

The Living Church

November 7, 1954 Price 20 Cents



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ETHICS OF VESTRYMEN P. 15

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LETTERS

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

Honolulu

I just want to express my appreciation for the Presiding Bishop's statement on Honolulu and say that, although I disagreed with his decision, I now feel we all ought to get solidly behind him and make our plans to go to Honolulu for our next Triennial.

I felt at the time that his decision was announced that it was a great blow against the racial advance of the Church. I knew something of the persecution Bishops Quin and Hines had undergone and I felt this was letting them down badly. I felt also that it was an unwarranted additional expense right at a time when we are scraping the bottom of the barrel for "Builders for Christ."

But the Presiding Bishop has made the decision, as he alone can do, and we can do no less than abide by it. He is much more aware of the Church's situation on the national as well as world scale; and, as he says, it well may be that the holding of the Convention in a Pacific missionary territory will mark a turning point in the history of our Church. So I for one am going along with the decision, with a prayer in my heart that God will bless us in it.

Incidentally, I want to add my voice to the list of those who hope you are going to publish "Sorts and Conditions" some day; that brief discourse on love this week [L. C., October 24th] is a gem, as are so many others. We ought to have them all together somewhere.

(Rev.) ROBERT E. MERRY,

Rector, Church of the Nativity.

Crafton, Pa.

The Presiding Bishop is to be highly commended for his statement on General Convention in Honolulu [L. C., October 24th], and even more for his courageous decision to accept Bishop Kennedy's invitation to hold the Convention there.

The discourtesies on the part of standing committees and other groups and individuals in the Church, revealed by his statement, are incredible. Differences of opinion in regard to the Presiding Bishop's judgment are certainly legitimate, but the proper way to express them in Christian courtesy ought certainly to be through a dignified letter of protest rather than the passing of resolutions of condemnation, with or without a mimeographed copy to Bishop Sherrill.

I should like to add my own feeling that I anticipate that this may be one of the great General Conventions of the Church. Meeting as it does for the first time in history in a missionary district, it will at once give participants a first-hand opportunity to observe the missionary work of the Church and demonstrate to the Church-people of Hawaii that they are a part of the central concern of the whole Church. Also, I am inclined to think that the attendance will not be as small as some have indicated. By and large, Churchpeople manage to accomplish what they really

desire, and I am convinced that a great many of them will find a way to get to Honolulu and participate in General Convention and its related activities.

If it be argued that travel to Hawaii will be an undue burden on Churches of the Eastern dioceses, I venture to suggest that the balance be redressed by holding the 1958 General Convention in Puerto Rico or some other missionary district of the West Indies.

The Episcopal Church is no longer a strip of strong dioceses in the East with a few missionary outposts in the middle and far West. It is time that Churches be awakened to the fact that it is a far-flung branch of the Anglican communion, of which Hawaii and Puerto Rico are as important a part as New York and Boston. The holding of General Convention in Honolulu will vividly dramatize this fact.

CLIFFORD P. MOREHOUSE,

Katonah, N. Y.

The decision to hold the next Convention of our Church at Honolulu comes at a moment which makes it seem providential.

Our eyes are turning now more and more to Asia and the Far East. There two-thirds of the population of the world lives; and the greater part of it lives in bitterness, squalor and hunger—hunger for the very basic necessities of life which we of the West take for granted.

If we are truly our brothers' keepers we need to bring the words of Jesus Christ to the peoples of the East. Today, either we must make Christianity a more virile gripping force in every part of the world or else see it eclipsed by the evil forces of Communism in large and important Far Eastern areas.

At such a moment it is high statesmanship to hold our Convention half way across the Pacific. America has a great part to play in Asia. America's very historic background of love for freedom and sympathy for the revolutionary spirit of colonial peoples gives her a unique opportunity in the present struggle in Asia. But the greatest gift we have to offer is not wheat to India, tariff concessions to Japan, increased trade with the Philippines, but the spirit and the action of a Christian nation, longing to bear powerful witness that the way of Christ is the way of abundant life and that we of the faith are prepared to live and act in that faith, cost us what it will.

More than this, the meeting at Honolulu will introduce American church leaders to another part of the world, which many of them have never seen and from which can be gained a deeper insight and comprehension of many of the burning world issues. Honolulu is not the Far East; yet like a melting pot of Eastern peoples it has much to teach. From Honolulu we may see more clearly the Eastern horizon.

We recognize, too, that the real strength of a Church is measured by its determination and ability to bring Christ to the mil-

sons of men and women overseas who have never heard of Him. This meeting in a missionary district, rather than at a home base, will signify the high importance which our Church attaches to missionary and overseas work.

We do not close our eyes to the expense of the trip to Honolulu. Perhaps it is not generally known, however, that in Honolulu living expenses for deputies will be substantially less than on the American mainland. A special committee is at work on this. Free housing will be given to all deputies so desiring, and meals will be cafeteria style at a minimum actual cost. Plans are afoot, I am told, for chartering a ship or planes or both. Reduced fares will be in order. The plane trip takes only a few hours from San Francisco.

The decision to go to Honolulu, where the West meets and touches the East, where missionary work is crying out for help and strengthening, is born of statesmanship and vision. It reveals the caliber of our Presiding Bishop. Honolulu will be a meeting place of hope and of new progress in carrying the great faith forward.

FRANCIS B. SAYRE,
Assistant Secretary of State,
U.S. Government, 1933-1939.
Washington, D. C.

Visitation of Sick

C. W. Westorp's article [L. C., October 17th] has come to my attention, and I wonder if the whole matter of the Service of the Visitation of the Sick does not need a good deal of careful thought in relation to the kind of world we now live in.

If the relationship between minister and parishioner is of a formal nature, surely the parishioner would not want anything like a long formal service? And if they have reached the position of friendship, there again both the formality and the length of most older standard services would seem to be out.

Personally I have found the more informal, natural, and simple approach the one that seems to be of most help to a sick person.

One minor point should be made for your author's notation, namely that the Old Testament blessings should read "... The Lord lift up his countenance upon you . . .", and not "the light of his countenance"—a form which is now becoming too common and apparently has no scriptural justification.

(Rev.) JOHN F. DAVIDSON,
Assistant Minister, St. George's Church,
New York, N. Y.

The Proposed Order for the Visitation of the Sick [L. C., October 17th] is very good, but it has two defects: first, it is too long; second, it uses responses which the ordinary layman does not know by heart.

Offices for visitation ought to be as short as practicable, to avoid tiring the sick, and also to allow the priest to get around to as many sick folk as possible without taking up more time than necessary. Also,

November 7, 1954

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familiar devotions should be used, so that the sick person does not have to hold and read from a book.

The practice which I have followed satisfactorily for a number of years is this:

(1) The most familiar form of confession and absolution, as used in the Holy Communion or Morning Prayer; or else a normal administration of the Sacrament of Penance.

(2) The office on page 320, sometimes changing "servant" to "hand-maiden," and/or "distress" to "sickness" or "infirmity," sometimes laying on hands, but usually anointing, using oil blessed by the Bishop.

(3) The Lord's Prayer.

(4) Then, if Communion is to be administered, the Prayer of Humble Access, Agnus Dei, "Behold the Lamb. . .," Administration of the Reserved Sacrament in form of Bread, the Prayer of Thanksgiving.

(5) Perhaps one or two prayers for the sick.

(6) The Blessing, page 82, changing it to the singular number, and changing "amongst" to "upon."

In my opinion, this is both as short and as familiar as possible, and those who have received such ministrations have generally seemed benefited and appreciative. . .

(Rev.) ROY PETTWAY,

Rector, Church of Our Saviour,
Atlanta, Ga.

Loose Use

What can a Church periodical, such as THE LIVING CHURCH do to correct the loose use of the plural noun "churches?" That such loose use is prevalent in our midst today is indicated by "A Message from the Anglican Congress to the People of the Anglican Communion." There, in the second paragraph, the reference is made to "our worldwide family of Churches."

Such a reference would not matter so much were it not for the fact that in the fifth paragraph the Anglican Communion is described as "a world Church," the indefinite article implying that there are other world Churches. And my suspicion is completely confirmed when, in the final paragraph, in speaking of "Christians of other traditions," the pamphlet makes reference to "a greater Church."

Am I wrong in my understanding that the Body of Christ is "one, holy, catholic, and apostolic Church"? And that the word "communion" has come into use since "our unhappy divisions" began to designate the plural aspects of Church life? To my mind great disservice is practiced on the subconscious thinking of our people by the official sanction given the loose use of the word "Churches" in such phrases as "the Council of Churches" or "the Churches of Christ." It teaches them that they belong to a communion that is but one of many Churches; that the Body of Christ is not one, from which many separated themselves in the Protestant Reformation.

It was suggested recently that the title "Council of Churches" should be replaced by some other title, such as "Council of Differing Christian Confessions." If the word "Church" was not so specifically

used in the creeds to mean the one Body of Christ, the use of the word "Churches" might not be so serious.

(Rev.) HENRY N. HERNDON
Rector, Calvary Church

Wilmington, Del.

Editor's Comment:

The plural "Churches" is used in Scripture to mean the portions of the whole Church that are located in a certain city or area. To use it to refer to self-governing national Churches, as was done in the message of the Anglican Congress is in accord with ancient and modern precedent and practice.

