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June 16, 1957

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**What
About
Peace
Pills?**

See page 12



The Rev. Alvin Kershaw narrates the story of jazz at a benefit concert given by the Episcopal Churchmen for South Africa. See p. 8.

Photo by Oscar Callender, Jr.

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The Living Church

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

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CONTENTS

ARTICLES

What About Peace Pills	Gordon E. Gillett	12
Concern for the Truth	Christine Heffner	14
The Living Church For a Living Church		17

DEPARTMENTS

Letters	3	Books	26
News	5	Sorts & Conditions	28
Editorials	24	Talks with Teachers	29
People and Places	30		

Things To Come

June

16. Trinity Sunday
17. St. Barnabas
(transferred from June 11th)
22. Confraternity of the Blessed Sacrament, annual meeting, All Saints' Church, Orange, N. J.
23. Trinity I
24. Nativity St. John Baptist
29. St. Peter
30. Trinity II

July

4. Independence Day
7. Trinity III

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.

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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.

June 16, 1957

LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words.

Why Special Treatment

If a church is building a piscina [L. C., May 5, P. 21], did you not forget to remind readers that it must drain directly into mother earth? There is no point in having one if the rinsings of the sacred vessels are drained into a sewer or cesspool.

If a church has none, rinsings can be emptied down the font drain (naturally, the font drains directly to the earth).

I cannot see why a lavabo basin needs any special treatment. Priests wash their hands before consecrating. There's nothing sacred about it.

I knew of an altar guild member who kept her potted geranium to drain purificator rinsings into.

MARY M. ERHARD

► Our correspondent is correct: a piscina should drain directly into the earth.

As for the contents of the lavabo bowl, many priests make the sign of the cross over the water cruet just before mixing the chalice. The water that remains in the cruet, as well as any that has been used to rinse the priest's fingers, has thus been blessed and ought, therefore, to be poured down the piscina. — EDITOR.

Immense Debt

The reference to "Henry Tristram of the French Oratory" [L. C., May 12th, p. 24] must seem rather sad to anyone aware of the immense debt which Newman studies owe to the late Fr. Henry Tristram of Newman's own Oratory of St. Philip Neri at Birmingham, England.

I offer this correction in grateful memory of a December day in 1954 when, with characteristic English stubbornness, Fr. Tristram insisted upon arising from what was soon to be his death-bed, to join one of his younger conferees in showing me, with characteristic English courtesy, the Newman manuscripts and other treasures in Newman's rooms at the Birmingham Oratory.

DONALD HAYNE

New York City

No Vacation from Church School

Awards in Church schools can very well be dispensed with completely. We eliminated the attendance pin system quite a few years ago, in this parish, and there were no complaints. A lot of trouble and record-keeping was saved by this action. In place of the attendance pins, we give every child a small inexpensive pin on Promotion Day in September, a gift, and a box of candy on the Sunday after Christmas, and a basket of candy eggs on Easter day afternoon; and everyone seems to be happy with this practice.

There is another practice which has always seemed a poor one to me — the habit of having a vacation from Church school during the summer. The denominational groups

Continued on page 28

CONFRATERNITY OF THE BLESSED SACRAMENT THE ANNUAL MEETING SATURDAY after CORPUS CHRISTI JUNE 22, 1957

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ORANGE, NEW JERSEY
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 Sermon: The Very Rev. Malcolm DeP. Maynard

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 followed by
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JEWELLED CHALICE

made for the Church of St. John the Divine, Houston, Texas, the Rev. T. W. Sumners, rector. Hand-wrought, the chalice is of contemporary design and incorporates rich symbolism in its detail. It was made by Louis F. Glasier, New York City.

The illustration is especially appropriate at this time, since in many parishes Thursday after Trinity Sunday (June 20th this year) is kept as a feast-day in honor of the Holy Eucharist. The traditional name of the feastday is *Corpus Christi* (Body of Christ).

The two verses from Psalm 116 quoted below are used silently by many priests just before communicating themselves with the chalice. They may, of course, be used as a private devotion by anyone else just before receiving the Lord's sacramental Blood.

What reward shall I give
unto the Lord for all the bene-
fits that he hath done unto me?

I will receive the cup of
salvation, and call upon the
Name of the Lord.

Psalm 116: 11, 12
(Prayer Book Version)

The Living Church

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

June 16, 1957

Bishop of Haiti Gives Insight Into Country's Problems

Bishop Voegeli of Haiti said in South Bend, Ind., recently that "regardless of the outcome" the political upheaval on the island would have "little immediate effect" on the Churches there.

The present unrest in the country, he said, will probably keep Haiti's leaders busy holding their own positions for the next several years and will take their minds off attempts to bring religious institutions under state control. He saw the country's poverty as a greater threat to the status of the Haitian Churches. Bishop Voegeli, who was on a visit through the Midwest, is seeking financial support for Church schools in Haiti.

"The country is staggering under the worst economic crisis since it won independence from France 153 years ago," he said. "The national treasury is virtually empty and the government owes \$18,000,000 to the National Bank of Haiti and \$40,000,000 in foreign debts. Failure of the coffee crop, the nation's largest revenue earner, has resulted in critical economic conditions, Bishop Voegeli explained. Strikes which resulted in the ousting of President Paul E. Magloire last December also have produced damage to the economy which runs into millions of dollars, he added.

"One of the principal tasks of the Churches in Haiti is educational," the bishop declared. He said that more than 90% of the 4,000,000 population is illiterate and less than 5% can be accommodated in the public schools.

"This throws the burden of education on the religious institutions of the country and we try to meet the challenge as energetically as we can with our limited resources," he said.

To meet this educational challenge, Bishop Voegeli reported, the Church has set up 40 schools and 80 missions in Haiti, including a theological seminary and a school for handicapped children.

Despite the progress the Churches of the island have made in educating the residents, the missionary bishop estimated

that 85% of the population practices voodooism. "No one in the government will admit that the proportion is that high," he said "and individuals deny that they believe in black magic. But in spite of Church edicts and government controls the practice flourishes."

The bishop, a native of New Jersey, is the friend and confidant of several leading Haitian political figures. He said military control of the island was apparently the best possible arrangement to insure a free election. Bishop Voegeli said he is convinced that Army Chief Brig. Gen. Leon Cantave will use the army merely to preserve order until the scheduled June 16th election.

"I do not think Cantave will use the army to set himself up as a dictator," the bishop said.

Bishop Voegeli credited the island's middle-class, a comparatively new social stratum in Haiti, with providing the most strenuous opposition to attempts to set up a dictatorship. Numerically small, the middle class is made up of students, white collar workers, and professional people.

"The emergence of this middle class will have a most significant effect on the future of the nation," he said. "Politically, the rise of this group could be the greatest advance in the last century."

[RNS]

Maumee, Ohio, Church Gets Historic Indian House

A direct descendant of Indian Chief Little Turtle has bequeathed a historic Maumee River home and its contents to St. Paul's Church to be used as a shrine. Miss Rill Hill, descendant of the Indian who fought in the battle of Fallen Timbers in August of 1794, specified in her will that the scores of heirlooms shall not be sold.

Chief Little Turtle and the British forces were decisively defeated by General Anthony Wayne in the Northwest Terri-

tory battle near Maumee in what is now northwest Ohio.

Miss Hill noted in her will that her great-great-grandfather donated the land on which the first Episcopal church was built in Maumee. The large frame house with a two-story porch has long been a landmark on the Maumee River. Among the items in the house — oldest of its kind in the lower Maumee Valley — are the tomahawk and peace pipe of Chief Little Turtle. In its rooms several treaties were signed with the Indians. [RNS]

Chance to "Invest Summer" Given 18 GFS Girls

Eighteen girls from Maine to Panama will be working this summer on Church projects, under the Girls' Friendly Society's 1957 Summer Service Opportunity Program. The girls, all members of the G.F.S., have won scholarships which will send them to work with Indians in South Dakota and New Mexico; to help build a summer camp and conference center in Alaska; to work on a project in North Carolina sponsored by the Church's national Town and Country Division; and to city missions in New York.

Outgrowth of an initial GFS experiment in 1956 which sent 11 girls to work in five areas, the Summer Service Opportunity Program aims at giving girls of high school age the kind of chance to "invest their summer" now open mainly to college students. The success of last year's experiment resulted in increased requests for GFS members to work in summer projects this year.

The girls, their home towns, and their summer destinations are:

➤ *To South Dakota — Indian Missions:* Jane Lewis, Detroit, Mich.; Margaret Pickett, Toledo, Ohio; Nancy Clay, Roxbury, Mass.; Patricia Schlesinger, Medford, Mass.; Jean Piguet, Fresno, Calif.; and Barbara Castel, Washington, D. C.

➤ *To San Juan Indian Mission, New Mexico:* Elizabeth Thatcher, Southwest Harbor, Me.; and Kathryn Crowley, Camden, N. J.

➤ *To Work Camp at Belton Island, Alaska:* Patricia Bryan, Portsmouth, Ohio; and Gail Eagleson, Manchester, Conn.

➤ *To Fort Belknap, Valle Crucis, N. C.:*

Jeanne Britton, North Hollywood, Calif.; and Barbara Harper, Sayre, Pa.

✓ *To New York City Missions:* Elizabeth Kutak, Louisville, Ky.; and Joy Waldron, Englewood, Calif. (St. Augustine's Chapel of Trinity Parish); Glenda Smith, Colon, Republic of Panama; and Patricia Williams, Visalia, Calif. (St. Matthew and St. Timothy and St. Edward the Martyr); Enid Godfrey, Hollywood, Fla.; and Helen Turner, West Palm Beach, Fla. (St. Peter's, Chelsea).

Graham's New York Crusade Extended

The Billy Graham New York Crusade, scheduled to close June 30th, will be extended for at least an extra three weeks, it was announced recently. The decision to continue was a result of the continuing drawing power of the nightly rallies at Madison Square Garden. Mr. Graham announced that there was a possibility he would preach at two huge outdoor services, one at the Polo Grounds, which seats 52,000 and another at Yankee Stadium, which has a capacity of 67,000.

More than 30 churches in the diocese of New York are actively participating in Graham's Crusade. The Rev. L. W. Pitt, rector of Grace Church, Manhattan, is a member of the executive committee of the Crusade, and chairman of the "follow-up" or counseling division. When Dr. Graham makes his appeal to come forward, the 4,000 counselors serve as guides to the inquiry area. There clergy aides hear the inquirers and help them fill out decision cards. Where possible, the inquirers are urged to return to the faith they once held.

A frequent topic of conversation in New York's streets, the Crusade also drew comments from preachers of various Churches and synagogues. The Rev. Edward O. Miller, preaching at St. George's Church on the indifference of New Yorkers to juvenile delinquency, stated that he hoped Dr. Graham would address himself to the "sin of civic indifference." He urged members of his church to go to Crusade meetings, calling the evangelist decent and sincere. He hoped Dr. Graham would prompt people to read the Bible intelligently.

Roman Catholics, who have been urged to avoid Graham meetings, were provided with a special series of sermons designed to refresh in their minds Roman Catholic views on a number of subjects. Assuming that Roman Catholics will be drawn into discussions about the subject-matter of Graham's talks, the archdiocese of New York directed pastors to preach the sermon series to sharpen the thinking of Roman Catholic parishioners.

A variety of views on the Crusade were expressed by New York Rabbis, but it seemed to be generally agreed that Jews could in good conscience attend the meetings.



New York Times

Bishop Rhea and a crew of over 100 volunteers undertook an anti-parking campaign in New York City.

Pittsburgh Internship Reported Making Progress

After seven months trial the novel Pittsburgh Internship for theological seminary students has been pronounced worthwhile. The program was originated by the Rev. Samuel Shoemaker, rector of Calvary Church, Pittsburgh.

The Rev. Ellsworth E. Jackson, its director, said the plan, which aims to supplement seminary studies with practical experience, had proved beneficial to the participants. Dr. Jackson is a young assistant minister of Pittsburgh's First Presbyterian church who was given time off to conduct the internship experiment in its initial year.

Eight students have taken one year out of their seminary course to do many things not part of a formal theological training. These have included:

✓ Walking a beat with a Lower Hill district policeman to find that life can become "quite messy."

✓ Sitting in with a psychiatrist as he examined youthful inmates of the Morganza Training School, a corrective institution for juveniles.

✓ Attending dances with a disc jockey as a guide.

✓ Making house-to-house canvasses in the role of laymen; and

✓ Preaching and teaching in district churches on Sundays.

The internship is patterned after medical procedure which requires hospital experience by prospective physicians before they begin actual practice. The young men under Dr. Jackson's tutelage include

Presbyterians, Episcopalians, and Methodists.

Of the internship's first try-out Dr. Jackson said: "It has worked out excellently. I believe every one of these young men would say they had benefited tremendously. What they got here they didn't get in the seminary. By our close fellowship we have come to know ourselves and to know what makes us and other people tick. It has made us all better fitted for the ministry in terms of understanding people as people."

The seminarians receive no academic credits for their years of internship. Lodging and food are provided free. All expenses are provided by gifts from members of various Churches. The annual budget is about \$20,000. [RNS]

Bishop Rhea Joins Drive To Keep New York Clean

Led by the Rt. Rev. Frank Rhea, retired Bishop of Idaho, over 100 volunteers armed with brooms, balloons, and warnings recently undertook an anti-parking campaign in New York City's East 80's. They represented the Citizens Committee to Keep New York City Clean.

Their objective was to urge persons not to park in violation of alternate-side regulations, because such parking traps dirt and litter that otherwise could be taken away by the city's Sanitation Department. The drive began at Fifth Avenue and 82d St., where 40 adults accompanied by school children, released from classes in private and public schools, "tagged" cars with pink and blue warnings and a vari-

of toy balloons on which was inscribed "Parking Violation."

The pink and blue warning notices read: "By illegally parking, you have prevented the Department of Sanitation from thoroughly cleaning our neighborhood. Please obey parking signs and help keep our neighborhood clean."

After tagging the parked automobiles,

the group swept dirt from under the vehicles so that a sanitation mechanical sweeper could pick up the dirt. Police and sanitation officials watched the proceedings.

Bishop Rhea, who retired as Bishop of Idaho in November, 1956, is now the acting rector of Holy Trinity Church, New York City.

Drought Fails to Shake Faith in God

In the heart of the hills in drought-plagued ranch country in Burnet County, Texas, the members of two small Church missions measure faith in terms, not of what lack of rain has done, but what God can do.

The Rev. George L. Carlisle, vicar of the Epiphany Church, Burnet, says members of his church and the tiny church at Marble Falls, have maintained their faith in spite of the long seven years drought, the worst in the history of the county.

The membership of each is small, and their living to a great extent depends on farming and ranching. Crops became almost non-existent, the land dry and cracked, and the cattle lean. Worried farmers and ranchers questioned the advisability of borrowing more money to continue operations.

Though pressed for money, the Burnet Church helped organize a mission at Marble Falls, and members continued to make donations to building funds. The Burnet Church, organized in 1893, was inactive when it was reorganized in 1946. The Marble Falls Church was accepted as an organized mission in 1955.

It was a modern day miracle that two churches, both small, could withstand the hard times caused by the long drought. But the members continued their prayers and devotion, sometimes for real "showers

of blessings," and the churches grew.

"The drought deeply affected us Episcopalians, but we never lost our faith," says Fr. Carlisle.

Spanish Priests Get New Code of Behavior

A new code of behavior for Roman Catholic priests has been issued by Enrique Cardinal Pla y Deniel, Archbishop of Toledo and Primate of Spain, which forbids them to attend bullfights, smoke in public, or ride motorcycles except when pastoral duties make it necessary. A priest riding a motorcycle must always wear his cassock, but may use a beret or crash helmet. He must never take a woman riding on the pillion seat.

The spirit of canon law, the code declares, makes it desirable that priests should not attend spectacles of an unedifying nature, such as theaters, cinemas, public dances, professional football matches or bullfights. [RNS]

Dr. Fisher Says Open War Waged by Roman Catholics

The Most Rev. Geoffrey Francis Fisher, Archbishop of Canterbury, accused the Roman Catholic Church in Britain of waging an "open war" against the Church of England, "unlike its friendly counterpart on the continent."

