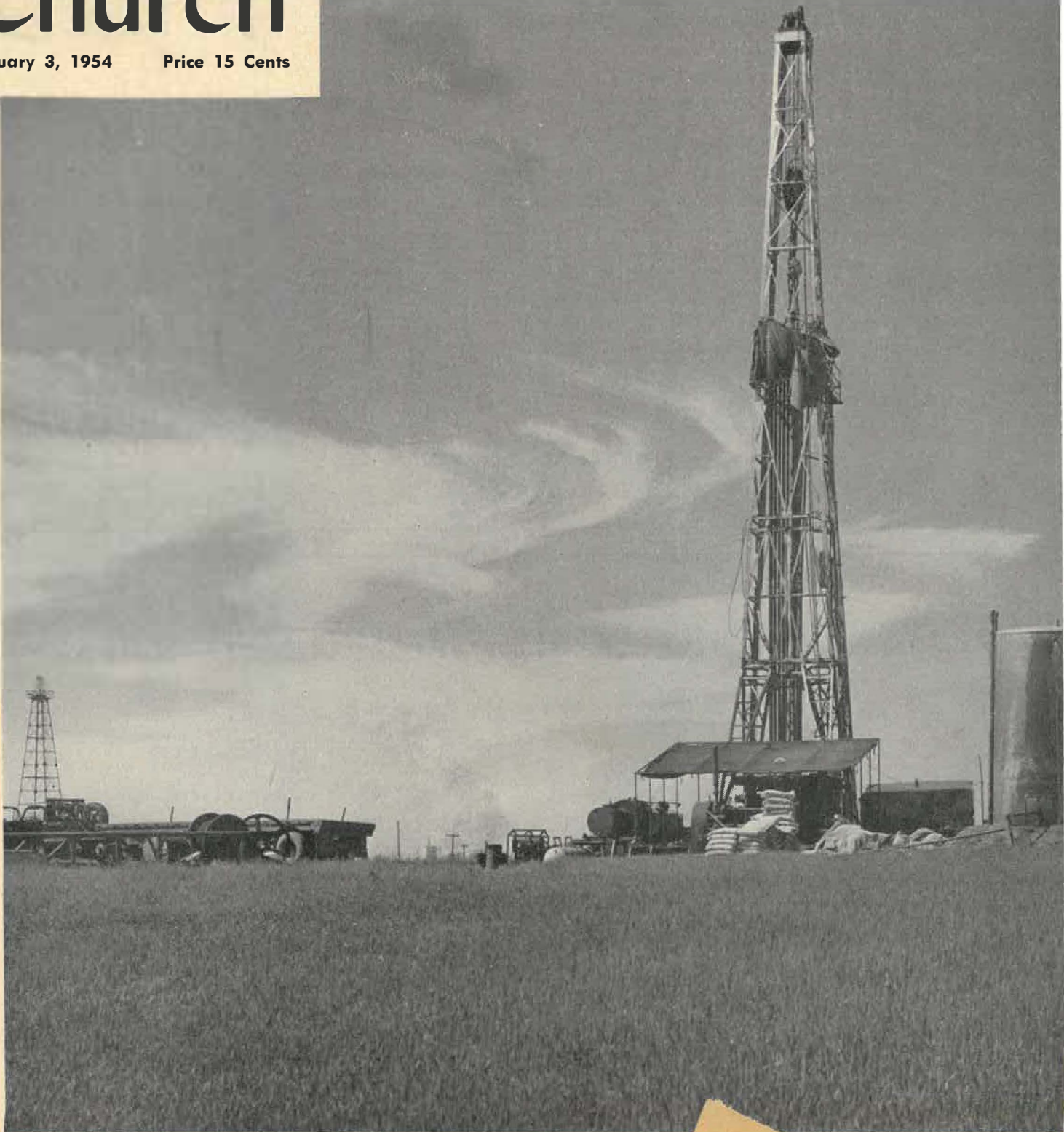


The Living Church

January 3, 1954

Price 15 Cents



MISSIONARY DISTRICT OF SALINA: The Church's stepchild has had enough milk and spinach [see page 12].

Capital Fund Campaign Opens: P. 6.

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JOHN McG. KRUMM, Chaplain of Columbia University, New York

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JANUARY 24th—THEOLOGICAL EDUCATION SUNDAY

Whereas, A survey of the financial condition of the Seminaries of the Church indicates a continued crucial need for financial support; and

Whereas, The offerings made for the support of the Seminaries in response to the appeal of Theological Education Sunday, though increasingly generous, are as yet helping to meet only minimal needs for current operational costs; and

Whereas, Many parishes and missions of the Church have as yet not shared in the Theological Education Sunday offering; therefore be it

Resolved, The House of Deputies concurring, that the General Convention calls upon every parish and mission of the Church to observe Theological Education Sunday, as well as to take an offering on that day, or a day locally designated as an alternate day, for the support of the Seminaries of the Church.

Resolution adopted by General Convention in Boston, 1952.

SORTS AND CONDITIONS

THE AFTERMATH of a child's Christmas is often perplexing and a bit unsatisfying to grown-ups. First, there is the great excitement of opening packages and emptying stockings; and, the more packages there are, the more upsetting is that moment when the last wrapping is torn off and the child says, in a dreadful tone, "Is that all?"

AND THEN, in a day or two the child is very likely to ignore the new toys and play with old ones; in particular, a battered and disreputable doll emerges once more as the queen of the nursery. To the child's eye, it has charms that far outshine the golden hair and rosy cheeks of the new, expensive doll that was intended to take its place.

METAPHYSICS is as natural to the human race as breathing. Even a child knows that a loved doll is the same lovable doll, no matter how old and battered it may be; and that a new doll, the exact copy of the old, is different, although they are identical in all respects except identity. The facsimile may win its way to the child's heart, but never to the same place occupied by the old doll. Every created thing has its own identity. And, while that which was once loved can even become unloved and neglected, it still remains its own proper self as long as it exists.

IDENTITY is a mystery, perhaps, in the sense that it cannot be analyzed in terms of its component parts, but only apprehended on its own terms. It can become confusing, as in the case of the old knife that the fisherman cherished although the blade had been replaced six times and the handle twice. But basically, identity is one of the simple, unassailable facts of life. A son may resemble his father as the father appeared in boyhood more closely than the father does now. But the father, not the son, is the one who is identical with the boy of 30 years ago.

LOVE, true love, is the response of one person to another, a relationship between a personal identity and another personal identity. Christian marriage is based upon the same simple metaphysical [beyond-physical] recognition as the love of the child for its doll. In Shakespeare's famous words:

"Love is not love
Which alters when it alteration finds,
Or bends with the remover to remove.
Oh no, it is an ever-fixed mark
That looks on tempests and is never
shaken. . . ."

CHRISTIAN FAITH makes several key assertions in this realm of identity that are perfectly simple in themselves. The effort to explain them, however, can become highly involved without actually arriving at a real explanation.

IN THE FIRST place, Christianity asserts that the Baby whose birth we have been celebrating during this season is simply, personally, God. He is not "like God"; nor does He represent a unique intensification of the spark of the divine that is in every man; nor is He merely an authoritative spokesman for God. He is God — God of God,

Light of Light, Very God of very God. In many ways, He is very unlike God — He has every normal limitation of men, He is completely human; and in addition, He is that especially helpless and undeveloped specimen of humanity, a new-born baby. His relationship to God is not one of similarity but one of selfhood.

PONDERING over this mystery of the Incarnation, and over what it revealed about the relationship of God to God, the Church has found a mystery of non-identity in the Godhead — that, although there is and could be only one essence, one God, this essence is the property of three identities — three persons — the Father, the Son, and the Holy Ghost. Thus the "fair chain of love" stretches beyond creation, beyond time, into the eternal Now of the Holy Trinity.

ANOTHER mystery of identity was declared by Christ Himself, when He instituted the Holy Communion with the words, "This is my body . . . this is my blood." And down the generations, no explanation of the Blessed Sacrament has explained more than that the consecrated elements of bread and wine become vested with the identity of the Risen Saviour; that we, receiving them, may be "made one body with Him, that He may dwell in us and we in Him."

ANYBODY who wants to set up shop as a philosopher can go to work on the question of what identity is and where it resides. After he has read all the books and written a few of his own, however, he could do worse than to ask his child why the old doll is better than the new one.

IN THE REALM of ecclesiastical controversy, the problem of the difference between identity and similarity represents, to a certain extent, the problem of differing concepts of the ministry between the Episcopal Church and Churches of Presbyterian order. The Presbyterian system, based upon New Testament models, is quite similar to the arrangements of the primitive Church — more so, perhaps, than the Episcopal system. But the latter, with all its evolutionary differences, maintains through the apostolic succession an identity with the primitive Church that is not based upon resemblance but upon continuing life.

* * *

WE ENTER 1954 with a clean slate, following the Apostle's injunction: "Owe no man anything, but to love one another" — a condition made possible by the response of readers to our Development Program. There are 1,000 more subscribers than at this time last year, and 200 more parishes are receiving copies weekly under our simplified bundle plan. By Lent, we hope to be able to announce that 1,000 parishes are taking part in the "Every Parish Plan." Only 350 more bundles are needed to reach this first milestone toward our "every parish" goal.

IN A STATEMENT in this issue, our new promotion manager points to "Expanding Horizons" for THE LIVING CHURCH and its readers. You are invited to join with us in the forward march toward those horizons.

Peter Day.

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The Living Church

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and the Thought of the Episcopal Church.

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MANAGING EDITOR: Alice Welke
ASSOCIATE EDITORS: Elizabeth McCracken
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ADVERTISING MANAGER: Edgar D. Dodge
CREDIT MANAGER: Mary Mueller
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January

3. 2d Sunday after Christmas.
6. Epiphany.
10. 1st Sunday after Epiphany.
17. 2d Sunday after Epiphany.
22. Meeting, Presiding Bishop's Committee on Laymen's Work, Seabury House, to 24th.
24. 3d Sunday after Epiphany. Theological Education Sunday.
25. Conversion of St. Paul.
31. 4th Sunday after Epiphany.

February

1. Purification.
5. Presiding Bishop's Committee on Laymen's Work, annual meeting, Seabury House, to 7th.
7. 5th Sunday after Epiphany.
12. Woman's Auxiliary, executive board, Seabury House, to 15th.
14. Septuagesima Sunday.
16. National Council, Seabury House, to 18th.
21. Sexagesima Sunday.
24. St. Matthias
28. Quinquagesima Sunday.

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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The Living Church

LETTERS

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

Poker

PLEASE advise me when, where, and under what circumstances did my friend and once-in-a-blue-moon mentor, Peter Day, qualify as an authority on the game of poker, as he claimed in his column recently? Not that I want to take lessons, you understand.

(*Rev.*) WALTER MITCHELL,
Retired Bishop of Arizona.
Rancho Santa Fe, Calif.

Editor's Comment:

By reading the article on the subject in the *Encyclopaedia Britannica* — how else? But we have heard of a group of laymen who play together regularly and set aside 10% of each pot for the Church.

House of Young Churchmen

REGARDING the proposal to establish a House of Young Churchmen, which would be composed of a House of High School Students, a House of College Students, and a House of Young Adults, [L. C., October 11th], you say, "It is believed that this is the first time that a major non-Roman Church has faced the task of differentiating between the needs of the various groups of young people and establishing separated but coordinated groups for their satisfaction." I would call attention to the Methodist Youth Fellow-

ship which was organized in 1940. Its divisions of Junior High, High School, and Older Youth (college or working) give continuity of growth with variety of interest to those growing Christians.

DICK KAEMMER.

Seattle, Wash.

Auburn-haired, Freckle-Faced, Missing

A MEMBER of our church in Barstow, Calif., Elizabeth Lorraine Hill (auburn-haired, freckle-faced), born July 10, 1937, has been missing from her home in Barstow for several weeks. She is a Com-



ELIZABETH HILL
Wherever she may be.

municant of the Church, has attended young people's camps, and may attend the Church wherever she may be.

Would you be kind enough to publish the enclosed picture [see cut] with a request that anyone seeing her please get in touch with her parents, Mr. and Mrs. Melvin Hill, Hill's Dairy, Barstow, Calif., immediately?

(*Rev.*) CHARLES L. CONDER,
Vicar, St. John's Church
in the Coachella Valley.

Indio, Calif.

Spirit of the Law

I AM also a member of the ACU and it is just the specious type of reasoning that Fr. Jordan uses in his letter [L. C., October 25th] that turns numerous priests away from active membership in the ACU.

