

The Living CHURCH

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December 7, 1958

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Page 17:
BOOK THAT HAS EVERYTHING

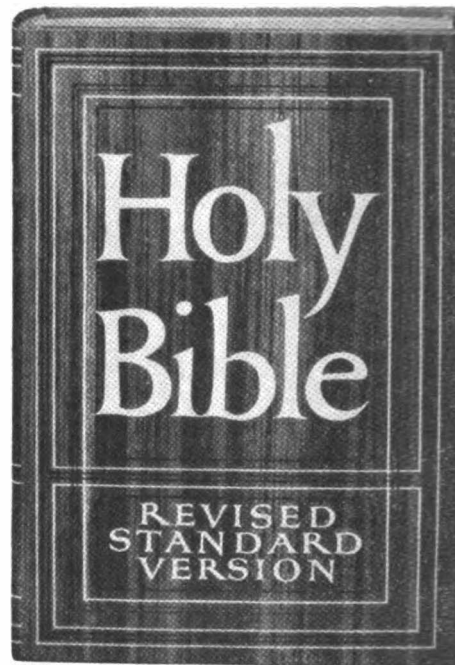
St. Barnabas Hospital, Minneapolis: For the chapel, a glass wall [p. 11].

Pages 9 and 16:

Good and Evil in National Policy

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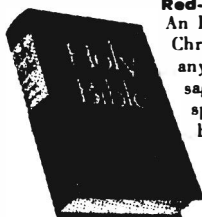
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LETTERS

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. (Most letters are abridged by the editor.)

Harmony and Discord

I protest against the picture published on the cover of your issue for November 16. Instead of producing "a rich harmony like the black and white keys of a piano," such intermingling of the races will undoubtedly result in the mongrelization of our country and the destruction of our civilization.

In Acts 18:26, it is quite clear that, although God made of one blood all nations of men, He appointed to each "the bounds of their habitation."

CLARENCE B. HEWES

Washington, D. C.

The picture on the cover of the November 16 issue is one of the most appealing and timely I've seen.

I'd like to see it included in every issue while the tension is being resolved.

MRS. GEORGE K. DAVIS

Richmond, Va.

There is tremendous power for good in that picture and the one sentence caption.

(Rev.) MALCOLM DADE
St. Cyprian's Church

Detroit, Mich.

The Clergy and Doctrine

It seems superfluous [L. C., November 16] to say that Bishop Sherrill's speeches and writings reveal him as a strong trinitarian and incarnationist. Surely Churchpeople and others as well should be able to take such for granted about all our bishops and priests. I do not remember having seen a similar comment in editorials or news stories on Orthodox or Roman bishops.

Your choice of language may convey a wrong impression. I know of none of our bishops and priests who are not strong trinitarians and incarnationists. If there are any such who hold these offices in good standing, the full facts should be made known to the Church.

EMBRY G. SCOTT

Baltimore, Md.

Canon Ferguson

It was with shock and dismay that I read of the sudden and tragic death of the Rev. Canon Edward Benjamin Ferguson, director of Christian Social Relations in the diocese of California and formerly of the E. D. Farmer Foundation for the Aged of Texas. There will be many to mourn the great loss to the Church, but as a social worker concerned with the problems of the aging I should like to pay special tribute to Canon Ferguson's achievements in this field.

During the past few years it has been my privilege to work closely with Canon Ferguson in three conferences located in widely scattered areas but all devoted to the consideration of the Church's responsibility to her aging parishioners. Like everyone else who

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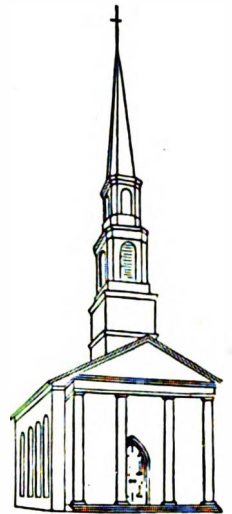
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THE EPISCOPAL CHURCH and the MIDDLE EAST

By the Rev. CHARLES T. BRIDGEMAN

This year the Department of Women's Work will be making a study of the Middle East. Here is a lucid and admirable account of the part played by the Church in Jerusalem. Dr. Bridgeman spent some twenty years in Jerusalem and is well qualified to report on the work of the Anglican Communion in this part of the world.

"I am more than ever indebted to the author of this study book which I warmly commend to all who are interested in the Church in the Middle East." — *Campbell, Archbishop in Jerusalem and Metropolitan*

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attended these conferences I was struck by Canon Ferguson's deep concern for the problem and his ability to provide dynamic and imaginative leadership undiluted by sentimentality and reluctance to face the issues involved. In all our discussions his approach was marked by a down-to-earth practicality plus deep spiritual insight.

Bim Ferguson did not live to enjoy the old age he made brighter for so many people but those of us who knew him will work to better effect because we did. May he rest in peace and may perpetual light shine upon him.

ELIZABETH EVANS
Executive Director
Episcopal Service to the Aged
Diocese of New York

New York, N. Y.

\$300 for Glebe House

That was such a good article about the Glebe House [November 9]. Living in Connecticut, in horse and buggy days, I used to hear constantly about the Glebe House, and fantastic tales of much beloved Bishop Williams.

The Rev. John Francis Nichols, my father, was one of the three clergymen who purchased the House as a gift to their bishop, the Rt. Rev. John Williams. This was in 1892, and Father was then rector in Watertown, Conn. I believe the three paid \$300 for the house, and we have somewhere a letter from J. Pierpont Morgan, in which he says he would be glad to contribute to the fund for the purchase of the House, if Father and the others failed to raise the necessary funds. I don't think he did have a part in buying the house.

I never can recollect the names of the other two donors of the house and would be glad to know if you have the information.

MARGARET NICHOLS CARMICHAEL
(Mrs. Robert R.)

Williamstown, Mass.

Editor's Note: The three priests who bought Glebe House as a Christmas present for Bishop Williams in 1892 were the Rev. J. Chauncey Linsley, the Rev. James H. George, and Mr. Nichols. Dr. Linsley was due to celebrate his 100th birthday on December 1, 1958. We have been unable to ascertain whether J. P. Morgan had any part in the restoration of the House.

Russians and the W.C.C.

The article [L.C., October 12] concerning Russians and the World Council of Churches is rather disturbing in view of the fact that one of the aims of the Communist government is to infiltrate the Churches under cover of people posing as Christians, to disseminate socialistic and communistic doctrines in an insidious manner.

Since the only way in which the Orthodox Church, as such, can survive under the rule of the Kremlin is to agree to the Communist propaganda line, it seems that the people who are to attend the lectures to be given by a "bishop or a professor of theology of the Russian Church" should do so with full awareness as to what may be set forth there under the guise of Christianity, which could be harmful to the United States of America and to the Churches of this country.

Under other conditions, the joining of the Orthodox Churches with the W.C.C. would be commendable.

(Miss) KATHERINE FROELICH
Baltimore, Md.

Tracing Back

It may interest your readers to learn that Bishop Lichtenberger is the first Presiding Bishop who can trace his episcopal orders to Old Catholic as well as Anglican sources.

One of the bishops who participated in the consecration of Bishop Lichtenberger was Bishop Welles of West Missouri.

One of the bishops who participated in the consecration of Bishop Welles was Bishop Scaife of Western New York.

And one of the bishops who participated in the consecration of Bishop Scaife was the late Bishop Jasinski of the Polish National Catholic Church of America.

All of this is shown in the table of Succession of Living American Bishops in the current issue of the *Episcopal Church Annual*.

CLIFFORD P. MOREHOUSE
The *Episcopal Church Annual*
New York, N. Y.

Miami Beach and Nicea

How truly grateful to our Right Reverend Fathers in God we should all be for their forthright and holy witness to the great truths of the Christian Faith! What a thrilling and inspiring fountain of encouragement is our heritage by virtue of their stalwart defense of Apostolic Truth — especially while facing the tyrant's brandished steel and the lion's gory mane!

I am referring to the year 325 A.D., and the Arian Heresy, at the Council of Nicea, not to the General Convention of 1958 at Miami Beach, and the sincere petition to the bishops by 4557 laymen for a decisive and fearless condemnation of equally virulent heresies [L. C., November 23 and October 19].

(Rev.) FREDERICK COOPER
St. Clements Church
Philadelphia, Pa.

One looks in vain in the response of the House of Bishops in General Convention to the petition of some thousands of laity for assurance that they regarded the heresies indicated in certain writings as being inconsistent with the faith of this Church. The Bishops disregarded this desire as though it had never been expressed to them.

Where is the leadership and the "defense and confirmation of the gospel" which we of the laity had expected of them?

HENRY J. SAVA
Amityville, L. I., N. Y.

ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communions, missionary societies, or emergencies.

December

7. Wellington, New Zealand
8. Western Massachusetts, U.S.A.
9. Western Michigan, U.S.A.
10. Western New York, U.S.A.
11. Western N. Carolina, U.S.A.
12. Western Szechwan, China
13. West Missouri, U.S.A.

The Living CHURCH

Volume 137 Established 1878 Number 23

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

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Things To Come

December

- 7. Second Sunday in Advent
- 9. National Council, Seabury House, Greenwich, Conn., to 11.
Annual meeting, Friends of World Council of Churches, New York City. Meeting, Executive Committee, U.S. Conference for World Council of Churches, New York City.
- 14. Third Sunday in Advent
- 17. Ember Day
- 19. Ember Day
- 20. Ember Day
- 21. Fourth Sunday in Advent
- 22. St. Thomas (transferred from December 21)
- 25. Christmas Day
- 26. St. Stephen
- 27. St. John Evangelist
- 28. Holy Innocents

NEWS. Over 100 correspondents, at least 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 St., Milwaukee 2, Wis. Such material must be accompanied by the complete name and address of the sender. There is no guarantee that it will be returned, and publication is at the discretion of the editors.

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

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of any photographs. However, every effort will be made to carry out the wishes of any individual who, in a covering letter, specifically requests return of a photo and encloses a self-addressed envelope and return postage.

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

Actions Speak Louder

Sometimes your television set goes blank. For a while there is no picture while the sound continues. This is similar to a tape recording of a class by which you can guess what was happening from the words and sounds. Sometimes your TV goes silent while the picture continues. This would be as if we were viewing a class through a glass, seeing all the movements and facial expressions of the teacher and children, but hearing no words.

Last Sunday I had exactly this second experience when I visited an advanced parish. The parish had fulfilled the condition of a real family service as the base of their children's education. It started at 9:00 (not the old 9:45, or even 9:30 or 9:15) and was beautiful. It was reverently done and not watered down for children, but planned for their understanding. There were plenty of parents, too, seated with their children.

This parish was up to date in its building program. The new "educational building" had separate rooms for every age, from the cradle through the parents' class. Each classroom opened on to a corridor, and in each door was a window about a foot square. Through this one could see the class in action without disturbing the children. Asked by the rector to observe the school, I had decided to use the little windows, thus being able to come and go without attracting notice, and also being free to come back several times and see a class at different stages in the session.

It was a unique experience. The children came from their united experience — the service (the youngest after the creed, the rest at about 10 o'clock) to a wide variety of teaching in their several classes. I moved from window to window, taking notes. Some were typical and (from their soundless picture) satisfactory. Others showed various signs of trouble. These are some of the things which I noticed, and they are presented in the form of an open-end story. The reader is asked to make a judgment or decision. What would you have done? What is wrong here?

