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March 10, 1957

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Editor of  
LIFE Tells  
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to Him

Page 10



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# The Living CHURCH

Volume 134      Established 1878      Number 10

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

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Los Angeles: 439 So. Western Ave.  
San Francisco: 605 Market St.

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

SUBSCRIPTION RATES: \$8.50 for one year; \$15.00 for two years; \$19.50 for three years. Canadian postage, 50 cents a year additional; foreign postage, \$1.00 a year additional.

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## Things To Come

### March

10. First Sunday in Lent
13. Ember Day
15. Ember Day
16. Ember Day
17. Second Sunday in Lent  
St. Patrick's Day
21. Annual meeting, Committee on Coöperation in Latin America, NCC, New York City, to 22d.
24. Third Sunday in Lent
25. The Annunciation
28. Annual meetings, Japan, Korea, Philippines, and Southeast Asia Committees, Division of Foreign Missions, NCC, New York City, to 29th.

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

DEADLINE for each issue is Wednesday, 11 days before date of issue. Emergency deadline (for urgent, late news) is Friday morning, nine days before date of issue.

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

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

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

## LETTERS

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

### Stabilizing Influence

I should like to speak a word of praise for your column, "Talks with Teachers," written by the Rev. Victor Hoag. We have used the subject matter of these columns and the ideas suggested therein as the basis of a number of our Church school teachers' meetings. In addition to this a number of our teachers use suggestions from the column frequently.

As one who has been associated with Dr. Hoag as a member of his Board of Christian Education in the diocese of New Jersey, and is currently serving with him on the division of Leadership Training of the diocese of New York, I should like to bear witness to the fact that he is a person with many sound ideas and the ability to adapt general principles to specific situations. His articles make clear the fact that he is able to combine years of experience and sound theology with the methods currently in vogue in the field of education. It seems to me that the stabilizing influence which comes from a background of this nature is greatly needed in the Church today.

I, for one, would like very much to see the selection from the recent years of this column published in book form as the earlier ones were in his book, *It's Fun to Teach*.

(Rev.) H. AUGUST KUEHL  
Rector, Church of St. Barnabas  
Irvington-on-Hudson, N. Y.

### Save Elsie

We are distressed to hear that THE LIVING CHURCH is in danger of terminating circulation unless additional subscriptions are secured. This would indeed be a loss to the Episcopal Church if the only "news" magazine which we have disappears from our study and tract racks.

We find that our bundle plan works very effectively, paid for from the parish budget. The weekly copies are then given to church school teachers, parents, or shut-ins — whichever seems most appropriate.

Please send us 10 additional copies per week until further notice. . . .

(Rev.) ALEXANDER STEWART  
Rector, St. Mark's Church  
Riverside, R. I.

### Needless Restriction

After reading the article in the January 20th issue entitled "Reverend and Mrs." I feel compelled to make a few observations. In the first place, life in the Christian family should encourage the breaking down of barriers rather than the erecting of same. To say that there is a "definite and finely drawn line" over which a clergy wife should not cross is a limiting and needless restriction. All of us differ as to talent, inclination, and sense of vocation. Surely these play a part in determining the degree to which a priest's wife should enter the life of the parish family.

And of what breed are we that we must be forced to live in a vacuum forming no attachments, living as though we had not the same

need for acceptance and love as our people. To open our hearts and homes to our people seems to me to be the first step in showing we care. Some will need our friendship more than others; some will please us more than others; but all will need us in some capacity, and what is equally if not more important, we will need their friendship and understanding throughout our life with them. To be natural; to be oneself; to love and to be loved; to accept and to be accepted: Is not this the beginning of the ministry of reconciliation? We have too long set ourselves apart from the laity. We have a different function, it is true, but essentially we are the same — Christians, trying to lead others to Him while we falter and stumble ourselves. The reference "See how these Christians love one another" should apply to all Christians including clergy and their wives!

I've been a clergy wife for six years in the same parish.

(Mrs. Carl) JANICE SAYERS

Allen Park, Mich.

### "Of" or "On"?

Does Dr. Pittenger have some private information as to what Shakespeare "actually" wrote? ["Books," L. C., February 24th.] Texts of plays differ, of course; but many of his former pupils still feel that the text prepared by the late George Lyman Kittredge stands up. "We are such stuff . . . As dreams are made on." (According to W. Norman Pittenger, Shakespeare's actual words were: "dreams are made of.")

(Rev.) JOHN W. SUTER

Concord, N. H.

### 104 Pages, Not 106

Last night I began to wonder whether the title which you gave to my article [L. C., February 24th, "106 Precious Pages"] was "106 Precious Pages" or "106 Precious Leaves." (It ought to use the word "pages.") Then I began to count up the pages again of the manuscript, noting that there are two leaves, or four pages, which are missing from the middle of the codex. The final page number is 108.

It has just struck me that my arithmetic is wrong; that I subtracted two *leaves* from 108 *pages*, and got 106 pages; whereas, of course, it would be 104 pages which survive.

B. M. METZGER

Professor of New Testament  
Princeton Theological Seminary  
Princeton, N. J.

### THE LIVING CHURCH RELIEF FUND

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

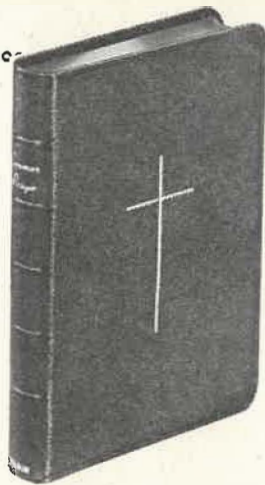
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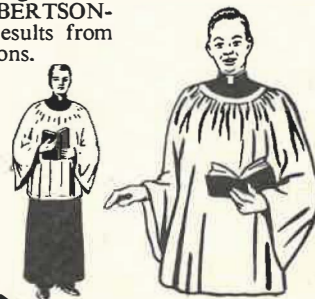
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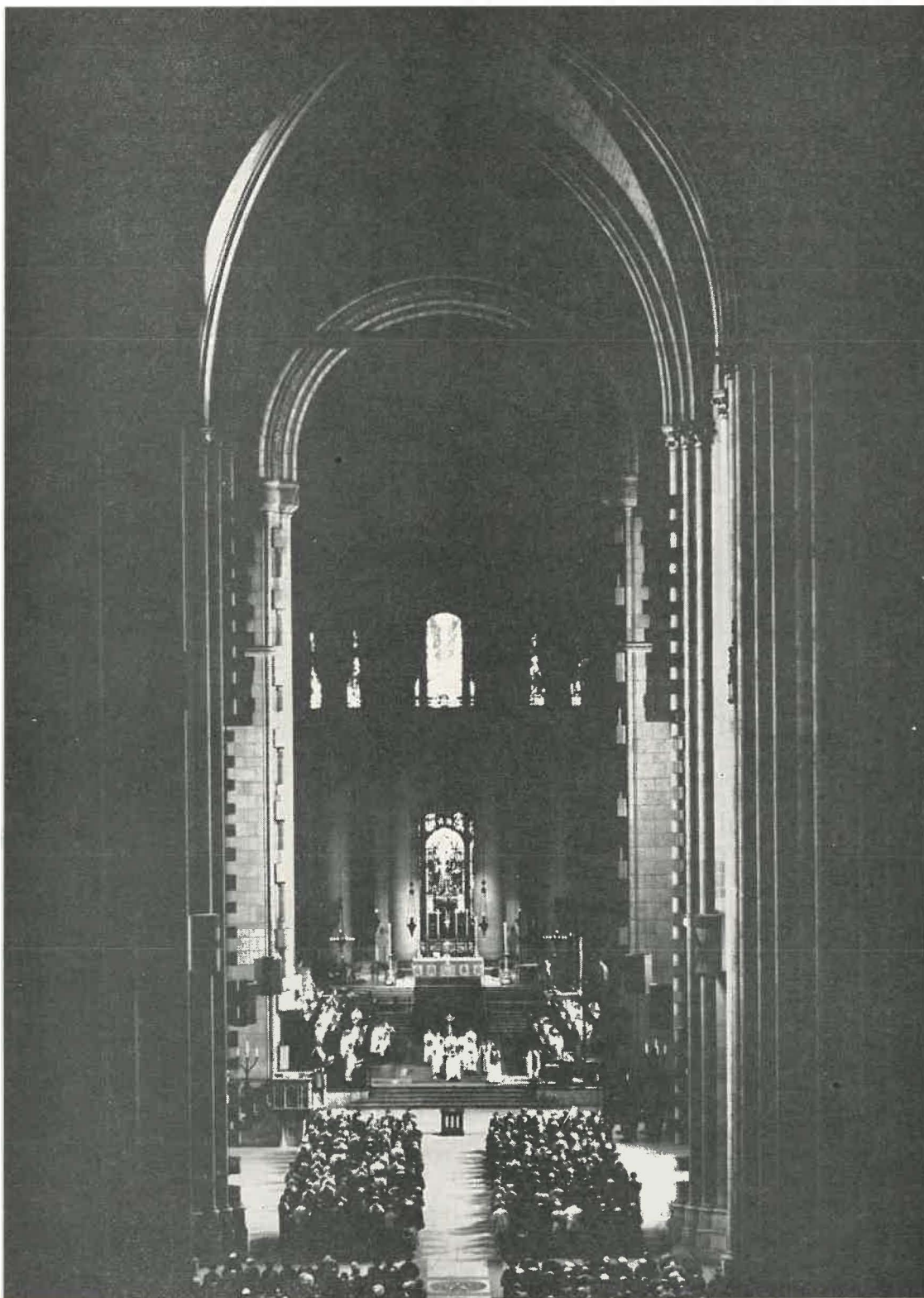
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**"RECEIVE  
THE  
HOLY  
GHOST . . ."**

The closing picture of the book, *The World's Great Religions*, published on March 6th (Time, Inc.; \$13.50) is this ordination service at the Cathedral of St. John the Divine, New York. Sam Welles, editor of the book and of the *Life* magazine series on which it was based, is a member of the Episcopal Church. In this issue of **THE LIVING CHURCH** he records in print for the first time some of the key points for his own faith that he learned or realized with fresh force in reading millions of words about the other great religions of the world (see page 10).

"And now again we exhort you, in the Name of our Lord Jesus Christ, that ye have in remembrance, into how high a Dignity, and to how weighty an Office and Charge ye are called: that is to say, to be Messengers, Watchmen, and Stewards of the Lord; to teach, to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever."

**Prayer Book, P. 539.**

# The Living Church

A Weekly Record of the News, the Work,  
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March 10, 1957

## Largest Budget in History Adopted by National Council

Theological school in Puerto Rico proposed; Church leads all other non-Roman bodies in refugee settlement, is report

By JEAN SPEISER

At its February meeting at Seabury House in Greenwich, Conn., the National Council adopted the largest budget in its history: \$6,874,098 -- more than a million dollars larger than that of 1956.

Another record was set by the total amount received in 1956 for the General Church Program: \$5,774,628.05, or \$712,635 greater than that of 1955. This was made possible by the overpayment of pledges by the 28 dioceses and missionary districts.

Individual appropriations making up the top-high budget include:

Home Department .....	\$1,729,818.74
Overseas Department .....	2,569,881.71
Christian Education Department .....	427,532.20
Christian Social Relations Department .....	115,197.55
Promotion Department .....	345,697.90
Finance Department .....	158,676.00
Woman's Auxiliary .....	83,960.00
Presiding Bishop's Committee on Laymen's Work .....	41,741.25
General Administration .....	168,931.28
Equipment and Maintenance .....	224,800.00
Superintendent's Division .....	231,852.00
Other .....	776,009.86

TOTAL EXPENDITURES ... \$6,874,098.49

Excess budget income of \$325,901.91 for 1956 was allocated as follows, with approval of Council:

To 1957 Budget (as Appropriation from 1956 Budget Income) .....	\$ 94,120.49
To pay off construction loans in missionary districts .....	203,004.17
Reserve for contingencies .....	28,777.25
	\$325,901.91

### Theological School

The most exciting piece of news in the Overseas Department was the allocation of one-half of the 1959 Church School Missionary Offering for the establishment of a theological school near San Juan, Puerto Rico. Bishop Bentley, director of the department, described the proposed project.

In March, 1956, he met with five bishops in the Caribbean area to see what might be done about the great need for a seminary there. Existing Episcopal theological schools in Mexico and Haiti, and

a Union seminary in Cuba did not adequately fill the need.

"We do not encourage native students to come to the mainland to prepare for the priesthood," said Bishop Bentley. "Many of them do not want to return home and, if they do, they will have spent too much time here adjusting to a new way of life."

The solution, then, will be the new seminary, whose buildings probably will rise on property near San Juan owned by the Domestic and Foreign Missionary Society of the Episcopal Church. Bishop Swift of Puerto Rico and the Virgin Islands is prospecting for a site that will allow ample growth and development, and hopes to have this problem settled shortly.

Staff members will be largely North American, so that student-priests will learn English, but Spanish and French-speaking teachers as well will be used. Bishops in the area will help administrate the four-year program, and fellows in U.S. seminaries may be sent down for teaching assignments. The Mexican and Haitian theological schools would be closed, but students might spend some time at the interdenominational seminary in Cuba, which is well equipped.

Bishop Donegan of New York, chairman of the department, read these resolutions, all of which were approved:

✓ \$5,000 to the Bishop of Honolulu for missionary dwellings.

✓ \$10,000 loan for St. Christopher's Church, Sailu, Honolulu.

✓ \$20,000 appropriation to the Bishop of Liberia to be used toward construction of a missionary dwelling on the grounds of Cuttington College and Divinity School, Suakoko.

✓ That the resolution passed in April, 1956, providing for portions of the Church School Offering of 1958 to be used in kindergarten work by the Church of Japan (also for advance work in the District of Salina) be rescinded to include primary and secondary school work in Japan as well.

✓ Retirement allowances for Bishop Wilner of the Philippines and for Dr. Montgomery H. Throop, missionary to Shanghai now on leave without salary.

### Certificate of Gratitude

Bishop Donegan, who was chairman of a special committee on Letter to the Church, read a message expressing the appreciation of the Church for the increased missionary giving in 1956, which was the largest ever recorded. It was suggested, and approved by Council, that this letter be sent with a certificate of gratitude to dioceses that had met their quotas, with a special note of appreciation to those that had over-subscribed.

The Rev. Alexander Jurisson, assistant secretary of the Committee for World Relief and Church Coöperation, told the Council that the Church had led all other non-Roman bodies in the resettlement of refugees since the 1951 Act came into operation.

Of a total of 20,000 persons who found new homes in this country, Church World Service (of the WCC) announced that 3,200 had been sponsored by Episcopalians, 500 more than the Methodists, who were in second place.

Among individual dioceses, Massachusetts led with 204. Others with more than 100 to their credit included Michigan, Connecticut, New York, Pennsylvania, Chicago, Newark, and Virginia, in that order.

Although there is no legislation currently to permit the entry of refugees from any part of the world into the U.S. (the provisions of the 1951 immigration Act ended December 31, 1956), Mr. Jurisson urged that Churchpeople write their Congressmen urging new legislation, and that they continue meanwhile to support

the Presiding Bishop's Fund for World Relief.

There are 70,000 Hungarian refugees still in Austria, awaiting resettlement, as well as many hundreds of thousands more around the world being cared for in camps and refugee villages by the WCC, Mr. Jurisson reminded.

Shortly after the meeting opened, Bishop Sherrill announced that his fund for World Relief was richer by \$164,000 since the last Council Meeting, when he had set a goal of \$80,000, and that it had thus been more than 200% subscribed. Of the total, \$103,000 had been marked for Hungary; \$61,000 undesignated.

