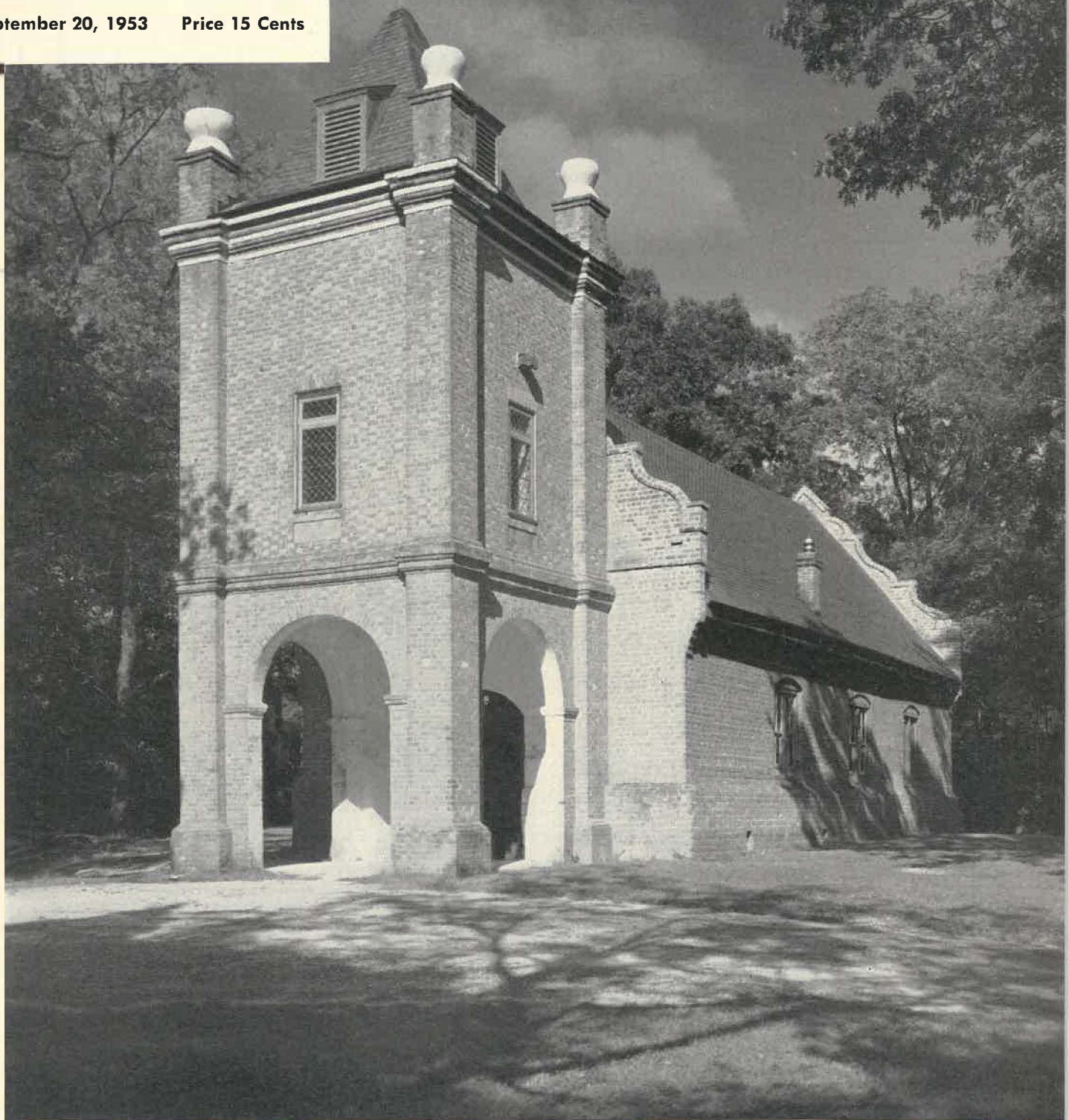


The Living Church

September 20, 1953 Price 15 Cents



ST. PETER'S, New Kent County, Va.: Anniversary for a national monument [*see page 18*].

The Church in China: p. 12

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This is SAMUEL M. SHOEMAKER,

Rector of Calvary Church, Pittsburgh and author of "Three Levels of Life" (Instinct, Conscience, Grace) that appears in

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QUESTION BOX

Conducted by the REV. CANON MARSHALL M. DAY

• Why does the Nicene Creed omit any reference to the Communion of Saints, and the Athanasian omit reference to it also, as well as to Baptism?

In the Apostles' Creed the words "the Communion of Saints" are not a separate article but a phrase explanatory of the words "the Holy Catholic Church." This is shown by the punctuation. Consequently the essential article of the Faith, belief in the Church, is found in both Creeds.

The hymn called the "Athanasian Creed" is not really a Creed or statement of the whole Faith but a didactic psalm expounding the doctrines of the Trinity and the Incarnation. It has not been promulgated by any Ecumenical Council and is not recited in the services by the Eastern Orthodox Church. It is, however, the clearest statement known of the Trinity and the Incarnation.

• Psalms 14 and 53 are almost exactly alike, which suggests two drafts by the same author. Why are both included?

These two psalms, as you say, are practically identical and probably one psalm. I would think, however, that Psalm 53 is in its present form the later of the two. The Prayer Book version obscures this, for it translates by the same word (Lord) both *Yahweh* of Psalm 14 and *elohim* of Psalm 53 (which should be rendered "God").

As a matter of fact the two psalms differ in the verses 7ff. The psalm has suffered greatly in transmission.

• Is it proper for a priest celebrating Holy Communion to have another priest prepare the Sacrament, while the celebrating priest is giving a sermon or lecture?

The rubrics of the Prayer Book conform entirely to the Catholic tradition that the offering of the Holy Eucharist is from start to finish a single act to be performed by one celebrant; assisting clergy may read the Scripture lessons, they may make the announcements, say the bidding prayer, if used, and other authorized prayers and intercessions. They used to be permitted to lead the congregation in the confession, but that rubric has been changed so that, strictly speaking, the celebrant must now do it.

It is particularly important that the offering and placing of the bread and wine upon the Altar should be by the celebrant, since this is the beginning of the actual sacrificial action. Provided that the celebrant makes the actual offering and placing upon the altar, there is no reason why an assistant priest or deacon should not prepare the elements at the credence.



Talks
With *Teachers*

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



Looking Ahead

WHETHER your class runs to the school-type, the family-type, or the club-type, you have to be constantly looking ahead. For one thing, you want to fit the lessons in your textbook into the weeks of the year, and to come out right at the main turning points — Christmas and Easter. There is always a variation of one to five weeks or even more, depending on the year, local date for starting, and accidents like epidemics or storms. Then there is the need to keep your classwork fluid, while conforming to the text, and this often requires that you allow a unit which is "going over" well to be extended through extra Sundays. Then you must readjust and change some later plans.

A method which is quite common is to mimeograph a list of all Sundays in the current school year and provide each teacher with a copy. One school has a copy of this sheet in the work-bin of each teacher, and the secretary writes in all coming general events — movies, diocesan rally, etc.

One teacher laid out her entire notebook for the coming year by writing the date and name of each Sunday at the top of a separate blank page. Then she added, for each, the subject she hoped to deal with on that day. With blank pages thus titled, she was always able to look ahead, and could frequently jot down ideas which she had picked up, or which, arising in current lessons, seemed to be good for future stressing. Thus, the notation, "Drill on books of O.T." was jotted at intervals.

Even the family-type class, with its smaller size, and its greater flexibility of subject matter and program, still has to have some hidden backbone of timing, or the year would get out of hand. The club-type, which is also rather fluid and continues a theme or unit through much activity, especially requires the guidance of a time schedule, or it will get out of hand and away from the assigned area of the curriculum.

We give below the calendar for the first half of the current school year. It can be readily reproduced.

CHURCH SCHOOL CALENDAR 1953-1954

To Plan the Year's Work

Lesson or unit, special event, plan, page, etc.

	SEPTEMBER
20.	16th Sun. after Trinity
27.	17th Sun. after Trinity
	OCTOBER
4.	18th Sun. after Trinity
11.	19th Sun. after Trinity
18.	20th Sun. after Trinity
25.	21st Sun. after Trinity
	NOVEMBER
1.	22nd Sun. after Trinity
8.	23rd Sun. after Trinity
15.	24th Sun. after Trinity
22.	Sun. next before Advent
26.	Thurs., Thanksgiving
29.	1st Sun. in Advent
	DECEMBER
6.	2nd Sun. in Advent
13.	3rd Sun. in Advent
20.	4th Sun. in Advent
25.	Fri., Christmas Day
27.	1st Sun. after Christmas
	JANUARY
3.	2nd Sun. after Christmas
10.	1st Sun. after Epiphany
17.	2nd Sun. after Epiphany
24.	3rd Sun. after Epiphany
31.	4th Sun. after Epiphany

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—The Very Rev.
JAMES A. PIKE, J.S.D.,
Dean of the Cathedral
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Kalendar

THINGS go on at All Saints' Church, San Francisco, Calif. The following note comes from the parish leaflet for August 16th:

Saturday: The Rector will be in the church from 7:30 p.m. to 9:00 for Sacrament of Penance. Open house will be held in the parish hall from 7:30, & all who wish to come for an informal gathering are welcome. Mr. Thompson will give haircuts.

It ought to be a lovely open house, with the parishioners spruced up both internally and externally for the occasion.

PENANCE, more commonly known as Confession, is probably the least popular sacrament in the Episcopal Church. The Bible and the Prayer Book mince no words about the fact that men are sinners and the fact that God "hath given power and commandment to His ministers to declare unto His people, being penitent, the absolution and remission of their sins." Yet there is something that goes against most people's grain about the idea of kneeling down and telling one's sins to the priest and asking him to pronounce absolution.

CHURCH RULES do not in general require Confession, although they strongly recommend it in certain cases (Prayer Book, pp. 84, 85, 88, 313). In theory, every person who intends to come to the Holy Communion is expected to examine his conscience "and that not lightly" before the service, so that the General Confession and Absolution in the service itself will have an immediate personal application.

IN FACT, most of us have an almost pathological dread of thinking about our sins, and find it just as hard to face them alone in the presence of God as to face them in the presence of God's priest. Insecurity is the nightmare of our civilization, and moral insecurity is the climax of the nightmare. The dread of going to the dentist or the doctor when we are in need of their ministrations is as nothing to the dread of professional attention to our souls.

A FEW evenings ago, I read another thriller based on a situation that one finds over and over again in 20th-century fiction. In it, the hero kidnaps the heroine, a chance acquaintance, because he has discovered that she is about to be kidnapped by gangsters. In fleeing the forces of evil, he appears to the forces of good (including the girl) to be evil himself; whereas really, all the apparently wrong things he does are secretly right; and finally his good intentions are vindicated.

THIS MODERN folk-tale answers to a craving deep in our hearts for all our sins to be declared virtues. We do not want to be forgiven, we think—in fact, to accept forgiveness would be defeat; we want to be proved right all along, like the hero of the folk-tale.

CONFESSION drags us from the fairy-tale world erected by our moral insecurity to the real world in which our sickness of soul is named, exposed, treated, and ultimately cured. No wonder it is unpopular!

NATURALLY, the effort to convince

ourselves that we really have not committed any sins involves a certain amount of lying to ourselves. And this abuse of our mental machinery is the thing that makes us candidates for the psychiatrist's couch.

IT IS a fine thing to want to be good, but to make progress toward this objective we do not have to insist that we are and always have been good. Christ did not come to call the righteous, but sinners, to repentance. A man I knew was crossing the ice on a lake one winter night when it broke under him and in he went. For what seemed like hours, he struggled to climb out, impeded by his heavy overcoat, shouting for help as his fingers slipped and slid on the glassy surface. Unable to make any headway, at last he said a prayer and let go—and discovered that he was in water not much more than four feet deep. Once his feet had found the bottom, it was a simple matter for him to bounce up and over the edge of the ice.

MY FRIEND was trying to get out of the lake the hard way; but there is no special merit in doing things the hard way, and God does not desire us to struggle helplessly with our sins.

I HAVE long thought that there must be something about the way we bring up our children that implants in them this dire necessity to be proved not sinners but men of righteousness in disguise. Could it be that we encourage them to rule out certain "bad" playmates as beyond the pale? Or that our adult world is too sharply divided into kinds of people we approve of and other kinds of people whom we avoid? Is our love more discriminating than God's, creating in our children the fear that the universe has no place for the unlovable?

SAYS the Lord's Prayer: "Forgive us our trespasses as we forgive those who trespass against us." Says Christ, "For if ye forgive not men their trespasses, neither will your Father forgive your trespasses." The unforgiving heart slams the door on God as well as on our fellow-sinners; for, if we cannot forgive others, we cannot bring ourselves to admit that we need forgiveness too.

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Peter Day.

The Living Church

Established 1878

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

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News deadline of THE LIVING CHURCH is Wednesday for issue dated one week from the following Sunday. Late, important news, however, received in this office up to the Friday morning before date of issue will be included in special cases. When possible, submit news through your diocesan or district correspondent, whose name may be obtained from your diocesan or district office.

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SEPTEMBER 1953						
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OCTOBER 1953						
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18	19	20	21	22	23	24
25	26	27	28	29	30	31

September

20. 16th Sunday after Trinity.
Bishop Dandridge retires as diocesan of Tennessee.
21. St. Matthew.
27. 17th Sunday after Trinity.
29. St. Michael and All Angels.

October

2. Kentucky election of bishop.
3. Bishop Gravatt retires as diocesan of Upper South Carolina.
4. 18th Sunday after Trinity.
6. Church Periodical Club, executive board, Seabury House, to 7th.
9. Woman's Auxiliary executive board, Seabury House, to 12th.
11. 19th Sunday after Trinity.
13. National Council Meeting, Seabury House, to 15th.
Province V Synod, Eau Claire, to 15th.
18. St. Luke's Day.
20th Sunday after Trinity.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

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LETTERS

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

The Problem of Rome

IF THE LIVING CHURCH [August 30th] is looking toward the ultimate reunion of Christendom under one authority that is "wisely conservative," "reigns but does not rule," and purged of abuses, why in the name of common sense—let alone common loyalty—doesn't it look to Canterbury instead of Rome? Rome has such a long way to go in those directions; Canterbury is already there.