The fading attention span. A third grade teacher was seen reading from book. No questions were asked, no hands raised. The teacher just kept on reading. At first, all faced her, their faces showing interest, but after about five minutes two boys began to look slyly to each other, and then gradually began to push and poke. Several began to finger books, papers, and crayons. More began to look around the room, and at the end of 10

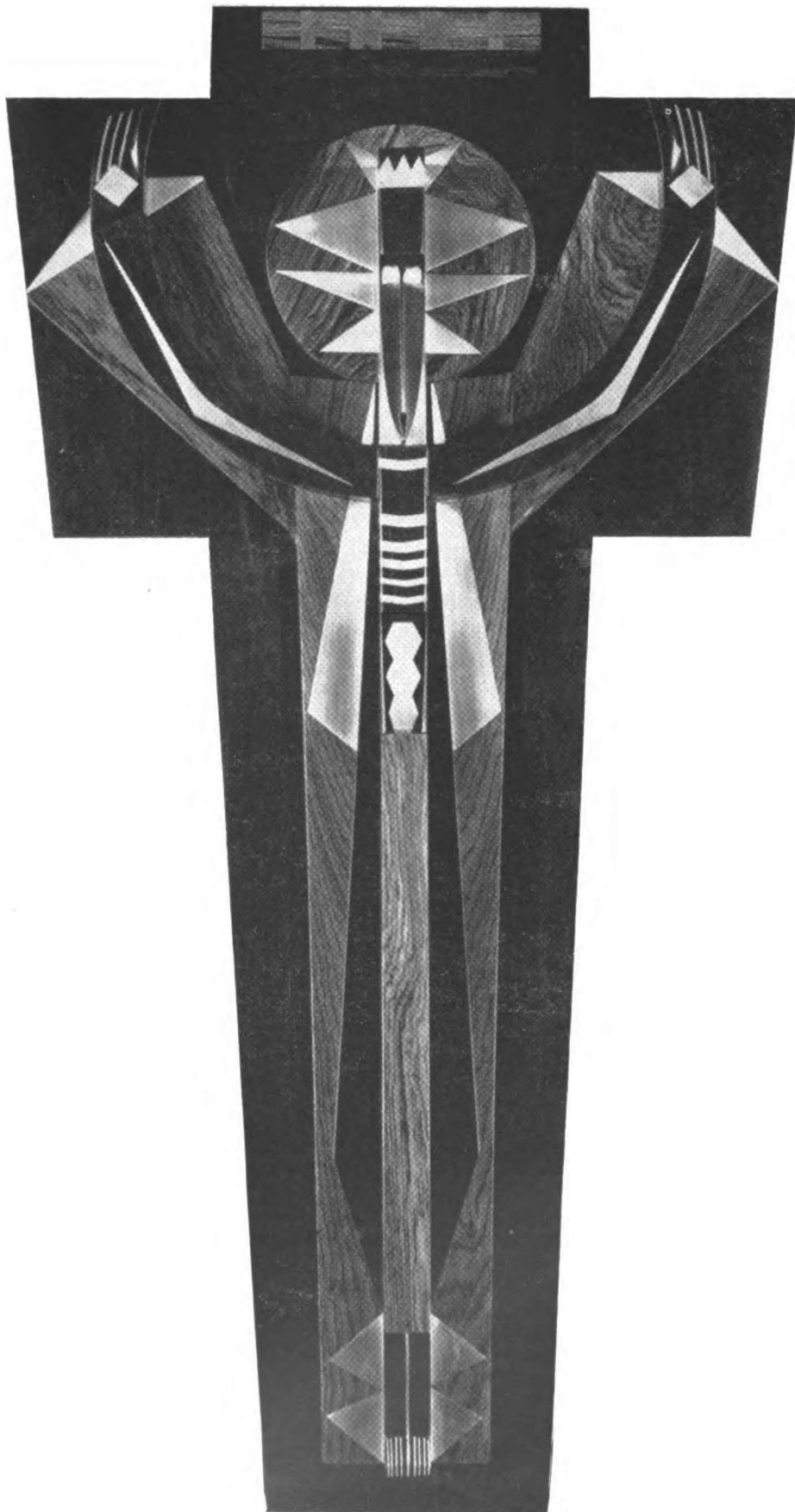
minutes only two girls, close to the teacher, were looking at her.

The naughty fourth grader. Only four children — two boys and two girls — were in this class. One boy was vigorous, in constant motion — passing books to his friend, opening a box, etc. The teacher was trying to read from a text, and to make them find the place. There was some success, but the other three seemed charmed by the one boy's antics. The teacher kept appealing to the boy, and managed to get the two boys separated by sitting between them. Later, they seemed to be looking up something in Prayer Books, but the teacher was still struggling with the boy. What would you have done? Who could or should help this teacher?

The bored boy. This sixth grade class had been going a short time when a boy was seen leaning on the table, his head on his hands, as though he must endure the class, but wondered what was the use. Others were doing what was asked of them, finding places, writing, etc. Soon the teacher brought out some cardboards, a ruler, and large crayons, and the boy was given special work, making some large signs and slogans. He did these with vigor, but one got the impression that he was doing exactly as requested, and that the work was planned for him. The teacher clearly was working hard to win his interest and cooperation. She had spent time in preparing something special for him to do. How about this case? Will she succeed? Was this fair to the rest of the class?

The charmed seniors. A class of 12 older high school girls was seated around a long table. They were all stylishly dressed (some overdressed for church), with hats on, and purses on the table. No books, pencils, or other tools were in sight. Their teacher was a handsome young man, about 22, who stood with his notes on a raised stand. He talked rapidly with gestures. Early in the session the girls all gazed steadily at him. Later, they were looking at each other. Near the end, they were writing notes with lipstick. He lectured throughout the period with his eyes entirely on his papers. At the bell, the girls rose quickly and left. Was this teacher well prepared? Why did the girls attend? Were they learning anything?

Clue: In all four cases we see the universal problem of teaching: To secure participation and response by fitting the procedures to the age and interests of the pupils.



Our King and Saviour draweth
nigh; O come, let us adore him.

Advent Invitatory, Book of Common Prayer, p. 8.*

Christ the King

This contemporary-style crucifix, depicting Christ reigning from the cross, is 30 inches high and is made of ebony and cocobola wood, inlaid with silver. In its stylized symbolism it suggests the crucified Christ, both suffering and triumphant, at once naked and despised and also garbed with kingly crown and priestly vesture, and with arms upraised in blessing. The face and figure are minimized, only the eyes revealing the soul of the compassionate Saviour.

The crucifix is an anonymous gift to Bishop Pike of California, intended for the private chapel in his residence in San Francisco.

Commissioned through Morehouse-Gorham Co., of New York, Chicago, and San Francisco, the crucifix was designed and executed by Karl Giehl of Milwaukee, a young artist-craftsman whose work in contemporary design has attracted wide attention in the Middle West. He has made ecclesiastical furnishings for a number of churches, including the new St. Edmund's, Elm Grove, a growing suburb of Milwaukee.

*The Invitatories are a series of antiphons which the Prayer Book allows to be said or sung before the Venite on certain feasts, etc. Where used, they give seasonal variety and relevance to the Venite, which in turn leads on to the Psalms for the day.

The Living Church

Second Sunday in Advent
December 7, 1958

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

THE PRESIDING BISHOP

Catholic and Reformed

"The two elements in our inheritance as a Church, the Catholic and the Reformed inheritance, are not opposing principles which must be at war with each other, but . . . together they form our full inheritance. They are, as Frederick Dennison Morris said, the signs of the Kingdom of Christ. Now there are some who emphasize the Catholic inheritance; there are some who emphasize the Reformed, or the Protestant. But it is not necessary, it seems to me, for these to be opposed, and it is not impossible for one person to hold these together within his own life."

With these words, Presiding Bishop Lichtenberger gave what may well prove to be the keynote of his policy. They were spoken on November 20, five days after he succeeded Bishop Sherrill as Presiding Bishop, at a banquet marking the centennial of Seabury-Western Theological Seminary in Evanston, Ill.

Bishop Lichtenberger had, earlier the same day, been one of five Churchmen awarded doctorates at the hand of the Very Rev. Charles U. Harris, dean of Seabury-Western. The others honored were:

The Rev. Samuel A. B. Mercer, who had been professor of Old Testament at Western Theological Seminary;

The Rev. Paul S. Kramer, professor of systematic theology at Seabury-Western;

The Rev. Frederick C. Grant, former dean of Seabury-Western, and now professor of Biblical theology at Union Theological Seminary;

The Very Rev. Henry N. Hancock, dean of the Cathedral of St. Mark, Minneapolis, Minn.

At the same service, members of the entering class, the third largest in the seminary's history, were matriculated as members of the seminary. Bishop McNeil of Western Michigan preached the sermon.

Bishop Lichtenberger's talk at the banquet was, he said, his "first public appearance outside of Missouri" since he became Presiding Bishop. He said:

"I have been a trustee of Seabury-Western almost as long as I have been Bishop of Missouri, which is seven years. And now I hope that I may consider myself an alumnus, at least an honorary alumnus. . . . The dean told me, when inviting me to speak tonight,



Presiding Bishop Lichtenberger receives honorary doctorate*
"Whatever I say may be used against me."

to say whatever I was moved to say. That's a dangerous thing. Since this is my first public appearance outside the protective precincts of Missouri, I had better be careful, because I believe that whatever I say may be used against me."

Dr. Grant also addressed the banquet, telling the story of the difficult time when, in mid-depression, Seabury and Western Seminaries merged. He had served as Western's dean and became the first dean of the merged institution.

EPISCOPATE

Dean Coburn Elected

Although he had requested that his name be withdrawn from nomination, the Very Rev. John B. Coburn, dean of the Episcopal Theological School, Cambridge, Mass., was elected bishop coadjutor of the diocese of Washington (D. C.) on the third ballot anyway, on November 24 at the Washington Cathedral. Dean Coburn, who has been dean of the seminary for only 16 months, had said he felt he should continue to do the work to which God

had led him at E. T. S. However, when notified of his election, he replied that he would wait upon the guidance of the Holy Spirit in reaching a decision. Dean Coburn planned to visit Washington on November 28 to talk with Bishop Dun.

Washington's new coadjutor will become diocesan upon the retirement of Bishop Dun, who has announced that he will retire not later than 1962, when he will be 70. A special diocesan convention was held to elect the new bishop.

Other nominees who received a number of votes in the balloting (see tabulation on page 8) were the Rev. Dr. William F. Creighton, rector of St. John's Church, Bethesda, Md., and the Rt. Rev. George Mosley Murray, suffragan of Alabama. After the third ballot, Dr. Creighton moved that Dean Coburn's election be made unanimous, which was done.

In a nominating speech for Dean Coburn, the Rev. Dr. C. Edward Berger said, according to the *Washington Post* and *Times Herald*: "So deep is Dean Coburn's sense of vocation, and so committed is he to his work, that it is always only with great struggle that he has ever been led to change." He added that the dean had not accepted his present position without

For news and editorial evaluation of
NCC's Fifth World Order Conference,
see pages 9 and 16 of this issue.

*With (from left) the Very Rev. Charles U. Harris, Jr., dean of Seabury-Western and Bishop Burdell of Chicago



Dean Coburn: A request overruled.

at least once declining the overtures of the school's trustees.

Born in 1914 in Danbury, Conn., Dean Coburn is a graduate of Princeton University (with high honors) and of Union Theological Seminary. (He was the first dean of E. T. S. since 1895 to be chosen from outside the seminary's own graduates.) Between his graduation from Princeton and his enrollment in seminary, he taught for three years, from 1936 to 1939, at Robert College, Istanbul. He was ordained deacon and priest in 1943.