Dr. Almon R. Pepper, chairman of the Committee on World Relief and Church Coöperation gave a detailed report of appropriations for 1956, from these available funds:

Balance from 1955 .....	\$ 1,421
Presiding Bishop's Fund .....	36,112
Regular budget .....	400,000
Special Appropriations .....	25,000
Contributions .....	107,588
	\$570,121

They were used in the following ways:

World Council of Churches (Refugees, Health, Scholarship Youth, trained workers, Ecumenical program) ....	\$105,500
Church World Service (Migration, Material relief) .....	110,800
Anglican Churches Overseas (British Isles, West Indies, Korea, South Africa, Asia, Yukon, Gibraltar, Hong Kong) .....	103,574
Old Catholic churches (Germany, Holland, Austria) .....	8,500
Eastern Orthodox churches (Education and Relief) .....	37,500
Other Christian Churches (South India, Portugal, Philippine Independent, France, Spanish Reformed) ...	28,650
Refugee Program of the Protestant Episcopal Church .....	43,146
Miscellaneous (Emergency Appeals, special projects) .....	39,721
	\$477,391
Budget Appropriations .....	1,209
Presiding Bishop's Fund .....	91,521
	\$570,121

Dr. Robert J. Plumb, reporting for the Armed Forces Division, of which he is secretary, said the Church was not keeping pace with the Chaplain Corps of the U.S. Armed Forces, whose goal is a chaplain for every 1,200 men.

"After the close of World War II our armies and navies did not melt away as in the past," he recalled. "The Church has been slow to recognize the permanence and new responsibilities of today's military chaplain, whose ministry to troops overseas is just as important as that of the parish priest in communities in continental United States."

Dr. Plumb reported that in 1956 our chaplains had presented for confirmation 656 persons; baptized 1,467, and married



Episcopal Church Photo

Standing beneath a portrait of Bishop Sherrill, a gift to Seabury House by members of National Council, are members of the committee which commissioned the painting. They are, from left: Rev. Canon C. R. Barnes, Bishop Donegan of New York, and Mr. H. M. Addinsell. The painting was done by Raymond Nielson. Seabury House marks its 10th anniversary this year. See item this page.

289 couple. This is a tremendous record, he said, but the Episcopal chaplains could do still more were they not out-numbered by other faiths.

#### Parish Assistants

Dr. David R. Hunter, director of the Department of Christian Education, announced the appropriation of \$26,635 annually for two years (from the Constant trust fund) for the three-month training program for parish assistants in Christian Education, which had been approved in principle at the December meeting of the Council.

The first session is tentatively scheduled for June 10th to August 30th (place to be announced early this spring).

Miss Johanna K. Mott, director of Christian Education at St. John's Church, Norman, Okla., was named by the Presiding Bishop to be the executive secretary of the new program, effective March 15th. Council approved the appointment.

The curriculum would meet the demand for trained leaders in this field of Church work, including theology, teaching techniques, teachings of the Church, and related subjects. There would be a resident staff of seven, and other faculty members on part-time assignments.

This formula has been prescribed:

1. Those presently employed in Christian Education, to have the approval of vestry and coöperation of the rector. (The rector in this case would agree to participate for one week in the third month of the program to assure no mis-understanding or misconception of what the parish assistant would be trying to achieve.)

2. Others (not at the time employed in this field) combine their application with two interviews:

- a. With the bishop and/or an appointed member of the diocesan Department of Christian Education.
- b. With the psychological consultant of the diocese, if available.
- c. Each session would be limited to 36 trainees.

Administration, travel, and keep for staff would total \$26,635. Cost per student would be \$750 (\$25 registration; \$500 board and room, and \$225 tuition). Scholarship help would be available, where needed, up to \$250.

Additional appropriations approved by Council for the Department included \$4,000 for the Girls' Friendly Society teenage leadership training, and \$13,600 to carry on the Department's audio-visual education program.

#### Thank Offering

Mrs. Arthur M. Sherman, executive secretary of the Woman's Auxiliary, making the first United Thank Offering report since the WA Triennial in 1953, announced that receipts as of December 31, 1956, totalled \$1,391,465.56 — an increase of \$234,500 over those of 1953.

The Auxiliary made a grant of \$18,000 for the apprenticeship-training program of the Division of Recruiting [L. C., January 6th]. \$9,700 was to be for present use; \$8,300 for 1958 if needed.

Reporting on this program, the Rev. Ellsworth Koonz, executive secretary of the Committee on Recruiting, said there had been a number of applications for the 1957 program, which probably would be held to 20, and in 1958 increased to 35.

Although it is a separate program and entirely different in intent from the three-month program of the Christian Education Department, there are tentative plans for the apprenticeship-trainees to attend the summer course for a limited time — a week or so.

Dr. William G. Wright, director of the Home Department, announced the formation of a new Division of Racial Minorities, which would take over the work of the Church Institute for Negroes. Dr. Tollie Caution, assistant secretary of Domestic Missions, was named executive secretary of the new Division.

Trustees named to the Institute include the Presiding Bishop, Bishop Jones of West Texas, Dean George Alexander of the Theological School of the University of the South, Doctors Wright and Caution, Mrs. Clifford C. Cowin, Mrs. Francis O. Clarkson, and Mr. B. Powell Harrison. (Three of the trustees are staff members; six are members of National Council.)

On display for the first time at this meeting was a new portrait of the Presiding Bishop in rochet and chemise, which hangs over the fireplace in the library of Seabury House. It was presented by members of the Council, which a year ago appointed Bishop Donegan of New York, Dr. Barnes, and Treasurer H. M. Addinsell to commission it.

# Rev. Norman L. Foote Is Consecrated Bishop Of District of Idaho

A sacred ceremony rooted in tradition was held in mid-February at St. Michael's Cathedral, Boise, when the Rev. Norman Landon Foote was consecrated the sixth bishop of the missionary district of Idaho.

The consecrator was Bishop Sherrill, and co-consecrators were Bishop Rhea, retiring Bishop of Idaho; and Bishop Horstick of Eau Claire.

Bishop Foote was presented for consecration by Bishop Welles of West Missouri and Bishop Walters of San Joaquin. The attending presbyters were the Rev. Paul A. Kellogg, rector of Christ Church, Dover, Del., and brother-in-law of the new bishop; and the Rev. Clifford L. Samuelson, executive secretary of the Town and Country Work Division of National Council.

The preacher was Bishop Gesner of South Dakota. The Litany was read by Bishop Lewis of Salina; the Epistle read by Bishop Block of California; the Gospel was read by Bishop Watson of Utah; reader of the testimonial was Bishop Hubbard of Spokane, and the consent of the Standing Committees was read by Mr. J. W. Crowe, member of the Council of Advice of the district of Idaho.

Evidences of ordination as deacon and priest were read by the Rev. Wayne Metz, rector of St. Matthew's Church, Ontario, Ore. Testimonial concerning compliance with general canons was read by the Rev. William C. Johnson, Jr., rector of All Saints' Church, Boise, Idaho. The deputy registrar was the Rev. J. Robert Nicholas, vicar of St. Luke's Church, Weiser, Idaho. Servers at the Holy Communion were the Rev. Everett F. Ellis, rector of St. John's Church, Idaho Falls, Idaho, and the Rev. Morgan S. Sheldon, vicar of the Church of The Redeemer, Salmon, Idaho.

The Master of Ceremonies was the Very Rev. Marcus B. Hitchcock, dean of St. Michael's Cathedral, Boise. Assisting Dean Hitchcock were the Rev. Norman E. Stockwell, rector of the Church of The Ascension, Twin Falls, Idaho, and the Rev. John D. Riley, rector of St. James' Church, Payette, Idaho. The crozier bearer was the Rev. David W. Blackaller, rector of St. David's Church, Caldwell, Idaho.

Preaching from the text "We hear them telling in our own tongue the mighty works of God" (Acts 2:11) Bishop Gesner said:

"The missionary bishop needs a divine versatility which is almost beyond power to describe. He must go into situations involving small groups or a few individuals where the very title of bishop may give rise to some fears and misgivings. He must set to one side their fears, he must encourage their hopes, and he must



Ansgar Johnson

At consecration of Bishop Foote, from left: Bishop Rhea, Bishop Foote, Bishop Sherrill, Bishop Horstick.

inspire their zeal. The bishop gains his authority in a measure by earning it. Like a bank account, the less you need to draw on it the more you are likely to have.

"Remember who you are — Norman Landon Foote — by the grace of God called to be bishop. You are richly endowed. Shortly those endowments will be further sanctified by the Holy Spirit. This consecration service will be over and you will be on your own — or will you? No you will not be alone. We have received a promise. With conviction we affirm; the Lord be with you, this day and forevermore."

The consecration service in its entirety was telecast by KIDO-TV, Channel 7, and KBOL-TV, Channel 2, both located in Boise.

Bishop Foote succeeds the Rt. Rev. Frank A. Rhea, who has been bishop of Idaho for the past 14 years. Before his elevation to the Episcopate, Bishop Rhea was dean of St. Michael's Cathedral, Boise, for 14 years. He had missionary experience in South Dakota and Texas and had always concerned himself with community affairs.

In coming to Idaho, Bishop Foote brings with him a wealth of experience and is no stranger to the west, having served as Archdeacon of the diocese of Montana for five years before going to Missouri where he was director of the Town and Country Work known as Roanridge, the training center for rural clergy.

Before the consecration of Bishop Foote, a testimonial banquet was held for Bishop Rhea at which he was given a purse of \$2,000 presented by the parishes and missions of the district, and a book of bound letters from the parishes and missions.

Following his consecration, a luncheon was served in honor of Bishop and Mrs. Foote. The Very Rev. Marcus B. Hitchcock served as master of ceremonies, and introduced guest speakers who included

Bishop Sherrill, Bishop Welles of West Missouri; Idaho's governor, the Hon. Robert Smylie; Mayor R. E. Edlefsen of Boise; the Rev. Clifford Samuelson; the Rev. Andrew A. E. Asboe, rector of Trinity Church, Pocatello; Dr. Joseph Marshall of Twin Falls, and Mrs. George Carlstron.

Among others attending the consecration, banquet and luncheon were Bishop Bayne of Olympia; Bishop Hunter of Wyoming; the Rev. Dana F. Kennedy of New York City, who was narrator for the telecast, and Bishop Emery of North Dakota.

The vestments for the new bishop were presented to him by his family; his pectoral cross was given him by the bishop and clergy of West Missouri; the episcopal ring was presented by members of the Chapel of the Redeemer, Roanridge, the new bishop's former parish. The clergy of Idaho presented a Bishop's Book of Offices and a combination Prayer Book-Hymnal requested by Bishop Foote.

## Japanese Church Leaders Plan Goodwill Tour to China

Eleven Japanese Christian leaders are scheduled to leave Tokyo April 23d for a month's goodwill tour of Communist China. They will make the visit at the invitation of Dr. Y. T. Wu, chairman of the Church of Christ in China, and of the so-called "Three-self Reformed Committee" (self-administration, self-support, and self-propagation).

Considerable difference of opinion is said to exist among Japanese non-Roman officials regarding the propriety of the China tour. But so far only the conservative *Japan Harvest*, organ of the Evangelical Missionary Association, has openly opposed it.

One of the delegates scheduled to make the tour is the Rev. Juji Ogasawara, rector of St. Paul's Church in the diocese of mid-Japan.

[RNS]

## Bible, Family, Church Unity To Be Topics of Discussion At '58 Lambeth Conference

The program of the next Lambeth Conference of all Anglican Bishops, which will be held at Lambeth Palace July 3 to August 10, 1958, will be divided into five main subjects. The topics which will be discussed will include The Holy Bible, Church Unity and the Church Universal, Progress in the Anglican Communion, The Reconciling of Conflicts between and within Nations, and The Family in Modern Society.

Under the main topic Church Unity three points will be considered: The Church and the whole Ecumenical Movement; Reunion Schemes Proposed for Ceylon and for North India and Pakistan submitted by the Church of India, Pakistan, Burma, and Ceylon for consideration; and Relations with Particular Churches.

Points to be considered under the topic Progress in the Anglican Communion will include the Contemporary Missionary Appeal and Means of Advance; The Principles of Revision of the Book of Common Prayer; The Recognition of Local Saints and Servants of God; and the Ministries, including supplementary ministries and manpower.

In announcing plans to discuss the Family in Modern Society it was stated that "in all parts of the world, social pressures

are developing which threaten to injure family life as the unit of security and of religious faith. It is proposed that the Conference should give some attention to this problem; and in particular it is asked by some provinces to consider specially problems arising from over population in several parts of the world. It is possible that in the context of family life some attention may be given to Divine Healing and other matters."

## New Dean Conducts Services At Little Rock Cathedral

Trinity Cathedral, Little Rock, Ark., welcomed a new dean February 10th, when the Rev. Charles A. Higgins conducted his first service as successor to the Rev. Cotesworth P. Lewis, rector of Bruton Parish, Williamsburg, Va. Dean Higgins was formerly rector of St. Alban's Church, Waco, Texas.

At the installation of the new dean the Rt. Rev. Robert R. Brown, Bishop of Arkansas, cited the accomplishments of the Waco parish under the leadership of its former rector. This parish of more than 700 communicants was a mission without property with 261 communicants in 1946 when Dean Higgins became its first priest.

Buildings housing a vigorous parish program and parochial school of 125 pupils were built at a cost of nearly half a million dollars.

the sacraments are "not necessary to salvation," he feels personally that a Christian should accept and experience them, but that one can be "saved" without them.

Asked why he spoke so often of being "saved," he replied: "That is the term Christ used, and Paul used. It is one everybody knows. Speak of 'grace' or 'regeneration' or other less familiar words, and some might not understand. This is the word we all know."

How does he define "sin?"

"Sin is transgression of the law (the Ten Commandments, the Sermon on the Mount; the Great Commandment: 'Thou shalt love the Lord thy God with all thy heart. . .') and it is missing the mark, falling short.

### "Citizens of Two Worlds"

"When we are 'saved' we are saved from the penalty of sin (death); from the power of sin (its domination), and finally, we expect to be saved from its presence, but not in this life. Not until we come into the presence of Christ. The Christian is a stranger here; this is not our home — we are citizens of two worlds."

Is there a moment when conversion takes place?

"No conversion is gradual. The Bible describes all conversions as 'crisis conversions.'

"The actual conversion is a moment of birth. You can compare it to natural birth. There is conception, gestation, and — finally — something is born. The process has been building up, but there is one moment of climax, and that is conversion. But it is not always a conscious moment.

"I know many Christians who cannot name the precise instant when this took place."

On the Ecumenical Church: "That is, of course, what we must seek. Those who believe in Christ as Savior and Lord are members of one Body, the Church — whether Episcopal or Presbyterian, Methodist or Baptist. And men of all faiths — non-Christians — have one common denominator uniting all mankind: we are all created in the image of God. That gives us hope."

On the Anglican Church: "Your people were discussing when I was in England whether it was possible there might not be too great concentration on the liturgy. You can lose much of the warmth and vitality of the Christian experience with too much emphasis on the form. It is necessary to maintain a balance of this and not forsake the Bible for the Prayer Book."

Mr. Graham has no specific goals for the New York Crusade.

"Because New York is extremely complex, it offers challenges and difficulties we have not faced before. Even London, huge as it is, was somewhat homogeneous. But we are looking forward to it."

## Sacraments Are "Not Necessary to Salvation," Says Graham; Calls Meeting with Clergy "Good"

By JEAN SPEISER

Evangelist Billy Graham, only a few hours away from a five-day bout with the grippe, could be heard a long way down the hall from Studio 4B, where he was making a transcript of his regular program at the ABC Radio Center in New York City.

It was Washington's Birthday, and in nearby Central Park and on Fifth Avenue and Rockefeller Center crowds were milling in leisurely enjoyment of the holiday and the near-spring weather that had come to town at long last.

Mr. Graham had spent the morning with reporters and photographers, was seeing Mrs. Graham for a fleeting hour for lunch before he left for weekend preaching engagements in the suburbs. Returning to New York the following Monday at midnight, he was then leaving within an hour for Montreat, N. C., his home, there to study and meditate and prepare for the grueling Crusade that awaits him in New York May 15th for at least four months [L. C., March 3d].

Observed through the glass window of the engineer's booth, he accompanied his driving, rocket-like exhortations to the

microphone with energetic gyrations reminiscent of calisthenics, treading, and boxing. They seemed an essential windup to give the necessary physical impact to the words he was saying.

Then, without any apparent sign of exhaustion, he put on his coat and joined his staff and reporters for another period of questions. He seemed not to answer them off the top of his head, but thoughtfully, although most of them were familiar. His manner was considered, and quiet, and the "evangelist" had departed for the moment, leaving an ingenuous, somewhat casual young man who was serious without being ponderous, sure of himself without being self-important.

