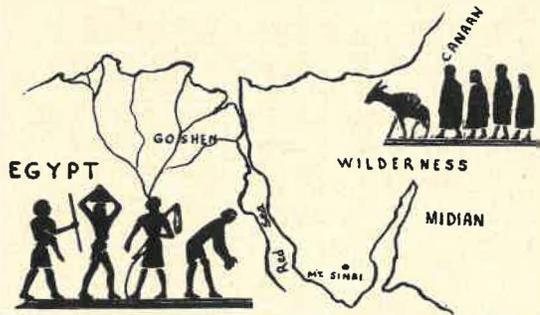
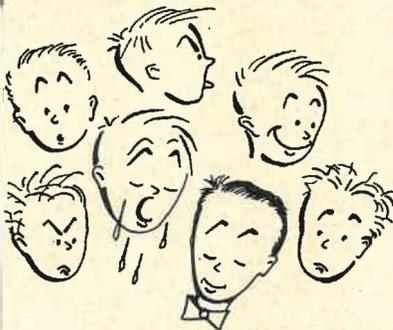
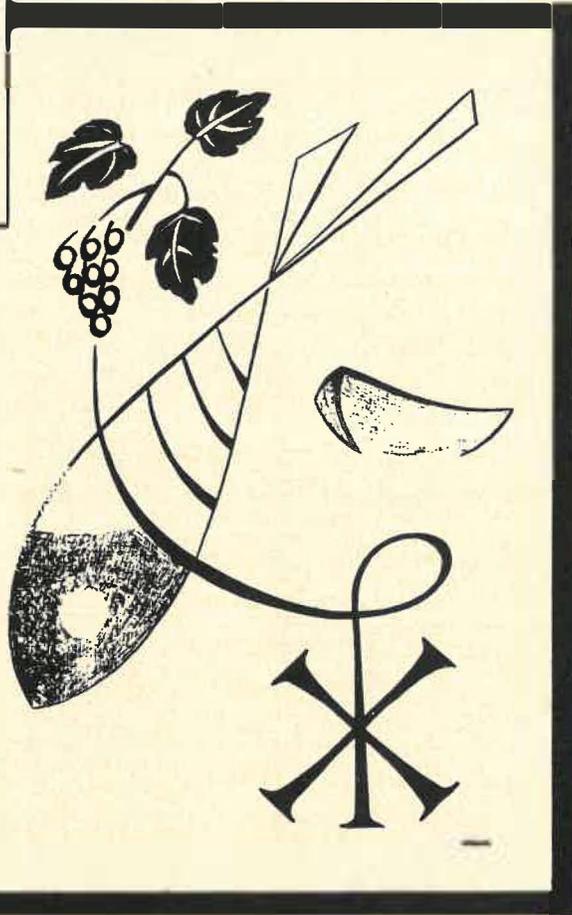


# The Living Church

May 15, 1955

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THE SEABURY SERIES: Illustrations from the new courses [p. 12].

CAN THE ALCOHOLIC BE HELPED? [P. 14].



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## General Seminary

In an article on "Missionaries," [L. C., April 24th] you state that the "total enrollment" of the General Seminary is 170. This figure evidently represents an estimate of the number of ordinands in the student body, for the total number of students enrolled in the seminary this year is 221. This figure is published in the current catalogue, 1955-56.

(Rev.) ROBERT S. BOSHER  
Professor, General Theological Seminary  
New York City

## Elizabeth Sanders Home

Your special donation of \$60 for the Easter came to me with the dawn of Spring, and I feel so grateful for your full hearted and untiring efforts of supporting this orphanage. Though we passed the worst period protecting those innocent souls from harsh attitude from outside. Now I can see a hope in the horizon since I made my trip last year to Brazil where I met Bishop Sherrill's son, who is a pastor of Episcopal Church in San Paulo. He is doing the most lovely mission work; he mastered the most difficult native language in two years and he preached in Portuguese. I was so delighted to have met him and talked of his work, though my relations in Brazil is not merely a few days. I visited there several times as a traveller from Buenos Aires where I lived three years, as my father had a farm for 30 years, then my brother-in-law, the Ambassador to Brazil. With all these connections I managed to get successfully established colonies in the state of San Paulo and Parana and got a future colony for some of our children. I managed to get a couple as teachers to teach in our school, the language, custom, history, etc., about Brazil for next spring. Your donation was put immediately into the school building fund, where the children could realize this dream in the future.

We are grateful for all your thoughtful consideration. I shall be in America this autumn again for my fourth pilgrimage for fund-raising. I may have the pleasure of seeing you then and thank you in person for your very generous gift to this Home.

May God bless you, and my kindest regards.

(Mrs.) MIKI SAWADA  
Elizabeth Sanders Home  
Oiso, Kanagawa-Ken  
Japan

## Editor's Comment:

The Elizabeth Sanders Home for children was established in 1947 to care for neglected, homeless, or abandoned children. LIVING CHURCH readers since that time have contributed generously to its support through the Relief Fund.

## Women of the Church

I welcome your invitation to comment upon the letter of Andrea H. Beauchamp of New Orleans [L. C., March 13th]

*The Living Church*

with reference to the name of the Woman's Auxiliary.

An auxiliary is usually thought of as a society of those who are interested but not eligible for membership in a certain organization, as, for example, a fraternal organization or a veterans' group. At parish level this distinction between the Church on the one hand and the Auxiliary on the other can be, and I believe has been, damaging.

I am not concerned, in reality, with the changing of the name of our women's organization, so much as I am with the true definition of its nature. If a change of name will help, let it be made. We must think of the Auxiliary as the women of our Church united for efficiency in service, for convenience, as it were. We must never think of it as an organization in any way distinct from the Church. In some areas the organization of our Church and of the Auxiliary makes it difficult to remember to think this way; but we must do so, to counteract what has been described in the publication "What of the Women?" as devotion to the Auxiliary as a "shadow Church."

The relationship between women and our Church is in need of adjustment. This adjustment must come from two directions. The women must be prepared to see their energies directed into the main stream of the life of the Church, on the parish, diocesan, provincial, national, and international levels; they must refuse to "duck into the shelter of the Auxiliary," to quote Mrs. Theodore O. Wedel. And, on the other hand, the Church must be prepared to let the distinction between male and female be made only where it is relevant. The effort to escape that distinction has caused much woe in the world; but the effort to carry it beyond its relevant context, though a custom of great antiquity, has impoverished society and caused at least as much distress as its opposite.

I repeat, if a change of name will help us to think correctly of the Women's Auxiliary, indeed of the relationship of women to the Church, let it be made. "The Women of the Church" tends to emphasize the distinction between the women and everyone else, in my estimation; but any change would have the advantage of interrupting our habits of thought when we hear the present name of the organization.

M. M. CAHOON  
(Mrs. R. R.)

Lyons, N. Y.

### Prayer Book Revision

THE LIVING CHURCH published [May 9, 1954] a significant questionnaire revealing what the clergy in several dioceses were actually doing in celebrating the Liturgy. If we are to have a Liturgy which the parish clergy will, as a whole, follow, it will have to be one which they, as a whole, approve of. We are not such supine followers of law that we will do what we think is pointless or foolish, simply because some rubric tells us to. The Liturgical Commission, in *Prayer Book Studies: IV* recognizes this fact.

The liturgiologists render us a tremendous service by giving us the fruits of

their studies in such books as *Prayer Book Studies*, and in numerous articles and other writings which have been published about the Liturgy. But the Liturgy is not a matter primarily of concern to liturgiologists and liturgical archeologists. Those who are primarily concerned with it are the ordinary celebrants. The ordinary celebrant is a priest in a medium sized parish. He knows a good bit about liturgical matters, and he has a pretty good idea as to what he thinks the liturgy should include, based on his experience of applying the liturgy to God's people. He is better equipped to consider the liturgy from a pastoral point of view, rather than from an archeological point of view such as scholars are sometimes fascinated by.

The ordinary celebrant, moreover, is not represented in the General Convention, since the clerical membership of Convention is not a representative sampling of all the clergy.

I therefore suggest that a detailed questionnaire be sent to all the clergy of the Church, to get as complete an answer as possible to the question: What do the working clergy want in the way of Prayer Book revision? What do they think ought to be in the Prayer Book? Perhaps the E. E. F. and the A. C. U. could publish proposed revisions which could be considered along with those of the Liturgical Commission, and the judgment of the ordinary clergy be secured after making all three proposals available for their study.

A Prayer Book Revision Commission could then draw up a proposed revision on the basis of the three former proposals and the questionnaire, and this be submitted to the General Convention.

(Rev.) ROY PETTWAY

Rector, Church of Our Saviour  
Atlanta, Ga.

### Evening Communion

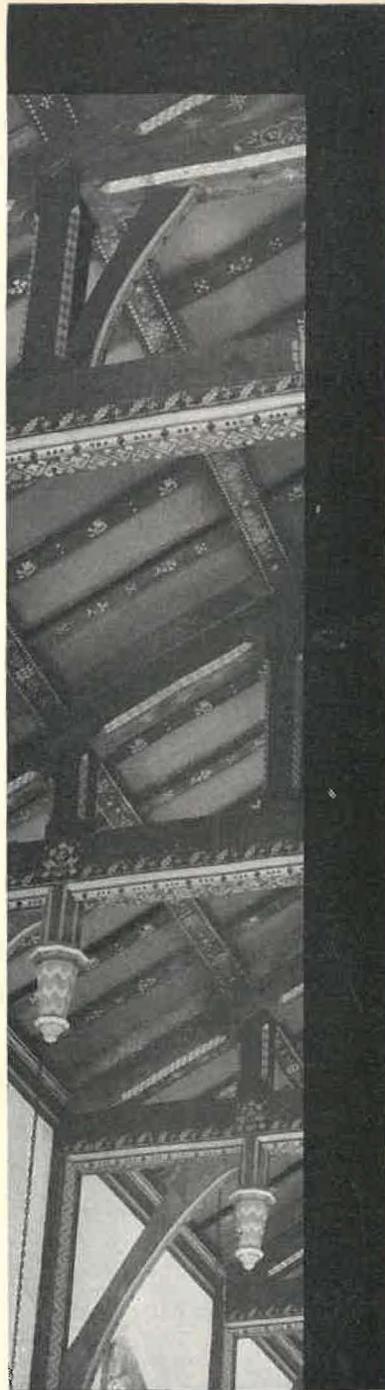
Your article and editorial on "Evening Communion" [L. C., March 6th] gave me quite a pleasant surprise. About five years ago, I was faced with the problem of observing saints' days without a service because of the lack of attendance. I discussed it with a member of the congregation, who thought the idea of evening Communion very good. Maybe I made the mistake of seeking advice from an older clergyman rather than the Bishop, but I was warned against such a practice. Fearing I might be on very dangerous ground, I dropped the subject.

For all the years of my ministry, I have had evening Communion in the small missions over which I have had charge. This has been with episcopal approval, and I certainly hope to find episcopal approval for the plan as set forth by Bishop Emrich in THE LIVING CHURCH. This appears to be a sound plan to overcome a very pressing problem in the Church.

Your editorial gave a fair appraisal of the situation, and several of the members of my congregation feel you have served the Church well to bring this to the Church through your editorial page.

(Rev.) JAMES O. BODLEY  
Rector, St. Jude's Church

Walterboro, S. C.



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## Talks With *Teachers*

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



## Lecture or Discuss?

WITH the texts of the New Curriculum now in our hands, we shall have to face this issue squarely, know the values on both sides, and be able to get our pupils to take more part in the class period than at present. The following are some conclusions reached after a study of 10 groups of college students, whose reactions were asked concerning whether they thought they learned more from lectures than from class discussions. Although younger children are less able to evaluate, the points revealed apply to them, too.

1. Things learned through a class discussion are remembered better, and recalled at a much later period. Points received merely by telling may linger a day or so, or until the review or examination. What we have discussed with our group, with the pleasure of participation, and with our own vocabulary, are apt to be a part of us, for life. Things discussed intelligently are better understood, sink in deeper, and last longer.

2. The discussion method fits all levels of pupils: the brilliant have scope for their original ideas, the average participate rather than merely conform, and the slow are found to grasp something, too, although they may not shine in the talking. Everybody is drawn into the discussion in a well guided group, and all profit.

3. The instructional or lecture method, on the other hand, favors the superior child. With his larger store he can assimilate more new ideas, and with his quicker mind he will respond and restate more frequently. This has been the sad condition under the old telling routine (which those of us who actually observe teaching can affirm). The one or two bright children in the class get the story quickly, make the desired replies—and then are a problem for discipline.

4. When individual *action* is to follow the teaching, the discussion method is far more effective. If you tell them what to do, they may do it. But if you have a free discussion of "How shall we do it?" the details will be better grasped, more original ideas will emerge, and all will get to work more heartily and happily. This is both communication and moti-

vation, which will benefit the entire class.

5. The lecture or telling method misses almost entirely the values of the group. The teacher—a remote and detached adult—sounds off in the presence of a number of separate *individuals*. The *class* is our best tool, once it is galvanized into a group (of which the teacher is a fellow member).