From 1941 until 1944 he served as assistant at Grace Church, New York City. He then became a chaplain in the U.S. Navy, returning to civilian life as rector of Grace Church, Amherst, Mass., and chaplain at Amherst College in 1946. In 1953 he left there to become dean of Trinity Cathedral, Newark, N. J., from which position he went to his present one in 1957. He has been president of the Church Society for College Work since 1954. He is the author of a book entitled *Prayer and Personal Religion*, and is a member of the author's committee for the Church's Teaching Series.

Dean Coburn is married to the former Ruth Alvord Barnum, and they have four children.

SUCCEEDING THE PRESIDING BISHOP:

Nominated for Missouri's coadjutor were Bishop Campbell, suffragan of Los Angeles; the Ven. David R. Thornberry, archdeacon of Southern Ohio; the Rev. William G. Wright, director of National Council's Home Department; and the Rev. George L. Cadigan, rector of St. Paul's Church, Rochester, N. Y. The new coadjutor succeeds Presiding Bishop Lichtenberger as Missouri's diocesan on May 15.



HOMECOMING: Over 1,000 clergy and laymen of the diocese of Massachusetts honored newly retired Presiding Bishop Sherrill at a dinner in Boston. Surprise of the evening was presentation of a 17 pound turkey to the guest of honor and his wife.



FREEDOM IN DEFEAT: The defeat of Representative (D., Ark.) Brooks Hays (by write-in candidate Dr. Dale Alford, Episcopalian, and segregationist) for reelection "might prove to be his release from the field of politics for a greater service to the entire church and nation, as well as to the world," observed Dr. A. C. Miller, executive secretary of the Christian Life Commission of the Southern Baptist Convention of which Mr. Hays is president. "He is bringing leadership to the Southern forces that will turn the tide of the battle to the side of law and order and to social and economic justice for all people, regardless of their race or creed," said Dr. Miller.



HOPE FOR THE HOPELESS: The "voiceless, hopeless, stateless" migratory workers in the United States should jar the conscience of Churches to bigger efforts in their behalf, 500 guests at an annual luncheon of the NCC's Migrant Committee. Joining in the plea were Governors Averell Harriman of New York and Robert E. Meyner of New Jersey and Commissioner of Labor William L. Batt, Jr., of Pennsylvania. It was recognized that Churches do now assist migrants with welfare programs, by drafting legislation, and by lobbying. However, Mr. Batt, observed, "so precious few people" are interested in migrants' welfare problems

that most states have not even begun to solve them.

Episcopalians helped plan the luncheon and attended it in substantial numbers. The Rev. Tollie Caution, who with the Rev. Clifford Samuelson, (as heads, respectively, of National Council's Divisions of Racial Minorities and Town and Country, respectively) has served as chairman for all of the Church's migrant work under the NCC during the triennium reports:

"Most dioceses in which migrants work cooperate on state and local levels with councils of Churches. Diocese of Central New York conducts volunteer summer camp for work among migrants. General Division of Women's Work increased grant for migrant work from \$3,500 to \$5,000 per year for next triennium."



IMMORAL AND UNCHRISTIAN: Executive Committee of the National Association of Evangelicals has protested statement of the World Order Study Conference [see p. 9] on Red China. The committee, after reviewing record of the Peiping regime, said, "The NAE expresses its unalterable opposition to our government's recognition in any way of such a regime, as it would be unquestionably immoral and unchristian to do so."



RETURN OF THE EXARCH: Archbishop Boris, exarch of the Moscow Patriarchate, is back. He was in the U.S. three years ago, but his visa was not prolonged after a stay of two months, and he returned to the Soviet Union. Russia, which since 1955 has not permitted a Roman Catholic priest to go to Moscow to minister to Roman Catholic personnel at the American embassy, has now indicated it is willing to consider application for a priest.



RNS

Archbishop Boris: Back for a visit.

Washington Coadjutor Election

	First		Second		Third	
	C	L	C	L	C	L
Coburn, John Bowen	53	35	60	53	69	65
Creighton, Wm. F.	23	23	25	23	24	22
Draper, W. Curtis	4	17	2	6	0	1
Kean, Charles D.	3	1	1	1	1	1
Martin, Charles	10	8	6	4	2	1
Murray, George M.	14	24	10	21	6	14
Totals	107	108	104	108	102	104
Necessary to elect	54	55	53	55	52	53

(The Very Rev. Francis B. Sayre, dean of the Washington Cathedral, received one write-in clerical vote on the third ballot.)

Mutual Suicide May Face Nations

NCC Conference Declares

by PETER DAY

A deepening rift between Secretary of State John Foster Dulles and the coöperative movement of the Churches on matters of U. S. foreign policy was laid bare by the Fifth World Order Conference of the National Council of Churches in its meeting at Cleveland, Ohio, November 18 to 21.

Mr. Dulles, as chairman of the Commission on a Just and Durable Peace of the Federal Council of Churches during the war years, had been the top leader of early world order conferences and had exercised a powerful influence in leading Christian thought away from the unrealistic liberalism of the 1930s. At the latest conference, however, key recommendations adopted by the delegates in plenary session called for vital changes in American foreign policy.

"Lulled by well worn policy phrases of 'deterrence,' 'limited war,' 'massive retaliation,' and 'the power to win a war,'" the conference message said, "the people of the United States may still not realize the magnitude of the destructive weapons at the instant command of Washington and Moscow. . . . 'The power to win a war' has lost its significance when used in connection with such weapons. . . .

"There is real danger that error in judgment, born of panic, may precipitate the war no one wants and no one can hope to survive. Under these perilous conditions, the policy of deterrence, however necessary it may be considered, may cease to deter, thus posing the threat not alone of military defeat for the aggressor, but mutual suicide. . . ."

Besides criticizing the phrases of recent American foreign policy, the message made a forthright demand for "reconsideration by our government of its policy in regard to the People's Republic of China," saying:

"While the rights of the people of Taiwan and of Korea should be safeguarded, steps should be taken toward the inclusion of the People's Republic of China in the United Nations and for its recognition by our government. . . . The exclusion of the effective government on the mainland of China, currently the People's Republic of China, from the international community is in many ways a disadvantage to that community.

"It helps to preserve a false image of the United States and of other nations in the minds of the Chinese people.

"It keeps our people in ignorance of what is taking place in China.

"It hampers negotiations for disarmament. "It limits the functioning of international organizations.

"We have a strong hope that the resumption of relationships between the peoples of China and of the United States may make



Rebman, Cleveland

Secretary Dulles:* The applause was affectionate if not approving.

possible also a restoration of relationships between their Churches and ours."

U.S. objection to "neutrality" in other nations also came in for criticism in the Conference message. "We should welcome the fact that the world is not divided into two solid political blocs," the Conference asserted. "The effort of our own government to drive every nation into one bloc or the other has been as mistaken as it has been unsuccessful."

Strong support, however, was given to the technical assistance and overseas aid programs of the U.S. government, and further development both of these and of voluntary programs administered by the Churches was urged.

The Secretary of State himself was a headline speaker at the first evening session of the conference. His address was treated by the press and radio as a major U.S. policy pronouncement.

Mr. Dulles outlined the main current foreign policy concerns of the U.S. government, based on the twin propositions that "we want peace, liberty, and well-being for ourselves; and we cannot be sure of peace, liberty, or well-being unless other nations also have them. No nation can do its duty to its own people," he said, "if it rejects the concept of interdependence."

He explained differences between Free World and Communist goals, saying:

"Our military establishment is a power held in trust for the benefit of many nations.

*With the Secretary is Rajkamari Amrit Kaur, distinguished Anglican delegate to the World Order Conference, member of Parliament and former minister of health in India.

Because that is so, we make known to all the world the principles to which our force is dedicated and the policies which it supports. We invite consultation with reference to these principles and policies, and are prepared to modify those policies whenever it seems that this is in the general interest. . . .

"Never before has a nation possessed of great military power so dedicated that power to be the shield of all, who having freedom, would retain it."

Speaking of limited agreements reached with "the Sino-Soviet rulers" during the past five years, he said:

"However, our liberty to achieve results by agreements is limited by the fact that it is impossible to rely upon the promises of governments of the Sino-Soviet bloc. These Communist rulers believe, in the words of Lenin, that 'promises are like pie crusts — made to be broken.' There is a tragic record of those who have been trapped by such promises. However, we constantly search for areas where useful and dependable agreements can be made."

Secretary Dulles was introduced by Methodist Bishop G. Bromley Oxnam, who paid moving tribute to the famous Presbyterian layman as a leader in Christian thinking and action on public affairs. The Secretary's address was listened to with respectful attention. No particular point in it won applause, but at the end he was given a standing ovation that seemed to be a mark of affection for this veteran of the coöperative work of the Churches rather than an expression of approval of his point of view.

Some indication of the basis of disagreement was given in the Conference's finding that "many of the moral failures of policy are failures of empathy; they come from an inability to see the world as it appears to nations whose traditions and conditions of life are different.

"We must be far more open than we have been to the needs and aspirations and fears of other nations. We must continuously, ruthlessly, reëxamine the hardness of mind and heart that comes from our too-little-noted national self-justification."

Speaking particularly of the Communist nations, the Conference said, "Stronger efforts should be made to break through the present stalemate and to find ways of living with the Communist nations. Sometimes this is called 'coexistence,' but we are concerned with something more than the minimum meaning of the word. Our relationship with the Communist nations should combine competition between ways of life with coöperation for limited objectives; our resistance to Communist expansion goes with recognition of the fact that Communist nations as nations have their own legitimate interests and their own reasonable fears. We should avoid the posture of general hostility to them and cease the practice of continual moral lectures to them by our leaders."

Starry-eyed internationalism was much more in evidence at this Conference than

at preceding conferences in the World Order series. Among the six reports of Sections which considered particular topics of conference concerns, Section II, on The Power Struggle and Security in a Nuclear-Space Age, in particular seemed bent on solving the problem of power by a unilateral renunciation of U.S. might.

Section reports were not amended by the main body of the conference, but were "received for transmission to the Churches." The majority, however, was unwilling to transmit this report without registering its disagreement with a recommendation that the United States refuse to retaliate if subjected to an attack with nuclear bombs. By a vote of 139 to 80, the Conference registered its opinion that "such peace as there is today, precarious as it may be, rests to some measure upon" the capability of nuclear retaliation. "The world's hope of achieving international agreements leading toward universal disarmament may similarly rest in part upon that capability."

Other findings of the section were left unchallenged, including one calling for an end of conscription.

Other Resolutions

In other resolutions, the Conference asked the President of the United States to call a conference of national and state leaders to tackle the problem of improving race relations and develop a program of compliance with Supreme Court decisions regarding desegregation of public schools. It asked the councils of Churches in states and cities to call interracial meetings within their own constituency for similar purposes.

It asked the U.S. Senate to ratify the United Nations Genocide Convention and other UN Human Rights Conventions. It urged that representatives of the press not be prevented from traveling to China. A resolution on the Middle East asked the United States to support "the legitimate aspirations of the Arabs for unity, of Israel for peace, and of both for political and economic progress." An amendment urging that Jerusalem be internationalized, was also adopted.

The Conference asked the National Council of Churches to look into the reported oppression of Jews and Muslims in Soviet Russia, in a resolution that began "As Christians, we are under obligation to seek for other faiths the same religious freedoms we ask for ourselves." The high tone of this action was muffled somewhat by an amendment adding a request that denials of religious freedom (to Protestants) in Spain also be investigated.