The charge drew an immediate retort from Roman Catholic leaders. The Roman Catholic Archbishop of Westminster said that "rather than make any statement I prefer to leave it to the good sense of the British people to judge who is waging open war."

Dr. Fisher's attack was believed motivated by concern over a campaign by Roman Catholic groups in England for conversions. The Roman Catholic Missionary Society is sponsoring an advertising campaign in newspapers and magazines. Last September the society reported that since the inauguration of the campaign several years ago more than 50,000 inquiries had been received. Of these some 29,000 persons enrolled in instruction courses on Roman Catholicism, and nearly 1000 of them were converted. [RNS]

Bishop in Korea Tells Gratitude to America

By the Rev. JOHN B. WHELAN

The synod of Korea's Holy Catholic Church (Episcopal) opened in a blaze of splendor recently with the singing of pontifical High Mass in Seoul's lovely cathedral. During the course of the synod, the Bishop in Korea, the Rt. Rev. John Daly, addressing the large assembly of Korean and Western clergy, expressed his deep gratitude to the American Church for the growing support that they had given during the past year.

Present at the synod by the invitation of the Bishop was an American priest, the Rev. H. Ellsworth Chandlee, instructor at St. Andrew's Theological Seminary, Manila. Fr. Chandlee read a concise but most scholarly and invigorating paper on the meaning of Anglicanism. This was received with such approval and enthusiasm that it was at once decided to have it translated into Korean and printed for circulation throughout the Korean Episcopal Church. Fr. Chandlee's paper, said the Bishop, gave a lucid and reasonable justification for the propagation of Anglicanism in countries which had never come under British influence.

"Most of us Westerners," he said, "never have to explain, either to ourselves or to anyone else, why we are Anglicans. The Korean often has to do so. This is the problem which has been put to me more often than any other by clergy and laity, young and old, during the short time since I became Bishop in Korea. For many people, Fr. Chandlee's paper will resolve all doubts about this."

On the position of an English Mission in Korea, Bishop Daly said: "There are those in England and in the States who are maintaining that we have no place here. Those in England maintain that the Anglican Church should confine its activities to the Dominions. In the States, there are those who maintain that Korea is an American sphere of influence and that the Anglican Church here should be handed over to the Protestant Episcopal Church of America."

The Korean Church had considerable progress to report during the past year. There have been increases in the number of members by about 10%, new churches have been built or are in process of being built, an official diocesan Sunday school course of teaching is now in use in all parishes and when the new theological seminary opens this year under the American priest, Fr. Torrey [L. C., April 14th] it is expected that a good number of vocations will be found.

All members of the synod were entertained by the American Eighth Army in Yong-San, Seoul. This was arranged by Colonel Matthew H. Imrie, Senior Chaplain of the American Forces in Korea and president of the Episcopal Church.

First TV Religious Series For Children Being Released

The missionary work of the Rev. Vine Deloria, Sioux Indian and a special advisor on Indian affairs to National Council, is featured in the first national TV series of religious programs for children, now being released to stations without charge by the Broadcasting and Film Commission of the NCC.

The programs, entitled "Off to Adventure," are aimed primarily at children in the fourth, fifth, and sixth grades.

"Off to Adventure," a series of stories of missionaries and Christian laymen who are performing daring acts for the well-being of mankind, is the first religious TV program to be keyed to studies being used in churches throughout the country.

All of the programs are filmed in color and will be available for use in churches studying missionary themes.

4,000 New Yorkers Bear Witness With Parade, Jazz Concert

More than 4,000 persons took part in the fourth annual "Day of Witness" sponsored by the Urban Priests' and Laymen's groups of New York on May 24th. On foot and in some 20 gaily decorated floats, participants marched in procession from the Church of St. Edward the Martyr to the Cathedral of St. John the Divine, several blocks away.

Colorful accents were the paper flowers and banners of several Spanish societies in the urban churches represented — including Spanish-speaking people of many countries of Latin and South America.

Waiting at the Cathedral to review the procession was Bishop Donegan. There passed before him as he stood on the cathedral steps the floats — all carrying out the theme of the day, "One Family in Christ" — and several bands. Marchers included both clergy and lay members of 12 churches whose congregations are active in the work of the priests' and laymen's groups, Churchmen from nearby dioceses (New Jersey and Pennsylvania); and members of other Churches.

As climax to this significant day, the Episcopal Churchmen for South Africa [L. C., May 26th] presented the Rev.

Capetown Marchers Protest Interracial Worship Ban

Five thousand men and women, Negroes and Whites, marched through the streets in Capetown, South Africa, in protest against the Native Laws Amendment Bill passed by parliament.

The bill, among other things, prohibits Negroes from attending services in White communities without specific permission from the Minister of Native Affairs.

In the procession were clergymen, socialites, elderly native women, university professors, members of parliament, lawyers, doctors, housewives, and city councillors, all of them opposed to a measure which they regard as a direct violation of religious freedom.

The procession was one of the biggest ever witnessed in Capetown; thousands of spectators watched the parade in silence until a sudden burst of applause started a chain reaction from the rest of the crowd. Bobbing up and down in the ranks of the marchers were banners reading, "We claim the right to freedom of worship and freedom of association." A band played "Onward Christian Soldiers."

The laws, adopted by both houses of Parliament, empower the Minister of Native Affairs to bar Negroes from churches, clubs, hospitals, schools, places of public entertainment, or public meetings outside their own residential areas, if he thinks their presence undesirable.

Alvin L. Kershaw [see cover], whose knowledge of jazz plummeted him to fame on a television quiz program two years ago, and the "Eli Chosen Six," a Yale University sextet, in a program at St. Peter's Church. In March the group was forced to cancel plans for a visit to South Africa on a lecture-concert tour because the *apartheid* government refused them visas (their appearances were scheduled to be before mixed audiences of African natives and whites).

At the New York concert, Mr. Kershaw, who is rector of All Saints' Church, Peterboro, N. H., told his audience of clergy and laymen that "Jazz offers a means of expressing the 'depth feelings' of life — sorrow, anger and pain — that popular music never has been able to do." Interspersing numbers by the band with comments on the history and character of jazz, he noted that its vitality, rhythm, and improvisation made it different from any other music.

And, in testimony to the magic of jazz as expounded by Mr. Kershaw, his listeners rose to their feet and arranged themselves into a snake-dance routine as the familiar strains of "The Saints Come Marching In" signalled the end of the program. This spontaneous and obviously unrehearsed demonstration was led by the Rev. Canon J. W. Pyle of the Cathedral of St. John the Divine and Mrs. Pyle.

Churchpeople Contact 456 Families in One Afternoon

An experiment in coöperative evangelism was successfully carried out in the diocese of North Carolina one Sunday afternoon in May. From 11 parishes and missions, several of which were more than 30 miles distant, 115 laymen and women converged on St. Andrew's Mission, Durham, N. C., and made calls on 456 families resident in that area.

The three purposes of the effort expressed by the Rev. Ronald Woodruff, priest-in-charge of St. Andrew's, were:

1. With people who are already members of other Churches we wanted to show our Christian good will and brotherhood.
2. If in our visiting we found people who had no Church affiliations, we wanted to make available to them the witness of the Church. This was done initially by the fact that the caller was interested enough to seek the person, and, secondly, by a follow-up call made by members of St. Andrew's.
3. We were concerned to make known to our community that our facilities are open to them for a general social purpose. We wished to extend our plant to all in the community for such things as Boy and Girl Scouts, Youth Clubs,

Daily Nursery, civil defense, and public issue programs.

The idea was conceived by three clergymen after reading and hearing a review of Tom Allen's *The Face of My Parish*. They then presented the plan to the central clericus, which offered its coöperation and took the idea home to their lay leaders.

Leaders Back African Bishops; Church of England Condemns Government's Apartheid Policy

Some 200 Church leaders from seven western states, Hawaii, and Alaska, approved the resistance of South Africa's Anglican bishops to the proposed law banning interracial worship.

The action was taken by the synod of the Pacific Province of the Church meeting in San Francisco, Calif. A spokesman said the resolution endorsed the "outright breaking of a law" if Christian principles are denied.

The Church of England, in resolutions adopted by the convocations of Canterbury and York, took its first official action condemning the apartheid [segregational] policies sponsored by the government of South Africa, especially as they effect religion and education.

The Canterbury convocation, meeting in London, expressed "deep sympathy with the Church now engaged in struggling to preserve the inviolate right of members of Christian churches to worship together without distinction of race or color."

The Archbishop of Canterbury said that although the resolutions represented the Church's first official action on the policies of the South African government, he and the late Archbishop of York, Dr. Cyril Forster Garbett, had on occasion declared that apartheid was wrong. [RNS]



Rothschild Photo

1957 Christian Living awards were given by Los Angeles regional branch of ACU at the annual Day of Witness last month. Recipients, from left: Robert Young, actor; Carol Williams, president of House of Young Churchmen in Los Angeles; and O. G. Lord, commissioner of California Supreme Court.

Young Men Help Boys In Memphis Church

A patched and battered Gothic door in the side of Calvary Church in Memphis, Tenn., opens the way to good, clean fun and recreation for underprivileged youngsters. The door leads to the church basement, which has been converted into a combination boys' club and "YMCA" by a group of young men who have formed a 20-30 Club.

The young men saw the need of the boys for spiritual guidance and a way to let off steam after school hours. They talked the church into letting them use the basement as a headquarters for their activities.

"It was really these boys that got our own club started," said Earl Hays, chairman of the recreational program for the 20-30 Club. "We decided to assign a 'buddy' to each boy brought to our attention. That's the way we started. We formed our own club, and later joined 20-30. Only our ages are 20 to 35." At first, club members took turns supervising the recreation, but now they have hired Bob Miller, coach at a city school, to work with the boys.

As a result of the young men's work with the boys, the church decided to spend about \$25,000 remodeling its basement. The Rev. Donald Henning, the rector, said the building program includes showers for the boys, who come from a section of town where too often showers and tubs are missing.

Hunter Lane Jr., the club president, said the boys that the club works with "are deserving youngsters, who are not served by any other institutions." Lane said about 100 boys, ranging in age from 8 to 18, have used the basement recreation center during the first year.

Missionaries Lost After Launch Capsizes

Hopes for rescuing two staff members of the Anglican Mission in Melanesia whose launch capsized off the Solomon Islands dwindled after days of search by air and sea. The missing missionaries are the Ven. D. S. W. Hoey, an Englishman, and David Clunie-Ross, 28, a native of New Zealand.

The accident occurred while the missionaries were on a 20-mile trip from Pamua on San Cristobal Island to Pawa on Ugi Island in the Eastern Solomons. The area is notorious for its rip tides.

Two Solomon Islanders who also were in the launch reached Ugi after swimming for nine hours.

Archdeacon Hoey was ordained in 1944 and had put in nine years' service in Melanesia. Mr. Clunie-Ross, who had charge of radio-telephone links between the mission and the islands, had been in Melanesia for a year. [RNS]



U.S. Army Photo
R.O.K. President Syngman Rhee, having an informal talk with Bishop Kennedy of Honolulu and Bishop Daly of Korea in Mr. Rhee's office, Seoul, Korea.

Bishop Kennedy of Honolulu Returns from Far East

The Rt. Rev. Harry S. Kennedy, Bishop of Honolulu, has returned from his annual visit to the Far East, where he covered over 20,000 miles visiting Wake, Guam, Manila, Hong Kong, Formosa, Okinawa, Japan, and Korea.

He paid his annual visit to the mission fields in Okinawa and Taiwan (Formosa). In Taiwan he had 110 confirmations and 57 on Okinawa. For the first time a Chinese refugee in Taiwan, the Rev. Mark Ma, was ordained to the diaconate, and the first Okinawan, the Rev. Paul Nakamura, was ordained deacon. Mr. Ma was ordained at St. John's Church, Taipei, Taiwan, and the Mr. Nakamura at St. Peter's St. Paul's Church, Mawashi, Okinawa.

During this visit to the Far East the bishop was able to confer with both the military and government leaders in each place. In Taiwan he met with the Prime Minister, the Honorable O. K. Yui, and in Korea he renewed his friendship with Syngman Rhee, President of the Republic of Korea. He also visited with the Rt. Rev. John Daly, Bishop in Korea and Bishop Chadwell, Assistant in Korea.

Chinese Reds Push Program To Organize 'Patriotic' Group

Chinese Communist authorities are pushing plans to organize a "National Patriotic Association of Catholics," according to reports reaching Hong Kong from Peiping. This is part of their attempt to set up a "National Catholic Church" free of any ties with Rome.

The reports said a congress will be held "soon" in the Chinese capital to give

final shape to the projected organization. They said the meeting will be under the sponsorship of a preparatory committee headed by Bishop Paul Wang Wen-chenh of Shuking.

Bishop Wang was reported to have been among "patriotic" Roman Catholics who attended a preparatory conference held in Peiping recently. The conference was actually master-minded by a Communist, Ho Zensiang, director of the National Bureau of Religious Affairs.

No publicity was given to the sessions in the Chinese press or radio. But it was subsequently learned that it was attended by 51 Roman Catholic "dignitaries," including three other bishops besides Bishop Wang.

The "Chinese Catholics," the leaders added, realize that the Roman Catholic Church in China will cease to exist "the day it becomes 'national.'"

Issues of the *Kwangsi Jih Pao* of Nanking reaching Hong Kong reported that the religious affairs office of the Kwangsi Provincial People's Council had held a forum attended by 14 "loyal" Roman Catholic priests.

Aim of the gathering, the paper said, was to "strengthen ties between the government and Roman Catholic circles." [RNS]

Dean Roberts Retires from Active Pastoral Life

Easter Sunday, the high point of the Christian calendar, marked the end of a 21-year chapter in the life of one of Denver's most prominent churchmen, the Very Rev. Paul Roberts, 70, dean of St. John's Cathedral who ended his years of active, pastoral service to the Church and community.

The dean's retirement ended a career of 46 years in the ministry which began in a small church in Brookings, S. D., in 1912 and brought him to the head of one of the nation's largest parishes. Aside from his church leadership, Dean Roberts is known for his efforts to eliminate racial prejudice and to secure equal rights and privileges for minority groups.

Born in Newark, N. J., he grew up in Hartford, Conn., where he graduated from Trinity College. After graduation from Berkeley Divinity School in 1912, he accepted a pastorate in St. Paul's Church, Brookings, S. D.

After leaving Brookings, Dean Roberts held a pastorate in West Orange, N. J., served as dean of St. Michael's Cathedral, Boise, Idaho, and was rector of Grace Church, Colorado Springs, before being named dean at St. John's Cathedral in 1936.

Dean Roberts' religious activities will not end with retirement, however; after a vacation at Cape Cod, he plans to live in Honolulu and help in a church "as much as I can."

Diocesan Conventions

Central New York

May 9th to 11th, Utica, N. Y.

With Bishop Peabody presiding, the convocation overwhelmingly adopted a motion to request the directors of the foundation fund to work toward the raising of additional funds and subsequent purchase of a site for a conference center on Czenovia Lake. The 30-acre property, two miles from the village proper, is in the geographic center of the diocese with the main house and carriage house providing accommodations for 65 people.

In his address the bishop declared that "a new facility now seems to be required if we are to develop leaders for youth as well as for adults on the parish level, and to recruit more effectively for the Church's ministry and its missionary tasks."

ELECTIONS. General Convention; clerical, E. Rugby Auer, William H. Cole, Raymond M. O'Brien, and Ellwood Hannum. Lay, Hugh R. Jones, Frederick P. Weymer, Frederick W. Barker, and Morris S. Weedon.

Montana

May 14th to 16th, Billings, Mont.

Bishop Sterling of Montana, presiding over his first convention since becoming bishop, called for vigorous programs of lay evangelism, stewardship, and education. He called for rapid progress toward a \$4,000 minimum stipend for missionaries based on dollar-for-dollar increases in diocesan aid as missions help themselves to this goal. He warned that diocesan aid might in the future be withdrawn from missions failing to maintain Church schools.

ELECTIONS. General Convention; clerical, H. L. King, Jr., R. H. Owen, G. T. Masuda, C. A. Wilson; lay, R. S. Paulson, Howard Connor, Willis Haskell, Arthur Keene.

Wyoming

May 9th to 11th, Casper, Wyo.