"But"—says the teacher who looks upon his role as that of Bearer of Information—"how can they ever know if I don't tell them?"

Let's face that issue: First, this type of teacher really believes that the Christian religion consists of a great body of information ("facts, truths, duties, rules, rubrics, and rudiments," he often calls them,) which must be lodged in each on-coming young Christian. How?—by instructing him.

Second, the sheer quantity of this store of lore is so great that no seminary course can equip our clergy with it, and a life of study does not master it all. For one thing, this mass is not only cumulative from the past, but vitally alive in the present. If there is so much, it is clear that we cannot hope to give each pupil more than a small part of it.

Third, by our emerging modern view, the Faith is—and always has been—a living experience, worked out in the Christian community. It is what we do as Christians, among Christians, that makes us well educated Christians.

Fourth, let us freely admit that the discussion method is preliminary to learning. Into minds prepared a few of the right seeds of the Gospel are planted. I estimate that under the new way of teaching, about 95% of the class time will be used for discussion, planning, working, visiting, research, and other expressive activities. Only about 5% of the time will be devoted to telling.

Therefore, it will take more time. The new ways are more profitable, but more leisurely. The teacher who now tells the story, and reviews the facts swiftly, then spars for tricks to fill up the remaining 20 minutes, will be totally lost in the new—unless he takes the trouble to perfect himself in the ways of childhood, and the guided conversation.

# The Living Church

Established 1878

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

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## Things to Come

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JUNE						
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5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

### May

15. Rogation Sunday.
16. Rogation Monday.
17. Rogation Tuesday.  
Connecticut convention.  
Long Island convention.  
Rhode Island convention.  
Southwestern Virginia convention, to 18th.  
Western New York convention.
18. Rogation Wednesday.  
Maine convention.  
Western Massachusetts convention.  
Montana convention, to 20th.
19. Ascension Day.
22. Sunday after Ascension.  
Olympia convention, to 23d.
24. Harrisburg convention, to 25th.
25. Virginia convention, to 26th.
29. Whitsunday.
30. Whitsun Monday.
31. Whitsun Tuesday.  
Church Conference of Social Work, N.C.C., to June 2d.

### June

1. Ember Day.
8. Ember Day.
4. Ember Day.
5. Trinity Sunday.
6. Pennsylvania convention.
11. St. Barnabas.
12. First Sunday after Trinity.
19. Second Sunday after Trinity.

# SORTS AND CONDITIONS

THE OTHER DAY I was expecting to take an airplane somewhere and arrived at the airport to find it partially fogged in. The plane I was supposed to take was circling about somewhere above the gray wreaths of cloud. Once it tried to come in, and we could hear the thunder of the motors and even see a ripple in the misty air a few hundred feet away. But, obeying the strict safety standards of the airline people, it regained altitude and finally went on to Detroit without stopping in Milwaukee.

WHILE waiting for our airliner to make up its mind, I stood and watched a smaller plane take off into the overcast. At one moment it was clearly visible. Then as it rose it suddenly became paler in color, and in the twinkling of an eye it had disappeared completely. It was moving across, not away from, the line of sight. The beholder felt as if the airplane had slipped into a fourth dimension. At one moment it was large and present. The next moment it was only a memory.

A CLOUD, invisible against the misty background, had "received it from our sight." So the airplane, with its precious load of passengers, went its four-dimensional way and, I assume, landed safely at a sunnier airport.

SUCH a dramatization of mystery was used by our Lord, the Book of Acts tells us, at His ascension into heaven. He started upward, and "a cloud received Him from their sight." The mystery was not created by its dramatization; He was really going somewhere, and that somewhere was beyond human sight or knowledge, was the mysterious realm of heaven.

FOR MANY centuries, the learned and the simple agreed on the general location of that realm in terms of the time and space they knew. It was, they were sure, directly above the earth. At the same time, the philosophers realized that God Himself could not be localized in time or space. As an ancient Jewish thinker had declared, "Heaven and the heaven of heavens cannot contain Thee."

NEVERTHELESS, it was a shock to the wise as well as the simple to discover that the earth was a spheroid whirling in space, with nothing much above it that was not also to be found below it and beside it; that heaven is not to be found anywhere along the three dimensions of the space we know, no matter how far one travels.

AN IMAGINARY journey of our Lord up into the sky is not recounted in the Book of Acts; it was an inference added by ancient piety on the assumption that heaven was up there somewhere. Heaven may on the contrary, be much closer than it seemed to the ancients: one heartbeat, one fraction of an inch away along a dimension that three-dimensional creatures cannot perceive.

A SHEET of paper represents a two-dimensional space. A penny lying on it is apparently a part of the two-dimensional world. Lift it up a fraction of an inch and it is in a different world, unknowable to a creature whose senses can discern only what lies on the surface of the paper. Human beings know the dimension in which the penny has moved, the third dimension. But they do not know whether there are other dimensions besides. The mathematician can develop four-, and five-, and six-, and multi-dimensional concepts without difficulty, and makes use of them in solving problems in three-dimensional space. But he cannot present these additional dimensions, except symbolically, to our senses.

THE SENSE of touch is two-dimensional. Add to it the kinesthetic sense, the awareness of muscular movement, and even with your eyes closed you have three-dimensional touch as your finger traces the surface of an apple. If the apple were turning instead of your hand, however, you could not guess its shape. The sight of one eye is two-dimensional. A stereo-realist camera adds the dimension of depth in a way that a one-eyed camera cannot achieve. But it takes the spiritual eye or the spiritual touch—the mathematician's capacity for abstract thought or the saint's capacity for faith—to explore a fourth dimension.

SO JESUS departed from the realm of senses, making the motion visible by an upward movement in three-dimensional space. When He was on earth, three-dimensional space separated Him from His followers; when He had ascended, He could be closer than hands or feet; and by sacramental presence, He could dwell in us and we in Him.

THUS, in apparently moving away from us, He has moved into us; by being no longer at any one earthly place, He can be everywhere.

THE EXCITING explorations of the world of the senses undertaken by recent generations have, perhaps, fostered a new kind of ignorance, a sort of spiritual illiteracy, in that we have developed a tendency to regard anything outside the space-time limits we know as non-existent, unreal. We have to remind ourselves that Jesus did not leave the "real" world at His Ascension, just as the airplane did not leave the real world when it slipped from sight on a misty morning.

THE REALITY of things unseen is not necessarily either greater or less than the reality of things seen. To be able to discern both is simply to have a greater apprehension of reality. Indeed, no point exists that is small enough, no plane exists that is thin enough to escape being a three-dimensional object. Similarly, everything that exists in three dimensions has a fourth-dimensional location also. The earth is not of a different order of reality from heaven. It is merely a fog-bound section of the realm of the spirit.

PETER DAY.

## EPISCOPATE

## Early Retirement

The Rt. Rev. Robert F. Wilner, suffragan of the Philippines,† will retire January 1, 1956, at the age of 66. Reasons of health have prompted his early retirement.

Bishop Wilner has devoted 39 years to the overseas missionary work of the Church. From 1916 to 1926, as a layman, he served as assistant treasurer of the China Mission, and later was a member of the Bishop's Council of Advice for the missionary district of Hankow. At the end of that time he returned to the United States to study for the ministry, and, following his ordination in 1928, he was appointed to the Philippines, where he has remained since. He was consecrated in 1938.

During World War II, he was imprisoned by the Japanese, along with other missionaries, and spent three years in an internment camp.

## NATIONAL COUNCIL

## Revelation

By ELIZABETH McCracken

Shortages of churches, clergy, and armed forces chaplains were reported at the meeting of National Council, April 26-28th. Attended by a large group, the last three-day meeting in the triennium\* also heard of the techniques employed in a pilot project to discover how the Church can be increasingly meaningful to people in urban-industrial areas.

The Rev. Dr. David R. Hunter, director of the Department of Christian Education, began his report by saying:

"The basis of sound, effective Christian education is the same today as always. We shall develop this theme in Honolulu; but I wish to mention briefly today four basic elements which must come together if effective Christian education is to take place. (1) revelation; the teacher must know that God has revealed Himself, and is revealing Himself; (2) there must be personal involvement, personal encounter, with that revelation; (3) there must be some ability to communicate this; (4) there must be hard work.

\*There will be a one-day meeting in Honolulu on September 4th.

**TUNING IN:** †Rogation Sunday is always the 5th Sunday after Easter, and the Monday, Tuesday, and Wednesday after it are Rogation Days (Prayer Book, p. 216). These four days (Rogationtide) are a "little Lent" in preparation of Ascension

"There is nothing new in all this. Our department has the task of helping people to see it, and do it. We must help dioceses and districts to develop their own Departments of Christian Education.

"At long last, we are able to deliver courses one, four, and seven, each consisting of a Teacher's Manual and Pupils' Readers; also a Parents' Manual, *Families in the Church.*"



DR. HUNTER: *Four basic elements must come together if effective Christian Education is to take place.*

The Rev. C. William Sydnor, Jr., editor-in-chief of the Curriculum Division, brought to the meeting copies of reviews of the books, and read sections of them to the Council. All the reviews were highly favorable.

Dr. Hunter announced a change in the procedure of leadership training. In the beginning, mobile teams had toured the country, giving information as to the plans for curriculum material, and showing such examples as were ready. The new plan includes visits in every diocese and district; and will include the whole parish or congregation. He called upon the Rev. Mr. Sydnor to explain, in detail, the plan.

Mr. Sydnor had a set of charts, on large sheets of paper, showing the suggested activities in detail. In brief, they are: (1) a meeting with every diocesan

or district Department of Christian Education; (2) a conference, five hours long, to which every clergyman is asked to bring two selected teachers; (3) a mass meeting of the whole parish or congregation and any other members of the community who care to come; (4) training of leaders for parents' classes.

## College Work

The Rev. Roger Blanchard, in his report, called attention to a neglected field in college work, namely overseas students, saying:

"Of the 35,000 foreign students in the United States, 600 are Anglicans. Of these 600, there are 40 on scholarships sponsored by Church World Relief and Church Coöperation, with some students on scholarships provided by the Overseas Department and the Woman's Auxiliary. Our Church has a responsibility to these students which is not being met. We cannot do it with our present staff.

"Our responsibility is not only to Anglicans, but also to others. In the first place, we should get in touch with overseas bishops about students who are coming. Then we should make as prompt contact with them, after arrival, as possible. They need to be related to the local situation, but also to the diocese, and to the National Church. We should coördinate our work, with the work done today by Dr. William Song, our representative to students on the West Coast; also with the work of Dr. William Baar at Brent House, Chicago, and with Canon John Pyle at the Cathedral of St. John the Divine."

Mr. Blanchard went on to say that the number of foreign students is increasing; that there are now 2,500,000 such students here; and that by 1970, there will be well over 6,500,000. He concluded:

"We should awaken the Church to the problem, and its responsibility; and we should lose no time in doing what we can here."

Mr. Blanchard then asked for an assistant secretary in the Department of College Work, for work with foreign students. A lively debate at once started.

The Very Rev. Dr. Clarence R. Haden, Jr., the first speaker, asked:

"What would such a secretary do? Can't the college chaplain do it?"

Day, the Thursday following. But they are not, according to the Prayer Book, days of fasting or abstinence (p. li). They are Days of Solemn Supplication for fruitful crops. †The Philippines has two suffragans: Bishops Wilner and Ogilby.

The Rev. Dr. William G. Wright, director of the Home Department, of which College Work is a division, answered, by saying:

"It is not simply ministering to 600 Anglicans, but to hundreds of other foreign students."

David E. Bronson of Minnesota took the floor next, to make the following startling analogy:

"It would be like buying a sledge hammer to crack an egg."

Mr. Blanchard replied that the proposed secretary would help the chaplains by bringing needs to their attention, or by sending students to them, as well as by responding to requests from chaplains for aid.

The recommendation for an assistant secretary was referred to the Department of Finance, in the routine way, a salary grant (\$4,666.67) being part of the recommendation. The Department later moved that the matter be referred to the Presiding Bishop and the Treasurer, with power to act. No immediate action was taken, since that must await budgetary action before it can be carried out.

## Armed Forces

The Rev. Robert J. Plumb, Executive Secretary of the Armed Forces Division, reported a serious shortage of chaplains, saying:

"The recruitment of chaplains is a problem ever with us. We are still too far from our quota, even though this year has shown a renewal of interest, with a number of new chaplains reporting for active duty. We are five chaplains short in the Army, five short in the Navy, and nine short in the Air Force. By July 1st, our quota in the Air Force will be increased by nine, which means that we shall be 28 chaplains short of our full quota. Six expect to go on active duty, but with one returning to civilian status, we shall still be 23 short. If we have no one to send, then the Chief of Chaplains has the right to fill our vacant places with chaplains of other Communion. It is inevitable that the time will come when this door will be shut, and though we may cry 'Open to us!' it will be in vain. . . .

