man who buys or sells future contracts without the most complete and reliable information he can lay his hands on . . . isn't a speculator. He's just a fool." So there are people who gamble their eternal lives on poor spiritual knowledge. They get their tips from people who know as little of religion as they do. They simply pool their mutual ignorance.

There is only one place where you can get sound information about God, that is from His holy, historic and apostolic Church. The Episcopal Church is a part of that Church which God's Son, Jesus Christ, started. Thus the Episcopal Church gives sound spiritual knowledge in its services and in its classes for children and adults. There is plenty of opportunity to learn the truth.

Any Episcopalian who does not take full advantage of these things is taking a chance that is foolish. Any Church-

man who does not know God's will; laws is ignorant because he wants to not because he does not have the chance to learn. The person who gambles on future without the "most complete and reliable information he can lay his hands on . . ." isn't a speculator. He's just a fool."

One of the common failures of mankind is the sin of procrastination. Our motto seems to be "never do today what can be put off until tomorrow." One of the devil's favorite pieces of advice is "wait awhile." St. Augustine is supposed to have prayed: "O God, make me good, but not yet." We can all smile at this, because down deep in our hearts we, too, want to postpone the time when we will really obey God.

We say: Well, sometime I'll really be a good husband or wife. Maybe next week I will start to say daily prayers or perhaps in a month I'll have the family say grace at meals. As soon as the fall cleaning done I will read the *Forward Movement* booklet each day. Or, when our children are grown, we'll sing in the choir. When I get back from this business trip I will take my children to Church school. Or, when I see Joe I'll tell him what a fine person he is. Tomorrow I will break this bad habit. As soon as I reduce five pounds I will stop fish on Fridays. Or, next time I will go to confirmation instructions.

Has it never occurred to us that they might not be for us a tomorrow, or next week? It is perfectly within the realm of possibility that this night we might die. Our earthly time can run out on us.

On the other hand, there may be many years before we die. The question, however, still remains: How long dare we postpone being loyal, earnest, full-time followers of the Lord Jesus? How long dare we let the things of this world interfere with the growth of our souls?

Your life is precious to both you and God. To gamble with your life is dangerous. You can afford to win, but can you afford to lose?

REPRINTS

ANGELS ROUND MY BED. By Christine F. Heffner.

Mrs. Heffner, a frequent contributor to THE LIVING CHURCH, describes the early stages of her recovery from poliomyelitis in terms of an angelic visitation, which makes valuable reading for all Church-people, especially those in adversity. 10 cents per single copy; 8 cents each for 25 or more; 7 cents each for 100 or more.

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ACU CYCLE OF PRAYER

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

December

26. St. Stephen's Church, Boston, Mass.; St. Stephen's Church, Grand Island, Neb.; St. Stephen's Cathedral, Portland, Ore.
27. St. Paul's Church, Staten Island, N. Y.; St. John's Church, Camden, N. J.
28. St. Barnabas, Havana, Ill.; Holy Innocent's Church, Corte Madera, Calif.
29. St. Philip's Church, Dallas, Texas.
30. St. James' Church, Albion, Mich.

January

1. All Saints' Chapel, Addington House, Nassau, B.W.I.

Year of Our Lord

(Continued from page 17)

icing of mothers, whose joy on earth s in the honor paid to her divine Son, ms to become the helpless captive of houting throng, a center of incredible lation and even more incredible con- nely.

Is it too much to hope that when the thentic voice of the Blessed Virgin is ard once more, when mankind like e servants at Cana heeds her quiet Whatever He sayeth unto you, do it," en the key to Christian unity will have en found?

On the national scene, perhaps the ost deeply significant development om the standpoint of spiritual values as the condemnation by the U.S. Sen- ce of the behavior of the Junior Senator rom Wisconsin. The specific actions osen for condemnation were, regret- ably, instances of misbehavior toward is fellow-senators rather than his brow- eating of loyal public servants, for the rankly expressed reason that the sen- tors did not wish to call in question heir authority to browbeat witnesses. Nevertheless, what was really being con- demned was the cult of violence, the spread in this country of what Berdyaev called "bestialism" as he observed it developing in Germany. The American way was vindicated as a way of reason, of respect for others, a way in which methods of procedure must be judged as well as the rightness of the goal.