He has preached as often as seven or eight times a day, he says, "but that's too much."

He thought the meeting with the Episcopal clergy of New York last month was "good," and was gratified that the number of Episcopal churches participating in his campaign had increased (from 11 to 31), but "of course we'd like to have 100%."

Giving no ground on his belief that



# Philippine Convocation and Southeast Asia Council Meetings Held in Manila

Two important meetings were held in Manila last month. One, the 39th convocation of the district of the Philippines, was the last convocation over which Bishop Binsted would preside. The bishop retired on March 1st and Suffragan Bishop Ogilby became bishop-in-charge until a successor can be elected at the next meeting of the House of Bishops in September.

The second meeting took place among members of the Southeast Asia Episcopal Church Council and was attended by representatives from six Asian dioceses, who exchanged information, sought ways and means of helping each other, and exchanged ideas on a common program for extension of the Church's mission into new areas of Southeast Asia.

The meeting of the Council of the Church of Southeast Asia was attended by the bishops of Korea, Hong Kong, the Philippines, Borneo, Singapore, and Rangoon with other members of the clergy. The council was set up in 1954 by the Advisory Committee of the Anglican Council of Missionary Strategy and the first meeting of the Council was held the following year in Hong Kong.

At this year's meeting the group passed a resolution favoring the establishment of a missionary district in Thailand. The discussion focussed attention on the very grave lack of Asian priests and leaders in the whole area. Much attention was given to theological training for the ministry and note was made of the help given by the Church in Australia and by the Church in England. Special attention was paid to the development of St. Andrew's Seminary in Manila, St. Peter's Hall in Singapore, and St. John's College in Hong Kong. In the latter two, training is given in Chinese as well as in English. The further extension and strengthening of these colleges would provide most of the needs for the time being and insure first class training of priest-leaders for the future.

The multiplicity of languages in the area makes it difficult to supply Church literature for these groups but efforts were made to think out ways whereby pamphlets can be written with a Southeast Asia background and then translated in each diocese according to the need.

The council meeting fitted into a great Festival of Witness organized jointly by the Philippine Independent Church and the Philippine Episcopal Church. The Philippine Independent Church, now consisting of some two million members, sought freedom from Roman control at the end of the last century and after many years of indecision three of their bishops received consecration at the hands of the American Episcopate in 1948. Though there is no intercommunion with

the Anglican Communion there is growing fellowship and cooperation.

A great mass meeting was held on the first evening of the meeting with 3,000 persons joining in the prayers and hymns. On Sunday morning the Obispo Maximo (Archbishop) of the Philippine Independent Church officiated at a great solemn Liturgy. This striking and impressive act of worship was viewed by 10,000 persons and was accompanied by hymns of the combined choir of the P.I.C.

The ceremonial, and particularly the dress of the great crowd of clergy and



Bishops Binsted (left) and Ogilby.

laity, preserved all the color and variety and charm of the Church's tradition which has clearly inherited much Spanish influence. This was a real Fiesta day and many hundreds had come in from the country for the occasion. Perhaps the climax was the procession of almost 20,000 persons on Sunday evening through the streets of Manila. It took an hour for it to pass a given point and a further large crowd lined the route to watch. The procession was followed by a Solemn Evensong presided over by the bishop of Borneo. The festival was brought to a conclusion by the Solemn Te Deum, heralded by a fanfare of trumpets, presided over by the Obispo Maximo and accompanied by a joyous fusilade of rockets. The congregation was estimated to be between 30,000 and 40,000.

In his address to the convocation, Bishop Binsted concerned himself with three major forces building up in Asia with increasing intensity: Communism, Nationalism, and the revival of the ancient non-Christian religions.

On the subject of Communism the bishop said: "In girding ourselves to combat it, we must confess with shame that the Christian Church, by its failure to live up to the teachings of its divine Lord, is

in some measure responsible for the spectacular hold it has gained over so many millions of people. It is as children of God that we learn rightly to value the material wealth of the world and to exercise our stewardship on behalf of all men."

In discussing Nationalism in Asia the bishop said that "we must endeavor to see that full opportunity is given for expression of national traditions and aspirations within the Church, which are in accord with the teaching of Christ and His Church; and that policy already well established of placing upon our Filipino brethren, both clerical and lay responsibility for leadership, should be wisely and persistently developed."

The bishop stated that the revival of influence of the great non-Christian religions on millions of people is the result "of the strivings of men to find 'the way, the truth, and the life.' The driving impulse behind their strivings is," said the bishop, "none other than the Spirit of God. I dare to believe that God is fanning afresh the spark of religious instinct implanted in human hearts at creation. And that it is evidence of a new opportunity God is giving the Christian world to proclaim the Gospel."

In announcing his resignation the bishop said: "My brethren, thankful for every day it has been my privilege to serve with you in the Church of God, and mindful of my own fallibility and your spiritual welfare, I close this address with a paraphrase of the prayer with which St. Augustine concluded his theological treatise on the Holy Trinity. I pray that whatever I have done that is of God, may be acknowledged by you who are His; and that anything that is of my own, may be pardoned by Him and by you His children."

## Convention in South Florida Launches Drive for \$770,000

Faced with the problem of financing rapidly growing churches that need immediate help, the diocese of South Florida held a special convention in St. Petersburg on January 29th launching a drive to raise \$770,000.

At least 1,000 clergymen and laymen attended the emergency session at which over 140 congregations were represented.

Main item presented in the drive's budget was a \$440,000 building fund to ease the problems of churches trying to cope with expansion demands related to Florida's rising population.

It also is planned to aid Episcopal student centers at colleges. Some \$40,000 has been marked for a new university scheduled to be built in Tampa, and \$20,000 for Stetson University at Deland.

Other projects to receive aid include the William Crane Gray Inn at Davenport, a center for elderly persons, and Camp Wingman near Avon Park.

# What Christianity Means To Me\*

By Sam Welles

Senior Editor "Life" Magazine



When my brother Edward was 13 years old, a missionary from the Philippines came to his school and told about the need for all sorts and conditions of missionaries.

"Boys," he said, "I'm not asking you merely to consider being ordained and preaching the word of God in far places. No matter what you want to be, the mission field can use you. We need not only missionary preachers. We need missionary doctors, missionary musicians, missionary engineers. After I finish, please come up and tell me about your line of interest, and I'll tell you how you can be a missionary in that."

Now, at the age of 13, my brother's consuming desire was to be a detective. He had been taking a correspondence course in detection and our father, who was a priest of the Church, had allowed Edward to hang up a large sign by our front gate which read "THE WELLES DETECTIVE AGENCY," even though this caused a certain flutter among neighbors and passers-by who feared that our father was suddenly abandoning the ministry. And, as he heard this missionary speak, Edward had a splendid new vision of possible service. So he went right up to the man afterwards and asked, "Can I be a missionary detective?"

That question floored the poor missionary completely. And my brother, after he grew up, shifted his interests a bit. He is now Bishop of West Missouri. But fundamentally the missionary was right, and so were my parents in allowing my brother to hang out that detective sign — even on a parson's residence. For what the missionary really meant, and what my

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Michael Rougier

REV. C. KILMER MYERS, shown here as serving in slum areas in New Jersey, now is at St. Augustine's, Trinity Parish, New York City. The photo appears in *The World's Great Religions*, a book which has 310 pages—including 150 pages of full color photography and art reproduction—and 175,000 words of text.

\*An Epiphany season address given at Trinity Church, New York.

“... The more I learned about these other noble beliefs, the more deeply I found myself believing in Christianity.”

parents emphatically taught all their children, is that religion can be — and should be — a key part of whatever a person does in life.

To me, religion must be a personal witness — not so much a thinking or talking about religion as an actual effort to practice it. God needs each one of us as an individual, just as each one of us needs God. Religion does not consist simply of more or less formal worship: such periods as our bedside prayers, or grace at meals, or going to church. In religion, we must make our individual, personal witness by our work and in our lives, at times when we are alone and at times when we are with others.

In a sense, the foregoing expresses a Protestant view of the priesthood of all believers, the concept that every Christian — man, woman, or child — has his own direct access to God and should make regular use of that access. I feel that my own religion is both Protestant and Catholic, just as I believe that the world-wide Anglican Communion is both Protestant and Catholic.

#### Diverse Insights

Protestantism has much to teach any Episcopalian. The heritage symbolized by Luther and Knox is a precious one, based as it is on each believer's humble, direct communion with God, seeing “that righteousness by which through grace and sheer mercy God justifies us through faith.” Episcopalians are spiritually the poorer today because some of our Anglican ancestors were so hidebound in their organization and thinking that they could not keep effective their possible bonds of understanding, contact, and unity with the Scottish Covenanters, or with the Pilgrims and Puritans, or with men of richly diverse insights — like John Bunyan and George Fox — who went on to other groups.

The Anglican Communion was not even able to keep the followers of John Wesley, who himself was an An-

glican clergyman to the end of his life. Wesley meant Methodism to be a method of worship, not a separate group. Wesley wrote that “A Methodist is one who has the love of God shed abroad in his heart by the Holy Ghost given unto him. . . God is the joy of his heart and the desire of his soul, which is constantly crying out, ‘. . . My God and my all! Thou art the strength of my heart, and my portion forever!’ ”

Any Episcopalian might echo Wesley in that. But a too highly organized system of Church government, an ecclesiastical structure too set in its ways to be at all flexible, tends to distrust an individual's religious initiative — or what 18th-century Anglican leaders called Wesley's “enthusiasm.” Yet the simple personal fervor of the great Protestant reformers brought a wide quickening of faith which has been the glory of Protestantism and the Reformation's most lasting result.

In that case, why do we also need to be Catholic in our religion, as I strongly believe we do? Because without the Catholic concept of the Church as the earthly embodiment of Jesus, without a Church that can trace its spiritual authority directly to Christ and His apostles, we run the constant danger of an over-reliance on individual inspiration and on things that somehow seem important at the moment or in their generation.

Protestantism all by itself runs the danger of having people flop around in a vague welter of “personal uplift” or “self-help religion.” Catholicism lets people see the present and future while having a firm footing on the bedrock of the past. Without “the holy Catholic Church” we speak of when we recite the Apostles' Creed, those of us now on earth, and future generations likewise, would drift away from the compass bearings of eternity.

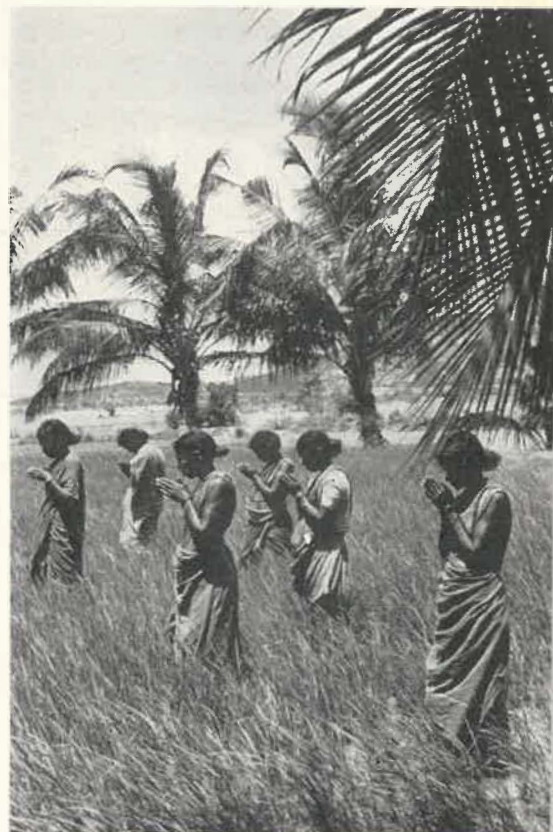
The paradox of eternity is that we are in it every moment of our earthly lives. And, in seeking eternal salva-

tion, what should our religion mean to us on earth? The last year has forced me to think about both eternity and Christianity with a new intensity, because I have spent it editing a large book, *The World's Great Religions*, which *Life Magazine* will publish on March 6th. Among other things, I have had to subject myself to what might be called a searching course in comparative religion, and have also had to read several million words in the sacred writings of such widely followed faiths as Hinduism, Buddhism, Confucianism, Taoism, Judaism, and Islam. The more I learned about these other noble beliefs, the more deeply I found myself believing in Christianity.

One striking difference between Christianity and other faiths is shown in the Lord's Prayer. This prayer that Jesus taught us begins, “Our Father.” No other religion, not even Judaism, has ever placed such emphasis on the fatherhood of God, or such significance on the fact that *every* human being is more than God's servant — he is God's own child.

The spiritual force that radiates from this stupendous concept has gone

*Continued on page 25*



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Church of South India: In Deenabandupuram a bell rings at noon, and whether at work or home, all stop to pray. Photo appears in *The World's Great Religions*. Book editor is Sam Welles.

# The Four Fundamentals

*of the Sunday School revolution, and  
how one parish works them out in practice*

By Peter and Lorraine Day

Photos by Worline Studio

**R**evolution in the Sunday School" was the heading in large bold type on an issue of *THE LIVING CHURCH* published in August, 1955. A mailman, delivering the magazine to a subscriber, said: "Isn't it terrible, the way those Reds get into everything?"

The mailman had got some of the point, but not all of it. There had been an invasion into the conventional and lackadaisical Sunday schools of the past generation. But it wasn't an invasion of Communism — it was an invasion of purposeful, dead-earnest Christianity.

The Sunday schools of the Episcopal Church today are, as for the first 50 years of the 20th century they had not been, the focal point of the parish's warfare against the kingdom of sin, satan, and death. Nearly a million Churchpeople, young and old, are engaged week by week in a serious effort to learn "what Christianity is and what in action the truths of the Gospel are" in the memorable phrase of a statement signed by 100 military chaplains in World War II. This statement, a strongly-worded indictment of the failure of the Church to communicate its gospel to the nation's youth, was one of many demands for the revolution that has finally come to pass.

The strategy and tactics of the Sunday school revolution vary from parish to parish. But over the Church as a whole, there are certain fundamentals that are pretty much the same no matter what differences of emphasis may exist.

First, the class session has been integrated into the corporate worship of

the Church. At 9 o'clock (or a little earlier or later) on Sunday morning, the parish family as a whole, parents and children, come together in a Church service that is for most parishes the main service of the day. Then, after church, they divide up for their class sessions.

Second, the job of teaching Sunday school is no longer relegated to the devoted few, mostly teen-agers or elderly unmarried people, who manned the Church's educational ramparts in the 1920's and 30's, while men and women in the prime of life rested up from their weekday activities. The Sunday school teachers of today are often the busiest, most capable men and women in the parish, leaders in their profession or business and in community activities. The percentage of male teachers has risen sharply. Men whose business takes them away on trips fly home in order to be on hand for their Sunday duty.

Third, the parish's educational task is no longer regarded as simply the teaching of the Faith to small children. Adult classes, high school classes, and special educational sessions for parish groups are found in an ever-growing number of parishes.

Fourth, the importance of special training and preparation is widely emphasized. Parish and diocesan directors of Christian education, training sessions for teachers, parent and teacher conferences and consultations are becoming the usual thing. In many parishes, the rector works with an experienced priest as his associate in charge of the parish educational program.

These four things are, with due consideration of the size and composition of the parish, the standards by which you may judge if your parish is alive or dead educationally, whether it is playing its part in the Sunday school revolution or acting as a drag on the rest of the Church. Here is a check-list:

- Corporate worship as the heart of the educational program.
- The parish's top lay talent serving as Sunday school teachers.
- Adults and high school students as well as children studying the Faith.
- Careful preparation, training, and direction of the educational staff.

Given these four fundamentals, there are two divergent approaches to the task of Christian Education. One, expressed in the Seabury Series sponsored by the National Council's Department of Christian Education, starts with the class itself as a group in which Christian relationships are to be established and brings in Christian doctrine at the points where it is the key to the problems encountered by the group and its individual members in their own lives. The way one parish worked out this approach was described in *THE LIVING CHURCH* of June 17, 1956, reporting on the use of the Seabury Series at St. Matthew's parish, Evanston, Ill.

The other approach (and probably the most widely used in the Church today) is that of the Episcopal Church Fellowship Series produced by the Morehouse-Gorham Company, Inc. This series follows a more traditional method of presenting Christian doctrine in a course of weekly lessons.