"I am sure that all of us remember Bishop Louttit's report on the deplorable moral conditions in the Far East [L. C., October 3, 1954]. One of the most tragic figures in the Old Testament is David clad in Saul's armor and about to go out to fight Goliath. The brass helmet comes over his eyes; the heavy coat of mail is cumbersome. David quickly discarded the helmet, the armor, and Saul's heavy sword, chose his own weapon; and,



CHAPLAIN PLUMB: *Though we may cry "open to us!" it will be in vain.*

with the help of God, went forth to victory.

"Today, we permit our young men to go into military service as poorly prepared as David was — and without their own weapons. In order to meet this situation, we are planning four study courses for what is called pre-induction training. The Bible and Prayer Book Society has been most cooperative in supplying our chaplains with Prayer Books. It was the great Rev. Dr. Samuel Hart of Connecticut<sup>1</sup> who described the Prayer Book as 'the Church's most effective missionary.' Our chaplains, in the past 12 months, have been supplied with 2,342 Prayer Books of the size used in pews. The Church Periodical Club has given Hymnals, some choir size, some pew size, for installations where our chaplains have organized choirs."

Chaplain Plumb ended his report with a tribute to our chaplains, shown in the following records, saying:

"You will be interested to hear that 51 young men were presented for Confirmation to Bishop Miller of Easton, at the U.S. Naval Training Station at Bainbridge, Md. Bishop Gordon of Alaska recently confirmed a class of 30. Bishop Keeler of Minnesota is this very week conducting a conference for our chaplains and Episcopal personnel at Berchtesgaden, Germany. He also has a very full schedule of Confirmations for our chaplains. Bishop Kennedy has just returned from visits to members of our Armed Forces in Guam, Okinawa, Korea, and Japan. At the meeting of our division held at St. John's Parish House, Washington, D. C., last week, we had as our guests the Chiefs of Chaplains of the Services, and eight of our chaplains in the area. We discussed

the problem of how to get local parishes to be responsible for keeping in touch with their members in the Armed Forces. Too often, these young people are neglected and forgotten."

## Shortage of Churches, Clergy

The Rev. Dr. William G. Wright, reporting for the Home Department after the Council had heard Chaplain Plumb's report of the serious shortage of chaplains, startled the Council by his account of the extreme shortage of clergy and church buildings in many civilian areas, mainly in areas newly settled or with an enormously increased population because of new industrial or other enterprises. Dr. Wright said in part:

"We have had requests for grants amounting to \$852,000. We have \$225,000 in hand. Requests to our Emergency Loan Fund amount to \$639,000. We continually must say 'No' three or four times to saying 'Yes' once. We have \$1,500,000 in our China Fund; and the Episcopal Church Foundation has made some grants. But we have not nearly enough to meet really crying needs for buildings. The majority of requests come after dioceses have exhausted all resources. This year, the National Council of Churches estimates that \$700,000,000 will be put into the construction of church buildings. The construction curve continues to rise. All that we can do is to help what is proportionately little."

Dr. Wright explained that the requests were for "first units" of construction, that is, a building that could be used for a church and a parish hall. The plan of the department is to send a clergyman into the new area. Then, as quickly as possible, build. Dr. Wright added earnestly:

"We must build now. Three years from now will be too late. We all know what happened in Richland, Wash. [in the Missionary District of Spokane], near the Hanford Atomic Development. Fifteen years ago, it was a wilderness. Today, it has a population of 25,000. We went in there in 1951. The small parish, All Saints' has 600 communicants, and there are 300 children in the Church School. That shows what happens when we can respond to a call for help quickly. Delay means that great opportunities are lost. Even when we go as nearly immediately as we possibly can, we find men and women and children waiting for us."

Dr. Wright spoke of the shortage of clergy and of women Church workers. He knew of 510 vacancies of parishes, and of 125 others where a second priest was needed to do the work. He said:

"We have now an average of one priest for every three parishes or missions. We must have more. As for women Church

TUNING IN: ¶Samuel Hart (died 1917) was perhaps the leading liturgical scholar of his day in the American Church. He was for many years professor, then dean and chaplain, at Berkeley Divinity School, when it was located at Middle-

town, Conn. He held the position of Custodian to the Standard Book of Common Prayer for some 30 years. He was the author of a number of published works, including his *The (American) Book of Common Prayer* (1910).

workers: they are not trained to be substitutes for the clergy, but to work with them. One other matter: it is difficult to have to make choices. Some things can be done at the national level, but not at the grass roots. We have not the facilities to present the problem at every level. We must bring to the Program and Budget Committee the conviction that we must work with those who are doing the work in parishes and missions, and, all over the land are holding out hands crying: 'Come over and help us.'

The discussion turned to recruiting and training.

Bishop Block of California spoke of the recruitment of women, saying:

"I am especially concerned with St. Margaret's House.<sup>¶</sup> It was first diocesan; then, provincial. I wish that we might extend the program for women workers, to include plans for women not college graduates. A woman secretary is doing Church work—she may also save a bishop's life by her work. In my diocese, a whistle stop becomes a town of 10,000 over night. We hope that we may be given freedom to make St. Margaret's House national. How can it be affiliated with the National Council?"

Mrs. Arthur M. Sherman spoke next, saying:

"I hope that it can be made national. That would mean that we could appeal for funds on a national level. Recruiting should be on a national level."

Dr. Wright said that he would be glad if General Convention could find any way to make it national.

## Urban-Industrial Church Research Program

Bishop Warnecke of Bethlehem thrilled the National Council with his account of the work being done to "forge out reproducible techniques whereby the Church can be increasingly meaningful to people in modern urban-industrial society." An anonymous fund of \$125,000, or \$25,000 a year for five years, makes the enterprise possible. Of the fund 20% is to be used for supervision, and the balance is to be disbursed to designated centers. Before listing the eleven centers designated, Bishop Warnecke said:

"The problem has arisen because of (1) the rapid growth of American cities; (2) the mobility of urban life; (3) the increasing power and influence of the city in American life; and (4) the paganism of American cities. There is a larger number of unchurched persons in America now than in the number of the entire population in 1890. We have generations of chil-

dren untouched by religious influences. The prevailing paganism is partly due to the distrust of many people to the Church as something belonging largely to the middle and upper classes.

"Our Church is largely a city Church. Seventy per cent of our people live in cities. Our loss of membership is largely in cities. Our problem is the attempt made to live English parish life of the nineties now. How shall we meet it and solve it?"

"In 1953 when the grant of \$125,000 was made to us, \$25,000 a year for five years, we tackled the problem by studying 11 urban parishes, each recommended by the bishop in whose diocese it was located. We began work in 1954. In all cases the dioceses are contributing; and careful records are being kept."

Bishop Warnecke then cited each piece of work, going into details of absorbing interest. The areas were:

(1) Three industrial area towns in the diocese of Pittsburgh, centering in St. Mary's Church, at Braddock. Here an industrial mission was held.

(2) St. Mark's Church, Chicago. The problem here was social relations, and a trained social worker will be added to the staff on June 1st.

(3) St. John's Church, Roxbury, Mass. This famous parish has had to meet new problems as the neighborhood has changed. A trained social worker, with special aptitude for work with children has been added.

(4) St. Paul's Church, Schenectady, in the diocese of Albany. A parish largely made up of employees of the General Electric Company, and their families. "The Church and the Worker" has been the theme of the new approach. The new rector, the Rev. William S.

Van Meter, was for five years Deputy Commissioner of Labor of the State of Oregon.

(5) St. Stephen's Church, Wilkes-Barre, in the diocese of Bethlehem, and five cooperating parishes. Here it was decided to have a series of annual emphases. The first year's emphasis is on Youth Work.

(6) Memorial Church of the Advocate, Philadelphia. This old church has buildings which it would cost \$10,000,000 to reproduce; but it is in a critical struggle for existence, in what is now a depressed and congested community. The program will be community service, with a distinct emphasis on personal evangelism.

(7) St. Peter's Church, New York, the famous parish of which Clement C. Moore, author of "Twas the Night before Christmas" was a vestryman. At present, there is a heavy influx of Puerto Ricans in the neighborhood. The emphasis will be on evangelism, with special reference to Puerto Rican children. A Spanish-speaking university graduate has been added to the staff.

(8) Christ Church, Cincinnati, in the diocese of Southern Ohio. This is a downtown church, with a massive program. The parish is now building a new church to cost \$500,000. They are determined to stay in the "inner city," and to succeed there. This program has not been officially begun. It will be preceded by analyses, surveys, and other special emphases, led by competent executives. The program will involve lay leadership generally. Funds for the participation of this parish in the program are coming from local sources.

(9) Memorial Church, Baltimore. An older area with three sharply differing neighborhoods. The program will be in the direction of the involvement of the parish in civic and neighborhood affairs. A public health nurse has been added to the parish staff. The funds for this project have come from an anonymous donor.

(10) Trinity Church, Reno, Nev. The direction of the program here will be pastoral counseling, with special emphasis on sound home life.

(11) St. David's Church, Austin, Tex. (diocese of Texas). The mother church in this part of Texas. There are five specific directions of the program here. The one which will be strengthened as a result of the grant will be social relations, with a specific attempt to win people in the immediate service area.

Bishop Warnecke, as he came to the end of his long report, which was listened to with unprecedented intentness,



BISHOP WARNECKE: *Our loss of membership is largely in cities.*

**TUNING IN:** ¶St. Margaret's House, Berkeley, Calif., is the training school in the West where women are prepared for work in the Episcopal Church (*Episcopal Church Annual 1955*, p. 116). It is not exclusively for the training of deaconesses,

but its curriculum includes the canonical requirements that must be met by deaconesses. Its course covers a two-year period of graduate study leading to the M.A. degree. A special course is offered for overseas work.

was the recipient of prolonged applause. The *New York Times*, the next morning, carried a story about the report almost a column in length, on the first page of its second section.

## Budget

The Presiding Bishop precipitated a short but warm discussion prior to the formal presentation of the 1956 Budget when he said:

"Two matters might be considered by the Program and Budget Committee. One is that we balance our annual budget with the gifts of the dead. These amount to about \$430,000 a year [income from trust funds]. The other matter is that we also use the money of little children [Children's Lenten Offering], since it is permitted to count toward paying the quota of dioceses. This amounts to \$600,000 a year. Both these funds should be used for advance work. We are presenting a budget with both these items left out."

David E. Bronson of Minnesota opened the debate, saying:

"The Children's Offering should be used for forward work. Arizona and Nevada need large funds for such work, and we make pitiable grants to them. We should not use any of our endowment funds for salaries and running expenses."

Bishop Gray of Connecticut caused a stir when he asked:

"Has consideration ever been given to the distinction between missionary work and the over-head work of the Church? People make comparisons. Differentiation would help."

The Presiding Bishop said with some warmth:

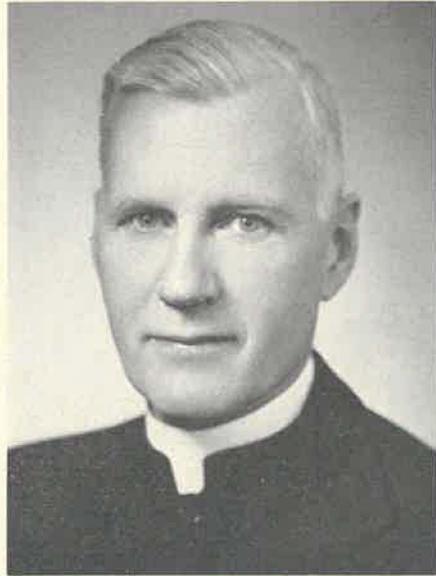
"I should object to any such differentiation. I feel that everything we do is missionary work. All our work is missionary work. I should be against having the staff at the Church Missions House opposed to those in the field, and regarded as non-missionary. The whole life and work of the National Council is missionary."

Bishop Bentley upheld Bishop Sherrill, saying:

"You and this Council are responsible for the missionary work of the Church. There are expenses for administration. I think these are justified as part of the missionary work of the Church. I should not like to be in my post here [Vice president of the National Council and Director of the Overseas Department], if my work could not be regarded as missionary." [applause.]

Bishop Hobson of Southern Ohio, chairman of the Department presented

its report. A radical innovation was the presentation of three budgets. The first amounts to \$6,221,508.61; the second to \$7,192,723.31; the third to \$8,063,271.99. The first, or "Budget A," is about



BISHOP HOBSON: *We are not happy about the Budget.*

the same as the amount of the 1955 Budget. The second, "Budget B," shows necessary increases for urgent needs. The third, "Budget C," lists important work which could be done should the money be raised. These three Budgets will be submitted to the Program and Budget Committee when it meets in June. The Committee will decide upon the Budget to be presented to the General Convention in Honolulu.

Bishop Hobson, speaking of the Budget, said earnestly:

"We are not happy about the Budget. Even Budget C will not be sufficient to do what needs to be done. It is hard to get money throughout the Church. The need is not seen in all parishes. People do not know about our present work, and our greater opportunities. If they knew, I am confident that our people would give what is needed. The money is there. If we could tell our people, we would get what we need. But the telling takes money, and we cannot spare it. No business would put so small a sum into advertising as we put into promotion. If they did, they would ruin their business.