(Mrs.) ROBERT P. WHITE.

Cheshire, Conn.

COUNTLESS Catholic-minded Episcopalians will take strength and encouragement from your editorial, "The Problem of Rome" [L. C., August 30th]. It clarifies for clergy and layman alike the most pressing question of our time so far as the Episcopal Church is concerned; viz., "Does submission to the Roman See bring us to true Catholicism?"

As one who came to Anglicanism from Protestantism after investigating the Roman claims, I am profoundly grateful to you for this masterful presentation of historical truth.

My blessing and continued prayers for the work you are endeavoring to do.

(Rev.) VINCENT R. BROWNE,
Grace Church.

Ridgway, Pa.

HOW about making a tract of the splendid editorial, "The Problem of Rome?" [L. C., August 30th]. Here is an order for 100, if you do!

In our great old downtown mission parish of Trinity, Detroit, we have many folks from Rome, working hard and strong for our advance, who would be most interested in this "masterpiece."

ROBERT CHRISTMAN,
Trinity Mission House.

Detroit, Mich.

Editor's Comment:

The Problem of Rome is being reprinted as a Letter-Fold Leaflet at 10 cents per single copy, 8 cents each in quantities of 25 or more, and 7 cents each in quantities of 100 or more; postage additional unless payment accompanies order. We are happy that many readers have found it useful.

Christian Social Thought

YOUR editorial, "Christian Social Thought" [L. C., June 7th], has prompted me to write to you to express my grave concern about your thesis: that Americans have a social message for all mankind, viz., that men everywhere should forget all political and social strife and unite together to fight and conquer nature.

Let me say at the beginning that I cannot withhold my admiration for your magnificent note of confidence. We in England (like other Europeans) are too often the victims of despair and disillusionment. We are beset by vain regrets for a past social order, we are afraid to march boldly into the future. You have no doubt that we can

go forward with confidence and that as Christians we must welcome all the resources of a technical age. I approve also your insistence that we must not be entangled in the endless controversy of left and right politicians; you want something better than that and so do we. My difficulty begins with what you offer us as an alternative and—to put it bluntly—I fear that the remedy is worse than the disease.

I am always a little suspicious of the word axiom, it is used so often as a synonym for opinion. I must confess that I have seldom read a more astonishing statement than yours: "In Christian social thought it is an axiom that man's proper relationship to the natural world is expressed by the motive of gain." Still more was I surprised to find such a strange statement buttressed by the quotation of that sublime command in the first chapter of Genesis, where man is given dominion over the whole world of nature. I had always supposed that this dominion granted to the first man was in the nature of a solemn trust committed to him as viceroy of the common creator of both man and nature. It was not a command to conquer nature, still less a general license to exploit the natural world.

I take it that a part of the meaning of that odd myth of the building of the tower of Babel in the 11th chapter is that our primitive ancestors were only too ready to conquer nature for their own ends and were promptly rebuked. Your quotation tempts me to pursue the theme biblically. The book of Amos was written at a time of a very considerable conquest of nature in the Northern Kingdom under Jeroboam II and the motive of gain seems to have been prominent enough. The prophet does not appear to think the result very satisfactory. Your statement about the motive of gain as expressing man's proper relation to the natural world was so forthright that I am bound to be equally forthright and assert that it is clean contrary to the thought of the Bible about God's world. Our Lord's words about gaining the whole world and losing one's own soul have no doubt in the first instance a purely personal reference, but in a secondary sense they surely mean that a whole civilization may do the same thing and suffer the same loss. Which of course is precisely what has happened more than once and may very well happen again.

You invite us to resolve the secular strife of man with man by uniting together to fight against nature; men, you claim, will cease to exploit each other as they band together to exploit nature. This view of the natural world as the common enemy is strikingly different from that of St. Paul in the eighth chapter of Romans, where he says that both man and the created world are now held together in a common bondage and united in a common hope of redemption. Finally in the Apocalypse, nature and man, both redeemed, are united in the praise of their common Creator; the four living creatures, representing the natural world, and the four and twenty elders, the redeemed saints, each have their

own anthem of praise which is yet one song.

We over here share your admiration of "the man who turns his back on society and all its arts and conveniences to pit his naked strength against the forest and the sea," as our acclaim to the heroes of Everest has shown. It is another thing however to substitute the myth of the pioneer for sound Christian thought about the natural world and man's relation to it. We have had too many of these myths, myths of blood and race, myths of the proletariat, etc. To offer us as Christians this new myth is in effect to abandon all sociological thinking and to accept a facile solution of the modern problem which is fundamentally false.

No doubt man has to fight nature for there is something demonic in nature, but equally (and this is much more important) he has to cooperate with nature and to try to understand the mysterious bond which unites them both. To figure nature as the supreme enemy to be fought and slain by man so that by feeding on her he may renew his vitality is a piece of purely pagan mythology. The man of the pre-industrial age had an instinctive reverence for the natural world which we have lost, witness the dust bowls and the general mess so often made by a new industrial process. One of the greatest problems that calls for solution is how to pursue a reverence for nature and indeed for all life.

Your assumption that exploitation will cease when man turns all his energies to a fight against nature is a curiously naive one, since it was just at the period of the industrial revolution, when man was waking up to the possibilities of more and more complete control over nature, that an increasing exploitation of man by man appeared.

Too much Christian thought today seems infected by the modern fashion of dispensing with sin and the devil. When this is done you have to find an alternative enemy, for we know that life is a fight and that there is an enemy. You seem to take nature as the enemy instead of that power of evil which in fact is the enemy of nature as well as of man. I found your attitude to the natural order particularly surprising in a Catholic journal, for the great Catholic doctrine of the law of nature as expressed by St. Thomas envisages the natural world as participating in its measure in the eternal law of God which illuminates the heart and mind of man. Man's dominion over nature does not withdraw it from God's dominion; nature and man are both God's creation, subjects in their different ways of God's kingdom.

I may add that your editorial was read to a circle of leading Christian sociologists here, including Mr. M. B. Reckitt and Dr. Demant and that what I have written has their approval.

(Rev.) JOSEPH DALBY.*

Godstone, Surrey, England.

*Dr. Dalby is author of *The Catholic Conception of the Law of Nature*, and *Christian Mysticism and the Natural World*.

Behind the Series

CONGRATULATIONS on the two timely articles on Christian education [L. C., August 16th]. One regrets that Dr. Barrett was not better informed on the experimentation behind the finished product so that your readers might not have been misled in some of their concepts of the series.

In justice and appreciation to the advisors of Christian education, teachers, and pupils in the near New York and other places, I want to assure Dr. Barrett that the "pilot work" he wisely refers to in his article was a continuous process all during the writing of the new series. I myself taught five years at St. Michael's Church on Amsterdam in New York City while I was writing the basic material of the series. Each year the clergy at St. Michael's were kind enough to let me take any group of children or young people with whom I wanted to work.

After having tutored children this summer, I can easily understand the boy who looked over the whole year's work and thought it was too much. Even a theme overwhelms some children at first but ends with, "It was fun!"

As for the chronological study of the Bible the work in the grades following the fifth grade takes care of that for both the Old and the New Testament on the junior level of study. A complete list of the use of the Bible for each grade is on file at Morehouse-Gorham Company. The importance of Bible study was thoughtfully worked out. The original plan was to complete the series with three elective high school studies. One of these would be a more serious study of the Bible as an important tool for any intelligent Christian to know as he takes his place in the adult life of the Church and the world.

My good wishes in your important work.
VERA GARDNER.

Pentwater, Mich.

Confirmation and Communion

IN REPLY to the comments you make in your issue of August 23d upon my letter in the same issue:

You have confused agency and power. The diocesan bishop is the agent for dispensations, but the scope of his power to make them is determined by the whole Church, and, within the limits of its competence, by the synod of his province.

The law, written and customary, of this province, of the Anglican Communion, and of the undivided Church, forbids the communicating of the unconfirmed or of those who have entered heretical sects, subject to the concession in the Anglican and Roman Communions that those instructed and awaiting Confirmation may be communicated, when necessary, in advance. No diocesan bishop may dispense from this law and it is uncertain to what extent a provincial synod may do so.

No member of the Church has a right of access to its sacraments save in accordance with its rules. Membership, gained by valid baptism, may be lost by rejection of the doctrine, ministry, and sacraments of the Church. Once lost, it cannot be regained save by acceptance of these. There is no such entity as a Church composed

jointly of believers in Christ but repudiating in various degrees the Church which He established; and of persons who accept both Christ and His Church.

SPENCER ERVIN.

Bala-Cynwyd, Pa.

Houston, 1955

AS president of the standing committee of the diocese of Oklahoma, I am in receipt of a copy of the recent resolution passed at the 168th annual convention of the diocese of Massachusetts to the effect that it would be "inimical to the best interests" of this Church to hold its next General Convention in Houston, together with a summary of the arguments advanced on its behalf.

While fully appreciating the high Christian intent of these arguments and this action, I must say that I deeply regret the unanimous passing of this resolution. . . .

I have resided for 23 years in Oklahoma, a state which incorporates segregation in its law and practices it generally. The gradual change of public sentiment with respect to segregation, and the improvement of the status of the Negro during that period, have been amazing and heart-warming, not to say almost unbelievable. And in this change the Christian churches of Oklahoma, both white and Negro, have been a prominent, not to say dominant, factor. But not by making frontal attacks on segregation!

Certainly, the city of Houston is not going to alter its general practice of segregation just because the General Convention of the Church will be meeting there in 1955; but just as certainly, the Church will not be compromising its position by meeting in Houston. Surely, Bishop Quin and the diocese of Texas can be trusted to fulfill their pledge to do all that is humanly possible to see to it that Negro delegates, deputies, and visitors will be housed without discrimination and, in everything pertaining to the Convention, will be treated as "brothers beloved." By declining to go to Houston in 1955, the Church will be guilty of reversing the leavening influence which has been making such rapid progress in recent years. By going to Houston, the Church will lend its weight and influence to the acceleration of the leavening process. . . .

(Rev.) E. H. ECKEL,
Rector, Trinity Church.

Tulsa, Okla.

The Old Way and the New

HOW PITIFUL that THE LIVING CHURCH should fall under the spell of the large words used by the professional educators of today [May 10th]!

In the article in question we are given two lists—one stating the "old way" of Church School teaching, the other, "the new." In looking them over we find that the "old way" gives the child a background of *Christian* tradition, while the "new way" gives him some sort of amorphous humanitarianism.

The article states that the aim of the old way was, or is, "to give pupils information about the content of the heritage," and that the aim of the new way is "to help pupils find their place now in

the redemptive life of the Christian community." In the first place, unless they have information about the Christian heritage, they won't know what the Christian community is, much less understand redemptive life.

At a time when thinking parents are trying to supplement the paucity of content of the courses offered in present day public schools with extra study at home, they are faced with the awful picture of this same sort of "education" coming into their Church schools. I am horrified, irate, and frightened that this *thing*, this Deweyism, should be thrust into our religious life. I know the picture from three sides—student, teacher, and parent, and can only ask—what is wrong with the old way? What is wrong with factual information?

The outline of the "new way" is written in the same manner as the educational textbooks spewed from Teachers' College, Columbia University—many words, little meaning. Must I write a course of study myself in order that my children may have what they must have—a working knowledge of the life of Christ and the Christian tradition?

SERENA W. LANCASTER,
(Mrs. Robert V.)

Wilmington, Del.

Standing or Kneeling

AS a member of the American Church Union, and for years a member of the Catholic Club of New England, I should like to protest the growing custom for the priest saying Mass to stand and not kneel at the Confession and Prayer of Humble access. The directions are very clear on this point, and as the Prayer Book is our standard book of worship, a violation of its directions is an act of contempt for Catholic order. Why this lawlessness? Of course if the Prayer Book is not a Catholic document, this protest is of no avail.

(Rev.) A. C. LARNED,
Retired, diocese of Long Island.

Bristol, R. I.

Appealing Editorial

THE most appealing of many, many adequate editorials was "Catholic Forms and Evangelical Norms" [L. C., July 26th].

THE LIVING CHURCH means a tremendous amount when overseas and I thank you for the job you are doing for the Church—and a prayer, too.

(Rev.) JOHN E. KINNEY,
Chaplain, U.S.A.

Tokyo, Japan.

Names of Princeton Students

IT would be a great help to the work of the Church here on the campus if we had the names of students from all our parishes who are coming to Princeton this fall. Would you be good enough to print this request in your letter columns so that there may be a wide response?

(Rev.) WILLIAM A. EDDY, JR.
Procter Foundation,
Chaplain to Episcopal Students,
53 University Place,

Princeton, N. J.

SIXTEENTH SUNDAY AFTER TRINITY

PUBLICITY

New Film for Parishes

The value of good parish public relations and methods for obtaining better publicity are set forth in a new kind of filmstrip released by the National Council's Division of Public Relations. The National Council claims that the Church is the first of all Churches to treat public relations in this specific and serious manner.

The filmstrip, entitled "Let Your Light So Shine," is designed especially for use at parish meetings when the public relations program is being planned.

Public relations is a comparatively new term, but it has always been an important concern of the Church, the filmstrip points out, because the Church, to carry on its mission,[†] must be known and understood by the people of the community. "Let Your Light So Shine" focuses attention on publicity. It tells how to recognize a news story, how to write it, and how to get it printed.

The black and white filmstrip, complete with script, may be purchased for \$2.50 from the Audio-Visual Library of the National Council, 281 Fourth Avenue, New York 10.

Signs Point Out Churches

More than a thousand signs welcoming the passerby to the nearest Episcopal church are now in use throughout the country.*

These signs were made available by the Department of Promotion of the National Council in 1951 as "a standard church sign which could be used on highways entering a town, within the town itself, and as an identification on or near the church."