A delegation of at least 20 Episcopalians attended the Conference. In addition to the Communion breakfast which has become a traditional feature of Episcopal Church life in ecumenical meetings, there were a lunch and a dinner at hours left open by the conference leadership for denominational get-togethers.

SOCIAL RELATIONS

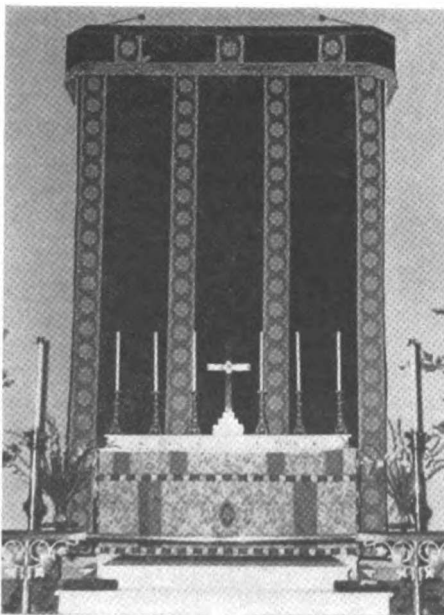
Ministry to Diversity

by GERTRUDE ORR

Twenty-four Negroes, from three to 13 years of age, were baptized on Sunday, November 16, by the Rev. Stuart F. Gast, rector of Washington's Church of St. Stephen and the Incarnation. The service was noteworthy because this is one of the first churches of the diocese of Washington to act upon a resolution passed by the 1958 diocesan convention last May. At that time it was urged that "a study be made in each parish, mission, and separate congregation to determine the opportunities and problems facing said congregation in its ministry to the diversity of people living within the parish area."

The residential section about St. Stephen and the Incarnation, which is located at 16th and Newton Sts., N.W., has become predominantly Negro in the past few years. Many of the original families of the parish have long since moved to the suburbs of the city. Last August 27, the vestry and the wardens, after long consultation with Bishop Dun, their diocesan, and the rector, the Rev. Stuart F. Gast, decided the time had come to extend the ministry of the church to the entire neighborhood. The rector began work with neighborhood children and the church today has a growing Church school, numerous busy neighborhood clubs and an active teen-age group. There has been a major increase in attendance at the 9:30 a.m. Sunday family service.

Fr. Gast has long urged that a welcome to the services of the church be extended to the entire neighborhood. His wardens and vestry accepted his recommendation and passed a resolution: "That direct invitation will be proffered to persons whose attendance would promote accord and unity among our communicants," and fur-



Altar, St. Stephen and the Incarnation
The parish's ministry has been extended.

ther that "the registry of this parish remain open to all who seek our churchmanship whether residing within or without the boundaries now existent."

St. Stephen and the Incarnation parish dates back to 1892. Since 1945 when Fr. Gast became its rector, a long standing debt has been paid off, and the church was consecrated in 1952.

Sex and Freedom

Churches must educate people for "responsible freedom in using the God-given gift of sex," delegates to a Consultation of Christian Educators on Sex Education said in Cincinnati. Sponsored by the National Council of Churches' Division of Christian Education, the meeting drew an attendance of 69 representatives of 14 Churches,* six interchurch units, nine social agencies, and five resource consultants.

Observing that many people want to rely upon an authoritarian moral code as the basis for judging specific acts, the consultation pleaded that Churches give people authoritative information on which to form sound judgments. The feeling of the meeting was that true morality must be based on love and trust of both God and God's children, rather than on fear and rigid legalism.

Dr. William Graham Cole, professor of religion at Williams College, Williams-town, Mass., observed that, "Numerous biblical passages dealing with sex in a lusty fashion are scrupulously avoided and never publicly read." He urged that Churches start educating people "about sex and its place in creation" [see also page 17]. He pointed out that Churches "must admit that many of the findings of the anthropologists, psychoanalysts, sociologists, and psychologists are true. The Church has to learn that its obscurantist position is simply untenable . . . on doctrinal grounds."

What Is a Mission?

A mission is not what it used to be — at least in the mind of the public. In announcing a change of name from the Philadelphia Protestant Episcopal City Mission to the Episcopal Community Services of the Diocese of Pennsylvania, the agency's executive director, the Rev. Arnold Purdie, said:

"Many times we found people confusing the City Mission with some other mission of the diocese organized to serve a particular area."

Furthermore, "in the minds of many people of this community, the word 'mission' has come to be associated most strongly with the idea of a Gospel mission for homeless men. This, though an extremely important service, does not happen to be the kind of work done by any one of our six divisions."

*The Rev. Messrs. William Coulter, Richard Harbour, Richard Smith, and Edric Weld of the Episcopal Church's Department of Christian Education were present.



Episcopal Church Photo

The Rev. Arnold Purdie
"Community Services" is less confusing.

Also, "sometimes when individuals or agencies tried to refer people to us with family problems, with marital difficulties, or with problems relating to aging or blindness — people who needed the special help one or more of our divisions could provide — it was found that they flatly refused to go to a 'mission.'"

The 89-year-old agency includes All Saints' Hospital for the Treatment of Chronic Diseases, Church Work Among the Blind, Episcopal Children's Service, Family Counseling Service, Institutional Chaplaincy Service, and the James C. Smith Memorial Home (for sick and convalescent women.)

Deepening Danger

More than 300 clergy of Atlanta, including 30 Episcopalians,* have signed a statement on the crisis in race relations calling for:

- ✓ preservation of free speech,
- ✓ obedience to the law,
- ✓ maintenance of public school system,
- ✓ an end to race hatred,
- ✓ continuance of communication between leaders of the races,
- ✓ an acknowledgment that the way to the solution of present difficulties will be found only through prayer and obedience to the will of God.

The statement recalls the "Atlanta Manifesto" issued by 80 clergy in November, 1957 [I. C., November 17, 1957] and comments:

"The months which have elapsed since the signing of that statement have been a period

*Bishop Claiborne, of Atlanta; Very Rev. Alfred Hardman; Very Rev. Raimundo de Ovies; Rev. Canons S. T. Cobb, M. H. Hope, R. M. G. Libbey, and H. A. Zinser; Ven. J. L. Womack; the Rev. Messrs. S. W. Ackerman, Hugh Adams, A. D. Albert, Jr., E. C. Coleman, E. D. Colhoun, Jr., Charles Demere, Austin Ford, W. R. Mill, F. L. Noling, Roy Pettway, R. G. Riegel, F. M. Ross, C. M. Roper, Hugh Saussy, Jr., H. Augustus Shepard, Jr., Herbert Smith, Jr., Wilson Sneed, C. H. Tisdale, J. B. Vaught, W. J. Whitfield, Thom Williamson, M. L. Wood, Jr.

of deepening danger. . . . Because of our involvement in this situation, as citizens and religious leaders, it has seemed to many Atlanta clergy that some further statement on their part is appropriate. Out of that conviction comes this second statement. Once more we speak as individual citizens of Georgia and of the United States, having authority to represent no one other than ourselves. Once more we speak in humility and penitence. At the same time we speak out of the deep conviction of our souls as to what is right."

In discussing the points mentioned above, the statement grimly faces the fact of a deteriorating situation:

"During the year which has passed, it has not become easier to speak the truth concerning our situation. There are still forces which seek to deny freedom of thought and of expression to all who do not insist upon maintaining a rigid pattern of segregation. Economic reprisals, social ostracism, and even physical violence are constant threats to those who do not conform."

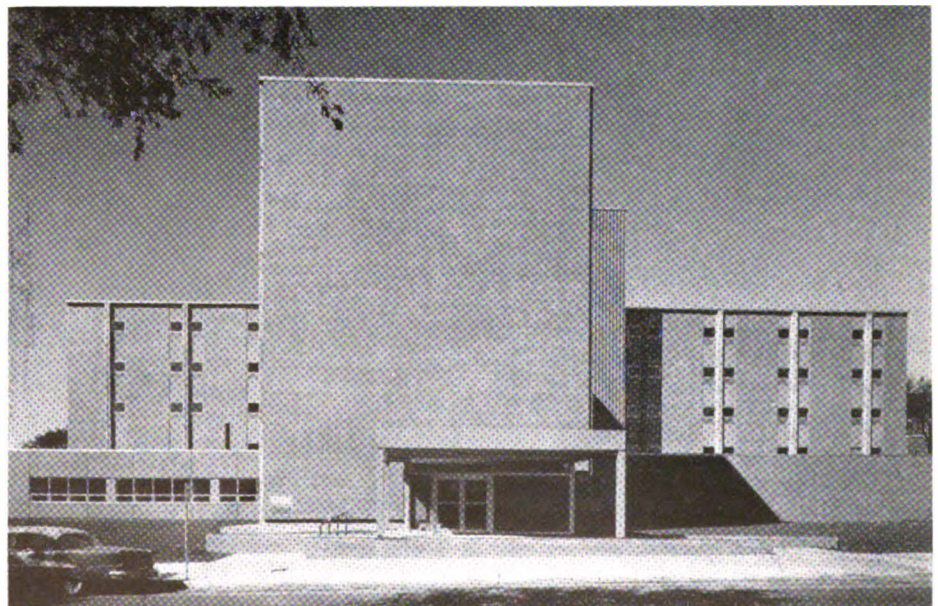
As practical steps, the statement urges a three point program:

1. An appeal for churches and synagogues to encourage and promote free and intelligent discussion of the issues.
2. An appeal to community and state leaders to give their "most creative thought" to maintaining a sound public school plan, consistent with the law of the land, the rights of all citizens, and the preservation of public education.
3. Appointment of a citizen's commission to preserve the harmony of the community, including leaders from the various races. A similar commission is urged for the state as a whole.

The clergy disclaim belief in "massive integration" and declare their opposition to the amalgamation of the races. But, they say:

"There are some areas in which some integration in schools would be possible without insurmountable difficulty . . . while there are other areas where such integration would involve needless hardship and grave danger."

St. Barnabas Hospital: from 12 rooms in 1871.



HOSPITAL

Snip of the Gauze

Armed with a pair of surgical scissors, Bishop Kellogg of Minnesota snipped a band of gauze which stretched through the lobby of St. Barnabas Hospital in Minneapolis, Minn., at the formal dedication of the new, five million dollar structure.

The hospital, affiliated with the diocese of Minnesota, dates back to 1871, when it was known as "Cottage Hospital," and had 12 rooms.

Now the new hospital has 308 rooms, plus 66 bassinets and incubators. Shaped in the form of a modified cross, it has eight levels, and is furnished with modern equipment, including oxygen piped to every room, and complete air conditioning.

The hospital's chapel is placed just off the main waiting room near public elevators, and a signboard for hours of services is in a prominent place. The interior of the chapel, with perpetual lights on altar, pulpit, and font, is visible through a glass wall and door. The whole effect emphasizes the hospital's desire that the chapel be used frequently.

Chapel chairs instead of stationary pews are part of a plan to make the congregation's space available for wheel-chair and stretcher patients.

A microphone in the chapel is connected to one of the channels available on built-in radios in each room.

Groundbreaking for the new building took place in April of 1957, and it was completed November 14, 1958. St. Andrew's Hospital, in southeast Minneapolis, became a division of St. Barnabas in 1953. Its 80 beds, added to the new 308-bed main hospital, make a total of 388 beds in the total St. Barnabas operation.

*See cover. With Bishop Kellogg are the Rev. P. M. Gilfillan, chaplain of the hospital and student nurse Sheila Foster.

Pockets of Poverty

THE AFFLUENT SOCIETY. By John Kenneth Galbraith. Houghton Mifflin. Pp. 356. \$5.