Within the spirit of the law (and tradition) I believe we are justified in adding certain historical parts of the Mass; and certainly in the spirit of decency and order, our congregations are justified in sitting for the sermon. But we are not justified in deliberately disobeying the letter of the law where the rubric specifically instructs us (as priests) to kneel. How Fr. Jordan can make it a question of "any more law-

less" is beyond my comprehension! As a Catholic minded priest in the Episcopal Church, I will stand for the General Confession and the Prayer of Humble Access when the rubrics of my Church are changed to read differently than they do now.

As to whether or not Fr. Larned [L. C., September 20th] is aware that rubrical direction requires standing from the Gospel to the General Confession, I'd like to wager that Fr. Larned was aware of this fact long before Fr. Jordan was born. I think it was an inane question to direct to a retired priest who has undoubtedly spent many decades in the priesthood fighting for the Catholic faith. It may sound as if I know Fr. Larned: I would like to say that I know neither priest personally; I simply believe that Fr. Larned is much sounder in his approach than Fr. Jordan.

(*Rev.*) GERALD L. CLAUDIUS,
Rector, Trinity Church.

Logansport, Ind.

Montana's 50th

THE report of the meeting of the House of Bishops [L. C., November 29th] refers to the 13th anniversary of the bow-legged diocese of Montana. We are celebrating the 50th anniversary this year instead of the 13th.

(*Rev.*) G. T. MASUDA,
Secretary, Diocese of Montana.
Billings, Mont.

Distress on the Table

IN your article, "Distress on the Table" [L. C., November 29], I feel you have stated the case of "combined Churches," clearly and accurately.

If we are going to hold and protect the faith of the Church, let us not have any "dilly-dallying" with combinations. Either we are Episcopalians or Presbyterians, but we are not both. I for one prefer to be an Episcopalian.

It is my feeling that you are doing a great service to the Church by publishing such editorials.

(*Rev.*) FRED BROWNELL,
Rector, St. Paul's Church.
Jackson, Mich.

Thanks

ON behalf of the board of managers of The Bible and Common Prayer Book Society of the Episcopal Church, may I extend . . . their sincere thanks and appreciation for the article relative to the work of our Society [L. C., October 25th]. . . . We are doing a basic missionary work for the Church as we have always done since 1809, but our financial support is extremely limited.

I personally appreciate the picture of Dr. [Roelief H.] Brooks that was inserted, as all credit is due to this great man in his fostering of the work and his very deep and sincere interest in it. . . .

EDWIN S. GORHAM, JR.,
Secretary,
The Bible and Prayerbook Society.
New York City, N. Y.

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EPISCOPATE

Better Health

Bishop Conkling, retired Bishop of Chicago, is in apparent better health and has been taking at least two celebrations of the Holy Communion each week at Trinity Church, Vero Beach, Fla.

FINANCE

Facts about Seminaries

In one of the Church's seminaries 77 students and instructors are crowded into a dormitory built to accommodate 24. Another seminary has been turning down applicants because of lack of facilities. For still another, the only bar to unqualified accreditation by the American Association of Theological Schools is lack of adequate housing for its library.

These needs are among those given top priority by the Church's seminaries. Recognition of the gravity of these requirements is reflected in plans for the Church's special (aside from the regular budget) capital fund campaign. The campaign, titled "Builders for Christ," gets under way this month with an effort to familiarize Churchpeople with the facts about the seminaries — what these institutions need in order to train future clergymen. Amount recommended for allocation to seminaries by the Special Committee on the Capital Fund Campaign is \$2,000,000. Total campaign goal is \$4,150,000 of which \$1,225,000 is recommended for overseas, \$800,000 for home missions (including \$500,000 for the American Church Institute for Negroes), and \$125,000 for campaign expenses.

"Phase One" of the "Builders for Christ" campaign — on seminaries — is scheduled for January 15th to February 15th. Similar phases will be scheduled for home and overseas needs. Actual canvass will take place during the week of May 9th. The campaign goal will be reached if each diocese raises approximately 80 per cent of the yearly quota, or amount, asked of it for the regular Church's budget.

The Committee went right to the seminaries to find out what they needed most. Not only the urgency of the need but other possible future sources of help

were taken into consideration in listing requirements and in recommending amounts.

These are the urgent needs of the seminaries¹ to be met by the Builders for Christ campaign, and the specific amounts recommended:

✓ \$200,000 for Berkeley Divinity School, New Haven, Conn.: More than 75,000



CDSP*
Books in the attic.

Barry Evans

volumes belonging to the school's library are now scattered on three floors of the main building. The urgent need is for a modern fireproof library to house the books, which include many valuable collections, to provide reading rooms for the students, conference rooms for the faculty, and a large lecture hall. The addition of a library to the school will remove the only notation standing against accreditation of Berkeley by the American Association of Theological Schools.

✓ \$375,000 for Bexley Hall, Gambier, Ohio: 77 students and instructors are now residing in a dormitory built to accommodate 24. A new dormitory is the first need and will aid in the expansion of the seminary which, alone in its section of the country, represents theological education in the Episcopal Church.

✓ \$205,000 for the Church Divinity School

*Seminarians pictured are from left: Lester Kinsolving, James Davis, Malcolm Boyd, and Spencer Rice.

of the Pacific, Berkeley, Calif.: An attic now serves as a storage place for many of the school's books and a reading room has space for only 15 of the one hundred students. These must be replaced by a new library building at CDSP.

✓ \$175,000 for the Divinity School, Philadelphia, Pa.: Students now eat in the basement of the main building, a room which houses the heating system for the plant and which is, consequently, badly ventilated and overcrowded. A new dining room and kitchen are imperative.

✓ \$80,000 for the Episcopal Theological School, Cambridge, Mass.: Two faculty houses must be constructed. One member of the staff is now commuting from Connecticut because of lack of adequate housing at the school.

✓ \$400,000 for the Episcopal Theological Seminary of the Southwest, Austin, Texas: Applicants have been turned down because of the absence of adequate facilities. A long-range building program is underway on a five-acre tract of land bequeathed to the seminary. The Builders For Christ campaign is asked to provide funds for a new library-classroom unit.

✓ \$125,000 for General Theological Seminary, New York City: A four-story apartment building is planned for faculty members to ease the condition which finds the seminary (1) housing a family in a classroom building; (2) paying outside rent for two families and asking another faculty member to pay his own; (3) turning down younger staff members because of their married status.

✓ \$100,000 for Nashotah, Nashotah, Wis.: Harsh climate and an isolated geographical location necessitate the building of a gymnasium which students may use in the winter.

✓ \$100,000 for Protestant Episcopal Theological Seminary, Alexandria, Va.: The present library was built to accommodate less than one hundred students. Enrollment now reaches 186. To meet the standards of the American Library Association, the seminary proposes to build a new wing to the present library and modernize outmoded equipment.

✓ \$140,000 for Seabury-Western Theological Seminary, Evanston, Ill.: Outgrown library facilities and the need for a large lecture hall make necessary an addition to Wheeler Hall, which will include a library extension, classrooms, and an auditorium lounge.

✓ \$100,000 for School of Theology, Se-

TUNING IN: ¹Second Sunday after Christmas is celebrated only when there are two Sundays between December 25th and January 6th, which is the feast of the Epiphany and the beginning of another Church season. ²While churches of the

Episcopal Church are customarily dedicated either to saints of the universal Church or to sacred events or truths, the only one of the Church's seminaries so dedicated seems to be in the mission field — St. Andrew's, Philippine Islands.



CHOIR REHEARSAL, TRINITY CHURCH, HUNTINGTON, W. VA.
Financing depends on local conditions.

wanee, Tenn.: An addition of two or three stories to a wing of St. Luke's Hall, which would allow for more classrooms, an expanded library, and new faculty offices, will meet the demands of the almost doubled enrolment which is anticipated within the next few years.

MUSIC

Singers' Salaries

The choirmaster of an Episcopal church in the Third Province has finished compiling data gleaned from a questionnaire about music budgets. If his sampling of information from 52 churches in the province indicates anything, it is that there is no such thing as a "typical" Episcopal Church choir.

Inquiry was made as to the number and kind of choirs in the churches to which the questionnaire was sent, the number of singers in each, the number of paid singers and how much they were paid. Also asked for was the ratio of appropriations for music to the total church budgets. No inquiry was made as to choirmasters' and organists' salaries.

Most of the churches selected for the survey have congregations of about 500, more or less, although a few were included with as few as 100 and as many as 1,200.

Replies to the questionnaire told of music budgets ranging from nothing at all in one church to 20% of the total church budget in another.

These percentages were reported:

One, 1/5 of 1%; one, 1/2 of 1%; two,

2 1/2%; one, 4%; four, 5%; one, 5 1/2%; two, 6 1/2%; one, 7%; two, 7 1/2%; three, 8%; one, 8 1/2%; three, 9%; one, 9 1/4%; five, 10%; four, 12%; one, 12 1/2%; one, 13%; one, 15%; one 18%, and one, 20%. One choirmaster said his music appropriation was \$5,000 annually. Two said their budgets are "small," and the others either did not know or did not answer the question.

Twenty-four churches reported men's and women's choirs whose singers are unpaid. Many churches reporting paid singers pay a quartet: several pay one person only; only two having mixed choirs reported all their singers on the payroll. These salary rates were reported:

\$1.50 to \$8 per Sunday; \$3 to \$8 per Sunday; \$2 to \$5 per Sunday; \$25 to \$35 per month; \$5 to \$70 per month; \$20 to \$50 per month; \$10 to \$40 per month; \$25 to \$45 per month; \$15 a week for one soloist; \$20 per month for one soloist; \$400 per year; \$20 to \$70 per month; \$1 to \$15 per week; \$30 per month for one soloist; \$300 to \$500 a year; \$156 to \$800 per year. The latter choir is one of 12 voices, and all its singers are paid.

Of the 52 churches from which replies were received, 35 had choirs of men and women with from eight to 45 persons in each.

Twenty-nine churches reported junior choirs of girls and boys. One had a women's chorus, and several had girls' choirs in addition to the senior and junior choirs. Thirteen churches reported choirs of men and boys, ranging in personnel

from 12 to 20 men and from 24 to 50 boys. All boy singers are paid something — from carfare and \$1 at Christmas in a Pittsburgh church to \$5 a month each in another church in the same city.

The Cathedral of St. Peter and St. Paul in Washington, D. C., gives each of its 50 boys a \$450 annual scholarship to St. Alban's school. A church in the diocese of Pennsylvania, with a membership of 1100, has a choir of 28 men and boys, and pays its boys 50 cents to \$1 a month each. A Pittsburgh church with a congregation of 800 has a choir of 14 men and 36 boys, and, in addition, a women's choir of 20 voices. The men are paid \$20 to \$30 a month each. Boy sopranos receive from \$2 to \$7 each a month, and boy altos from \$7 to \$15.

On the opposite side of the picture, a church in the diocese of Southwestern Virginia, having a membership of 200, has a choir of 18 men and women and a junior choir of 12 boys and girls. None is paid. The appropriation for music is one-half of 1% of the total church budget.

A church in the diocese of West Virginia has a unique plan. It appropriates \$1,000 annually for \$70 scholarships to voice students in a college located in the same city, in return for which scholarship students sing in the choir. In addition \$600 is appropriated annually for "occasional salaries and new music." The music budget is 10% of the total.

St. John's Church, Hagerstown, Md., has another unique plan. Charles McKee, the director of music, wrote:

TUNING IN: ¶Regardless of what appropriation a vestry may make to defray the cost of music in a parish, the selection of the "hymns or anthems from those authorized by the Rubric" and the appointment of organist, choirmaster, and singers is

by canon law of the Church the prerogative of the "minister," whose especial duty it is "to suppress all light and unseemly music, and all irreverence in the performance." The wording of Canon 24 on this matter is clear and unequivocal.

"Our personnel is entirely amateur, with the exception of three voice coaches who are paid a maximum of \$50 each monthly for the 10-month choir season. These individuals serve as assistants to the director of music, who is not paid."

This choir was the subject of an interesting article in the October, 1953, issue of *Etude*.

Local conditions appear to be the major factor in determining choir financing, at least in the Third Province, and there is apparently no norm.