The lovely ladies and solid citizens whose attraction to the cult of violence was expressed by the epithet, "bleeding hearts," have been brought face to face with the fact that most of us think a callous heart is an ugly thing.

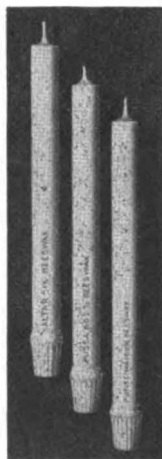
An extraordinary year was 1954, a year in which economic conditions were more nearly "normal" (whatever that is) than at any time in the last decade, a year in which the world was not engaged in large-scale armed conflict, in which it was permissible to hope that the imminent danger of atomic war had receded slightly; a year of growth and prosperity for the Church, of intensifi- cation of Christian loyalties and scrutiny of Christian responsibilities.

And above all, 1954 was another year of our Lord. At Evanston, when a busi- nessman was complaining about the tech- nical terminology of the Church, and demanding to know what the theologians meant by the "new era," Dr. John Baillie of Scotland asked him what he meant by the magic numbers "1-9-5-4" on all his business letters. So it was that through the year Americans lived in God's grace at least 99% unconsciously, claiming His gifts as our inalienable right, and every now and then doing a little to deserve them, or at least to show Him that His gift of His only- begotten Son was not in vain.

December 26, 1954

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DEATHS

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

Gordon T. Jones, Priest

The Ven. Gordon T. Jones, Archdeacon of Paterson, died December 13th in Paterson, N. J., at the age of 55.

At the time of his death Archdeacon Jones was rector of St. Mary's Memorial Church, Haledon, N. J., as well as archdeacon in charge of 30 churches and missions in the Paterson area.

A graduate of Philadelphia Divinity School, Archdeacon Jones was ordained to the priesthood in 1927. His first charge was as curate of St. Stephen's Church, Jersey City, N. J., in 1927 and 1928. He then became rector of St. John's Church, East Mauch Chunk, Pa. In 1930 he became rector of St. Mary's, Haledon.

Archdeacon Jones was the author of several books, including *A Survey of Purpose, Lectures About St. Paul, and The Critical Period in American Church History*. He served as corresponding secretary of the Bible and Common Prayer Book Society. Among other positions held by Archdeacon Jones were chaplain of Troy Hospital, diocesan secretary, and member of the board of managers of St. Margaret's Hospital.

Archdeacon Jones is survived by his wife, Romola Rudolph Jones.

Louisa Ann Thomas Dewey

Mrs. George M. Dewey, mother of Gov. Thomas E. Dewey, of New York, died November 22d in Owosso, Mich. She was 77 years old.

Born Louisa Ann Thomas, Mrs. Dewey was an active Churchwoman all her life. Her husband, the late George M. Dewey, was a vestryman at Christ Church, Owosso, and their only son Thomas was once a member of the junior choir there. Gov. Dewey flew to Owosso from Florida for his mother's funeral at Christ Church.

Lucy Vaughan Mackrille

Lucy Vaughan Mackrille, known for her work in church embroideries and vestments, died Thanksgiving Day in Chevy Chase, Md. She was 89 years old.

Miss Mackrille's first job was as secretary to Bishop Satterlee, the first Bishop of Washington. The Bishop asked her to take charge of finding embroideries for St. Mark's Church, then the pro-Cathedral, and for the Cathedral itself. To learn more about embroideries, Miss Mackrille visited the All Saints' Sisters in Baltimore, and later St. Mary's, Wantage, the oldest church embroidery school in England. She soon became an expert on embroidery, and founded Altar Guilds at St. Mark's and the Cathedral.

Miss Mackrille published two books on her art, *A Handbook for Altar Guilds and Church Embroidery Vestments*. From a shop in her home she sold the books, and patterns and materials for the use of altar guilds.