"I have been serving this Department [of Promotion] for 15 years. We have made the mistake of cutting the appropriation for the Promotion Department, thinking that cutting would do least harm there than anywhere else; and we had to cut somewhere. We lost ground, which hurt all our work financially. Instead of cuts, the Promotion Department needed

increases. Our Budget will not permit us to have sufficient radio, TV, and travel expenses; and our printed matter is a problem. We must charge for it; but some people can't, and others won't, pay for it."

The report on the Builders for Christ Campaign was encouraging. Total pledges of \$3,978,983.14 have been received, with total cash payments of \$2,842,936.02. Fifty-seven dioceses and districts have pledged equal or exceeding their shares. It is expected that the campaign for \$4,150,000.00 will be reached within a narrow margin of \$9,000.00, if all do their share. It is possible, if everyone does his or her share that the campaign will actually go over the top.

[Additional reports from the National Council, as well as the executive board meeting of the Woman's Auxiliary, will be published next week].

## FINANCE

### More than Expected

National Council had received, by March 31st, \$927,996.57 on its 1955 quota. This amount is more than expected for this three month period. Expectations for the period were \$832,654.63, or two-twelfths of the total 1955 expectations. (Allowing one month for collection and transmittal, receipts by National Council as of March 31st should amount to at least two-twelfths of the 1955 expectation.)

## CLF

### Annual Eucharist

The annual Eucharist of the Church Literature Foundation, which publishes *THE LIVING CHURCH*, was celebrated in All Saints' Cathedral, Milwaukee, May 3d, attended by members of the Foundation, of *THE LIVING CHURCH* staff, and others. Celebrant was the Rev. Francis C. Lightbourn, Assistant Editor. Edgar O. Dodge, Advertising Manager, was server.

## ACU

### Convention Plans

Plans are being completed for the national priests' convention, sponsored by the American Church Union, which will be held June 5th to 8th at Valley Forge Military Academy, Wayne, Pa. The convention sermon will be preached by the Rev. Frank Damrosch, Doylestown, Pa. Fr. Damrosch has been associated with the ACU since its foundation and

**TUNING IN:** [Missionary is from the Latin *mitto, mittere, missus*, "to send." It refers thus to the sending forth of the Church, and of its members, to bear witness to the truth of Christ wherever this witness is needed. Everything, there-

fore, that gets the Church and its message moving is properly regarded as missionary work. Differentiation is sometimes necessary for clarification, but in the last analysis all of the Church's work is missionary.

was an active leader in the Catholic Congress movement in the 1920's and 1930's. The sermon will be delivered at a solemn Evensong on June 5th in the chapel of the Academy. The public is invited to this service, which will be conducted by Bishop Hart of Pennsylvania. A special invitation will be extended to clergy of the Orthodox and Polish National Catholic Churches to attend the service.

Bishop Ivins, retired Bishop of Milwaukee, was originally scheduled to deliver the convention sermon, but, for reasons of health, will not be able to do so. Bishop Ivins was the preacher at the first Catholic Congress held in the United States at New Haven, Conn., in 1925.

The Rev. Don Frank Fenn of Baltimore, chairman of the convention, will address the convention at the first session on June 6th. Convention chaplain will be the Rev. Francis Campbell Gray of St. John's Church, Decatur, Ill. The Rev. Charles E. Greene, St. Mary's Church, Wayne, Pa., will be Master of Ceremonies.

The convention leaders will be: the Rev. Darwin Kirby, the Rev. Homer Rogers, the Rev. William H. Dunphy, Fr. Joseph, O.S.F., and the Rev. Harold Lemoine.

Registrations are open to all priests of the American and Canadian Church, but attendance will be limited to 225. The total cost for the convention will be \$7.50. Registrations and remittances should be made to the Rev. Hobart J. Gary, 29 Slate Lane, Levittown, L. I., N. Y., who is chairman of arrangements.

## LAYMEN

### Death of Mr. Cochel

Wilber A. Cochel, donor of Roanridge farm, died May 1st at St. Luke's Hospital, Kansas City, Mo., after a long illness. Roanridge, in the diocese of West Missouri, is the center of the Church's Town and Country Work.

Mr. Cochel was born in 1877 in Tipton, Mo. His father was a hardware merchant who also did some farming, and Mr. Cochel obtained his first farm experience there. A good student at the University of Missouri, he was offered a position as a Latin professor in an academy, but preferred to go on in the study of agriculture. He obtained a Master's degree in animal husbandry and taught the subject for a number of years. He is credited with the introduction of the silo to farmers, which was an important development in the feeding of cattle. In 1925 he became editor of the weekly

Kansas City *Star*. While there he conceived the idea of bringing farm youths together to give them a sense of pride in their future profession. At the initial meeting, he invited Will Rogers, a personal friend, to be the speaker. It was out of this meeting that the Future Farmers of America grew.

Mr. Cochel was a vestryman of Grace and Holy Trinity Cathedral from 1927,



W. A. COCHEL: Roanridge donor.

and became junior warden in 1937. In 1940 he was general chairman of the local arrangements committee for General Convention, which was held in Kansas City. At the time of General Convention, Mr. Cochel felt that a place should be provided where the 6,000 deputies and visitors could visit a rural region. Describing it later, he said:

"About 25 did come out and were shown around. Others were busy or didn't feel interested enough to go. We had a session on rural work; about eight or ten attended. I realized that the Church needed to do something to make itself felt. . . .

"I felt, and so did the National Council, the need for clergy trained in rural work. I did not expect them to become agricultural experts; but I did think that we could expect them to learn the difference between a Plymouth Rock and a Holstein. . . .

"What I wanted to do was to set up a trust, providing for the use of my place, Roanridge, as a center for the training of clergy for rural work."

Roanridge is a 326 acre farm 13 miles from Kansas City. It was used by the Church for the Town and Country Institute for two summers before it was deeded to the Church in 1947. Mr. Cochel lived there after his retirement from the *Star* in 1946, and served as the

farm's director. Along with the property, Mr. Cochel gave the Church over \$100,000 for the support of the work there. The farm was set up as a trust, the Roanridge Foundation, with a seven-man board of trustees. It received additional funds from National Council, the Woman's Auxiliary, and local individuals.

Roanridge is used primarily as a center for the training of clergy for rural work. Seminarians come for a summer institute, in which they study courses such as "the rural minister and the Church," and "the rural community." Through 1952, 400 seminarians and young women workers had been enrolled. Clergymen also come there for courses.

Funeral services for Mr. Cochel were scheduled for May 4th at Grace and Holy Trinity Cathedral. They were to be conducted by Bishop Welles of West Missouri and the Rev. Norman L. Foote.

## RELIGIOUS ORDERS

### Master of Novices

The Rev. Sydney Atkinson, O.H.C.,<sup>1</sup> has been appointed master of novices at the Holy Cross Monastery, West Park, N. Y. Fr. Atkinson has been serving at the Holy Cross Mission, Bolahun, Liberia, where he has been principal of the high school and director of the Mbaloma leper colony. He has made a monthly trip to Lehuma, a near-by town where, he reports, "we have a few Christians and also where the local 'Devil' lives (we are good friends!)" Fr. Atkinson expected to leave for Monrovia Easter Monday, but did not know when he could get a plane or ship to the U. S.

## RELIEF

### Aid for Philippines

Church World Service, relief agency of the National Council of Churches, has sent 750,000 vitamin and sulfa-diazine tablets to the Philippines. They are intended to combat under-nourishment and disease among the thousands made homeless by earthquakes on the northwest coast of Mindanao Island during the first week of April.

The Rev. R. Norris Wilson, executive director, said reports indicate that more than 400 persons died as a result of the quakes and insufficient food supplies and illness have created an emergency condition among the homeless.

The agency previously sent 5,000 pounds of surplus milk powder, 20,000 pounds of light clothing and \$10,000 for purchase of foods for quake victims.

**TUNING IN:** ¶The letters OHC stand for Order of the Holy Cross which is a religious community for men founded in 1881 by the late Rev. James Otis Sargent Huntington, OHC. Its headquarters are at West Park, N. Y. In addition to its African

mission, it is in charge of St. Andrew's School for boys, St. Andrew's, Tenn., and has a Western House at Santa Barbara, Calif. Object of the Order is the cultivation of the spiritual life of its members and the practice of good works.

## Theology and Prayer

FOR 37 years the *Anglican Theological Review* has been the only technically theological journal of the Episcopal Church. And for 31 of those 37 years it has been edited by the Rev. Frederick C. Grant, Th.D., D.D., now professor of New Testament in Union Theological Seminary, New York City.

The state of Dr. Grant's health has compelled him to relinquish this task, which was for him a "labor of love, a service of dedication to sound learning and representative Anglican scholarship."

New editors of the *Anglican Theological Review* are the Very Rev. Sherman E. Johnson, Ph.D., STD, dean of Church Divinity School of the Pacific, and the Very Rev. Alden D. Kelley, D.D., dean of Seabury Western Theological Seminary. Dr. Grant is still listed as a member of the editorial board.

The April 1955 number—the magazine is a quarterly—contains an editorial on Dr. Grant's relationship to it, a number of book reviews, and six articles: "The Story of Jesus and the Adulteress," by Frederick A. Schilling; "Priesthood and the Eucharist," by Charles D. Kean; "John Woolman and the Holy Experiment," by John M. Gessell; "The Contribution of the Episcopal Church to the Maintenance and Extension of Freedom," by M. Moran Weston; "Where is Our Authority? A Baptist View," by Hillyer H. Straton; "The Christian Faith and Communism," by Charles W. Lowry.

UNCOMMON PRAYERS is the title of a book just published by Seabury Press. It is an American edition, arranged by John Wallace Suter, of Cecil Hunt's three collections, *Uncommon Prayers*, *More Uncommon Prayers*, and *Uncommon Prayers for Young People*, published originally in England.

In *Uncommon Prayers* (American edition) Dr. Suter, who is custodian of the Standard Book of Common Prayer, has selected from the three earlier volumes some 200 prayers, arranged under a dozen headings—Prayer, In His

Presence, Son of God, Inner Peace, God's Grace, Day and Night, Loving Service, The Nation, Our Children, Nature, The Thankful Heart, and Heaven. There is an index of first lines and an index of authors and sources.

An unusually wide variety is represented in this selection, which ranges all the way from the Mozarabic liturgy to the prayer of a Negro boy running a

**UNCOMMON PRAYERS.** Collected by Cecil Hunt. American Edition Arranged by John Wallace Suter. Seabury Press. Pp. vii, 182. \$3.

losing race ("Lawd, You pick 'em up, and I'll put 'em down. You pick 'em up, and I'll put 'em down . . .") and includes the prayer "displayed in the Aer Lingus passenger planes" [see box]. At least one of the prayers (William Bright's "O most loving Father, who willest us to give thanks for all things . . .") appears in the Book of Common Prayer (p. 596).

This is a book of obvious usefulness. One is grateful to the author and publishers for making it available.

### Books Received

**CHALLENGE AND CONFORMITY.** Studies in the Interaction of Christianity and the World of Today. By Kenneth Scott Latourette. Harpers. Pp. 126. \$1.75.

**ALL IN ONE DAY.** Experiences and Insights. By Hilda Libby Ives. Portland, Me.: Bond Wheelwright Co. Pp. 155. \$2.75 [Mrs. Ives is a rural Congregationalist pastor in Maine.]

**THE DAILY LIFE OF THE CHRISTIAN.** By John Murray. Philosophical Library. Pp. 127. \$2.50.

**INQUIRY INTO SCIENCE FICTION.** By Basil Davenport. Longmans. Pp. 87. \$2.50.

**SHOULD THE PATIENT KNOW THE TRUTH?** A response of physicians, nurses, clergymen, and lawyers. Edited by Samuel Standard, M.D., and Helmuth Nathan, M.D. Springer Publishing Co., Inc., 44 E. 23d St., New York 10, N. Y. Pp. 159. \$3 hard cover, \$2 soft cover. [Contains a chapter by the Rev. J. V. Langmead Casserley, Professor of Dogmatic Theology in the General Theological Seminary.]

**WORLD UPSIDE DOWN.** Edited by Margaret Greene. Drawings by Kathleen Voute. Friendship Press. Pp. 122. Cloth \$2, paper \$1.25.

## For the Things Above

GOD, Who hast made all creatures for Thy own Glory, and hast designed all the things of this world for the service of mankind, bless, we pray Thee, this machine built for our travel, that it may serve—without loss or danger—for spreading ever more widely the praise and glory of Thy name, and for the quicker dispatch of the world's affairs; and may foster in the hearts of those who travel in it a yearning for the things above, through Christ our Lord.