To use the word, in the sense of "denomination" or "communion" as are the names of the National Council and the World Council of Churches is, however, another matter. Here, the thing that makes each Church a distinct "Church" is that it is divided in Faith or Order or both from the other "Churches." This usage is, as Fr. Herndon points out, theologically indefensible. Each Church resolutely insists that it is a true Church in the scriptural or creedal sense — i.e., a genuine part of the totality of Christ's Church. But many, if not all, would have reservations about the relationship of other member communions to the Church, or at least about the validity of their definition of the Church. Congregationalists, for example, might recognize the "Episcopal Churches" as part of the Church, but would disapprove of the Episcopalian concept of the national Church.

"Churches" in the interdenominational sense is an elliptical way of saying "bodies of Christians which claim to be genuine self-governing parts of the Church of Christ." The plural here is as accurate as is the singular in such expressions as "the Episcopal Church," "the Methodist Church," "the Presbyterian Church," etc.

The acceptance of such terminology does not necessarily imply theological agreement or recognition. In the present state of affairs, while it has the bad effect noted by Fr. Herndon, it also has the good effect of rebuilding a "Church sense" in Protestantism — an awareness of the importance of being (or becoming) a genuine part of the one Church. It has the further practical significance of reminding the members of each "Church" that interdenominational associations of religious bodies are not a Church unto themselves, possessing a direct authority from God and a direct relationship to the individual, but that this role is the prerogative of the member Church itself. The theologian would enter here the reservation that this is the role of each Church only to the extent that it is a true part of the one Church.

The Living Church

Established 1878

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

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Departments

BOOKS	14	INTERNATIONAL	30
CHANGES	22	LETTERS	2
DEATHS	21	PARISH LIFE	16
DIOCESAN	17	SORTS	5
EDITORIAL	13	U. S. A.	6
EDUCATIONAL			20

Things to Come

NOVEMBER							DECEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
	1	2	3	4	5	6			1	2	3	4	
7	8	9	10	11	12	13	5	6	7	8	9	10	11
14	15	16	17	18	19	20	12	13	14	15	16	17	18
21	22	23	24	25	26	27	19	20	21	22	23	24	25
28	29	30					26	27	28	29	30	31	

November

7. 21st Sunday after Trinity. Every Member Canvass (to December 5th).
9. Tennessee election of a suffragan.
14. 22d Sunday after Trinity.
17. NCC General Board, New York, N. Y.
21. Sunday next before Advent.
25. Thanksgiving Day.
28. 1st Sunday in Advent. NCC General Assembly, Boston, Mass., to December 3d.
30. St. Andrew.

December

4. The Rev. Anson Phelps Stokes, Jr., to be consecrated Coadjutor of Massachusetts, Trinity Church, Boston.
5. 2d Sunday in Advent.
7. Annual Meeting, National Council. Seabury House, Greenwich, Conn., to 9th.
12. 3d Sunday in Advent.

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

Member of the Associated Church Press.

November 7, 1954

SORTS AND CONDITIONS

LAST WEEK, I was talking about how nice it is that we are all sinners. This reminds me of a passage in William Beebe's *Jungle Peace*, in which the author comments upon the misery of being out in the rain in a tropical jungle as long as there is one dry spot left in your clothing; but once you are soaked to the skin from head to toe, you slosh comfortably along, happy in the consciousness that you cannot get any wetter.

IN RECENT years there has been a big swing in theological circles on the subject of the sinful condition of the human race. There was a period in which the advocates of the social gospel, in this country at least, were quite sure that mankind was making genuine moral progress, that each generation was becoming less sinful than the last, and that eventually we could evolve into a practically sinless society.

NOWADAYS, our theological leaders are telling us that all this was an illusion. We are just as sinful as ever, and the only hope for escape from the bondage of sin lies in the coming of God's Kingdom in a divine intervention that will bring history as we know it to an end. This is the standard position of the Church, as Christ Himself taught it to His disciples, and they taught it to their followers. Whether you regard it as gloomy, or merely as realistic, depends on the extent to which you have counted on man to solve his own problems and the liveliness of your belief that God can and will do His part of the job.

BUT AS the theologians slosh happily around in their sin-soaked condition, it seems to me that at times they carry things a little too far. After all, there is a difference between walking in the rain and falling into the creek.

THIS IS the question, as I see it: Is any human being ever placed in such a position that he has no choice but to commit a sin? The novels of Graham Greene, the powerful and popular Roman Catholic writer, seem to me to develop this idea in a distinctly un-Catholic manner. What are the right conditions for committing murder, suicide, adultery, sacrilege, so that charity may prevail?—these are the problems Mr. Greene's characters have to wrestle with.

IT IS TRUE that most of our choices are what we call "the lesser of two evils." Dr. Langmead Casserley puts it a little better when he calls it, "a choice between two conflicting goods," for the proper sphere of moral endeavor is the pursuit of good rather than the mere avoidance of evil. The hard moral problem is not the problem of choosing between right and wrong, but between alternatives both of which contain some elements of good and some elements of evil.

SUPPOSE a woman has had a serious operation and her son hurrying to see her is killed in an auto accident. The doctor says that to tell her about it will probably cause a serious setback in her condition, perhaps death. You are at her bedside, and she looks you in the eye and says, "Where is my son?" Do you tell her the truth, or not?

SUPPOSE you accidentally find out that your next-door neighbor, a pillar of church and community, with a fine family, is an escaped convict? Do you reveal your knowledge? What if he becomes a candidate for the office of sheriff?

THESE ARE dramatic examples, but less dramatic ones occur all the time. Suppose that you know the man offering your firm a contract at a favorable price has made an error in his figuring. How does your obligation to your company mesh in with your obligation to your fellow-man? If the cashier gives you too much change, your moral obligation is clear; but what if the waitress forgets to charge you for your second cup of coffee?

EVERY TIME you make a decision on matters such as these, there is a necessary choice between moral principles. The science of applying moral principles to particular cases is known as casuistry, and our Roman Catholic brethren have developed it into a very exact science indeed. Unfortunately, however, the textbook is seldom handy when the decision has to be made, so that casuistry becomes a method of determining whether you have sinned or not rather than a guide to keep you from sinning. Then again, the old legal maxim that "circumstances alter cases" intervenes to keep any one moral decision from being exactly the same as another.

THE REAL moral issue, however, as an Anglican is likely to see it, is not which particular answer is chosen to a moral problem, but whether that answer was chosen on moral grounds. Our motives are mixed in everything that we do, and it often appears that our decisions in such cases are made on the basis of our own wills rather than a sincere desire to follow God's will.

TO COME BACK to the point at which I think much of present-day religious thinking tends to fall into the creek, I do not think that we can say that a human being is ever placed in a situation where he has no choice but to commit a sin. This is the same as saying that he is in a situation where God has no moral guidance to give him, where there is nothing he can do (or not do) that is in accordance with the divine will. God's providence is total, and no matter how sinful we are, He is still there with some right and possible course of conduct for us.

PETER DAY.

EPISCOPATE

Bishop Keeler's Visit

Bishop Keeler of Minnesota, recently appointed by the Presiding Bishop as his representative in charge of the American Churches in Europe, during his first official visit to the Pro-Cathedral of the Holy Trinity, Paris, on October 10th, confirmed the largest class since the war.

He reported on the Anglican Congress at a dinner given by the Cathedral Men's Club and paid an official call, with Dean Sturgis Lee Riddle of the Cathedral, on General Alfred M. Gruenther, Supreme Allied Commander in Europe. In Paris the Bishop was the guest of honor at luncheon meetings of the American and University Clubs, and was received at St. Sergius Institute of Orthodox Theology.

Bishop Keeler also confirmed a class at the American Air Base at Laon, as well as several classes in Germany. His present tour in Europe includes the American Churches in Nice, Geneva, Florence, and Rome.

A Great Period

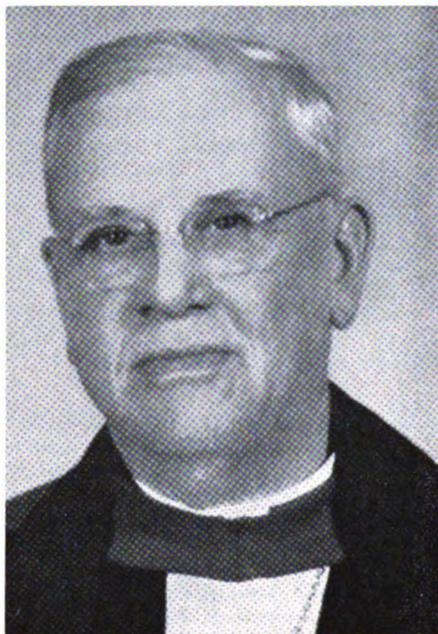
Funeral services for Bishop Gardner of New Jersey, who died October 22d, were held October 25th in Trinity Cathedral, Trenton, N. J. The Requiem Eucharist[†] was celebrated by Bishop Barry of Albany, who was a lifelong friend of Bishop Gardner.

Interment was in the churchyard of St. Mary's, Burlington, near the grave of two other bishops of New Jersey, the Rt. Rev. George Washington Doane and the Rt. Rev. William Henry Odenheimer.

It was in Burlington that Bishop Gardner resided during most of his episcopate. He was elected coadjutor of New Jersey in 1936 and was enthroned sixth Bishop upon the retirement of the Rt. Rev. Paul Matthews in 1937.