PUBLIC AFFAIRS

Broken Laws, Broken Hearts

The Rev. George L. Evans, rector of St. Paul's Church, Kansas City, Kans., gave religious guidance to Carl Austin Hall and Bonnie Brown Heady, kidnap-murderers of 6-year-old Bobbie Greenlease. Fr. Evans, who had been an instructor to Carl Hall at military school in the mid 1930's, went to Missouri Prison to be with Mr. Hall and Mrs. Heady in their last hours. At the request of the Kansas City Star, Fr. Evans wrote an account of his thoughts in the case. In the article, which appeared in the December 17th issue of the Star, the day before the pair was executed, Fr. Evans said:

This has been the most difficult and the most grim task that I ever have faced. It has not been easy to prepare these people to meet Almighty God! Two weeks ago after one of my trips to Jefferson City I was sitting in the rectory, reading Evening Prayer. My day had been long and strenuous. I was wondering how much spiritual headway I had made with Carl and Mrs. Heady. The first lesson in the Evening Office was from the Second Book of Esdras in the Apocrypha, and a passage read this way:

"He who made all things, and searcheth out hidden things in hidden places, surely He knoweth your imaginations, and what ye think in your hearts. Woe to them that sin, and would fain hide their sin! Forasmuch as the Lord will exactly search out all your works, and He will put you all to shame. And when your sins are brought forth before men, ye shall be ashamed, and your own iniquities shall stand as your accusers in that day. What will ye do? or how shall ye hide your sins before God and His angels? Behold, God is the Judge, fear Him: leave off from your sins, and forget your iniquities, to meddle no more with them forever: so shall God lead you forth."

Then I had the sudden realization that He would come to their minds . . . now I am sure He has! At this moment God is very real to Carl Hall. It is as he said to me on my last visit, "I am now ready to go to a higher Judge."

There is an old adage that says, "The broken laws of God lead to the broken hearts of men." Why did this tragedy occur? I am remembering Carl as a youngster of 14, when I first knew him 20 years ago. It seems to me that he clearly indicates a case of delayed mental infantilism, but I shall not pursue this further for I am not a psychiatrist. However, I do believe that he never reached emotional and mental maturity. After his large inheritance was squandered he could not bring himself to the reality of knowing that he had to go to work. This he could not do. Hence, he turned to crime. . . . "The broken laws of God lead to the broken hearts of men."

So my first point is that every one of us must realize that there are certain things he can do and certain things he cannot do. Usually Carl did what he wanted to do. In theology we call this selfishness a daughter of the basic sin of pride. On one occasion in death row, Carl seemed particularly to desire to talk to me about his crime. I seized upon the opportunity and tried to draw him out. I commented that our world was moving too rapidly.

Quickly he replied: "That is true, Father, and that was what was wrong with me. Now in retrospect I see that I never have been very coöperative with other people. Pretty much I have done as I pleased during my life."

My second point is concerned with another thing that Carl mentioned. He told me that under the influence of liquor and drugs he did not know what he was doing, nor did he care. Our world is moving too rapidly when liquor and drugs may be obtained with the ease that he obtained them, and used as frequently as he used them.

Our United States have been referred to as "the last bastion of freedom." How long we will continue to be a last bastion of freedom will be determined, in my opinion, by how soon we return to the true American way of life. During World War II, I served in the navy as a chaplain. . . . It was only after my absence from our nation, and seeing how other underprivileged people live, that I really began to appreciate America's greatness and potential.

We will remain great, it further seems to me, only when we begin to slow down our national pace of living, and when we return to a degree of the simple, fundamental faith of our founding fathers. If Carl and Mrs. Heady had been God-fearing; if there had been that consideration for the rights of other people and their property, perhaps this shocking crime might have been averted.

There is a passage in the New Testament which reads, and our Lord was speaking: "Judge not, that ye be not judged." I am not sitting in judgment.

Both Carl and Mrs. Heady have volunteered to me that Almighty God is their last refuge and their sure hope. This I believe, for no one, they further tell me, has been closer to them since the trial than I. So now I write that I am neither vindicating nor judging them.

In the Nicene creed we say that Jesus Christ . . . "shall come again with glory, to judge both the quick and the dead." This both Carl Hall and Mrs. Heady believe, and, of course, I believe it with all my heart.

The ancient law of the Medes and the Persians has prevailed: "An eye for an eye, and a tooth for a tooth." But what of the broken law of God? Mankind knows little, because God has revealed little, of life after death.

This I may say with the permission of Carl and Mrs. Heady: They want to die, thinking they will pay in a minute manner for their crime. Are they ready to die? Have I done my task? Have I prepared them to meet Him? Only God knows. I hope I have. I pray I have.

There is one thing that you, the public, may do. Of the Christian charity that is within you, please will you pray for the repose of their souls. In so doing, you may help them. And, you may help save your own immortal soul.

Petition

The Gannett Press recently reported that George P. Hetenyi, former Episcopal Church priest now serving a 40-years-to-life term at the Attica State Prison, Attica, N. Y., has asked his attorney, William L. Glay, Rochester, N. Y., to try to secure a fourth trial. He was convicted for killing his wife.

It is reported that he has written to Quentin Reynolds, author of *Court Room*, offering him the story of his life.

Mr. Hetenyi asked his attorney to petition a judge of the Court of Appeals, the highest New York state court, for permission to appeal the unanimous decision handed down on November 18th by the Appellate Division, Fourth Department, in Rochester, N. Y. That decision affirmed Mr. Hetenyi's conviction on his third trial, conducted in Syracuse, N. Y., of second-degree murder and the 40-years-to-life prison term imposed on him by Supreme Court Justice Earle C. Bastow, Utica, N. Y., March 30th.

Mr. Clay has said that he would comply with the demand before December 18th, the legal deadline for filing application for further appeal. Mr. Clay said: "Mr. Hetenyi has exhausted all the appeals to which he has a legal right and granting of his application would be in the discretion of the single judge of the Court of Appeals, whom his attorney may choose to petition."

LAYMEN

Steady Improvement

Mr. W. Dexter Wilson, a prominent layman of the diocese of Central New York, is reported to be improving steadily after suffering a coronary thrombosis recently.

The son of a priest of the Church, Mr. Wilson has served on the Presiding Bishop's Committee for Laymen's Work for many years and has often been a deputy to General Convention from Central New York.

He is the author of an article entitled "The Daily Offices" which appeared in the October 25th issue of *THE LIVING CHURCH*.

TRAVEL

Pre-Lenten Tour

A pre-Lenten tour to the Holy Land and Europe has been drawn up with laymen and clergy in mind, by the Rev. George B. Wood, rector of Trinity Church, Ft. Wayne, Ind. The 20-day trip will cover 15,000 miles, predominantly by air travel.

According to Fr. Wood, who will personally conduct the tour, highlights will include visits to World Council of Churches headquarters at Geneva; with dignitaries of Eastern Orthodox Churches, with the Anglican Bishop in Jerusalem, and possibly with Pope Pius in Vatican City.

To set up details, Fr. Wood has drawn from his own travel experience. During the summer of 1952 he was a member of the Sherwood Eddy Seminar which studied social, political, economic, and religious conditions in Europe, and previously he made an extended tour throughout Europe.

The tour, leaving Ft. Wayne on February 7th or New York City on February 8th, will be limited to a group of about 50 persons. Further information is available from: The Rev. George B. Wood, Trinity Episcopal Church, West Berry Street at Fulton, Fort Wayne 2, Ind., or "The Fort Wayne Travel Service," 206 Central Building, Fort Wayne 2, Ind.

PARISH LIFE

Vestments From France

Festal vestments of cloth-of-gold damask, imported from Angers, France, were recently presented to the Church of the Messiah, Santa Ana, Calif., in memory of an Orange County pioneer and active Churchman, the late T. H. Dunning, by his widow, Mrs. Edith Dunning. Rector of the church is the Rev. Wesley Havermale.

The pattern of the vestments, designed

for Christmas and Easter festival use, is called "The Angels." Figures of angels are interwoven in the damask, surmounted by fine embroidery resembling



Mell Kilpatrick

FR. HAVERMALE AND VESTMENTS
Angels in damask.

actual painting. The front of the chasuble depicts the Virgin with the Infant Jesus. The cross orphrey on the back portrays the resurrected Christ surrounded by cherubim and attendant angels, with the legend in mediaeval Latin script, "The Third Day He Arose."

The memorial set includes chasuble, stole, maniple, burse, and veil.

INTERCHURCH

He . . . few

William C. Kernan, former assistant rector of the Church of St. James the Less, who left the Church last year to become a Roman Catholic, was recently misquoted in the public press in regard to a statement he made about the Episcopal Church.

Mr. Kernan did not say that he would contest that the Protestant Episcopal Church is democratic. He said: "Few would contest that the Protestant Episcopal Church is democratic."

Mr. Kernan was speaking at a Holy Name Society Communion breakfast in Rye, N. Y., and commenting on a statement by Bishop Donegan of New York.

The Need of God

The editorial department of the *Tablet*, weekly newspaper of the Roman Catholic diocese of Brooklyn, New York, gave considerable space to a recent article by Bishop DeWolfe of Long Island, which appeared in the *American Mercury*, and recommended it to its own readers.

The Bishop's article entitled "Is Con-

fidence Outmoded?" is concerned, in part, with the weakening of the home and with apathy toward organized religion. He sets his approval on the need of God in human society. "Human experience of the family and the home and of democratic freedom bears trustworthy witness to a right and necessary acknowledgment of God . . . neither the home nor the state, as we revere them, springs into being magically. Their evolution attests the patient working out of God's purpose for His creation."

Fire Before Christmas

Until the Polish National Catholic Church in Bevent, Wis., burned to the ground just before Christmas, a year ago, there had been little correspondence between that church and St. James' Episcopal Church in Mosinee, Wis.

Then as the result of the efforts of two vestrymen of the two churches, arrangements were made for the Polish people to use St. James' Church while Our Saviour's Polish National Church was being built.

SNOWSTORM

In December of this year, Our Saviour's Church was dedicated in a remarkable fellowship service. The Rev. James Warner, who had become vicar of St. James' during the year, was invited to take part in the ceremonies. Many people from St. James' Church and from other parts of the state attended the service, in spite of a heavy, unpredictable snowstorm.

Parts of the service were sung in Polish, and a thank-you gift of a ciborium was presented to the Episcopal Church congregation.

Meet the Experts

A notable opportunity to meet and study with a number of the world's experts in theology is being offered to clergy, seminarians, and other qualified workers of various Churches at the Chicago Ecumenical Institute, scheduled for August 2 to 13, 1954. Twelve Chicago area theological seminaries, including Seabury-Western, will cooperate in carrying on the program.

Those attending the Institute will study with the delegates and consultants who will be participating in the Second Assembly of the World Council of Churches, which will be held on the Northwestern University campus, August 15 to 31, 1954. Many of the delegates and consultants will come to America in advance of the Assembly, in order to lecture at the Institute.

Inquiries may be sent to Dr. A. C. McGiffert, Chicago Theological Seminary, 5757 University Avenue, Chicago 37, Ill.

WORLD RELIEF

Joy in Back Rooms

Refugees in Hamburg, Germany, and in other parts of Europe, received Christmas food packages sent through a \$3000 contribution made by the Episcopal Church to Church World Service.

Thanking the Church for its gift, Miss Dorothy M. Pye, Area Representative of the World Council of Churches to refugees in Hamburg, wrote the National Council:

"I only wish you could see the joy your parcels bring. They have all been distributed . . . individually and to all sorts of candidates—undernourished students, lonely old ladies in damp back rooms, despondent long-unemployed fathers, so happy to have something to take to their families except empty hands; to families where the children are delicate and want building up with good food, to East Zone families as and when we can find opportunity. . ."

ORTHODOX

No Salary

The head of the Orthodox Church of Finland, Archbishop Herman, has consented to assume temporary leadership of the Estonian Orthodox Church,[¶] subject to the approval of the Ecumenical Patriarchate of Istanbul.

The Estonian Orthodox Church has had its headquarters in Sweden since 1944, when Metropolitan Alexander fled his native land and Russian troops seized Estonia from the retreating Germans. The Metropolitan died in October of this year and will, in time, be replaced by action of the Synod of his Church.

One of Archbishop Herman's first duties will be to ordain three new ministers — although the Church cannot pay salaries to its clergy. The Estonian Church is active, but its parishes are small and far apart in Sweden.

[RNS]

Entry Denied

Archbishop Germogen of Krasnodar and Kuban has been denied entry into the U.S. as an emissary of the Russian Orthodox Church.

From unofficial but reliable sources it was learned that official sponsorship of Archbishop Germogen's visit by the Soviet government was the stumbling block to his admission.

United States officials regard the Russian Church as a "captive Church," and fear that the only mission the archbishop

would be allowed is one having to do with political objectives of the Soviet Union.

The archbishop had applied for permission to come to the United States in connection with administrative matters following the death in November of



MISS PYE (RIGHT) AND REFUGEE
Something except empty hands.

Metropolitan Makary of New York, leader of the Russian Orthodox in North America loyal to the Moscow Patriarchate.[¶]

Lincoln White, press officer of the State Department, said the refusal of a visa to Archbishop Germogen was not in any sense a personal reflection on the archbishop's character, on his status as a Churchman, or on the loyalty of members of the Patriarchal Russian Orthodox Church in America who still adhere to spiritual unity with the Moscow Patriarchate.