The 48th convocation of the district of Wyoming, held at St. Mark's Church, approved the largest budget in its history in the amount of \$46,000, or a 11½% increase over last year. A \$1,000 item was included in the budget for Indian work being done.

ELECTIONS. General Convention; clerical, R. H. Clark; lay, Ted Rounds.

Rochester

May 14th, Rochester, N. Y.

Bishop Stark reported that there are now a total of 26,914 baptized members and 17,440 communicants in good standing in the diocese, an increase in communicants of 362 over the previous year.

He asked the convention to accept a program budget for the forthcoming year which included an increase in the depart-



St. Luke's Church, near Smithfield, Va., oldest Gothic building in the U.S. has been dedicated as a national shrine. The church is the oldest Gothic structure in the country; it was built in 1632 and served as a house of worship for the early settlers in the Jamestown area. The dedication is being held as part of the year-long ceremonies marking the 350th anniversary of the first successful English colony founded in the New World. With the aid of architects, historians, and skilled artisans, the old structure has been restored to look exactly as it did in the 1630's. [RNS]

ment of missions to provide priests in missions and dependent parishes a minimum stipend of \$3,800. After a lively discussion, when the budget was presented, it was increased still more to provide a minimum stipend of \$4,000 to these clergy. At the present time, the minimum salary is \$3,600.

ELECTIONS. General Convention; clerical, George L. Cadigan, Roger Alling, Donald H. Gratiot, Frederick M. Winnie; lay, Thomas Hargrave, Robert S. Bloomer, T. T. Odell, Lee Harder.

Kansas

April 28th and 29th, Arkansas City, Kan.

Convention approved a recommendation that the minimum salaries for mission clergy in the diocese be \$3,000 a year, plus living quarters and pension assessments, for a single man, and \$4,000 for a married man. Parishes which do not meet these minimum requirements were urged to re-study their budgets in order to meet them.

Bishop Turner announced that the proposed budget for next year would be prepared shortly and mimeographed copies would be in the hands of the delegates in time for adequate study before the special fall convention to be held late in September. The purpose of this special session, an innovation last year, is to provide an opportunity for the delegates to study the annual budget before the actual meeting. Nothing but financial matters are considered at that time.

Georgia

May 14th, Savannah, Ga.

Warm tribute was paid to his predecessor, the late Bishop Barnwell, by Bishop Stuart at his annual conventional address. He reminded his hearers that Bishop Barnwell was a great missionary, a great preacher, and a humble, patient man of God, who had come into a weak and divided diocese, and at the end of 18 years retired from leading a strong, unified diocese. Bishop Stuart appointed a committee to plan a suitable memorial to Bishop Barnwell.

Bishop Stuart then declared that the chief task of the Church is to proclaim "the sovereignty of Almighty God and ourselves living under that sovereignty." He also called upon the diocese to study the work among Negroes: "There is a great missionary opportunity right at hand." As a result of this statement, the convention called upon the department of missions of the diocese to undertake such a study.

The missionary budget of \$104,700, adopted for 1958, is about six times as large as that of 15 years ago.

Olympia

May 17th to 19th, Seattle, Wash.

Washington's Congressional investigations made news at the opening session of the convention when Bishop Bayne re-

ered in his address to "the almost comic eccadilloes of Mr. Dave Beck." The bishop stated, "We do not know how much of what he has done is legally wrong, and how much is simply an extraordinary conception of public trust. We do not even know yet what he has done. But the plain evidence thus far is of a moral irresponsibility so far reaching as to be almost incredible. This is not simply a story of a bad man or a group of bad men," stated Bishop Bayne. "It is a revelation of moral irresponsibility which is shocking beyond words.

In speaking of the fact of irresponsible power, Bishop Bayne underlined power wielded by labor tycoons as well as by management tycoons, wielded by cynical men who are above any moral law, who are above any law except the income tax and wielded without moral responsibility on either side. Bishop Bayne also spoke of the open immorality of inflation and the tangled web of tax laws and expressed the hope that men might bear witness to the truth that a tax is a major power of God, put into the hands of men to serve the great divine ends of justice and mercy, and not merely to replenish a treasury.

ELECTIONS. General Convention: clerical, John C. Leffler, Elmer B. Christie, Frederick H. Avery, Russell B. Staines; lay, James F. Hoiges, Samuel H. Brown, B. Franklin Miller, W. Paul Uhlmann.

Long Island

May 21st, Garden City, N. Y.

Outstanding missionary progress was recognized by Bishop DeWolfe when he reported on the construction of two new mission churches at East Meadow and Lindenhurst; the organization of a new congregation at Wantagh; the completion of new mission parish houses at Levittown, Mattituck, and Fresh Meadow; the confirmation of 3,452 persons, the baptism of 3,791, and the registration of 25,195 in the Church schools throughout Long Island during 1956.

Two resolutions paying tribute to Bishop DeWolfe on the 15th anniversary of his consecration to the episcopate were adopted by standing vote and 11 diocesan Distinguished Service Crosses were awarded by the bishop to outstanding clergy and laymen.

Delegates adopted a record missionary budget of \$523,317.

ELECTIONS. Deputies to General Convention. Clerical, Charles W. MacLean, Harold F. Lemoine, A. E. Saunders, Harry J. Stretch; lay, Hunter L. Delatour, Jackson A. Dykman, Frank Gulden, Richard P. Kent Jr.

South Dakota

May 3d to 5th, Rapid City, S. D.

The delegates were presented with a program and budget that begins the foundations for aided diocesan status for South Dakota. Pictured before the group was the relationship of missions and parishes

to the district and to National Council. The 1958 budget was presented to a mock vestry for its action and then to the delegates. The budget for 1958, increased by about seven per cent over this year, was accepted.

Work to be continued is the support at the mission at Sturgis and the development of a Church camp on land given to the district in the Black Hills territory.

Connecticut

May 21st, East Hartford, Conn.

The present growth and the future needs of the diocese were the principal themes of the address of Bishop Gray at the convention.

Citing the successful carrying out of the crusade for Christ during Lent, the bishop stated that over 20,000 pledge cards were received by him from parishioners promising coöperation in that program of prayer, worship, and evangelism. Church attendance was greatly increased and many new persons were brought to baptism and confirmation.

Pointing out the tremendous growth in our country's population since World War II and the predicted growth in the next 20 years, Bishop Gray stated that increasingly requests are coming to him for aid from members of the diocesan staff and for financial assistance in the establishing of new parishes and the expansion of old ones. The diocesan executive council proposed a resolution for the establishment of a special committee of the convention to make immediately a study of the situation in Connecticut and to request the bishop to call a special diocesan convention to receive and act upon the report when it is ready.

ELECTIONS. General Convention: clerical, Robert B. Appleyard, John H. Essuirol, Ralph D. Read, Warren Hutchens; lay, Raymond E. Baldwin, Lewis B. Franklin, Anson T. McCook, Tracy B. Lord.

New Jersey

May 7th to 8th, Trenton, N. J.

Calling for rededication on the part of the whole diocesan family, Bishop Banyard declared that spiritual progress is the most important project of the Church. In the past year he pointed out that he had confirmed 2,416 persons, and received 205. The bishop reported that he ordained 16 to the priesthood, 13 to the diaconate, and received six new clergy into the diocese, to make a total of 195 clergy serving in his jurisdiction. He said there were 27 postulants and seven candidates for the ministry.

Bishop Banyard stated that there had been an increase in the financial support by each parish and mission during 1956. He reminded the convention there was real need for an establishment for a number of trust funds and endowments to assist the Church in carrying out the responsibilities of the diocese and urged

that the memorial gifts and bequests be made for this purpose.

ELECTIONS. General Convention deputies: clerical, W. H. Stowe, J. V. Butler, Samuel Steinmetz Jr., Raymond H. Miller; lay, Jay B. Tomlinson, J. Arthur Jones, Walter E. Cooper, Everett S. Wallis.

Sprechen Sie Deutsch?

Three Church people in Germany have written Mrs. Dick Mooney of THE LIVING CHURCH exchange department saying that they would like to exchange German newspapers with someone who is able to understand German in exchange for receiving copies of THE LIVING CHURCH.

One is a Berlin man who would exchange copies of *Die Altkatholische Kirchenzeitung* (Old Catholic Church Paper); the other two are teen-agers, a boy, 19, and a girl, 15, who wish to improve their English by corresponding with pen pals.

Those interested may write the magazine in care of Mrs. Mooney, THE LIVING CHURCH, 407 E. Michigan St., Milwaukee 2, Wis., for the names and addresses of those in Germany.

United Presbyterians Approve Merger with Church in U.S.A.

Virtually complete returns from presbyteries of the United Presbyterian Church of North America indicate emphatic approval of a proposed merger with the Presbyterian Church in the U.S.A.

Dr. Samuel W. Shane, stated clerk of the United Presbyterian General Assembly, said 62 of the denomination's 65 presbyteries had reported on the results of their voting. Of this number 42 presbyteries favored merger, 19 were opposed, and one took no action. [RNS]

Canadian Churchmen Discuss 'Conciliatory Episcopate'

Leaders of the Anglican Church of Canada and the United Church of Canada are discussing the idea of a "conciliatory episcopate" to guide and govern a new Church that would merge both bodies.

The Rt. Rev. J. S. Thomson, moderator of the United Church of Canada, said that "tentative proposals of the same kind as those advanced recently by the Churches of England and Scotland have been made here."

He was referring to a report proposing Presbyterian bishops and Episcopal lay elders as a means of effecting closer relations between the two groups [L. C., June 2d].

Dr. Thomson said the aim in Canada was a "conciliatory episcopacy" in which the two types of Church government would be merged. [RNS]



Photos by David Kelley

What About

PEACE PILLS?

I am uneasy about the apparent indiscriminate and wide use of the so-called tranquilizing drugs. I am not an anti-medicine man nor am I a believer in predestination who says "all suffering is sent from God and must be borne by the sufferer as God's will." But I do believe divine discontent is not a bad thing, but rather something which a sensitive soul on the road upward must have, in a measure, if he is to reach the summit.

I was glad to see in the newspaper recently that the American Psychiatric Association had issued a statement

declaring its concern over the casual use of "peace" or "happiness" pills. Their reasons are probably based on different grounds from mine but perhaps come out at the same place.

Christianity is not a religion of escape. It is a religion of reality, and never since that day when its Lord "stedfastly set his face to go to Jerusalem" — knowing full well what was in store for Him — has true Christianity turned its back upon reality. Neither does Christianity say that all suffering — mental or physical — is bad. Its Lord did not try to dodge His

mental agony in the Garden of Gethsemane or His physical agony on the Cross of Calvary. Suffering is not to be sought, but neither is it to be run away from nor its reality denied, if it comes to one. The facing of facts and problems, as disagreeable as they are, is a part of the Christian way of life.

There is a certain amount of "uneasiness" inevitable in this life when God and man are not fully at one. We are meant to be under a certain amount of tension. It is no good to shut our eyes and shout "peace where there is no peace." There is a place

Tranquilizing drugs are not evil in themselves, but used indiscriminately they can interfere with the due operation of the Holy Spirit



in God's scheme of things for anxiety and for wrestling with the problems of life.

Now there are persons so emotionally and psychologically upset that extreme uneasiness, anxiety, and discontent have developed and the use of some drug to bring about temporary tranquillity is justified. Says the APA of tranquilizing drugs:

"Use of the drugs is no more to be encouraged than the use of any other drug except when proper medical diagnosis determines that a drug is indicated to maintain the life and functioning of a person."

Translated into theological terms this would read:

"There is no place for the quieting of the conscience unless the person is the victim of over-scrupulosity. This state should be determined by a qualified confessor or counselor."

Repressed Ogres

Let me give a specific instance of what I feel to be the wrong use of such drugs from the standpoint of moral theology.

Some months ago a woman came to me in great distress because of real mental problems. After listening to her for an hour I began to suspect that most of the fault was hers. She was selfish, spoiled, and petulant. She had never grown up and had never faced a problem realistically and solved it. After talking with her husband I knew that my diagnosis was correct. I spent several hours with her and I think we were beginning to get somewhere. Suddenly she stopped coming. I knew that we had not progressed far enough for her trouble to have cleared up. In fact it had not really been faced by her.

A few weeks ago I had the opportunity to say to her: "How are things

By the Rev.
Gordon E. Gillett

Rector, St. Paul's Church,
Peoria, Ill.

In addition to being rector of St. Paul's Church Fr. Gillett is a past president of the Peoria Mental Health Society and at present a member of Board of Directors of the Society and the Mental Health Clinic.

going?" "Oh," she replied, "everything is fine now. My doctor gave me some of these wonderful tranquilizing pills and now I have no more problems."

Now, I submit to you that the problems have not disappeared. They are still there, submerged for awhile by a pill, but I am enough of a Freudian to believe that some day these repressed ogres will burst forth from their subconscious or unconscious cage and that the last state of that woman will be worse than the first.

Here is a problem which must be faced and solved by the person concerned if there is to be a true and lasting marriage. It is morally wrong to allow this young woman to hide from herself and her difficulties. She will never grow up into the woman God intended if she escapes her Christian duty of solving these problems in a Christian way.

Had that old warrior, Saul of Tarsus, been given a pill to ease his conflicts he would never have been known as St. Paul but would have remained an unheard-of tentmaker. Had Winston Churchill been given a pill for the anxiety that must have been his during the last war the battle of Britain would never have been won.

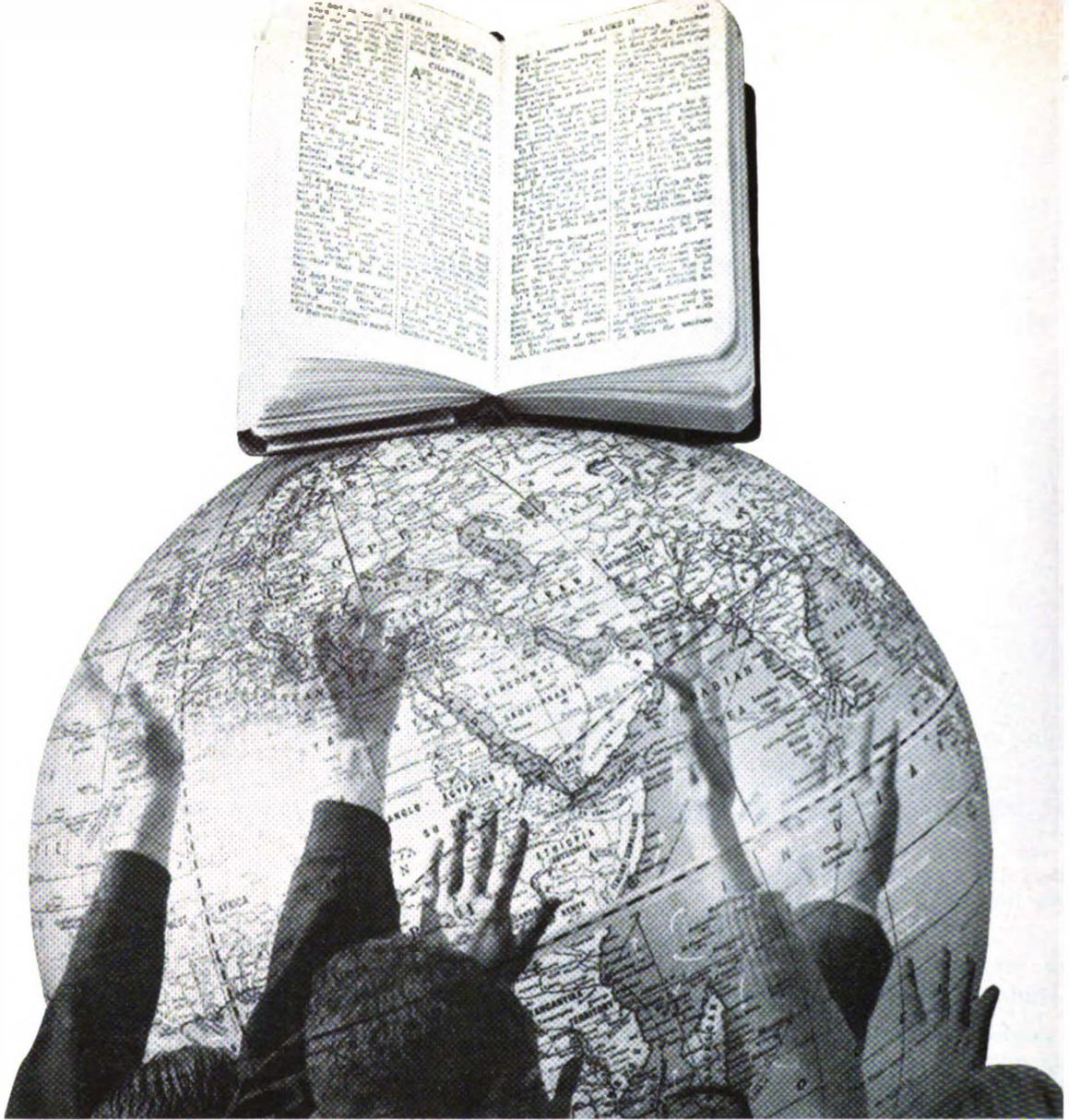
A Moral Hazard

I am afraid that the wide use and popularity of these "peace pills" is just another manifestation of the escapist tendency of time. We cannot tolerate unpleasantness. We buy thousands of copies of books on "peace of mind" and eat up syndicated articles on easy and naïve solutions to life's problems. We take one pill to make us sleep and another, which contains little time bombs, to keep us awake. We are trapped by glamorous advertisements to fly to Paris, Tahiti, or Bombay to escape our worries. We are encouraged to use this hair tonic or that wrinkle-removing cream in order to fool our friends and ourselves and escape from admitting that one does grow older.