A perennial problem in the field of Christian social ethics is that the Christian moralist must look to the social sciences for facts and directions in trying to formulate the measure of Christian responsibility in a given area of American life and culture.

Since no man in the field of Christian social ethics can be an expert in these



United Nations Relief Association

Ideas formed in world of poverty do not apply to effort to stimulate hedonistic consumption.*

various fields, but can only exercise a general competency in the areas, there is, as a usual thing, a lag between, say, contemporary economic thought and the Christian interpretation of the issues. That is, Christianity is often found fighting the battles of yesterday because it is not properly informed as to the battles of today.

The chief value of John Kenneth Galbraith's *The Affluent Society* — which is on the current best-selling list and deserves to stay there for some time to come — is that he points out that conventional wisdom in economics has closed the eyes not only of the average person but also of the professional economist to the major issue of the present — which is emphasis on production as a major goal and good. Galbraith explodes the idea that

*Children are Korean orphans, found wandering in apparent abandonment.

there is an unlimited market, suggests that ideas formed in a world of poverty are not applicable to the fantastic effort to manufacture wants and stimulate hedonistic consumption.

Moral undertones are both explicit and implicit in this book. The author calls attention to the pockets of poverty that still remain in our culture and to the reluctance of both management and labor to make the necessary sacrifices to prevent inflation. He suggests that the low priority given to public works and public projects as compared to the high priority given to economic production is both unreasonable and makes for inadequate support of public education, health facilities, and so on.

I haven't had time to discover whether or not Prof. Galbraith is a communicant of the Church or whether he belongs to what I term the Church of God's left hand, which at the moment is more responsible to society than the Holy Catholic Church. His book, however, is readable and recommended for bringing anyone up to date on economic issues.

DAS KELLEY BARNETT

Forward Movement Publications has taken over the distribution of a series of tracts formerly put out by the Church of the Advent, Boston, and distributed by Morehouse-Gorham. Known as "The Advent Papers," they make their reappearance — significantly — in Advent 1958.

"Advent Papers" reprinted and now available from Forward Movement Publications, 412 Sycamore St., Cincinnati 2, Ohio, are: *The Roots of Religion*, by Gordon W. Allport (12 cents a copy); *What is the Anglican Communion?* by John Wild (12 cents); *Toward Self-Discipline — A Rule of Life*, by Granville M. Williams, SSJE (10 cents); *Meditations for Every Day of the Month*, by Fénelon, Archbishop of Cambrai (15 cents); *The Spirit of the Eastern Orthodox Church*, by H. R. H. Princess Ileana of Romania; *"Miserable Offenders": An Interpretation of Prayer Book Language*, by C. S. Lewis (10 cents).

Available also is a new Advent Paper: *Meditation for a Young Boy Confirmed*, by Alan Paton — which is a poem, in free verse, by the author of *Cry, the Beloved Country* (10 cents). More Advent Papers are promised.

SONGS OF EARLY CHILDHOOD. Edited by W. Lawrence Curry and others. Westminster Press. Pp. 127. \$1.75.

Mothers and teachers of pre-school children might take note of this new book of songs, many of which appear not available in other collections. The editors have sought to present the young child with musical expressions of his own activities and experiences. The songs are

exceptionally well adapted to the child voice in range and simplicity, the accompaniments are easy but often imaginative. Included are songs of praise and thanksgiving, many of them single sentences, easily learned, and others about the wonder of God's world. Some of the best ones are composed by Lawrence Curry, and a few, interesting enough, are group-composed by kindergarteners themselves.

EVE ANDREWS

HYMNS OF PRAISE. Edited by J. Mark Stauffer. Herald Press. Pp. 161. \$2.50.

The Music Committee of Mennonite General Conference has done Sunday Schools a real service in bringing out a book of hymns for children of Primary and Junior classes. The achievements of this work are considerable: it has provided either new lyrics or simpler translations for many fine old hymns; it has matched verses appropriate to children's worship to melodies lifted from the works of the masters and to good folk tunes; and it has included many old favorites that are suitable for children without adaptation. The book on the whole has avoided mediocre music, except in a few



cases, while providing lyrics that are generally much more meaningful to the child mind than most of those in the Church's hymnal.

It should be noted that there are no piano accompaniments, for one of the aims of the Music Committee was to promote a cappella singing. To this end also, many of the songs are written in two or three parts, making the book useful to Junior Choirs as well as Church Schools. It has illustrations, bold large print, and comes in a size easy to handle.

EVE ANDREWS

Continued on page 19

ACU CYCLE OF PRAYER

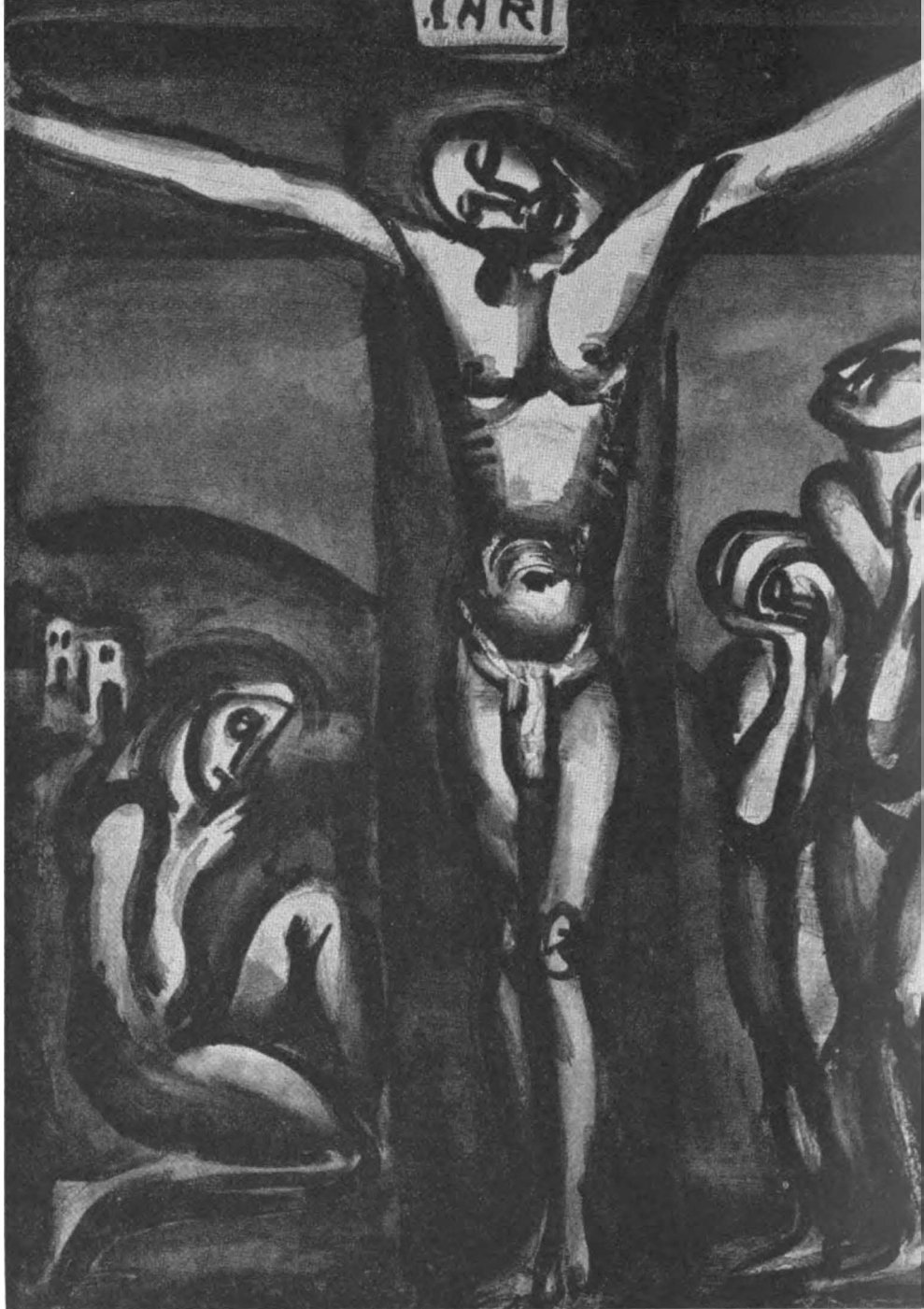
Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in Cycle by offering up the Holy Eucharist on the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

December

- 7.
8. St. Mary's, Downsville, N. Y.; Trinity, Mineral Point, Wis.
9. The Rev. Howard C. Gale, Beverly, Mass.
10. St. Mary's, Stuart, Fla.
11. St. Patrick's, Dallas, Texas.
12. Christ Church, River Forest, Ill.; St. James', Washington, D. C.; Trinity, Tallulah, La.; St. Paul's Cathedral, Los Angeles, Calif.
13. Christ Church, Redondo Beach, Calif.; St. Alban's, Los Angeles, Calif.

An Orthodox Treasure: The Prayer of the Heart

A dozen words
can accompany
the Christian
in the chaos of urban
transport systems
as well as in
quiet moments
with God



Crucifixion, By Georges Rouault. The National Gallery of Art, Washington, D. C. (Rosenwald Collection)

By William Bush

The "prayer of the heart" used by the Orthodox is centered around the short "Jesus Prayer," which consists of a dozen words taken from the Holy Gospels, thus making it acceptable to *all* Christians. The prayer is: "*Lord Jesus Christ, Son of God, have mercy upon me a sinner.*"

It is so simple that it can be memorized almost immediately and can be taught to the smallest child. Its brevity makes it flexible enough to be incorporated with such natural functions as breathing or the beat of the heart, or with such external

motions as the sound of a motor or a machine, thus transforming the most basic internal and external functions into an act of prayer. It can easily accompany the Christian in the chaos of urban transport systems as well as in his quiet moments with God. A constant praying of these dozen words is also a constant utterance of the Holy Name of Jesus which is the surest protection against all evils which may assault and hurt the soul.

My contacts with Orthodox Christians have revealed to me that they talk little

of "meditation" or even of "contemplation" as such; rather they speak simply of "prayer." As I dug deeper, intrigued by what they meant by "prayer," I discovered the "Jesus Prayer" to be the center of all prayer, subject only to such variations as "Lord Jesus Christ, have mercy upon me a sinner!" or, "Son of God, have mercy upon me a sinner!" Instead of formal meditations such as are taught among Catholic and Protestant Christians, the Orthodox loses himself in the constant

Continued on page 21



RNS

*It is hard to translate into English a phrase which is itself a translation from Hebrew.**

Translation Problems in the Apocrypha

By the Rev. J. Carter Swaim, Ph.D. †

Though the Apocrypha have come down to us as part of the Greek Bible some of the books were written in Hebrew. Manuscripts of Tobit and Ecclesiasticus are among the finds in the Dead Sea Caves. The Prologue to Ecclesiasticus tells of the difficulties the writer had in getting ben Sira's work into Greek. He asks the reader's indulgence if some phrases seem to have been rendered im-

perfectly. "For what was originally expressed in Hebrew," he says, "does not have exactly the same sense when translated into another language." This re-

*Judith with Head of Holofernes, by Cristofano Allori, 1577-1621.

†Dr. Swaim is a minister of the United Presbyterian Church, U.S.A., and is executive director of the Department of the English Bible, Division of Christian Education, National Council of Churches.

Along with perplexity,
the translators
found delight
in doing their work

minds us of Luther describing how difficult it was to get Moses to speak like a German — rather like teaching the cuckoo to sing like the nightingale, he thought.