[RNS]

POLAND

Invalid

The Vatican, through its newspaper *L'Osservatore Romano*, recently confessed itself unable to confirm or deny a report that Polish Bishops had taken an oath of faithfulness to the Polish state.

L'Osservatore said that if the reports turned out to be true, "conditions existing in Poland are by themselves sufficient to make us understand that the gesture performed by the Bishops was not free, but the result of long moral, administrative, and physical violence that probably included even blackmail."

"An oath," said *L'Osservatore*, "taken under such conditions is objectively in-

valid. The government knows it very well, but for the oppressors of Warsaw all this does not count: They will consider it valid and will use it as a pseudo-legal weapon for further violence."

GREAT REGRET

The report that the bishops had sworn loyalty to the Polish government was broadcast December 18th from Warsaw. At the same time the British government announced with "great regret" in the House of Commons that the Polish Roman Catholic hierarchy had taken such an oath of allegiance.

WORLD COUNCIL

The Rev. R. E. Maxwell Named to Interchurch Post

The Rev. Raymond E. Maxwell, priest of the diocese of Missouri, who has had considerable experience as a representative of the World Council of Churches, has now been appointed to the central staff of the council's Department of Interchurch Aid.

The Rev. Mr. Maxwell will be stationed in Geneva. His new duties will include responsibility for interchurch work of the World Council on behalf of Eastern Orthodox and Old Catholic Churches in Europe. His experience with the Council includes service to refugees in the French zone of Germany, and more recently, supervision of the resettlement program in Germany.

ENGLAND

Retreat of the Bats

Motorcycles don't belong in church and even bats know it. They may not see well, but their hearing is acute, and they don't like loud noises. Capitalizing on that fact, the vicar of St. Mary's Church in Steeple Bumpstead, England, the Rev. Eric Wheeler, finally dislodged the bats that had almost taken over the church.

First he tried to remove them with sulphur fumes. Unsuccessful with that method, he tried a water fountain with a light on it to lure the bats, and was equally unsuccessful.

Then Mr. Wheeler drove his motorcycle through the church, sounding the horn. Terrorized, the bats retreated. According to the *London Daily Mail*, Mr. Wheeler said: "The terrified church bats could stand the noise no longer. I was not really surprised, for by this time I was a little shaky myself."

TUNING IN: ¶Orthodox Church of Finland and Orthodox Church of Estonia are two of the 15 or more national branches of Eastern Orthodoxy, all of which owe spiritual allegiance to the Ecumenical Patriarch. He is also the spiritual head

of one of these national branches, namely, the Church of Constantinople. ¶Russian Orthodoxy in America is represented by the Russian Orthodox Church of North America, Patriarchate of Moscow, and Russian Synod in Exile.

A Welcome Introduction

Reviewed by the Rev. R. E. COONRAD

SINCE the advent in England, in 1947, of the Archbishops' report on *The Canon Law of the Church of England*, which was widely read in this country, there has been a growing interest in canon law. A book entitled *Western Canon Law*, by the Bishop of Exeter, the Rt. Rev. R. C. Mortimer, is a welcome introduction to a complicated but interesting subject. Published originally in England, it is now available in this country from the University of California Press (Pp. 92. \$2).

Dr. Mortimer's book, which has a minimum of technical terms, consists of lectures given "within the precincts" of the



University of California at Berkeley and on the invitation of the Divinity School of the Pacific and the Law School of the University. It deserves to be read by every layman and clergyman of this Church.

Dr. Mortimer has rightly confined the lectures, which comprise five chapters in this book, to the canon law of the Church in the West. There is a brief but good discussion of the classical tradition of the canon law from the early codes of the Apostolic Canons and the Ecumenical Councils (I Nicea, Constantinople, Ephesus, and Chalcedon), through the African Codex, the books of Dionysius, and the collection of 104 canons called the Hispana.

The development of the *Corpus* of the Canon Law is most clearly and interestingly presented, from earlier and private collections of canon law (the False Decretals of Isidore Mercator, Burchard of Worms, and Ivo, Bishop of Chartres) to the great, if unofficial, codification by a monk named Gratian in A.D. 1140. Eventually, Dr. Mortimer says, the Code of Western Canon Law was completed and published as the *Codex Iuris Canonici* "by Jean Chapius in 1503."

Dr. Mortimer points out the force and application of this canon law in the English Church before and after separation from Rome. He completes his book with an excellent chapter, "The Characteristics of Canon Law," in which he discusses the principles by which the canon law of the Church in the West forms part of the ecclesiastical common law of the Anglican Communion, including, of course, the Protestant Episcopal Church in the United States of America.

In Brief

THE BLACK ROSE. By Thomas B. Costain. Illustrated by Herbert Ryman. Doubleday, 1953. Boxed edition. Pp. x, 403. \$5.

A handsome boxed edition of Thomas B. Costain's delightful novel, *The Black Rose*, bound in red and with five double-spread illustrations in color by Herbert Ryman. Would make a fine gift. F.C.L.

THE MISSION BELL. Written and illustrated by Leo Politi. Pages unnumbered. Scribners, 1953. \$2.50.

A story of Fr. Junipero Sierra and his faith, and of his love for the Indians as he worked to establish missions in California, "not by force," but "with patience and through love. Of this faith and love the mission bell, calling his Indians to him, was a symbol. The illustrations vividly portray the spirit of the story. (Ages 6-9 years.)

STAND THEREFORE! A Bishop's Testimony of Faith in the Church of England. By Michael Furse. SPCK.* 1953. Pp. x, 198. 17/6.

This autobiography deserves more than the "skimming" with which this editor has perforce had to content himself. It covers a career in Africa, where Dr. Furse was Bishop of Pretoria, as well as in England, where he later became Bishop of St.

*Agents in America: Macmillan.

Albans. He has been retired since 1944.

The book includes a trip to America in 1931, where the Bishop introduced at the Washington College of Preachers the present system of a lecture, followed by group discussions, followed by a general discussion on the findings of the groups.

The Bishop's method of dealing with persons married contrary to the discipline of the Church is hardly that of the American canons; but perhaps for this very reason American Churchmen will do well to read about it.

THE SELF IN PSYCHOTIC PROCESS. Its Symbolization in Schizophrenia. By John Weir Perry, M.D. Foreword by C. G. Jung. University of California Press, 1953. Pp. xvii, 184. \$5.

A technically presented case history and its cure, indicating a triumph of modern therapy.

Books Received

ANGELUS SILESIVS: THE CHERUBIC WANDERER. Selections translated by Willard R. Trask. Introduction by Curt von Faber du Faur. Pantheon. 1953. Pp. 60. \$2.

GERARD MANLEY HOPKINS. A selection of his poems and prose by W. H. Gardner. Penguin Books. 1953. Pp. xxxvi, 252. Paper, 65 cents.

RELIGION FOR THE HARDHEADED. By Alice Franklin Bryant. Dodd, Mead, 1953. Pp. 116. \$2.

THE WEB OF LIFE. A First Book of Ecology. By John H. Storer. With an introduction by Fairfield Osborn. Devin-Adair. 1953. Pp. xii, 144. \$3.

A Temperate Defense

Reviewed by HOWARD T. FOULKES

MOST of those who have a passing acquaintance with the literature of the reign of the first Queen Elizabeth will remember Robert Southwell as one of the Recusant poets of that time. At least one of his poems is included in most anthologies. However, his *An Humble Supplication to Her Maiestie* has been known only to specialists in the religious controversies of her reign. (It is now available in a new edition edited by R. C. Bald — New York: Cambridge University Press, 1953. \$3.)

The original publication of this work, if it was ever intended, was prevented by the author's tragic death in 1592. The occasion for its composition was the proclamation dated October 18, 1591, against seminary priests and especially Jesuits. A rumor of another Spanish Armada was in the air. Southwell's pamphlet was only one of a number of replies to the proclamation by Roman Catholics. The best known and most

violent was by the Jesuit, Robert Persons. It is hardly possible that Southwell expected to present his "Supplication" to the Queen, but hoped, no doubt, that it might produce sympathy for his co-religionists.

Its history after his death is curious. It circulated in manuscript until it was secretly printed in 1600 to embarrass the Jesuits in their controversy with the seculars. However, it was suppressed by the government and few copies survive. Although Southwell's facts cannot always be relied upon, he presents a temperate and well reasoned defense of the Catholic Recusants.

Bald's edition is meticulously edited, and not the least interesting part is the introduction, setting forth the background of the author and the religious and political situation in which his pamphlet was written. The proclamation which occasioned it is given in an appendix.

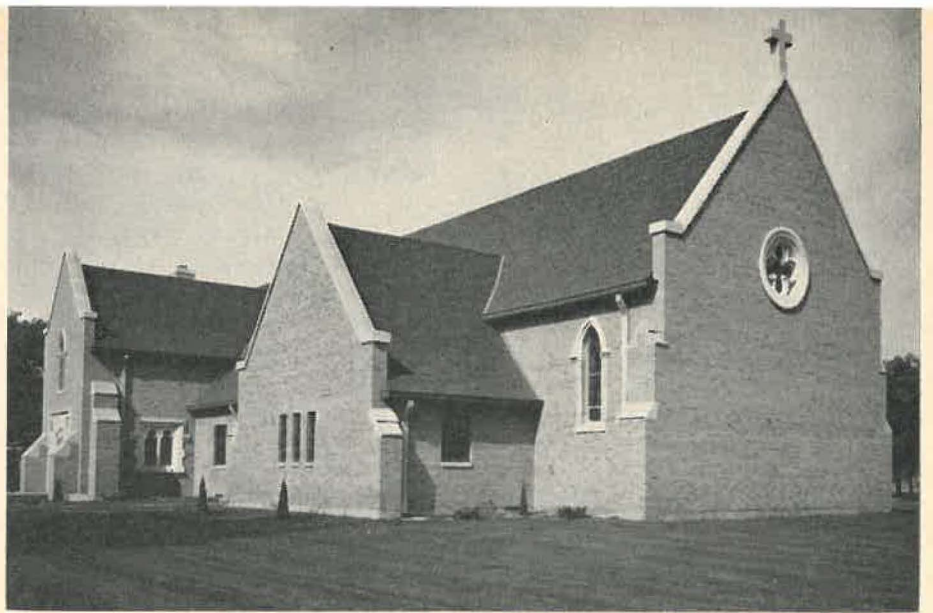
THE missionary district of Salina has been "on the verge" for many years. It has been on the verge of being closed out as a separate entity of the Church by General Convention, and it has been on the verge of making a tremendous step forward and becoming a vital and young diocese. Its possibilities and probabilities have long been a problem to those in positions of authority in the National Church. It is time that something was done, and that the problem of Salina was resolved. It can be solved.

Although the liabilities and assets of the district have been well known to National Council personnel, the district itself has not been known to the great bulk of our Churchpeople and Church leaders. It is these who do not know the district who are called upon to pass judgment. All that the average Churchman knows of the missionary district is the view he gets as he sees its vast prairies from the club car of his Super Chief.

Perhaps such a person has driven through western Kansas on the way to a vacation spot in Colorado, and cursed the wind and the dust, saying, as did the late Dr. Thayer Addison, that anyone who did the work of the Church in the district of Salina should have all that he asked. In the summer months, after the wheat has been harvested and the ground plowed, it is hot and dusty, but we put up with the annoyance because the rest of the year Kansas is a wonderful place in which to live and work. No one who has spent a spring here, with the miles and miles of waving wheat rustling in the wind, can live elsewhere without some sense of claustrophobia.

Western Kansas, the district of Salina, is one of the most fertile areas in the great Midwest. Here, on these prairies, great wheat crops are grown, in such quantities as to tax the capacities of the "Prairie castles" (wheat elevators) that dot the landscape, and many new fields of oil development have been opened in recent years. Here, in town after town, the Episcopal Church is represented by devoted priest and people, and here also, in town after town, the Episcopal Church is not known at all. In several places where the Church does maintain missions the priest drives many miles to hold services at odd hours of the day.

In the *Episcopal Church Annual* of 1953 the district shows a communicant strength of 2,484, only four parishes, and 32 missions. Of these 32 missions, 26 have buildings, two of which are not in use. Of the 21 clergy connected with the district, four are retired and four are at work in district institutions. There is a working group of 13 clergy, four to man the parishes and the remaining nine



NEW GRACE CHURCH, HUTCHINSON
The answer can't be seen from the Super Chief.

The Problem of Salina

By the Rev. Fred A. Croft

Is Salina in the business of supplying chaplains to Churchpeople in its borders, or is it a missionary district, responsible for evangelistic endeavor?