## The Fellowship Series in Action: A Visit to Grace Church, Hinsdale, Ill.

To view the Episcopal Church Fellowship Series in action, a LIVING CHURCH reportorial team visited Grace Church, Hinsdale, Ill., a few weeks ago, went to church, visited classes, and talked with clergy and teachers.

Hinsdale is a small but prosperous suburb off to the southwest of Chicago. According to 1950 figures, its population of 12,000 included 52 millionaires. The village contains no apartment houses. The largest church in town is the Union church, a variety of religion that seems to flourish in Chicago suburban soil. It is about twice as big as Grace Church, which has 853 communicants. There is a Roman Catholic Church of about the same size as Grace. In this church-going suburb there are also smaller Lutheran, Baptist, and Christian Science churches, as well as a flourishing Seventh Day Adventist enterprise that has provided the community with a first-class hospital.

Other parishes of the Episcopal Church are located one mile east and

one mile west along the Burlington railroad tracks which connect a solid string of suburbs all the way to Chicago. Another parish is seven miles north, but there is no Episcopal church for 20 miles in the open farmlands to the south. All in all, Grace Church may be proud of its high proportion of communicants to population.

But it was not always so. The parish has doubled in membership in the past six years. During the same period, the Church school has quadrupled. A brand-new \$250,000 educational building was too small to accommodate the entire Sunday school before it was opened for use this January. All in all, about 450 teachers, pupils, and members of adult classes are involved in the educational program today, of whom 360 are enrolled as Sunday school children.

The present rector of Grace Church is the Rev. Dudley J. Stroup, who came to Hinsdale in 1952 to succeed the Rt. Rev. Donald H. V. Hallock,

present Bishop of Milwaukee. Fr. Stroup is assisted by the Rev. Roberts E. Ehr Gott, to whom is delegated direct responsibility for the parish educational program. The Rev. William C. Way, honorary associate, helps with the services.

Beginning with the 7:30 a.m. service on Sunday, continuing with every seat taken at the weekly 9 o'clock Communion service and a well-filled church at 11 (alternately Morning Prayer and Holy Communion), the church building as well as the parish house is straining its capacity. Week-day Communion services are held on Tuesdays, Wednesdays, Thursdays, and Fridays.

To meet the problems of church and classroom space, the Sunday school is held in two sections. Grades three-eight, together with two high school classes and an adult class, join in the 9 o'clock service together and meet for a half-hour class session from 10:05 to 10:35. The nursery and kindergarten, grades one and two, and a second section of third graders have short services of adapted Morning Prayer followed by class sessions while their parents are attending the 11 o'clock service.

On the second Sunday after Epiphany, Fr. Ehr Gott was celebrant at the 9 o'clock service. After the Creed came Fr. Stroup's brief sermon-instruction in question and answer form.

"Boys and girls, what was the most



REV. DUDLEY J. STROUP, rector of Grace Church, Hinsdale, holds a sermon-instruction at the nine o'clock Family Eucharist each Sunday.

important thing the Gospel told us about this morning?"

"Baptism," said a girl.

"Whose baptism? . . . That's right, the Baptism of Christ. He gave us an example for all people of all time."

"What happens in Holy Baptism?" Several suggestions were made by the children. The rector summed up:

"First, God forgives us our sins; second, He makes us members of the Church — official followers of our Lord Jesus Christ."

"What is a sacrament? . . . A sacred thing. Do you remember what the Catechism says a Sacrament is? . . . An outward and visible sign of an inward and spiritual grace."

The instruction lasted for five minutes or so. Afterwards, the children who had had birthdays during the week (or at least the ones who were not shy about coming to the fore) made their birthday thank offerings and received a blessing at the altar rail.

The family Eucharist then continued as provided in the Prayer Book. A junior choir sang Merbecke's Communion music from the Hymnal, plus the *Benedictus Qui Venit*, with good participation by the congregation.

After the service came a breakfast hour according to the standard Parish Communion procedure. Then adults and children went to their several classes.

### Third Grade: We Obey God and Everybody

Mrs. James Cross' third-grade class meets with the older Sunday school after the 9 o'clock service. The class is based on the Fellowship Series text, *We Obey God*, with teacher's guide, pupil's reader, and activity sheets.

Beginning with the order and dependability of nature, the existence of rules in family and school, the course goes on to the rules of God's family. The Lima bean dissecting experiment proposed in one activity sheet was swept out of the scene by Mrs. Cross, who decided that the children would have to learn about the wonders of nature some other way. But the class loves the stories, she says. Volunteers among the children are called on to read, since not all are equally able readers.

The group appeared to be a happy and well-adjusted one when the reporter visited it. Five boys and seven girls were considering Self-Centered



CHAPEL service at 11 a.m. for first, second, and third grades is watched by teachers and superintendents.

Sam, Dressy Desdemona, and Bossy Bertha in the activity sheets (what different kinds of people put "first" in place of God). Some children were catching up on coloring the pictures in the Simon and Schuster *Golden Play Book of Stamps*, which the class uses as supplementary handwork material. It contains pictures to color and stamps to paste in.

The class conceded that Dressy Desdemona should help her mother more. One girl said: "The poor woman even has a bump on her head."

Mrs. Cross: "That's just the way she is wearing her hair — on top of her head."

A boy said, "My brother doesn't do anything but carry out the trash."

"Well, he is younger," Mrs. Cross said. "He is learning to help his mother, isn't he?"

She referred to the passage by St. John: "'We love Him because He first loved us.' Whom are we talking about?"

One child said, "God." Another said, "Jesus." Someone said, "I think it is a little of each."

"We know that if you show your love for someone, he will act nicer," Mrs. Cross said.

A boy raised a point: "I know someone who goes too far with it."

Another child asked, "Could I make a picture of a rich priest putting in dollars?" (Presumably referring to the story of the widow's mite, which men-

tions rich people contributing to the Temple treasury.)

"Yes, if you would like to," Mrs. Cross said.

"Now last time, Barbara Ann told us the story of Moses and the bull-rushes and told about the Ten Commandments. And Jimmy showed the picture."

They looked at the picture again. A boy said, "You can hardly read what's on the tablets." Another child said, "That isn't written in English."

Third grade appears to be the dinosaur age. Another boy said, "Were dinosaurs living before anybody?" But the class did not explore the subject.

Mrs. Cross read some more of the passage from I St. John and the bell sounded.

For a moment it seemed that the class's perfect behavior record was going to be marred. A boy was towing his chair out behind him. But no, he brought the chair back into the room and unhooked his coat from the back. It had merely been ensnared in his dash for the door.

### Fourth Grade: No Monkey Business Among Friends of the Lord Jesus

Mr. James Ashley, an attorney, conducts a huge class of about 30 boys and girls in a fourth-grade course based on the St. James Series. (The Fellowship Series course, *This is My Church*, will be ready next season. It will be concerned with worship, and will contain seven units, each correlated with a part of the church building and emphasizing one phase of the subject. There will be a pupil's picture-story book, spiral bound, containing stories, poems, and many photographs and providing space for snap-shots, etc. Activity sheets will include some written work, a summary of class work, and some memory passages.)

Grace Church's course is entitled *Friends of the Lord Jesus*.

Mr. Ashley's opening remarks, in stentorian tones, were: "You know the rule about sitting in the middle where you can see! [Instead of behind folding doors which projected a couple of feet into the room.] Sit right there now. Right here."

The following questions, delivered in rapid fire, were answered with quiet replies or short chirps from the children:

"Anybody got any pictures for me today?"

"What did Fr. Stroup preach about today?"

"Who was John the Baptist?"

"Why do people get baptized?"

"Are we supposed to be baptized?"

Enterprising Child: "I know who John the Baptist was — the brother of Jesus."

"No, but he was a relative," said the teacher. "He was his cousin."

At this point, Mr. Ashley read from St. Matthew's Gospel about what Jesus said about Baptism.

"Fr. Stroup said something else today," said Mr. Ashley. "He said, 'What is a sacrament?' and no one knew. And you are all in confirmation class. What kind of monkey business is this? Don't you listen in Confirmation class?"

"All the books out! Girls, come on. . . . Bobby, are you looking out the door at someone? How about moving in?"

Then followed the lesson about St. Germanus and St. Genevieve, whose prayers saved Paris. All the children were as quiet as mice during the reading of the story.

"How many of you prayed as hard as we talked about?" Mr. Ashley asked. Hands went up everywhere.

"Is there anybody who didn't find that it worked?" He asked. No hand went up.

Doubt could not exist in the same room with Mr. Ashley. The children were entirely comfortable and contented.

### Fifth Grade: Sugar and Spice And Everything Nice

The fifth-grade girls seemed well content with the Fellowship Series Course 5, Living the Christian Year, as taught by Mrs. Donald Kanne, a housewife who has had teaching experience in the secular schools. When the reporter visited her class, the girls were reading in turn the story about the Wise Men from the Bible, and referring to the course workbook.

Mrs. Kanne asked matter of factly: "What shall we put down that we want to remember from that story?"

A pupil: "Well, the King [Herod] was not being honest."

Mrs. Kanne: "Where was Christ born?" The right answer came out promptly.

"How did the Wise Men know about the child?"

Student: "The prophets told about Him."

"What did the Wise Men do?"

"They worshipped Him and gave gifts."

"What was the important thing at the end of the story?"

"They went to their country by another way."

Mrs. Kanne said, "On the second of February will be the Feast of the Purification. How many have used their calendars?"

One girl said: "I found the birthdays of people in the Bible." Another said: "I studied the colors and seasons."

Mrs. Kanne went on with the Feast of the Purification and the story of St. Simeon. The girls all appeared to be very serious and intent on trying to get what the teacher was offering.

### Snips and Snails And Puppy Dogs' Tails

Mr. Dexter Sanborn, a military type who is an executive in the nearby ALCOA plant, was conducting a fifth grade boys' class that had a reputation for misbehavior. It had disposed of a lady teacher in mid-year when its members were in an earlier grade.

[Mrs. Thomas Pierce, Sunday School secretary and kingpin, had taken this group herself for a while the previous year. She says the boys are "really

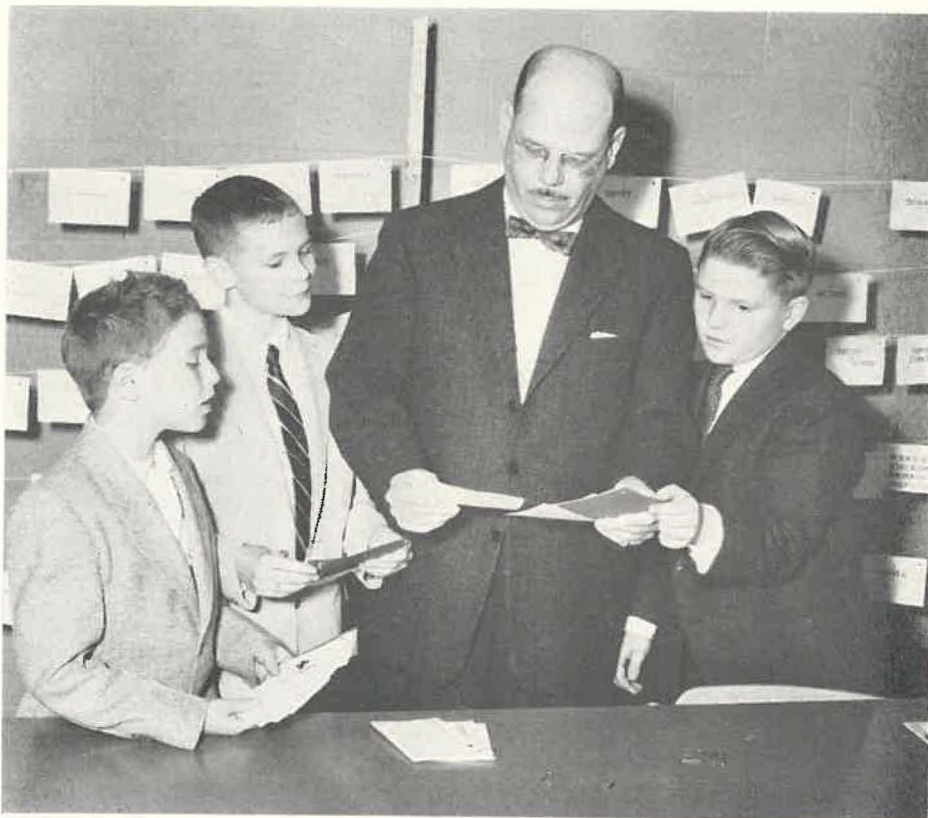
awfully sweet; some of them come all by themselves while their parents sit home. Is that a bad boy?"]

Mr. Sanborn had devised or adapted a sort of flash-card game. The cards were strung on clothesline, and the boys were divided into teams to pick off cards that were related to a certain subject.

The teacher explained the idea: "We'll change teams as we go, and each Sunday each boy will get his team's score. There is no prize, but at the end of the year those who don't do their best will get a good swift kick in the pants from me."

All members of the class were armed with Grace Church, Hinsdale, calendars and a lavender Forward Movement Booklet, *Seasons of the Church Year*. The boys were coöperative, pleasant, and full of energy.

One of the boys had a card that said "Christmas." He gathered from the line the card "Preparation." He was charged for that one: lost five points because it had to do with Advent, not Christmas. He chose Feast Day (because we eat turkey then). Church (because people come to church then). Jesus (because He was a friend of Christ — a joke; guffaws resulted). Circumcision (because it was in the Christmas season). But he lost to his opponent, who had three times as many right answers.



MR. F. D. SANBORN, JR., has a participation exercise which he devised for his fifth-grade boys.

The stern teacher said sternly, "But it won't count against you *this* time."

### Sixth Grade Boys: Must We Really Love our Enemies?

The sixth-grade boys were plowing their way through a pupil's reader when the reporter visited the class, conducted by Mr. Edwin Wilkins. Half a dozen were sitting around a table. One was sitting on a chair next to the door. (Later it was explained that this was a half-way measure short of being thrown out.) The boy reading was stumbling quite a bit, and some of the others were wiggling and quietly cutting up.

The reading accomplished, the boys took a look at the Offices of Instruction. "What happens when you are ordained?" Mr. Wilkins asked.

"When you are ordained, they swear you in, kind of," a boy replied.

An excursus on the Body and Blood of Christ was in order. Mr. Wilkins explained it this way. "Through faith we put the Lord in it. If we don't make a good Communion — don't feel it — then we're just eating bread and wine. But if we feel it, then we are receiving the body and blood of Christ. You don't have to know a lot about it. You just have to believe."\*

The boy on the half-way seat was putting tacks into a cork-board and winding a string around them. Two boys traded punches.

Mr. Wilkins explained that to receive Communion you are supposed to be in love and charity with all men.

"How about the Russians?", one boy asked. Suddenly the group came to life. "Yes," said another. "How about it? Are we or are we not breaking the Commandments if we are not in love and charity with them?"

The teacher said, "Yes, I guess we are. But every person has a right to be free."

Somebody said: "The Bible warns us, Don't assume you are right."

One boy said: "They're wrong, but maybe we're not so right ourselves."

Teacher and boys volunteered comments about Christian history. Ancient Rome. The Moslem Empire. "We know Christianity will prevail," somebody said.

\*A more orthodox interpretation of this point would be that of the Thirty-Nine Articles: "The Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint Augustine saith) the Sacrament of the Body and Blood of Christ; yet in no wise are they partakers with Christ. . . ." The sacrament is the same whoever receives it, but it benefits only the faithful. — ERROR.

In spite of a little unusual doctrine and loose discipline, it seemed that the boys had risen to an opportunity to think seriously about Christianity and its age-long struggle to redeem mankind.

A problem of the Church Fellowship Series at Grace Church is that the parish's policy is to bring children to Confirmation at a somewhat earlier age than is usual elsewhere. The sixth grade course, Preparing for Confirmation, is misnamed for children who have already been confirmed in fourth grade. Next year, the title of this course will be changed to its present subtitle, "The Faith for Young Churchmen." Also, there were many evidences that Hinsdale children were, on the whole, an unusually advanced group intellectually. The usual complaint of parishes is that Church school material is too difficult for their children. But Hinsdale teachers felt that some of the courses were not advanced enough.