The red-white-and-blue sign carries the greeting, the name of the nearest church, and a replica in color of the official Church flag adopted by the General Convention of 1940. It may be ordered from National Council. Price ranges from \$13.50 to \$30.50.

*Since there are 7954 parishes and missions in the Church, a thousand signs provides for barely one-eighth—some Churches use more than one sign.

TUNING IN (Background information for new L.C. readers): †Church's mission is that for which it is sent (*missa*) into the world—namely, to bring all men to the knowledge and love of God the Father as He is revealed in His only-begotten



FILMSTRIP SCENE
How not to get a story printed.

MINISTRY

Clergy Losing Battle With Rising Living Costs

Clergymen have fared far worse than factory workers or store clerks in the battle with rising living costs in recent years, according to a report issued by the National Council of Churches.

Dr. Benson Y. Landis, associate director of NCC's department of research and survey, said a study made by his department showed that "not only have ministers been unable to keep up with rising living costs but, in terms of purchasing power, they were nearly 13% worse off in 1951 than 12 years before."

By comparison, he said, official U.S. government figures showed that during the same period—in terms of 1939 dollars—the income of manufacturing workers increased 42% and that of service trades employees 33%.

Dr. Landis said the NCC study was based on incomes of clergymen in three Churches which were selected because their salary figures were complete and comparable—the Congregational Christian, United Presbyterian, and Episcopal Churches.

Between 1939 and 1951 the average annual salary of a Congregational Christian minister rose from \$1769 to \$3174, United Presbyterian from \$1979 to \$3412, and Episcopal from \$2725 to \$4225 (including rectory rent).

The Congregational Christian min-

ister could buy in 1951 only what \$1700 would purchase in 1939, the United Presbyterian \$1832, and the Episcopalian \$2263. Altogether, for the average of some 9,000 in these three communions this represented a 12.8% decrease in buying power in 12 years.

The full results of the study are published in the 1953 *Yearbook of American Churches*, compiled by Dr. Landis' department.

EPISCOPATE

Bishop Dandridge Retires

Bishop Dandridge retires as Bishop of Tennessee[‡] on September 20th, the 15th anniversary of his consecration as bishop coadjutor, and the 30th anniversary of his first service as rector of Christ Church, Nashville, where he was also consecrated.

Bishop Barth, coadjutor of Tennessee, will succeed Bishop Dandridge as diocesan on September 21st. That morning, the fifth anniversary of his consecration, he will be received into his cathedral and conducted to his chair.

Bishop Dandridge's ministry has extended over 45 years—one third in the Virginias; one third as rector of Christ Church, Nashville; and one third as coadjutor and then diocesan of Tennessee.

Bishop Sherrill In Japan

The Most Rev. Henry Knox Sherrill, the first American Presiding Bishop to visit Japan in two decades, arrived in Tokyo September 1st accompanied by Mrs. Sherrill to begin a two-week study tour of the Nippon Seikokwai—the Church in Japan.

Bishop Sherrill and Mrs. Sherrill were met by Presiding Bishop Yashiro of the Nippon Seikokwai, and Francis B. Sayre, Bishop Sherrill's personal representative to the Church in Japan.

The morning after his arrival, Bishop Sherrill started on the first round of his official activities, which included the celebration of Holy Communion at the new Central Theological College in Tokyo; a conference with the Japanese House of Bishops; and a luncheon in his honor at the college dining hall.

An afternoon reception for Bishop Sherrill and Mrs. Sherrill was held in

San Jesus Christ. ‡Diocese of Tennessee includes the Episcopal churches in the entire state of Tennessee. It was constituted in 1834, with the Rt. Rev. James Herve Otey its first bishop. Bishop Barth becomes its sixth.



Frederick Sontag.

BISHOP CAMPBELL ¶

Before leaving for Africa, the Bishop enjoyed some sailing with his daughter.

the beautiful St. Luke's International Hospital gardens. About 200 guests gathered there to welcome them to Japan. In the evening they were dinner guests of Dr. and Mrs. Francis B. Sayre at their home on the campus of St. Paul's University, Tokyo, along with members of the Japanese House of Bishops.

HEATED DISCUSSION

In order to learn first hand the problems of mission work in Japan, the Bishop conferred on September 3d with foreign missionary personnel of North Japan. At the meeting Bishop Sherrill called upon the missionaries to discuss their views on the entire scope of the Church's work in Japan and asked for suggestions for making the American Church's contribution more effective. An open, and sometimes heated, discussion then ensued on a variety of topics. Principal topics were (1) The relationship of the American Church to the autonomous Nippon Seikokwai¶; (2) The part played by missionaries who work for both the American and Japanese Churches; (3) The role of Church in-

stitutions as evangelistic agencies; (4) The preparation of new missionaries for the cultural tensions they may experience in Japan; (5) The techniques to be employed in promoting an American interest in the Japan mission.

Later, Bishop Sherrill conferred with Gen. Mark Clark on conditions in the Far East and accepted an invitation from the Far East Commander to tour United Nations installations in Korea as part of his trip through the Far East. The Bishop planned to fly to Korea September 12th and deliver a sermon to American servicemen there on Sunday, September 13th.

Bishop Sherrill then met with American teachers at St. Paul's University and St. Margaret's School, Tokyo, inquiring particularly about evangelistic opportunities in these institutions. Missionaries of the Canadian and English Churches working in Tokyo met with the Bishop and had an opportunity to describe Anglican work in North Japan. The Presiding Bishop held individual conferences with missionaries who had special problems to take up with him.

The fourth day after his arrival, Sep-

tember 4th, Bishop Sherrill visited St. Margaret's School to confer with its Japanese staff. At noon he delivered a luncheon address to the Japan-American Society, an institution which since 1917 has been used as a sounding board by noted American diplomats, businessmen, and scholars in Japan. In his address the Bishop stressed the nation-less character of the Christian message and suggested that a fuller understanding of the term "compassion" may be the means of resolving the present world-wide fear and mistrust.

EDUCATIONAL

After his address, the Bishop toured the campus of St. Paul's University, and later, with President Junzo Sasaki and Japanese faculty members, discussed the problems involved in giving Christian education to 6000 Japanese young men and women.

Before their arrival in Tokyo, the Sherrills visited Church missions in Alaska. They were met at Anchorage by the Rev. Albert J. Sayers, rector of All Saints' Church, and Major Howard B. Scholten, chaplain at Elmendorf Air Force Base in Anchorage. After conducting services at Anchorage and Elmendorf, which included dedication of the new \$325,000 All Saints' Church on the site of what was one of the first log cabin homes in the community, the Sherrills flew to Tokyo. They expected to go to Okinawa on September 15th.

American in Africa

The mission being conducted in South Africa by Bishop Campbell, coadjutor of West Virginia, is off to a noteworthy start.

Wearing his cassock, he addressed a large crowd from the steps of the Johannesburg city hall. The crowd not only listened, but stayed until the very end of his address. Reporters noted that he outdid the Salvation Army in getting attention for the diocese-wide mission, which it is his job to promote. Soon after his arrival in South Africa (he left the United States on August 27th) the Bishop made two major area mission broadcasts.

A wired report from Johannesburg says that the Bishop is a big attraction and members of the local press dog his every step.

Instead of coming directly back to the United States as planned, the Bishop will spend two days in England, arriving there on September 22d. It is reported that a visit with the Archbishop of Canterbury is being arranged.

TUNING IN: ¶There are, at the present time, in the American Church, three bishops by the name of Campbell: (1) the Rt. Rev. Wilburn C. Campbell, Coadjutor of West Virginia—shown in the picture, (2) the Rt. Rev. Donald J. Campbell,

Suffragan of Los Angeles, and (3) the Rt. Rev. Robert E. Campbell, OHC retired missionary Bishop of Liberia. ¶Nippon Seikokwai is Japanese for Holy Catholic Church of Japan, Japanese branch of the Anglican Communion.

PENSIONS

After Retirement, What?

What kind of Church work can a retired priest do without altering his retired status? This question will face hundreds of clergy when a compulsory retirement¹ rule goes into effect.

At present, the question is of practical import for the operation of the Church Pension Fund, which does not make rules requiring the clergy to retire, but does have the problem of distinguishing between active clergy, who are not eligible for pensions, and retired clergy who are eligible.

The present rules of the fund regarding service which does not disturb eligibility for a pension are as follows:

A clergyman's pension is not disturbed by services of Holy Communion no matter how often.

The pension is not disturbed by service of any nature up to three months in any one place in any 12 month period.

The pension is normally suspended if service is for more than three months in any one place in any 12 month span.

When service is of limited nature a sub-committee of the trustees determines, after reviewing the facts in the individual case, whether the pension may remain undisturbed for longer than three months.

Beginning January 1, 1957, a compulsory retirement rule for clergy aged 72 will go into effect. Thereafter, according to a new Section 8 of Canon 45, the retired clergyman "may engage in remunerative employment in the Church only as the rules and regulations of the Church Pension Fund may permit."

Proceeding on the principle that it is the business of the Church Pension Fund only to administer a pension system, not to make rules as to what the clergy shall and shall not do, Pension Fund officers sought to have this canon amended at the 1952 General Convention¹ to strike out the reference to the Fund and its rules. The amendment passed the House of Bishops but was defeated by the House of Deputies and instead the Fund's trustees were requested "to study the subject of the further service of clergy compelled to retire at 72" and report to the General Convention of 1955.

An interim report of the study thus requested is being mailed by the Church Pension Fund to all the active bishops and some other diocesan officials "for the purpose of eliciting expressions of opinion from within the Church which can be incorporated in the final report to General Convention in 1955." Again,

TUNING IN: ¹Compulsory retirement of clergy is a modern idea, reflecting compulsory retirement in other walks of life. So far as we know, the American Church is the only part of the Anglican Communion so far to have adopted it. At the

AMENDMENTS TO CANONS 45 AND 46

AMENDMENTS TO CANONS 45 AND 46.

Action of the General Convention, 1949.

Resolved, That Canon 45 be amended by the addition of a new section reading:

"Sec. 8. Upon attaining the age of seventy-two years, every Minister of this Church occupying any remunerative parochial or administrative position in the Church, shall resign the same and retire from active service. Thereafter he may engage in remunerative employment in the Church only as the Rules and Regulations of The Church Pension Fund may permit," and be it further

Resolved, That Canon 46, Section 1, be amended by inserting at the beginning thereof the words "Except as provided in Canon 45, Sec. 8," so as to read

"Sec. 1. Except as provided in Canon 45, Sec. 8, a Rector may not resign his Parish without the consent of the said Parish, or its Vestry, or its Trustees, whichever may be authorized to act in the premises, nor may any Rector canonically or lawfully elected and in charge of any Parish be removed therefrom by said Parish, Vestry, or Trustees, against his will, except as hereinafter provided," and be it further

Resolved, That the foregoing amendments shall take effect January 1, 1957.

PAGE 174, CONSTITUTION AND CANONS
Effective on January 1, 1957.

the trustees disclaim any desire to "express our views on the desirability of compulsory retirement," and are reluctant to favor any particular modification of the compulsory retirement law, taking the position that this is the responsibility of General Convention. They note, however, that they are "glad to pass on to General Convention such suggestions as we may receive bearing on the question of the further service of retired clergy."

Two suggestions are incorporated in the preliminary report. One would retain the canon as it stands. Since the rules and regulations of the Church Pension Fund do not forbid a clergyman to work at any age, the effect of his

return to active service would simply be the suspension of his pension.

VESTRY OPTION

A second suggestion would provide that the clergyman's resignation must be tendered but would provide that vestry with the consent of diocesan authority would have the option of requesting him to continue in active service.

The trustees express no opinion on the merits of these proposals, and state that either under Section 8 as it stands or under a revision by General Convention the fund will be able "to adapt its procedures to the end that pensions will continue to be paid to those of the clergy

present time Episcopal Church clergy may retire at 68, and this option will continue in force after January 1, 1957. ¹General Convention is the supreme legislative body of the Episcopal Church. It meets regularly every three years.

who have actually retired, whether voluntarily or under some mandatory requirement of the Church."

(Pensions are provided for by actuarial reserves based on the assumption of retirement at age 68. The effect of delayed retirement in past years has been to provide surplus funds out of which the Fund has been able to provide a program of extra benefits.)

The Pension Fund's report also makes these related points:

The Fund is the Church's pension system. The parishes and other units make contributions to it with the understanding that they will be used for pensions to the retired and disabled clergy and widows and orphan children. This is the nature of the trustees' responsibility. All the Fund's resources are received and used for this purpose.

"The Fund is a group pension system; the pension is not like an individual annuity maturing at a given age. Actuarial balance between resources and liabilities (i.e., value of promises) is maintained throughout not with each individual clergyman as the unit but only with the entire group of clergy as the unit.

MIXING PENSIONS AND STIPENDS

"There always have been and doubtless always will be small congregations which cannot provide or find it difficult to provide a living stipend. These are an administrative responsibility of the dioceses and missionary organizations and not a responsibility of resources the Church earmarks for pensions to the retired.

"Pensions by their very nature are less than all would want them to be. Fully adequate pensions would entail a cost too great for the Church to stand. But insufficient pension cannot be a reason for adding it to compensation from steady active work, for this would mean less available for those really retired and not able to work. In short, mixing stipends and pensions would lead to lower stipends for the active and lower pensions for the retired.

"It has been suggested that the minimum pension be increased from the present \$1,500 a year to \$2,500. This would be a fortunate step, if the additional millions of dollars that would be needed could be raised, entirely apart from the question of compulsory retirement."

ARMED FORCES

Wainwright Service

A funeral service for Gen. Jonathan M. Wainwright was held on September 5th in the post chapel at Fort Sam Houston, Texas. Gen. Wainwright, a Churchman, began his career at Fort Sam Houston 51 years ago.

About 150 persons gathered in the

chapel for the rites conducted by the Rev. Paul H. Osborne, rector of St. Paul's Church, San Antonio.