Bishop Gardner's episcopate saw a great period of expansion for the diocese, an unprecedented era of construction, and special emphasis put on Christian education in Church schools.

Since 1945 nine missions have become independent parishes and a large number of new missions established; millions



Walter T. Cocker

BISHOP GARDNER
Burial in Burlington.

have been spent on construction, chief among new churches being Trinity Cathedral, Trenton, finished last January; and an executive director of religious education has been added to the diocesan staff.

Construction projects inspired by Bishop Gardner include the bishop's office and diocesan house opposite the cathedral in Trenton, and the diocesan home for elderly people at Moorestown, N. J.

A new wing added to the home for elderly people is scheduled for dedication on Armistice Day and will be known as Gardner Hall in memory of Bishop Gardner and his unceasing concern for elderly communicants of the Church.

Besides adding an executive director of religious education to the diocesan staff, Bishop Gardner was in part responsible for the conversion of the lower grades of St. Mary's Hall, Burlington, into a coeducational school. This change has helped meet the need for a high type of education for children of families in the Delaware Valley in both New Jersey and Pennsylvania.

In the last year of his episcopate, when bingo and raffles were legalized in

New Jersey, Bishop Gardner took active stand against gambling in a form as a means of support of the parsonage program. He called such support a dangerous practice [L. C., June 13th]. He was president of the American Church Building Fund and served on the marriage commission of General Convention.

Wallace John Gardner was born July 25, 1883, in Buffalo, N. Y. He was the son of Frederick A. and Sarah Jane Gardner. Completing his elementary education in the schools of Catskill, N. Y., he entered St. Stephen's College at Annandale, N. Y., from which he was graduated in 1906. He then began his theological education at General Theological Seminary, New York City, graduating in 1911.

In April, 1911, he was ordered deacon by the Rt. Rev. William Crowell Doane, Bishop of Albany, and son of the famous Rt. Rev. George Washington Doane, second Bishop of New Jersey, and a distinguished Churchman. He was advanced to the priesthood in 1912 by Bishop Frederick Burgess of Long Island.

From 1911 to 1919, Fr. Gardner was chaplain at the House of St. Giles the Cripple and the Cathedral Schools of St. Mary and St. Paul, all in the diocese of Long Island. In 1919 he became rector of St. Paul's Church, Flatbush, Brooklyn, remaining there until 1933, when he was called to be vicar of the Chapel of the Intercession in Trinity parish, New York City.

Bishop Gardner held the master of arts degree, as well as doctorates of divinity and theology.

He is survived by one sister, Miss Anna Gardner of Burlington, N. J.

PUBLIC AFFAIRS

Comic Book Code of Ethics

A Code of Ethics for the nation's comic book industry has been announced from Washington, D. C., by Charles F. Murphy of New York City, code administrator for the recently formed Comics Magazine Association of America.

The 24 of the country's 27 leading comic book publishers who are members of the Association have adopted the Code

TUNING IN: ¶21st Sunday after Trinity falls this year within the Octave (or eight-day extension) of All Saints' Day (November 1st). Collect for All Saints is ordered in the Prayer Book to be said "daily throughout the Octave." Proper Pref-

ace of All Saints is to be used "upon All Saints' Day, and seven days after." ¶Requiem Eucharists are recognized in the Prayer Book by the provision of a Collect, Epistle, and Gospel to be used "at the Burial of the Dead" (p. 269).

high bans all comics "that are offensive to public taste," according to Mr. Murphy.

The Code, drawn up by Mr. Murphy who recently resigned as a New York City magistrate to accept the post of Code Administrator, has two major sections: a code for editorial matter and a code for advertising.

Mr. Murphy said earlier that he will expose any publisher who defies his orders and prints a comic book without its seal of approval.

The editorial code prohibits anything which might be an incentive to crime or which exploits horror and terror. It regulates the dialogue of comic book characters and the costumes which they wear. A section on marriage and sex lays down rules for reverent treatment of these subjects. The code also provides that "ridicule or attack on any religious or racial group is never permissible."

Of crimes, the code says they "shall never be presented in such a way as to create sympathy for the criminal, promote distrust of the forces of law and justice, or inspire others with a desire to imitate criminals."

"In every instance good shall triumph over evil and the criminal be punished for his misdeeds," the Code says.

The words "horror" and "terror" are banned from comic magazine titles. And "all scenes of horror, excessive bloodshed, gory or gruesome crimes, depravity, lust, sadism, masochism shall not be permitted."

The Code further provides that "inclusion of stories dealing with evil shall be used or shall be published only where the intent is to illustrate a moral issue and in no case shall evil be presented alluringly nor so as to injure the sensibilities of the reader."

Profanity, obscenity, smut, vulgarity, "or words or symbols which have acquired undesirable meanings" are forbidden.

Nudity in any form is prohibited and "suggestive and salacious illustration or suggestive posture are unacceptable."

The Code specifies that all comic magazine characters shall be depicted in dress reasonably acceptable to society and that "females shall be drawn realistically without exaggeration of any physical qualities."

Among the requirements for the treatment of marriage and sex in comic magazines are these specifications.

- (1) "Divorce shall not be treated humorously nor represented as desirable.
- (2) "Illicit sex relations are neither to be hinted at or portrayed. Violent love

scenes as well as sexual abnormalities are unacceptable.

(3) "Respect for parents, the moral code, and for honorable behavior shall be fostered. A sympathetic understanding of the problems of love is not a license for morbid distortion.

(4) "The treatment of love-romance stories shall emphasize the value of the home and the sanctity of marriage."

To cover any possible omissions in its set of standards the Code contains a paragraph stating that "all elements or techniques not specifically mentioned herein, but which are contrary to the spirit and intent of the Code, and are considered violations of good taste or decency, shall be prohibited."

The code for advertising matter stresses that "good taste shall be the guiding principle." Standards set up for the editorial content of comic books are applicable to their advertising content. In addition, advertisements of liquor, tobacco, sex instruction books, and gambling equipment are designated as "unacceptable."

Listed as "prohibited" are ads to sell picture postcards, "pin-ups," "art-studies," or any other reproduction of nude

or semi-nude figures; ads of knives, fireworks, or "realistic gun facsimiles."

The Code states that advertisements of medical, health or toiletry products of a questionable nature are to be rejected. [RNS]

POLISH CATHOLICS

40th Anniversary

By the Rev. FRANCIS C. LIGHTBOURN

A signal expression of Anglican and Polish National Catholic friendship took place October 24th when the Polish National Catholic Church of the Holy Name, Milwaukee, Wis., celebrated the 40th anniversary of its founding.

The Very Rev. Malcolm DeP. Maynard, dean of All Saints' Cathedral, Milwaukee, was guest preacher at the service of Solemn Vespers which preceded the administration of confirmation by the Most Rev. Leon Grochowski, D.D., Prime Bishop of the PNC Church and Bishop of its Western diocese.

Episcopal Church clergy present in the sanctuary were Dean Maynard; the Rev. Vivan A. Peterson, D.D., rector of St. James' Church, Cleveland, Ohio, and honorary canon of All Saints' Cathedral, Milwaukee; and the Rev. Francis C. Lightbourn, assistant editor of THE LIVING CHURCH.

After the service some 600 persons sat down to a banquet at the Serb Memorial Hall. Among them were the guest clergy of the Episcopal Church; six PNC clergy, including the Rev. Walter Slowakiewicz, pastor of the Church of the Holy Name; the Rt. Rev. Francis Bonczak, retired pastor of Holy Name; and Bishop Grochowski.

At the banquet Peter Day, editor of THE LIVING CHURCH, spoke on laymen's work. Mr. Day, who began by saying that, in all his experience in the Episcopal Church, he had never been confronted by so large a parish meeting, went on to show that everything a layman does ought to be related to that which takes place every Sunday at the altar. "The laymen's work that succeeds is not that which aims to attract men to the Church, but that which arises out of their membership in the Body of Christ and then comes to embrace the whole of life," Mr. Day said.

Speeches in Polish alternated with speeches in English (including an address of welcome by Mayor Zeidler of Milwaukee), musical renditions by the junior and senior choirs, and a program of Polish folk dances.

Bishop Bonczak, who founded the

New Bishop



Augusta Chronicle

Bishop Stuart was consecrated sixth Bishop of Georgia October 20th. After the Presiding Bishop had pronounced the peace and blessing in the Eucharist the new Bishop of Georgia, with staff in hand, blessed the congregation.

as the bishop confirmed with oil. The act gives the laity a real part in the rite, practically requires the candidates to approach the bishop singly, as he sits in his chair, rather than (Roman fashion) fill up the altar rail.

TUNING IN: PNC Confirmation is administered, usually, at age 12 to 14, after first Communion, which takes place earlier. On the occasion described, each candidate was accompanied by a sponsor who laid his hand on the confirmand's shoulder

parish 40 years ago, was the recipient of many felicitations. Except for a few years as Bishop of the PNC Mission in Poland, he served the parish as its pastor from its establishment until a year ago when ill health caused him to resign.

The present pastor is the Rev. Walter Slowakiewicz, who came to Holy Name last October, having served pastorates in Chicago and Indiana.

ROMAN CATHOLICS

Praise to WCC

A national Roman Catholic monthly has praised the National Council of Churches for its work in the social field.

In its lead editorial for the November issue, the *Sign*, published in Union City, N. J., by the Passionist Fathers, also praised a social document of the Second Assembly of the World Council of Churches at Evanston, Ill., this summer. That statement was entitled "The Responsible Society in a World Perspective."