### Sixth Grade Girls: The Sermon On the Mount

The sixth-grade girls' class was conducted by Mrs. Milton Robinson. Eight girls were present. They were talking about rules of life and their responsibility toward the Church. Here the round-robin reading was going through the Sermon on the Mount. They had spent earlier sessions on the Beatitudes and the Ten Commandments, the teacher explained, and now they were working

on St. Matthew 6. They read the passage about doing your almsgiving and saying your prayers in secret. What is the reward of the people who pray in public?", Mrs. Robinson asked the girls.

"The satisfaction of being heard by everyone," one girl said.

On the Lord's Prayer, the teacher pointed out that in this prayer you let God choose what's best for you.

"Whom do you give alms for?" said the teacher. The answer was "God."

"Whom do you fast for?" The answer, given by a pupil, was "yourself."

The teacher nodded. "Self-discipline," she said.

"When do you fast?" "Before Communion," one girl said.

"If your mothers approve," the teacher reminded the girls.

"My mom's never up on Sunday morning to approve or disapprove," said one.

The teacher was distressed. "I've told you before that you shouldn't say things like that," she said. "When else do you fast?"

"Friday." "Lent."

"Your family rule must be followed," the teacher said, "but you can always give up something in Lent."

The class went on to the passage about laying up treasure in heaven. The teacher asked the girls to explain its meaning.

"When you die, you can't draw your \$100,000 out of the bank," a girl said.

"Your treasure is knowing that you are good," said another.



SOMETIMES it isn't all study in Rev. R. E. Ehrgott's junior Catechism class (see youngsters on right).



"The treasure you should have in your heart is God," Mrs. Robinson summed up.

### **Seventh Grade: Did Jesus Misbehave?**

The seventh grade was taught by Mrs. Robert Pease, whose husband is the president of the Chicago Real Estate Board. The textbook, *The Prince of Life*, was a biography of Christ. The system was to have one pupil read a paragraph, another pupil read the next, and so on, around and around until the bell rang to signal the end of the class.

Ten girls and six boys were present on the Sunday of the reporter's visit, and the passage they were reading was the embarrassing episode of the child Jesus staying in the temple while His parents worried about what had happened to Him.

After a couple of tries, it was decided that Jesus must have got separated from them while trying to be helpful to the other Jerusalem pilgrims who were packing up to go home. So He went to the Temple because that was the obvious place for St. Joseph and St. Mary to look for Him.

Every now and then, the teacher introduced a helpful explanatory note into the reading. Telling about a lecture she had attended on the Holy Land, she emphasized how it had brought home to her the reality of the events of Christ's life.

On the death of Joseph, Mrs. Pease told the children, "These crushing experiences come to us, but we must rise above them."

When the zealots were mentioned, one girl suggested that they were a little like the Hungarians of today, but this comment seemed a little too close to the controversial area of "politics."

A couple of girls got to giggling over the quaint name of Zacharias.

Except for these interruptions, the class quietly trudged from page 59 to page 66 of the text without incident.

### **Eighth Grade: Chapters in Church History**

The Fellowship Series eighth-grade course will not be ready until this June. Entitled *Citizens of the Kingdom*, it will consist of a teacher's guide and a reader on "Christian



Round she goes: Mrs. Robert Pease teaches course "The Prince of Life" to seventh-grade boys and girls.

Citizenship for Young Churchmen." Tracing the development of the Old Covenant through Abraham, Moses, Saul, David, Isaiah, Jeremiah, and Deutero-Isaiah, it presents the Gospel through the characters of Sts. Peter, Stephen, and Paul, and concludes with a section on "The Light of the World," on the Holy Communion, Prayer, and the work of the Holy Ghost. Of particular interest are some passages in an impressionistic, almost poetic vein, including one sizing up the twelve apostles as potential candidates for the ministry.

At Hinsdale, the eighth-grade class was taught by a pre-pôstulant, Richard Ridley, whose simple, innocent manner seemed to hold the respect and attention of the four boys and seven girls present surprisingly well. They were going through English Church history, using Dawley's *Chapters in Church History* and Wilson's *Divine Commission* as texts. The style was mostly lecture, with some questions and answers. After working his way through Cromwell and King Charles, Mr. Ridley spent some time promoting a trip to Seabury-Western seminary planned for that afternoon.

### **The Sunday School Administration**

Grace Church's Sunday School administrative system is well-nigh unique. In direct charge is the Rev. Roberts E. Ehr Gott, assistant to the rector, but he has retained a remarkable corps of lay leadership that was developed before the parish had two clergy. General superintendent is

Henry Fox, who conducts a school supply business. Associated with him are Earl Bryan, a sales executive of Chicago Rawhide, as 9 o'clock superintendent, and Milton Robinson, a designer of office layouts and furniture for business firms and churches, as 11 o'clock superintendent. (Mrs. Robinson, teacher of the sixth-grade girls, is his wife.) He is assisted by Mr. Robert Corby.

The superintendents, with Mrs. Thomas Pierce, secretary, and Hamilton Newsom, vestry representative, compose the Church School Board, which handles the load of church school administration. Mrs. Pierce, though a volunteer worker, fulfils most of the functions of a parish director of Christian education. She knows what courses to recommend, where the extra pencils and supplies are, who is where at what hour, how to find a substitute teacher, what to do with a discipline problem, and provides the know-how and moral support that make the difference between success and failure for a volunteer teaching corps.

In addition to providing the general doctrinal and ecclesiastical backbone for the Sunday school, Fr. Ehr Gott conducts the class for older high school students and adults after the 9 o'clock service. He also teaches the children's confirmation class, which is held one afternoon a week from October till after Easter.

The adult Sunday school class consists of 40 to 50 members, plus up to 10 high school students. Of the 75 or more who take part in the snack breakfast after the 9 o'clock service, about two-thirds remain for this class.



Mrs. Thomas Pierce, Church school secretary, consults with (from left) Robert Corby, Earl Bryan, Henry Fox, and Milton Robinson, all superintendents of the junior and senior Church schools at Grace Church.

They review books and follow a lecture pattern interspersed with question and answers.

One series recently used was on "Blows to the Church" — the things that have gone wrong with Anglicanism in its varied history. Fr. Ehr Gott says it often helps to "make 'em mad" — to throw out challenging statements, such as, "You are never worthy to receive Holy Communion," that get people arguing. Some Sundays are given over entirely to questions and answers when the preceding session has opened up more problems than the class had time to deal with.

The high school freshmen and sophomores have a class of their own under James Haake, a lay reader who is studying for the ministry. From 14 to 20 boys and girls consider Christianity in relation to other religions, using *Understanding Religion* by Bernard Iddings Bell, Wilson's *Divine Commission*, and *The Episcopal Church and its Work*, one of the volumes in the Church's Teaching Series.

Mr. Haake and Mr. Ridley conduct the 11 o'clock services for the junior Church school. They serve on the Church School Board also, along with those previously mentioned and Mrs. Robert Wray, attendance secretary; James Hilton, treasurer; and John Van Boskirk, assistant treasurer.

Fr. Ehr Gott thus describes the functioning of the Board:

"The Church School Board, the

teachers, and the clergy act in liaison in the administration of the church school. The assistant priest and the Church school secretary link the three groups and settle much detail between them, which keeps meetings free for more important matters. Teachers and superintendents have frequent conferences with the assistant."

A strong supporter of the values of the Episcopal Church Fellowship Series and its systematic presentation of the content of the Church's Faith, Fr. Ehr Gott nevertheless insists that "the Apostolic Faith cannot merely be learned out of books or even by discussion alone. . . . If all modern techniques such as visual aids, buzz-sessions, the printed word, blackboards, workbooks, and even teachers and classrooms were suddenly swept away, the Church would not be without the means to instruct her children.

The Holy Eucharist, chief service of the Church, is the perfect vehicle not only for teaching but for finding God Himself in worship and sacrament.

The Church school classes are not, of course, the only educational activities going on at Grace Church. There is a strong element of instruction in the Chi Rho group, a society for young people of junior high school age, as well as in Credo, the high school group. The parish accommodates a nursery school five days a week with religious observances, prayers, and grace at meals.

There is an adult study group of women who attend a monthly corporate Communion and meet weekly during Lent. They are currently studying *Modern Canterbury Pilgrims*. Last year, they had some interesting sessions on the *Look* series on religions of America.

The Georgians, a group of husbands and wives, meet once a month to study the Prayer Book.

The senior altar guild makes a point of having sessions devoted to instruction. They are helped in their work by the intermediate altar guild and a junior altar guild which takes care of the altars used by the Church school at 11 o'clock. The two younger groups also furnish assistants for the small children's classes.

Instruction also plays a part in the five guilds under the Woman's Auxiliary and the two Brotherhood of St. Andrew chapters.

Fr. Stroup conducts two series of inquirer's class for adults each year. Last year there were 75 confirmations in the parish — 51 children and 28 adults. Many of the converts have been drawn in by the Sunday school, he says.

### Nursery-Kindergarten: "God Loves Me"

Meeting at the same time as the 11 o'clock service, the junior Church school has two services, one for the nursery and kindergarten group and another for grades one, two, and three. Tiny acolytes in vestments carry a processional cross and a taper to light the candles. A bit of Bible, a bit of Prayer Book, the Creed, the Lord's Prayer, and some children's prayers in verse, together with an offering, constitute the main ingredients of the service. The Morehouse-Gorham Children's Hymnal is used.

Then the children divide up for their class sessions. A child demanding comfort appropriated the reporter's lap during most of the nursery session, so his notes are sketchy. The children seemed to be learning "God Loves Me" as the Fellowship Series course specifies, and fell to their handwork with a will. Mrs. Robert Nieman, who has four children of her own, kept things going along happily, with the enthusiastic aid of teen-age girl assistants.

The senior nursery group under Mrs. William Corl was using another publisher's course. There will be an



FR. EHRGOTT instructs the adult study class in the Guild room of the new parish house Sunday mornings.

Episcopal Church Fellowship kindergarten course ready for this age group next fall. Designed for beginners, Course B is entitled All Things Bright and Beautiful (our Father's Gifts). A colorful story book for little children will be supplemented with a "Something to Take Home" packet, including a card or handwork sheet for each session. The teacher's guide (not yet ready) is described by the publishers as having "eight units, all dealing with God's gifts." It "also gives directions for the devotional life in the home and the school, as well as activities which promote Christian living."

The Fellowship Course A, for senior kindergarten, Our Heavenly Father, is taught at Grace Church by Mrs. Donald Swanson. It, too, consists of a teacher's guide, a child's story book with many brightly colored illustrations, handwork materials, and a "Something to Take Home" packet. The children were negotiating the flight into Egypt with a postcard and a palm tree on the day of the reporter's visit. Most of them made it successfully.

As they worked, the teacher reminded them that they had talked about the Wise Men last Sunday, and told something about the Holy Family's flight into Egypt to escape King Herod. Two of the more sophisticated young ladies of the pre-school set were discussing clothes, but most were paying attention.

### First Grade: We Trust God

The first grade was working away at the Fellowship Course, "We Trust God." Mrs. Ashley was teaching the class with aplomb although young

Master Ashley of nursery age had come from "where he was supposed to be" in a mournful mood. The first graders seemed to accept the fact that children his age were apt to act that way at times. Coloring work was proceeding intently, and the pupils were very quiet.

Mrs. Ashley: "What are those pictures?"

Mark: "Two fishermen."

Mrs. A.: "Does anyone remember their names?"

David: "They were Jesus' friends."

Mrs. A.: "They were John and Andrew." She read from the story. "What do we call them?"

Charles: "John the Baptist. . . ?"

Mrs. A.: "Not John the Baptist. This was a different John. John the Baptist baptized Jesus."

Charles: "Yep."

Mrs. A.: "What are their names again?"

Charles: "John the Baptist."

Mrs. A.: "No, *not* John the Baptist. This was another John. Now, why were they called Fishers of Men?"

Mark: "Because they were Fisher Men."

Mrs. A.: "Jesus said they would help people to believe in Him, to fish for men's souls. That is a little hard to understand at your age."

David: "That is hard to understand even when you are in the SECOND grade."

At this point a man popped his head in the door and announced brightly: "Choir is coming out of the room."

Young Ashley uttered a small howl. One of the boys said: "I want to see the fire."

The teacher said: "Choir, not fire." This was a relief to the reporter, who thought it was "fire," too.

Mrs. A.: "Now we'll bow our heads and say a prayer in closing. . . O Lord, teach us to obey. . ."

Young Ashley: "Where is the *fire*?"

Mrs. A.: "There isn't any fire. He said choir." She went on with the prayer and then the class was dismissed.

All in all, Mrs. Ashley's charges seemed to be living happily through a golden age, trusting God and the teacher and producing handwork in the sure expectation of a word of praise.



BREAKFAST is enjoyed after the nine o'clock Family Eucharist. Children are served at another table.

## Second Grade: The Taming Of Tertius

About 10 children were present in Mrs. Haythorn's second-grade class. The reporter had been briefed that one of the boys had shown signs of obstreperousness in chapel and might have to be short-circuited on arrival. When he came in [call him Tertius], Mrs. Haythorn said to him sternly: "I talked to Mr. Robinson [superintendent] about you, and he said. . ."

Another boy said, "I saw him spanking someone once."

Another: "No, he doesn't do that. But I wouldn't want to go to Mr. Robinson."

Mrs. Haythorn said, "No, we like Mr. Robinson, but we do not want to be sent to see him because we have been naughty."

The subject of the day in the Fellowship Series course, Jesus, Our Friend, was Jesus with children of many different nations. Mrs. Haythorn kept up a fast pace, passing out the handwork cards together with a fancy frame (salvaged from last year's materials) that luckily fit the cards perfectly.

A new boy turned up. Mrs. Haythorn said, "I don't think you have been here before." He admitted that he hadn't and said that his name was Gregg.

"Are you entering the class or are you just a guest?" the teacher asked. Gregg seemed to figure that guests had a little more freedom of action, so he said he was a guest.

After everybody moved down at the teacher's request to make room for Gregg, a boy asked him: "Why don't you come every Sunday?" Gregg said, "O.K."

Stephen had served as an acolyte in the children's service, and Mrs. Haythorn told him, "Stephen, we were very proud of you."

Stephen said, "I was afraid I might do the wrong thing."

Mrs. Haythorn said, "You did very well."

At this point, Tertius climbed up on the table top and began to dissect a crayon with a pair of scissors. No one paid much attention to him.

Mrs. Haythorn said firmly: "Now, are you going to go on till I tell you to stop?" She removed scissors and crayon, and began talking about the story of the day: "We are all God's children. . ."

A cherub-type boy said: "Can you find that story in the Prayer Book?"

Mrs. Haythorn admitted that it wasn't in the Prayer Book. Tertius said, "My sister tore that page out."

Mrs. Haythorn went on with the story, about how children play with Puerto Rican and Negro boys, and people of different races work side by side in shops and factories, and everybody likes everybody. She asked: "Do any of you know of anyone who speaks another language?"

A girl said, "Tina does," but she didn't know what language.

Tertius said, "I know an Ojibway Indian boy named Anuk. That means Busy Beaver." From this point on, Tertius was in the group.

Another pupil: "I know five girls that come from India."

Mrs. Haythorn: "They are awfully pretty, aren't they?"

Now quite a few of the children could remember people they had met or seen who were foreign or different.

Girl: "I have a friend named Martha, whose cousins are coming to visit so that they can learn to speak English. They live in Mexico."

Tertius was winding himself around the table but contributing to the conversation from time to time.

They began to identify different races in the handwork picture. A child: "There is an Indian chief" (Tertius: "No, he is just a little boy"). . . . "A Japanese." (Tertius: "You can tell by the shoes"). One from Mexico.

Tertius said, "Here is one we haven't mentioned." It was an Arab.

Mrs. Haythorn said, "Why does he wear that type of headpiece? . . . It's because of the sand and wind." (Ter-

tus: "Sometimes, someone's ears will get plugged up, and boy!")

A girl: "Where is the American in the picture?" There didn't seem to be one.

Mrs. Haythorn: "Shall we color the frame now?"

Chorus: "Yes!"