Churchmen Classified

The Armed Forces Committee of the American Church Union, New York, has made available a compilation of the pertinent regulations in the various branches of the armed services which refer to the separate classification of members of the Episcopal Church on official records and identification tags.

The printing has been made in response to requests from Churchmen in the armed forces who have attempted to avail themselves of the privilege but have encountered unit personnel officers who were not aware of the permissive regulations.

Copies are available upon request to the American Church Union, 347 Madison Avenue, New York 17, N. Y.

CONFERENCES

Group Dynamics Is Theme

"The Church and Group Life" was the theme of a conference on group dynamics recently conducted by the Department of Christian Education of the National Council at Seabury-Western Theological Seminary. Conference leader was the Rev. David R. Hunter.

Made up of 54 clerical delegates from all parts of the country and 18 staff members from the National Council, the conference was designed to train these men in the application of the principles of group dynamics to the life of the Church.

Speaking of the purpose of the conference in an opening talk, Dr. Hunter said:

"We must achieve here a feeling of oneness . . . of belongingness . . . which we have lost. The Holy Spirit is in our midst, but He is not known among us as He was of old."

The first meeting of its kind in the Church, the conference was unique not only in its field of concentration and in its techniques, but also in its aims. Morning training sessions, in which the men met in groups not exceeding 15 in number, were uninstructed and free from agenda.

"Here the aim is simply to relate ourselves to each other — that alone," said the Rev. Canon Charles R. Stinette of the Cathedral of St. Peter and St. Paul, Washington, D. C., in a panel which followed Dr. Hunter's introduction.

Although there was a problem to be worked out, the real purpose of the

session was to sensitize each member to what hinders and what fosters group life.

In theory sessions a principle or thesis derived from the group experience was spelled out and then put into practice in small groups in the afternoon session. The evening sessions were devoted to the application of skills to large meetings. Toward the end of the two weeks, "back home" applications were discussed.

One of the immediate outcomes of the conference will be the "intensive week-end" which will be an attempt on the part of each of the delegates to impart the experience he has gained to laymen and clergy in his area by introducing them to a similar experience.

PRESS

Witness Editor Resigns

The Rev. Roscoe T. Foust, D.D., has resigned as editor and chairman of the editorial board of the *Witness*, as of May 1, 1953. The editorial office of the *Witness* at 12 W. 11th Street, New York City, has been discontinued. Publication office continues in Tunkhannock, Pa.

The *Witness* is an independent magazine of the Episcopal Church published semi-monthly during the summer and weekly during the winter. Managing editor is the Rev. William B. Spofford.

Dr. Foust has been editor since 1947. He has been rector of the Church of the Ascension, New York City, since 1945.

Weekly Becomes Bi-Weekly

After not quite two years of publication, *Episcopal Churchnews*, successor to the *Southern Churchman*, has announced that it will no longer be published every week, but beginning with the September 27th issue will be a bi-weekly magazine. Normal size will be 40 pages as compared to its former normal size of 28 pages.

In a statement in the September 6th issue of *Churchnews* its publisher quotes the rule for publishing a profitable magazine: "An equitable ratio must be maintained between the columns of editorial content and the columns of advertising." He adds:

"The fact is that during the past year *Episcopal Churchnews* could have carried in 26 issues all of the advertising copy we actually printed in 52 issues. Had we published on a bi-weekly basis during the past year, our advertising content per issue would have been exactly double."

TUNING IN: ¶According to tradition, St. Peter and St. Paul worked in Rome in their last days and were martyred there in the 60's. On the other hand, New Testament scholarship is inclined to accentuate the difference in outlook between the

two Apostles, making St. Paul the leader of the pro-Gentile party in the Church and St. Peter the protagonist of the pro-Jewish party. In any case their names are great, and not inappropriately coupled in dedications.

GREECE

Aid to Earthquake Islands

One of the first Churches to send aid to the stricken victims of the recent earthquakes on the Ionian Islands off the coast of Greece was the Episcopal Church in the U.S.

At first \$3,000 was sent for food — macaroni, rice, and beans — but as the earthquakes continued, another \$5,000 was made available, all from the Presiding Bishop's Fund for World Relief and Church Coöperation. Prof. Hamilcar S. Alivisatos of the Holy Synod of the Greek Orthodox Church¹ has written that \$3,000 of this sum was used for kitchen utensils, and \$2,000 for the emergency needs of churches in the stricken area.

In a letter to Presiding Bishop Sherrill, His Beatitude Syridon, Archbishop of Athens and All Greece, said:

"The new calamity that has befallen us through the earthquakes' complete destruction of three of Greece's most beautiful islands, resulted, not only in inestimable material loss, but it also left 100,000 people homeless and approximately 3,000 others were killed or injured. It found the Episcopal Church instantly ready, as in the past, to rush to our aid.

"The \$5,000 you sent through Prof. Alivisatos, in addition to the \$3,000 sent a short time ago on behalf of your Church through the World Council of Churches, were used immediately as per your request for the earthquake victims. I would like to express feelings of deep gratitude on behalf of the Church of Greece for the immediate and truly Christian help which the Episcopal Church sent to us at this crucial time."

According to a recent communication from the World Council of Churches, there is still an urgent need for kitchen utensils, cutlery, shoes, underwear, and food. Building materials and tools are also in great demand.

M. C. King, field representative in Greece for the World Council of Churches, accompanied Prof. Alivisatos on a visit to the scene of the earthquakes. One of the islands they visited was Lixouri, Prof. Alivisatos' home town. In a report to the World Council, Mr. King commented upon the conditions of churches in the disaster area:

"A senior priest took us to see some of the ruined churches. One pathetic sight was the remains of the feeding center, set up after the first earthquake the Sunday before and destroyed, with loss of life, in the later quakes. As we walked among the groups of families, quiet and exhausted

—many of them had been without food for several days before supplies could be organized—it was difficult to imagine that



PROF. ALIVISATOS AND PRIEST
100,000 homeless.

today [August 15th²] was one of Greece's greatest holidays. The priest told us that, as there was not a church standing, liturgy had been held in the open air."

The Rev. Almon R. Pepper, secretary of the Presiding Bishop's Fund, has announced that Churchmen may make cash contributions for the relief of earthquake victims by sending checks to the fund at 281 Fourth Avenue, New York 10, N. Y. Packages should be sent directly to the following Church World Service offices:

New Windsor, Md.
10901 Russett St.
Oakland, Calif.
3146 Lucas Ave.
St. Louis, Mo.
110 East 29th St.
New York 16, N. Y.

ENGLAND

Dr. Garbett Warns On New Scientific Discoveries

Christians who denounce new scientific discoveries simply because they fear these advances will be "dangerous and unsettling to faith" were criticized by Dr. Cyril Forster Garbett, Archbishop of York, in a sermon at Liverpool Cathedral, Liverpool, England. He said:

"It is deeply to be regretted that Christians have sometimes forgotten that love

of truth is as important as the practice of truthfulness."

The Archbishop told members of the British Association for the Advancement of Science attending the service that while Christians "have the right to criticize the validity" of any theories "neither the Church nor the State must attempt to destroy the results of scientific inquiry."

Dr. Garbett added that the State "is within its rights" in keeping secret inventions by persons in its employ when these discoveries "are designed for the State's security but might be used for its destruction."

He pleaded for control by international agreement of all methods of mass destruction — gas and bacteriological warfare, nuclear weapons, and all types of bombs — and urged that "all men of good will" advocate renewal, at the earliest practicable moment, of attempts to forbid their manufacture and use.

He also declared that it is the duty of the world's prosperous nations to "make sacrifices" on behalf of its backward peoples so that, "when food is no longer the chief preoccupation of life and the struggle for bare existence is relaxed, man will have the leisure to concern himself with the quality of life." He concluded:

"Only then will it be possible to educate him into a sense of parental responsibility that will prevent him from bringing into the world more children than he can hope to support. Side by side with the aid that science can give in the production of food and the prevention of disease, there must be moral and religious education both in the responsibilities and restraint of parenthood." [RNS]

CANADA

Wheat for Hungry Nations

A proposal that Canada make one tenth of its 1953 wheat crop available to hungry nations was approved by the Executive Council of the Church of England in Canada.

Canon R. K. Naylor, of Montreal, sponsor of the resolution, said the plan would bridge the gap between Canada's surplus and the needs of other countries.

Canon Naylor said the government should pay the market price for the wheat and the cost of the plan should be borne by the people of Canada as a "sacrifice on our part."

One delegate estimated one tenth of the wheat crop would be worth \$120,000,000. [RNS]

TUNING IN: ¶The Holy Synod is the supreme governing body of the Orthodox Church in Greece, which is one of the five Greek-speaking branches of Eastern Orthodoxy, the others being the Churches of Constantinople, Alexandria, Sinai, and

Cyprus. All of these are self-governing and use Greek in the Liturgy. ¶August 15th is the Koimesis (Falling Asleep) of the Blessed Virgin Mary — known sometimes in the West by this name, but more generally as the Assumption.

What Can the Church Do for China?

The Rt. Rev. Lloyd R. Craighill

Retired Missionary Bishop of Anking

In the forthcoming political conference pursuant to the Korean armistice, representatives of the United States and of Red China will meet at the conference table. Between them will lie not only the chasm of Communism vs. Democracy but the more mysterious gulf between Eastern and Western ways of thought. Can Christianity help to bridge the gulf between the western and the oriental mind?

Behind the bamboo curtain, a nation of a million souls seeks the benefits of modern industrial civilization under a regime that has rejected both the beliefs of ancient China and the gospel of Jesus Christ. What mistakes did Christ's ambassadors make in their approach to the people of China? What successes did they achieve? How much of the Gospel remains in China today, and what are the prospects for the future? Such questions as these were discussed by a conference at Seabury House last spring which made recommendations for Episcopal Church policy that will be considered by the National Council at its October meeting. Bishop Craighill, formerly of Anking, in this report summarizes the conference's findings.

THE group of bishops, clergy, and lay workers, formerly of the Church's mission in China,[¶] which met at Seabury House, April 30-May 1, 1953, had as its task the formulation of recommendations to the Overseas Department of the National Council on future mission policy as affected by the China Mission experience. This involved a review of the hundred years or more of mission work in that central nation of East Asia, and an effort to apply the lessons learned to the changing world today. The spirit of the conference was one of humble self-searching that mistakes and successes might be truly revealed.

One result was a renewed appreciation, as voiced by the Presiding Bishop, the Most Rev. Henry Knox Sherrill, in his opening address, of the deep sense of vocation, the devoted service, and the sound achievements of the pioneers of the church's Mission in China. They laid foundations of social changes which China in some future and freer day may rise to recognize and appreciate. It was through missionaries that western education (with its many shortcomings) was introduced, thus making available to the walled-in China knowledge of the world outside, and access to scientific learning and method. It was the missionaries who introduced girls' schools

and colleges, and opened the doors of the secluded home life that women might walk out into the outside world. It was the missionaries who introduced scientific medicine to China, and pioneered the whole program of public health. It was the mission schools of agriculture which introduced the techniques of plant breeding, pest control, and other methods of scientific agriculture.

Far more important from the Church's point of view, it was these pioneer missionaries who won for Christ and trained for the Church's ministry an able and devoted line of Chinese priests and bishops, and they helped organize the work of the whole Anglican Communion in China into a self-governing national Church, the Chung Hua Sheng Kung Hui,[¶] so that when under the impact of the Communist regime it became necessary for the western missionaries to withdraw, the Chinese Church remained, staffed and organized on parish, diocesan, and national levels. This Church continues to function and bear witness to Christ even under a totalitarian state which seeks to bend every organization and social group to its own all-inclusive program.

Our communications with the Chinese Church have been interrupted, and our

knowledge of conditions and developments is incomplete, but we do know that parish work and worship is continuing, sometimes with enlarged congregations. Some actions of Christian leaders are hard for us to understand or approve, but we do not know the full facts, nor the pressures to which these leaders have been subjected. It certainly does not become any in this land of freedom to pass judgment on them. Those who knew them best have full confidence that they are striving by God's help to do what seems best, under the circumstances, for their Church as well as for their country.

In a changing world many of the policies and attitudes of some earlier missionaries need to be changed, and new fields of endeavor need to be entered. It was to this problem that the conference mainly directed its attention, and for this purpose split up into five sub-committees which finally formulated its recommendations under two general headings, (a) findings on short range policy and (b) on long range policy.

Under the first heading certain recommendations were made in regard to Christian work among Chinese outside the iron curtain, especially in America, Formosa and Hong Kong.

More work in America for Chinese

Even with the bamboo gate slammed in their faces, missionaries know that the Church lives in China, and plan for the day when the gate may be opened.

TUNING IN: ¶Anglican work in China English, Canadian, and American auspices. First American work was begun there in the 1830's, and the first American missionary bishop in China — William J. Boone, consecrated

1844 — was the first bishop of the Anglican Communion consecrated for strictly foreign work. Last remaining American missionary districts became part of the ¶Chung Hua Sheng Kung Hui, or Holy Catholic Church in China, in 1949.



Fritz Henle

students and others, of the kind being done by the Rev. William Z. L. Sung in Berkeley, Calif., was recommended.

The Rt. Rev. Y. Y. Tsu[¶] reported on conditions as he found them in Formosa during a recent visit there, both in regard to the pastoral care of Chinese Episcopalians there, and of the possibility of training Chinese clergy for future work in Formosa, and in other areas where Chinese are scattered. It was recommended that as a beginning a Chinese clergyman be secured to minister, under the self-support of the congregation, to 200 families of the Sheng Kung Hui now resident in or near Taipeh, Formosa. The possibility of sending an American missionary to teach in a union theological school now operating in Formosa, and to act as a liaison officer for the National Council[¶] was also proposed.

Various recommendations of a general and long range nature were also made. Some of these would apply to mission policy as a whole, and some bore on the questions that would arise if and when the Chinese Church is free and desirous of having missionaries come and help them once more.