We look with disfavor upon the alcoholic or the narcotic victim who tries to flee from reality by drinking or hypodermic needles, but in the eyes of a mature Christian the indiscriminate use of tranquilizing drugs may come under the same condemnation.

There is a destruction of our free will through the use of these drugs. We are no longer acting as a free agent. We are no longer using God's most precious gift — our wills — but have submitted to the enslavement of an outside agent.

The ingredients of tranquilizing pills are made by God and therefore are not evil. They undoubtedly have their good uses as do narcotics. I am not condemning "peace pills" per se. My point is that they must be used only under the greatest of safeguards, and that, when they are used indiscriminately, they are a moral hazard which, from the theological standpoint, interferes with the due operation of the Holy Spirit.



If the world is to be saved, it will be done theologically.

Eva Luoma

Concern for the Truth

about God is no
circumscribed thing
but a matter affecting
every single phase
of human living

By **Christine Fleming Heffner**

He put down the little book on the Christian faith, as contained in the creed, with a smile. "Of course," he said, "I don't think all this theology is necessary for me. I think the only important thing is to love Christ and follow Him. I have my own idea of God, and it serves me very well."

Yet he was revealing a profound theological truth. A theology we must have. Human nature abhors a vacuum, even if it be a spiritual or an intellectual vacuum. If we do not hold the Christian theology, then we inevitably hold some other.

Of course the important thing is to love Christ and to follow Him. But how do we do it? And *what* Christ?

The girl who falls in love with a soldier in uniform, and then falls out of love when he becomes a civilian, is not really in love with the man at all. She is in love with a picture of him drawn in her own imagination. Love God we must, but let it be the real God, not one we build to our own specifications.

It is no idle intellectual pursuit, but a duty, to know as much about God as He has revealed to His Church. The mere knowledge of Christian doctrine is not in itself faith, but real faith comes as response to knowledge and leads to acceptance of and desire for knowledge. Certainly God is not going to hold us responsible for our real ignorances of His nature and of His will, but He is going to hold us responsible for willfully remaining ignorant when we might have learned.

There is an unconscious arrogance in setting our own opinion of God against the collective experience of millions, formed during 2,000 years. The God we build for ourselves is but an idol, and invariably made in our own image, counting our virtues the critical ones, our weaknesses the excusable ones. Yet we do have a record of the real God's judgments in the words of His Son. By determining the judgments of our imagination-idol-god, we actually sit in judgment, though the real God has commanded us not to do so.

Thus, so long as we insist on having the god we build for ourselves, we get more and more sucked down into the whirlpool of sin — a whirlpool set in motion by our first sin of idolatry. It is not without reason that the first Commandment is "thou shalt have none other gods but *me*." Another God by the same name is not the same

God. Another Christ named Jesus is not thereby the revelation of God or the pattern of His will for men.

Water and Wetness

There is an unconsciously smug ingratitude in our taking some part of the Christian revelation, calling it our own creation, and refusing to be concerned with the whole body of Christian teaching. Only the whole of Christianity is the truth, since a half-truth is always a lie. If the Christian belief were a set of philosophic ideas, it might be possible to accept it by parts, and at least be partly right. But the fact is that, while we cannot comprehend the entirety and completeness of the whole faith, we must keep the awareness of it constantly before us while we consider and concern ourselves with its parts.

Concern with Christian theology is not an abstruse or circumscribed thing: it has to do with every single phase of human living, because it has to do with the truth about God and ourselves. Real belief always involves "living as though what we believed were true." Thus my belief that Jesus is my Judge is going to color all my living with the tincture of that judgment. Thus my faith in God, and about God, is going to direct and influence my every thought and action with the knowledge of my relationship to Him, and with my obedience to Him.

Just as a condemned man's knowledge that he is to die on the morrow will powerfully affect and influence his living today, even so the Christian's faith that he is to live forever will powerfully regulate his living today. This is why faith and works are as inseparable as water and wetness.

Christian theology pertains not only to the immediate details of our lives, but to the larger issues of human society. For example, if it were not for the fallen nature of man (a theological concept) a dictatorship would be as just and bearable as a democracy. If it were not for that fallen nature, democracy would work perfectly, which it does not.

It is true that some theologians have strayed from the true use of their calling; but misuse of a thing is never an adequate reason for its abandonment, and the fact remains that, if we do not have fundamental Christian dogma on which to build a Christian philosophy, then we will have some other kind. The medieval scholar

who argued over how many angels could dance on the point of a pin are often cited as horrible examples of the activities of theologians. As well might the "research" of Belsen and Buchenwald be singled out as typical of the scientific attitude.

And yet, as misled as those theologians were, they were in one important respect more nearly right than many modern religious thinkers: they were concerned with objective truth—i.e., cold fact — rather than with self-probing subjective experience. They might have got their emotions involved in presenting their arguments, but at least their thinking was not a mere analyzing and reporting of their



emotions. They did recognize that the spiritual facts of life were facts, not psychologic impressions.

Much of the theological surmise of today is so terribly self-conscious, so completely centered in man's own ego and man's own perceptions. What we need is to stop trying to interpret the Gospel in terms of our own lives and begin to interpret our lives in terms of the Gospel.

I Am That I Am

The affirmations of the creed are declarations of objective realities, clear signposts and sure guarantees, not emotional climates or psychic gropings. God is what He is, whatever men think of Him, or even if none of them should think of Him at all. Rightly did He name Himself I AM THAT I AM (Exodus 3:14). Even as the world remained spherical when all men were sure it was flat, so God remains what He is, regardless of whether any man accepts and believes Him as He has revealed Himself. The spiritual facts of life are just as surely concrete fact as are the natural ones. The spiritual laws of life work just as effectively as the laws of physics.

The attempt to discover spiritual facts and to ascertain the working of spiritual laws is the science of theology. The attempt to ascertain the workings of the material universe is the science of physics. The folly of medieval alchemists, who tried to turn lead into gold, has nothing to do with the value of physical scientific investigation. The folly of some theologians

has nothing to do with the value of theological investigation.

Physics has taken what is *given* — the obviously discernible aspects of its field — and from this arrived at assurance of laws that are not obviously discernible. It has not yet explained everything about the material universe that is its subject. Christian theology has also taken what is *given* — the revelation of God in His Son — and arrived at assurance of facts that are not visible to us. It, too, has not yet explained everything about its subject, the spiritual universe.

Whether physical scientists will eventually be able to explain everything within their scope is a moot question. Surely theologians will not be able to explain everything that is within the scope of their inquiry. But the purpose of neither science is mere explanation. The discoveries of physical scientists are put to use in the lives of men for good and for bad — for bad because men are evil (a fact within the theologians' field). The discoveries of theologians are also to be put to use in the lives of men. Theology is not a study pursued for its own sake, but for ours.

The uses made of our advances in physical knowledge should have made us all the more aware that theology is a useful, practical — yes, a desperately critical — science. What man does with his technical knowledge depends entirely on what he does with his spiritual knowledge, and on what spiritual knowledge he has.

If the world is to be saved, it will be done theologically. It cannot be done physically. If man is to be saved from fear and hate and inner destruction, from moral decay and emotional breakdown, he must be saved theologically. Of course, to know spiritual laws is not enough. They must be obeyed to be of use, even as physical laws must be obeyed if one is to escape destruction by their orderly natural operation. Man's laws can be disobeyed, occasionally, without disaster; God's laws — never.

There is always the requirement of humility in the pursuit of a science, or in the use of it. No physicist ever "starts from scratch" and works out his own ideational system. Rather he accepts the great corpus of knowledge that others before him have discovered, and proceeds from there. So a Christian theologian accepts the corpus of knowledge that the Church through the ages has discovered and seen proved. A scientist is not a man

who has authored a science but one who has submitted himself to one. A Christian theologian is not a man who has dreamed up a theology, but one who has given the labor of his mind and heart to the already existing body of truth in the Creeds.

A New Agnosticism

It is no longer as fashionable as it once was to be an agnostic, and atheists have become truly rare birds. Yet the acceptance which now begins to



replace the doubts of another day must be reasoned and tested acceptance — tested against the revelation of God in His mighty acts recorded in Scripture and guarded by the Church's tradition. When we surrender our minds to the love of God, it must be to Him who has been shown to be true, not to sentimental generalizations about Him, nor to distorted images that we build in our own wishful thinking.

Indeed there is room in our day — and beyond room there is need — for a new kind of agnostic: one who questions and who refuses to accept the marshmallow piosities, the sweeping nebulizations, the empty jargon, the dilutions and doctrinal fragmentations which belittle and weaken Christianity. Reformations themselves undergo corruption, and even the best aspects of the Christian reformations (for there were more than one) of the 16th century have suffered decay and mutation. The mighty truth that spurred that revolutionary impulse in some of its activities — that the Holy Ghost works within men as well as through an institution — has degenerated widely into the blasphemous lie that equates the Holy Ghost with the emotional state of any one man or group of men, and denies Him any objective reality or greater working.

The Christianity that swept a world and transformed it, when presented as

a strenuous, dangerous, and painful enlistment leading to martyrdom, is now presented as an emotional bromo-seltzer, a nerve tonic, a guarantee of pleasant living and worldly success.

The new agnostic should be both able and willing to question the pronouncements of the self-anointed prophets of the newer revelations, to remind them of contradicting facts, to demand definitions for words and surrounding contexts for scriptural references.

The new agnostic must sometimes be willing to accept an inconsistent role, always presenting the third dimension modern religion would deny in its two-dimensional doctrines, ready at all times to rescue from oblivion the neglected truth of today.

The new agnostic needs to be ever mindful of the reality of truth as hard fact, rather than as abstract ideas subject to the interpretation of any mind that uses the word. He must constantly recall that theology is a science (that is, an inquiry into the nature of reality, not a subjective philosophy) and that absolutes do exist. He need not be a genius or a scholar, but he must be a person who can hold fast to the truth he knows, and who can think clearly. He must possess both a humble respect for his fellows and an absolute religious conviction of his own. He must be charitable toward all men but tolerant only in so far as tolerance means giving others the right to be wrong, not as it means — or seems to imply — that all opinions are equally true.

This is the *real* "core of the concerned" that the whole Church needs, and without which she will weaken and succumb to the pressures being placed upon her.

God asks for all of a man, but He consents to use whatever part of himself a man offers to Him. God uses whatever road a man is on, to lead him to Himself. Thus the artist finds God through beauty, the scientist through the wonders of the material universe, the humanitarian through the needs of men, and the thinker through philosophy. The man who only feels his way through life finds Him through his emotions.

Although it would perhaps be truer to say that all of these do not so much find God as He reaches them, yet each is free to prefer the road to the destination, to make the means his only end, and to remain with no god but the one he builds in his own imagination, in the image of himself.



The Living Church goes to press.

David Kelley

The Living Church

for a *living Church*

Announcing The Living Church Campaign

The Demon Parochialism

By Thomas S. White



T. S. WHITE



U.S. Marine Corps Photo

We are still woefully uninformed of our personal stake in the work of Christ outside of our own parish — such as in the Armed Forces. . .



RNS Photo

Overseas. . .



General Convention. . .

In the Episcopal Church of today there is a growing upsurge of religious interest, loyalty, and activity. As Churchpeople commit more of their treasure to Christ's cause, they are beginning to commit more of themselves, their time, and their talents. And, they are finding, the more they give, the more they receive from their Church. The quality of parish life in personal dedication, in reception of the sacraments, in earnest prayer and regular church attendance, is at an unheard-of high. So, also, are the financial, statistical, and material norms of parochial health — matters that are easier to measure.

Yet, we Churchpeople of today are still, on the whole, woefully uninformed about our personal stake in the work of Christ and His Church outside our own parish. We know, in a general sort of way, that the rest of the Church exists. We know that we have some sort of obligation to pay an "assessment" and a "quota" or "apportionment," representing something used by people we do not know to do something-or-other that may not be worth the expense.

All the fine enthusiasm and dedication and concern of today's parishioner has a tendency to stop short at the parish boundary. One of our bishops, describing the problem, recently referred to the "demon of smallness and parochialism."

Not infrequently, when I am invited by a vestry to discuss its financial problems, and I suggest that the budget pledging could and most certainly should be, say \$15,000 more than at present, a vestryman will reply almost belligerently, "But we only need \$5,000 more to balance the budget. What would we do with the rest of the money?"

And even a priest of long tenure in a large, wealthy parish confided to me one day that "It would be unhealthy for my parish to have a pledged income of more than \$50,000 a year."

These parishes had not nearly reached the limit of what they could do for the work of the Church as a whole. They had just forgotten, or they didn't even know, that they might do something more than pay an assessment and a quota.

Larger Loyalty

THE LIVING CHURCH believes that it is essential to carry to the clerical and lay leaders of each parish — the rectors, wardens, and vestrymen — a vision of Christian stewardship that includes their diocese, other parishes and dioceses, and the Church's worldwide mission in the area of each Churchman's immediate interest and concern. High parish morale is a wonderful thing, but it cannot be maintained indefinitely on a local basis unless the Church is characterized by higher morale on a national scale. In the Episcopal Church of today, the parishes are a series of first-class platoons in an army that is barely aware of its own existence.

The task of building liaison and morale within that army — the Episcopal Church as a whole — is one of the primary functions of THE LIVING CHURCH. This is what THE LIVING CHURCH proposes to do about it:

We are organizing a national campaign to bring home to the leaders of each parish by face-to-face visitation the fact that they, as individual Christians and as leaders in the parish, have an opportunity to commit themselves to an active interest in the whole work of Christ on earth that will mean as much to them in spiritual dividends

as does their service within the parish. Dividends can come only after the investment has been made. And in this case, the investment required is primarily one of time — time to read and inform themselves about what is going on in other parishes and dioceses and in the national Church.

Person-to-Person Testimony

Volunteer lay leadership will be established at diocesan and area levels. These leaders will enlist and train other laymen right down to the parish level. They will be briefed on how to explain the importance of a national

and Church-wide commitment.

The real commitment, it will be emphasized, is the commitment of time rather than money. A parish program of keeping in touch with national Church trends, developments, and issues will be stressed. This program, like every other spiritual commitment, requires sacrifice; but the real sacrifice here is the dedication of time to read about the whole Church — and of talents to participate in thinking and action for the benefit of the whole Church.

Broadly speaking, the goal is to reach the entire parochial leadership

group in the Church with an invitation to extend their wonderful loyalty and zeal to the news, the work, and the thought of the Church outside the parish.

THE LIVING CHURCH campaign will be a Godsend to hundreds of laymen who already live the larger life of the Church beyond the parish and who will welcome the opportunity to bring an understanding of this larger life to thousands of Churchmen everywhere. It will provide them a practical program for accomplishing an objective that is already very close to their hearts.