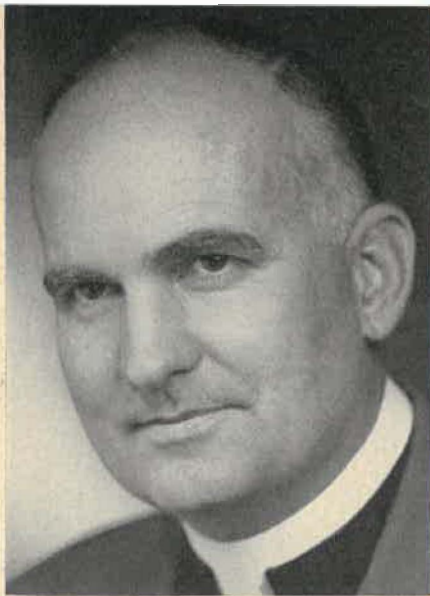
to cover the 32 missions. It is no wonder that the district was able to produce only 123 Confirmations. Most of the Confirmations were in the parishes.

The problem of Salina was brought before General Convention of 1952 with questions like these:

Is it profitable to pay the cost of transportation and the salary of the mission clergy when so little gain is shown, so little fruit garnered? Is the outlay of mission moneys justified? Is Salina in the business of supplying chaplains to the Churchpeople in its borders, or is it a missionary district, responsible for evangelistic endeavor?

Questions like these brought the problem before the last General Convention in Boston. A proposal was made at that time that the district be reunited with the diocese of Kansas. It was not the first time that such a proposal has been made, nor will it be the last. But after certain presentations were made to the Committee by both the district and the

diocese, it was decided that this should not be done "at this time," but that Salina be given "every encouragement" to move toward diocesan status. Neither Salina nor Topeka (see city of diocese of Kansas) wants to be reunited. Salina does not, because, if its headquarters were moved to Topeka and it were placed under the Bishop of Kansas, small towns on the edges of the state possibly would not see a bishop from one year's end to the next. This circumstance would not arise from any indifference on the part of the Bishop of Kansas, but simply through the distances involved. Topeka does not want the added burden of the district, because the diocese would be greatly weakened thereby and become an "aided diocese" perforce. This would also require the aid of a coadjutor, add more miles of travel, and require of the diocese more mission aid than it is able to give without hurting its own missionary program in the small places within the present boundaries of the diocese.



FR. CROFT
Kansas and Salina don't want reunion.

Even if the national Church is willing to help, reunification will probably not solve the problem, it would only shift responsibility.

The opportunities for the Church in the district of Salina are truly enormous. The Church is little known, but the potential is there. Salina lay people are eager and willing to work to see the Church grow. There are many potential converts outside the Church who are tired of the "frontier" types of religion offered them by various denominations. The Amish and Mennonite young people, of whom there are many in this area, are fast forsaking the 17-century social customs imposed on them by their parents and are looking for a Church that will fill their needs.

Why haven't we done more to capitalize on what is here? The reasons are obvious. First, we have tried to put across a program that was too little and too late. We have given the Bishop of Salina just enough money to keep things going. This is not enough. The Bishop has funds only to maintain the status quo, not for any new and aggressive program. Bishop Nichols tries to make up for the lack of clergy by doing the work of a general missionary as well as the work of a Bishop. It's the old Episcopal habit of killing off bishops as quickly as we can.

Another reason is that we have to a large extent pauperized the work. We have given a pension-like grant to small missions, when we should say to a strategic place, "Here is all you need for a strong program. Take it and use it well, but you must take over a definite portion of it every year until at last you are financially independent of any district aid. This grant is for a limited time only. If by that time you cannot help yourselves it will be withdrawn."

Then, too, we have been apologetic about who and what we are. Our people have never seen the Church in all

its strength. The only thing that outsiders know of the Episcopal Church is a small, sometimes badly kept building on a mean side street, having its services in the middle of a hot afternoon once a month.

Since the days of Bishops Tuttle and Talbot, the great missionaries to the plains, we have been handicapped as they were by having to use ineffective clergy. We cannot attract forceful and missionary-minded priests with the poor salaries and bad living quarters we have to offer. The problem has been more acute during these years of clergy shortage. Why should a young married man come here, when for better salary and better working conditions he can go into other areas where the need is also great? We can talk all we want about "challenge," but there is just as great a challenge for a young man in other areas where the salary is adequate for his real needs.

Yet a priest who likes to work and likes people can have a wonderful time in this district. He will get a hearing and a welcome and a great deal of support for his work. His program for growth is ready made. It is simply the program of the Church. That we desperately need. We have had too many men who insisted on their own pet ideas, and taught these ideas as the Church's program. We have had too many who "did not approve" of the Woman's Auxiliary, of Sunday schools, of laymen's work, or anything that seemed to emanate from the National Council.

In 1903, when Salina was set apart from Kansas, all the major cities of the state ended up in the diocese of Kansas. One of the suggested solutions to the problem of Salina is a redivision of the state so that Salina might take in the bordering cities of Newton and Wichita. Such a redivision would only be drawing lines on a map. It would make for unhappiness for Wichita and Newton, and would not solve the real problem. The only other solution, and the wisest one, would be to give Salina the men to man the stations—the right kind of

men, and the money to support them for a while. If we did this, Salina would become a diocese in 10 years. The present system of pauperizing the work must stop. We have been buying milk and spinach for too long; let's give Salina a little red meat and then watch it grow. One good steady effort would see a tremendous change, and if the national Church is serious, our people will respond. Our people need a challenge, not a dole.

Grace Church, Hutchinson, which I am privileged to serve, is a case in point. After 70 years of existence, in which time it had its ups and downs, it suddenly came alive. It is now a thriving parish of nearly 500 communicants and worships in a new \$250,000 building. The new impetus was almost entirely a lay project. Good and faithful clergy put in years of their lives laying the groundwork, but it was only when the laymen of the parish grew ashamed of their old ways and their old and run-down church that the parish took on new life. No matter how good a priest is, the laymen must respond before much can be done. We have such laymen in goodly numbers in this district.

In another city in the district, the district itself means to do something. The last convocation wanted to show the national Church that it was concerned about its status. On the basis of convocation action, the district is starting an aggressive program in the city of Great Bend, one of the fastest growing cities in the state. To do this we are putting all the funds we can find into one all-out effort, and these are not to be national Church funds, but our own. The lay people of Great Bend have responded, and boast that in five years, at most, they will be an independent parish. What has happened in these two places is merely indicative of what can happen all across the prairies.

We have towns where active laypeople are asking, "What can we do?" Many places are waiting anxiously for good leadership, and are interested in making

(Continued on page 21)

Sons and Wealth

THE writer of this article is rector of Grace Church, Hutchinson, Kansas, and also chairman of our district's department of missions. I commend his suggestions. I hope that his point of view will make western Kansas more vivid to those who read this article.

National Council officers understand Salina's need, but they cannot give us what they do not have. May the whole Church, for Salina and all the missionary field, "Give of her sons to bear the message glorious, give of her wealth to speed them on their way."

(Rt. Rev.) SHIRLEY H. NICHOLS,
Bishop of Salina.

The Dead Nettle

An Essay on Christian Detachment

Part IV (Conclusion)

By Merle G. Walker



Earlier in this series Christian detachment was contrasted with both stoical indifference and possessive love and seen to be the fruit of charity. Now, detachment itself is set forth, with its growing pains — and in the end, its manifold joys.

Mrs. Walker, the author of this article, is a housewife with two growing daughters, a communicant of the Church of Our Saviour, Atlanta, Ga., and a Ph.D. in philosophy. Her husband, A. J. Walker, is head of the department of English at Georgia Institute of Technology.

NOW, within its proper relation to charity, it becomes at last possible to define detachment. Charity demands that our love of self and others be a part of that creating, redeeming, and sanctifying love with which God loves the world. But it is not so that we do love.

Once the soul has grown a little in the experience of God's love for it, it sees the self-centeredness of its love for all things. Its physical desires are fixed attachments to habit and appetite. Its passionate desire for beauty, its avid search for truth, its devotion to work and career, are all a tacit bid for superiority and competitive recognition; its emotional joys are largely a sensory self-indulgence, without any visible result in the art of living or loving. It has loved all things for its own sake, and it is mortally attached to all it loves.

Now it begins to see what true detachment is: the freeing of all loves from self, the giving back of all things to God and to themselves. The soul must be literally detached, unfastened, from the sense of possessiveness and ownership toward all.

This, however, is to live for a time

the life of a thousand deaths. To return to T. S. Eliot's figure: the nettle must die.¹ Detachment is the crucifixion of self to the things of this world — one by one. Here again we see the difference between philosophical and Christian detachment. The latter is no vague general attitude of diffused calm where nothing matters "too much." Charity must enter and purge each specific human emotion, each keenly personal taste and hankering, every cultural affinity and intellectual appetite, yes, even the activity of prayer itself, and break the deadly clutch of claimfulness, yet without ever denying the original splendor of any created thing.

Such a process means prying loose, one by one, our demands upon these things, and, often harder still, the satisfying and flattering dependence of loved persons upon us. We must learn not to need desperately; and we must learn to be unnecessary. During the detaching process the habits of years must be broken; physical appetites must be temporarily denied until the habit of prudence replaces the habit of indulgence; marital love, parental affection, special friendships must be converted, with no excuses for self, yet no excessive demands upon others; work which has been done grandiosely for self-gratification or grudgingly in self-pity must be turned to the simple praise of God; the thirst for knowledge, the appreciation of beauty, must be disciplined and freed of idolatry.

THE DARK NIGHT

As this universal process of detachment takes place, in each of these areas, there comes a time when the soul is terribly bewildered and confused. Mystics sometimes speak of the "dark night of the senses," but it does not matter what we call it. From our own trying experi-

ences, we recognize the sense of desolation, separation, and loss. The liberation from each attachment is followed by an emptiness that tempts us to call it indifference.

With the loss of claimfulness all the familiar tests of natural affection are gone: the torridness of feeling, the keen, consuming longing for this or that, the dependence upon something outside us for happiness. Because there is now nothing the soul requires absolutely but God, it feels cold; nothing gives it the old vivid delights. Does it, then, love at all, it wonders, or has it fallen into the deadlier sin of callousness and apathy? It may now be beset by a new and double fear: on the one hand it fears the idolatry of all it has loved and on the other it fears its own native uncharitableness.

Lacking the intensity of wilful desire, it is tempted to suppose it no longer loves. Everything momentarily loses its savor; it tastes the bitter death of self, the withdrawal of all its customary delights. For a time it knows absolute poverty; it possesses nothing except a hunger for God. It is somewhat like a spoiled child who can think of nothing he wants for Christmas. As it waits for a further leading of the Holy Spirit, it feels quite simply as if it were being squeezed to death.

In its loneliness and bewilderment, desiring nothing but God, yet distrusting all the false attachments that have failed to lead to Him, it now makes the mistakes peculiar to really religious people: it withdraws into itself a little, not now in proud superiority, but in a profound self-disgust. This is the period many of us know: of rash sacrifices undertaken simply for the sake of sacrifice; of stern, self-imposed asceticisms, beyond our own strength and beyond the measure of grace intended for us; of rash attempts to throw everything away and live on spiritual bread and water.

It is as if the soul had a hunger that could be fed only by fasting. Its prayer is dark and wordless, little more than a

TUNING IN: ¶As a title for this series *The Dead Nettle* is taken from T. S. Eliot's poem, "Little Gidding," where it refers to a particular kind of nettle of that name which is actually not dead, but minus the sting of other nettles. So,

too, is Christian detachment not dead, but very much alive, yet without the sting of possessive love. Here a slightly different use is made of the figure, which now stands for the death unto self involved in becoming "detached."

naked intention to pray — it knows not for what. It is consumed by a fear, even of its own struggle, lest, in a terrible blasphemy which it had never before even dreamed of, it turns even God Himself into some form of spiritual self-indulgence.

It now fears most what it previously desired most. The priest turns from his own sermons with a kind of revulsion. The words of good counsel, the splendid concepts of theology on which he had so prided himself, seem but the dead whiteness of a sepulchre in which his own soul has lain corrupt. The truth of the words he speaks for others sounds as a bare judgment upon himself. He feels the chastisement of hypocrisy, and knows how little exaggerated is Dante's symbol of hell's punishment of hypocrites — the vesture which is velvet on the outside and leaden within.

Similarly the Christian poet fears and loathes his poetry. The idol which he has adored he now wishes to break in pieces. In a false dream of a false humility, he decides he will write no more. He will offer to God as a burnt offering the gift which he has misused for pride and vainglory. A Gerard Manley Hopkins spends months of torture in the desert of false detachment, yet gives us as a result the wonderful "dry sonnets" that are like the cold sweat of a stone. A Thomas Merton, with wiser superiors than Hopkins ever had, writes grimly on as an act of sheer obedience, in the teeth of a consuming desire for silence and solitude.