This document and a more recent one by the National Council on 13 "norms" to guide the Christian in social and economic life were described by the *Sign* "as salutary efforts to apply Christian truth to the problems of the marketplace." [RNS]

New Feast

Pope Pius XII, in a recent encyclical letter addressed to the Roman Catholic hierarchy throughout the world, established a new feast of the Queenship of Mary to be celebrated on May 31st of each year.

Entitled *Ad Coeli Reginam* (to the Queen of Heaven), the letter set aside the new feast day for "renewing everywhere the consecration of the human race to the Immaculate Heart of Mary."

Pope Pius was to proclaim the feast day on November 1st, All Saints' Day, at St. Peter's Basilica.

The proclamation is regarded as a sequel to the Pope's pronouncement on November 1, 1950, defining "the Assumption of the Blessed Virgin Mary into heaven, where she is present in body and soul and reigns amidst the choirs of angels and saints."[¶]

Establishment of the new feast also marks the climax of the Marian Year inaugurated December 8, 1953, to celebrate the 100th anniversary of the dogma of the Immaculate Conception, which was decreed an article of faith by Pope Pius IX on December 8, 1854. It teaches that the Virgin Mary was free



RNS
XAVERIAN MISSIONARIES OF MARY*
No Nun's Habit.

from original sin from the moment of her conception in her mother's womb.

In the new encyclical, Pope Pius once again expressed his grief for "the Church of silence" behind the Iron Curtain. He called upon "the most powerful Queen of Creation, whose radiant glance banishes storms and tempests and brings back cloudless skies, (to) look upon these her innocent and tormented children with eyes of mercy." [RNS]

Modern Dress for Nuns

The north-central Massachusetts community of Petersham is the site of the first American convent of the Xaverian Missionaries of Mary, a Roman Catholic order of sisters who wear modern dress instead of the traditional nun's habit.

Mother Celestine Mary, founder of the Order, arrived in Petersham recently with Sister Maria Rosa to establish the sisterhood's first American home, St. Joseph's House. It is a renovated field-stone-and-frame barn adjacent to the Xaverian Missionary Fathers' novitiate on a 35-acre tract outside Petersham.

Mother Celestine Mary wears a conservative brown tweed suit and white blouse. Nursing sisters of the Order wear white aprons over black street-length dresses and small white caps, while those working among the poor in settlement districts wear dark suits and blouses. [RNS]

*Mother Celestine Mary (left), founder of the order, watches Sister Maria Rosa, a graduate nurse from Italy, stitch a skirt.

ACU

Veterans' Day Observance

Veterans' Day, November 11th, will be observed by the American Church Union by an interchurch meeting in the Church of St. Stephen and the Immaculate Conception, Washington, D. C.

The Rt. Rev. Quentin K. Y. Hsu of the Church in China will be the celebrant of the 9 a.m. Holy Communion. Professor Langmead Casserley, of General Theological Seminary, New York, will give the morning address on "The Church and Isms." Princess Ileana of Romania will speak during the noon hour on "The Spirit of Orthodoxy" and the Rev. Robert H. Mize, Jr., director of St. Francis Boys' Home, Salina, Kans., will talk in the afternoon on "The Church and Juvenile Delinquency."

Breakfast and luncheon will be available in the parish house.

MINISTRY

Clergy Fares

Clergy fares on railroads in New England are now available for the first time since a few years prior to 1890 (with the exception of the period January 1, 1919, to December 31, 1920, when railroads were under control of the Federal Government and clergy fares were granted by New England railroads.)

The new arrangement became effective July 1, 1954, and applies to the following railroads operating in the six New England states:

Bangor and Aroostook Railroad Co.; Belfast and Moosehead Lake Railroad Co.; Boston and Albany RR; Boston and Maine Railroad; Canadian Pacific Railway Co., (Line in Maine and line in Vermont — Newport to Wells River inclusive); Central Vermont Ry., Inc.; Grand Trunk Railway System (Lines in Maine, New Hampshire and Vermont); Maine Central Railroad Co., and New York, New Haven & Hartford RR Co.

The clergy rate is one-half of the one-way first-class fare for a one-way ticket, or the one-way first-class rate for a round-trip ticket, which makes the clergy rate 2.25¢ per mile.

To obtain the benefit of this rate an application must be secured from the New England Passenger Committee, 517 South Station, Boston 10, Mass., filled out and returned thereto with a fee of \$6.00.

A certificate containing 100 coupons will then be issued the applicant. The

TUNING IN: ¶According to traditional teaching there are nine choirs of angels — angels, archangels, virtues, powers, principalities, dominions, thrones, cherubim, and seraphim. All are mentioned in first stanza of "Ye watchers and ye holy

ones" (599, *The Hymnal* 1940). Saints are also classified. Besides Apostles and Evangelists, Prayer Book recognizes Bishops (which does not mean that all bishops are saints!), Confessors, Martyrs, Virgins, Matrons (p. xliii).

ertificate is good for the balance of the current year and for the year 1955.

ALCOHOLISM

Christian Response

The Rev. David A. Works, vicar of Christ Church, North Conway, N. H., has been elected president of the newly formed North Conway Foundation, Inc.

The foundation, established at the recent Fourth Annual North Conway Conference in North Conway, is to serve as a "resource center" where clergy and laity of all different communions can receive instruction on the modern approach to families who are afflicted with alcoholism.¹

Explaining the goals of the foundation Mr. Works, who was chairman of the conference, said:

"The first is early treatment not only for the alcoholic but also for the 20,000,000 family members of the 4,000,000 alcoholics. As Christians we must work to develop more stable personalities through the resources of the Church. Secondly, we must help prevent the spread of this disease in the growing generation through our work with young people of high school and college age as they reach the drinking age. Furthermore, as part of our secondary goal of prevention, we must help create a new atmosphere in society where there will be a more objective approach to the whole field of alcoholism." Mr. Works added, "The North Conway Conference shows the absolute necessity of the Churches not only working together but more importantly, being able to seek for agreement among themselves. For too long have the Churches merely reflected rather than led in the whole matter of alcoholism education."

The program of the North Conway Foundation consists of five major items:

(1) perpetuation of the Annual North Conway Conference on Alcoholism to provide a forum open to Christians of all faiths, both clergy and laity, where they may receive expert instruction in meeting the problems of alcoholism as they affect the people in the churches of the local communities.

(2) publication of literature for the guidance of the Church in meeting the problems of alcoholism.

(3) promotion of lecture tours under Church auspices.

(4) introduction of church educational programs into the colleges and secondary schools with the emphasis on the prevention of alcoholism.

(5) scholarship funds to train leaders in the modern Christian approach.

To carry out this program the founda-

tion's board of directors, elected at the conference, decided to:

(1) approve the opening of the resource center for Church leaders.

(2) plan to explore the possibilities of expanding the North Conway Conference next year into a much more extensive and intensive training session.

(3) take steps to encourage scientific and religious research in the entire field.

(4) plan a membership and fund raising campaign.

(5) promote and carry out lecture tours under the auspices of the Foundation.

(6) provide a unified Church liaison program with existing Church and secular agencies already at work in the field. . . .

(7) work out some pilot programs on the high school-college level.

Among those elected to the foundation's board of directors was the Rt. Rev. Charles F. Hall, Bishop of New Hampshire. In an address to the conference Bishop Hall said:

"The Church must take a Christian stand today on the front of alcoholism.



BISHOP HALL
Faith and hope to alcoholic.

This involves a proven understanding of the nature of the disease, a deep concern for those afflicted by it, and a steady faith in their cure and redemption.

"Such caustic words as disgraceful, unpardonable and hopeless no longer apply to the alcoholic. In their stead we must speak of faith, hope, love, and salvation. For this is the way and the truth. Some 26,000,000 people in the United States are intimately involved in the problem of alcoholism. Nearly 4,000,000 are sick in soul and body. The remaining millions are their loved ones who suffer with them. This is the

vast front of alcoholism in our nation to which the Church is called to serve. We are called by our Lord and our concern for each other as fellow children of God. So must we respond as Christians."

The annual North Conway Conferences have been jointly sponsored in the past by the New Hampshire Council of Church and the State Health Department's division of alcoholism.

This year the two agencies were joined for the first time in sponsorship of the seminar by Bishop Brady of the Roman Catholic diocese of Manchester.

WORLD COUNCIL

Appeal to Russian Prelate

An appeal by the World Council of Churches to government and Church leaders of all nations to help relieve present world tensions has been given to Russian Orthodox Archbishop Boris in Berlin for transmission to Patriarch Alexei of Moscow, head of the Russian Church.

This was reported in New York by Dr. O. Frederick Nolde of the Commission of the Churches on International Affairs. He said the appeal was handed to the Russian prelate by Bishop Otto Dibelius of Berlin, head of the Evangelical Church in Germany, and Dr. W. A. Visser 't Hooft, general secretary of the World Council.

The appeal was made in a resolution adopted by the World Council at its Second Assembly held at Evanston, Ill., in August following the report of its section on international affairs. [RNS]

WORLD RELIEF

Share Our Surplus

Five hundred million pounds of freely given government surplus foods and commodities — cotton, oil, corn, and dairy products — will be distributed to the needy throughout the world during the next three years through Church World Service, a central department of the National Council of Churches. The Episcopal Church will participate through the Church World Service in this large food relief program.