The Chinese Church under the rigorous impact of the Communist government, has achieved self-support, though

at a gruelling cost of self sacrifice to the clergy; and in many areas of small churches and low economic level, at a cost of abandoned churches and discontinuance of organized Church life. That the seeds of Christian faith are alive even in these areas is not too much to hope. However weakened in numbers and normal parish life, there is in China today an indigenous, self-supporting Church, and it was the sense of the conference that any future mission work in China should exercise great care in not disturbing the indigenous nature of the Church there.

In regard to institutions, both educational and medical, it was recognized that these have now come entirely under government control, and are likely to remain parts of the state system of education and social service. The hope for Christian influence on the lives of students when the tide turns in a more favorable direction lies rather in establishing Christian student centers in connection with existing schools and colleges than by founding separate Christian institutions. This principle may be of value in other fields where government education has been well established.

Theological education is a separate problem. Under any plan for strength-

ening the Church, theological education is central, and provision should be made for upholding such institutions as exist for the training of clergy and other workers for the national Church, and in adapting their education to the actual work to be done as evangelists as well as pastors. It is quite possible that western missionaries in the future may be helpful in this important work.

In the future, medical and public health work in China will probably remain under government control, but if friendly relationship should be reestablished it may be possible to do Christian work in existing hospitals through well-trained chaplains and social workers. Again, this principle may have a bearing on other fields, though it was recognized that in undeveloped countries and areas the mission hospital may still have a place, both as a Christian witness and as a pioneer work that may serve as a standard and stimulus to wider development.

There will certainly be a need in China of the future, as in many other places in East Asia for agricultural missions, both as a means of making Christian contact with the masses of the people, and as a method of strengthening the rural church. Such work, however, should be at the grass roots level, beginning with existing needs and conditions, and advancing step by step from that point, rather than by attempting to transplant Americanized methods in areas where such a program loses contact with the people.

Much was said about living conditions of missionaries in the land of their adoption. While it was recognized that westerners, especially where children are involved, can never be expected to dissociate themselves entirely from their western cultural patterns, yet the goal should always be to identify themselves as closely as possible with the lives of the people with whom they work, and to be wary of compound walls or other barriers which might shut them off from Christian fellowship.

Several resolutions bore on the important topic of the training of missionary personnel, to the general intent that such training, both in America and in the field, should fit the missionary with an adequate knowledge of the language, history, geography, and culture of the country in which he or she is to work, and should help develop in them the attitudes that will win friends amongst their new neighbors. No one, whether husband, wife, or single worker, should be appointed for any kind of mission work, whether evangelistic or technical, without a living Christian faith, and a deep sense of missionary vocation.

TUNING IN: ¶The Rt. Rev. Y. Y. Tsu, formerly Bishop of Kunming, then Assistant Bishop of Hong Kong, is now General Secretary of the Chung Hua Sheng Kung Hui, central office of which is located in Shanghai. ¶National Council of

the Episcopal Church exists for "the unification, development, and prosecution of the missionary, educational, and social work of the Church." Its executive head is the Presiding Bishop. Its main office is at 281 Fourth Ave., New York 10.

Nature and Gain

"Mr. Mandragon the millionaire, he wouldn't have wine or wife.
He couldn't endure complexity; he lived the simple life;
He ordered his lunch by megaphone in manly, simple tones,
And used all his motors for canvassing voters, and twenty
telephones;
Besides a dandy little machine,
Cunning and neat as ever was seen,
With a hundred pulleys and cranks between,
Made of iron and kept quite clean,
To hoist him out of his healthful bed every day of his life,
And wash him and brush him and shave him and dress him
to live the simple life."

CHESTERTON'S description of a mythical wealthy American who lived "the simple life" has enough truth in it to hurt. The lines quoted above come to mind as we address ourselves to the task of commenting on the thoughtful letter by the distinguished British Christian sociologist, Dr. Joseph Dalby, which appears in this week's issue.

Dr. Dalby's letter takes issue with an editorial on *Christian Social Thought* [L. C., June 7, 1953] in which we asserted that, although the critical function of Christian social thought was important at all times, the function of determining what is *right* with our social order is of special importance in these times of struggle for the allegiance of men's minds.

Dr. Dalby disagrees first of all with our statement that "man's proper relationship to the natural world is expressed by the motive of gain." If we had presumed to attempt a complete outline in our editorial of the motives of economic activity, the statement might have had the more familiar ring of these words of Dr. V. A. Demant in *God, Man, and Society* (p. 55):

" . . . The 'service' motive is continually colored and to some extent conditioned by at least two other quite valid reasons for doing anything in the secular field. These are the motive of gain, of procuring a share of the earth's resources for economic and cultural purposes, and the motive of self-expression. . . ."

" . . . These three valid motives of spiritual fulfillment, gain, and service . . . are the subjective aspects of man's relationship to God, to the earth, and to his fellows. . . ."

As we said in the previous editorial, these statements seem axiomatic to us. In fact, we have often seen a hierarchy of values in outline form, thus:

God
Man
Nature

— to express the idea that nature exists for both man and God and man exists for God. We should have erred, of course, if we had said that nature

existed only for man or that man's only economic motive was the motive of gain; what we said was that, as between man and nature, man rightly sought gain from nature.

The central thesis of our editorial was that American civilization has "made great strides" toward a social order which would "restore this right relationship of man to nature" and would "rescue man from exploitation by his fellowman and turn the energies of both to conquering that which God has given them to conquer."

In the light of Dr. Dalby's comments, we think that the point we were trying to make in our previous editorial would have been more aptly stated if we had said (1) that God intends every man to have access to nature, and to the economic gains that result from man's dominion over nature; (2) that in American civilization, ordinary people have in considerable measure regained access to nature through the enhancement of their economic and political power.

In the course of this effort, the world of nature becomes mechanically complex, like Mr. Mandragon's little machine, and it seems not merely incredible but ridiculous for a man surrounded by motors and pulleys and cranks to claim that he is living the simple life — that he is close to nature.

Yet, highly organized though it may be, the world of mechanics and electrical power is still the world of nature, tamed and harnessed to the service of man. The machine is also a testimony to the highly organized condition of the society that made it, and as such it may be a testimony to the oppression of the poor by the rich (as one presumes Mr. Mandragon's machine to be) or to the hideous fertility of destruction (as are atom bombs and other engines of war); or to the fulfillment of God's word to Adam, "fill the earth and subdue it."

AN American does not have to be a millionaire to have a dozen or so pieces of electrical machinery around the home to wash the clothes, sweep the rugs, control the furnace, ventilate the kitchen, dispose of the garbage, mix the food, tell the time, announce the arrival of visitors, and do various other odd jobs. And whether the life lived in such homes is complex or simple, whether it is good or bad, calm or worried, God-centered or self-centered, has only a limited relationship to the gadgets, whereby almost every American has the power of a whole stable of horses at his beck and call.

Here we find solid agreement with Dr. Dalby.

The conquest of nature alone is no guarantee that the will of God will be done in other particulars, nor that the kingdom of sin, satan, and death is being defeated, nor that men are achieving happiness. Yet we still assert that the conquest of nature is, in itself, in accord with the will of God; that part of the more abundant life God wills for us is an increase of material abundance.

PERHAPS the greatest difference between the point of view we are expressing and that advanced by Dr. Dalby is found in the emotional realm. Dr. Dalby conceives God's grant of "dominion" as a peaceful affair, a garden to be tended and watered and harvested. Any "fighting" in this dominion, he indicates, is the fight with the weeds and predators—the "demonic," destructive forces in nature. This is the voice of a pastoral or agricultural civilization, and we do not think it is the whole story.

The civilization of the hunter, the trapper, and the frontiersman is, historically, pagan. We do not think, however, that it is theologically pagan, and this is precisely the point at which America may have a contribution to make to Christian social thought.

The assumption is usually made that the only thing a man can rightly fight is evil—the devil and his works. The American outlook, conditioned by the life of the frontier, values an aggressive attitude toward the good. The hunter and the trapper, not mythologically but practically, slay that which gives them life. So, for that matter, does the harvester of potatoes. The difference is that the farmer does not have to feel aggressive toward a potato, while aggression and cunning and fearless grappling with danger are the very means whereby the frontiersman lives.

Another "odd myth" of the book of Genesis carries this point past a merely economic relevance to a spiritual one—the story of the wrestling of Jacob (that most modern of all the Old Testament patriarchs) with the angel. Some scholars think that, in the original form of the story, Jacob wrestled with a water spirit for the right to cross his river; but as the story stands in Holy Writ, Jacob wrestled with an angel of God and would not let him go until the angel blessed him. The blessing was Jacob's new name of Israel—"He who strives with God."

In our previous editorial, we assumed that we were writing for an audience, on both sides of the Atlantic, that knew that the universe of discourse in which we were writing was one in which both man and nature are regarded as subject to God's dominion; that we were aware of man's fallen condition and of the fact that sin and the devil are God's enemies and ours in a warfare that knows no quarter. We do not think that America's social order is trembling on the brink of Utopia, nor that sinners will stop being sinners because of any economic expedient or system short of the establishment of the Kingdom of God.

We noted the fact that our way of life is justly subject to criticism, as all social systems are and will be, from the fall of man until the day of judgment; and at the same time, we asserted, and still assert, that this way of life holds elements of promise for the future that are not merely better than Communism, but actually beyond Communism.

For example, Dr. Dalby observes that the Northern Kingdom of Israel under Jeroboam II and the industrial revolution in modern history were two periods when the conquest of nature proceeded apace without a resultant decrease in the exploitation of man by man. His first example—that of the Northern Kingdom—was much more a matter of exploitation of man by man than of developing control over nature, and it was this exploitation that the prophet denounced.

The second example—the industrial revolution—is precisely the point on which we base our belief that America has something to contribute. It is true that the industrial revolution was characterized by a widespread exploitation of human labor, although it is somewhat debatable whether the peasants who became laborers exchanged a better condition for a worse. At any rate, large masses of men became detached from the land and were left in a condition in which their only access to nature, and to the natural gain which we think God intends them to enjoy, was under terms and conditions laid down by the owning class.

The answer propounded by Marx to the problems of the industrial revolution was that the working class should unite to overthrow the owning class, thus gaining control for itself over the means of production. The catch was that the Communist hierarchy, which was to be the trustee for the working class, becomes a new ruling class not answerable to the people; and in Communist lands, it is still true that a man has access to nature only if he pleases his Communist overlords.

IN present-day America, the problem of the access of working people to economic goods is radically different from the problem Marxism attempted to solve. In an economy where greater and greater numbers of ordinary people are owners of homes and automobiles and "dandy little machines with a hundred pulleys and cranks between," the Communist slogan, "You have nothing to lose but your chains," is a ridiculous anachronism. To state the situation in theological terms, the access of man to nature has been largely restored, in such wise that gain comes from the conquering of nature rather than from the impoverishment of some men by others.

This does not imply that Americans are morally or spiritually superior to others, but it does imply that a historical development has been taking place in America that may have a historical value to the rest of the world.

Peace: Man-Made and God-Made

By Edith C. Judd



THERE is a word spoken in all languages, the earthly meaning of which is ringing in the hearts of people the world over; sometimes with bewilderment, sometimes with hope, sometimes with bitterness and derision, sometimes with prayer; but always with a deep sense of longing, whether hidden or expressed. That word is "peace."

What is peace? Our common dictionary reads, "Peace: a state of rest or tranquility; calm." That is the ordinary meaning and the beautiful Oriental salutation that has been used for many centuries, "Peace be to thee," and at parting, "Peace go with thee," holds that meaning in mind.

In various instances recorded in the Scriptures the worldly meaning is made plain, as in the law of warfare: "When thou comest nigh unto a city to fight against it, then proclaim peace unto it. And it shall be, if it make answer of peace, and open unto thee, then it shall be that all the people found therein shall be tributaries unto thee and they shall serve thee" (Deuteronomy 20:10). But that is the peace of warfare, of a nation, or city, conquered, not true peace as God would give.

When Pharaoh was disturbed in mind over his dream and sent for Joseph to interpret it, Joseph answered, "It is not in me; God shall give Pharaoh an answer of peace." There indeed is the crux of the matter. God gives peace to those who seek peace through Him, for

it is not in man's unstable, limited human power to create heavenly things. Peace is of the Spirit of God the Father, and in that Spirit only, as it lives and grows in His creature, man, can peace be realized by man.

Psalm 4 echoes a trusting heart in distress: "I will both lay me down in peace and sleep, for thou, Lord, only makest me dwell in safety." Here is a double sense of calm or tranquility; for sleep itself is a symbol of peace, even as death may be the symbol of an unutterable peace; only in the word "sleep" the Psalmist shows the greater symbol, for in death there is no knowledge; whereas in sleep earthly things force themselves back on our consciousness on awakening, or before. But the Psalmist had more, he had *trust* that caused him to lose fear of the re-materialization of worldly evils, because he believed, "for *Thou, Lord only* makest me dwell in safety." That, I think, should be our belief and attitude toward the world and its anxieties today.

All these passages reflect the ordinary meaning of the word peace, but there is a deeper, spiritual meaning far beyond and above this feeling of earthly well-being. All nations feel the condition of peace to be a very precious thing, much to be desired and striven for; but they think of it merely in the carnal sense, putting aside, utterly ignoring, all its true spiritual sense, or significance.

When God instituted the law of the peace offering, He commanded that the animal of sacrifice be without blemish. The blood was shed, and the parts offered for burnt offering were the fat (worldliness), the breast (affections), the rump (strength), all to go through the purification by fire for a perfect peace offering of "sweet-smelling savour to the Lord" — acceptable to Him. By this we see that to merit the gift of

God's peace we must make sacrifice of these things within ourselves, through the fire of trial and patience, to the glory of God.

How beneficent a thing God considers peace to be is brought home to us in the glorious song of the angel choir at the birth of His Son, Jesus Christ, "Glory to God in the highest: and on earth *peace*, good will to men."