*Prayer displayed in Aer Lingus passenger planes*

## SOUTHEAST ASIA

### Missionary Strategy

A regional organization of Anglican Churches known as the Council of the Episcopal Church in Southeast Asia was formed in February, according to the *Diocesan Chronicle*, publication of the district of the Philippines. The Anglican bishops of Hong Kong, Singapore, Borneo, Korea, and the Philippines met in Hong Kong to form the organization. The representative from Burma was unavoidably absent. (Areas represented correspond only in part with those in the Southeast Asia Treaty Organization. The diocese of Singapore includes the federation of Malaya and has jurisdiction over Thailand, Sumatra, Java and adjacent islands. The diocese of Borneo includes Sarawak, Labuan, Brunei and North Borneo, the rest of Borneo and adjacent islands.)

The bishops met under the directive of the Anglican Communion Advisory Council on Missionary Strategy, an advisory body organized under the Lambeth Conference, which held its first meeting at the Anglican Congress of 1954 in Minneapolis.

Among the subjects discussed at the meeting were the Church's responsibility to the millions of Chinese living outside Communist China, the forthcoming publication of a new edition of the Book of Common Prayer in Chinese, the preparation and distribution of Anglican literature, encouraging vocations among the Anglicans of Southeast Asia, missionary work among the Moslem peoples of the area, and the possibility of opening missionary work in Thailand.

The Council requested the Bishop of Singapore to survey the situation in Thailand, and, after conferences with missionaries of other Churches already at work, to determine what immediate steps should be taken to open work there. The Council was unanimously of the opinion that the leadership should be Asian, although to begin with the canonical connection with the diocese of Singapore would be continued. It is hoped that this missionary venture may receive the support of the whole Anglican communion, with the older provinces contributing the capital costs and the Anglicans of Southeast Asia the missionary personnel and funds for the annual budget.

The Council decided to meet every second year and from time to time to hold conferences with clerical and lay representation. With a desire to become acquainted with the Philippine Independent Church, the Council decided to meet in Manila early in 1957, together with clerical and lay delegates.



"And she brought forth her first-born son and wrapped him in swaddling clothes, and laid him in a manger."

## The Seabury Series

The Bible, the Prayer Book, and the whole of our Christian heritage are sources for the new curriculum material

THIS month parishes and missions throughout the country get their first look at our new Church school courses authorized by General Convention — the Seabury Series. Nine books, composing the courses for Grades 1, 4, and 7, and a Parent's Manual written especially for parents and godparents of children in these three grades, will go out to the hundreds of clergymen, Christian education directors, and church school teachers who are eagerly awaiting an opportunity to examine this new material in order to formulate their plans for Sunday school next fall.

For the first grade, the Seabury Series provides a Teacher's Manual and a set of three brightly illustrated books for the children to read. Each of the children's books contains a story about two youngsters, Tish and Mike, with the first book subtitled *Two of God's Children*; the second, *Christmas Is Special*; and the third, *Discoveries*. The stories were written by Agnes Hickson, of the Department of Christian Education and a teacher of Christian education at St. Margaret's School in Berkeley, Calif., and the Church Divinity School of the Pacific. The illustrations which are printed in full color on every page of all three books were drawn by Randolph Chitwood, a young man whose name is becoming well known in the art world.

The Teacher's Manual for the course for Grade 1 guides the teacher toward achieving the goal set up for church school work at this age level, the establishment in the child of a feeling of

belonging, of being wanted — or, as the title of the Manual states it, the knowledge that *The Church Is My Home, Too*. This 160 page book is illustrated, too, with numerous line drawings by Jean Macdonald Porter.

The course for Grade 4 consists of a full length, cloth bound book for the pupils and a 192-page Teacher's Manual. The pupil's reader, *God's Family*, well illustrated throughout with con-

hensive retelling of the Bible in language the child can easily understand.

Like the Teacher's Manual for each course in the Series, that for the fourth grade teacher, titled *Right or Wrong*, describes the characteristics of the child at this age level, explains the objectives of the course, and shows how to attain these objectives. The excerpts from actual class sessions included in the manual can be extremely helpful to the teacher. The course is aimed at helping pupils to examine the meaning of right and wrong, the demands of conscience and the standards of believing; to experience trust and confidence, understanding and acceptance; to have the Christian Gospel brought to bear on their discussion, experiences and concerns; and to come to appreciate the love of the people of God in terms of their constant struggle with right and wrong, their struggle with God's purposes and their own willful lives, and God's action on man's behalf.

*More Than Words*, the title of the Pupil's Resource Book for Grade 7, aptly describes the content. This is a word book, but far more than a dictionary. The stories of words commonly used in church services, in talking about the faith, in praying and in living the Christian life lead the pupils through discussions that broaden and illuminate their understanding. Black-and-white drawings illustrate some of the key

### The Cover

Bible, family, Church, and childhood situations are depicted in the new curriculum material in bold, simplified artistic styles designed to appeal to children. The center panel shows a group of basic Church symbols: Chi-Rho for Christ, related to the grapevine for Holy Communion; the ark, representing the Church; and the fish, an ancient Christian recognition sign. (The letters of the Greek word for fish are the initials of the Greek for Jesus Christ, Son of God, Saviour.)

temporary drawings in two colors by Gregor Thompson Goethals, contains a fast-paced, exciting story describing life in the early Church and a second story (this is really two books in one) providing the fourth grader with a compre-

words. Prepared by some of the Church's leading scholars, *More Than Words* is a reference book that adults will find valuable, yet is written in language that the 12-year-old understands.

The Teacher's Manual for Grade 7 is titled *Why Should I?* It is written to help the teacher answer three basic questions asked by seventh graders: why should I believe? why should I obey? and why should I go to Church? This manual contains reports of 17 actual seventh-grade class sessions, along with suggestions for starting discussion, story situations for reading and discussion, and suggestions for various class projects. Some of the major points are presented in chart form.

A vital part of the Seabury Series is the Parent's Manual, *Families in the Church*. It is primarily a course for parents, godparents, and other adults concerned with children in Grades 1, 4, and 7. Because the course deals with basic religious insights, those concerned with children at other age levels can profit by attending classes in which the course is used. The course makes use of the group discussion method of learning and is designed for use in weekly sessions. Through the course, adults will grow in their understanding of the faith and its relevance to daily life and so be better able to lead their children to the same truths.

Those who have heard that the courses in the Seabury Series would be quite different from church school materials published in the past may be wondering if they will be able to put these materials to effective use. The courses are theologically sound, they make use of the Bible, the Prayer Book, the Hymnal, and *The Church's Teaching*. They are Church-centered and mission-minded and have been thoroughly tested in small, medium, and large church schools. They include specific teacher guidance and class projects. However, the Department of Christian Education points out emphatically



JOSEPH (Course 4): "The sun, the moon, and eleven stars were bowing down to me."

that these courses cannot be effectively used unless four conditions are met.

First, there must be in every parish using the Seabury Series a group of adult laymen, including the teachers, which is actively concerned with the redemptive task of the parish. Second, family worship in church on Sunday is necessary, both to the religious life in the home and as a factor in the Christian education of children and parents. Third, the cooperation of parents and godparents, through attendance at weekly classes for adults, is imperative for the guidance and encouragement of their children. Fourth, teachers will need religious and educational preparation—a strengthening of their relationship with the source of power—if they are to understand the purpose and methods of the courses. To use the courses successfully does require greater effort on the part of all concerned, but with this extra effort, the Seabury Series can bring

results that make the work a willing offering.

Soon after these initial courses are published, two courses for vacation church school will appear. These courses, for primary and junior grades, will consist of a Primary Pupil's Reader, *God's Children Now*, and a Junior Pupil's Reader, *God's Children Now*. The Teacher's Manual, *God's Children Now*, contains background material and concrete aids for use with both courses. All three books will be illustrated: the Teacher's Manual in black and white; the Junior Pupil's Reader in two colors; the Primary Pupil's Reader in full color.

Another part of the Seabury Series is *The Church's Teaching*, the group of volumes now familiar to most Churchmen. These books, which present the basic teachings of the Church, are for general reading and reference, and their content is directly reflected in all other volumes in the Seabury Series.

"Insofar as there is any similarity between so-called 'progressive' methods and the teaching methods of the Seabury Series it needs to be seen that they stem from two completely different sources, the one from a relativistic conception of values and of the universe, and the other from an understanding of the Christian doctrine of man with its recognition of our sinful nature and the role of Christian love in the redemption we know through Jesus Christ in the life of the Church."

DR. DAVID R. HUNTER  
Chairman of the Department of  
Christian Education,  
National Council



A terrible loneliness . . . RNS

# Can the Alcoholic be Helped?

*The alcoholic is a soul for whom Christ died; he is a sick person, who needs to be accepted by his fellow Churchmen as he is and where he is*

By the Rev. A. I. Drake

Chaplain and Pastoral Counselor, The Keeley Institute,  
Dwight, Ill., and Greensboro, N. C.

OF the 65,000,000 adults in our country who use alcoholic beverages, approximately 4,000,000 are "in trouble" with alcohol.\* The trouble may range from a mildly disrupted home or job to the "end product" brought to focus in the stumble bum on skid row or the patient in a hospital or asylum. The progression from the one to the other may be very slow but it is deadly in its inevitableness.

Alcoholism is a progressive disease, and unless the sick person is treated, he will sink deeper and deeper into an abyss which has only two outlets: insanity or death. If this seems to be strong language, I can only cite my authority.† And even as I write, I recall the tragic end of a brilliant, but alcoholic, brother priest — death by suicide.

The normal social drinker may drink little or much, frequently or rarely, but he never thinks about his drinking as a possible threat to his security. In fact, he can take it or leave it alone. He always has a choice in the matter. The problem drinker does think about his drinking, and has very uncomfortable feelings about it. As his drinking pattern

\*Of these, 600,000 are classed as chronic alcoholics.

†See Annual Report, 1952-1953, of National Committee on Alcoholism, 2 E. 103d St., New York 29, N. Y.

changes, slowly but surely, he imagines that he can take it or leave it alone, but he always takes it.

Whether or not it is true that he crosses an invisible line between social and problem drinking, the hard fact is that he reaches a day — and sometimes even an hour within a day — when he no longer has any choice in the matter. He realizes, with awful clarity, that the drinking situation is out of control — that he now drinks because he has to drink.

This is an experience common to all alcoholics. In the beginning they drank because they *wanted* to drink; later, they drank because they *needed* to drink; finally they drank because they *had* to drink.

An alcoholic is a composite individual. He comes from every walk of life; from all professions and trades; from every economic level; from every social status. He may be brilliant or stupid; a college graduate or with little education; he may be healthy or sickly; a wise man or a fool. In the language of alcohol studies, he is sometimes classified as a primary or secondary addict.

The primary addict is the person who has never enjoyed good mental health.

He has never been well adjusted to life. It may be that he is psychotic or psychoneurotic. He has difficulty in getting along with people and situations. Either he runs away or seeks some means of escape from harsh and painful realities. Alcohol, he soon finds, is an easy way to soften the blows of living. But as with all drugs, the lulling effect wears off and more frequent and larger doses are required.

Unable to face reality without alcohol, such a person becomes increasingly unable to face reality with alcohol. He is trapped. Of course, there is help and hope for him if he can be brought to accept treatment for his alcoholism. He can be sobered up, and even reasonably well adjusted to a life without alcohol,‡ but even when this has been attained, he still has to face his fundamental difficulty, i.e., his neurosis.

The secondary addict is the fairly normal person whose social drinking gradually gets out of hand. This is not to say that every social drinker will become an alcoholic, but almost without exception every alcoholic has started out as a social drinker. The danger is that the social drinker discovers the pampering effect of alcohol, and heavy and sus-

**TUNING IN:** ¶Can an alcoholic receive Holy Communion? Most of them apparently can. Fr. Drake tells us that, in his experience with many alcoholics, only two or three laymen found the Chalice an offence and had to be communicated in

the form of the Bread alone. Nor do the majority of priests who are alcoholics seem to have any difficulty in celebrating the Holy Communion. Fr. Drake knows of only one or two who have had to abstain from celebrating altogether.

tained social drinking sometimes has very serious repercussions.

Once the social drinker has attained to full-blown alcoholism, it is very difficult to distinguish him from the primary type of addict. Their active alcoholic symptoms are very similar. The prognosis is, however, much better, and once he conquers his alcoholism, he will return to a fairly normal way of life without too much difficulty. He will not, of course, be able to drink again. Alcoholism cannot be cured. It can be arrested, but the only safe course for the alcoholic is that of total abstinence for life.

To those untrained in the field of alcohol studies, or to the non-alcoholic, an almost insuperable barrier stands in the way of accepting alcoholism for what it is — an illness — and the alcoholic as a sick man. Since alcoholism is a progressive disease, the time inevitably comes when the urge to drink is completely uncontrollable; when the victim, once he begins to drink, stops only when he is too drunk (ill) to continue.

Here is Mr. Jones, a respectable banker, seemingly happily married, with a charming wife and three lovely children. Financially, he is comfortably well off. Business is good; he owns his house and drives a Cadillac. He belongs to the right social organizations and takes his part in civic affairs. For years he has been known as a conservative drinker — taking a cocktail or highball with his friends, and serving liquor in his home. But rumor has it that things are not as they were. He was a little high at the Country Club dance one Saturday. At the annual dinner of his business concern he got very tight. Someone saw him coming out of a tavern at 10:30 in the morning, etc., etc.