A Share Our Surplus appeal will be made nationally during the week of Thanksgiving in order to raise the \$7,500,000 needed for administration of the program and distribution of the free goods.

The surplus is valued at more than \$150,000,000 at wholesale prices.

TUNING IN: ¶While all Christians recognize the evil of alcohol taken in excess, the Catholic bodies, whether Anglican, Orthodox, or Roman, have never condemned the use of alcohol in itself. Such refusal is based in part upon a conviction

that alcohol, created by God, cannot be inherently evil, that evil arises from the misuse of a thing rather than from its use, and that our Lord not only partook of alcohol but made wine the matter of one of His sacraments.

JAPAN

Refuge in Church

A typhoon on September 26th hit the city of Hokkaido, Japan, driving many people to refuge in St. John's Church. The church stood firm, though the trees around it were blown down, and damage was done to the plaster, roof, and windows.

Immediately after the storm, help started coming from throughout Japan, and many churches took up special offerings for relief. Altogether seven churches in Hokkaido were badly damaged, and one, Holy Trinity of Fukagawa, is now unusable. Efforts are being made to collect funds to rebuild, but it is expected that it will be some time before the damage is repaired.

ENGLAND

Totalitarianism Charge

Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, has charged the South African government with totalitarianism through its "imitating of the methods of Communist government and control."

The Archbishop's charge was made in his address opening the fall session of the Convocation of Canterbury at Westminster Abbey's Church House in London.

"It is grief beyond measure to us," he said, "that — just at this moment when, in many ways, (world) tensions are relaxing — all portents in South Africa point to a relentless pursuit of a policy toward the native population which is regarded by almost all Christian opinion outside that of the Dutch Reformed Church as unchristian in principle and bound, in the long run, to be catastrophic in its effects. . . .

"Each detail of the application of the policy of apartheid seems to us a fresh violation of Christian principles and common justice."

Dr. Fisher noted that in South Africa native education had first been brought under the Ministry of Native Affairs, then steps were taken to insure that native education would be "strictly limited to what the government thinks good for them," and this was followed by the taking away of the natives from their western lands. He continued:

"Now the tenure of Church properties (in native locations) is to be limited to a year at a time, and is to be subject to can-



BISHOP REEVES

We must persevere in God's work.

cellations when the activities of the church tenant are, to quote the Secretary for Native Affairs, 'such as to encourage deterioration in the relationships between natives and the government or government persons or bodies.'

"The deterioration, it is to be observed, can — in the government's view — only be caused by others and never by the action of the government itself.

"That is totalitarianism and differs not at all from the suppressions of civic freedom and church life in Communist countries. It is strange that the South African government does not begin to suspect its own wisdom when it finds itself imitating the methods of Communist government and control." [RNS]

SOUTH AFRICA

The Church in Critical Times

Encouraging his people with a quote of T. S. Eliot who said the Church is fortified by persecution,[¶] Bishop Richard Ambrose Reeves of Johannesburg, South Africa,[¶] spoke at his recent diocesan synod of the significance to the Church of recent laws and actions of the government.

The first law Bishop Reeves spoke of was the Bantu Education Act. [This act was passed last year, the last of a series of laws designed to entrench the doctrine of apartheid, or segregation, with drastic limiting of economic and educational opportunities for the colored people. Under the Act all vital decisions

that will be made in regard to the educational system of the mission schools will be made by the Bantu education boards, who will, for example, be asked to decide which natives may receive higher education. Missions will not be permitted to train their own teachers; natives may no longer be taught if they are the equal of white people.]

Of the Bantu Education Act Bishop Reeves said:

"All of us realize by now that under the Act we are bound to lose practically all our schools. Let us say quite frankly to those responsible for this piece of legislation, we have no desire in these circumstances to retain our schools.

"We have no wish to have any part in a system of education, the main purposes of which were expressed when the Bill was introduced in such words as these: 'Education must train and teach people in accordance with their opportunities in life, according to the sphere in which they live. Good racial relations cannot exist when education is given under the control of people who create wrong expectations on the part of the Native himself.' It was then declared that 'Native education should be controlled in such a way that it should be in accord with the policy of the State.'

"Now we must intensify the religious education of African Anglican children within the Church. This may be a blessing in disguise, for in recent years we have been inclined to rely too much upon the schools to carry out this important piece of work. Now we have no option in the matter, for we are now compelled as a Church to make far more adequate provision than we have hitherto done for the religious training of the coming generation of churchpeople. This is a tremendous task which will tax our resources greatly, for we have both to secure an adequate supply of African men and women who are willing to make the sacrifice necessary to teach children in Sunday school, and who are ready to give the time that is needed; they are to be properly trained for this important work. Yet I cannot conceive of any more worthwhile task for any of us to undertake who care for the Church, and who long for those who come after them to be built up into the great Anglican heritage that is ours.

"So I would appeal to those who are disturbed by what is now happening in the field of African education, and who have the ability to help, not to sit down in despair. Still less ought they to waste their time and energy in fruitless criticism of the secular authorities. Let them offer themselves to their parish priest and get on with the job. If they do this, then what seems now to be a grievous loss may well be a great gain. Whether this be so or not, at least we shall have the

TUNING IN: ¶Certainly it was by persecution that the Church made its initial growth in the early centuries. This is attested by the pithy saying, "The blood of the martyrs is the seed of the Church" (*sanguis martyrum est semen ecclesiae*), but

persecution does not always issue in martyrdom. ¶Diocese of Johannesburg is one of the more recent dioceses of the Province of South Africa, having been constituted in 1922. Oldest diocese is that of Cape Town (1847).

satisfaction of knowing that in our day and generation we did all that we could secure that the children God has entrusted to His church were not forsaken by us in their hour of need. . . ."

The second issue discussed by the Bishop concerned the instructions that have been given local authorities "in forming them of the conditions which must be inserted in all leases offered in the future to churches desiring to build buildings in locations." Of these instructions the Bishop said:

"While there is a certain ambiguity in the language used, it seems clear that the Minister of Native Affairs reserves to himself the right to deprive any Church of the opportunity of working among the African people if he considers that the occupier or his representative engages in activities which he regards as outside the normal scope of church work, or is guilty of any words or actions which lead to a deterioration in the relationship between the government and the African people, or engages in any subversive activities.

"There is no need for me to dwell on the significance of such terms for they must be apparent to us all, even if we do not realize the gravity of the issues now raised for the Church. It would, of course, be possible for the Church to refuse to accept such grievous conditions, but the consequence would be that we should be prohibited from erecting new churches in urban areas at the very time when there is an urgent need for us to expand our work in such areas. Further, if the Church decided to do this, it would mean that as existing leases of churches fall in, we should be compelled to close the churches concerned.

"To adopt such a course would be to act irresponsibly toward our people. All that we can do is to accept the conditions now suggested, recognizing that, while none of us would wittingly engage in subversive activities, we must continue to declare the truth as God has given us to see the truth. That we must continue to do, whatever may be the consequences. As I see it, we have no alternative as ministers of the gospel even though I am aware of the grave responsibility of so deciding.

"A decision which is all the more grave because I realize that it may mean that churches will be closed by the authorities in the state, and for a time, at any rate, devout members of the Church will be deprived of the ministry of the Word and Sacraments.† But, unless we are prepared to stifle our consciences, and remain silent in the face of injustice and wrong, there is nothing else that we can do.

"It is tragic to contemplate, but I cannot believe that those who would suffer most if they were deprived of buildings in which to worship would wish us to remain silent. What is equally serious is that by remaining silent, we should be failing to

exercise the duty that the Church has in every age of examining the plans and policies of men in the light of Christian principles and of pointing out when such plans and policies are in conflict with those principles. Of this we may be assured. The Church will be the stronger for our action.

"As T. S. Eliot has said, the Church is 'Triumphant in adversity. It is fortified by persecution: supreme, so long as men will die for it.' At the same time, I would plead with all whom God has called to leadership in this diocese to speak and act at all times responsibly, with a full sense of the consequences of their words and actions to others as well as to themselves. Provided that is done, we can leave the issue in God's hands, confident that He is able to care for His own."

Another matter Bishop Reeves spoke of is the question of the "threatened mass removal of the inhabitants of the Western Areas." He said:

"Few people would question the advisability of removing families who are living in overcrowded and insanitary conditions, and either demolishing or putting in order slum properties. Indeed, we have long urged that, not only in the Western Areas, but also in Shanty-town in Moroka, and in the Orlando shelters, where such steps are long overdue. To allow such terrible conditions to continue as those obtaining at present in the Orlando Shelters is a crime against humanity. Yet, while we deplore the existence of such conditions, we have opposed and shall continue to oppose in every legitimate way the uprooting of the whole population in the Western Areas, together with the deprivation of the freehold rights which some there have enjoyed for many years, all of which is undertaken merely to implement a particular racialist ideology."

He spoke of another matter concerning the diocese; "the threat to exclude all non-European students from the University of the Witwatersrand." Of this he said:

"Although it is true that at the moment only 6% of the total student body at this university is non-European, the matter is one of principle, for I believe that it is essential that there should be some universities at least in South Africa which should reflect in the composition of their student body the totality of the multi-racial society which they seek to serve.