Questions and answers about the campaign

Q. What is the purpose of THE LIVING CHURCH Campaign?

A. To convince parish leaders that committing themselves to active interest in the whole work of Christ on earth will afford them spiritual dividends comparable to those they receive by serving their parish.

Q. When will the Campaign be held?

A. The Campaign program will begin with a training period for volunteer lay workers in July and August. Other specific dates will depend on the locality involved.

Q. How will THE LIVING CHURCH benefit from the Campaign?

A. The most important way THE LIVING CHURCH can benefit is to fulfil its mission, which is to bring the news, the work, and the thought of the Church to Churchpeople. Vital to this mission is a much wider circle of readers than the present 17,000 circulation. These readers cannot be served unless the magazine can make ends meet. Conversely, THE LIVING CHURCH can make ends meet by a large enough increase in the number of its subscriptions.

Q. How about Churchmanship?

A. The editorial position of THE LIVING CHURCH is that of Anglo-Catholicism. This means that it advocates fullest use of the sacraments and ministrations of the Church and strongly defends belief in the divinity of Christ and other key Christian doctrines, including the Virgin Birth, the Resurrection, and personal survival after death. It does

not mean that THE LIVING CHURCH attacks the loyalty or devotional practices of other kinds of Churchmen, although it may differ with them in a brotherly spirit from time to time.

Q. Why should a person read THE LIVING CHURCH if he or she disagrees with its editorial policy?

A. THE LIVING CHURCH exists to serve Churchmen of every school of thought, to report what they are thinking and doing, to provide room for articles and letters from every point of view. Its editors are the reader's fellow-Churchmen, agreeing with the reader about some things and disagreeing about others, but 100% with him in working and praying for the welfare of the Church in parish, diocese, and nation. It is an open secret that

Churchmanship differences are happily lived within the parish and in the diocese. They should be treated the same way on the national scene, too.

Q. Are any important changes planned in the contents or policies of THE LIVING CHURCH?

A. THE LIVING CHURCH does plan greater emphasis on the practical aspects of parish life and parish business problems. Otherwise, no deep-going changes in basic formula are planned. Nevertheless, we believe that communicating with a wider audience will have a tonic effect on the whole enterprise and that, in a real sense, THE LIVING CHURCH will be a "different magazine" as the result of meeting its new opportunities for service.

The Living Church Penetrates the Iron Curtain

Paul B. Anderson, associate editor of THE LIVING CHURCH, has received a letter from His Holiness Alexei, Patriarch of Moscow and of all Russia, thanking Mr. Anderson for a subscription to THE LIVING CHURCH. Patriarch Alexei is head of the Russian Orthodox Church in the U.S.S.R. The letter, typed in English and signed by the Patriarch, reads as follows:

Патриарх
Московский
и всея Руси
Mr. Paul B. Anderson

I write to acknowledge the receipt of your communication that THE LIVING CHURCH will be coming to me and I send you my sincere thanks.

Moscow,
the "8" April
1957

Are Church Magazines Good?

By Peter Day

The major magazines serving the Episcopal Church today are all seeking to serve the Church as a whole rather than to advance particular interests of groups or agencies within the Church. Their quality and standing in the Church publication field is, however, recognized more fully outside the Church than within it.

A great deal needs to be done, both

to help Churchpeople to understand the present merits of their Church publications and to help the publications themselves to become more effective media of Church communication. This will take both long-range thinking and bold planning.

THE LIVING CHURCH Campaign is intended to help point the way toward a better relationship between the Epis-

copal Church and all its national magazines, to help break through the concept that each one is devoted to narrow interests meriting the support of some Churchmen, the opposition of others, and the indifference of the majority. The campaign does not seek to preserve the status quo, but rather will lay a foundation for a genuine advance in the whole field.

A sample of comments from men who are well-informed about the Episcopal Church or the field of religious journalism or both indicate that THE LIVING CHURCH is in a position to lead from strength rather than weakness:

Bishops' Commendations

The Most Rev. **Henry Knox Sherrill**, Presiding Bishop, has given his blessing and encouragement to THE LIVING CHURCH Campaign.

Bishop Carpenter of Alabama writes:

"I very much feel that every Church family should have a Church periodical for home reading, as it is very difficult to keep up with the fascinating life of the Church without this contact. I hope that many of our Church families will subscribe to THE LIVING CHURCH, for which I have long had high admiration."

Bishop Donegan of New York:

"I wish you all success in your program for the strengthening of THE LIVING CHURCH, and the increasing of its influence.

"I share with you and others the deep concern of us all regarding the fact that so few of our people read any Church publication, and therefore are uninformed on the Christian faith and its application to life and the issues of our time."

Bishop Campbell of West Virginia:

"I hope that the national Church will rally to the support of THE LIVING CHURCH. It has been, down through the years, and still is, the finest independent voice that our Church has."

Secular Publications

George Dugan, religion editor of the *New York Times*, says, "THE LIVING CHURCH is one of the very few top religious journals in this country. . . ."

Newsweek recently rated THE LIVING CHURCH as one of the seven best religious magazines published in the U.S. today.

A senior editor of *Life* magazine, **Sam Welles**: "THE LIVING CHURCH is among the top three. . . ."

Caspar Nannes, of the *Washington Star*: "THE LIVING CHURCH is regarded by newspapermen as one of the top publications dealing with religious news. . . ."

From Other Churches

Harold E. Fey, editor of the widely-quoted interdenominational *Christian Century*, "Episcopalians will do themselves and their Church a service by giving time and thought to expanding its circulation and reading its well-edited pages. Independent Christian journalism does not require agreement, but it cannot live unless there is concern."

Edward S. Skillin, editor, *Commonweal* (Roman Catholic): "THE LIVING CHURCH holds a place of honor among the religious journals of America. . . ."

Rev. **Eugene C. Blake**, stated clerk, Presbyterian Church in the U.S.A., and president, National Council of Churches: "As far as other Churches are concerned, THE LIVING CHURCH enjoys a wide reputation as expressing, perhaps better than any other organ, the life of the Protestant Episcopal Church."

Edwin H. Maynard, editor, *The Methodist Story*, "I hope Episcopalians recognize what a good thing they have in THE LIVING CHURCH. . . ."

From the Readers

Rev. **Joseph W. Zneimer**, rector of Trinity Church, Lancaster, N. Y.: ". . . 17,000 [subscribers] out of nearly 2,000,000 communicants are seekers of knowledge and the rest sit complacently by implying that they have all the essential knowledge of the Church or that they are not interested. . . . In THE LIVING CHURCH you will read what others are doing in their dioceses and parishes. This is the sort of knowledge that will awaken an interest in your diocese and parish. . . ."

The Very Rev. **Harry St. Clair Hathaway**, of New York: "I became a subscriber in June, 1899, and have never stopped. . . . I retired in September, 1945, but I need THE LIVING CHURCH always. . . ."

The Rev. **O. L. Lake**, vicar of the Church of the Holy Nativity, Clarendon Hills, Ill.: "We have worked out a plan whereby each member of the [Bishop's] Committee will pay half of the cost of his subscription, and the other half will be paid from the vicar's discretionary fund."

Mr. **Terry Clarke**, Sacramento, Calif.: "One step I am taking immediately is to devote all earnings I make from THE LIVING CHURCH as a correspondent to gift subscriptions. . . ."

Means to an End



BISHOP HALLOCK

By the Rt. Rev.
Donald H. V. Hallock

Bishop of Milwaukee

*President of the Church Literature Foundation,
publisher of The Living Church*



The Living Church Campaign aims to convince all Churchpeople of the importance of entering into the life of the whole Church.
David Kelley

THE LIVING CHURCH exists as a means to an end — the end of spreading the story of what is being thought and said and done to advance the life of the Episcopal Church throughout the world.

In order to move toward this end it is essential to bring home to Churchpeople everywhere the significance in their own spiritual lives of

becoming a part of the life of the whole Church — this is the aim of the national Campaign which THE LIVING CHURCH is now undertaking.

It is therefore, with pleasure, that we announce the acceptance by Thomas S. White of the national volunteer chairmanship of this Campaign. Mr. White, of Thomas S. White and Associates, Inc., Chicago,

is himself an active Churchman.

The program which Mr. White's organization has been helping Episcopal Church parishes and dioceses to adopt is a program of Christian stewardship. It is a program which interprets Church giving first and foremost as a personal commitment by the giver. "Consecration follows commitment" is its theme. This is a theme soundly based on our Lord's parable of the pearl of great price and of His saying, "Where your treasure is, there will your heart be also."

This is exactly the program that is needed to introduce the present generation of communicants of the Episcopal Church to the importance of the whole Church in their lives. It is based on an act of faith in Christ and His promises and participation in His work among men.

Therefore, we have asked Mr. White to commit a field staff of 15 men to an intensive educational program in as many dioceses as possible over a six-weeks' period in July and August. He is willing to do so at the bare cost of the men's stipends and direct expenses with no personal remuneration to himself or profit to his organization.

The all-important matter of "chain of command," of maintaining the level of understanding, dedication, and drive in the dioceses and right down to the individual subscriber in the individual parish, will be one of the contributions of Mr. White's experienced field staff.

In essence, like every worthwhile thing that is done for the Church, the Campaign will stand or fall on the commitment and consecration of the volunteers who believe in it. But they deserve to be backed up with highly skilled organizational work.

The Potential Living Church Constituency

A service is only so effective as the good it renders to the people it serves.

The goal of THE LIVING CHURCH Campaign is to invite all parish leaders to extend their enthusiasm to the news, the work, and the thought of the Church outside the parish.

The impact of the service which THE LIVING CHURCH can perform will increase in proportion to the number of parish leaders who accept this invitation by using the magazine as a direct, weekly link to what goes on beyond the parish porch.

The modest objective of THE LIVING CHURCH Campaign this year is to increase circulation by another 15% of the parish leaders. Far better would be 30% more. What is really por-

tended is that no such Campaign will ever realize its goal completely until every parish leader is informed about and committed to the work of the whole of Christ's Church.

(in round numbers)

Every clergyman a subscriber	7,800
Every warden a subscriber	12,000
Every vestryman a subscriber	36,000
Every Woman's Auxiliary president a subscriber	7,000
Every layreader a subscriber	10,600
Subtotal	73,400
Five or six more subscriptions among other parochial leaders—Guild officers, canvass chairmen, committee heads, convention delegates, Church school leaders and teachers, etc.	40,000
Total parish leadership group . . .	113,400



May 5, 1900

November 11, 1922

May 24, 1924

October 5, 1935

Many profound changes have been made through the years to *The Living Church* format. Some of the most significant changes are shown on this page.

Photos by David Kelley

A Vital Journalistic Tradition

In nearly 80 years of existence (established 1878), *THE LIVING CHURCH* is the only Episcopal Church magazine that has published every week without missing an issue. It helped to bring the National Council of the Church into being as a continuing executive arm of the Church to advance its missionary, educational, and social objectives.

It recorded and guided the great debate which resulted in making the Presiding Bishopric a full-time office of national Church leadership.

General Convention — the issues to come before it, the sessions themselves, the implications of Convention action for the future life of the Church — is the magazine's special field of excellence. It has helped the whole Church to make up its mind on questions of Church unity, Prayer Book revision, marriage, and divorce problems.

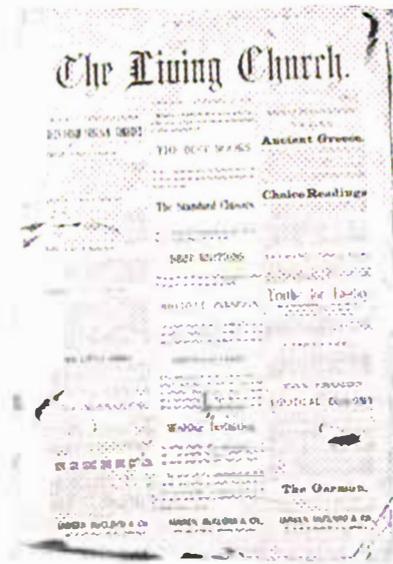
Not forgotten are the little people. *THE LIVING CHURCH* brought Church-wide attention to the plight of adopted children of the clergy and helped secure pension coverage for them in the event of their adoptive father's death.

It sounded the opening gun in the great campaign to increase minimum pensions for retired clergy, and in many another Church cause — the Okinawa mission, the Forward Movement, the world-wide Anglican Congress.

Memorable special issues are often found in subscribers' homes years after publication — the Prayer Book Anniversary number, the Religious Orders number, parish and diocesan issues.

Often the magazine contains an article of unique significance — for

example Judge Medina's story of his spiritual experience during the Communist treason trials over which he presided; an article by an army chap-



The first *Living Church* — November 2, 1878

lain boldly demanding: "Who gets the breaks in Prayer?"; Sam Welles' account of the impact on his own reli-

gion of editing the *Life* series and book on the world's great religions; the challenging philosophical contributions of Nicholas Berdyaev. Some editorials have become classics — "What is a Prayer Book Parish?" and one on proportionate giving which set the standard for "modern tithing," and has been revised and reprinted many times.

The Living Church Relief Fund, providing a channel for Churchpeople to help meet needs they have read about in *THE LIVING CHURCH*, has received and distributed \$527,075.56 without charging a cent for its own costs. It maintained a nursery shelter for English children during World War II, has gone to the rescue of flooded or burned U.S. churches, saved a boys' school in Africa, bought a motor boat for an island bishop's visitations.

But the kind of thing that counts most is a scribbled letter from a man who said that he had been about to commit suicide when he happened to read an issue of the magazine and decided life was worth living after all.

January 2, 1937

January 7, 1945

March 29, 1953

April 21, 1957



The Publisher

Except for the presence of some clerical collars, the group of men sitting around the big polished desk in the book-lined office might be the board of directors for one of Milwaukee's big industries. In fact, they are directors of the Church Literature Foundation, which publishes THE LIVING CHURCH magazine. Laymen, priests, and bishops, these men all are leaders in their respective fields and aside from their daily work donate time and talents to the Foundation.

Many of their meetings, which center around problems and policy of THE LIVING CHURCH, convene in the office of the editor on the second floor of an ancient red brick building in

downtown Milwaukee. Other offices on this floor house THE LIVING CHURCH office staff.

The Church Literature Foundation is a non-profit corporation organized for the benefit of the Episcopal Church and its members. It is under no official Church control, nor is it controlled by any party within the Church.

President of the Foundation is the Rt. Rev. Donald H. V. Hallock, Bishop of Milwaukee. Another bishop, the Rt. Rev. Charles F. Boynton, Suffragan of New York, is the vice president.

The secretary and general manager is the editor of THE LIVING CHURCH, Peter Day.

Joseph Carson, treasurer of one of

Milwaukee's leading firms of investment bankers, Loewi & Co. Incorporated, is the treasurer of the Foundation.

The other directors and members include another bishop, three priests, and three laymen.

The clergy are: the Rt. Rev. John S. Higgins, Bishop of Rhode Island; the Rev. William E. Craig, who is assistant director of St. Francis' Boys' Homes, in Salina, Kan., the Rev. John Heuss, rector of Trinity Church, New York, and the Rev. Dudley J. Stroup, rector of Grace Church, Hinsdale, Ill.

The laymen: Jackson M. Bruce, attorney (Wood, Warner, Tyrrell and Bruce, Milwaukee); Mr. Harry Leadingham, registered representative of the Milwaukee Company and former bureau chief of the Associated Press; and Clifford P. Morehouse, vice president of the Morehouse-Gorham Co. (former editor of THE LIVING CHURCH) and editor of the Episcopal Church Annual.

Campaign Sponsors

A number of bishops, priests, and other prominent Churchpeople have already agreed to serve as sponsors of THE LIVING CHURCH Campaign, even though Campaign preparations have, so far, touched only limited sections of the country in a preliminary way.