The other second-grade class, Mrs. James Swindell's, could only get a brief look-in because so much time had been spent in watching the taming of Tertius. A beautiful array of props had been brought in by the teacher to carry out the theme of learning to know other lands — a Japanese parasol, children's shoes, chopsticks, an Italian doll. One of the girls had brought an Italian doll of her own.

One of the boys remembered: "Back in nursery school, we had some sticks, and we used them like chopsticks."

Mrs. Swindell said: "Do you remember the wonderful things the deaconess showed us when she worked with the Sunday school — wonderful things from China?"

Several of the children nodded.

During the Christmas season, Mrs. Swindell had brought a hand-carved Tyrolean creche to class. The reporter had a chance to admire it as it was being packed away for next year.

## Third Grade: Dinosaurs and Commandments

The third grade meets in two sections, one at 9 and one at 11. The 11 o'clock section is conducted by Mr. and Mrs. Hugh Cort, the only hus-



RICHARD RIDLEY, soon to become postulant for Holy Orders, conducts nursery-kindergarten service.

band-and-wife team actually conducting a class, although in several other cases the husband teaches one class and the wife teaches another. (Nine of the 20 teachers are men.) The Fellowship Series Course 3, We Obey God, is used.

Mrs. Cort leads the class and Mr. Cort assists. They came to Hinsdale from St. Francis' in the Fields, Harrod's Creek, Ky., where they had taken part in experimental classes.

The class went forward at break-neck pace. Mrs. Cort introduced the subject of the day.

"What is another word for commandment? — an 'order.' 'Do this!' 'Don't do that!' 'Please don't bring your boots in' — they are all commandments, aren't they? An order is a law. This is a story about how we got the Ten Commandments."

A boy: "I thought we were going to study about dinosaurs."

Mrs. Cort: "We'll try to work that into our picnic in the spring. Now things don't always go right for all people, do they? The Hungarians are having a very bad time, aren't they, and I'm sure they must have prayed, too. . . ."

A boy tried to interrupt and was briskly and pleasantly turned aside.

At the other end of the table a boy poked at the hat of a girl two seats away. Mr. Cort saw it but did not take immediate action.

Mrs. Cort then read the story of Moses as it has never been read before: "LET MY PEOPLE GO!" As she paused for breath, Mr. Cort said, "There's a song about that."

The boy had stopped poking at the girl's hat and was folding and refolding his handkerchief. The class was quiet and enthralled as Mrs. Cort went on with the story. "The children of Israel were attacked by unfriendly people."

A boy: "You mean head hunters? Cannibals?"

Mrs. Cort: "No, probably not, but people who wanted to harm them. Anyway, they asked Moses to take them back into slavery!"

Mr. Cort: "Isn't that silly?"

A boy: "Yes, isn't that silly!"

Mrs. Cort: "So Moses went up on the mountain to be alone with God. We all have to do that sometimes. . . ."

Mr. Cort: "Moses was an awfully strong man."

A boy: "Probably God gave him the strength."



Mrs. James Swindell, a second-grade teacher, shows dolls of all nations in conjunction with the course.

The story ended. Mrs. Cort said: "We learn the Commandments by heart because they are important."

A boy: "What are they?"

Mrs. Cort: "We will learn them."

Mr. Cort took up the Bible, turning to Exodus 20. "Now this will be something you are going to have to know," he said. "People will be asking you about it, like about Epiphany." He added, "You know when I was at college and pledging a fraternity, we all had to learn the Ten Commandments as a part of being pledged. I remember I was quite impressed at the time."

Mrs. Cort jumped to her feet and crossed to the board to write, "fraternity." She said, "We will take a few minutes with this because it is something dear to our hearts." She told how "frater" means "brother," and

how fraternities operate.

A girl asked, "What about the girls?"

Mrs. Cort said, "They have sororities, but we won't go into that today."

Mr. Cort said: "Do you have a brother — who has a brother?" Hands were raised.

Mrs. Cort: "The Brotherhood of St. Andrew is a kind of fraternity or brotherhood. Mr. Cort is director *pro tem*."

Mr. Cort: "Bobby, Louis, Michael, I hope that we can all be in a BSA chapter together some day when you are older. This is different from a college fraternity."

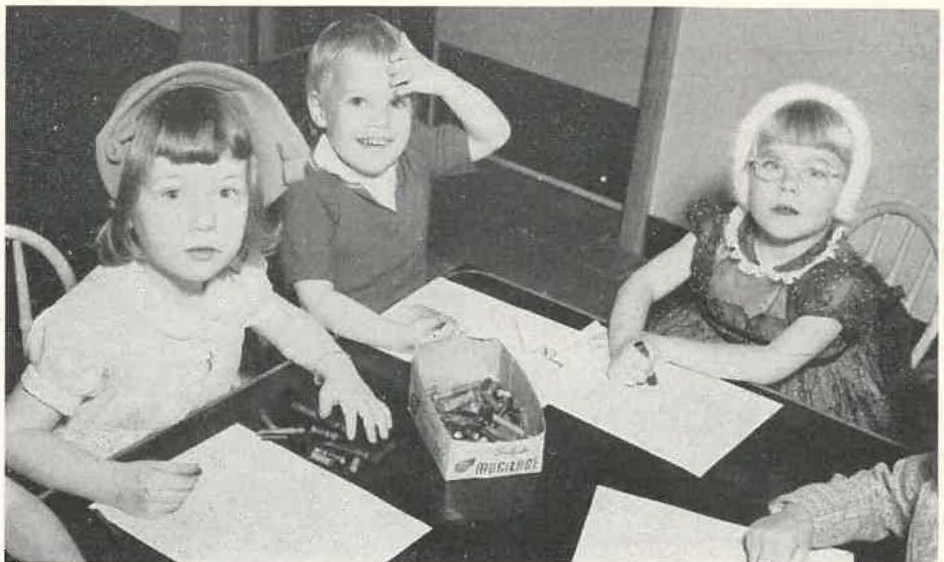
Mrs. Cort: "If you have a chance to do so, take Latin. It will help you learn other languages."

Tommy said: "I know a boy who can talk Yugoslaberdy and say his own name in Yugoslabia." Another boy said, "What are you saying, anyhow?" Mr. Cort said, "OK, Tommy, we get the idea, anyway" (hand on Tommy's shoulder).

Mr. Cort began to read the Ten Commandments. The whole conversation about fraternities, Latin, and the Brotherhood of St. Andrew seemed to have happened in a split second between the time of picking up the book and starting to read.

## The Episcopal Church Fellowship Series in the Life of the Church

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CHILDREN in the kindergarten class at Grace Church make a church in the course "Our Heavenly Father."

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Ready	N	God Loves Me (Nursery)	2-4
		<b>KINDERGARTEN</b>	
1957	B	All Things Bright and Beautiful (Our Father's Gifts — Beginners)	4-5
Ready	A	Our Heavenly Father (Introduction to the Fellowship of the Church — Advanced)	4-5
		<b>PRIMARY</b>	
Ready	1	We Trust God (Children's Creed and Lord's Prayer)	6
Ready	2	Jesus, Our Friend (Christ's Ways and Teachings)	7
Ready	3	We Obey God (Commandments and Precepts)	8
		<b>JUNIOR</b>	
1957	4	This Is My Church	9
Ready	5	Living the Christian Year (The Prayer Book and Church Seasons)	10
Ready	6	The Faith for Young Churchmen (title changed)	11
		<b>JUNIOR HIGH</b>	
Ready	7	The Prince of Life (The Life of Christ)	12
1957	8	Citizens of the Kingdom (Relationships with God and Neighbors)	13
1958	9	The History of the Church (Church History and Missionary Expansion)	14
		<b>FOR TEACHERS AND PARENTS</b>	
1957	TP	The Church's Children	Adult

teaching methods and skills, it can either provide the starting point for a lively class discussion or by the technique of round-the-room reading, fill up a half hour with a steady recital of religious facts. (It is used very widely today — perhaps more widely than any other in the Episcopal Church.)

Those who are eager to push forward in the Sunday school revolution and demand that the Church at every level come to grips with the great issues of religion and life may object to the ease with which some safe bit of Church lore can be brought forward to shut off religious earnestness. But a good teacher does not need to let this happen. An untrained teacher is not, at least, left destitute of something to give the class.

The material itself calls upon the teacher to approach his task very much in the spirit of the goals laid down by the national Department of Christian Education. Each course is presented as the means of telling the child of that grade level about God's action, past or present, on his behalf, and showing him the means the Church's fellowship provides for his response.

If used as a crutch, the material is as good or as bad as a crutch — it helps the weak to move forward, but tempts him to depend on his crutch. And, though you can walk with a

crutch, you cannot easily run with it.

Of particular interest is the fact that neither the Episcopal Church Fellowship Series nor the Seabury

Series, sponsored by the Department of Christian Education, can fairly be fitted into the categories of Churchmanship which the Church has used so long to interpret its likes and dislikes. Neither series is "High Church" or "Low Church." Both are used in parishes from one extreme of the scale to the other.

This fact in itself seems to vindicate the diagnosis and prescription offered by Bishop Whittemore of Western Michigan (now retired) in his famous speech of January 15, 1946, calling for a new deal in Christian education.

Describing the national Church as "neurotic, if not schizophrenic" at that time, Bishop Whittemore referred to the "isolated groups trying to save the Church that dot the landscape and deluge us with their literature." He insisted that, once the Church really came to grips with the problem of teaching the Faith to its own children, its presumed deep cleavages of opinion would become relatively insignificant. "My belief," he said, "is that there is a much greater area of agreement in this Church than the alarmists give us credit for."

The event has proved him correct.



FR. STROUP greets the congregation at the door of Grace Church after the Family Eucharist.

# EDITORIALS

## Christian Witness

**W**e are happy to publish in this issue a most significant article by the editor of the book, the *World's Great Religions*, which has just been published. Almost 400,000 copies of this magnificent book were sold before publication, and there is no doubt that it will have a profound impact on the American scene.

A communicant of the Episcopal Church, Mr. Welles told us, "I tried to sum up in this talk some of the key points I learned or realized with fresh force as I edited the book. . . . I tried to express these ideas as a small piece of Christian witness." Though simply expressed, they are the words of a man who can well claim to have read more on all the great religions of the world than any but the most deeply versed experts on comparative religion.

The *World's Great Religions* was originally a series published in *Life* magazine, but much material has been added to it. The three pictures from the book used in this issue of *THE LIVING CHURCH* have not appeared previously in any other magazine.

In anticipation of a heavy demand for this issue, which also contains a detailed report on the Episcopal Church Fellowship Series as used in a suburban Sunday school, we have printed 5,000 extra copies. They will be available on a first-come first-served basis at 25 cents per single copy, 20 cents in quantities of 25 or more, and 15 cents in quantities of 100 or more. We suggest that you airmail or telegraph your order today.

## Eating at Church

**I**n Wisconsin there has recently been some tussling between those who think churches that serve meals to the public should be subject to the restaurant licensing law and those who think that they should not.

Upon representations made by restaurant interests, the State Board of Health ruled that churches should be licensed if they served meals to groups outside their own constituency. But a bill was promptly introduced in the state legislature to exempt churches specifically from the licensing requirement.

There are several issues involved here. The separation of Church and State is a treasured American principle, and if licensing invades an important realm of Church activity, the principle may be endangered. On the other hand, the sanitation in the average parish house kitchen is far below minimum requirements in many particulars. Mass food poisoning is just as serious when it takes place at a church supper as in a public eating place — and it has happened. Public health authorities would be remiss in their duties if they did not take steps to guard against it.

We think the churches and vestries themselves have an obligation to look into the sanitary requirements of eating places that serve large numbers of people and to revise their practices to comply voluntarily with all reasonable health rules. If they do serve meals to the general public, unconnected with any strictly religious or ecclesiastical purpose, we see no reason why they should not be licensed, especially if they do so with any substantial frequency.

The separation of Church and State can, under the present tax situation, result in special privileges for the Church which actually transgress the principle itself. As in the middle ages, the Church can gradually become a center of power and privilege and wealth to the detriment of its own mission.

Hence, in our opinion, the Church should (1) voluntarily comply with all sound rules for the public health and welfare; (2) expect to be subject to regulation when its activities go too far afield.

## Morality vs. Reality

**I**nternational morality will never come into being until world leaders like President Eisenhower act upon principles of morality in international affairs. The president's recent address to the people of the US was an important contribution to mankind's efforts to establish the rule of justice and law among nations.

And yet, to presuppose that Israel cannot take military action to defend its own vital interests when (as in the present case) these interests have themselves been interfered with by military action and the threat of military action may not be a sound application of moral principles.

Governments have a moral duty to protect their citizens. They would be immoral in expecting the UN to undertake this duty for them unless it can actually do so effectively. This is the real moral issue, not the question whether some other nation gets away with aggression in another part of the world. We wish that theologians and political scientists could get together on a study of the relation between political morality and political reality.

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# sorts and conditions

IT WAS one of those nights when winter takes an evening off. The temperature seemed to be about 60° above and a mist had come up so thick that automobile headlights half a block away looked like glow-worms.

MIKE AND I put on boots and squished over the thawed-out ground down to the river bank. River flotsam seemed to have pushed its way up through the spongy ice — here a stick, there a branch. Perhaps, though, the wood had simply been dropped there by children bringing fuel for the bonfires along our shore that had warmed up skaters in zero weather. One spreading object, a dead bush, all twigs and no fuel, had been lying on our shore for weeks, an untidy sight from our windows. We heaved it out onto the ice.

WE CROSSED the bridge and wandered into the park. Tree branches quietly dripped moisture in the glowing darkness. Sounds were unnaturally clear. I tried whistling to catch the echoes from the houses on the other side. The echo came back faintly. Mike whistled better. Standing behind him, I heard the echo of his whistle as loud as the original. We imagined the sound wave as an enormous bubble, spreading out behind his head as well as in front, and met by another bubble from the far shore.

MIKE SAID: "Do you hear the owl?" I didn't, of course. Our family looks forward to both deafness and blindness in old age, and the process has begun in me already. We imitated the owl's rattling hoot and went toward the sound, which was as cleanly directional as radar. The owl was in a little stand of tall trees. Hooting back and forth, to the owl's amusement as well as our own, we were able to spot the tree, then the branch, then (we thought) the owl himself, dimly outlined against the night-glow of the sky. There is no real darkness in a city, especially on a foggy night.

LAST SUMMER, Mike showed me an island in the river where the starlings roost for the night. If you go there in the evening (you can get to it only by boat), the sound of the birds rising as you tramp around under the trees is like a sudden furious gale. If our hooting owl was hungry, we could have told him of a place to get a meal; but perhaps he was wise not to try to invade the starling stronghold.

MIKE AND I turned back toward the

bridge. The owl followed us from tree to tree, giving out his soft rattling hoot. Apparently he liked our imitations; they couldn't possibly have fooled him, but he recognized them as an effort at communication.

FROM the bridge, the river was invisible unless you looked straight down. Looking ahead, you saw only the glowing mist, punctuated here and there by a dim glow from a window. The illusion of windlessness disappeared as we stood on the bridge and felt the mist flowing over our faces at five miles an hour.

BACK on our shore, we found that the bush we had discarded had settled into the rotten ice beyond our reach, as prominent a feature of the landscape as ever. Actually, we didn't mind the bush, but we had thought the neighbors might disapprove of our untidy shore.

IF YOU take a drop of ice cold river water, put it under a microscope, and focus on a tiny spot of alga, the heat of the room will presently cause the alga to turn green, bulge, and grow and lengthen out into a filament, all ready for summer. We, too, in the misty evening, had stolen a moment of spring.

NEXT MORNING, the wind was blustery and the ice was freezing tight in the river again.

NO GREAT thoughts occurred to us on our walk. It was through a cozy, enclosed universe, wrapped in cotton wool, needing no expiation or redemption, not even pointing up the message of the vast chasm between creation and Creator. Indeed, this little venture into spring had the aspects of a cosmic mistake, as if the cookie jar had been accidentally left within a child's reach. "You can't have your spring until you've finished your winter!"

THIS was one of those experiences that have no meaning in relation to fallen mankind, its stratagems, searches, hopes, and fears. It can be understood only in relation to man's primal innocence, and the innocent self-centeredness that is our birthright as the sons of God. The Bible does not picture the Garden of Eden as a place of unending conversation between Adam and his Maker. Part of the time, the man strolled around and simply enjoyed its vistas and its fruits. But that, of course, is how all the trouble began.