"Whatever view we may take of the structure of society which is most desirable in South Africa, surely it is of the utmost importance that those who have the responsibility of leadership in the various ethnic groups should know and understand one another. Where better can they gain this knowledge and understanding than as students sharing together the life of the same university?

"While the champions of segregated universities claim that such universities will

provide just as high a standard of education and many other desirable results, they appear to overlook entirely the fact that students ought to gain far more from their time at a university than that which they learn in the lecture-room and laboratory. By such segregation any possibility of the cultural and spiritual development of students in our various ethnic groups is made impossible. Further, there is a growing body of evidence that the segregation of non-European students is exposing them to temptations and dangers which are very largely absent when they are allowed to study with students of other racial and cultural backgrounds.

"It is small wonder that many thoughtful people in every ethnic group are gravely disturbed by this threat to the freedom of the universities to decide for themselves who shall be taught."

The Bishop concluded his address with the words:

"Even the consideration of just a few of the many problems that now face us must make us all aware that God has set us to live and work in His Church in South Africa in critical times. But our way is quite plain. We must persevere with the work that God has given us to do in His Church, refusing to be turned aside from it either by threats or by promises. In that work, part of our task is to build up a common life in the Church of such a character and quality that it will be faithful both to the teaching of the Bible and the witness of the universal Church. . . ."

AUSTRALIA

Mitred Cattle

The Bishop of North Queensland, the Rt. Rev. Ian Shevill, recently registered a cattle brand in the form of a bishop's mitre and asked cattle graziers to use it on a proportion of their calves, the calves which will be raised for funds to complete the cathedral at Townsville and rebuild St. Annes' School for girls in that city.

CANADA

New Superior for SSJE

The Rev. Norman H. Thornton has been elected Superior of the Canadian congregation of the Society of St. John the Evangelist, Bracebridge, Ont. He succeeds the late Fr. Richard Morley, who with Fr. Herbert F. Hanlon, was drowned in Lake of Bays, Muskoka, Ont., May 29th [L. C., June 13th].

The Rev. J. G. McCausland has been appointed assistant superior and novice master.

TUNING IN: †Ministry of the Word and Sacraments recalls the formula of ordination to the priesthood: ". . . and be thou a faithful dispenser of the Word of God, and of his holy Sacraments; in the Name of the Father," etc. Word and

Sacraments are channels of God's action upon men and women through His Church. The Word is found supremely in Holy Scripture; but it is ministered also through devout preaching, which seeks to apply Scripture in terms of today.



Fogg Museum of Art, Harvard University
 "CHRIST BEARING THE CROSS"
How much to give?

Called to be Prodigal!

When we ask not how little but how much we can give, we show a wonderful extravagance in love.

By the Rev. R. Hampton Price
 Rector, St. Mark's Church, Chester, S. C.

WE have read the parable of the prodigal son many times. We know the story by heart: How a restless and energetic young man left home to waste his substance in riotous living in a far country.

God puts a restlessness in our hearts. Could it have been that the prodigal son was searching for a fuller and more abundant life? Do not we all hunger and thirst for lives full to the brim even though we, too, often knock on the wrong doors?

The prodigal son tried to experience life at its height by wasting his substance in riotous, sensuous living. He was prodigal in the way he disposed of his wealth. The word means reckless extravagance.

This young man has never been known by the Church as a saint. But he may have become one. And the reason he is not known as a saint is not because of his prodigality — not because he was extravagant. His failure lies in the direction his extravagance led him. He was simply on the wrong track. Had he been on the right road we might even say that his prodigality was not far from the spirit of his heavenly Father.

Is God prodigal in this sense? When we look at the world of nature we find that it says yes. Yes, God is prodigal—God is extravagant! The spirit which

breathes through nature is not that of a miser. Sunshine and rain fall even where they are not needed. Desert wasteland does not need the sunshine, and stony ground needs no rain for its crop of rocks. There is more simple beauty in the world than man can ever appreciate or know about. From a utilitarian view it is waste. But it is nature's way. It is God's way.

God is prodigal, extravagant, and rich toward man. Not only is this true in a physical way but also in a spiritual. God wants us to catch his spirit and respond physically and spiritually in the same rich way toward Him. We are commanded to go all out in God's direction — with all of our heart, mind, soul, and strength! We are called to be prodigal toward God!

Jesus reminds us of this fact in one of his parables. It is the familiar parable of the Rich Fool recorded in the 12th chapter of St. Luke's Gospel. It ends with these words: "But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God."

Wrong Direction

The prodigal son was extravagant in the wrong direction. He forgot God, for a time. He could think only of himself and his fair-weather friends. The rich fool was prodigal, but only in the direction of himself. He forgot both God and neighbor.

During this season of the Every Member Canvass we might consider throwing caution to the wind for a change. The incident of the widow's mite brought to Christ's lips words of commendation. Many before her had cast into the treasury from their abundance. But they were not extravagant in their giving. They still had their

abundance. But she cast into the treasury abundantly from out of her poverty—even all the living that she had. Her spirit of prodigality in the direction God thrilled Jesus that day, for it was a spirit akin to that of God.

God is Love. Christ so revealed Him to the world. "God so loved the world that He gave his only begotten Son to whosoever believeth in Him should not perish but have everlasting life."

And why should Jesus suffer so abundantly for those who will not accept His sacrifice or breathe His spirit into their souls? Because of love. Love does not ask, how little can I give? But, how much? There is a wonderful extravagance in love.

The great command from the lips of Christ is: we are not only to love; but are to love with all we have—heart, mind, soul, and strength. We are called to be prodigal—rich toward God and His kingdom.

THE LIVING CHURCH RELIEF FUND

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

Bishop Cooper and Korea

Previously acknowledged	\$740.00
Anonymous	10.00
Rt. Rev. Thomas Jenkins	5.00
	<hr/> \$755.00

Presiding Bishop's Fund for World Relief

Eleanor McDonald	\$ 5.00
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All Saints' Church, Kharagpur, India

Member All Saints' Church, San Francisco	\$ 5.00
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Save the Children Federation

Previously acknowledged	\$430.00
Muriel S. Woodhouse	1.50
	<hr/> \$431.50

A Happy Ambiguity

WHEN Churchpeople recite the Apostles' Creed, they profess their belief in "the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting."

The month of November, ushered in as it is by the feast of All Saints (November 1st) and its octave (which is still with us), is a good time for fixing the attention upon the great truth expressed by the phrase, the "communion of saints."

In the original Latin version of the Apostles' Creed—still used in the Roman Church—the words corresponding to "communion of saints" are *communio sanctorum*. This is an ambiguous phrase, open to two possible interpretations. For *sanctorum* can be either masculine or neuter. If masculine, the words will mean "fellowship of holy persons"; if neuter, "participation in holy things."

Actually, however, the communion of saints is both a fellowship of holy persons and a participation in holy things. Very wisely has the Church left the phrase ambiguous.

The communion of saints is a fellowship of holy persons. As such, it includes the souls in heaven, the "spirits of just men made perfect," as well as those on earth, who, amid many a failure, many a setback in the spiritual life, are nevertheless striving to climb the steep ascent. It includes also those of the departed who, not yet ready for heaven itself, are undergoing in the intermediate state those finishing touches from the Master Craftsman that will fit them finally for the vision of God in all its dazzling splendor.

The communion of saints, the "fellowship of holy persons," includes the Church Militant, the Church Expectant, and the Church Triumphant. It unites in one body the saints in heaven—"the Blessed Virgin Mary . . . the holy Patriarchs, Prophets, Apostles and Martyrs" and the Christian heroes of every generation—with Christians of today, who strive, however feebly, to imitate them.

Moreover, the communion of saints means that there is an interpenetration of concern between these different parts of the Church. The saints in heaven are interested in our progress in sanctity; they pray for us. It is hard to think that the souls in the intermediate state do not also pray for us, though the practice of invoking their prayer may not be so common as is the invocation of the saints in heaven. Certainly we pray for the souls of the faithful departed, that God may "grant them continual growth in His love and service."

It is not customary, in Western tradition at least,

to pray for the saints in heaven—since they have already arrived—but we do, of course, give thanks to God for the wonderful grace and virtue declared in them from the beginning of the world.

It is sometimes said—and sometimes denied—that the Eastern Orthodox pray not only for the faithful departed but for the saints in glory, including the Blessed Virgin. Certainly there is a prayer in the Liturgy of St. Chrysostom that it is hard to interpret otherwise.* Of course one does not pray for the saints because they stand in need of improvement. Yet it would seem that, as they are somehow "supported" by the prayer of Christ, so too, our prayer (which is Christ's prayer in us) must in some manner redound to their benefit.

The communion of saints is indeed a fellowship of holy persons—a great cosmic alumni association.

But it is also a "participation in holy things." All share in the incarnate life of Christ, which is their life, flowing through the entire Body. Indeed, it is no less than this which binds the "holy persons" into a "fellowship." We are one because we are "in Him." We participate in His life.

But because He is our High Priest, "who also maketh intercession for us," this sharing in His life includes prayer—His prayer in us as we pray. Biological life, as we know it, cannot exist without breathing; and prayer is the breath of the Christian life.

But as Christ's offering of Himself "in heavenly places" is externalized for us in the Eucharistic oblation of His Church, this too becomes one of those "holy things"—indeed that supremely holy thing—in which there is participation among those who are in Christ. As prayer edifies, that is to say, builds up, the Body, so, in a manner even more intense, does participation in the Liturgy and reception of Christ's Body and Blood build up the mystical Body, which is the Church.