She is survived by a niece, M. Katherine May, of Chevy Chase, and two nephews, Stephen May, Atlanta, Ga., and Leonard May, Bethesda, Md.

Edward T. Gushee

Edward T. Gushee, prominent Detroit citizen and well-known Churchman, died December 15th in Harper Hospital after a long illness. Mr. Gushee was a communicant and vestryman of the Church of the Messiah in Detroit, a member of the standing committee of the diocese of Michigan, and a trustee of the diocesan Reinforcement Fund.

Mr. Gushee was a vice president of the Detroit Edison Company and has from time to time, served as officer or director of a number of industrial companies. A Captain in the Infantry of the U.S. Army during World War I, Mr. Gushee served during World War II as Chief of the Purchase Policy Branch, Ordnance Department, U.S. Army. He also served as a member of the Ordnance Advisory Board of the Detroit Ordnance District, as Chairman of the Detroit Area Production Urgency Committee, and as a member of the Labor Priorities Commission, War Relocation Commission. In 1947 he was appointed District Chief, Detroit Ordnance District, and was president of the Michigan Post, American Ordnance Association, in 1945, 1946, and 1947. A civic-minded man, Mr. Gushee was general chairman of the Community Chest of metropolitan Detroit in 1944 and at the time of his death he was president of the Streets and Traffic Commission of the city of Detroit. He also served on the advisory committee of the School of Business Administration of Wayne University. Mr. Gushee was president of Detroit's United Community Services and was a director of the United Foundation.

Mr. Gushee was the son of a clergyman, the late Richard H. Gushee. Born in Los Angeles, in 1895, he attended Kent School in Kent, Conn., and Pomona College. A devout Churchman, Mr. Gushee was the author of a book, *The Church Teaches*, which pertained to the Eucharist. He was several times a member of the diocesan Executive Council and often a delegate to the diocesan convention. In 1949 and again in 1952 he was a deputy to General Convention. He is survived by his wife, Norine B. Gushee, and four sons, two of whom are officers in the Air Force.

CHANGES

Appointments Accepted

The Rev. George R. Ames, formerly vicar of Trinity Church, Grangeville, Idaho, is now vicar of Trinity Church, Sunnyside, Wash., and the arches at Zillah and Prosser. Address: Box 456, Sunnyside.

The Rev. Ernest L. Badenoch, formerly in charge of the Glendive, Mont., mission field is now rector of Christ Church, Lead, S. Dak. Address: 625 W. Main St.

The Rev. Richard K. Bauder, formerly curate of St. Stephen's Church, Wilkes-Barre, Pa., will January 1st become vicar of Emmanuel Church, Quakertown, Pa. Address: 216 S. Fourth

The Rev. Edward C. Colcord, who formerly served St. John's Chapel of St. John's Home, Milwaukee, is now curate of Christ Church, Media, Pa. Address: 311 S. Orange St.

The Rev. J. Daniel Gilliam, formerly rector of Trinity Church, Tallulah, La., is now rector of St. John's Church, Thibodaux, La., and Christ Church, Napoleonville. Address: 718 Jackson St.

The Rev. William H. Hanckel, formerly rector of Christ Church, Winchester, Va., will on January 1st become rector of Christ Church, N. Seventh and Francis Sts., St. Joseph, Mo.

Christ Church, Winchester, the oldest active congregation in North America west of the Blue Ridge, will soon begin a huge refurbishing and remodeling project with funds that have been raised.

The Rev. Kenneth W. Kadey, formerly rector of St. Luke's Church, Ada, Okla., is now rector of St. John's Church, Thirty-First and Classen, Oklahoma City 6, Okla.

The Rev. Charles B. Romaine, formerly rector of St. James' Church, Union City, Tenn., is now in charge of the Church of the Epiphany, Raymondville, Tex.