PETER DAY.



# What Christianity Means to Me

Continued from page 11

far toward making Christianity the most widespread of all faiths on earth and the Lord's Prayer by far the most widely used prayer in the history of man. Each human who tries to be a Christian is responding to a divine faith and love which makes everything else shrink into insignificance.

Another striking difference is how firmly Christianity is based on actual events. God sent Christ to earth to live as humans live, to suffer as humans suffer, die for mankind's redemption, and gloriously to rise again. Christians also believe that the risen Lord "ever liveth to make intercession" for mankind. The Swiss theologian Emil Brunner writes: "Faith in Jesus Christ is not an interpretation of the world, but it is participation in an event: in something which has happened, which is happening, and which is going to happen."

Christianity also places far more consistent emphasis than any of the other great faiths on having its Lord ever personally present in the *here* and *now*. Brahman, supreme Hindu god, is at once impersonal and personal. Buddhists believe that their founder passed into Nirvana about 483 B.C. Neither Confucianism nor Taoism preaches a personal God. Jews consider their Messiah has not yet come. Mohammed insisted he was only a prophet and he died in 632 A.D.

A third striking characteristic of Christianity is its activist character. The "holy Catholic Church" of the Creed represents a universality which spans the earth and all its ages, including all races and peoples. Because of Christianity's activist character, we who are Christians are deeply involved in the world around us.

A Christian has a deep responsibility, both for his own soul and for that of his neighbor. Yet the Christian who reaches his reward finds it infinite: God's justice, God's mercy, God's love.

## ACU CYCLE OF PRAYER

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10. St. Anthony's, Hackensack, N. J.
11. St. Luke's, Richmond, Va.; Trinity, Ambler, Pa.
12. St. Paul's, Patchogue, N. Y.
13. St. Mark's, Milwaukee, Wis.
14. St. Philip's, Richmond, Va.; Trinity, Cranford, N. J.
15. St. Matthew's, Bloomington, Ill.; St. Mary's, Pittsburgh.
16. All Saints', Lakeland, Fla.; St. Peter's, Peekskill, N. Y.

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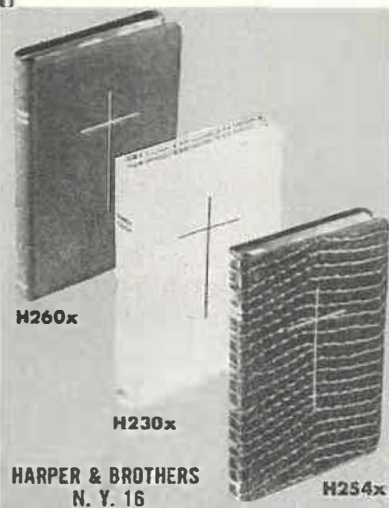
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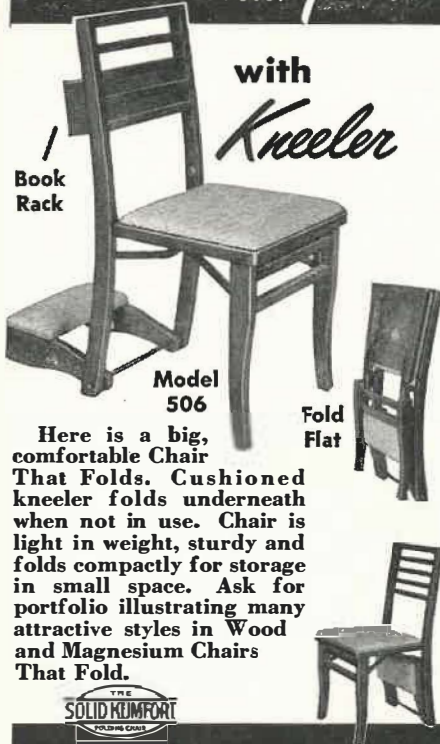
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# PEOPLE and places

### Appointments Accepted

The Rev. Ronald C. Albaugh, formerly assistant at the Church of the Messiah, Baltimore, Md., is now rector of St. Thomas' Parish, Hancock, Md.

The Rev. Arthur L. Bice, formerly rector of the Church of the Ascension, Troy, N. Y., and vicar of St. Margaret's Church, Menands, is now rector of Emmanuel Church, Little Falls, N. Y.

The Rev. Stephen D. Carter, formerly rector of Holy Trinity Church, Dickinson, Texas, is now rector of St. James' Church, 1507 Shady Oaks, Conroe, Texas.

The Rev. Henry H. Choquette, formerly rector of St. Luke's Church, Hastings, Minn., is now rector of Christ Church, Madison, Ind. Address: 500 Mulberry St.

The Rev. Henry H. Crisler, formerly vicar of the McComb mission field in Mississippi, is now assistant rector of St. Andrew's Church, New Orleans, La. Address: 7735 Maple St., New Orleans 18.

The Rev. Lawrence Irwin Ferguson, formerly curate of St. Andrew's Church, Amarillo, Texas, is now rector of Holy Trinity Church, Dallas, Texas. Address: 2204 San Francisco, Dallas, Texas.

The Rev. C. F. W. Goddard, formerly rector of St. Paul's Church, Virginia, Minn., is now rector of St. John's Church, Linden Hills, Minneapolis. Address: 2517 W. Forty-Second St., Minneapolis 10.

The Rev. Charles L. Henry, formerly rector of St. Luke's Church, La Union, N. M., and editor of the district's publication, *The Southwest Churchman*, is now rector of St. James' Church, Clovis, N. M. Address: 1117 N. Main St.

The Rev. Robert T. Hollett, formerly in charge of St. Mary's Church, Lake Ronkonkoma, and St. Luke's, Bohemia, L. I., N. Y., will on April 1st become rector of St. Andrew's Church, Princess Anne, Md.

The Rev. Charles I. Kratz, Jr., formerly rector of St. John's Church, Frostburg, Md., is now vicar of St. Margaret's Church, Baltimore, Md.

The Rev. Keith Kreitner, formerly vicar of Trinity Church, Kirksville, Mo., will on March 15th become rector of Trinity Church, St. Charles, Mo. Address: 520 N. Benton St.

The Rev. John W. Robson, formerly associate rector of St. Timothy's Church, Catonsville, Md., is now assistant rector of All Saints' Parish, Frederick, Md. Address: 108 W. Church St.

The Rev. Edwin E. Smith, formerly curate at St. Thomas' Church, Chicago, is now assistant at St. James' Church, Baltimore, Md. Address: 825 N. Arlington Ave., Baltimore 17.

The Rev. David Corbin Streett, II, formerly vicar of Holy Cross Church and St. Philip's, both in Cumberland, Md., is now assistant at old St. Paul's Church, Baltimore, Md. Address: 1345 Stonewood Rd., Baltimore 12.

The Rev. Jack Chapman White, formerly assistant at the Church of the Ascension, St. Louis, Mo., is now locum tenens at St. Andrew's Church, Normandy, St. Louis, Mo. Address: 4520 Lucas-Hunt Rd., St. Louis 20.

The Rev. Cornelius A. Zabriskie, formerly rector of Grace Church, Yorktown, Va., is now rector of All Soul's Parish, Biltmore, N. C.

### Depositions

Franklin Robert Funk, presbyter, was deposed on February 13th by Bishop Hart of Pennsylvania, acting in accordance with the provisions of Canon 60, Section 1, with the advice and consent of the clerical members of the standing committee; renunciation of the ministry.

### Changes of Address

The Rev. Leonard C. Anderson, of the diocese of Maryland, formerly addressed at 4524 St. George's Ave., Baltimore 12, Md., may now be addressed at 2605 E. Preston St., Baltimore 13, Md.

The Rev. Randall H. Baker, retired priest of the diocese of Maryland, formerly addressed in Tucson, Ariz., at Box 4636, University P. O., may now be addressed at 1025 N. Dodge Blvd., Tucson.

The Rev. Canon Alfred du Domaine, retired

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priest of the diocese of West Missouri, formerly addressed in Kansas City, Mo., may now be addressed at 2537 Kirkwood, Springfield, Mo.

The Rev. Robert J. Freeborn, retired priest of the diocese of Ohio, formerly addressed in Toledo on Lawrence Ave., may now be addressed at Rockensuess Apts. No. B, 128 W. Bancroft St., Toledo, Ohio.

The Chicago office of KEEP (American Brotherhood of St. Andrew in Japan) has moved from N. Greenview Ave. to 343 S. Dearborn St., Chicago 4.

The Rev. John I. Mitchell, formerly addressed on Reisterstown Rd., may now be addressed at 43 N. Kessuth St., Baltimore 29, Md. (He is now in charge of the Chapel of St. Stephen the Martyr, but previously served St. Martin's Church, Barbados, Province of the West Indies.)

The Rev. Claude Ridenour, retired priest of the diocese of Washington, formerly addressed in Braddock Heights, Md., may now be addressed at 407 Magnolia Ave., Frederick, Md.

The Rev. J. Winfree Smith, priest of the diocese of Virginia, formerly addressed at St. John's College, Annapolis, Md., may now be addressed at 259 Hanover St., Annapolis, Md.

The Rev. W. B. Spofford, Jr., chaplain supervisor at the Massachusetts General Hospital, has the new mail address of 37 Vaille Ave., Lexington, Mass. Correspondence for Crossroads, quarterly journal of the Rural Workers Fellowship, of which Mr. Spofford is editor, should also be sent to his new address.

### Resignations

The Rev. William L. Casady has resigned his work as vicar of St. Augustine's Mission, Danville, Ind., but will continue to serve as vicar of St. Mark's Church, Plainfield, Ind. Address: 420 N. Gibbs, Plainfield, Ind.

The Rev. Arthur M. Dunstan has retired as rector of St. Mark's Church, Warren, R. I., because of having reached the age of compulsory retirement. Address: 18 Washington St., Warren.

The Rev. John E. Floekhart, rector of St. John's Church, Dubuque, Iowa, and honorary canon of Trinity Cathedral, Davenport, has retired from the

active ministry. The parish of St. John's, which he served for 33 years, presented him with a purse of \$6,000 upon his departure. Address: 409 High St., Mineral Point, Wis.

### Ordinations

#### Priests

East Carolina — By Bishop Wright: The Rev. John E. Taylor, on February 14th, at the Church of the Good Shepherd, Fayetteville, N. C.; presenter, the Rev. A. C. Noe; preacher, the Rev. J. W. Drake, Jr. The ordinand serves churches at Fayetteville and Hope Mills.

West Texas — By Bishop Dicus, Suffragan: The Rev. Wilford David Watts, on January 25th, at the Church of the Messiah, Gonzales, where he is rector; presenter, the Rev. R. E. Megee, Jr.; preacher, the Rev. Franklin Young.

By Bishop Jones: The Rev. David C. Penticuff, on January 30th, at the Church of the Good Shepherd, Corpus Christi, Texas, where he is assistant; presenter, the Rev. C. H. Douglass; preacher, the Rev. Hans Frei.

Western New York — By Bishop Scaife: The Rev. Eligius G. Rainer, on February 2d, in the Bishop's Chapel of the diocesan house. The ordinand, who studied privately under the Very Rev. Dr. James A. Pike, dean of the Cathedral of St. John the Divine, New York, will continue his work as a teacher at the Attica State Prison, Attica, N. Y., and will do supply work on Sundays. He will assist the vicar of the church at Perry, N. Y., for the present.

### Diocesan Positions

Canon Evan H. Ball, chairman of the department of promotion of the diocese of Albany, has resigned his work as diocesan director of radio and television to devote full time to his work as chairman of the newly created diocesan Unit of Service, which offers leadership in fund-raising to parishes and missions. He should be addressed as before at 68 S. Swan St., Albany 10, N. Y.

The Rev. Reynold D. McKeown will take over the work as director of radio and television for the diocese of Albany, in addition to his own parochial work. Before his ordination, Fr. Mc-

Keown was engaged in radio work. He should be addressed as before at 498 Clinton Ave., Albany 5, N. Y.

### Deaths

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

The Rev. Matthew Palmer Bowie, 92, retired priest, died at his home in New York City on December 31, 1956.

Fr. Bowie was ordained priest in 1904. Among the parishes served by him were Christ Church, Fox Lake, Wis.; The Church of the Holy Trinity, Hartwell, Ohio; Trinity Church, Anderson, Ind.; Zion Church, Windson, N. Y.; the parish at Bethel, Conn.; and St. Andrew's Church, Walden, N. Y. He is survived by a son, Arnold George Bowie.

The Rev. Charles M. Hill, rector of Christ Church, Las Vegas, Nev., died suddenly January 9th. He was 52 years old.

Fr. Hill was born in Tyler, Texas, and after graduating from Austin College and Southern Methodist University, he was ordained priest in 1939. From 1939 until 1944 he served as vicar of the Church of Good Shepherd in Sapulpa and priest-in-charge of St. Paul's Church, Claremore, Okla. He was also priest-in-charge of St. John's Church, Vinita, Okla., from 1939 until 1941, and priest-in-charge of St. Alban's Church, Cushing, Okla., from 1941 until 1944. Fr. Hill served as rector of Trinity Church, Victoria, Texas, from 1944 until 1952. Before coming to Las Vegas in 1955 he was vicar of St. Stephen's Church, Orinda, Calif., for three years. He is survived by his wife, Margaret, and three children, James, Judith, and Donald.

The Rev. William Malyon Mitcham, retired senior priest of the diocese of Newark, died at his home in East Orange,

## SEMINARIES REPORT TO THE CHURCH —WITH THANKS

Parish offerings for Theological Education in 1956 exceeded those of 1955 by nearly fifty thousand dollars, reaching a total of \$474,066.59 from 5008 parishes.

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N. J., at the age of 87, after a long illness.

Fr. Mitcham was born in London and brought to New York at the age of 15. He was a graduate of St. Stephen's College and the General Theological Seminary. Nashotah House conferred on him the honorary degree of Doctor of Divinity. He was ordained priest in 1896 and began his ministry as curate in Westchester County, N. Y., while still a deacon. In 1895 he became priest-in-charge of Christ Church, Stanhope, N. J. In 1897 he became rector of St. James', Hackettstown, N. J., where he remained for 30 years. From 1927 to 1937 he served as honorary assistant rector of All Saints' Church, Orange, N. J., after which he retired. In Hackettstown he was a member of the Board of Education and served as its clerk for many years. He was also secretary of the State Federation of School Boards. For 20 years he held the office of Secretary General of the Confraternity of the Blessed Sacrament. He was a past grand chaplain of the State Masonic Lodge. He is survived by three daughters, Miss Helen F. Mitcham, Mrs. Gertrude A. Wiklund, and Mrs. Margaret M. Downey and two sisters, Mrs. Hilda A. Foster and Mrs. Edith G. Schuehle.

The Rev. John J. Neighbour, 76, rector emeritus of St. Philip's Church, Laurel, Md., died January 23d at his home, Parson's Acre, near Laurel.

Born in Louth, Lincolnshire, England, in 1881, he came to the United States at the age of 19. A graduate of Ohio Wesleyan University and Drew University, Mr. Neighbour entered the Methodist ministry, but three years later was ordained to the priesthood in the Episcopal Church. He served parishes in the dioceses of Bethlehem, New Jersey, and Florida. He also served as rector of Epiphany Chapel, Odenton, All Saints' Church, Annapolis Junction, and St. Mary's Church, Jessup, Md. He was called as rector of St. Philip's Church, Laurel, in 1929 and served in that capacity until his retirement due to ill health in 1943, at which time he was made rector emeritus of the church. Mr. Neighbour entered the United States Army as a private in the Ambulance Corps in 1917 and was a life member of the Laurel, Md., American Legion Post No. 60. He is survived by his wife, Mrs. Isadore H. Neighbour; one daughter, Marianna Neighbour; one sister, Mrs. George Drayton; and several nieces and nephews.

The Rev. Thomas Fletcher Opie, retired priest and former Staunton, Va., newspaperman, died at his home in Great Barrington, Mass., February 8th, after an illness of several weeks. He was 73 years old.