Bishops

The Rt. Rev. Joseph Gillespie Armstrong, Suffragan Bishop of Pennsylvania
The Rt. Rev. Karl Morgan Block, Bishop of California
The Rt. Rev. William H. Brady, Bishop of Fond du Lac
The Rt. Rev. Gerald F. Burrill, Bishop of Chicago
The Rt. Rev. Nelson Burroughs, Bishop of Ohio
The Rt. Rev. Wilburn C. Campbell, Bishop of West Virginia
The Rt. Rev. C. C. J. Carpenter, Bishop of Alabama
The Rt. Rev. Charles Asa Clough, Bishop of Springfield
The Rt. Rev. John P. Craine, Bishop Coadjutor of Indianapolis
The Rt. Rev. William Crittenden, Bishop of Erie
The Rt. Rev. Angus Dun, Bishop of Washington
The Rt. Rev. Richard E. Emrich, Bishop of Michigan
The Rt. Rev. John Joseph Harte, Suffragan Bishop of Dallas
The Rt. Rev. Robert M. Hatch, Suffragan Bishop of Connecticut
The Rt. Rev. William W. Horstick, Bishop of Eau Claire

The Rt. Rev. Hamilton H. Kellogg, Bishop of Minnesota
The Rt. Harry S. Kennedy, Bishop of Honolulu
The Rt. Rev. Richard A. Kirchhoffer, Bishop of Indianapolis
The Rt. Rev. Arnold Meredith Lewis, Bishop of Salina
The Rt. Rev. Dudley B. McNeil, Bishop of Western Michigan
The Rt. Joseph S. Minnis, Bishop of Colorado
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For a Living Church

"Whosoever will save his life shall lose it; but whosoever will lose his life for My sake and the Gospel's, the same shall save it."

This is a basic principle of the spiritual life; accordingly, the problem of **THE LIVING CHURCH** is not to survive, or to save itself; rather its problem is to forget about itself and to concern itself with the needs and opportunities of the Church, the parish, and the individual Christian man and woman.

In today's world, more and more men and women are coming to realize the spiritual and material necessity of losing themselves, as Christ calls them to do, in love for God and for their fellow man. This involves a leap — the leap of faith. Consecration follows commitment. We cannot achieve gains, whether spiritual or material, without incurring risks first. We cannot receive dividends until we have made an investment. And we cannot receive big dividends until we have made a big investment.

In the Episcopal Church as a whole, the live, happy, consecrated parish is the one that makes heavy demands upon its members — upon their time, upon their money, upon their faith and loyalty and interest. The weak, defeated struggling parish is the one that tries to coast along on what its people are willing to spare of their time and talents and money. If Christian men and women try to drive a close bargain with God and His Church, they themselves are bound to be disappointed with the little of spiritual benefit and moral and intellectual growth that they receive in return. If they invest heavily in God and His Church, their reward in the things of heaven is as great as Christ promised it would be. "Verily I say unto you, there is no man that hath left houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundredfold now, in this time, houses and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come, life everlasting."

As the parishioner who invests heavily in his parish is the one who gets the most return from his investment, so the same thing is true of the life of the

parish in relation to the diocese and the national Church. Just as Christ calls the individual to make the leap of faith that brings him "now, in this time," a hundredfold reward, so He calls the parish and its leadership to make a comparable investment in the Church outside the parish.

"We do not have enough time . . . we do not have enough money . . . we do not have enough people with leadership talents . . . we have to save ourselves before we save others." Each of these counsels of timidity is a step toward parochial death and decay. "Whosoever will save his life shall lose it." The parish must make its commitment first. Only then will it be in a position to receive dividends from its investment.

THE LIVING CHURCH has a part in this act of commitment by the parish. This is the only justification for this magazine's existence: to provide the parish leadership, lay and clerical, with a weekly report of what is being thought and said and done in the Church at large. This is what they must have if they are to discharge successfully their function as Church leaders.

The question is not whether people want a magazine, or even **THE LIVING CHURCH** as such. The question is whether they want to commit themselves to an active and well-informed interest in the great panorama of Church life outside the parish in order that they may help their own parish to take a vital and effective part in that life.

This question must be answered first and foremost by the parish leadership itself — the rector, wardens, and vestrymen. Is the Church outside the parish an area of their immediate and active interest? Do they *need* to know the problems and opportunities of the diocese, of the missionary field, of national Church boards and agencies? Are they satisfied with national Church policy as it now exists? Do they regard the diocesan assessment and the missionary quota merely as a sort of exaction or a dole to pay for something that is really comparatively useless to them? Or do they regard the concerns of the Church outside the parish as legitimate demands upon their time and their talents as well as their pocketbooks?

Consecration follows commitment. Rector, wardens, and vestrymen must act first on the assumption that the Church outside the parish is important to them just because it is the Church of Christ. Their spiritual dividends from it can come only after they have made their investment — in time and talents and prayer and personal concern as well as in money.

During the months to come, **THE LIVING CHURCH** will attempt to bring to the attention of each parish and mission in the Church the importance of playing its full part in the life of the diocese, the national Church, and the world-wide missionary cause. It will offer its own service — its weekly record of the news, the work, and the thought of the Church — as an aid to making the parochial investment of time and tal-

ents and resources which will result in a healthier, more joyful, more purposeful parish life.

Obviously, every other Church magazine is an aid to the same objective — the parish paper, the diocesan magazine, other magazines serving the national Church. We hope that all will benefit in circulation and readership from this effort we are undertaking. But the only real benefit that can come to any Church magazine is to fulfill its task of providing Church-people with the information they need for effective action to express their love for God and man.

We plan to develop in dioceses and parishes a trained corps of spokesmen, not primarily for LIVING CHURCH subscriptions, but for an active, informed interest in the life of the whole Church which may be served by LIVING CHURCH subscriptions. Thomas S. White, head of Thomas White and Associates, Inc., has consented to act as national chairman of this training effort without personal or corporate profit, and a staff of 15 field men will conduct the training program.

The commitment that will be asked is a three-fold one of time and talents as well as money. Indeed, the subscription price is only a small preliminary sum, a sort of registration fee to make possible the really important objective of gaining information and knowledge and inspiration. Much greater sums will obviously need to be committed in other areas to fulfill the parish's own awakened understanding of its part in the life of the whole Church — increased contributions for missions, for relief, for theological education, for specialized forms of Church service. With a vestry really well-informed about its own responsibilities and backed by a parish that understands its part in national Church life, such contributions would not be the theme of frantic nickel-and-dime appeals but of orderly consideration and appropriation through the parish budget.

"Special appeals" and their irritating impact on parish life are a good example of the reason why the layman needs to develop an awakened interest in and concern for the life of the whole Church through a magazine like THE LIVING CHURCH. Such appeals are necessary primarily because neither the vestry nor the parishioner is properly educated. The individual gives only what the parish needs for its own work because he does not think of the vestry as a body able to evaluate and appropriate wisely for anything beyond its own nose. The vestry does not dare to give corporate direction to the parish's charitable outreach because the vestryman does not think the parishioners are people committed to the whole work of the Church, the whole ministry of Christ. He thinks they have made their Church contributions primarily for their own parochial comfort and convenience, of which he is a trustee.

The real question is whether the parish is corporately organized for self-service and self-protection,

or whether it is corporately organized for serving God and doing the work of Christ. And the question cannot be answered unless Church magazines like THE LIVING CHURCH adequately perform their function of keeping the Church's leadership informed of the news, the work, and the thought of the whole Church.

The commitment must come first — the willingness to dedicate time and talents and treasure to the Church just because it is God's Church. The spiritual reward will then follow, as night follows day, and for the same reason — because it is God's Church, and His promises of a hundredfold reward are as reliable as His own nature.

A living Church can only be made up of living parishes, for no one is a Churchman in isolation. But the isolated parish is a dying parish. The goal of THE LIVING CHURCH is to provide every parish with the information it needs to grow into full flower as a living parish in a living Church.

Pay Up and Build Up

Does your church pay its bills promptly? Chances are that it pays its rector or vicar's salary each month when this falls due; if it did not it could not long retain a pastor. But what about its other obligations?

Any church organization ought to be meticulous in the prompt payment of its indebtedness. In this the Church is called upon to set an example to the world. If the bill owing the local plumber for repairing the leaky faucet of the rectory sink goes month after month unpaid, this hardly "builds up" the Episcopal Church in the community. If the parish's apportionment for the work of the diocese and national Church is not paid when due, then the Church's larger outreach suffers.

But vestrymen are not responsible for all obligations contracted in the Church's name. Clergy order Church equipment which they plan to pay for either personally or out of their discretionary funds. It is just as imperative, for the good name of the Church, that these obligations be met promptly. Only so can the individuals responsible really know how they stand. And only as they know this can they know the answer to that related question — "Where do we go from here?"

In thus urging the prompt payment of all bills contracted by or for the Church, THE LIVING CHURCH has no axe to grind. At the present time the past-due balance on our accounts receivable from churches is at a record low. Nevertheless, on fundamental Christian principles, we do urge the prompt payment of all Church obligations.

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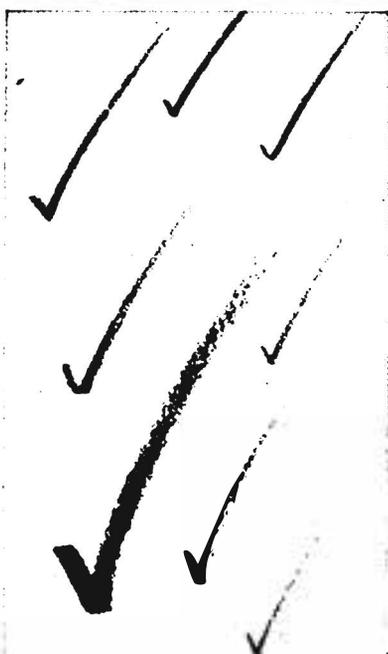
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BOOKS

Sitters and Artists

WHERE TO GO FOR HELP. By **Wayne E. Oates.** Westminster Press. Pp. 118. \$2.

Valuable time can be wasted by needy people as they go up one blind alley after another seeking help. We need a record of some of the attitudes to have and of some of the places to go to get dependable help. . . . This book is meant to be a handbook of ready reference for people who want to know where to go for help, for their pastors, and for other professional people who serve them. . . .

These excerpts from the Foreword of Wayne E. Oates' *Where To Go For Help* state the purpose of the book. In it Dr. Oates, who is professor of psychology of religion at Southern Baptist Theological Seminary, tells in simple non-professional language where to go for the various kinds of help—legal, mental, spiritual—that everyone at some time or other needs. More specifically, he treats, for example, of premarital guidance, marriage conflict, sterility, unwed parents, adopting children, alcoholism, mental illness, the aging.

Dr. Oates, who has also taught as visiting professor at Union Theological Seminary, New York, is a recognized writer on topics related to his field. In *Where To Go For Help* he has compressed a vast amount of material in brief compass. He tells one how to go about finding help at the local level and gives addresses of agencies operating on a nationwide basis, as well as extensive bibliographies.

Not everyone will agree with the ethical presuppositions of some parts of the book. Those, for example, who are in principle opposed to birth control will have no need to refer to the chapter on this subject. Dr. Oates appears to approve of artificial insemination—at least he does not in referring to it express disapproval—but evidently is opposed to any use whatsoever of alcohol for pleasure.

On the whole, however, *Where To Go For Help* would appear to be a most useful reference work—one that libraries as well as families will be glad to own.

FRANCIS C. LIGHTBOURN

BRITISH HISTORICAL PORTRAITS. A Selection From The National Portrait Gallery. With Biographical Notes. New York: Cambridge University Press. Pp. 265. \$3.50.

The National Portrait Gallery, London, England, was founded 100 years ago. It holds about 4,000 portraits of distinguished Britons. *British Historical Por-*

traits reproduces, in halftone, about 10th of the collection—usually two or four on a page—with thumbnail biographies of the sitters, an index of sitters and an index of artists.

A number of Churchmen—e.g., Cranmer, Keble, Laud, Pusey, Swift—are represented in the book, and of course Church and society are so intertwined in British history that such a selection would almost of necessity have some religious relevance.

An interesting and attractive volume, especially useful to the student of English history, literature or art. Would make a welcome gift to the right person.

FRANCIS C. LIGHTBOURN

In Brief

TEACHING SERMONS. By **W. K. Lowther Clarke.** London: SPCK. New York: Macmillan. Pp. viii, 170. \$1.50.

A book of short sermons covering the whole Christian Year, by a well-known English priest. First published in 1942. Present reprint seems to be the third.

THE GOSPEL OF JOHN. Volume One. Chapters 1-12, in the King James Version with Introduction and Critical Notes. By **Frederick C. Grant.** Harpers. Pp. 75. Paper, 95 cents.

THE GOSPEL OF JOHN. Volume Two. Chapters 13-21, and **THE EPISTLES OF JOHN** in the King James Version with Introduction and Critical Notes. By **Frederick C. Grant.** Harpers. Pp. 57. Paper, 95 cents.

THE EPISTLE TO THE HEBREWS. In the King James Version with Introduction and Critical Notes. By **Frederick C. Grant.** Harpers. Pp. 61. Paper, 95 cents.

Three more volumes in a useful and constantly growing set, "Harpers' Annotated Bible Series."

THE EPISTLES OF PAUL THE APOSTLE TO THE COLOSSIANS AND TO PHILEMON. An Introduction and Commentary by **C. F. D. Moule.** New York: Cambridge University Press. Pp. xii, 169. \$3.75.

The first volume in a new series, "The Cambridge Greek Testament Commentary," replacing the older volumes known as "The Cambridge Testament for Colleges and Schools."

The new series is primarily a theological commentary (based upon linguistic and historical considerations), for which the editors believe the time is ripe. The General Editor, C. D. F. Moule (also the author of this particular volume) says:

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antage of such new material as has come to light, will meet a need."

Books Received

UNDERSTANDING YOUR ADOLESCENT. By Bernhard S. Gottlieb, M.D. Rinehart. Pp. 252. \$3.95.

RELIGIOUS TRENDS IN ENGLISH POETRY. By Hoxie Neale Fairchild. Volume IV: 1830-1880 — Christianity and Romanticism in the Victorian Era. Columbia University Press. Pp. x, 592. \$7.50.

THE A.F. OF L. IN THE TIME OF GOMPERS. By Philip Taft. Harpers. Pp. xx, 508. \$6.75.

100,000 NEW AMERICANS. The Epic of a Modern Immigrant-Aid Service. By Lyman Cromwell White. Foreword by Eleanor Roosevelt. Harpers. Pp. xiv, 423. \$4.

SYSTEMATIC THEOLOGY. Volume II: Existence and The Christ. By Paul Tillich. University of Chicago Press. Pp. xi, 187. \$4.50.

RADIATION: WHAT IT IS AND HOW IT AFFECTS YOU. By Jack Schubert and Ralph E. Lapp. Viking Press. Pp. 314. \$3.95.

HAVE YOU MET CHRIST. By David Wesley Soper. Westminster Press. Pp. 142. \$2.50.

THE INVISIBLE CURTAIN. By Joseph Anthony based on the psychoanalytic cases of Louis Montgometry. Rinehart. Pp. 250. \$3.50.

A YEAR WITH THE BIBLE. By John Marsh. Harpers. Pp. 191. \$2.50.

WILLIAM WAKE, ARCHBISHOP OF CANTERBURY (1657-1737). By Norman Sykes, F.B.A. New York: Cambridge University Press. Volume I — pp. xii, 366. Volume II — pp. 288. \$15 the set.

CONTEMPORARY EVANGELICAL THOUGHT. Edited by Carl F. H. Henry. Great Neck, N. Y.: Channel Press. Pp. 320. \$5.

PHILOSOPHY OF RELIGION. By David Trueblood. Harpers. Pp. xv, 324. \$5.

ACTIVITIES OF THE PURITAN FACTION OF THE CHURCH OF ENGLAND — 1625-33. Edited and with an Introduction by Isabel M. Calder. Macmillan. Pp. xxiv, 155. \$4.25.

THROUGH GATES OF SPLENDOR. By Elisabeth Elliot. Harpers. Pp. 256. \$3.75. ["The martyrdom of five American Missionaries in the Ecuador jungle."]

PASTORAL MINISTRY TO FAMILIES. By John Charles Wynn. Westminster Press. Pp. 214. \$3.75.

GOD'S FOOL. By George N. Patterson. Doubleday. Pp. 251. \$3.50. ["The story of a complete commitment to God and the oriental adventure that followed."]

EMOTIONAL ILLNESS: HOW FAMILIES CAN HELP. By Karl R. Beutner, M.D., and Nathan G. Hale, Jr., M.A. Putnams. Pp. 158. \$2.75.