God alone makes peace. It is a holy thing, a heavenly gift to the deserving. Phineas, we are told, was "zealous for God," he made atonement for Israel, and God rewarded him, saying, "Behold, I give unto him my covenant of peace" (Numbers 25:12).

Again we read that peace is bestowed for righteousness: "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever" (Isaiah 32:17). In the New Testament, St. James puts it similarly: "And the fruit of righteousness is sown in peace of them that make peace."

Isaiah wrote, "Thou wilt keep him in perfect peace whose mind is stayed on Thee." What a beautifully satisfying reward for trust — "perfect peace"!

The Psalmist tells us how we may attain the longed-for peace: "Depart from evil and do good, seek peace and pursue it" (Psalm 34), and this is echoed in I Peter 3:11: "Let him eschew evil and do good, let him seek peace and ensue it"—as though the very fact that we desire peace and earnestly seek peace gives us the rewarding gift.

Prayer, earnest desire, good works, right living, humility, patience, the love of God and Jesus Christ whom He has sent; the opening of our hearts to the blessed working of the holy Spirit; trust and faith — these bring peace; but how is it otherwise? "There is no peace, saith

(Continued on page 19)

**Only through the Holy Spirit
as He lives in man
can man realize
peace . . .**

The Gospel at the Grass Roots

THERE is much talk today about the need for considering the larger issues of life at the grass roots—as they affect men and women in local day-to-day situations.

In accordance with this policy, the Rev. Charles D. Kean, rector of Christ Church, Kirkwood, Mo., has undertaken to present the substance of the National Council's Church's Teaching Series—and particularly of Volumes III and IV, *The Faith of the Church* and *The Worship of the Church*—at the grass roots, or, in more ecclesiastical parlance, at the parish level.

Mr. Kean has done this in *The Christian Gospel and the Parish Church*. Subtitled "An Introduction to Parish Dynamics," the volume is of about the same size and scope as those of the Church's Teaching Series and is aptly described as supplementary to that series (Seabury Press. Pp. xi, 142. \$2.50; paper, \$1.50). Under the telescoped title, *The Gospel and the Parish*, the author has also prepared, for use with the larger volume, a study outline (Seabury Press. Pp. 29. Paper, 60 cents).

The Christian Gospel and the Parish Church "attempts to relate the faith of the Church to the parish life which must express it." The first five chapters treat of such topics as the nature of the Gospel and the parish as the channel of its expression, while the last three take up the "three notes of the Gospel" (judgment, justification, salvation) and apply these to concrete situations in the parish program.

Despite a few minor matters to which Catholics may take exception, this is a book that ought to make better Churchmen of both Catholics and Evangelicals. Its strong point is its insistence that there must be a common purpose in all that takes place in the parish—that the activities of the women's guild and men's club must reflect what goes on and is presupposed in the services of worship. If the whole parish is not radiating the Gospel, the Gospel is not being preached in the parish. Is there any parish that does not need to be reminded of this?

ANGLICANS who attend Morning Prayer occasionally hear a section of the Apocrypha, but to most Churchpeople this part of the Bible is a closed book—the literal meaning of the term *apocrypha* ("hidden works") thus coming strangely into its own again.

A small volume that should make it easy to repair this neglect is *The Apocrypha*, according to the Authorized Version, with an introduction by Robert H. Pfeiffer, of Harvard University and Boston University, who is one of the leading Old Testament scholars of today. (Harpers. Pp. xxxix, 295. \$2).

If the introduction suffers by a certain compression of style, it must be remembered that the reader is here getting in about thirty pages, the gist of at least the second half of Dr. Pfeiffer's 561-page *History of New Testament Times* (Harpers, 1949).

Handy and handsome describe this pocket-size volume with its clear type and attractive red binding.

In Brief

CONFLICTING FAITHS. Christianity Versus Communism: A Documentary Comparison. By Charles Lowry. Public Affairs Press, 2153 Florida Ave., Washington 8, D. C. Pp. 14. Paper, 25 cents.

The philosophy, gospel, ethics, and eschatology of Christianity and Communism presented in parallel columns. Useful for the tract case.

Books Received

FAMILIAR PRAYERS: THEIR ORIGIN AND HISTORY. By Herbert Thurston, S.J.

Courage to Rebuild

By MARION V. LIGHTBOURN

ABOOK for young people—over 10—very well written and a good story is *The Ark*, by Margot Benary-Isbert; translated from the German by Clara and Richard Winston (Harcourt Brace. Pp. 246. \$2.50).

The Lechow family, refugees from Eastern Germany, thought themselves lucky, after wanderings and barracks and refugee camps, when they were assigned two attic rooms in Mrs. Verduz' house in Parsley St., where they began to rebuild their lives.

The doctor-father was still a prisoner of war in Russia. The two younger children, Joey, 6, and Andrea, 9, were soon settled in school, but Matthias, who had wanted to be an astronomer, was assigned to construction work.

Mrs. Lechow made a cheerful home

Selected and arranged by Paul Grosjean, S.J. Newman Press. Pp. vii, 200. \$3.50.

CLOTHED WITH SALVATION. A book of Counsel for Seminarians. By Walter C. Klein. Seabury-Western Theological Seminary, 600 Hanen St., Evanston, Ill. Pp. iv, 115. \$1.50 plus postage.

A DICTIONARY OF THE EPISCOPAL CHURCH. Compiled by the Rev. Rolfe P. Crum, with foreword by the Rt. Rev. Henry St. George Tucker. Tenth Edition (revised and enlarged). Trefoil Publishing Society, Lock-Box 50, Waverly Station, Baltimore 18, Md. Pp. 960. Paper, \$1.

THE GOSPEL AND THE GOSPELS. Julian Price Love. Abingdon-Cokesbury. Pp. 191. \$2.75.

WAR, PEACE, AND THE CHRISTIAN MIND. By James Thayer Addison. Foreword by the Rt. Rev. Henry Knox Sherrill. Seabury Press. Pp. xii, 112. \$2.

THE RETURN OF GERMANY. A Tale of Two Countries. By Norbert Muhlen. Regnery. Pp. 310. \$4.50.

GOD AND COMPANY. By Zephine Humphrey. Harpers. Pp. 128. \$1.75.

MY GANDHI. By John Haynes Holmes. Harpers. Pp. 186. \$2.75.

WAR, COMMUNISM, AND WORLD RELIGIONS. By Charles Samuel Braden. Harpers. Pp. 281. \$3.50.

RUE NOTRE DAME. By Daniel Pézeril. With introduction by Bruce Marshall. Sheed & Ward. Pp. x, 148. \$2.50. [diary of a French priest].

HILAIRE BELLOC: NO ALIENATED MAN. By Frederick Wilhelmsen. Sheed & Ward. Pp. 108. \$2.75.

for her family and their friends. Margaret, 13, found a job as a kennel maid at Rowan Farm and found peace in her work with the animals. Matthias, too, went to Rowan Farm and, amid the hard but satisfying work, remodeled an old railroad car into a house for the whole family. Here they eventually came to build up a new life in the community, where there was even a place for Dr. Lechow who finally limped home.

The book gives a picture of hardship after war and of a normal family group who, having lost all their possessions, still had their own integrity, their love for one another, and their sense of responsibility both for themselves and for other people, together with courage to rebuild their lives.

LOS ANGELES — Bishop Bloy of Los Angeles has accepted an invitation to become a member of the 11-man board of directors of Cathedral Films, Burbank, Calif. Bishop Bloy's acceptance brings the total Church clergy representation on the board to three; other members are the Rev. Dr. Earle B. Jewell, rector of St. Andrews', Kansas City, Kans., and the Rev. James K. Friedrich, president of Cathedral Films.

Also announced was the appointment of Malcolm Boyd as assistant to the president of Cathedral Films. Mr. Boyd, former business partner of Mary Pickford, is a senior seminarian at the Church Divinity School of the Pacific, Berkeley, Calif., and candidate[¶] for Holy Orders in the diocese of Los Angeles.

VIRGINIA — One of America's oldest and most interesting colonial churches, St. Peter's, New Kent County, Va., is celebrating the 250th anniversary of its founding on September 20th.

A commemoration service is being held with many Virginia dignitaries and other distinguished persons in attendance, headed by Governor John S. Battle of Virginia; Bishop Tucker, retired, of Ohio, a native of Virginia, who will preach at Morning Prayer; and his brother, the Rt. Rev. H. St. George Tucker, retired Presiding Bishop. Principal address will be given by Senator A. Willis Robertson of Virginia.

Late in 1700 the vestrymen of St. Peter's Church bought one acre of land for 228 pounds of tobacco; a year later, they allotted 146,000 pounds of Virginia tobacco for a brick building. They proudly held their first services in the church in July, 1703.

From 1703 until the Revolution St. Peter's was the center of a strong and flourishing congregation. It was the scene of many pre-Revolution meetings.

St. Peter's was the girlhood church of Martha Dandridge Washington. Her father, John Dandridge, and her first husband, Daniel Parke Custis, were vestrymen at St. Peter's. She worshipped there until she married George Washington and moved to Mount Vernon. The Rev. David Mossom, rector at that time, performed the marriage of Washington and the "Widow Custis" on January 6, 1759. There is division of opinion, however, as to whether the marriage took place in St. Peter's or at the nearby White House, Martha's home.

After the Revolution, the congregation scattered and the building was abandoned. In 1820 a group of Presbyterians repaired it and began holding

services there. Episcopal services were revived in the church in 1843. The two congregations used the church jointly and amicably, often attending each other's services, until the Presbyterians built a church of their own and moved away. The church suffered greatly dur-



ST. PETER'S, NEW KENT*
Martha Washington worshipped here.

ing the Civil War, being in the path of armies. Soldiers camped in the churchyard and the interior was sometimes used for stabling horses.

St. Peter's continued at a low ebb until 1922 when a group of interested persons formed the Restoration Association. This group plans to restore this nationally famous church, designated by the late President Roosevelt as a national monument, to its colonial state. Work on the major church has been restricted thus far to the parapet gables, and major work is still to be done on the outside walls.

The rector is the Rev. Oscar B. Eddleton of Westover. Regular services are held on the first and third Sundays of each month.

PENNSYLVANIA — The largest of the eight bells, known as "No. 5," in the set cast in England about the same time as the Liberty Bell, was recently removed from the tower of Christ Church, Philadelphia, Pa. The bell, along with the Liberty Bell, was removed from the tower of Christ Church before the capture of Philadelphia by

*From a photo taken in 1862 by the celebrated Union photographer Matthew Brady. Cover picture is of church as it looks today.

the British in 1777 and hidden in Allentown, Pa. It was later returned with its companion bells to Christ Church tower by an act of Congress.

Because of daily playing over the years, No. 5 had become worn and out of tune. It is being sent to the Placcard Bell Foundry, Marseilles, France, to be recast with the same metal, under the specifications worked out by Dr. Arthur L. Bigelow, bell-master of Princeton.

LOUISIANA — A testimonial dinner was given recently at St. David's Mission, Rayville, La., in honor of the Rev. E. F. Hayward, priest-in-charge. Fr. Hayward, who is rector emeritus of Grace Church, Monroe, La., celebrated his 30th year as visiting priest to St. David's.

NORTHERN MICHIGAN—The new lannon stone Trinity Church in Iron Mountain—built to replace the original frame structure which was partially destroyed by fire in December, 1950—was dedicated recently by Bishop Page of Northern Michigan. The Bishop was assisted by the rector, the Very Rev. J. William Robertson, and other clergy of the diocese.

Built at a cost of \$95,000, the new structure includes in addition to the church proper a sacristy,[¶] choir room, office, and reception room on the ground floor. A large parish hall, kitchen, Church school chapel, class room, boiler room, and rest rooms are in the basement. Construction of the new church was begun in September, 1952, and the first service was held on Maundy Thursday of this year.

SOUTHERN OHIO — The annual fall conferences for the laymen and clergy of the diocese of Southern Ohio, under the leadership of Bishop Hobson of Southern Ohio, will be held at Camp Miami in Germantown, Ohio, September 25th to 27th for laymen, and September 27th to 29th for the clergy.

Conference leaders will include Willard A. Pleuthner, vice-president of a New York advertising agency; Bishop Yu Yue Tsu of the Church in China; the Rev. Alfred Starrett, chaplain of Kenyon College; and Bishop Hobson.

WEST VIRGINIA — Lt. Stanley Bullock, whose wife is the former Sidney Strider, daughter of Bishop Strider of West Virginia, was reported missing in action in Korea as of January 28, 1952, only a few weeks after his arrival there. No further word has been received.

TUNING IN: ¶A candidate is at the second step of preparation for the ministry. First step is to become a postulant by (1) consultation with rector; (2) conference with Bishop; (3) medical examination. To become a candidate the postulant

must show satisfactory progress in theological studies and be approved by the vestry of his parish, by the board of examining chaplains, and by the standing committee. ¶Sacristy is the place where clergy put on their vestments.

my God, to the wicked" (Isaiah 57:21), while Ezekiel spoke the terrible words, "Destruction cometh and they shall seek peace and there shall be none" (Ezekiel 7:25). Are we not experiencing at least the beginning of this now, as nations cry, "Peace, peace, and there is no peace?"

But how sweet, how precious to those who love Him are Jesus' words: "Peace I leave with you, my peace I give unto you. Let not your heart be troubled, neither let it be afraid." Jesus left us peace; it is still here in the world if we look for it rightly. "Let us, therefore, follow after the things that make for peace, and things wherewith one may edify another" (Romans 14:19). "And let the peace of God rule your hearts, to the which also ye are called in one body; and be ye thankful." (Colossians 3:15). How often we accept God's loving gifts and blessings — and then forget to be thankful to the Giver of all good gifts; taking them as a matter of course, when really we are undeserving of His love. "God giveth grace to the humble."

THE REAL GIFT

Peace is *given* — a free and heavenly gift. We may possess it, we may "let it rule in our hearts" if we but try to live rightly: "Honor all men. Love the brotherhood. Fear God. Honor the King" (I Peter 2:17).