Finally, Mr. Jones crossed the line. Nothing matters now but the bottle. His business is falling off. His wife threatens to leave him, taking the children with her. Business associates begin to avoid him. With his world crumbling around his head, he continues to drink. He drinks every day. He drinks at the wrong times. He starts going on binges which last from three to five days. He is constantly fighting a hangover. And yet he continues to drink. He no longer enjoys it. He feels guilty and begins to hate himself for what he is doing to his family, his business, his friends, himself, but he cannot stop. He is an alcoholic. He is sick. He needs help.

Is he responsible? Couldn't he stop if he wanted to? Why doesn't he brace up and be a man? Of course, there was a time in his drinking career when he was responsible, when he should have "done something about his drinking," but now that he is in the throes of alcoholism, his responsibility is certainly very much lessened. It will do no good to "scold" him now. He is ill, and must be brought to accept help.

When one realizes that it is difficult for the average person to accept Mr. Jones as a sick man, the words of Dr. Leslie Keeley, written before the turn of the century, are of interest:

"I have studied this subject (inebriety) from the standpoint of pathology, and I have tried to bring the drunkard and his malady into the scope of practical medical study, and to place him among the patients of the medical profession, rather than among the convicts and the 'sinners.' I know of no reason why the drunkard, *after he is a drunkard*, should be considered a moral reprobate any more than the patient with typhoid fever, or any other disease."

Can the alcoholic be helped? Definitely, yes . . . but with a rather large "if." In this disease the victim is both the patient and the doctor. The alcoholic must want help. He must be brought to see himself as a sick man. His family and friends, and the family physician, must endeavor to approach the matter quite objectively. No permanent good will result from threats, and the either-or approach must be avoided at all costs. As the disease has progressed the chances are that he is suffering from a terrible loneliness — friends have given up, and he has given up friends. Just to show a friendly and sympathetic attitude will do much to bring him to the point where he will see his true condition and will want to seek help.

What is indicated as a first step? Perhaps he will require medical care in a hospital. Much time and effort is wasted in dealing with the sick alcoholic by trying to get him sobered up at home. It puts a strain on the family, and on the patient. There are hospitals especially equipped to handle the routine medical care, and to help him over the rough spots as alcohol is being withdrawn. Of course, even today, not all hospitals will accept an alcoholic as an alcoholic.

The advice of the family physician should be sought, and if there is an Alcoholic Clinic in the community with inpatient service, the problem is solved. But even with out-patient service, the clinic will advise about available facilities. There are a number of good private hospitals for the treatment of alco-

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### **The only safe path for the alcoholic is abstinence for life.**

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holism. The matter of cost enters in, of course, but an outlay of two or three hundred dollars may save thousands — not to mention heart aches, broken homes, maladjusted children, and the very life of the patient.

In most hospitals for alcoholics, in addition to the medical care, there is a program of reorientation, reeducation, an objective facing of facts, psychotherapy, counseling — all designed to help

the patient know himself, and to bring him to the point where he can accept his illness, and to adjust to a normal and happy life without alcohol. For, to be sure, there is no cure. The only safe path, for the alcoholic, is total abstinence for life. This basic truth is very difficult for the alcoholic to accept. It wounds his ego and deals a most painful blow to his pride, but accept it he must if he is to survive.

Coming out of the hospital the alcoholic will find that he has changed, but the world has not changed. It is comparable to coming out of a spiritual retreat. Situations are unchanged. Old problems remain. Probably the best way to maintain the new found sobriety (largely physical at first) is for the alcoholic to seek out an Alcoholics Anonymous group.

This remarkable fellowship, founded about 20 years ago by an alcoholic doctor and an alcoholic broker, is now world-wide, with some 150,000 members. It is made up of men and women with a common problem. They meet together and share their experiences and their hopes. They have a simple program which eventually leads to the acceptance of a new way of life. An individual member finds that the quality of his own sobriety improves as he helps other alcoholics to achieve sobriety.

There is no secret to this kind of therapy. As the newly recovered member attends meetings and listens with an open mind, he begins to achieve mental sobriety. His thinking changes, and he himself gradually undergoes a process of change. He gains a measure of inner peace and begins to face difficulties without blowing up and resorting to the bottle.

There are no pledges in A.A. One does not "swear off" for life. He strives to maintain his sobriety on a 24-hour basis. He asks God, at the beginning of each day, to help him to keep sober for that day. He thanks God each night for that help and that day's sobriety, and he faces the new day when it comes.

The primary concern of the Church must be with the sick alcoholic. He is a soul for whom Christ died. He is a person — a sick one to be sure — but not some kind of a freak. He needs the steadying influence of a rule of life. He needs the grace of the sacraments. He doesn't want, nor does he require, "special treatment" from the other members of the parish. They should accept him as he is, and where he is. It appears that the recovered alcoholic makes a much better person in many ways. Perhaps it is because he has suffered; has been through the valley of a living death, and now has awakened to a new and wonderfully happy life. That is what many of my alcoholic friends tell me, and I know that it is true from my own experience.

## Know Your Church

**G**ROUPS of Churchwomen have been giving **THE LIVING CHURCH** noteworthy assistance in its work of making national and international Church life known to the laity. Woman's Auxiliary branches and guilds in many parts of the country have been sponsoring subscription drives which, in addition to the main objective of increasing Church knowledge, have provided a financial return to these groups in the form of rather substantial commissions.

In addition, two groups by showing leadership among churches of comparable communicant strength have received well deserved \$100 bonus awards. They are St. Martha's Guild of St. Michael's Church, Fort Worth, Tex., and the Woman's Auxiliary of Calvary Church, Sedalia, Mo. These churches were in the under 100 and the 100 to 299 communicant category respectively. Churches in the larger categories did not quite attain the minimum we had set for qualifying for such an award, although one came very close — Good Shepherd, Wichita Falls, Tex., with 38 new subscriptions, two short of the minimum for the 500 to 999 group. However, the Auxiliary of this parish did earn a substantial \$53.40 in commissions.

For further subscription efforts of this kind we have reduced the minimums somewhat in the larger parishes, since the effort is so commonly the task of a small, active nucleus which is almost as easy to find in a small parish as in a large one.

As indicated in an announcement on page 18, we are continuing this coöperative relationship under a new plan which will provide new subscribers not only with a **LIVING CHURCH** subscription, but also with a Church reference work of considerable interest and usefulness — *The Dictionary of the Episcopal Church*. Several diocesan and parochial Woman's Auxiliary groups have urged us to continue, and we believe that the changes we have made in the plan will be beneficial to all.

The subscription contest that closed March 31st was our first large scale attempt at working with the women of the Church. It was a gratifying experience. Here, as in so many other ways, they showed an understanding of the Church's need for more well informed Churchpeople and a determination to help meet them. The spirit of those who participated can be summed up in this sentence from a letter we received a few weeks ago: "Should we win one of the \$100 awards that would be very nice but, if not, the greatest reward is still ours, for what could be greater for a parish than to have more of its people receiving each week this highly informative and inspirational magazine."

## Discussions, Not Proposals

**U**NITY Commissions of the Episcopal Church and the Methodist Church have been considering the possibilities for closer relations between the two Churches in sessions (mostly closed) that have been going on for the past several years. One such meeting was held in St. Louis, Mo., last month, and Religious News Service has carried a report from Methodist sources that a "proposal" was made by the Episcopal Church's Commission to have three or more bishops of Churches in the apostolic succession take part in future consecrations of Methodist bishops.

The proposal, the RNS report states, will be taken up by the Methodist Commission on January 1st and "laid before the national conventions of the two Churches."

Readers who have read this report in newspapers or religious publications are advised to take it calmly. While, in the nature of the case, this is one of the questions in which the Episcopal Church is interested, there are a number of other questions in which the Episcopal Church is equally interested. All such matters need to be brought up and discussed, but we are quite certain that there is no "proposal" in existence for solving this or any other of the outstanding problems between the two Churches, and that nothing of the sort will be brought before the Honolulu General Convention.

We think that it would be helpful if the Episcopal Church's Commission issued news releases immediately after each meeting either alone or with the Methodists, so that Churchpeople may be accurately informed of the progress that is being made.

## Mr. Cochel

**I**T IS fitting that the issue of **THE LIVING CHURCH** reporting the death of Wilber A. Cochel should be the Rogation Sunday issue. For few Americans could be placed in the same class with Mr. Cochel in the Rogationtide task of invoking God's blessing upon the fields and crops of our nation.

As editor of a distinguished farm paper, he did much to develop and encourage the adoption of useful farm techniques, policies, and methods. But Mr. Cochel had a broader vision than the concept of a farm as a mere food factory. He saw rural America as a place for Christian living and established Roanridge, the Episcopal Church's town and country training center to help bring about the kind of abundant life that Christ promised in the Gospel.

Among the many monuments to his vision, Roanridge will long endure to remind future generations of Churchpeople that the Episcopal Church has a rural mission and to show them how to carry it out.

UPPER SO. CAROLINA  
As Usual

Before the convention of the diocese of Upper South Carolina, the congregation of St. John's, Congaree, a church of 72 communicants near Columbia, S. C., passed a resolution indicating that their delegates would not attend a diocesan convention which admitted Negro delegates. Copies of the resolution were sent to the other parishes and missions of the diocese.

Came the day of the convention, May 3d. Negro delegates were present as usual. No resolution was proposed to restrict or bar their attendance. The delegates from St. John's, Congaree, answered the roll call as usual.

Negro congregations have been in union with the convention of the diocese of Upper South Carolina since 1946<sup>1</sup> and their delegates have had all the rights and privileges to the same.

SOUTH CAROLINA  
New Record

The convention of the diocese of South Carolina met at St. John's Church, Florence, April 26th-27th. Bishop Baker, Coadjutor of North Carolina, delivered the sermon at the convention service, in which he said "A great sign of hope is that the Church recognized the danger of its isolation from the currents of life that flow around it."

Bishop Carruthers of South Carolina reported 589 persons confirmed, a new record for the diocese, one new parish and one new mission admitted to convention, and that the diocese would have in September 17 candidates for Holy Orders in theological seminaries.

ELECTIONS. General Convention deputies: clerical, Marshall Travers, DeWolf Perry, Edwin Clippard, Thomas Tisdale; lay, Jack Wright, B. A. Moore, E. E. Dargan, H. Q. Foster. Alternates: clerical, H. D. Bull, John Beckwith, Edward Guerry, Roderick Hobart; lay, H. P. DuVall, Randolph Charles, Walter Hart, Francis Taylor.

Standing Committee: clerical, H. D. Bull, Frank Fortune, E. B. Guerry, DeWolf Perry, Marshall Travers; lay, H. P. DuVall, J. R. Hanahan, Walter Mead, B. A. Moore, Jack Wright.

Executive Council: clerical, John Beckwith, H. D. Bull, Frank Fortune; lay, John Moore, E. L. Willcox.

WESTERN MICHIGAN  
Beef or Buffalo

Members of Grace Church, Traverse City, Mich., recently served 1025 people at the local country and golf club. The main course was swiss steak, choice of either beef or buffalo. All expenses involved in putting on the dinner were paid by Gerald Oleson, local food merchant, known for his civic and charitable enterprises.

One hundred twenty five men, women and teen-agers of Grace Church helped publicize, prepare, and serve the dinner. The proceeds of slightly over \$2,000 have been used toward the purchase of the house and property adjacent to the church for use as an auxiliary parish

hall, to help relieve the overcrowded condition of the Church school.

WASHINGTON  
Atomic Reactor

A recommendation that General Convention consider the purchase and gift of an atomic reactor "to a medical center or university in the Far East," to be used for medical and research purposes, is embodied in a resolution passed on May 2d by the convention of the diocese of Washington, meeting at St. Andrew's Church, College Park, Md. Canon Charles Martin, headmaster of St. Albans School for Boys and chairman of the convention's committee which for the past year has been studying nuclear weapons, presented the resolution with his report. Committee members were Marquis Childs, Washington newspaper columnist; Canon Charles Stinnette of the Washington Cathedral; and Dr. Calvin N. Warfield, physicist.

The report read in part:

"While hopes of atomic disarmament have diminished with the development of the hydrogen bomb, we of the Church, along with all people of good-will must none the less continue unceasingly to urge, through the United Nations and through all other possible means, the exploration of every plan of disarmament. . . . But it is not enough for our Church merely to support efforts of good-will; it is for us in the name of the Lord to lead in such efforts. And that is possible.

"We, as a Church, could raise the money for, we could purchase and give an atomic reactor to some people in a less fortunate area than America. . . . Such reactors are a practical reality. It stirs the imagination to envisage at some medical center or university in the Far East, a reactor, given by our Church, bringing healing and health to the people of Asia and standing as a symbol of penitence for our sins, a witness of our common brotherhood, and an earnest of our deep desire for peace."