CHRIST, OUR LADY, AND THE CHURCH. A Study in Eirenic Theology by Yves M-J. Congar, O.P. Translated with an Introduction by Henry St. John, O.P. Newman Press. Pp. xix, 103. \$2.50.

IS THERE A CONFLICT BETWEEN GENESIS I AND NATURAL SCIENCE? By N. H. Ridderbos. Pathway Books. Eerdmans. Pp. 88. \$1.50.

THE TEMPLE OF JERUSALEM. By André Parrot. Studies in Biblical Archaeology No. 5. Philosophical Library. Pp. 112. \$2.75.

THE KINGDOM BEYOND CASTE. By Liston Pople. Friendship Press. Pp. xvii, 170. Cloth, \$3; paper, \$1.25.

CROSS AND CRISIS IN JAPAN. By Charles W. Iglehart. Friendship Press. Pp. x, 166. Cloth, \$2.50; paper, \$1.25.

ROOM FOR RANDY. By Jesse Jackson. Illustrated by Frank C. Nicholas. Friendship Press. Pp. 136. Cloth, \$2.50; paper, \$1.25.

KENJI. By Gertrude Jenness Rinden. Friendship Press. Pp. 120. Cloth, \$2.50; paper, \$1.25.

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ACU CYCLE OF PRAYER

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

June

16. St. Simon's, New Rochelle, N. Y.; St. Stephen's, Racine, Wis.; Trinity, Escondido, Calif.
17. Emmanuel, Winchester, Ky.; Church of St. Alban the Martyr, St. Albans, Long Island, N. Y.; St. John's, Milwaukie, Ore.
18. Grace, Alexandria, Va.
19. Christ Church, Elizabeth, N. J.
20. Church of the Holy Communion, Patterson, N. J.; Grace Church, Waterford, N. Y.; Training Institute for Summer Church School Teachers, Versailles, Ky.
21. All Saints', Orange, N. J.
22. St. Alban's, El Cajon, Calif.; St. Alban's, Marshfield, Wis.; All Saints', Kimberley, British Columbia.



Going Fishing?

Summer is a time when, for most of us, life slackens its pace a little, allowing time for new activities, including the reading we have been meaning to start all year. What better refreshment for the strain of a busy life than a weekly pause to think — and perhaps meditate — on the news, the work, and the thought of your Church. Start the habit of reading *The Living Church* regularly this summer. Or help someone else to become an informed Churchman by giving him a subscription.

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sorts and conditions

THE OLD question of Churchmanship comes up pretty often these days as THE LIVING CHURCH seeks support from Churchpeople of many schools of thought in a major effort to bring parochial lay leadership into the richness and fulness of the total life of the Church.

MANY of the people who are sponsoring this enterprise don't agree with everything THE LIVING CHURCH says editorially. But most of us agree that every Episcopalian is, or ought to be, a Church-oriented Catholic, a Gospel-oriented Evangelical, and a Truth-oriented Liberal. And all these things are part and parcel of being a God-centered Christian.

FORMULATIONS of this kind can mean something or nothing. They can be replaced by other formulations to show that the kind of Churchmanship you espouse has all the virtues and none of the faults of the kind another man espouses. And yet, it is fairly clear that the reason why the Anglican Catholic, for instance, is not a Roman Catholic is that he believes with all his heart that the truest and best kind of Catholicism is the kind that includes strong Evangelical and Liberal emphases.

SIMILARLY, the Protestant-minded Episcopalian is an Episcopalian instead of something else because he

believes the Church with its catholic creeds, its Prayer Book, its ministry and its sacraments provides the sturdiest possible framework for his Evangelical faith and an invigorating atmosphere for free intellectual inquiry.

THE TRICK of living happily with our differences is accomplished with ease in many a parish and many a diocese. We have our troubles at times — our "tensions" on specific issues — but we survive them and even learn things about God from each other. Why shouldn't the same thing be true on the national Church scene?

IT DOESN'T seem to me that the answer to our differences is to be found in a compromise middle-of-the-road position. Nor is it, I think, to be found in an endless wrangle on down through the centuries. Rather, it is to be found in that "more excellent way" that St. Paul commended to the Corinthians when they showed signs of factionalism and disagreement about different spiritual gifts and ministrations.

THERE is no law against charity in any kind of Churchmanship. The prescription for what ails us is right there in I Corinthians 13. And it was originally written, not as a platform for individual relationships, but specifically to solve the Churchmanship problem in ancient Corinth.

PETER DAY.

LETTERS

Continued from page 3

usually operate their Church schools throughout the year, and I see no reason why we should not do so, too. It gets pretty hot here during the summer, and we do not have air-conditioning, yet our Church school has operated for the past dozen years on a 52-Sunday per year basis and our attendance at the Family Mass at Church school classes is virtually the same during the summer that it is during the winter. Children, as well as adults, are supposed to worship God in His Church every Sunday; and since they come to worship, why should they not have class instruction in the summer as well as in the winter?

People take vacations, usually for a week or two — but on the Sundays when they are at home, they are expected to be at Mass and at Church school.

(Rev.) ROY PETTWAY
 Rector, Church of Our Saviour
 Atlanta, Ga.

Off to College

Each year thousands of children from families belonging to the Episcopal Church are sent off to college. These young people face

four of the most interesting years of their lives, full of chance and change. Out of 575 Episcopal students who came to Syracuse University last fall I heard from less than 20 rectors telling me someone from his church was coming.

If a college chaplain knows ahead of time (and most of these young people will soon know where they are going to college in the fall) he can be in touch with a new student even before he arrives on campus. If there is no full-time chaplain, the rector of the nearest parish ought to be informed.

The basic task of a college chaplain is to inform the students for whom he has a specific concern that he is available. Invariably they will need him sometime during the four years they are on the campus. If he has been able to search them out when they first arrive, chances are they will know where to turn when they suddenly discover they need help. NOW is the time for a chaplain to begin to know those who will be members of his family after September, 1957. If you are the rector of a parish from which such a member will come, it is up to you to send a letter of commendation to the college chaplain NOW.

(Rev.) W. WESLEY KONRAD
 Syracuse University
 Syracuse 10, N. Y.

talks with TEACHERS

By the Rev. VICTOR HOAG, D.D.

Enlist Early!

Now is the time for all good priests to study their lists of teachers and complete the staff for next fall. Now, when the closing Sundays are passing, when awards are being handed out, and recognition given for the year just closing — now is the time to make announcements, to clinch the good work done, and tidy up for next September. He who does this takes on his vacation a quiet mind.

We all know the advantages of enlisting early: The early bird is always heard. That is to say, people will not as readily decline a duty to take place several months hence. If turned down, there is time for further seeking. Best of all those enlisted early know that the work is worthy of respect and will prepare better.

Many clergy, desperate from past experience, and with several holes in the line, approach their prospective teachers with grim and fearful apology. They expect defeat. They stress their own great need. They talk as though just "being there with the kids" is enough. And they appeal for help as a personal favor. Such enlistment may be hard to refuse, but it turns out low in results.

Motivating people, that is, calling them, in the name of God, to share in the on-going life of the Church, is one of the foremost functions of the parish priest. He should feel that he speaks in the name of God, and for a work that is at the heart of the parish's life.

Make It an Honor

There should be an annual formal call, in writing, from the rector, to every teacher, assistant, and key worker in the whole staff. To assume that a person will continue to hold the same post year after year is bad for several reasons: it prevents new people from sharing in the experience; it makes it difficult to shift aging workers who have passed beyond their best usefulness; it prevents letting workers

try out different age-levels and kinds of teaching.

Here is a letter, written by a rector to everyone on his staff, and to the new workers he has recently approached:

"Dear Henry: Each June I have the responsibility of enlisting — or reenlisting — the faculty of our Church school. I have been watching your work during the year, and I can say that you have grown tremendously. I want you to know that I appreciate your fine leadership. I know, well the difficulties you have, and the sacrifices you have made. You may have been discouraged at times, but you saw it through, and that — believe me — is a victory to your score. You have accomplished far more than you realize.

"This letter is a call, in the name of Christ and His Church, to teach another year, starting in September. I put it thus rather formally, as is my annual custom, because I believe service in our school should be kept on a high plane. It is one of the special ministries of the Church mentioned in the Bible, and the call should come officially and with weight.

"We realize that our school is far from perfect, but we are doing better every year. We are improving our curriculum steadily, and our equipment is gradually being made to fit our needs.

"This year it is my earnest intention to have a personal conference with every teacher (or pair) once each month. I feel we gained a lot from our times together last year, don't you? I have come to look upon this personal fellowship with my teachers as a first call on my ministry, and a treasured personal joy.

"There is the open question whether a teacher should move into the next grade higher, taking the same children with him for another year, but with the new textbook; or whether he should keep the same grade, take a new group of children moving up, and teach them the same subject he taught last year. You and I can decide that soon.

"So, Henry, will you 'say your prayers over this' (as we used to say at teachers' meetings), and let me have your answer in about a week?

Sincerely and affectionately yours,

Rector."

Henry will soon reply. Others will find it hard to refuse. And they will accept their books in a glow of high decision. And, in a few cases, the rector will have tactfully informed certain misfits that they will not be called to a class this year. And these will not receive letters.

SCHOOLS

FOR GIRLS

KEMPER HALL

Church Boarding School for Girls. 86th year. Thorough college preparation and spiritual training. Unusual opportunities in Music, Dramatics and Fine Arts including Ceramics. All sports. Junior School. Beautiful lake shore campus 50 miles from Chicago. Under the direction of the Sisters of St. Mary.

Write for catalog.

Box LC

Kenosha, Wis.

ST. JOHN BAPTIST

School for Girls

Under Sisters of St. John Baptist

An Episcopal country boarding and day school for girls, grades 7-12 inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample grounds, outdoor life.

For complete information and catalog address:

Box 56, Mendham, New Jersey
THE SISTER SUPERIOR

MARGARET HALL

Under the Sisters of St. Helena (Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis court. Riding.

FOR CATALOGUE AND "AVE CRUX" ADDRESS:
Sister Rachel, Prin., O.S.H., Box B, Versailles, Ky.

FOR BOYS

THE CHURCH FARM SCHOOL

Glen Loch, Pa.

A School for boys whose mothers are responsible for support and education.

Grades: Five to Twelve

College Preparatory

Wholesome surroundings on a 1,600 acre farm in Chester Valley, Chester County, where boys learn to study, work and play.

Rev. Charles W. Shreiner, D.D.

Headmaster

Post Office: Box 662, Paoli, Pa.

CATHEDRAL CHOIR SCHOOL

Established 1901

The Cathedral Church of St. John the Divine

A boarding school where the curriculum follows standard independent school requirements, but where the emphasis is placed upon the Christian perspective. From 4th through 8th grades. Applications welcomed from boys of good voice. Choir membership required. Liberal scholarships.

Headmaster, Alec Wyton, M.A. (Oxon)
Dept. D. Cathedral Heights, N. Y. 25, N. Y.

ST. JOHN'S MILITARY ACADEMY

A preparatory school with a "Way of Life" to develop the whole boy — mentally, physically and morally. Accredited. Grades 7-12. Small classes. ROTC. Est. 1884. Box 170, Delafield, Wisconsin.

When Writing Schools Please Mention
THE LIVING CHURCH

SCHOOLS

COLLEGES

CARLETON COLLEGE

Lawrence M. Gould, D.Sc., President

Carleton is a coeducational liberal arts college with a limited enrolment of 850 students. It is recognized as the Church College of Minnesota. Address: Director of Admissions:

Carleton College
Northfield Minnesota

PEOPLE and places

THE LIVING CHURCH when they were senior missionaries will not receive another free year.

Priests

Virginia — By Bishop Gibson, Coadjutor: The Rev. Robert Danielson Keith, on May 18th. He is curate at St. Paul's Church, Richmond, where the service was held.

Deaths

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

The Rev. Canon W. Clinton Billig, 57, nationally known leader in the expanding mission program of the Church and executive assistant to Bishop Bloy of Los Angeles, died May 8th at his home in Arcadia.

Canon Billig was instrumental in the establishment of 25 new missions in the state during the past six years. He won national recognition as a leader in architectural design and expansion programs for mission churches in both urban and rural community developments. He was called upon as speaker and advisor for many development meetings throughout the country.

Born in Boulder, Colo., Canon Billig was an instructor at the University of Southern California and at the University of California, Berkeley, before studying for the priesthood.

During World War II, Canon Billig was chief

Appointments Accepted

The Rev. John D. Chequer, formerly vicar of Grace Church, Port Jervis, N. Y., will be vicar of St. Martha's Church, Edgepark Rd., White Plains, N. Y.

Before he entered the ministry, Fr. Chequer was a newspaperman in Mount Vernon, N. Y.

The Rev. John H. Edwards, formerly rector of St. Stephen's Church, Winston-Salem, N. C., will on August 1st become rector of the Church of the Epiphany, Orange, N. J.

The Rev. Harold A. Hopkins, Jr., formerly curate at Christ Church, Pelham Manor, N. Y., is now rector of St. Andrew's Church, Millinocket, Maine. Address: 132 Highland Ave.

The Rev. Frederick L. Phillips, formerly vicar of Trinity Church, North Scituate, R. I., and the Church of the Messiah, Foster, is now vicar of St. Andrew's Church, Providence, R. I., and St. Paul's, Providence. Address: 66 Benefit St., Providence 8.

The Rev. Donald G. Stauffer, formerly assistant at the Church of St. Michael and St. George, St. Louis, Mo., and chaplain to Episcopal Church students at Washington University, will on July 1st become vicar of St. Christopher's Mission, San Lorenzo, Calif. Address: Box 156.

The Rev. Charles L. Taylor, formerly vicar of

St. Paul's Church, Ironton, Mo., and St. Peter's, Bonne Terre, will on July 1st become vicar of the Church of the Epiphany, Newton, N. C.

The Rev. Kenneth L. Whitney, formerly rector of Calvary Church, Bayonne, N. J., will on August 1st become rector of Holy Trinity Church, West Orange, N. J. Address: 315 Main St.

Changes of Address

The Rev. Dr. Frederick F. Haworth, Sr., who retired in January as rector of St. Paul's Church, Oxford, N. Y., is now living in Prospect, Butler County, Pa., where he has bought a home. He will do supply work in the diocese of Pittsburgh.

Depositions

Leonard Curtis Anderson, presbyter, was deposed on April 25th by Bishop Powell of Maryland, acting in accordance with the provisions of Canon 64, section 3-d, with the advice and consent of the standing committee.

Ordinations

(THE LIVING CHURCH will give a year's free subscription to each new priest when his ordination notice is published in this column. The same procedure will be followed for perpetual deacons. Clergy who received a year's subscription from

CLASSIFIED

advertising in The Living Church gets results.

BOOKS FOR SALE

BOOKS, USED AND NEW, at far less than U.S.A. prices. Liturgy, Dogmatics, Commentaries, Church History, Patrology, Lives of Saints, Pastorals. Lists Free. Ian Michell, 29 Lower Brook Street, Ipswich, England.

PUBLISHED for the first time, *The History Of The African Orthodox Church*. Secure Your Copy Now! Price, \$4.25 — Apply 73 W. 115th St., New York 26, N. Y. — EN. 9-8393 — Rev. Terry Thompson.

CAUTION

CAUTION is urged in dealing with a person calling himself Henry F. Naylor, who is thought to be making his way east from Michigan with his wife and children. Further information may be obtained from the Rev. H. S. Ross, rector of St. Paul's Church, Saint Joseph, Mich.

CHURCH FURNISHINGS

ANTIQUÉ SANCTUARY-LAMPS. Robert Robins, 1755 Broadway, New York City.

FOR RENT

CABIN IN THE HILLS, June, July, September, October. Sherburne Valley, Vermont, between Rutland and Woodstock. Large living room-bedroom with fireplace, kitchen, bath, swimming. Adjacent platform and large tent for small fry. \$35 per week, \$140 per month. References. Apply: Rev. Truman Heminway, Mission Farm, Sherburne Centre, Vt.

FOR SALE

PRIEST nearing retirement needs money, will sell rich new green chasuble \$25. White, purple, red, used \$10 each. Reply Box P-450, The Living Church, Milwaukee 2, Wis.