The dictatorial parent, in the first throes of self-knowledge, wishes he need never give another command. The jealous lover may even long for death that his beloved may be free from the demands of his claimful affection. The possessor of social grace and outgoing joy seeks an unbecoming seclusion and wonders about a vocation to the contemplative life. The conquest of greed and appetite and the first victory over inordinate affection is often followed by a new temptation to a false detachment. For all but the "swift saints" the road to real contrition frequently detours through the exile of remorse and self hatred.

THE WAY TO HOLINESS

During this time of interior suffering, the person is troublesome and enigmatic. All about him are people who above all things do not want to be loved with detachment, who are legitimately confused by the awkwardness of his withdrawals into crying, "What has happened to you? Have you forgotten us?" His unwonted and belligerent asceticisms interfere with the innocent enjoyments of others; his fits of depression and absent-mindedness, when he gives in to spiritual doldrums, are anything but an inducement to Christian

Charity and detachment are but the two sides of the old Christian paradox, that he who would find his life must first lose it.

charity. It is quite likely that in his spiritual anguish he will exact far more charity than he will show. A finished saint is the most charming, the most really courteous, really joyful, really loving of companions, but a saint-in-the-making is frequently a burden to others and a trial to himself.

However, if the soul continues in prayer and sacraments, in inner patience, obedience and hope, it will be brought through the wilderness of its over-anxious, still basically self-centered zeal, into a place of liberty. As it has been purified of carnal desires and voracious loves through some self-denial and abstinence, so, too, will it be purged of its wilful solitudes and slothful despairs. The way to holiness, it learns, is not in self-imposed sacrifices or superhuman immolations. A redeemed Christian, as Evelyn Underhill points out, is indeed a new creature, but "it is one in which all of the old material has been used." The work of redemption is not a work of destruction but a long act of salvage. All that seems to have been lost through detachment is to be restored and transformed as self-centeredness gives way to an increase of love. The God whose love the soul has tried — too zealously, perhaps — to return is a God of plenitude and fullness. Detachment is therefore properly learned, not in a vacuum of pure mortification, but within the holy creation of God. With love comes at last (how late, it often seems!) a little humility.

The Christian poet learns that it is far more exacting in obedience, faith, and love to write when he can and be patient when he can't than to make premature burnt offerings of unwritten epics to prove his capacity for sacrifice. The Christian called to live in a place of prominence and prestige learns how much harder it is to accept influence with humility than to escape temptations to pride and vanity in a convent to which she has not been bidden with authority. The hair shirt, doubtless, has its uses, but it is scarcely to prove how much irritation the wearer can stand, and there may be more of selfless detachment in the outward beauty of a

wife who dresses carefully to please her husband when she would prefer to spend the time and care on some more obviously "spiritual" pursuit.

In God's own season, then, the average soul returns from the desert to the world which God so loved, to see and love anew. For all but a chosen few (who need no essays on Christian detachment) the way to holiness is the way of the Beatitudes. The meek inherit — the earth. Those who have been parched and famished with the terrible hunger for righteousness return to a harvest "pressed down, shaken together and running over." As Dante knew, the end of Purgatory mountain is the terrestrial paradise.

For detached love, freed of some of the greeds of self, everything it has temporarily forsaken is seen once more in the freshness and beauty of Eden, cleansed and fresh from the hand of God, the product and result of His joy. A new Adam, he moves among the creatures, calling each by name, and discovering in the act of identification something of each one's mysterious uniqueness. The old self's monotonous yearning for uniformity and sameness, for conformity to its own pattern, is stilled, and the eyes are opened to a world that is new and various and full. Innocent of ulterior motives, free of the desire to mould according to its own purposes, the soul can again meet the creatures of God in friendship and peace.

The new Adam walks in the garden of this world and exclaims in wonder, "This is a rose, and I never knew!" To the parent comes a new command, "Behold your child," and to the wife "Behold your husband!" For the supreme gift of detachment is vision. Having first seen all things in God, man can now see things-in-themselves. The teacher is free to delight in the pupil who outstrips him. The mother sees her 12-year-old child, moving along a path not exactly of her own particular choosing, drawn to a love of persons uncongenial to her or to a vocation she has never imagined, and hears, without confusion or distress, the cry St. Mary once heard in the court of the doctors, "How could you have thought I was lost? Didn't you know?"

The esthetic snob who praised nothing of less stature than the *Art of the Fugue* discovers the lovely simplicity of folk song. The intellectual delights in the beauty of the swimmer, and the athlete in the delicacy of the artist. The strong man wonders at gentleness, and the mild soul respects the power of the

(Continued on page 20)



Missionary Districts Grow Faster

WHAT about Salina? For years, this missionary district comprising the western three-fifths of the state of Kansas has been in a doubtful status, while Church leaders have argued the pros and cons of merging it with the adjoining diocese of Kansas.

The current national Church budget contains an item of \$30,085 for the missionary district of Salina. As domestic missionary appropriations go, this sum is neither very large nor very small. Some of the western districts require substantial sums for work among Indians who continue to suffer extreme poverty and will have to be aided for many years to come: the most noteworthy example being South Dakota, where \$79,000 of the district's \$114,750 appropriation is devoted to work among the Indians in that state and on the adjoining Santee reservation in Nebraska. Otherwise, their appropriations are within range of Salina's.

Yet we agree wholeheartedly with Fr. Croft's thesis in his article on page 12 that Salina could be "on the verge of making a tremendous step forward and becoming a vital and young diocese." We agree with the bold strategy he proposes of selecting likely spots to develop a strong program that must pay for itself within a certain number of years, rather than to continue indefinitely with a "pension-like grant to small missions." Our only proviso would be that Salina is not alone in needing such a strategy. Other missionary districts face a virtually identical problem.

The thing that is distinctive about Salina's problem, perhaps, is the question of merger with the diocese of Kansas. Should the bringing of the Gospel to western Kansas be regarded as primarily the task of Kansas Churchpeople? Or will the job be done more effectively by a continuation of the district as a missionary area of the national Church?

Sooner or later, all domestic missionary districts

ought to arrive at self-support, either by achieving diocesan status or by a redrawing of boundary lines so as to include them within existing dioceses. This would seem to be the normal pattern for the Church to assume throughout the United States. On the other hand, if the goal is to strengthen the Church everywhere, there is considerable evidence to show that missionary districts supported by the national Church have grown faster than the Church as a whole. Shifts of population, economic factors, regional peculiarities, and other factors have had a great deal to do with the strengths and weaknesses of the Church in a given area. For example, the former missionary district of Southern Florida achieved its growth from 5,180 in 1918 to 27,537 in 1952 with the aid of a tremendous development of the state of Florida.

On the other hand, many of the western missionary districts have outstripped the growth of the national Church during the same period in the face of a static, or even a declining, population.

EXAMPLES exist of the effect of laying missionary responsibility primarily on local resources. The diocese of Montana has been courageously hoeing its own row for 50 years. During the period from 1918 to 1952, it has gone up from 4,626 communicants to 6,377, a highly creditable record. But this 37.9% gain is lower than the national average of 59.4% and substantially lower than Salina's gain of 99.7%.

We have chosen 1918 as our starting point for a reason. This was the last year of independence of the missionary district of Western Colorado, which was merged in 1919 with the diocese of Colorado. More recent mergers have been that of the district of Western Nebraska with Nebraska in 1946 and that of the diocese of Duluth with the diocese of Minnesota in 1944. With the aid of authorities in

Communicant Growth in Four Jurisdictions

Table Number I

	1918	1943	1945	1952	Net Gain 1918-1952	% Change
Salina	1,244	1,955	1,980	2,484	1,240	99.7
Western Colorado	938	-----	-----	1,639	701	74.7
Western Nebraska	2,465	2,834	2,915	3,651	1,186	48.1
Duluth	4,186	5,256	-----	5,500	1,314	31.4
All U.S.A.	1,061,104	-----	-----	1,691,762	630,658	59.4

these several jurisdictions we have been able to compile the adjoining table [No. I] showing increases in communicant strength within the geographical areas of the former jurisdictions.

It is noteworthy that Salina's percentage gain is much greater than that of any of the three that merged, and that its numerical gain is higher than any except Duluth.

AMONG other missionary districts as of 1918, four have now achieved diocesan status. At least two more have the goal in sight. The majority have made great strides in communicant strength, those that have gained by more than 100% being Southern Florida, Wyoming, Oklahoma, New Mexico and Southwest Texas, North Texas, Arizona, San Joaquin, and Spokane — and Idaho, if its territorial change be allowed for. The communicant totals of all domestic missionary districts not included in the first table for 1918 and 1952 are given in the other adjoining table [No. II].

Excluding Asheville (Western North Carolina) and Southern Florida (South Florida) from the totals, and adding Salina, we arrive at a total for the unmerged western missionary districts of 35,732 communicants in 1918 and 79,189 communicants in 1952 — a gain of 43,457 communicants, or 121.1%. As compared with the average gain for the continental U.S. of 59.4%, these figures speak eloquently of the wisdom of the Church's past missionary policy.

The question of merger is not, as Fr. Croft points out, the real crux of the issue. To our mind, there is no special reason why the diocese of Kansas, if it included Salina, might not continue to receive substantial aid from the National Council. Nor is there any special reason why the diocese of Montana, for example, could not retain its diocesan status and yet receive aid from the national Church in accomplishing its enormous missionary task. Yet, since "merger" and "economy" are usually thought of as two sides of the same coin, we must warn that the Church may be faced with a choice between saving money and saving souls.

Fewer missionaries, more poorly paid missionaries, less adequate resources in plant and equipment, are not the answer to the evangelization of the west.

In the domestic missionary field, as elsewhere, money has no power of its own, but it has almost unlimited power as the sacrament of the personal concern and interest of Christian people.

There are some 551,000 people living within the

Communicant Growth
in other Domestic Missionary Districts
Table Number II

	1918	1952
Asheville	3,679	5,316*
Southern Florida	5,180	27,537*
North Dakota	2,602	2,946
South Dakota	7,651	10,582
Wyoming	3,023	7,806
Eastern Oklahoma	2,055	
Oklahoma	1,755	
Total Oklahoma	(3,810)	9,914*
New Mexico and Southwest Texas	2,458	7,912*
North Texas	882	4,451
Arizona	2,006	6,879
Eastern Oregon	1,500	2,808
Idaho	2,462	4,133† (5,396)
Nevada	1,142	1,939
San Joaquin	2,383	6,023
Spokane	3,123	8,588† (7,352)
Utah	1,446	2,724
	43,347	109,558

*Missionary Districts which have become dioceses.

†Part of the state of Idaho (containing 1,236 communicants as of 1951) was transferred from Idaho to Spokane in 1935.

area of the present missionary district of Salina. As dioceses go, this is a comparatively small total, although the dioceses of New Hampshire, Vermont, Delaware, Easton, and Northern Michigan each have a smaller total population. At present, there is only one communicant per 221.2 people in the missionary district, as compared to the figures of one communicant in 48.2, 51.7, 36.9, 39.3, and 51.7, respectively in these five dioceses. There is only one way to make the proportion in Salina go up — and that way is by the labors of consecrated clergy and laypeople, fully supported by the resources of the national Church.

And, in view of the traditional dislike of Church-people for the status of "aided diocese," we strongly suspect that Salina will go faster and farther as a separate missionary district rather than as a weak area within an otherwise self-supporting diocese.

Prayers for Unity

Widely observed in Europe is the Week of Prayer for Christian Unity, January 18th to January 25th. Commending the practice, the Faith and Order Commission of the World Council, issues a leaflet of suggestions for prayer each year.

Copies of the leaflet may be obtained by writing the Rev. Floyd W. Tomkins,

D.D., Washington, Conn. The leaflet includes a Litany for Unity and daily intentions of prayer on the unity theme.

Founder of the Prayer for Christian Unity movement was a Roman Catholic, Abbé Paul Couturier, who died last March. Carrying on his work this year is Fr. Maurice Villain, who is promoting the Church Unity Octave among

Roman Catholics between the same dates. Intentions relate to the 1954 assembly of the World Council of Churches to be held in Evanston, Ill., and to the healing of the rupture between the Church of Rome and the Eastern Orthodox Churches.

Copies of those pamphlets are available from Abbé Vincent, rue Royet 5, Lyons, France. There is no charge, but contributions to cover the cost of printing and mailing are welcome.

Expanding Horizons

THE LIVING CHURCH lives in a big and boisterous world. Amid the unceasing flow of blandishment and cajolery that pours from radios, TV screens, newspapers, and magazines, urging people to buy this or that, the voice of THE LIVING CHURCH is a small one.

Yet, although it's small, it isn't weak. Nor is it diminishing. On the contrary, and in the face of this overwhelming competition from the rest of the world, it grows—not spectacularly, but steadily. Circulation now is at the highest point in its history.