Answering questions from the floor during the discussion of the proposed resolution, Canon Martin said, "The gift of such a reactor might be such a gesture to our brothers that they might know some of the blessings as well as the curse of these weapons." Members of the committee talked with Maj. General K. D. Nichols of the Atomic Energy Commission who approved the practicality of such a gesture and believed the government would be sympathetic to it. Cost involved for a total installation would be about a half million dollars.

The Far East was specified as "the



GRACE CHURCH, TRAVERSE CITY: For a parish hall.

TUNING IN: ¶Any congregation of the Episcopal Church is of necessity in union with the diocese in which it is located. But it need not be in union with the convention thereof. For example, it may for some reason or other be deprived of

representation in the convention. At one time it was the custom in the South for representatives of Negro congregations to meet in a separate convocation of their own. This made them in effect a missionary district within the diocese.

# Announcing . . . the

# KNOW YOUR CHURCH CAMPAIGN

for the WOMAN'S AUXILIARY, GUILDS, CPC's, etc.

People want to know more about their Church these days—and you can help them achieve this goal through a three-way program which will (1) build their Church knowledge; (2) bring an assured financial return to your guild or service group, and (3) provide your group with an opportunity to win a \$100.00 bonus award.

(1) To build Church knowledge, THE LIVING CHURCH is making a special Know Your Church combination offer. For only \$4.95, new subscribers will receive:

42 issues of THE LIVING CHURCH, a weekly report of the news, the work, and the thought of the whole Church, telling what is going on all over the world—at home—in missionary areas—behind the Iron Curtain—at General Convention in Honolulu—wherever Christianity is in action today . . .

PLUS (at no additional charge) the famous Dictionary of the Episcopal Church, a 96-page paper bound book containing over 1,000 definitions of Church words and terms, from "Ablutions" to "Zuchetto." How does the Church define Sin? Exactly what is a Godparent? A Parish? A Mission? A Suffragan Bishop? These are just a few of the things briefly explained in this valuable book, which normally retails at \$1.00 a copy.

PURCHASED separately, the 42 issues and the dictionary would cost nearly twice as much. This attractive special offer is designed to make it easy for you to help us increase the level of Church knowledge and information in every parish.

(2) The financial return to your women's group for participating in this Know Your Church Campaign consists of:

A Commission of \$1.00 on each new subscription-with-dictionary sold through your group under this attractive combination offer.

A Commission of \$1.50 on each renewal taken by your group at the full year rate of \$7.50.

(3) In addition, new subscriptions (but not renewals) count toward the totals that determine winners of four \$100.00 bonus awards, under rules which make it possible for small parishes as well as larger ones to win.

## To enter:

(1) Have your guild, CPC, or other group vote its endorsement of the KNOW YOUR CHURCH CAMPAIGN—which offers Church people both an authoritative dictionary of Church terms and a weekly magazine of Church life.

(2) Appoint an individual or a committee to follow through on the project.

(3) Fill out and mail the entry blank to The Living Church.

In return, The Living Church will provide many helps to you in carrying out the campaign—sales pointers, examples of successful ideas used elsewhere, promotional material, letters to preferred prospects, etc.

**The KNOW YOUR CHURCH CAMPAIGN continues until December 31. USE IT AS A MEANS OF BRINGING THE CHURCH TO YOUR PEOPLE — AND MONEY INTO YOUR TREASURY!**

**THE LIVING CHURCH**  
407 E. Michigan St., Milwaukee 2, Wis.

Our group has decided to sponsor the KNOW YOUR CHURCH CAMPAIGN in our parish. Please send us campaign information, promotion material, and subscription blanks.

Parish \_\_\_\_\_

Name of group \_\_\_\_\_

Person in charge \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_

## BONUS AWARD RULES:

Each participating Guild, CPC, etc., will be counted in one of four divisions according to the number of communicants in its parish so that all will have equal opportunity to win an award. Communicant figures will be taken from the 1955 edition of the Episcopal Church Annual. Division 1 will include parishes having less than 100 communicants; division 2, 100 to 299; division 3, 300 to 439; division 4, 500 and over.

To be considered for an award a guild or other group in a parish belonging to division 1 must submit no less than 5 new 42-week subscriptions; in division 2, 10; in division 3, 15; in division 4, 20.

The group submitting the largest number of new (not renewal) subscriptions in its division, if the number equals or exceeds the minimum stated above, wins \$100.00, or a share thereof, in event of a tie.

The special rate of \$4.95 for the Dictionary and 42 issues of THE LIVING CHURCH is for new subscriptions only. Renewals are \$7.50 for one year and do not receive a Dictionary. Subscriptions must be written up on blanks provided by The Living Church, and should be forwarded promptly to avoid undue delay in starting service. Subscriptions must be received by The Living Church no later than December 31, 1955, the date the Campaign closes. Awards will be made directly to winning groups, and decisions of The Living Church are final.

area most hurt by the discovery of nuclear weapons and the place where the greatest tensions exist and where the greatest good could be accomplished," by such a gift. Also it is entirely in accord with President Eisenhower's proposal before the United Nations of an atomic pool contributed to by all signatory nations developing atomic energy, this pool to be used for experiment and study in the peacetime uses of nuclear energy. Countries behind the Bamboo Curtain or the Iron Curtain would be specifically barred from consideration for such a gift.

With this understanding the resolution was passed by the convention and a further one, introduced by Canon Theodore O. Wedel, commending prayer for those members of Churches of the land, especially "of our own Communion" who are "wrestling with fateful decisions on the uses of atomic energy."

Bishop Dun, who presided, reported to the convention that of the minimum goal of \$442,000 to be raised by the diocese for the Builders for Christ campaign, \$265,633.87 in cash has been received. Pledges and assurances bring the total in sight to \$428,000 or \$14,000 short of the minimum. A special effort probably will be made later to complete this sum. \$82,000 for the work of the national Church has been paid in full. New buildings started, renovations, and enlargements this past year in the diocese amounted to \$1,649,500 in addition to three new missions planned and underway with Builders funds, assistance to two established diocesan missions, and money allocated for a new parish hall for a third established diocesan mission.

The convention, hearing a report by Canon G. Gardner Monks on the urgent need of a diocesan conference center, voted that an intensive search be made for a suitable property within 50 miles of Washington for such a center, in hopes a generous donor will present it to the diocese. It was further voted that the diocesan assessment against the parishes be increased to cover funds needed for remodelling such a gift, if offered, and for its maintenance. An amendment to the canons was passed giving the president of the Woman's Diocesan Auxiliary a seat and vote in the annual convention.

**ELECTIONS.** General Convention deputies: clerical, Theodore Wedel, W. C. Draper, Jr., C. J. Bartlett, William Creighton; lay, G. B. Craighill, Stuart Foster, Ernest Greene, Millard West, Jr.

## SPOKANE

### Church Expansion

Approval of a \$200,000 bond issue for church expansion was voted by the convocation of the district of Spokane, meeting at the Cathedral of St. John the

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Evangelist, Spokane, Wash., April 20th. The proceeds will supplement a fund of \$100,000 in cash and pledges which was raised last year. The entire amount will be administered by a corporation, the Bishop's Building Fund, for loan to congregations with approved building programs. The bonds are 15-year 3% debentures, payment of which is guaranteed by convocation.

Eight additional clergy have come to the district within the year, and three more are expected this summer. Our Saviour's, Pasco, and St. Paul's, Kennewick, were admitted as parishes, and All Saints, Opportunity, was to become a parish on May 1st. St. Matthew's, Quincy, was admitted as an organized mission.

A coeducational college preparatory day school, St. George's, has been organized in Spokane, and will open in the fall. Although not an official institution, it was welcomed by convocation as an independent school under Church auspices. It will admit students "without distinction of race, creed, or color" to a rigidly classical curriculum. The Rev. H. Douglas Smith, formerly of the Cathedral staff, is founder and headmaster.

The canon on deaneries was completely rewritten, reviving the office of rural dean with its traditional powers and responsibilities. The new deans, who have not yet been chosen, will have the cure of souls in all unoccupied areas, and will take the initiative in opening new work.

ELECTIONS. General Convention deputies: clerical, Keith Dean; lay, Clement French. Alternates: clerical, Robert Baxter; lay, Rhesa Mansfield. Executive Council: clerical, Keith Dean, Rowland Hills; lay, Nat Washington, Ford Barrett.

## ERIE

### Healthy Increase

A healthy increase in the program of the Church along all lines was reported at the convention of the diocese of Erie, meeting April 22d and 23d in Meadville, Pa. Growth in membership and baptisms was reported. St. Christopher's Mission, Hickory Township (a suburb of Sharon, Pa.) was admitted into the diocese.

The diocesan Woman's Auxiliary, which met concurrently, presented a United Thank Offering for 1954 of \$4,255.

The department of missions presented a resolution for an increased stipend for mission clergy. A compromise resolution was adopted providing a graduated increase for 1956 and 1957. Beginning in 1956 the minimum salary will be \$3300 plus living quarters and utilities; in 1957 it will be \$3600. The current minimum is \$3000 and rectory.

The convention elected only three lay

deputies to General Convention, authorizing Bishop Crittenden to secure another person to fill the delegation.

ELECTIONS. General Convention deputies: clerical, Paul Schwartz, Thomas Small, Lloyd Gressle, Ralph Hovencamp; lay, Rollo McCray, Redfield Gillett, George Hamilton. Alternates: clerical, Vincent Browne, Randall Giddings, Robert Orvis.

Executive Council: clerical, Robert Orvis, Thomas Small, Ralph Hovencamp, Alanson Davis, Vincent Browne; lay, W. C. Missimer, John Maitland, William Eroe, Mark Howard, Marvin Butler.

Standing Committee: clerical, Thomas Small, Paul Schwartz, Ralph Hovencamp, Lloyd Gressle; lay, Robert Garland, J. K. Earp, William Gallup, R. B. Gillett.

## OVERSEAS

### Convocation in Europe

The convocation of the American Churches in Europe was held in St. James' Church, Florence, Italy, April 20th and 21st. Bishop Keeler, Bishop-in-Charge, presided. All the churches of the convocation, Paris, Rome, Florence, Nice, Geneva, Frankfort and Munich, were represented by clerical and lay delegates. St. Christopher's, Frankfort, a new parish, applied for admission to the convocation and was received. The parish of the Ascension, Munich, has been revived and was represented.

It was decided to hold the next convocation at the Cathedral in Paris.

ELECTIONS. General Convention deputies: clerical, Sturgis Riddle; lay, Richard Mazzarini. Alternates: clerical, Charles Shreve; lay, William Carnahan.

## EASTERN OREGON

### Gift to Revolving Fund

Announcement was made to the convocation of the district of Eastern Oregon of a gift of \$55,350 to its revolving fund by Charles F. Barth, from St. Paul's Church, Flint, Mich. The fund has applications for \$121,500 for building projects under way or planned. The convocation met at the Church of the Redeemer, Pendleton, Ore., from April 15th through the 17th.

Bishop Barton in his speech to the convocation dealt with the plans of the district for the next two years, culminating in its 50th anniversary as a separate district in 1957. Diocesan status is not on the immediate horizon, but sound strength and growth is to be seen all over the district.

The Woman's Auxiliary and the district House of Young Churchmen met at the same time as the convocation. The total attendance of about 375 was about equally divided between the three groups.

St. Andrew's Church, Burns, Ore., was accepted as a parish, and St. Mark's Church, Madras, was accepted conditionally as a parish.

ELECTIONS. General Convention deputies: clerical, Galen Onstad; lay, Robert Hauffe. Alternates: clerical, Albert Lucas; lay, Art Rixe.

SACRAMENTO

Installed by the Men

New paneling in the chancel of the Church of the Incarnation, Santa Rosa, Calif., was installed by the men of the parish recently. The materials were given by the family of the late Bessie R. Dixon, and the paneling was dedicated to her memory. The church also has a new chancel window which is a memorial to the Rev. Arthur William Farlander.

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17. St. Paul's Cathedral, Springfield, Ill.
18. Church of St. James the Less, Philadelphia, Pa.; St. Peter's, Albany, Ore.; St. Matthew's, Detroit, Mich.
19. Sisters of the Holy Nativity, Providence, R. I.; The Rev. Douglas B. Northrop, Tacoma, Wash.; St. Helen's Hall, Portland, Ore.
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## CHANGES

### Appointments Accepted

The Rt. Rev. Dr. Raymond A. Heron, retired Suffragan of Massachusetts, will serve as rector of Holy Trinity Parish, Marlboro, Mass. Address: Green Road, Bolton, Mass.

The Rev. Harris E. Baldwin, Jr., formerly vicar of St. Mark's Church, Honeybrook, Pa., will on June 19th become rector of St. Mary's Church, Haledon, N. J. Address: 447 Belmont Ave., Haledon, Paterson 2, N. J.

The Rev. John William Nelson Crowther, formerly in charge of St. Ann's Church, Revere, Mass., is now rector of St. Luke's Church, Fall River, Mass. Address: 263 Stafford Rd.