After publication of the Revised Standard Version of the Bible, the General Convention of the Episcopal Church addressed to the National Council of Churches a formal request that it "arrange for the revision of the Apocrypha." That work has now been completed, with publication of the Revised Standard Version of the Apocrypha on September 30, 1957. The members of the Standard Bible Committee,* having worked for four years to get the Greek books (and the Latin II Esdras) into English, are in a position to appreciate anew the problems faced by the first translators.

Changing concepts in family life posed an occasional difficulty. II Maccabees 12:21 tells how Timotheus, upon learning of the advance of Judas, sent off (if we are to translate literally) "the women and children and the rest of the baggage," the latter perhaps referring to household stuff. Since we are not accustomed to include women and children among the impedimenta, the Committee agreed on "the women and the children and also the baggage." The inferior position occupied by women in ancient society is reflected in Ecclesiasticus 22:3, which in one draft read, "and a daughter is born to his (i.e., the father's) loss." The decision ultimately was for "and the birth of a daughter is a loss," though some held out for "becomes a liability."

Another passage discloses that culinary concepts at home have also undergone change. Ecclesiasticus 26:13 in one of the Committee drafts read:

"A wife's charm delights her husband,

*A committee appointed by the National Council of Churches to be responsible for Bible translation.

and her skill makes his bones strong."

A literal rendering of the Greek here would be "her skill puts fat on his bones." It is now known that this may be no kindness. The skilled dietician tries to keep a man strong without putting fat on his bones. The Committee therefore wondered whether interpretation would be in order, and was equally divided between "makes his bones strong" and "puts marrow in his bones." Actually, another meaning of the Greek verb here is "cherish" or "cheer." Perhaps the ancient author is really trying to tell us that wisely understanding makes a man glad down to his very bones. The finished product, however, reverts to the original draft and literal meaning: "puts fat on his bones."

The Committee member's place of origin sometimes determined his word preference. Where Ecclesiasticus 43:17 speaks of "the tempest from the north," a man born in Kansas thought the word "tornado" should appear. At Ecclesiasticus 38:8 there occurs a Greek word meaning "one who boils and prepares unguents, a perfumer." Since the context has to do with medicines, the Committee at first thought of rendering it by "apothecary": "the apothecary makes of them a compound." Further discussion brought out the fact that, while apothecary would be understood in New England, it might not be in other parts of the nation. The word finally agreed upon was "pharmacist." Objection was made to "I inclined my ear a little" (Ecclesiasticus 51:16) on the ground that in Pennsylvania "a little" would mean "a while" or "for a short time."

Sometimes the meaning of the Greek idiom is not clear. At Judith 11:19 the Greek translated "not a dog shall so much as open his mouth to growl at you" really says "so much as growl at you with its tongue." Presumably on the theory that when dogs growl it is not with their tongues, it was not thought necessary to keep the phrase.

One set of problems arose from underlying differences in psychology between the two languages. The Greek at II Maccabees 7:8 tells how one of the brothers put to the torture replied in his father-tongue. This is not our usage; we say "mother-tongue." Should it then be rendered "father-tongue," "mother-tongue" or "native language"? The Committee chose "the language of his fathers."

The Greek of I Maccabees 5:8 contains a reference to a city "and her daughters." The context indicates that this means what we should call suburbs. The Committee translated the phrase "and its villages." Baruch 4:34 describes how God will destroy Jerusalem and "take away her pride in her great population." The latter phrase is, literally, "crowds of people." This would now suggest the kind of congestion of which no city can be proud, whereas it is delight in her many inhabitants which is obviously intended.

Ecclesiasticus 43:19, describing the won-

der of some natural phenomena tells how God

"pours the hoarfrost upon the earth like salt, and when it freezes, it becomes pointed thorns."

Some thought that the latter phrase ought to be translated "icicles."

Due to differences in idiom, translation at some points inevitably becomes interpretation. Since the horn of an animal was a symbol of strength, the word for "horn" in other contexts is regularly translated "power" (Ecclesiasticus 47: 5, 7, 11), with a footnote indicating the literal meaning. In I Maccabees 2:48 we read how Mattathias and his friends "rescued the law out of the hands of the Gentiles and kings, and they never let the sinner get the upper hand." The Greek at this point is, literally, "did not give a horn to the sinner."

The "timid hearts" and "slack hands" of Ecclesiasticus 2:12 are literally "hands that hang down" and "heart that hangs down." There is perhaps an echo of this in Hebrews 12:12: "Therefore lift your drooping hands and strengthen your weak knees." In the story of Susanna, when the two elders have been trapped by Daniel's wisdom, he addresses one of them in words which literally mean "you have grown old in wicked days" (verse 52). It is now translated: "you old relic of wicked days."

The confusion into which the Assyrian army was thrown upon the death of Holofernes extends to the words in which their plight is described. "Fear and trembling came over them" is clearly the meaning of Judith 15:2; the rest of the verse is uncertain. It is a kind of double translation problem. That is, it is due to the difficulty of translating into English a phrase which is itself a translation from Hebrew. The Committee at first agreed upon "so that no one stayed with his comrade any longer," "comrade" being used to render a Greek phrase which literally means "the neighbor opposite." It was pointed out, however, that this is an idiomatic expression which really means opponent. It was therefore urged that the English ought to read, "so that no one waited to meet an opponent." On the theory, however, that this is probably the translation of a Hebrew idiom (in which "man and neighbor" means "one another"), the group settled for "so that they did not wait for one another."

Sometimes where the Greek was clear the difficulty was with the English idiom. Ecclesiasticus 25:23 now tells us that

"Drooping hands and weak knees are caused by the wife who does not make her husband happy."

The Greek has a future tense, but the Committee decided against "will not make her husband happy" on the ground that this suggests she is determined not to make him happy.

Ecclesiasticus 23:13 is translated "Do



RNS

Some thought it just ought to say "icicles."

not accustom your mouth to lewd vulgarity." The latter phrase was rendered by the King James translators "intemperate swearing" and by Goodspeed "foul rudeness." The phrase literally means "filthy stupidity" or "want of education." The first proposal before the Committee was "impure vulgarity." Some thought that "pure vulgarity" would hit it off — but pure vulgarity could be interpreted as unadulterated vulgarity. One man held out for "impure vulgarity" on the ground that some fellows delight in this but do not go on to foul vulgarity. Some held that "filthy" was the best word, but the group agreed upon "lewd vulgarity."

Ecclesiasticus 49:15 occurs in a passage in praise of Israel's heroes. The Committee's first proposal, "and there has been born no man like Joseph" was amended to "And no man like Joseph

Continued on page 21

According to Luther, getting Moses to speak like a German was rather like teaching a cuckoo to sing like a nightingale.

RNS



Morality and the State

At the Fifth World Order Study Conference, held in Cleveland, Ohio, under the sponsorship of the National Council of Churches, widespread public dissatisfaction with the conduct of America's foreign policy found emphatic expression. The Conference also, in our opinion, made some soundly conceived suggestions for constructive changes in that policy [see news report, page 9].

In doing so, the leaders of the cooperating Christian Churches had to face once again the resurgence within their own ranks of the extreme liberalism that used to be thought of as the standard Protestant approach to public affairs. We refer not only to pacifism and near-pacifism, but to the idea that a nation is supposed to be called to the extremes of altruism and self-sacrifice that are rightly looked upon as the high ideal for the individual Christian. What is high morality for an individual is not even good morality for a nation; and the demand that we submerge our own national interests and turn the United States into a country that lives only for others is not only impractical but improper.

A book reviewed in this issue evaluates some high school American history textbooks that appear to be characterized in some degree by this erroneous approach to politics. Unfortunately, some of those who criticize idealistic liberalism are equally guilty of an idealistic conservatism — a belief that our nation is pure and righteous in all respects and that the young people of our country should be taught to regard everything in our national past with uncritical reverence.

The Cleveland Conference, in the point of view which guided its major decisions, was guilty of neither unrealistic liberalism nor unrealistic conservatism. It did not demand that the United States play fast and loose with the well-being of its citizens in the interests of a higher international morality, nor did it accept the concept that our country is without obligations to the rest of the world and pure and righteous in all its motives. Rather, it urged that America use its great power responsibly, wisely, humbly, and realistically to reduce international tensions and foster conditions of stability and prosperity for the sake of its own people as well as the other peoples of the world.

Charity Expressed in Justice

We would like to see a wider development of Christian thinking on the theology of the national state — what it is for, what is good or evil in national policy, the relationship of the state to God and to man. The great Archbishop Temple once observed that Christian charity, when exercised by a state, is not expressed primarily in self-sacrifice but in justice. A state which

taxes its own citizens heavily for the benefit of the citizens of other states cannot rightly do so on the ground that they owe self-denial to other peoples but only on the ground that they owe fair and equitable treatment to other peoples. Our own nation's overseas aid program, for example, must not be a program against our interests but one which wisely and fairly advances our interests.

There is, of course, a vital place for the exercise of generosity, forgiveness, mercy by the State as well as by the individual. Ruthlessness and lack of consideration for human values is wrong in any context. But the State's exercise of Christian charity is limited to those things which it is entitled to compel its citizens to do.

In these days when the philosophical and theological presuppositions of the American electorate are a vital factor in the shaping of the course of world history, neither unrealistic liberalism nor unrealistic conservatism can safely be left unchallenged by the parish priest or lay leader. The ideas of "good nations" and "bad nations" cannot be left in the infantile abstractions of pre-World War II American naiveté. We must have our weapons and be ready to use them in case of need; and yet, if we are a "trigger-happy" nation concerned only to protect itself, we shall soon feel the effects of being an irresponsible member of the community of nations.

At Home in the Arena of Contention

It is widely felt, and most articulately so by the religious leaders who gathered at Cleveland in November, that in recent years our foreign policy has been characterized by a note of self-righteousness and insensitivity to the needs and interests and ideas of others which have had very harmful effects upon our own world position. The most dramatic example of this is in the Middle East where we were successively self-righteous about Nasser, about British-French-Israeli efforts to cope with Nasser, and then about our own show of strength in Lebanon. Our own grandiose schemes of Middle East economic reorganization have failed to appeal to anybody. It is painfully evident from the very text of the Eisenhower doctrine that we view the Middle East primarily as an arena of contention with Russian Communism; whereas to the Arabs and the Israelis, it is home, even though they are sworn enemies about everything else.

There isn't much that is seriously wrong with the basic goals of our nation's foreign policy, nor is there a great deal to cavil at in the actual day-to-day decisions. The area of maneuver and of responsible choice is actually quite limited. What seems to be most in need of criticism is the *rationale*, the philosophy, the theology that lies behind the process of policy-making.

If our concept of the role of the United States in the world were characterized by more humility, realism, and practicality, no great change would immediately take place in, for example, our relations with Communist China. The Cleveland Conference did not urge that the People's Republic of China should be granted diplomatic recognition today, nor even the day after tomorrow, but rather that recognition be placed in the area of practical possibilities. If our

policy on this subject were more flexible and realistic, some of the areas of stalemate in Korea, the offshore islands, etc., might become areas in which negotiation would stand a better chance of resulting in progress.

Both our State Department and those who criticize it today have the same goal — to protect the interests of the United States and to work for a more stable, free, and peaceful world. Both would agree that there must be no backing down before Red Chinese aggression, no appeasement or knuckling under to blackmail. The difference comes somewhere between the goal and the tactical policy, in the area of the spirit in which negotiations are conducted, in our attitudes toward ourselves and toward those with whom we must deal. There is a difference between firmness and stubbornness, between reasonableness and spinelessness.