LIBRARIES

MARGARET PEABODY Free Lending Library of Church literature by mail. Convent of the Holy Nativity, Fond du Lac, Wis.

LINENS AND VESTMENTS

CHURCH LINENS: Beautiful qualities imported from Ireland. Lincn Tape, Transfer, Patterns. Plexiglass Pall Foundations. Free Samples. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

JUST ARRIVING from Ireland — our new Crease Resisting Alb and Surplice Linen. Also we supply all types of beautiful Hand Embroidered imported Altar Linens. Mary Moore, Box 394-L, Davenport, Iowa.

ALTAR LINENS, Surplices, Transfer Patterns. Pure linen by the yard. Martha B. Young, 2229 Maple Drive, Midwest City, Oklahoma.

POSITIONS OFFERED

CURATE — Single preferable, for young, large, energetic Prayer Book Catholic parish, metropolitan Kansas City. Large Church school using Seabury Series. Youth program diocese leader. Fine building construction program underway. Attractive salary, car allowance. Send qualifications to Rev. Laurence Spencer, rector, St. Michael and All Angels, 67th & Nall, Mission, Kansas.

WANTED — Supply Priest for July and August to Celebrate Holy Communion daily and on Sundays. Adequate honorarium. Reply Box C-441, The Living Church, Milwaukee 2, Wis.

SOUTHWESTERN PARISH, in city of 23,000, seeking Rector. New rectory, adequate salary, car allowance, Blue Shield and Blue Cross provided. Church has future. Desire priest of moderate churchmanship. Write giving all particulars to: Box M-448, The Living Church, Milwaukee 2, Wis.

BRENT SCHOOL, Baguio, Philippines can use two elementary and one high school teacher for the next school year. Must have 5 years teaching experience. Reply Box G-442, The Living Church, Milwaukee 2, Wis.

OPPORTUNITY to see New York, relax at Suburban beaches. Small Parish seeks priest for light Sunday duty July or August. Air-conditioned Rectory. Reply Box G-447, The Living Church, Milwaukee 2, Wis.

WANTED—single man age 25-35 to teach science and mathematics in 6-7-8th grades in Episcopal boys' elementary boarding school. Small classes as average fourteen boys per grade and 54 in entire school. Must help with athletics and dormitory supervision. Degree necessary and prefer elementary. Written application to M. W. Horstman, Headmaster, St. James Military School, Faribault, Minnesota.

POSITIONS WANTED

EXPERIENCED PRIEST, Prayer Book Churchman, age 46, married, desires parish in suburban area or medium sized town in South, or West. Reply Box M-444, The Living Church, Milwaukee 2, Wis.

ORGANIST-CHOIRMASTER, experienced, seeking position in Church in or near New York City. Reply Box V-445, The Living Church, Milwaukee 2, Wis.

The classified columns of THE LIVING CHURCH give you a direct line to the people you want to reach.

RETREATS

PRIESTS RETREAT — September 9th-13th at St. Andrew's School, St. Andrew's, Tennessee. Make reservations with Retreat Master.

LIFE ABUNDANT MOVEMENT — Last Wednesday of Month — 9:30 A.M. Greystone — The Rectory, 321 Mountain Avenue, Piedmont, Calif. Canon Gottschall, Director.

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- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 consecutive insertions; 17 cts. a word an insertion for 13 to 25 consecutive insertions; and 16 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate (10 words or less) \$2.00.
- (B) Keyed advertisements, same rates as (A) above, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Church services, \$1.00 a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager.
- (E) Copy for advertisements must be received at least 12 days before publication date.

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407 East Michigan Street Milwaukee 2, Wis.

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NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

The Living Church

the civilian training division of the Ninth Service Command, Ft. Douglas, Utah, in charge of preparing and placing the large civilian staff throughout the eight western states.

He is survived by his wife, Rhea Wells Bellig, and three children, Mrs. Cynthia Thomas, James D., and John D., all of Arcadia.

The Rev. John Richard Logan, pastor emeritus of St. Simon the Cyrenian, Philadelphia, died May 6th in Hahnemann Hospital. He was 80.

Born in Danville, Va., Dr. Logan was ordained in 1904. Five years later he took over what was then the Chapel of St. Simon the Cyrenian. Under his leadership the congregation grew from 150 to more than 1,000 before his retirement last December.

He is survived by his widow, Sarah Johnson Logan, six sons: the Rev. John R. Logan, Jr., who succeeded him as rector of St. Simon's, the Rev. Thomas Logan, Raymond, Leonard, Wendell, and George Logan; and two daughters: Phyllis and Doris Logan.

Sister Amy C.S.M., for 65 years a member of the Community of St. Mary, died at St. Mary's Convent, Kenosha, Wis., on March 27th at the age of 99.

Amy Hartley St. George, daughter of the Rev. and Mrs. Howard Boyle St. George, was born at Corereeny, County Down, Ireland, and at the age of 17 came to Milwaukee to live with her brother, the Rev. Howard Baldwin St. George, later Canon of Milwaukee Cathedral and professor of Liturgics at Nashotah House. She was professed at St. Mary's Convent, Peekskill, N. Y., in 1892, and spent most of the next 40 years at St. Katharine's School, Davenport, Iowa.

In 1932 failing health made it necessary for Sister Amy to retire from active duty, and for the past 25 years she had been confined to the Convent infirmary in Kenosha.

She is survived by three nieces and a nephew.

Mrs. Leone Kessinger Ellwood, wife of the Rev. Donald C. Ellwood, rector of St. James' Church, Hartford, Conn., died at her home on April 11th.

Born in 1910 in Hillsboro, Ohio, she graduated

from the Good Samaritan Hospital School of Nursing, Cincinnati. Always active in the life of the Church, she had served as devotional secretary of the woman's auxiliary for the Genesee Deanery in the diocese of Rochester and for the St. James' parish branch in Hartford. She was also interested in the National Council and was a key woman in Avon, N. Y., and Hartford.

Survivors include her husband; a son, Donald, Ft. Meyer, Va.; and two daughters, Mrs. Richard Peck, and Miss Katherine Ellwood.

Miss Maggie M. Lowry, active member of Calvary Church, Bishop Coleman Memorial, Wilmington, Del., died at Memorial Hospital, Wilmington, on March 1st.

Miss Lowry was born in Wilmington where for many years she was an active member of Calvary Church, Sunday school teacher, and played the organ.

Surviving are a sister, Mrs. Thomas Jeffries, Wilmington, and several nieces and nephews.

Mrs. Mary Grayson Thomson, widow of Bishop Thomson, third bishop of Southern Virginia, died at a Portsmouth, Va., convalescent home on March 12th.

Born at Oatlands in Loudon County, Va., in 1867, she had been a resident of Portsmouth since 1899 when she came there with her husband when he became rector of Trinity Church.

She is survived by her adopted son and nephew, Arthur Leslie Thornton, Washington, D. C.

We congratulate

The Rev. JOHN J. ATWELL who was presented the Silver Bearer Award at the annual leadership dinner of the Potomac Council, Boy Scouts of America. Fr. Atwell is rector of St. Matthew's Church, Oakland, Md., and priest-in-charge of the Garrett County Mission. This is the highest award a scout council can make for exceptional service by adult leaders. Only 21 others have achieved this distinction in the Potomac Council. Fr. Atwell became active in scouting in 1951 as a troop committee member. He became chairman of the Deep Creek District, a position he still holds. He is also a council vice-president.



Bishop Donegan of New York presents the award to Chaplain Ferris for his outstanding service.

The Rev. EVERSLEY S. FERRIS, recipient of the "Crossroads" award, for his outstanding "ministry of service to God and to his fellow men." Chaplain Ferris, whose true story was dramatized on the ABC-TV show, "Crossroads," is the Protestant chaplain in charge at Bellevue Hospital, New York City. Entitled "The Last Strand," the televised episode followed Chaplain Ferris' successful fight to save the sanity of a Bellevue patient. The handsome bronze and mahogany plaque is awarded to notable members of the clergy whose stories are selected for dramatization by the "Crossroads" three clergymen board of consultants.

Births

The Rev. KENNETH GORDON DAVIS and Mrs. Davis, of Grace Church, East Grand Rapids, Mich., on the birth of Mark Wayne on April 30th.

The Rev. PAUL L. RITCH and Mrs. Ritch, of Calvary Church, Americus, Ga., on the birth of Lillian Janet on March 25th.



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The clergy and parishioners are particularly eager for strangers and visitors to make these churches their own when visiting in the area.

LITTLE ROCK, ARK.
TRINITY CATHEDRAL 17th & Spring
Very Rev. C Higgins, d; Rev. W. Egbert, c
1 blk E. of N-S Hwy 67 — Sun 7:30, 9:25, 11

LOS ANGELES, CALIF.
ST. JOHN'S 514 W. Adams Blvd. at Flower
Rev. Robert Q. Kennaugh, r; Rev. Lloyd M. Somerville, Rev. Y. Seng Mark, Assts.
Sun 7:30, 9, 10:30 HC; Mon, Wed, Fri 8 HC; Tues, Thurs 7 HC; Sat 10 HC; C 5-6 & by appt

FAIRFIELD, CONN.
ST. PAUL'S 661 Old Post Road
Rev. Oliver Carberry
Sun 8 HC, 11 MP, 1 S HC; Weekdays & HD as anno

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r; Rev. Neal Dodd, r-em; Rev. Peter Wallace, c
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30; Daily 9; Tues & Fri 6:30; C Sat 4:30 & 7:30

WASHINGTON, D. C.
ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass daily 7; also Tues 9:30; Thurs, Sat & HD 12 Noon; C Sat 5-6:30

SAN FRANCISCO, CALIF.
GRACE CATHEDRAL
Sun HC 8, 9, 12:15 (ex 1st Sun); MP 11 (HC 1st Sun); Ev 4; Daily MP 7:45, HC 8, EP 5:30; 7 Tues & Thurs; 10:30 Wed & HD

COCONUT GROVE, MIAMI, FLA.
ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r; Rev. Wm. J. Brunings
Sun 7, 8, 10 & daily; C Sat 5-6, & by appt
Continued on page 32

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

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

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

ATTEND SUMMER CHURCH SERVICES

The clergy and parishioners are particularly eager for strangers and visitors to make these churches their own when visiting in the area.

Continued from page 31

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. M. L. Horn, c
Sun 7, 8, 9:15, 11, and Daily

FORT LAUDERDALE, FLA.

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

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs &
HD 10; C Sat 5-6

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7;
Fri 10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
thru Fri) Int 12:10, 5:15 EP

EVANSTON, ILL.

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

DUBUQUE, IOWA

ST. JOHN'S 14th & Main
Rev. R. E. Holzhammer, r
Sun 7, 10; HC Wed 7; HD 10

CENTRAL KANSAS

ST. FRANCIS BOYS' HOMES, with units at Bavaria
& Ellsworth, Kans., both on Hwy 40 West of Salina
Daily MP, HC, EP at St. Onesimus' Chapel (Bavaria
unit). Visitors are welcome at any time.

NEW ORLEANS, LA.

ST. ANNA'S (Little Church Around the Corner)
1313 Esplanade Ave., Rev. Louis A. Parker, M.A., r
Sun 7:30, 9:30 & 11; Wed 10; HD as anno

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Robert W. Knox, B.D.
Sun 7:30, 9:15, 11 & Daily

CHEVY CHASE, MD.

ALL SAINTS' 3 Chevy Chase Cir.
Rev. C. E. Berger, Th.D.
Sun 7:30, 9, 10; Wed 10; Fri 7

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station, Dorchester)
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (Sung) 11 Sol & Ser, EP 6; Daily 7,
EP 6; C Sat 5-6, 8-9, Sun 8:30

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Masses: Sun 7:30, 10:30, Daily: 6:30

ST. JOSEPH, MO.

CHRIST CHURCH 7th & Francis Sts.
Rev. W. H. Hanczel, r; Rev. R. A. Beeland, c
Sun HC 8, 9:30 (Cho), MP & Ser 11, Ch S 11;
Thurs HC 12; HD HC 10:30

KANSAS CITY, MO.

ST. MARY'S 13th & Holmes
Rev. C. T. Cooper, r
Sun Masses 7:30, 9, 11; Daily as anno

The Living Church

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 9, 11 15, 11 MP; HC Tues 7, Wed 10:30

OMAHA, NEBR.

ST. BARNABAS 129 North 40th Street
Rev. James Brice Clark, r
Sun Masses 7:30, 10:45 (High & Ser); C Sat 4:30-5

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
Rev. R. H. Miller, r; Rev. A. S. Bolinger, c
Sun 8 HC, 9:30 Sung Eu, 11 MP; Daily: HC 7:30,
ex Fri 9:30

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), 11:45, MP 9:30; Daily 7,
Thurs 10; C Sat 4:30-5:30

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10;
C by appt

NEW YORK, N. Y.

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave., New York City
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
Wkdys: MP 7:45; HC 8 (G 10 Wed); EP 5

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

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

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun: Low Masses 7, 9; High Mass 11; B 8
Weekdays: Low Masses 7, 8; (Wed & HD) 9:30;
(Fri) 12:10; C Thurs 4:30-5:30, Fri 12-1, Sat 2-3,
4-5, 7:30-8:30

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun Masses: 8, 10; Daily 7:30 ex Mon & Sat 10
C Sat 5-6

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (15) MP 11; EP Cho 4; Daily HC
8:15, Thurs 11, HD 12:30; Noonday ex Sat 12:10

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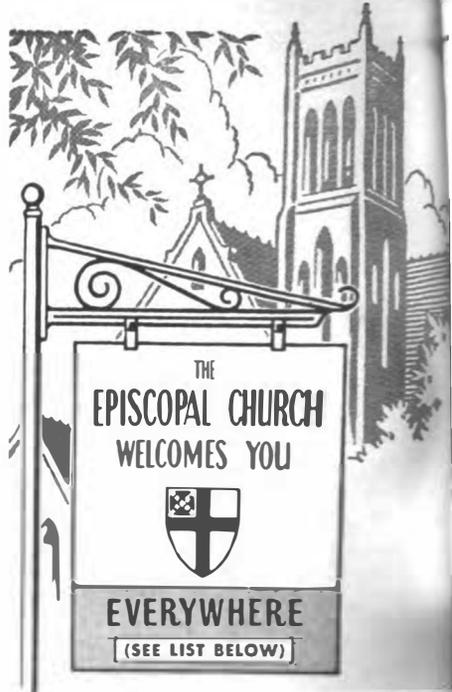
Rev. John Heuss, D.D., r

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

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

CHAPEL OF THE INTERCESSION

Broadway & 115th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10,
MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt



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

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

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in-c
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8
ex Thurs at 8, 10, EP 5:30

NIAGARA FALLS, N. Y.

ST. PETER'S Jefferson Ave. at Second St. (Next
to Hotel Niagara and four blocks from the Falls)
Rev. Canon Richard B. Townsend, r
Sun HC 8, M Ser & Ser 11

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 11; Mon, Wed, Fri 7; Tues, Thurs 7:45
Sat 9:30; Daily 12, 5:30; C Sat 12-1

NORFOLK, VA.

ST. PAUL'S City Hall & Church St.
Erected 1739, site 1641. Open daily.
Sun Services 8 & 11; HD noon

PORTSMOUTH, VA.

TRINITY (1762) Court and High Sts.
Sun HC 7:30, 10:30 Parish Eu 1st & 3rd, MP & Ser
2nd & 4th; HC Tues 7, Wed 10:30, Thurs 8,
HD 10:30; C by appt

RICHMOND, VA.

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

SEATTLE, WASH.

EPIPHANY 38th Ave. & E. Denny Way
Rev. E. B. Christie, r
Sun 8, 9:30, 11; Wed HC 7:30, Int 9:30, 10

SPOKANE, WASH.

CATHEDRAL OF ST. JOHN THE EVANGELIST
Very Rev. Richard Coombs, dean
Sun 8, 9:30, 11; Daily 8, 8:30, 5:45; Wed & HD 10

KENOSHA, WIS.

ST. MATTHEW'S 5900 7th Ave.
Sun HC 7:30, 9:15 & alternate 11; Tues 7; Thurs
& HD 9; EP 7 Nov. thru April