THUS in a manner rich beyond our comprehension the communion of saints, the *communio sanctorum*, is both a fellowship of persons and a participation in holy things. The phrase remains ambiguous; but it is a happy ambiguity.

It is for us to try to realize both sides of the ambiguity in our lives, to deepen the fellowship of holy persons to which we belong, as we share with them in holy things.

*The prayer after the Invocation: "Again we offer unto thee this reasonable service for [Greek: *hyper*] those who have fallen asleep in the faith, forefathers, fathers, patriarchs, prophets, apostles . . . especially for our most holy, pure, blessed and glorified Lady, Mother of God and Ever-Virgin Mary."

God's Game

A BOOK by a Presbyterian that might have been written by an Anglican is *The Altar Fire*, by Olive Wyon, principal of St. Colm's, the women's missionary college of the Church of Scotland.

In the "Reflections on the Lord's Supper" that make up the nine chapters of the book, Miss Wyon treats of the vari-

THE ALTAR FIRE. By Olive Wyon. Westminster Press. Pp. 126. \$2.

ous aspects of the rite, emphasizing the divine initiative behind it, the objectivity of the Eucharist as an action of God, its corporate nature, etc.

Here is a book that, in its happy blend of the scholarly, the imaginative, and the devotional can be recommended wholeheartedly to Churchpeople:

"As we try to enter into this worship of the Church down the ages we almost feel as though we were joining hands and taking part in a sacred dance. For God calls all His children to play His game. In Eucharistic worship we are moving together, hand in hand, in time, and in tune, with the glorious will of God, with our faces to the Light, as we move according to the rhythm of love: love to God and love to man" (p. 28).

"It is the universal experience of the Church throughout the world that Christ is present, in a special way, in the Sacrament. *How*—we do not know. We only know that *He is there*" (p. 86).

The prayers included from Greek and other sources add to the usefulness of this altogether fine piece of work.

HERBERT HENSLEY HENSON (1863-1947), Bishop of Durham from 1920 to 1939, was a voluminous writer who "revealed an incisive and accurate mind, a tremendous sense of humor, and a devastatingly sharp tongue, and was fearlessly outspoken."

Believing that Dr. Henson's involvement in controversy represents but one side of his character, Evelyn Foley Bra-

LETTERS OF HERBERT HENSLEY HENSON. Chosen and edited with an Introduction by Evelyn Foley Braley. Macmillan. Pp. xvi, 255. \$3.

ley, canon of Worcester Cathedral, has "chosen and edited with an introduction" a volume of *Letters of Herbert Hensley Henson*.

The letters (196 in all), which span a period of nearly half a century (1898-1947), together with the Excerpts at the end of the book, cover topics as wide



DR. HENSON*

as life itself: churchmanship ("The sooner the Anglo-Catholic faction betakes itself to . . . the Church of Rome the better for the Church of England"); politics ("The Americans speak well and wisely when they say, 'To err is Truman'"); literature — theological and other; parish problems; the episcopate ("Lang's primacy was probably not good for the Church of England"); the servant problem; vivisection, etc., etc.

This correspondence (published in 1951 in England and now made available in America) does reveal another side of its subject: a spiritual concern and a geniality quite as real as the acid wit and the barbed tongue.

All in all, this editor concurs with the editor of the volume in his appraisal of Henson's letters as "masterpieces of the epistolary art." The clergyman who gets this book for a present is in for an evening of amused absorption.

In Brief

A RESTORATION READER. Edited by James Holly Hanford. Bobbs-Merrill. Pp. xviii, 412. \$4.50.

A generous selection from writers of prose and verse of the Restoration period — Dryden, Pepys, Milton, and others — under the headings, "Chronicles of the Realm," "The Empire of Love," "Wits' Recreations," "Old and New Science," etc.

Contains general introduction and thumbnail introductory paragraphs. Several half-tone illustrations, with impressive frontispiece of Charles II.

DIRECTORY FOR EXCEPTIONAL CHILDREN. Schools, Services, and Other Facilities, 1954. Edited by E. Nelson Hayes, with a preface by M. E. Frampton and E. D. Gall. Porter Sargent Publishers, 11 Beacon St., Boston, Mass. Paper, \$1.10; cloth, \$2.20.

Produced by the publishers of the well-known *Handbook of Private Schools*, this pioneer booklet in a specialized related field provides a list—not complete but representative — of schools and other facilities for children who "require special attention." The schools are given first by state, then

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by type — for the educationally retarded, the emotionally disturbed, the socially adjusted, the mentally retarded blind, spastic, the epileptic, etc., etc.

Obviously fills a real need.

THE OLD TESTAMENT AND THE FINE ARTS. By Cynthia Pearl M. Harpers. Pp. 826. \$5.95.

Adequately described by subtitle, *An Anthology of Pictures, Poetry, Music, and Stories Covering the Old Testament*. Almost anyone should find something here for illustrative purposes. Well indexed.

PRAYERS OF THE MIDDLE AGES Edited by J. Manning Potts. The Upper Room, 1908 Grand Ave., Nashville, Tenn. Pp. 96. Flexible maroon binding, 50 cents per copy; 12 copies \$5.

A companion volume to the editor's *Prayers of the Early Church*. Arranged in centuries, from 6th to 15th. A good selection that should find wide use.

TRUTH IS ONE. By Henry James Forman and Roland Gammon. Harpers. Pp. 224. \$5.

Adequately described by subtitle, *The Story of the World's Great Living Religions in Pictures and Text*. Well intentioned in purpose and impressive in photographic layout.

Section on Christianity quite inadequate. Jesus presented as "a God-like man," who taught "not theology, but practical psychology," etc. etc.

Books Received

THE SECOND BOOK OF MACCABEES. Edited by Solomon Zeitlin with introduction and commentary. English translation by Sidney Teucholatz. Published for the Dropsie College for Hebrew and Cognate Learning by Harper & Bros. Pp. iii, 271. \$4. [Fifth in a series in which "the cycle of four works bearing the titles of I Maccabees to IV Maccabees is completed." English and Greek texts on facing pages.]

JEWISH SYMBOLS IN THE GRECO-ROMAN PERIOD. By Erwin R. Goodenough. Volume Four. The Problem of Method. Symbols from Jewish Cult. Bollingen Series XXXVII. Pantheon Books. Pp. xiii, 229. About 25 pp. of illustrations. Boxed, \$7.50. [The fourth volume in an extensive and important undertaking.]

JOHN WHITGIFT AND THE ENGLISH REFORMATION. By Powell Mills Dawley. Scribner. Pp. xii, 254. \$3.

CONGREGATIONALISM: A RESTATEMENT. By Daniel Jenkins. Harpers. Pp. 152. \$2.

FUNDRAISING MADE EASY. By Edwin S. Newman and Leo J. Margolin, with an introduction by Edward L. Bernays. Oceana Publications. Pp. xi, 158. \$2.50.

JEHOVAH'S WITNESSES. Who They Are: What They Teach: What They Do. By Royston Pike. Philosophical Library. Pp. 140. \$2.75.

THE EXCELLENCE OF OUR CALLING. By Thomas F. Chilcote, Jr. Dutton. Pp. 192. \$2.75. [An abridgment of Phillips Brooks' *Lectures on Preaching*.]

ST. ANTHONY OF THE DESERT. By Henri Queffelec. Translated from the French by James Whitall. Dutton. Pp. 251. \$3.75.

The *Anglican Theological Review* (October 1954) contains a discussion by Dr. Vogel, of Nashota House, of Dr. Casserley's use of the ontological argument for the existence of God, and a defense by Dr. Frederic C. Grant of Revised Standard Version's rendition of *monogenēs* by "only" rather than "only-begotten" (especially in St. John 1:14, 18).

By George Gibbs, CPA

Treasurer of the Diocese of Los Angeles
Associate Professor of Accounting, Claremont Men's College

THE ETHICS OF VESTRYMEN

**and the ethics of a bishop's committeeman, a diocesan board member,
or any Church trustee, can help set standards for a community.**

IN a world beset with strife and uncertainty, the Church has a role to play as a stabilizing influence. Yet it needs also to be receptive toward change. There are many economic, political, and social problems to be solved by peoples of the democratic world, which must deal with the totalitarian world in keeping the peace. In all the conferences of men trying to solve those conflicts, there is no single body of law to provide just solutions. These must rest solely and squarely on the individual ethics and the morals of the men conferring.

The international standards are set by men who are members of nations and these men are, in turn, members of communities so that the ethical standards of the men in the smallest community in each nation become our real concern. Our larger problems, which usually monopolize the headlines of the newspapers, and which involve the United Nations, the Congress, the several legislatures, are really extensions of the problems of our own communities.

Churchmen are participating on all these levels. They are the leaders in setting the ethical standards, and it is to the Church, society's organized guardian of morals, that they turn for guidance. It must set the standards for both public and private transactions of men in all walks of life.

The public aspects of business life constitute the dominant part of this discussion because the men involved are "trustees," dealing with "other people's money and property," or, as Webster defines it, "a property interest held by one person for the benefit of another." The Church trustees concerned are the members of the vestries, bishop's committees,¹ and diocesan boards. In each community men serve as trustees for public groups including school boards,

colleges, city councils, community chests, boy scouts, and, in a less public capacity, as directors of civil corporations, executors of wills, and trustees of private trusts. The vestryman is at once a trustee and also a director of the civil corporation under the laws of the state.