The heart that is filled with love for the Lord, that waits with daily, even hourly, longing and expectation for His appearing as the true Prince of Peace, King of Kings, and Lord of Lords; the heart that is willing and comforted to leave to God the working out of all worldly doings and events to the furtherance of His great purpose to mankind, that prays always in the spirit of intercession and love for all members of God's beloved Church, to whatever division they may be affiliated, that all may awake and turn wholeheartedly in faith, in hope, in unity and in repentance to Him who is the author and finisher of our faith — *that* heart knows and is filled with the real gift of peace. In it there is room for nothing else, and so the Holy Spirit, the gracious and comforting third Person of the Holy Trinity, is able to work in such a one a perfect work, to the glory of God the Father, and the joy of our Lord and Saviour Jesus Christ.

There is a word of hope and warning given us for our future in 2 Peter 3:13, 14: "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot and blameless."

SEMINARIES

Nashotah Staff Enlarged

Three new clergymen will be on the staff when Nashotah House opens Monday, September 21st, with 19 new students. Total enrollment is 45. Every student in the House is a college graduate.

New staff members include the Rev. Homer F. Rogers, Professor of Pastoral Theology. Fr. Rogers has been rector of St. Barnabas Church, Denton, Texas.

He also worked among students and faculty in Texas State Women's College in Denton.

The Rev. Frederick C. Joaquin comes as librarian from a similar position in Texas State Teachers College in Commerce, Texas. He is a graduate librarian from the University of Oklahoma, where he was on the library staff. Fr. Joaquin did college work at Harvard and the University of Oklahoma, finishing at the latter with the degree of M.S. in psychology.

The new registrar is the Rev. Robert L. Jacoby, late of the staff of the Church of St. Mary the Virgin in New York.

During the summer extensive improvements have been made to the property of the House, including the virtual rebuilding of the deanery and one of the former faculty residences.

COLLEGES

Renovation and Registration

"Face-lifting" operations have been in progress at St. Paul's Polytechnic Institute, Lawrenceville, Va., as the college prepared to receive one of the largest freshmen classes in its history.

Officials of the historic Virginia institution expect approximately 150 new students and a total enrollment of 500 for the coming school year.

A new altar is being installed in the memorial chapel, and the chancel and sanctuary are being resurfaced. The altar decorations are being done by the Rev. Robert Scott Harris of Philadelphia.

The college's four-story Long Island Building has been completely renovated so that its interior is entirely new and modernized. It will house 135 boys in remodeled rooms with entirely new furnishings.

RELEASED TIME

More Churches Join Program

Only Roman Catholic parishes in Pittsfield, Mass., have been participating in the city's year-old, released-time religious education program. Now, for the first time, Episcopal and Congregational churches in the city will take part in the program by opening church school classes this fall at South Congregational and St. Stephen's churches.

The program was adopted in May, 1952, by the Pittsfield School Committee. Public school officials said less than 25% of the eligible pupils took part in the program and that these were "already churchgoers in good standing."

St. Stephen's classes will be designed principally for Episcopal students at Pittsfield High School, according to the Rev. Malcolm W. Eckel, rector, but will be open to "any interested pupil."

Fr. Eckel said he will lecture on Christian doctrine in a class specifically directed to high school seniors, while the Rev. R. G. W. Spellman, assistant rector, will give a course on the New Testament for sophomores, and the Rev. Arthur Lynch, vicar of St. Martin's Church, will conduct a class in the history of the Christian Church for juniors.

[RNS]

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Dorothy Nicholls	5.00
F. E. H.	5.00
Helen M. Gomez	5.00
Vacation Church School, St. Christopher's Chapel, Port Orford, Orc.	5.00
	<hr/>
	\$1,434.26

Bishop Cooper and Korea

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Previously acknowledged	\$ 613.05
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	\$ 638.05

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Rev. Robert B. Gribbon	5.00
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	\$ 47.00

St. Christopher's Church in the Yukon

Rev. Robert B. Gribbon	\$ 5.00
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DEATHS

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

John Banks, Priest

The Rev. John Gaynor Banks, San Diego, Calif., suffered a stroke and died suddenly June 30th, while attending diocesan summer school which was held at Redlands University, Redlands, Calif., the last week of June.

Fr. Banks was founder and director of the Fellowship of St. Luke and had been manager of St. Luke's Press since 1932. He was the author of several books on spiritual healing, including *The Healing Evangel*, *The Redemption of the Body* and *Thy Saving Health*.

Born in London, England, in 1886, Fr. Banks was ordained to the priesthood in 1915 by the late Bishop Kinsolving of Texas. He served in the dioceses of Texas and West Texas and was mission preacher of Washington Cathedral from 1928 to 1929. He came to the diocese of Los Angeles in 1934, serving as vicar of St. John's, Chula Vista, 1934 to 1937, and rector of St. Luke's, San Diego, 1937 to 1944. He was a member of General Convention Commission on Christian Healing from 1925 to 1931.

Newton Black, Priest

The Rev. Newton Black, rector emeritus of Christ Church, Needham, Mass., died on August 23d at his home in Needham. He was 90 years old.

He served as pastor of the church from 1906 to 1919. He was a former trustee of the Needham Public Library and chaplain of the Norfolk Lodge, AF&AM.

He is survived by a sister.

Francis Creamer, Priest

The Rev. Francis B. Creamer, D.D., S.T.D., rector of St. Mark's Church, Lewiston, Pa., died in his sleep Thursday, August 27th. He was a graduate of Trinity College and Berkeley Divinity School and was the author of several books of verse and drama.

He is survived by his wife, Margaret Gates Creamer, and three children.

Robert Hogarth, Priest

Funeral services were conducted for the Rev. Robert M. Hogarth, retired, July 15th in St. Paul's-in-the-Desert, the church which he had established in Palm Springs, Calif.

Fr. Hogarth died of a cerebral hemorrhage on July 13th in Redlands Hospital. Although he had retired from active clerical duty in 1952, he was acting priest-in-charge of St. Martin's-in-the-Fields Mission, Twenty-Nine Palms, at the time of his death.

Ordained to the priesthood in 1911 by the late Bishop Webb of Milwaukee,

Fr. Hogarth came to the diocese of Los Angeles in 1930, serving for six years as vicar of St. Clement's-by-the-Sea, San Clemente; rector of St. Mary's, Laguna Beach, for six years; and rector of St. Paul's-in-the-Desert, Palm Springs, for 10 years.

Bradner Moore, Priest

The Rev. Bradner J. Moore died July 26th at El Dorado, Ark., where he had been living in retirement for several years. Fr. Moore, who entered the priesthood in later life, after being an agricultural extension agent and planter, obtained his theological training at the University of the South.

Fr. Moore held pastorates at Oxford, Miss.; St. Louis, Mo.; Lubbock, Texas; El Dorado, Ark.; and Starkville, Miss. At Oxford and Starkville, he ministered to the students of the University of Mississippi and Mississippi State College, respectively. Wherever he was stationed, he did much to foster interracial and interchurch good will.

He is survived by his wife, Annie Moore; two children; and several grandchildren.

Edgar Siegfriedt, Priest

The Rev. Dr. Edgar F. Siegfriedt, retired priest of the missionary district of South Dakota, died on April 16th at his home in Rapid City, S. D., at the age of 66.

A graduate of the Philadelphia Divinity School in 1913, Fr. Siegfriedt spent his entire ministry in South Dakota, giving many years of devoted service to the parishes of Yankton and of Lead. From February, 1943, to November, 1947, he served as chaplain with the U. S. Army, separating from the service with the rank of colonel.

He leaves his wife, Florence; a son; three daughters; and nine grandchildren.

Bert Andrews

A prominent newspaperman, Bert Andrews, who was chief Washington correspondent of the New York *Herald Tribune*, died August 21st, in Denver, Colo., while covering President Eisenhower's vacation. Mr. Andrews, who was 52 years old, was also a member of the board of directors of the *Herald Tribune*.

A loyal Churchman, Mr. Andrews had cooperated with THE LIVING CHURCH in covering many Washington stories. He was a communicant at St. Mark's Church, Washington.

Among the many journalistic honors won by Mr. Andrews were the Pulitzer Prize, Heywood Broun Award, and the Raymond Clapper Memorial Award.

He was a member of the Overseas Writers Club, National Press Club, the Washington Gridiron Club, and Sigma Delta Chi, journalism fraternity.

Lizzie Dennis

Lizzie Terry Dennis, widow of the late Rev. Benjamin Dennis, died at her residence in Richmond, Va., August 10th.

She is survived by one daughter, Mrs. William G. Irwin, (who is the widow of the Rev. William Geiger Irwin); two sons, seven grandchildren, and 13 great-grandchildren.

Harry Hammond

Harry B. Hammond, father of the Rev. H. Edgar Hammond, vicar of Old Swedes Church, Wilmington, Del., died August 11th in the Memorial Hospital, Wilmington, just six hours after he was admitted to the hospital. Death was due to pneumonia. Mr. Hammond would have been 80 in October.

In addition to his son, Edgar, with whom he lived, he is survived by his wife, Harriet; another son; a brother; and four grandchildren.

Mary Macnaughtan

After a long illness, Mary Macnaughtan, widow of the late Percy Macnaughtan, died at her home in Brooklyn Heights, on August 22d. She was 80 years old.

Mrs. Macnaughtan was a granddaughter of the late Rev. Flavel Scott Mines, founder and first rector of the first organized parish in San Francisco.

Mrs. Macnaughtan is survived by a daughter, Mrs. Milton H. Quartz, and a son, Archibald.

Elizabeth Rand

After a brief illness, Elizabeth Huntington Rand, Orlando, Fla., died August 26th.

Active in Church work, she served as diocesan custodian of the United Thank Offering and on the diocesan board of the Woman's Auxiliary. She was also the first editor of the *Palm Branch*, diocesan journal, and taught a Bible class for adults in St. Luke's Cathedral, Orlando.

Matilda Sweet

Matilda Sweet, 87, widow of the late Rev. Charles F. Sweet, who was for 25 years a member of the American Church Mission in Tokyo, Japan, died August 31st at the home of her daughter, Mrs. Harry F. Hawley, at Old Saybrook, Conn.

Surviving are two daughters, seven grandchildren, and eleven great-grandchildren.

CHANGES

Appointments Accepted

The Rev. William Orgill Boyd, formerly in charge of the Church of the Redeemer, Shelbyville, Tenn., is now in charge of All Saints' Church, Morristown, Tenn. Address: 602 W. Main St.

The Rev. E. Guthrie Brown, formerly rector of Trinity Church, Manassas, Va., will on October 20th become rector of the new St. Andrew's Church, Morehead City, N. C., and of the newer congregation of Havelock, which is close to the Cherry Point post of the Marine Corps.

St. Andrew's congregation, which was formed only a year and a half ago, recently built a \$90,000 church at Morehead City and purchased a rectory. The lay people who organized St. Andrew's were formerly members of the church at Beaufort.

The Rev. John Breerton Covey, formerly canon of Grace Cathedral, Topeka, Kans., is now rector of St. Matthew's Church, Newton, Kans. Address: 724 E. Seventh St.

The Rev. Frank D. Duran, formerly in charge of the Holy Spirit Mission, Orleans, Calif., is now in charge of St. Paul's Church, Maryville, Mo.; St. Mary's, Savannah; and St. Oswald's-in-the-Fields, Fairfax. Address: Maryville.

The Rev. Alexander Fraser, who formerly

served St. Paul's Church, Salisbury, N. C., will on October 1st take up new work at Emmanuel Church, Norfolk, Va. Address: Box 480, RFD 2, Norfolk 2.

The Rev. Harvey Guthrie, formerly curate of the Church of the Advent, Cincinnati, is now rector of St. Luke's Church, Granville, Ohio, and chaplain to Episcopal students at Dennison University there. Address: 413 Burg St.

The Rev. Wilbur E. Hogg, Jr., who was separated in January from the Army chaplaincy and has been a graduate student at General Theological Seminary, is now a fellow and tutor there.

The Rev. Walter M. Hotchkiss, formerly vicar of St. Andrew's Church, Harris, R. I., is now vicar of the Greater Parishes of North and South Scituate and Foster. Address: P. O. Box, North Scituate, R. I.

The Rev. Dr. Edmund R. Laine, formerly student minister of Grace Church, Amherst, Mass., is now chaplain of Manlius School, Manlius, N. Y.

The Rev. Dr. John D. Lee, formerly rector of the Church of the Incarnation, Santa Rosa, Calif., is now rector of Grace Church, Columbus, Nebr., and Holy Trinity Church, Schuyler. Address: 2216 Twentieth St., Columbus.

The Rev. Ralph Markey, formerly rector of Christ Church, East Norwalk, Conn., is now vicar of Trinity Church, Mount Vernon, Ill., and St. James', McLainsboro.

The Rev. R. Alan McMillan, formerly assistant of St. John's Church, Knoxville, Tenn., is now in charge of St. Michael's Mission, Cookeville. Address: 70 N. Washington Ave.

The Rev. David E. Nyberg, formerly curate of St. Michael's Church, Yakima, Wash., is now rector of St. Bartholomew's Church, Granite City, Ill., and vicar of St. Thomas', Glen Carbon. Address: 2510 A Edison St., Granite City.

The Rev. Frederick A. Sapp, formerly rector of Grace Church, Stanardsville, Va., and of the Blue Ridge Missions (Cecil Memorial, Stanardsville; Epiphany, McMullen; and Remembrance, Fletcher), is now rector of Grace Church, Goochland, Va.

The Rev. George Elton Sauls, formerly in charge of All Saints' Church, Morristown, Tenn., is now in charge of the Church of the Redeemer, Shelbyville, Tenn.

The Rev. Charles F. Schreiner, formerly rector of St. James' Church, Newport, Del., is now rector of Christ Church, Winnetka, Ill.

The Rev. Reese F. Thornton, formerly rector of Christ Church, Madison, Ind., is now canon of Christ Church Pro-Cathedral, Indianapolis, Ind. Address: 2847 N. Meridian St., Indianapolis 8.