The interchurch leadership of the country has not called for spinelessness as an alternative to stubbornness. It has called for a combination of firmness with reasonableness and has done so on the basis of a growing maturity in Christian thinking about the international responsibilities of our country. We hope that the findings of the Cleveland Conference will be widely studied by the laity of the Churches and particularly by those who have special civic responsibilities in the realm of world order.

We stand under the threat of the unimaginable suffering and destruction which wrong decisions can unleash at a moment's notice. The task of so relieving international tensions as to make such wrong decisions unlikely is the paramount task facing the world's leaders today.

Glued Pages

In some pious families of the last generation the copy of the Holy Bible which was kept on the living room shelf had certain groups of pages firmly glued together.

The idea, of course, was to protect the innocent minds of the young people in the family from certain frankly sexual passages.

We think maybe that is a good idea. Not that we think any young people we know will be corrupted by reading the Songs of Songs or the explanation of the family arrangements of Lot after he became a widower, or even the lurid tale of David and Bathsheba.

Our idea is, on the contrary, that pasting the pages together would provoke an eager mood of curiosity, not only among young people, but even among their elders. It might arouse such curiosity that people would go rushing in search of a "hot" copy of the Bible. Imagine the publisher's blurb: "Complete, uncensored, unexpurgated edition. Here is the full story of the profession of Mrs. Hosca bar-Beer; here, for the first time, is the story of why Abraham called Sarah his sister. Read about the drunken ship captain. Why did Jonah want to fail in his mission to Nineveh? Read what Amos said about corruption in high places.

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What we are getting at is that the Bible is not merely an edifying (spare us the word!) book — it is also the most exciting book in the world.

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Here is politics: Samuel's evaluation of monarchy; Amos' analysis of the Middle-Eastern situation of his day; the maneuvering and angle-shooting of the Babylonian court.

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Here is the story of a Baby born under mysterious circumstances, growing up, preaching, healing, dying a scandalous death. And here is the continuation of the dead Convict's story — rising from the tomb, walking the earth, ascending to heaven.

And here are the stories and ideas of that little group of men and women who challenged every social, political, and religious organization in the world; who, as the Christian Church, became in their weakness strong enough to turn the world upside down.

What we are trying to say is that the Bible is just plain good reading. It will repay every hour you give to it a hundred-fold. It will tantalize you, too, for you will discover, as you read and study it, that you never fully master it. It has the God-given quality of inexhaustibility, and you will return again and again to familiar passages to find there what you never found before.

Like any good book, the Best of Books is effortful reading. While the child may rejoice in its great tales, while the casual adult will gain from off-hand reading, the riches of the Bible can best be won by thoughtful study, by participation in Bible study groups, by a prayerful and devotional search of its pages.

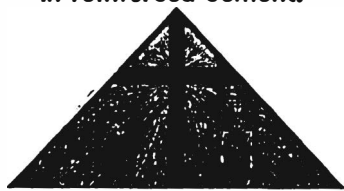
Lambeth, in the somewhat stuffy language of formal resolution, calls us "to engage in a special effort during the next 10 years to extend the scope and deepen the quality of personal and corporate study of the Bible."

With the sentiments of that resolution, we fully concur. But we suggest that you forget the heavy words and get to your Bible reading, not out of a sense of duty, but out of an eager desire to get to know the most thrilling and dramatic book ever written.

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sorts and conditions

A TEEN-AGE Sunday school group was discussing the question, "Why are you a Christian?" the other day. The Day family's representative in the class indicated afterward that the discussion didn't seem to get to the real reason: "Because I love God."

THIS SEEMED to be a commendable way of getting past the possibility that you might have grown up to be a Mohammedan, Buddhist, or Animist, and concentrating on the reason why a Christian is a Christian. But, anxious not to agree too much, I said, "There is an even more basic answer. And that is: 'Because God loves me.'"

GOD LOVES everybody of course, including the people who are not Christians and the ones who don't love Him. Yet, the good news of God's love, as attested and made a dynamic force by Jesus Christ, is the good news we have for Buddhists and Animists and Mohammedans, and God's love is what calls us to love God in return.

LATELY I have been mulling over this subject of the Gospel, the Good News of Redemption and Salvation, in its relation to the daily lives of ordinary people. The Good News must always be finding expression in some good news when the Holy Spirit is at work in us. As Jesus "went about doing good," He met many a need of the poor, the blind, the lame, the sick, the deranged. Salvation as He represented it was not only a cosmic event, but a down-to-earth, practical sort of thing having to do with lame legs, blind eyes, deaf ears, and empty stomachs.

RECENTLY, I attended a session of the Westlawn Good Neighbor Council that shed some light on this aspect of the Gospel. The Council is a voluntary association of residents of a low-income housing project on Milwaukee's Northwest side. I was there to tell them of plans for a settlement house with a \$33,000 annual budget which is being started to meet the needs of their neighborhood. But I found that a great deal of Gospel was being made, or done, or manifested, at Westlawn already.

WHEN I got to the meeting, I found the cozy living room of the good neighborly host for the evening jammed with people, with more pouring in every minute. Soon the dining area and kitchen were full, and late arrivals were perched on the stairway.

PLANS were being made for the Council's annual Christmas party. The president announced that the Red

Cross had agreed to furnish candy, and a shoe store would provide a comic book for each child. There was a possibility of toys from a fraternal organization.

TWO THINGS needed to be done by the Good Neighbor Council, he said. First, volunteers were needed for the "bagging" — filling 275 individual bags with the things for the children. He reminded the members that the bags must not be opened until the children left the party, which was to be held at St. Mark's Evangelical and Reformed Church nearby.

THE OTHER thing was to decide about popcorn balls. Their bulk made them highly desirable items for Christmas bags. There was a little money in the Council's treasury to pay for the makings, if volunteers could be found to pop the corn and make the balls. Hands were raised, and after some negotiation three volunteers were appointed. So the 275 Christmas bags will be pleasingly plump.

I LOOKED around at the audience I was shortly to address and noted a sprinkling of black faces among the white. The very young, the elderly, and the ailing were there in higher proportion than usual, probably because these are the groups with employment problems. You can't live in Westlawn unless you make less than \$5,000 a year.

I DON'T know what religions or communions were represented by the members of the Westlawn Good Neighbor Council. But, coming back to the problem of the teen-age Sunday school group, I would say that any good news is a piece of the Good News. It is clearly so if it is done in the name of Christ. It is so, even without the name of Christ, if it has the quality of innocence. We are co-workers with God in creation as well as in redemption.

WHERE WE may get mixed up is in regarding Christianity as one of several possible religions, the Church as one of several ministers of good works. Christianity lays claim to every truth under heaven, every Godward motion of the human soul. The Church is wherever God's people are bearing witness to His creative and redemptive love. Christianity has some very specific things to say about salvation, and the Church has a very specific program for bringing it to each man and woman. Yet these specifics are the centers of much wider circles that take in everything that God approves.

PETER DAY.

BOOKS

Continued from page 12

BRAINWASHING IN THE HIGH SCHOOLS. An Examination of Eleven American History Textbooks. By **E. Merrill Root.** Devin-Adair. Pp. 277. \$4.50.

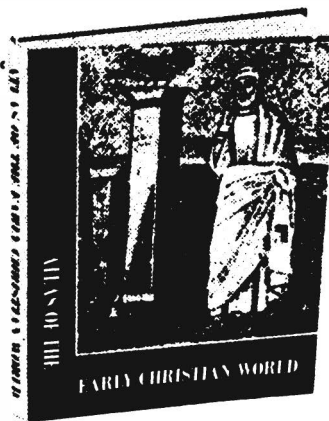
This provocative-sounding book has a sub-title which is posted on the title page and on the front of the jacket. This secondary title, *An Examination of Eleven American History Textbooks*, makes it clear that Prof. Root is not analyzing American secondary education as such. Nor is there any word in the book which is an indictment of high school teachers. What the author does is probe into and dissect and lay before the reader 11 American history textbooks. These are the books in use in one large Middle Western high school.

There may be many implications in the definite conclusions the author reaches and documents. He obviously believes that we are losing the Cold War and in this connection puts strong emphasis on the shocking results discovered by Department of Defense officials and other competent authorities in their studies of the behavior of American soldiers in Korean prison camps. Apparently one-third of our men succumbed to brainwashing and became what the Communists called "progressives" — that is sympathizers or collaborators with the Communists or both. This happened not as a result of physical torture but by voluntary *mental* surrender.

This is an exceedingly grave development in American history and it is to be devoutly hoped that many school administrators, board members, teachers, and parents will be stimulated by Prof. Root to reassess textbooks and teaching in American history courses and other social studies in their schools.

To return to the examination of texts which is the book under review, the following topics supply the pegs on which the author hangs his findings: People's Democracy or Constitutional Republic, Class War, our Constitution, the Founding Fathers, the Gilded Age, America's Seamy Side, Double Standard on the New Deal, Foreign Affairs, Anti-Anti-Communism, and Sources and Authorities. Quite uniformly, even monotonously, with the exception of *History of a Free People*, by Bragdon and McCutchen, it is found that an anti-traditionalist and unhistorical line is followed which tends to parallel the Marxist criticism of the bourgeoisie and capitalist culture. In addition, patriotism and nationalism are denigrated and a vague internationalism is held up as the ultimate. Communism as a species of totalitarianism is given much gentler treatment than fascism, if indeed it does not go scot-free, while anti-Communism is

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portrayed as a graver threat and evil than Communism itself.

Does the author make out his case? In general, I am convinced that he does. Some of his chapters are slight, for example 11 on "Anti-Anti-Communism." But the analysis and documentation are reasonably thorough, and sufficient evidence is presented to make the reader think furiously and wonder what "is rotten in the state of Denmark."

What Prof. Root fails to do, and in the omission is less judicial than one might have expected, is to evaluate the problem of time lag and cultural and



psychological gap which the textbooks under examination present. He does note that nine of the textbooks "were adopted for the school year 1950-51," according to the Superintendent; that a tenth was added in July, 1952; and that the only text addition in United States history since 1952 was Bragdon and McCutchen, this addition being made after pressure by private individuals. Most of the texts are dated 1950 and one was published in 1948. This means that the books were written and certainly that they germinated in a climate very different from that of today.

I do not for this reason defend the books or approve the authors' point of view. What I do suggest is that one of the culprits is institutional conservatism, encrusted habit, and plain inertia. Another factor of prime importance — whether it is a culprit depends on one's basic convictions — is the very widespread ideology that is best described as latter-day liberalism, which was especially hospitable to collectivism, Marxist economic determinism, absolute democracy, pragmatism, and cosmopolitan internationalism.

Ten of the textbooks examined by E. Merrill Root are full of this spurious and not truly liberal ideology, and he has rendered a conspicuous service by demonstrating this fact. What is wanted, and what is imperative if American civilization is to respond to the magnitude of the total challenge represented by Communism, is a renewed Americanism based on knowledge, humility, dedication, and Thoreau's faith, quoted by the author in his inspiring close, that "there is more day to dawn."

CHARLES W. LOWRY

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Apocrypha

Continued from page 15

has been born." Someone thought it would be smoother English if it read: "no man has been born like Joseph" — until he was reminded that every man has been born as Joseph was.

At Ecclesiasticus 36:6, one proposal was that this part of the prayer should read: "Show signs anew and work fresh wonders." The motion was made to substitute "other" for "fresh"; this was voted down on the ground that "other" might suggest wonders of a different order. "Fresh" did not remain long, though. When somebody asked whether this meant God had gone stale, the Committee voted for "further wonders."