Having just come from that other world of industry and grand scale sales promotion effort, I am particularly able to appreciate the relative position of a less flamboyant and vocal undertaking such as THE LIVING CHURCH in the general scheme of things.

However, I find no cause to view this position with anything resembling pity or compassion. Rather, I am deeply impressed with what I have seen and learned in the short time I've been here. There is consciousness of working for a high purpose, but the mood is neither ostentatious nor stuffy. There is a feeling of gratitude . . . the kind that comes from knowing that your efforts, though imperfect, have yet produced a body of loyal readers and friends. Finally, there is high optimism for the future.

I find here, in other words, an organization with a zest for living and confidence in itself. What, therefore, is more natural than that it should feel the compulsion to grow, to expand its horizons—its own and those of its readers?

Now, let's understand precisely what kind of growth we have in mind, because there are different kinds. Ours will be three dimensional—in size, in quality, and in circulation.

We feel that to achieve these goals most economically and logically effort should be expended on increasing all dimensions on a roughly concurrent basis. An increase in size or quality only brings, of course, an immediate increase in production costs but without any guarantee of an automatic and substantial increase in circulation. Promotional effort, with its attendant expense, would still be required.

To extend the other dimension, circulation, can be done most effectively with the added impetus that comes from being able to talk about a bigger and better magazine. One without the other results in imbalance. Together, they fortify and strengthen one another.

Now, any thought of expansion always reminds us immediately of the basic fact that something must first be added to that which is to be enlarged. Our children enlarge as we put food into them. Plants grow as they obtain water and sunlight. Businesses expand as they put money into added sales effort or an improved product.

THE LIVING CHURCH is akin to all these things. It, too, needs money to grow.

We have, of course, been receiving money in the



A. V. J.

form of contributions to our Development Program fund. Almost \$13,000 has been received and most of it has already been put to good use. It has made possible promotional efforts that have increased circulation by more than 10% during the past year. It made possible strengthening our editorial staff. Finally, it permitted us to establish a new promotion department.

But, to repeat, most of the money received has been used. We now need to have the Development Program fund replenished—and increased—to make possible the expansion that we propose to achieve.

We do not deceive ourselves, nor should you, into believing that our growth will be a quick and easy matter. The competition for peoples' time and money is enormous and we who offer something not patently sensational or hilariously entertaining are at a disadvantage. Our promotional efforts must be attended by a greater measure of patience.

However that may be, we actually ought to want to grow. Through our magazine we try to serve God's world as "a vital link in the Church's line of communication." And we hope, too, that in the process we contribute significantly to the quickening of our readers' spiritual insights. We believe these purposes are good. Therefore, we think that whoever undertakes to carry them out should feel impelled to do as full a job as he can. This service, let us remember, is done in His name. He never fails to give us full measure. That is why we remind ourselves that half a million Episcopal Church families are without a national Episcopal Church publication. We owe it to Him to bring our story to as many of them as our resources permit.

And so it is that we make bold to proclaim our program and our needs. If you believe with us that our objectives are good, that they should and must have greater scope, then we ask you to work with us. To reach our goal will require dollars, time, effort—and God's help.

Nor should we overlook ideas. Good ideas can be put to work. If you have any that you think will add momentum to our Development Program, believe me, they will receive a warm welcome. Won't you let us have them?

We stand ready to join battle with whatever problems may lie ahead with relish and gusto. It is our hope that some of this gusto will spill over on our friends—all over these United States. And that happy development we leave in God's hands.

G. W. BURCKHARDT

NEW JERSEY — St. John's Church, Salem, N. J., will receive \$30,000 annually from the estate of the late Eugene H. Rumsey. In his will Mr. Rumsey, who died in 1944, set up a trust fund of approximately \$600,000 and named his two sisters-in-law as lifetime beneficiaries. Upon their death the will named the church as beneficiary. One of the beneficiaries, Mrs. Margaret Rumsey, died in 1946, and the bequest became effective recently upon the death of Mrs. Ella Rumsey.

The will provides that in the event St. John's Church should cease to exist, the income is to go to the Salem County Memorial Hospital. If that should terminate, the income then goes to Cornell University from which Mr. Rumsey graduated in 1889.

SALINA — School space at St. Augustine's Church, Meade, Kans., is so limited that one class is said to meet in the pulpit, reports Bishop Nichols of Salina in a letter to clergy of the missionary district. "The congregation," he wrote, "has raised \$500 for Sunday School quarters, but the drought has so spoiled the wheat and cattle business that further local contributions must wait." As a consequence the Bishop has requested that the offering at the Advent Corporate Communion of the men of the district be assigned to the church with the intention of assisting its building program for a parish house and Church school quarters.

MILWAUKEE—Mrs. Maud P. Franklin recently resigned as organist of Trinity Church, Wauwatosa, Wis., after 53 years. She began to play on her 13th birthday, in 1900, and served nine rectors. In appreciation, Mrs. Franklin was presented with a silver tea set from the parish by the rector, the Rev. George F. White.

LONG ISLAND — Waterfront men and the Anchor Club of the New York City police department, on November 29th, sent the Ven. Canon A. Edward Saunders, chaplain on the Brooklyn waterfront and rector of Christ Church, Brooklyn, N. Y., two huge baskets of flowers. The occasion marked Fr. Saunders' 20th anniversary as rector, also his 12th anniversary as archdeacon of Brooklyn.

Bishop DeWolfe, who preached at the special services, confirmed a class of 20 people. Fr. Saunders was the recipient of a purse of \$700. The clergy presented him with a gold pyx.

Fr. Saunders has devoted much of his time and energy to the educational field, interracial and missionary work. At Christ Church he established the first elementary Episcopal Church paro-

chial school; he has, as archdeacon, been instrumental in the development and progress of religious work among interracial groups in the borough.

ARKANSAS — St. John's Parish, Helena, Ark., looks forward to its second century. The parish celebrated its 100th anniversary on November 29th. The Rev. Olin G. Beall is rector.

BETHLEHEM—A calendar of prayer, designed for both corporate and individual use, has been recently instituted by the diocese of Bethlehem under the auspices of the department of missions. Beginning the first Sunday in Advent, the cycle covers an entire year, with remembrance each week of diocesan churches in a particular city or field.

The calendar, called *The Fellowship of Prayer*, is printed quarterly on cards that carry not only the names of the churches, but the names of the clergy serving each parish. Also included are remembrances of seminarians, retired clergy (by name), and the Church Home at Jonestown, Pa. In addition there are suggested prayers for missions, clergy, and for the diocese. Copies have been widely distributed throughout the diocese.

EASTON—By the authority of Bishop Miller of Easton and the executive council of the diocese, a mission, St. Margaret's, is being established for Negroes in Cambridge, Md. Priest-in-charge is the Rev. Eugene Stedson Smith.

Mr. Smith was born in the British West Indies, a son of a missionary of the Church of England to British Honduras. He was educated at St. Peter's Theological College, Jamaica, and Durham University, Durham, England. He, Mrs. Smith, and their four children are making their home in Trappe, Md.

Prayer books, hymnals, a credence table, candlesticks, a cross, a dossal for the altar, and a sterling silver offering plate are among the gifts which the mission has received.

PENNSYLVANIA — Druim Moir, home of the late Samuel F. Houston, Chestnut Hill, Philadelphia, was dedicated by Bishop Hart of Pennsylvania on November 16th as a home for retired clergy. The gift of the home was made earlier in the year by Mrs. Henry P. Brown, Jr., Mrs. Robert R. Meigs, and Mrs. Lawrence M. C. Smith in memory of their father, Samuel F. Houston; their brother, Henry H. Houston, II; and their grandfather, Henry H. Houston. The Home is being endowed by Mrs. Brown.

The dedication service was attended by the first resident of the Home.

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Nettle

(Continued from page 15)

warrior. Grubby diligence learns the joy of play, and spontaneous gaiety perceives the strict beauty of discipline and effort. Opposites rush to a joyous meeting in Love, as in some holy dance. The soul of each comes into its inheritance, which was meant to be not less than everything, and, lo, it is an inheritance of holy surprises.

IMPLICATION

Yet delight and suffering both lie within the context of charity. Paradoxically, as it becomes free of self, the soul becomes more implicated with all other souls. Where before it had been protected by its own near-sightedness from pity and anesthetized by its egoism from any costly sympathy, the new desire for sanctity in all men makes it vulnerable to all. It lies open to compassion; it is constrained to reparation; it is driven to reclaim and save. It is not, like the Stoic, imperturbable; rather, like the Psalmist it often cries, "The sorrows of my heart are enlarged."

For with growth in charity, the soul moves beyond its own troubles and purgations to enter into the pain of the world and the Passion of Christ. It feels the slights offered to God by the indifferent; it remembers its own bondage, with pity for all who are still enslaved; it thirsts, with the thirst of the Cross, for the true assuagement of all who crave so uselessly for the refreshments of this world. Whatever diminishes another diminishes its own fullness; whatever hinders another's beatitude is matter for its sorrow. "Who is weak, and I am not weak?" cries St. Paul. "Who is offended and I burn not?"

As the soul is united to God through Christ it experiences an inward involvement with all other souls. The familiar passage from John Donne, so often quoted as an expression of democracy, is really applicable only within what Charles Williams calls the "co-inheritance" of Christendom:

"No man is an island, entire of himself; every man is a piece of the continent, a part of the main; if a clod be washed away by the sea, Europe is the less, as well as if a promontory were. . . . Any man's death diminishes me, because I am involved in all mankind; And therefore never send to know for whom the bell tolls; It tolls for thee."

Detachment, then, unlike either Stoicism or attachment is not an end in itself; it is the handmaid of charity, who is true mistress of the soul's house. Charity and detachment together are but the two sides of the old, familiar, and basic Christian paradox, that he would find his life must first lose it. Where charity corrects the sin of indifference, detachment limits the claims of the nat-

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ural affections. Charity loves all things; detachment forsakes all things. Charity longs for the beatitude of man; detachment seeks the sufficiency of God alone.

Because of this lovely equilibrium of necessary opposites, the Christian is not so stereotyped as either the Stoic or the man of attachments. He has neither the characteristic changeless aloofness of an Epictetus nor the constant exhausting enthusiasm of a Faust. For he has become like the God he worships, something of a mystery. He eludes the easy classifications of the world. He can be all things to all men, according as charity reveals to him their true needs; and he can be nothing to himself, as detachment teaches him prudence, temperance, fortitude, and sacrifice. He is, like St. Paul, both rich and poor, both bond and free, "as having nothing, yet possessing all things."

Freed by detachment from the lust for flattery, he can at times reprove, correct and chasten; freed by charity from all sense of injury and slight, he can at all times forgive. Nor is it the least of the mysteries of sanctity that, like St. Paul, the Christian can even speak of himself as he ought to speak. He knows that "he has labored more abundantly than they all," yet that he is "less than the least of all saints." In the hedgerows of this world, where he thrives with the indifferent and the passionate alike, he will perhaps always make less sense than simpler men.

The joy with which he holds to his vision of the original splendor of creation, despite the discouraging evidences of sin, frustration, and suffering, will seem sentimental to all false realisms. The abandon with which he can yield himself to the ends of another's glory will seem rash in the extreme to more narrowly prudent souls. The truth with which he accepts his own gifts and accords to himself the same literal respect he has for all things, will seem lacking in modesty to those who use

habitual self-disparagement for the provocation of praise.

Yet the refusal to push advantages, to seek security, to rest in or be dependent upon anything less than God will be deemed impractical and ill-advised. Whatever he does he is almost sure to be misunderstood. And why not? For he has learned the impossible: to have and to have not; to use and not to depend; to be used and yet to be unnecessary; to suffer, but with joy; to die daily and to dwell in eternal life. In so far as he can be described or explained — for he is, after all, a mystery — we may leave him with the description which Fénelon gives of St. Paul:

"He feels everything with an infinite purity and vividness. He carries all the Churches in his heart. He rejoices. He is afflicted. He grows angry. He grows tender. His heart is as it were the seat of all the strongest passions. He makes himself small. He makes himself great. He has the authority of a father and the tenderness of a mother. He loves with a jealous love. He wants to be cursed for his children. All these feelings are given to him, and it is thus that God makes a person love others, when he no longer loves himself."*

**Christian Perfection*, Harpers, 1947, p. 175.

Salina

(Continued from page 13)

the Church grow and thrive. A large group of laymen last year offered to act as lay readers in order to take some of the burden of travel from overworked mission clergy. This they offered at no expense to the Church, to act as lay readers in any place where five persons were interested in such services. To date, nothing has been given them to do.

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CHANGES

Armed Forces

Chaplain (Major) William P. Barrett has had a change of address at Fort Knox, Ky., and should now be addressed there at 7745 E. 70th Tk. Bn. Rd.