Armed Forces

Chaplain (Lieut. Col.) Emmett G. Jones, formerly addressed at Fort Slocum, New Rochelle, N. Y., may now be addressed: c/o Post Chaplain, Sta. Compl. ASU 3431, Fort Jackson, S. C.

Chaplain (Lieut. Col.) Walter M. McCracken, formerly addressed at HQ 30th Ordnance Bn., APO 301, San Francisco, may now be addressed: HQ 328th Ordnance Bn., APO 301, San Francisco.

Chaplain (Comdr.) M. G. Tennyson, retired, formerly addressed in San Fernando, Calif., is now at 13994 Davenport St., Pacoima, Calif. His permanent address remains: 14623 S. Maclay, San Fernando.

Resignations

The Rev. James S. Allen, rector of Christ Church, St. Joseph, Mo., is retiring after 14 years at Christ Church. He will conduct his last service there on January 2d.

Christ Church has just completed and dedicated a \$240,000 parish house.

Changes of Address

Western Extension Center, National Town-Country Church Institute, has moved from St. James' Church, Payette, Idaho, to St. Luke's Church, Weiser, Idaho. The director of the institute and vicar of both churches, the Rev. William B. Spofford, Jr., should now be addressed at 440 E. Fourth St., Weiser, Idaho.

The Rev. Cornelius L. Callahan, retired priest of the district of Spokane, formerly addressed in Roslyn, Wash., where he served Calvary Church, and in Spokane, Wash., may now be addressed at Box 785, Green River, Wyo.

The Rev. W. F. DeBeck, rector of St. Mark's Church, Downey, Calif., is now living in the new rectory at 10358 S. Downey Ave., Downey, on a two-acre site recently acquired by the church.

Construction on the parish hall and one wing of the new church plant will begin early in

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The Rev. Charles Hibbard, who resigned in June as canon to the ordinary, St. Stephen's Cathedral, Portland, Ore., may now be addressed at 123 N.E. Thirty-Sixth St., Miami 37.

The Rev. R. L. Kunkel, who is serving St. Andrew's Church, Baltimore, may be addressed at 6515 Loch Raven Blvd., Baltimore 12.

Canon Donald H. Wattlely, who recently became canon missionary and institutional chaplain in New Orleans, has as his business address: 2919 St. Charles Ave., New Orleans 15; residence: 620 Iona St., New Orleans 20.

Depositions

Robert Godard Donaldson, presbyter, was deposed on November 23d by Bishop Gray of Mississippi, acting in accordance with the provisions of Canon 60, Section 1, with the consent of the standing committee; renunciation of the ministry.

Nelson Fremont Parke, presbyter, was deposed on November 20th by Bishop Kinsolving of Arizona, acting in accordance with the provisions of Canon 64, Section 3d.

Ordinations

Priests

Maryland—By Bishop Powell: The Rev. Cortland Raymond Pusey, on December 4th, at the Church of the Redeemer, Baltimore; presenter, the Rev. D. C. Watson; preacher, the Rev. B. J. Sims; to be assistant of the Church of the Redeemer, Baltimore.

Spokane—By Bishop Hubbard: The Rev. William P. Haugaard, on November 30th, at St. James' Church, Brewster, Wash.; presenter, the Rev. J. G. Holmes; preacher, the Rev. D. R. Wanamaker; to be vicar of St. James' Church, Brewster, and of the Church of the Transfiguration, Twisp.

Living Church Correspondents

The Rev. James Hynek, vicar of St. Peter's Mission, West Allis, Wis., is now correspondent for the diocese of Milwaukee. Address: 7623 W. Dakota St.

Corrections

The Rev. Gordon L. Graser, who recently took charge of St. Andrew's Church, Clason Point, the Bronx, New York, should be addressed at 370 Underhill Ave., New York 72, not at 370 Underhill Rd., New York 61 [L. C., November 14th].

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

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Mrs. J. H. Firestone	2.00
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Korean Children

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Elsa Sutton	5.00
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Anonymous, Providence	15.00
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WANTED: Laymen and women for training as evangelists in the lay ministry of Church Army. Write: Church Army, 27 West 25th Street, New York 10, N. Y.