Professor Metzger, in the preface to "An Introduction to the Apocrypha, based on the Revised Standard Version," states:

"As a member of the Standard Bible Committee which was commissioned to translate the books of the Apocrypha, the author feels deeply indebted to the other members of the Committee for the intellectual stimulus and pleasant camaraderie which he enjoyed while working with them." What has here been written suggests something of the delight as well as the perplexity which the translators had in doing their work. The members of the Committee therefore feel indebted to the Episcopal Church for laying upon them such a stimulating and rewarding task.

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Prayer of the Heart

Continued from page 13

repetition of these dozen words, often-times taking a physical attitude of prostration with head and hands, as well as knees, touching the floor as the Divine Majesty is invoked. Certain devout Orthodox souls take quite literally the words, "pray without ceasing," and attempt a constant repetition of this prayer. It is this prayer which sustains monks and hermits in their cells and, as I have been able to discover, the whole of eastern spirituality is fixed in these dozen words.

And it is here that a great, a very great truth is revealed, one which the eastern Christians stress but which we westerners seem to have neglected somewhere along the way: *When we pray, it is not we who pray, but God who prays in us.* Thus, through prayer, we are united to God and it is not we who climb up to Him but He who comes and makes His abode with us. Therefore, a constant prayer is a constant action of God in us; by constantly calling upon Him, He is constantly in us.

We would all agree that it is God's grace working in us which causes us to believe in the first place, and then which causes us to pray. But how much more strengthening is the thought that it is not just God's gift, grace, which is in us when we pray, but *God Himself!* We thus begin to see the significance of the Orthodox stress on the Christian's life being that of an *actual participation in the life of the Blessed Trinity.*

We who are baptized in the Name of the Holy Trinity are made joint heirs with Jesus Christ and our vocation is that of becoming sons of God. This birth into a new life, the life of the Blessed Trinity, the life of the life-giving Spirit of God, must be sustained through a constant calling upon Him. It is really startling to discover that the means whereby the Christian East has sustained this life is by the Jesus Prayer, taught to its faithful and used alike by the great saints as well as by the lowest sinner.

My own experience has proven that one is always subject in meditation, as we know it, to at least two distractions: either a wandering mind, or a feeling of "consolation" inside ourselves which alas! all too often pushes our pride toward thinking that "I'm getting some place!" The praying of the Jesus Prayer,* fixing the mind upon the heart and laying aside all other thoughts, can prove a remedy to these two distractions. Furthermore, "spiritual dryness" becomes quite meaningless when we recall that at every utterance of this simple prayer God is in us, and praying it for us.

*For those interested in more about the prayer of the heart, a very excellent volume is available in English, giving the teaching of eastern saints on this subject: *Writings From the Philokalia on Prayer of the Heart*, translated by E. Kadloubovsky & G. E. H. Palmer (Faber & Faber, London, 1951).

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PEOPLE and places

Appointments Accepted

The Rev. James Y. Perry, formerly rector of Grace Church in the Mountains, Waynesville, N. C., will in January begin work as missioner-educator for the diocese of Western North Carolina. His headquarters will be in Asheville, N. C.

The Rev. Joseph O. Roberts, formerly rector of Trinity Church, Newport, Md., with address at Hughesville, is now rector of St. Paul's Church, Whitmarsh Parish, Trappe, Md. He will also serve the church at Vienna, Md.

The Rev. Edgar D. Romig, formerly rector of



Grace Church, North Attleboro, Mass., is now rector of St. Stephen's Church, Lynn, Mass. Address: 89 N. Common St.

The Rev. David deL. Scovil, formerly dean of St. Paul's Cathedral, Los Angeles, is now rector of Grace Church, Hutchinson, Kan.

Changes of Address

The Rt. Rev. Lewis B. Whittemore, retired Bishop of Western Michigan, formerly addressed in Vineyard Haven, Mass., may now be addressed at 600 Asylum Ave., Hartford, Conn.

The Rev. Alphonse S. Hogenauer, field secretary for religious education in the diocese of Newark, has moved to Mary Ave., Denville, N. J.

The Rev. Dr. Franklin Joiner, rector emeritus of St. Clements Church, Philadelphia, is now in residence at the Houston Foundation, Drumm Moir, Chestnut Hill, Philadelphia 18.

The Rev. Dr. Smythe H. Lindsay, formerly addressed in Dallas, Texas, may now be addressed

at 5671 Michelangelo St., Coral Gables, Fla. The address of the editorial offices of the Anglican Press have changed from Dallas to Box 33-776, Miami, Fla.

The Rev. W. Owings Stone, formerly addressed at 95 Mathewson Rd., Barrington, R. I., has now moved to the new rectory recently built by St. John's Parish and may be addressed at 5 Mathewson Lane, Barrington.

Organists

Miss Eather D. Keneston, organist of Grace and Holy Innocents' Church, Albany, N. Y., was honored at a reception in November. Miss Keneston, who retired as organist, began to serve old Grace Church in 1908.

Laymen

Dr. Christian A. Hovde is now serving as lay-reader in charge of St. John's Church, Englewood, N. J.

Other Changes

The Rev. Harry Leigh-Pink, rector of the century-old "Gold Rush parish" of Emmanuel Church, Grass Valley, Calif., has been given honorary membership in the Legion of Frontiersmen (Canadian Division) and appointed an honorary chaplain of the British Columbia Command, L. of F.

Fr. Leigh-Pink, who has had many years of personal experience as a chaplain and trooper, is the author of 30 novels, many of which are tales of outdoor adventure.

The former Woman's Auxiliary of the diocese of Milwaukee, is now known as the Episcopal Churchwomen, diocese of Milwaukee.

DEATHS

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

The Rev. James Burges Sill, retired priest of the diocese of Western North Carolina, died in Tryon, N. C., on November 18. Fr. Sill, who served the Church

of the Redeemer, Shelby, N. C., was to have been an honored guest at the 100th anniversary of the church the weekend of November 14-16. Illness prevented him from attending.

Fr. Sill was born in New York City in 1871. Priested in 1898, he served as assistant, and then priest-in-charge of the Church of the Redeemer, New York City, from 1897 to 1911. He was rector of Trinity Church, Ashland, N. Y., from 1900 to 1902, and from 1907 to 1908. He held temporary positions from 1902 to 1907.

Fr. Sill came to the diocese of Western North Carolina in 1911 and served parishes and missions in Fletcher, Hillgirt, and Rutherfordton until 1924. He was a missionary in Tennessee from 1924 to 1925, and priest-in-charge at Oxford, Quaker Farms, and Southford, Conn., from 1927 to 1929.

He returned to North Carolina in 1930, and served churches and missions there until his retirement in 1944. He was historiographer of the diocese of Western North Carolina until January of this year. For many years he was a LIVING CHURCH correspondent.

Fr. Sill's brother was the late Rev. F. H. Sill, retired headmaster of Kent School, Kent, Conn.

Anna Mary Trax Fountain, long time member of Trinity Cathedral, Easton, Md., died in Easton, November 21, after a five-month illness.

Mrs. Fountain had been with the cathedral parish since her family moved to Easton some 60 years ago. She was organist and directress of the altar guild at the time she became ill. Mrs. Fountain was president of the auxiliary several times, and had also been active in good works outside the parish. Many of her benefactions were secret, known only to the recipients. Shortly before her death, Mrs. Fountain gave \$3,000 worth of stock to the cathedral.

Among survivors is a son, John Robert Fountain, the cathedral's treasurer.

Frederick L. Wheeler, retired organist-choirmaster for the Church of the Holy Apostles' and The Mediator, Philadelphia, Pa., died November 16.

Mr. Wheeler had served Holy Apostles' for some 40 years. He retired five years ago, and had been residing at "Drum Moir," a Philadelphia home for retired Church clergy and workers.

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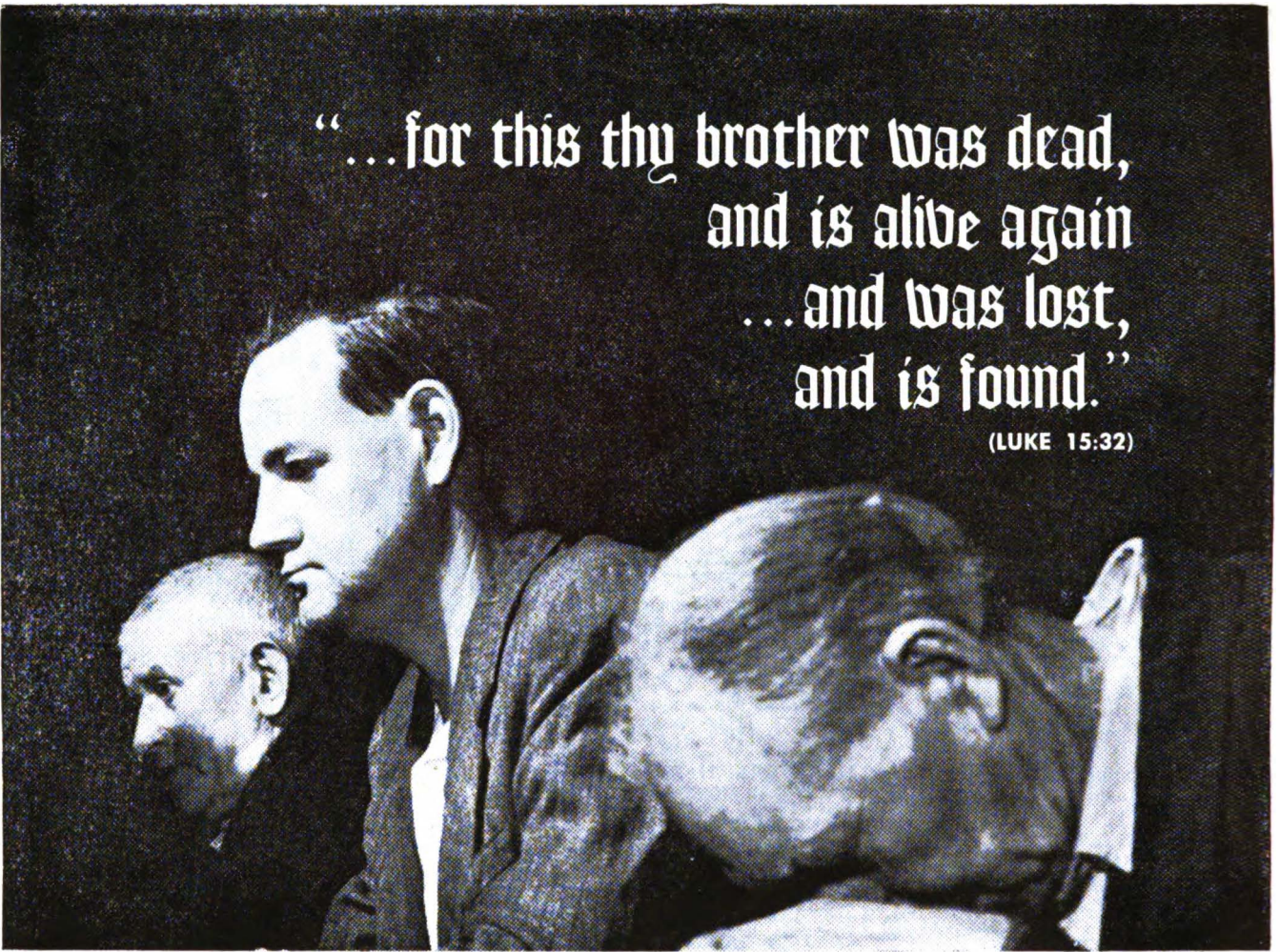
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and is alive again
...and was lost,
and is found.”

(LUKE 15:32)



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