Chaplain (Major) Maxwell B. Courage, who has been addressed at HQ 169th Inf., 43d Div., 7811 SCU, Office of the Post Chaplain, APO 757, c/o P. M., N. Y., gives as his present address: Chaplain's Sect., 97th General Hospital, APO 757, c/o P. M., N. Y. He and his wife announced the arrival of a son on December 3d.

Chaplain (Major) Emmet G. Jones, formerly addressed HQ, SCC, APO 72, c/o P. M., San Francisco, and at 1074 Guerrero St., San Francisco, may now be addressed at 3240th ASU, Fort Bragg, N. C.

The bronze star medal awarded to the Rev. Robert C. Woodfield [L. C., December 6th], chaplain in the U.S. Army, was presented for service with the Ninth Infantry Regiment, Second Infantry Division in Korea, not Germany as reported. Chaplain Woodfield's rank is captain, not lieutenant.

Changes of Address

The Rt. Rev. Dr. Benjamin F. P. Ivins, retired Bishop of Milwaukee, and Mrs. Ivins, are now in residence at 15 N.W. Sixteenth St., Delray Beach, Fla. They may be addressed there until about Easter.

The Rev. Albert S. Cooper, priest of the diocese of New York, formerly addressed in Kingston, N. Y., and in Camden, Del., may now be addressed at Box 4374, Chestnut Hill, Philadelphia. He has gone into residence at Drumm Moir in Philadelphia.

The Rev. Charles E. Fritz, priest of the diocese of California, who has been addressed in Pasadena, Santa Monica, and Laguna Beach, Calif., may now be addressed: 13017 San Vicente Blvd., Brentwood Park, Los Angeles 49, Calif.

The Rev. George H. Hoffman, of St. Andrew's Church, Paris, Ill., should be addressed at 410 Broeck St., rather than on Wood St.

The Rev. Warren W. Lane, curate of St. Mathias' Church, Whittier, Calif., formerly addressed at 570 Helen St., should now be addressed for all mail at 7720 S. Danby Ave.

The Rev. Rudolph W. Treder, of St. Cornelius' Church, Dodge City, Kans., formerly addressed at 705 First Ave., should now be addressed at Box 412, Dodge City.

Ordinations

Priests

Kansas: The Rev. John Spencer Macauley was ordained priest on December 10th at St. Paul's Church, Marysville, Kans., by Bishop Fenner of Kansas. Presenter, the Rev. H. R. Heeney; preacher, the Very Rev. J. W. Day. To be vicar of St. Paul's Church and of St. Mark's, Blue Rapids. Address: 205 N. Tenth, Apt. 7, Marysville.

Long Island: The Rev. Stephen J. Dibble, assistant of the Church of the Ascension, Sierra Madre, Calif., was ordained priest on October 22d by Bishop Bloy of Los Angeles, acting for the Bishop of Long Island.

Los Angeles: The Rev. A. Gillett Bechtel was ordained priest on October 29th by Bishop Campbell, Suffragan of Los Angeles. Presenter, the Rev. A. W. Sidders; preacher, the Rev. H. V. Harris. To be vicar of the Church of the Redeemer, Los Angeles. Address: 481 S. Indiana St., Los Angeles 63.

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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Nevada: The Rev. Edward John Watson was ordained priest on December 12th by Bishop Lewis of Nevada at Holy Trinity Church, Fallon, Nev., where the new priest is vicar. Presenter, the Ven. T. H. Kerstetter; preacher, the Rev. E. P. Sheppard. Address: 507 Churchill St., Fallon.

Panama Canal Zone: The Rev. William Wescott Baldwin, who has been assistant at the Cathedral of St. Luke, Ancon, C. Z., was ordained to the priesthood on November 26th at the cathedral, by Bishop Gooden of the Panama Canal Zone. Presenter, the Ven. Dr. J. H. Townsend, under whose direction the ordinand pursued his studies for the priesthood; preacher, the Very Rev. R. T. Ferris; acolytes, the ordinand's sons, Spike and Bruce Baldwin.

Fr. Baldwin was employed in the locks division of the Panama Canal for many years and many of his old friends were at the service.

Western Massachusetts: The Rev. Robert B. Lane was ordained priest on December 12th by Bishop Lawrence of Western Massachusetts at St. David's Church, Agawam, Mass., where the new priest will be vicar. Presenter, the Very Rev. R. H. Kendrick; preacher, the Rev. P. T. Shultz, Jr.

The Rev. Donald C. Aitken and the Rev. Sinclair D. Hart, curates of All Saints' Church, Worcester, Mass., were ordained to the priesthood on December 13th at All Saints' Church, by Bishop Lawrence of Western Massachusetts. Presenter of both, the Rev. R. G. Preston; preacher, the Rev. Dr. C. A. Simpson. Address: 10 Irving St.

Deacons

Panama Canal Zone: Charles Emanuel Davis was ordained deacon on November 28th at the Cathedral of St. Luke, Ancon, C. Z., by Bishop Gooden of the Panama Canal Zone. Presenter, the Rev. D. A. Osborne; preacher, the Very Rev. R. T. Ferris.

The ordinand has recently been assisting as a lay reader of St. James' Church, Red Tank, and as superintendent of the Sunday school of St. Alban's, Paraiso. While completing his studies for the priesthood, the new deacon will continue in secular employment.

Rochester: Richard Allen Clark was ordained deacon on December 11th at St. Paul's Church by Bishop Stark of Rochester. Presenter, the Rev. G. L. Cadigan; preacher, the Rev. D. R. Grindy. To work under the direction of the Bishop. Address: 1100 S. Goodman St., Rochester 20, N. Y.

Deaconesses

Phyllis Ten Broeck Spencer, a member of Grace Church, New York, was set apart as a deaconess recently by Bishop Donegan of New York. She is now on the staff of St. Andrew's Church, Thirty-Second and Lloyd St., Milwaukee.

Church Army

Sister Hilda Havens, C.A., formerly parish worker at Christ Church, Hudson, N. Y., will on January 1st become parish worker at All Saints' Cathedral, Albany. Address: 75 Elk St., Albany 10.

Diocesan Positions

The Rev. Wilbur L. Caswell, retired priest, who is now in charge of St. Mark's Mission, Tracy, Calif., has been elected an honorary canon of St. James' Cathedral, Fresno, Calif. Address: Box 357, Patterson, Calif.

Living Church Correspondents

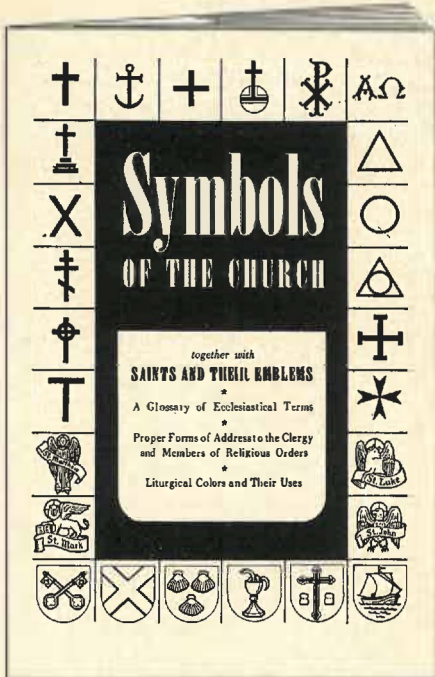
The Rev. Martin Heinz is now Old Catholic correspondent. Address Starrkirch (Solothurn), Switzerland.

The Rev. George E. Hoffman, of St. Andrew's Church, Paris, Ill., is correspondent for the diocese of Springfield. Address: 410 Ten Broeck St.

Corrections

The Rev. Dr. E. Frank Salmon, rector emeritus of Holy Trinity Church, Philadelphia, was listed [L. C. October 18th] as "temporary rector" of St. James' Church, Newport, Del. The Rev. Dr. Salmon writes very good-naturedly that while it is true that St. James' has been temporarily without a rector, he has done no more than take an occasional 11 o'clock service on Sunday.

What is more, the clerical changes department owes the Rev. Dr. Salmon one turkey dinner: as the result of his friends' reading THE LIVING CHURCH and thinking that the Rev. Dr. Salmon was living in Delaware, where he wouldn't be available for a Thanksgiving Day visit.



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QUANTITY	PRICE
6	\$ 2.00
12	2.50
25	5.00
50	8.00
100-199	15.00 a 100
200 or more	13.50 a 100

SMALL BUDS

15-20 inches long

QUANTITY	PRICE
12	\$ 2.00
25	2.75
50	4.50
100-199	6.00 a 100
200-399	5.50 a 100
400 and up	4.40 a 100

Delivery Charges on Palm Buds are Additional

Easily separated into strands, a large bud tears into strands about two inches wide, while a small bud tears into strands half an inch wide, some of which are unusable. A package of 25 buds—large or small size—is sufficient for 100 church members.

SAFETY CANDLES

FOR

- CANDLE LIGHT SERVICES
- PAGEANTS
- CHOIR PROCESSIONS

Made of heavy cardboard and metal with plastic simulated flame. No flame, no dripping. Color of flame may be changed by inserting a colored disc. Four different colored discs with each candle.

No. 800. 8" \$1.50 ea.; \$15.00 per doz.

No. 1200. 12" \$1.80 ea.; \$18.00 per doz.

Delivery charges are additional.
 Price includes no-leak batteries.



No. 10

No. 20

No. 30

COMMUNION WAFERS

No. 10. Plain on one side, waffle design on other side for convenience in handling since a perfectly plain wafer is slippery. Diameter 1 1/8".

No. 20. Plain on one side, IHS de-

sign on other side. Diameter 1 1/8".

No. 30. Plain on one side, Crucifix design on other side. Diameter 1 1/4". 75 cents per 100; \$2.00 for box of 500; \$3.50 for 1000.

HOSTS

With IHS design, 2 1/2" in diameter. (Not illustrated here.) \$3.75 per 100.

If cash accompanies order delivery charges will be paid by us.

WHITTEMORE ASSOCIATES, INC.

16 ASHBURTON PLACE, BOSTON 8, MASSACHUSETTS

Tel. CApitol 7-2150



THE
EPISCOPAL CHURCH
WELCOMES YOU



EVERYWHERE

(SEE LIST BELOW)

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by states. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.

BALTIMORE, MD.

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

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station) Dorchester
Rev. Sewall Emerson, r; D. L. Davis
Sun 7:30, 9 (Sung) Ch S, 11 (Sol); 7:30 EP & B;
Daily 7, Wed & HD 10, EP 5:45; C Sat 5-6, 8-7

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
Very 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), 11:45, Ev & B Last
Sun 5; Daily 7, Thurs 10; C Sat 7:30-8:30

NEW YORK, N. Y.

NEW YORK CATHEDRAL (St. John the Divine)
112th & Amsterdam, New York City
Sun: HC 7, 8, 9, 9:30 (Ser), 11 (with MP & Ser),
4 Ev & Ser; Wkds: HC 7:30 (also 10 Wed), Cho
Mat 8:30, Ev 5:30. 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 Re-
citals Fri 12:10; Church open daily for prayer

CALVARY Rev. G. C. Backhurst
4th Ave. at 21st St.
Sun HC 8, MP & Ser 11; Thurs HC & Healing 12

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Cho Evensong Mon to Sat 6

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. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

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 Scammel)
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
New York City
Sun 8, 10, 11:20, 8:30; Daily 8, 5:30; Thurs &
HD 10

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

OKLAHOMA CITY, OKLA.

ST. PAUL'S CATHEDRAL Very Rev. John S. Willey
127 N.W. 7
Sun 8:30, 10:50, 11; Thurs 10

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Rev. Emmett P. Paige, r; Rev. Paul Kintzing, Jr.
Sun HC 8, 9, 11, EP 4; Daily 7:45, 5:30; Mon,
Wed, Fri 7; Tues thru Fri 12:10; C Sat 12-1, 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

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; Rev. R. L. Pierson, c
Sun 8, 11 HC; Weekdays as anno; C appt

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, dean
Sun 8:30, 11 Student Center, Blvd. Raspail

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 Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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

OAKLAND, CALIF.

ST. PETER'S Broadway at Lawton Ave.
Rev. Dr. L. D. Canon Gottschall
Sun Masses 8, 11; Wed Healing Service & Addr 8;
C by appt

SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING
Rev. Weston H. Gillett; 261 Fell St. nr. Gough
Rev. Francis Kane McNaull, Jr.
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily
7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP, 5:30 Ev;
1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

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 Serv 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

LEXINGTON, KY.

KENTUCKY THEOLOGICAL SEMINARY
Chapel Services: Good Shepherd: Main St. & Bell Ct.
MP 7:30 & Ev 5 Daily; HC Tues 7:45 & Thurs 10