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RETIRED OFFICER, age 54, BS, LLB, teacher's certificate, extensive property management, administrative and supervisory capacity. Reply Box C-165, The Living Church, Milwaukee 2, Wis.

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EVANSTON, ILL.

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

A Church Services Listing is a sound investment
in the promotion of church attendance by all
Churchmen, whether they are at home or away
from home. Write to our advertising depart-
ment for full particulars and rates.

A cordial welcome is awaiting you at the churches whose hours
of service are listed below alphabetically by states. The clergy
and parishioners are particularly anxious for strangers and
visitors to make these churches their own when visiting the city.

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Ira L. Fetterhoff
Sun 7:30, 9:30, 11 & daily

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station) Dorchester
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (G Sch), 11 (MP & Sol), EP 6;
Daily 7, Wed & HD 10, Thurs 6, EP 6; C Sat 5, 8

DETROIT, MICH.

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

ST. LOUIS, MO.

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

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Phillip F. McNairy, D.D. dean; Canon
Leslie D. Hallett; Canon Mitchell Maddad
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,
Thurs, HC 8, prayers, Ser 12:05; Wed HC 11,
Healing Service 12:05

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

NEW YORK, N. Y.

NEW YORK CATHEDRAL (St. John the Divine)
112th Amsterdam, New York City
Sun HC 7, 8, 9, 10, 11, Cho MP 10:30, Ev 4,
Ser 11, 4; Wkdays HC 7:30 (also 10 Wed & Cho
HC 8:45 HD); MP 8:30, Ev 5. The daily offices
are Cho ex Mon

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

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

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 10, MP & Ser 11, EP & Ser 4; Tues &
Thurs & HD HC 12; Wed Healing Service 12;
Daily: MP 7:45, EP 5:30

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

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

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9, 11 1 & 3 S, MP & Ser 11; Daily
8:30 HC, Thurs 11; Noondays ex Sat 12:10

NEW YORK, N. Y. (Cont.)

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

TRINITY Broadway & Wall
Rev. Bernard C. Newmon, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 13
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton
Rev. Robert C. Hunsicker, v
Sun HC 8:30, 10; Daily MP 7:45, HC 8,
Ser 12 ex Sat, EP 3; C Fri & Sat 2 & by appt

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

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

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers,
292 Henry St. (at Scammel)
Sun HC 8:15, 9:30, 11, 12:15 (Spanish), EP
Thurs, Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Sun 8, 10, 12 (Spanish Mass), 8:30; Daily
(Wed, Fri, 7:45), 5:30; Thurs & HD 10

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS 3626 Reading St.
Rev. Edward Jacobs, r
Sun Masses 8, 9:15 & 11, Mat 10:45; Daily
ex Mon 10, C Sat 7:30 to 8:30

PHILADELPHIA, PA.

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

PITTSBURGH, PA.

ST. MARY'S MEMORIAL 362 McKee Pl., Oakland
Sun MP 10, Sung Mass with Ser 10:30; Daily MP
6:30, Mass 7; Int & B Fri 8; C Fri 7-8 & by appt

COLUMBIA, S. C.

GOOD SHEPHERD 1512 Blending St.
Rev. Ralph H. Kimball, r
Sun 8, 10, 11:30; Tues 7; Wed 7:30; Thurs 12
Fri 8, EP 5:45, C 6

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Grayson & Willow Sts.
Sun 8, 9:15 & 11; Wed & HD 10

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r
Sun 8, 11 HC; Daily HC 7:15 ex Wed 9:30

KEY—Light face type denotes AM, black face
PM; add, address; anno, announced; appt,
appointment; B, Benediction; C, Confession;
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, Instru-
ctions; Int, Intercessions; Lit, Litany; Mat,
Matins; MP, Morning Prayer; r, rector; r-em,
rector-emeritus; Ser, Sermon; Sol, Solemn; Sta,
Stations; V, Vespers; v, vicar; YPF, Young
People's Fellowship.