The Rev. Walter W. Witte, Jr., formerly vicar of St. Paul's Church, Springville, N. Y., is now curate of Grace Church, Lockport, N. Y. Address: 96 Genesee St.

Armed Forces

Chaplain (Capt.) John H. Stipe, formerly addressed at the Chaplain School, Fort Slocum, New Rochelle, N. Y., may now be addressed at 2151 ASU Sta. Comp., Aberdeen Proving Grounds, Md.

Ordinations

Priests

Milwaukee: The Rev. William Raymond Harvey, assistant of Grace Church, Madison, Wis., was

The Living Church Development Program

We gratefully acknowledge the contributions listed below, given for the purpose of strengthening THE LIVING CHURCH as a vital link in the Church's line of communication. Only current receipts are listed, but we are also grateful for the many pledges giving promise of future support.

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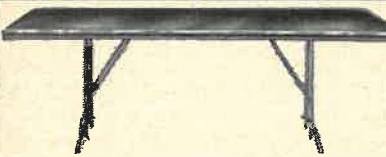
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RATES (A) Minimum price for first insertion, \$1.50; each succeeding insertion, \$1.00. **(B)** All solid copy classifications: 15 cts. a word for one insertion; 14 cts. a word an insertion for 3 to 12 consecutive insertions; 13 cts. a word an insertion for 13 to 25 consecutive insertions; and 12 cts. a word an insertion for 26 or more consecutive insertions. **(C)** Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion. **(D)** Non-commercial notices of Church organizations (resolutions and minutes): 15 cts. a word, first 25 words; 7½ cts. per additional word. **(E)** Church Services, 75 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. **(F)** Copy for advertisements must be received by The Living Church at 407 East Michigan St., Milwaukee 2, Wis., 12 days before publication date.

CHANGES

ordained priest on September 6th by Bishop Hallock of Milwaukee at Grace Church, Madison, Wis. Until his ordination to the priesthood, the ordinand did part-time teaching at the University of Wisconsin and was in charge of the library of engineering.

Deacons

Connecticut: Adolph Johnson was ordained deacon on August 21st by Bishop Gray of Connecticut at the Church of the Good Shepherd, Orange, where the new deacon will be in charge. Presenter, the Rev. J. A. Budding. Address: Grassy Hill Rd., Orange.

Philippine Islands: Gregorio Pangwi was ordained deacon on August 22d by Bishop Ogilby, Suffragan Bishop of the Philippines, at the Church of St. Michael and All Angels, Tadian, Mountain



Province, P. I., where the new deacon will be assistant. He will also work at St. Joseph's Chapel, Masla, but should be addressed at St. Michael's. Presenter and preacher, the Rev. Eduardo Longid.

Corrections

In the August 2d issue of The Living Church it was reported that the Rev. James Barnett, vicar of St. Paul's Church, Lamar, Colo., and the Church of the Messiah, Las Animas, was married on June 1st to Miss Pat Outhier of Lamar. Fr. Barnett has informed The Living Church that the marriage did not take place.

Resignations

The Rev. Dr. E. Ashley Gerhard, who has been rector of Christ Church, Winnetka, Ill., for almost 38 years, has retired and is now rector emeritus.

Changes of Address

The Rev. Donald E. Bitsberger, who is studying at the Yale Language School preparatory to going to Japan in January, may be addressed at 141 Deepwood Dr., New Haven, Conn.

The Rev. H. H. Corey, retired missionary of the district of Honolulu, who had been serving temporarily as rector of the Church of St. Mary Magdalene, Toronto, may now be addressed at Olds Hall, Box 791, Daytona Beach, Fla.

The Rev. Dr. H. Boardman Jones, who recently took up his new work at Christ Church, Hudson, N. Y., may now be addressed at 431 Union St.

The Rev. Dr. James W. Kennedy, who has been acting executive secretary of the Division of Radio and Television of the National Council, has returned to Christ Church, Lexington, Ky., at the end of a year's leave of absence from the rectorship. Address: 217 Church St.

The Rev. Rufus King Nightingale, deacon of the diocese of Georgia, who is serving as assistant of St. Andrew's Church, Arlington, Va., may be addressed at 2326 N. Military Rd., Arlington 7.

The Rev. Joseph D. Salter, who recently resigned from the active ministry, resigning as vicar of Calvary Church, Sioux City, Iowa, and St.

George's, Le Mars, may be addressed: Route 4, Excelsior, Minn.

The Rev. Frank E. Walker, who is in charge of St. Andrew's and St. Peter's Churches, Nashville, Tenn., formerly addressed at 110 Lauderdale Rd., may now be addressed at 112-B LaSalle Court, Nashville 5.

Degrees Conferred

The Rev. Dr. Frederick C. Grant, New Testament scholar and director of graduate studies at Union Theological Seminary, received the degree of doctor of humane letters from the University of Chicago recently.

Organists

Mr. David F. Hewlett, formerly organist at St. Mark's Church-in-the-Bouwerie, New York, is now organist of Calvary Church, Fourth Ave. and Twenty-First St., New York. Mr. Richard E. Bennett, of St. Paul's Church, East Orange, N. J., will succeed Mr. Hewlett at St. Mark's.

Mr. J. H. Ossewaarde, who had been organist at Calvary Church, New York, has been called to Christ Church Cathedral, Houston.

Living Church Correspondents

The Rev. Earl L. Conner, vicar of St. George's Church, 230 W. Morris St., Indianapolis 25, Ind., is now correspondent for the diocese of Indianapolis.

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20. St. John's, New York, N. Y.
21. St. John's, Shenandoah, Iowa
22. Christ, Riverdale-on-Hudson, N. Y.
23. Grace, Lake Providence, La.
24. St. Thomas's, Salem, Ill.
25. St. John's, Centralia, Ill.
26. St. Mark's, North Bellmore, N. Y.



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ST. MICHAEL AND ALL ANGELS 20th & St. Paul
 Rev. D. F. Fenn, D.D., r; Rev. R. W. Seaman, c;
 Rev. P. E. Leatherbury, c
 Sun 7:30, 9:30, 11 & daily

BOSTON, MASS.

ALL SAINTS' (Ashmont Station) Dorchester
 Rev. Edward Emerson, r; Rev. Donald L. Davis
 Sun 7:30, 9 (sung), 11; Daily 7; C Sat 5

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
 Rev. Clark L. Attridge, D.D.
 Masses: Sun 7:30, 10:30; Mon & Wed 10; Tues &
 Fri 7; Thurs & Sat 9; C Sat 1-3 & by appt

ST. LOUIS, MO.

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

BROOKLYN, L. I., N. Y.

ST. JOHN'S ("The Church of the Generals")
 99th St. & Ft. Hamilton Pkwy.
 Rev. Theodore H. Winkert, r
 Sun 8, 9:30 HC, 11 MP, 1st Sun HC 11

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
 Rev. Philip F. McNairy, D.D., dean; Canon
 Leslie D. Hallett; Canon Mitchell Haddad
 Sun 8, 9:30, 11; HC Daily 12:05, Also Tues 7:30;
 Healing Service 12 Noon Wed

ST. ANDREW'S 3105 Main at Highgate

Rev. Thomas R. Gibson, r; Rev. John Richardson
 Sun Masses 8 & 10 (Sung); Daily 7; Thurs 10;
 C Sat 7:30-8:30

NEW YORK, N. Y.

NEW YORK CATHEDRAL (St. John the Divine)
 112th & Amsterdam
 Sun: HC 8, 9, 11 (with MP & Ser), Ev & Ser 5;
 Weekdays: MP 7:45, HC 8, EP 5. Open daily 7-6

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

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

ST. IGNATIUS' 87th St. & West End Ave.,
 one block West of Broadway
 Rev. W. F. Penny; Rev. C. A. Weatherby
 Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
 7:30-8:30

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
 46th St. East of Times Square
 Sun Masses 7, 9, 11 (High); Daily: 7, 8; C Thurs
 4:30 to 5:30, Sat 2 to 3, 4 to 5, 7:30 to 8:30

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

ST. THOMAS 5th Ave. & 53rd Street
 Rev. Roelif H. Brooks, S.T.D., r
 Sun HC 8, 9 & 11 1 S, MP & Ser 11; Daily 8:30
 HC, Thurs 11; HD 12:10

NEW YORK, N. Y. (Cont.)

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

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

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

CHAPEL OF THE INTERCESSION
 Broadway & 155th St.
 Rev. Joseph S. Minnis, D.D., v
 Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily
 7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat
 4-5 & by appt

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

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers, v
 292 Henry St. (at Scammell)
 Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri
 HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
 Rev. Edward Chandler, p-in-c
 Sun 8, 10, 8:30; Weekdays, 8, 5:30

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry Street
 Rev. Darwin Kirby, r; Rev. George F. French, Asst.
 Sun 8, 9, 11, H Eu, (9 Family Eu & Com Break-
 fast); 9 Sch of Religion and Nursery, 11 Nursery;
 Daily Eu Mon & Thurs 10, Wed 7, Tues, Fri &
 Sat 8, HD 7 & 10; Daily: MP 8:45, EP 5:30;
 C Sat 8-9 by appt

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS 3626 Reading Rd.
 Sun HC 8 & 10:45, Mat 10:30; HC weekdays 7
 ex Mon 10; C Sat 7-8

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
 Rev. Emmett P. Paige, r; Rev. Paul Kintzing, Jr.
 Sun: HC 8, 11 (Sung) MP 10:30, EP 3; Mon, Wed,
 Fri 7; Tues 7:45; Thurs, Sat 9:30; EP 5:30;
 C Sat 4-5

PITTSBURGH, PA.

ST. MARY'S MEMORIAL 362 McKee Pl., Oakland
 Sun Mass with ser 10:30; Int & B Fri 8; C Fri 7
 & by appt

NEWPORT, R. I.

TRINITY Founded in 1698
 Rev. James R. MacColl, III, r; Rev. Peter Chase, c
 Sun HC 8, Family Service 9:15, MP 11; HC Tues &
 Fri 7:15, Wed & HD 11

SAN ANTONIO, TEXAS

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

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
 Rev. Edward Potter Sabin, r
 Sun 8, 11 HC; Weekdays as anno; C appt

LONDON, ENGLAND

ANNUNCIATION Bryanston St., Marble Arch, W. 1
 Sun Mass 8 (Daily as anno, HD High 12:15),
 11 (Sol & Ser), Ev (Sol) & B 6:30 (3:15 as
 anno). C Fri 12, Sat 12 & 7

ANNISTON, ALA.

ST. MICHAEL AND ALL ANGELS 18th & Cobb
 Rev. Earl Ray Hart, LL.D., r
 Sun 8 HC, 11 MP (1st Sun HC); HD & Wed 10 HC
 Open daily 8-5

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Avenue
 Rev. James Jordan, r; Rev. Neal Dodd, r-em
 Sun Masses: 8, 9:15, 11; Daily 9, ex Tues & Fri 7;
 C Sat 4:30 & 7:30 & by appt

SAN FRANCISCO, CALIF.

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

DENVER, COLO.

ST. ANDREW'S 2015 Glenarm Place
 Rev. Gordon L. Graser, v
 Sun Masses 8, 11; Daily Masses 7:30 ex Mon 10;
 Thurs 7; C Sat 5-6
 Three blocks from Cosmopolitan Hotel.

STAMFORD, CONN.

ST. ANDREW'S Washington Ave.
 Rev. Percy Major Binnington
 Sun HC 8, Fam Ser 9:30, 11 (Sol); Wed 8, HD &
 Fri 9; C Sat 5-6

WASHINGTON, D. C.

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

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
 Sun 7:30, 9, 11 & 6:30; Daily 7:30 & 5:45;
 Thurs & HD 10; C Sat 7-8

CHICAGO, ILL.

ST. BARTHOLOMEW'S 6720 Stewart Avenue
 Rev. John M. Young, Jr., r
 Sun 7:30, 9, 11 HC; Others posted

EVANSTON, ILL.

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

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

* The sign used in this heading is a replica
 of one available from the National Council
 281 Fourth Avenue, New York 10, N. Y., at
 prices from \$13.50 to \$30.50, plus shipping
 charges. Price includes name of and directions
 to your church. A necessity for any church
 that is anxious to welcome strangers, but not
 more than one church in ten uses this road-
 side sign today.

Announcing . . .

**The 1954
Church School Essay Contest**

Sponsored by ***THE LIVING CHURCH***

Subject: My Favorite Christian

The student's favorite Christian may be any person—real, fictional, or ideal—who has the quality of life that springs from a vital relationship to Christ. He (or she) may be: a recognized saint, a historical figure, a public character, a type of person, a friend or acquaintance, a literary person, or someone else. The only person who must be ruled out is Christ Himself, since otherwise all the essays would have to be about Him.

Who are Eligible: All undergraduates in Church related primary or secondary schools offering courses for academic credit (this does not include Sunday schools), except members or employees of The Church Literature Foundation and members of their families, are eligible for this 11th annual contest.

PRIZES

FIRST PRIZE: gold medal and **\$100**

SECOND PRIZE: silver medal and **\$50**

THIRD PRIZE: silver medal and **\$25**

Regulations: Essays to be typed (double spaced) or written in ink in legible long-hand, on one side of the paper. Length: 1,000 words or less. The manuscript must be mailed and postmarked not later than midnight, March 1, 1954, to ***Contest Editor, The Living Church, 407 East Michigan Street, Milwaukee 2, Wisconsin***, and received not later than March 15, 1954. On the title page, which is to be attached to the front of each manuscript, must be typed or clearly written the name, age, and grade of the writer, as well as the name and address of the school. Accompanying each manuscript must be a statement from an instructor in the student's school that the article submitted is the original work of the student.

All manuscripts submitted become the property of the publishers of *The Living Church* and will not be returned to the writers. At the discretion of the editor, some of them may be published in *The Living Church* or elsewhere. Announcement of winners will be made in the May 2, 1954 Church School number of *The Living Church*.