The Rev. Earl Estabrook, formerly rector of St. Matthew's Church and chaplain of The Children's Hospital, Cincinnati, is now assistant of the Church of the Holy Apostles and the Mediator, Philadelphia. Address: 239 S. St. Bernard St., Philadelphia 39.

The Rev. W. Warrin Fry, formerly associate rector of Trinity Church, New Orleans, is now rector of Trinity Church, Longview, Tex. Address: Box 1128.

The Rev. Samuel Shafer Odom, formerly rector of Christ Church, Pearisburg, Va., will serve Christ Church, Eastville, Va., and churches at Bridgetown, and Cape Charles, with residence at Eastville.

The Rev. John Holbrook Parke, formerly rector of Grace Church, Norwood, Mass., will on July 1st become rector of St. James' Church, Newport Beach, Calif.

The Rev. Milton Saville, formerly in charge of St. Paul's Church, Lynnfield Centre, Mass., will on August 1st become assistant of Christ Church, Cincinnati.

The Rev. Robert Leroy Thomas, who formerly served All Saints' Church, Norton, Va., Grace House on the Mountain, St. Paul RFD, and St. Mark's, Dante, will in late June or early July become rector of Christ Church, Blacksburg, and chaplain to Episcopal Church students at Virginia Polytechnic Institute.

The Rev. H. Walter Whichard, Jr., formerly rector of Christ Church, Blacksburg, and chaplain to Episcopal Church students at Virginia Polytechnic Institute, will leave at the end of May to serve St. Paul's Church, Suffolk, Va.

### Changes of Address

The Rev. E. Kenneth Albaugh, of the diocese of Delaware, formerly addressed in Wilmington, Del., may now be addressed at 3 Pleasant St., Newport, Maine.

The Rev. Dr. Leonard Ellinwood, assistant of the Cathedral of St. Peter and St. Paul, Washington, formerly addressed at 2504 Forty-First St., N.W., Washington 7, may now be addressed at 3724 Van Ness St., N.W., Washington 16.

The Rev. Robert A. Griesser, retired priest of the diocese of San Joaquin, formerly addressed in Glendora, Calif., may now be addressed at 214 Carnation Ave., Corona del Mar, Calif.

The Rev. Edwin D. Kizer, of the diocese of Michigan, formerly addressed at 6207 Acacia Ave., Los Angeles 53, may now be addressed at 4522 W. 62d St., Los Angeles 43.

The Rev. Ivan H. Partridge, curate of St. Luke's Church, Montclair, N. J., is now living at 4 Patton Dr., Bloomfield, N. J.

The Rev. William Smith, retired priest of the diocese of Western Massachusetts, formerly addressed at 129 Burncoat St., Worcester 5, may now be addressed at 264 Highland St., Worcester 2, Mass.

The Rev. A. J. Langtry Williams, of St. Andrew's Church, Astoria, N. Y., has had a change in rectory address from Woodside, N. Y., to 46-09 Thirty-First Ave., Astoria, New York City 3.

### Armed Forces

Chaplain (Capt.) Donald B. Kline, formerly addressed: HQ, Pirmasens, Det. WASC, APO, 189, 7812 AU, c/o P.M., New York, may now be addressed: 3440 SU, The Infantry Center, Fort Benning, Ga.

Chaplain Paul G. Linaweaver, formerly addressed: District Chaplain's Office, 14th Naval District, Navy No. 128, c/o FPO, San Francisco, and at 24 Makalapa Dr., Honolulu 18, may now

be addressed: District Chaplain's Office, 13th Naval District, Seattle, Wash.

Chaplain (Col.) John C. W. Linsley, USAF, formerly addressed at Offutt Air Force Base, Omaha, Nebr., may now be addressed at HQ USAF, APO 633, New York. He has taken on a new assignment as staff chaplain, HQ United States Air Forces in Europe.

Chaplain (Maj.) Philip W. Roberts, formerly addressed at Fort Benning, Ga., may now be addressed at 485 Laurel Ave., Bridgeport 5, Conn.

### Depositions

Emmanuel S. Duplessis, presbyter, was deposed on November 17th by Bishop Voegeli of Haiti, acting in accordance with the provisions of Canon 60, Section 1, with the consent and recommendation of the council of advice; renunciation of the ministry.

### Corrections

The Rev. Roy B. Davis, Jr., is not on leave of absence as rector of All Saints' Church, Los Angeles [L. C., April 10th]; he resigned this work on January 20th. Fr. Davis is, however, on leave of absence from the diocese of Los Angeles.

The Rev. Roland Thorwaldsen is now rector of All Saints' Church.

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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 (& Sch), 10:40 MP, 11 (Sol), EP & B 7:30; Daily 7, Wed & HD 10, 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 Delmar Blvd.  
Rev. W. W. S. Hohenschild, r  
Sun HC 8, 9, 11 I 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 Haddad  
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. Gibson, 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 and Amsterdam, New York City  
Sun HC 7, 8, 9, 10, MP, HC & Ser 11, Ev & Ser 4; Wkdays HC 7:30 (also 10 Wed & Cho HC 8:45 HD); MP 9, Ev 5. The daily offices are Cho ex Mon

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Irving S. Pollard in charge.  
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 Recitdls Fri 12:10; Church open daily for prayer

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

**HEAVENLY REST** 5th Ave. at 90th Street  
Rev. John Ellis Large, D.D.  
Sun HC 8 & 9:30, MP & Ser 11; Tues & Thurs & HD HC 8 & 12; Thurs Healing Service 12:30; Daily: MP 8, 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 7:30, 6; 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

NEW YORK, N. Y. (Cont.)

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, r  
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, 9:30, 11 1 & 3 S, MP & Ser 11, EP, Cho Ser 4; Daily 8:15 HC, Thurs 11, HD 12:40; Noondays ex Sat 12:10; Ev daily ex Sat 5:15

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

**TRINITY** Broadway & Wall St.  
Rev. Bernard C. Newman, v  
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12, Middy Ser 12:30, EP 5:05; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 & by appt

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8:30, 10; Daily MP 7:45, HC 8, Middy 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 daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat 4-5 & by appt

**ST. LUKE'S CHAPEL** 487 Hudson St.  
Rev. Paul C. Weed, Jr., v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6, 8-9, & by appt

**ST. AUGUSTINE'S CHAPEL** Rev. C. Kilmer Myers, v  
292 Henry St. (at Scammel)  
Sun HC 8:15, 9:30, 11, 12:30 (Spanish), EP 7:15; Daily: HC 7:30 ex Thurs, Sat HC 9:30, EP 5; C Sat 5:15

**ST. CHRISTOPHER'S CHAPEL** 48 Henry Street  
Sun 8, 9:30, 11, 12:15 (Spanish Mass), 7:30 EP; Daily 8, 5:30; Thurs & HD 10

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

COLUMBIA, S. C.

**GOOD SHEPHERD** 1512 Blanding St.  
Rev. Ralph H. Kimball, r  
Sun 8, 9:45, 11:30; Tues 7; Thurs & HD 10; Fri EP 5:45; C 6 & by appt

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, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

LOS ANGELES, CALIF.

**ST. MARY OF THE ANGELS** 4510 Finley Avenue  
Rev. James Jardon, r; Rev. Neal Dadd, r-em; Rev. Eugene Stech, c  
Sun Masses: 8, 9, 11, MP 10:40; Daily 6:30 & 9, ex Mon & Sat 9; C Sat 4:30 & 7:30 & by appt

SAN FRANCISCO, CALIF.

**ST. FRANCIS'** San Fernando Way  
Rev. E. M. Pennell, Jr., D.D.; Rev. M. G. Streeter  
Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

WASHINGTON, D. C.

**WASHINGTON CATHEDRAL** Mount Saint Alban  
Rt. Rev. Angus Dun, Bishop; Very Rev. Francis B. Sayre, Jr., Dean

Sun HC 8, 9:30; MP, Ser 11 (1 S HC), Ev 4; Wkdays HC 7:30; Int 12; Ev 4; Open Daily 7 to 6

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses: 8, 9:30; 11:15 Sol, Ev & B 8; Mass daily ex Sat 7, Sat 12; Prayer Book day 7 & 12 Noon; C Sat 5-6

CORAL GABLES, FLA.

**ST. PHILIP'S** Coral Way at Columbus  
Rev. John G. Shirley  
Sun 8, 9:30, & 11; HC Daily; C by appt

FORT LAUDERDALE, FLA.

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

MIAMI, FLA.

**ST. STEPHEN'S** 3439 Main Highway  
Sun 7, 8, 9:15, 11; Daily 7:30; C Sat 5-6 & 7-8

ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Main & Jefferson Sts.  
Sun 7:30, 9, 11, Ev 5, Compline 7:45; Daily 7:30 & 5:45; Thurs & HD 10; C Sat 7

ATLANTA, GA.

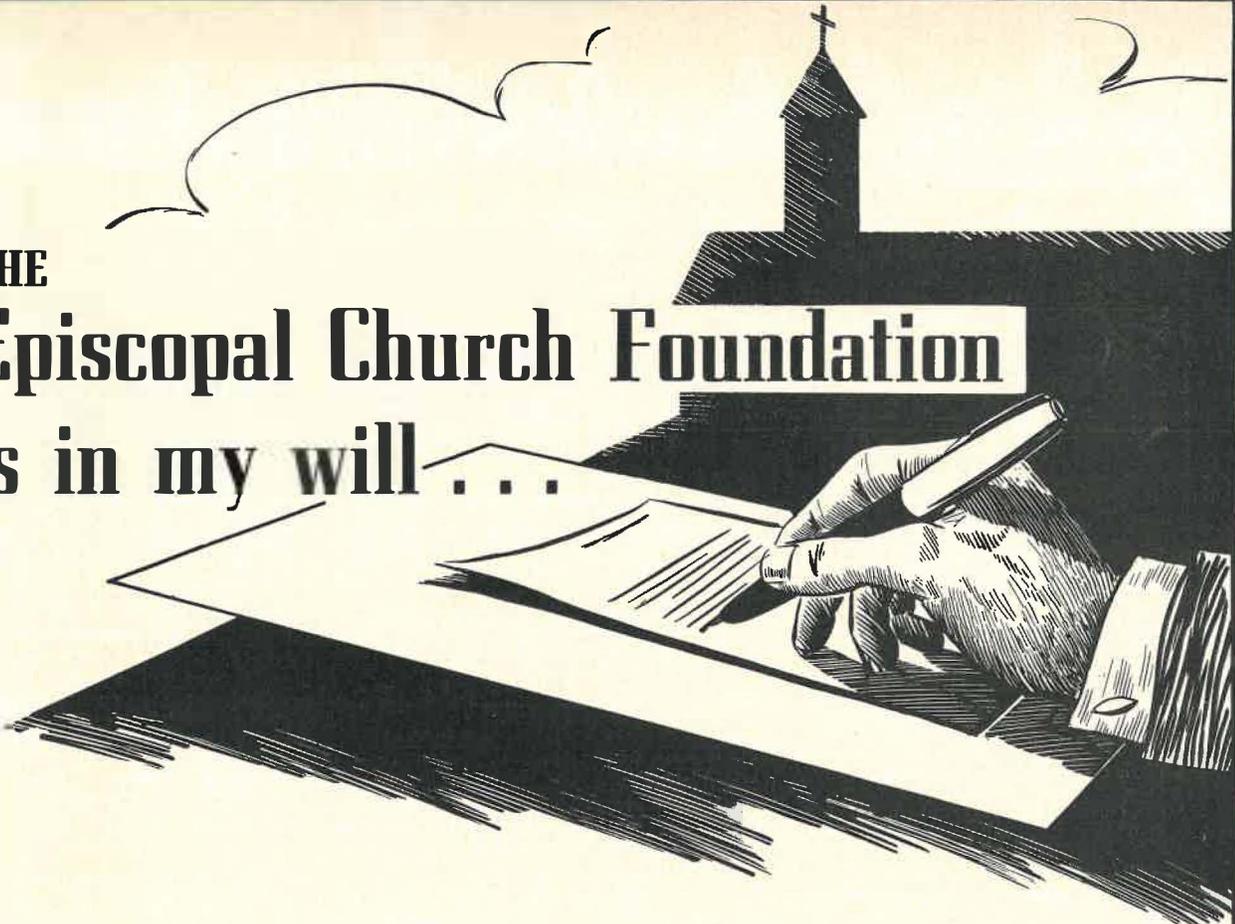
**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Mass Sun 7:30, 9:30, 11; Wed 7; Fri 10:30; Other days 7:30; Ev B Sun 8; C Sat 5

CHICAGO, ILL.

**ST. BARTHOLOMEW'S** 6720 Stewart Avenue  
Rev. Clifford A. Buck  
Sun 7:30, 9, 11 HC; Weekdays as announced

**ST. JAMES'** Huron & Wabash (nearest Loop)  
Rev. H. S. Kennedy; Rev. G. H. Barrow  
Sun 8 & 10 HC, 11 MP & Ser (1 S HC); Daily 7:15 MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru Fri) Int 12:10, 5:15 EP

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