Mr. Opie, the son of the late Virginia State Senator John N. Opie, was graduated from Washington and Lee University and then with his late brother, Brig. Gen. Hierome L. Opie, founded the *Evening Leader* in Staunton in 1904. He served as the newspaper's city editor for several years before becoming a priest. Mr. Opie received his Bachelor of Divinity degree from Virginia Theological Seminary in Alexandria and served parishes at Saltville and Pulaski, Va., and Red Springs and Burlington, N. C. In 1931 he became rector of the parish of St. Bartholomew in Olney, Md., and served there until his retirement in 1946. Mr. Opie was the founder and president of the Outside Aid for Patients in Mental Hospitals in 1947. He was associate editor of the *Churchman* and was a regular contributor to many other religious publications. He received an honorary doctor of divinity degree from Elon College and was the author of several books including *Woodrow Wilson, America's Greatest* and *The Negro-Ever Forward*. He is survived by his wife, Mary Pickens Opie; four sisters, Mrs. Isabel Robinson, Mrs. Charles K. Brown, Mrs. Clarence L. Cook, and Mrs. A. L. Hodges; and one brother, Gen. E. Walton Opie.

The Rt. Rev. Basil Coleby Roberts, bishop of Singapore from 1927 to 1940, died February 3d at his home in Chislehurst, near London. He was 69 years old.

After leaving Singapore in 1940 Dr. Roberts served as canon of Canterbury Cathedral, warden of St. Augustine's College, Canterbury, and assistant bishop of Canterbury, holding the latter position until 1955. He also had been secretary of the British Society for the Propagation of the Gospel in Foreign Parts since 1944. In 1950 Dr.

Roberts visited the United States and spoke at several churches.

Mr. A. Woodall Cochran, former state representative from Appoquinimink Hundred, Del., died at the age of 66 in the Kent General Hospital, Dover, Del., on February 1st.

Mr. Cochran had been manager of St. Andrew's School farm in Middletown, Del., for a period of 20 years. For the past six years he had been a state employee. For the first four years he was with the State Highway Department and for the past two years he served with the county engineer's office. Mr. Cochran's survivors are a son, Andrew W. Cochran, Jr.; a daughter, Mrs. Theodore Burton; a brother, Richard L. Cochran; five sisters, Mrs. Nellie C. Lockwood, Mrs. Ethel Price, Mrs. Mary C. Hart, Mrs. Jennie Woodall, and Mrs. Mabel C. Horsey; and five grandchildren.

Mrs. Gladys B. Potter, wife of the Rev. Alvin B. Potter, rector of Old St. James' Church, Stanton, Del., died in the Delaware Hospital, Wilmington, January 20th, following a lengthy illness.

Mrs. Potter, who was a native of New York, married the Rev. Alvin Potter in 1926. After living several years in the state of Washington, Mrs. Potter moved to Delaware with her husband in 1945, when he became priest in charge of St. Barnabas Church, Marshallton. Fr. Potter also became rector of St. James' Church in 1945. In addition to her husband she is survived by her mother, Mrs. Antoinette Boes, and a sister, Mrs. Emeline Rontey.

Mr. Laussat R. Rogers, architect and artist who had been an active member of Immanuel-on-the-Green Church, New Castle, Del., died at the Delaware Hospital, Wilmington, on January 17th. He was 91 years old.

Mr. Rogers, who was a great-grandson of Chief Justice James Booth, was responsible for much of the early restoration of the old buildings in New Castle. He was born in California, attended the University of California and Columbia University and later studied at the Julienne Studio in Paris. For many years he served on the vestry of Immanuel-on-the-Green, New Castle, and his pen and ink sketch of the church done in 1932 has been used as the standard illustration on New Castle Day folders. As an architect, he designed some of the buildings at the University of Delaware. He is survived by his wife; two sons, Daniel and Adair; and a daughter, Mrs. Robert D. Cripps.

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# MAN POWER

A column for laymen  
By L. H. Bristol, Jr.

## SALUTATIONS!

At the Japanese Embassy in Washington on February 8th, a number of us were present to see layman Paul Rusch honored by the Japanese government for his work with KEEP, the Brotherhood of St. Andrew Kiyosoto Educational Experiment Project. LIVING CHURCH readers are well acquainted with KEEP and the way the Brotherhood has been training Japanese people how to make formerly non-arable land arable and teaching, through many other religious, medical, and educational programs, that Christian democracy need not be considered an import from the West. Christian democracy, as Paul Rusch puts it, can indeed "wear a kimono." "Man Power" salutes layman Rusch and his work which is an example to us all.

Not long ago a vestryman of Calvary Church, Pittsburgh, Pa., committed suicide and his rector, the Rev. Samuel M. Shoemaker, devoted the back page of the parish bulletin to a brave and moving discussion of how he felt the tragic death was a sign of failure "on the part of us all." Said he: ". . . surely we are not meant to let such a terrible event go by as if we had no responsibility in it, and as if God were not speaking poignantly to us through it. . . ." Dr. Shoemaker raised a number of questions it would do all of us some good to consider whether or not a similar tragedy has occurred in our parish. In reading that Calvary bulletin, I wondered how many parishes would have dared to face such a situation as did Dr. Shoemaker. "Man Power" salutes Calvary Church and its brave willingness to wash "parish linen" in the open in this way.

### Birthday Money

About 11 years ago, the Rev. H. L. Foland of Nevada, Mo., first had the idea of an Episcopal Book Club, but it was not until the summer of 1953 that he decided to use a little birthday money "that had unaccountably not been spent on clothes." Starting with only 80 members, the Club has grown to 3,700 bona fide members. The Club works on a seasonal basis and selects four books a year. There are no elaborate rules. There are no premiums or dividends. Designed to "promote and encourage the arts and knowledge of the Church," the Episcopal Book Club is a non-profit society. The wrapping and shipping of books is performed by volunteers from All Saints' Church, Nevada, Mo., of which Fr. Foland has been rector for some years. Partly out of loyalty to All Saints' Church which I visited several times when I was in the Army and partly from interest in the Club's selections which have been consistently varied and stimulating, I joined the Episcopal Book Club even though I felt I needed nothing less than I needed another book club membership. I have been so pleased with the Club since, however, I recommend it to you unreservedly. "Man Power" salutes the Episcopal Book Club for offering this convenient way for the concerned Churchman to become acquainted with splendid current religious reading.

### In a Basement

In Memphis the other day, I had the privilege of attending a Corporate Communion breakfast in the basement of Calvary Church. I under-paint the picture when I describe where we ate as just a "basement" but local Episcopalians told me, "Oh, we refuse to use that high-sounding euphemism 'undercroft' to describe the place." Actually, the basement hall is one of the most attractive parish rooms I have ever seen, for all along the wall on one side is a beautifully lighted, imaginative mural which is whimsical without being precious. No Church school child could attend classes there and grow up with the idea that "Church can be a stuffy affair." According to the livewire rector of Calvary, the Rev. Donald Henning, who was responsible for the idea, the mural project was assigned to volunteers at a local art school to do. Before beginning, artists asked the children to pick out colors on a table which expressed their idea of "Joy," "God," etc. Later the children cooperated in suggesting what should go into the murals. "Man Power" salutes Dr. Henning for daring to sponsor an unconventional project which will no doubt have a fine and lasting influence on the young Churchmen of his parish.

And "Man Power" salutes, too, the Rt. Rev. Robert Nelson Spencer, retired Bishop of West Missouri, a poet-preacher of rare gifts, who celebrates his 80th birthday, February 18th.

## We hope we baked enough...

*When a smart housewife discovers an unusually tasty cookie recipe she bakes an extra batch, because she knows they are going to go fast.*

*The editors of THE LIVING CHURCH do the same thing when they publish an unusually good article. This week's issue has not one but two such articles:*

*Sam Welles, a senior editor of Life magazine, and brother of Bishop Welles of West Missouri, tells what happened to his faith after he edited Life's imposing, brand-new book, The World's Great Religions.*

*Peter and Lorraine Day report on how a Sunday School in Hinsdale, Ill., makes successful use of the popular Episcopal Church Fellowship series.*

*We hope our extra batch of this week's LIVING CHURCH is abundant enough to fill all the orders for extra copies. Don't take a chance on missing out.*

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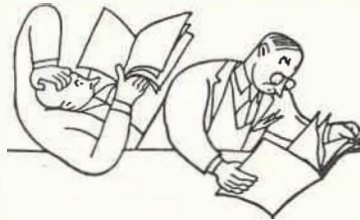
# BOOKS

## Samples of the Range

In the spate of printed matter that constantly crosses a literary editor's desk, learned periodicals should not be wholly neglected — especially when Anglican auspices is responsible for some top-ranking ones.

Two of such arrived at this office this week, just as I was having some difficulty deciding on what to start the book column off with. Finding myself getting deeper and deeper in these — unable, in fact, to put them down — the thought occurred: why not make these the subject of a brief notice?

One of them is the February, 1957, *Theology*, which is a monthly, published by SPCK, London, but available in the USA from Macmillan (60 Fifth Avenue, New York 11, N. Y.) at \$1.80 a year. The February issue contains an interesting article on a Russian Orthodox view of New Testament Textual Criticism and an



article entitled, "What is going on at Halton?" — the parish described in Ernest W. Southcott's *The Parish Comes Alive* [L. C., January 20th, February 24th, March 6th]. Evidently Halton is creating quite a stir, on both sides of the Atlantic.

These two articles are fair samples of the range of material covered each month by this fine magazine. It is well worth \$1.80 a year.

The other periodical is *The Church Quarterly Review*, also published by SPCK, Holy Trinity Church, Marylebone Road, London, N.W. 1 (annual subscription 20/-, or about \$3). Founded in 1875, it is now 82 years old. Its present editor is the Rt. Rev. J. W. C. Wand, former Bishop of London. In the January-March 1957 issue is a most significant article, "Intention and Form in Anglican Orders," by E. L. Mascall, Lecturer in the Philosophy of Religion at Oxford. This is a brilliant rebuttal of some new Roman attacks on Anglican Orders.

Other material in this issue includes the second installment of an article by Gilbert Baker, "Principles of Missionary Strategy."

The busy bishop or parish priest (or, for that matter, the qualified layman), who does not have time for digesting huge tomes of theological writing, could to a real degree keep abreast of such learning by regularly reading the articles

and book reviews in such periodicals as *Theology* and *The Church Quarterly Review* — magazines of which Anglicans may justly be proud.

FRANCIS C. LIGHTBOURN

**THE BRIDGE.** A Yearbook of Judaeo-Christian Studies. Volume II. Edited by John M. Oesterreicher. Pantheon. Pp. 357. \$3.95.

Under the same title, *The Bridge — A Yearbook of Judaeo-Christian Studies*, comes the second volume of a Roman Catholic project devoted to a charitable, high-level approach to the Jews, and to the combatting of Anti-Semitism among Gentiles.

This volume maintains the courtesy, responsibility, and honesty of the first, and, contains — for this reviewer at least — several articles more stimulating than those which appeared in the earlier volume.

Two, in particular, are very interesting: Fr. Edward H. Flannery's "Hope and Despair at Evanston," and Fr. Charles Journet's "The Mysterious Destinies of Israel." Both these articles attempt a difficult task, that of relating St. Paul's prediction of the conversion of the Jews, as found in Romans 11, with our present and future.

These two writers see, in St. Paul's remark, "What shall the receiving of them be, but life from the dead?" (Romans 11.15), a prophecy that Israel will come in well before the end of time, to the revitalization of the Church, causing it to go triumphantly onward, and win a great victory everywhere for Christ.

The reviewer doubts whether St. Paul had anything quite like this in mind. But it is a good thing that writers take a stand, rightly or wrongly, on such matters as these; too often they are either ignored,

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or else veiled in a haze of philosophical generalizations.

Fr. Oesterreicher contributes a sensible article on the Dead Sea Scrolls, and points out some of the large differences which distinguish the viewpoint of their authors from that of Jesus and the New Testament writers. He might have strengthened his case by laying more stress on the preoccupation of the Manual of Discipline with ceremonial cleanliness, the precise opposite of Jesus' attitude.

"The Community of Qumran" is a good antidote to the hasty generalizations of authors like Edmund Wilson and John M. Allegro. Also of interest are William Keller's "Anti-Semitism in the Soviet Union," and Kathryn Sullivan's "Pro Perfidis Judaeis," ("For the faithless Jews"), which is a short review of what Roman Catholic scholarship has done with the prayer for the Jews in the Good Friday liturgy.

In all, the reviewer can recommend this book highly.

FRANCIS E. WILLIAMS

**MY INNER FAITH.** By Ileana, Princess of Romania. Morehouse-Gorham. Pp. 16, Paper, 40 cents.

In *My Inner Faith* Princess Ileana of Romania gives personal testimony, beautifully written, to what Eastern Orthodoxy has meant in the life of one of its well-known adherents.

The booklet contains a fine tribute to Anglicanism (whose influence "upon me

has been wide and profound") and to the power of prayer ("spasmodic or occasional prayer is not enough; the habit has to be formed"), as well as much else of value.

FRANCIS C. LIGHTBOURN

**BETWEEN DAWN AND DARK.** A Devotional Companion Through a Day. By Frederick Ward Kates. The Upper Room, 1908 Grand Ave., Nashville 5, Tenn. Pp. 96. 50 cents each; \$5 a dozen.

In *Between Dawn and Dark*, Frederick Ward Kates, rector of St. Paul's Parish, Baltimore, Md., has included under 43 sections a wide range of readings, aphorisms, poems, and prayers for use during the various hours of the day.

The booklet could be used by busy persons who would like to include just a little spiritual reading in their daily devotions; also by those called upon to lead group devotions of a less formal character than the Prayer Book services.

There is much fine gold here.

FRANCIS C. LIGHTBOURN

**THE FATHERS OF THE CHURCH: VOLS. 31 AND '32.** The Fathers of the Church, Inc. Pp. xxxii, 368; xvi, 317 (respectively). \$4.50 per volume.

Volume 31 in "The Fathers of the Church" includes Sermons 1-80 of St. Caesarius of Arles, translated into good idiomatic English by Sister Mary Magdeleine Mueller, OSF. St. Caesarius was

Bishop of Arles in the first half of the sixth century. His sermons have a curiously modern character, and are eminently both evangelical and practical.

The second volume includes 66 letters of St. Augustine, translated by Sister Wilfrid Parsons, SND. The great doctor is never easy reading, but the modern Christian has much less to fear from his letters than from his more formal essays.

CARROLL E. SIMCOX

## Books Received

**THE MESSAGE OF THE FOURTH GOSPEL.** By Eric Lane Titus. Abingdon Press. Pp. 253. \$3.50.

**MODERN SCIENCE AND CHRISTIAN BELIEFS.** By Arthur F. Smethurst. Abingdon Press. Pp. 300. \$4.

**FAITH IN CONFLICT.** By Carlyle Marney. Abingdon Press. Pp. 158. \$2.50.

**RETARDED CHILDREN CAN BE HELPED.** By Cornell Capa and Maya Pines. Channel Press, Inc., Great Neck, N. Y. Pp. 159. \$5.

**MATTER, MIND, AND MAN.** The Biology of Human Nature. By Edmund W. Sinnott. Harpers. Pp. xvii, 225. \$3.50. [World Perspectives: Volume Eleven. Planned and edited by Ruth Nanda Anshen.]

**WHAT DO YOU KNOW ABOUT LABOR?** By James Myers and Harry W. Laidler. John Day Co. Pp. xviii, 301. \$4.75.

**CRISIS IN COMMUNICATION.** A Christian Examination of the Mass Media by Malcolm Boyd. Doubleday. Pp. 127. \$2.95.

**A SURVEY OF THE OLD TESTAMENT.** A College Text for Old Testament Study. By W. W. Sloan. Abingdon Press. Pp. 334. \$3.50.

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March 10, 1957

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**\$200 MONTHLY POSSIBLE!** Women's Church Organizations can raise extra money, sewing baby-wear! Send stamped, addressed envelope. Babygag, Warsaw 121, Indiana.

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**SUPPLY PRIEST** wanted, four Sundays, June — August, S. E. Arizona. Comfortable rectory, ideal mile-high climate, \$150. Reply Box H-405, The Living Church, Milwaukee 2, Wis.

### POSITIONS WANTED

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