Before we proceed to the development of a set of ethical rules to be followed we should define our terms more specifically. Ethics has been defined as the science of ideal human character and the ideal ends of human action, and morals as the capability of men to distinguish these ideals and to put them into practice. Therefore, we can see that the trustee must have rules of ethics to guide him and then have the moral courage to

put them into practice. For some of the actions of the trustee the ethical rules have been codified into law, which does not eliminate the ethics but merely provides a guide, and also penalties for not following the rules. For many professions the ethics have been first codified by professional societies and then promulgated into law. However, laws cover only a portion of the decisions to be made.

Ethics

As the Church should set the standards for the community and the nation, let us look at some rules of ethics for the Church trustee, whether vestryman,

(Continued on page 22)



UNITED NATIONS

Churchmen confer on small problems and headline-making problems.

RNS

TUNING IN: ¶Strictly speaking, vestrymen are the representatives of self-supporting congregations (parishes), elected by the qualified voters. Members of the bishop's committee fulfill an analogous function in a congregation receiving aid from

the diocese (a mission). The latter, in theory perhaps, ought always to be appointed by the bishop on nomination of the vicar, and sometimes are in fact so appointed. In some missions, however, they are elected by the people.

Milking Stool to Studebaker

By MARION Q. WIEGMAN

A rummage sale which grossed \$22,500 and drew a crowd larger than the population of Winnetka, Ill., was held recently by the Woman's Guild of Christ Church, Winnetka, for the benefit of the diocesan social service agencies, the Church's theological seminaries, college work, and various missionary projects.

Under the chairmanship of Mrs. W. Donald Roberts, an executive committee of 10 women and more than 60 department chairmen and co-chairmen began their work for the sale a year ago — the day after the 1953 sale was over. When the doors of this 30th annual sale opened at 7 a.m., an additional 350 women were on hand to work in the 23 different departments.

Fifteen policemen and three firemen were on duty as early as 6 a.m. to help direct traffic and people, some of whom came from as far south as Hammond, Ind., and as far north as Milwaukee, Wis.

The more publicized and unusual items of the sale were a mink coat and a 1950 Studebaker convertible, the latter sold to a delighted student at Seabury-Western Theological Seminary for \$255. The stock of merchandise also included a complete line of furniture, bedding, books, boys' clothing, china, curtains, girls' clothing, men's clothing, hats, infants' wear, jewelry, kitchenware, lingerie, pictures, shoes, sportswear and sporting goods, stockings, and toys.

The "treasures" department offered colonial silver, cups and saucers belonging to the John Alden family, a 200-year-old milking stool, and a large selection of fine china and glassware. In other years items sold have included a dinghy, a moose head, a Florentine Empire sofa, a stuffed hawk, a custom-made coat of Henry Ford's, a gallon of perfume, a Nazi Luftwaffe uniform and a harness for a Sicilian donkey.

The chairmen of the various departments have become expert in appraising the value of their merchandise but for the pricing of rare books, antiques and fine jewelry they seek the advice of professionals.

In the French Room where designers' suits, hand-embroidered evening gowns and furs are sold, the top price is \$35, and the most expensive hats are priced at \$16.50.

All of the merchandise is put in first-class condition before it is offered for sale. Under the direction of the sorting chairman, Mrs. Walter D. Sethness — who spends four days a week every week of the year in the parish house — all

contributions are sorted, cleaned, pressed, and if need be, mended. Hats get new veils, dolls get new dresses, toys are repaired, and silver is polished.

On the day of the sale more than 10,000 paper bags, 30 balls of twine, three large rolls of 36" paper, 5,000 pin tickets, 4,000 tags, 4,000 gummed labels and hundreds of indelible colored pencils are used. Besides the 36 banquet tables and 16 double coat racks owned by the Guild, 33 other tables and 20 coat racks are rented.

In addition to its famous rummage sale the Woman's Guild of Christ Church raises an extra \$12,000 at its annual spring sale and fashion show and its Christmas sale. Like the proceeds of the rummage sale, all profits are used for missionary work outside the parish.

Christ Church, under the leadership of the Rev. Charles F. Schreiner, just completed a successful campaign for a \$250,000 addition to the Church which will provide much-needed space for its overflow congregations.

Ground for the new addition was broken March 1st and work is expected to be completed by Christmas.

which has the central position on the high altar. The cross was carved by Leo Jungblut, local sculptor and artist, who has come to Holland from the Netherlands. Another memorial is a new Moller pipe organ.

The building is of English Gothic architecture and limestone construction. Besides the church proper, other facilities include a working sacristy, priest's sacristy, acolytes' accommodations, rector's study, a community room for general parish gatherings and young people activities, a choir room, and kitchen. The church seats 300, with room for an additional 150.

Rector of Grace Church, organized in 1868, is the Rev. William Chamberlain Warner.

Person to Person

The Church of the Epiphany, one of Washington's largest downtown churches, has established a counseling service for those who come into its sanctuary for prayer.

"There are seldom less than 10 persons in our church for prayer and medi-



RUMMAGE SALE SPECIAL*
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44-inch Crucifix

A new \$180,000 edifice, built by 150 families in the center of a strong Dutch community, has been dedicated at Grace Church, Holland, Mich.

All of the furnishings for the sanctuary, chancel, and nave have been given as memorials. Included in the memorials is a 44-inch crucifix of Christ the King

*Left is Mrs. Charles F. Schreiner, wife of rector of Christ Church; and Mrs. L. Martin Krautter, publicity chairman.

tation at any hour of the day from 7:30 a.m. until 9:00 at night," said the Rev. Charles D. Kean, rector.

"We felt that many of those who come through our open door during the day may welcome an opportunity for a person-to-person relationship with someone who can help and advise them with their problems. . . ."

The service will be staffed by students from Virginia Theological Seminary, Alexandria, Va., with the help of a consulting psychologist.

CALIFORNIA

Forward Looking Action

The choice of Honolulu for the 1955 General Convention has been called a "wise and forward looking action" by the California standing committee.

The resolution praised the choice both because it is a recognition of the important achievements of the Church in Hawaii, and because we believe that it will help awaken the entire Church to the importance of the Pacific basin in its missionary strategy."

ALABAMA

Prayer for Convention

An anticipation of an unrepresentative Convention because of the time and expense involved has been voiced by the standing committee of the diocese of Alabama in regard to the 1955 General Convention in Honolulu.

However, the resolution concludes by saying that, because plans are going ahead for the Convention, it is their prayer that the Convention will meet in good order and contribute materially to the growth of the kingdom of God and the Church.

SOUTH FLORIDA

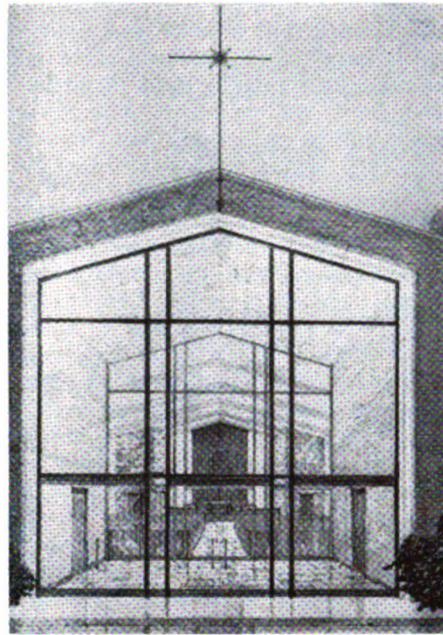
Church for Latin America

At the recent first "Bishop's Dinner" in South Florida, 139 priests and laymen gathered to hear the Ven. R. Gonzalez-Agueros, archdeacon of Havana, Cuba, present the missionary cause of the Church as a prelude to the Every Member Canvass.

Reviewing the work of the Church in its educational, parochial, and social work in Cuba, the Archdeacon enlarged the vision of those present by using Cuba as the example of the work potential in all Latin America. "We have neglected Latin America," he said, "which begins only 70 miles from the border of the United States."

In reference to a "common and mistaken belief" that all Latin America is Roman Catholic, he asked, "If that is so, why has the Roman Church called for 40,000 missionaries to enter Latin America? Why such a large number if it is entirely Roman Catholic?" Again using Cuba as the example for his remarks, he said:

"The Jesuits have stated that only 2½% of the population of Cuba is Roman Catholic. I assume that by that they mean those who are regular in their attendance and support of the Roman Church. My experience would be that perhaps 25% are faithful or nomi-



ST. TIMOTHY'S CHAPEL, WASHINGTON
Clear glass for good view.

nal Roman Catholics. It is my belief that the Episcopal Church, with her democracy of the early Church and her Catholic tradition, is the Church for Latin America. We have a point of view and mentality which fits into Latin mentality."

Following this first successful dinner, plans are now in process for other such dinners and meetings throughout the Diocese next year. The dinner was sponsored by the diocesan department of promotion.

WASHINGTON

Grey Brick, Glass Wall

Ground was broken recently for the new Chapel of St. Timothy in Washington, D. C.

The new chapel will be of light grey brick with the front wall of clear glass. The clear glass will permit anyone approaching the building to see the pendant cross over the altar.

St. Timothy's is a diocesan mission which recently celebrated its tenth anniversary. It has a congregation of 791 persons. A home for the vicar has been bought, and the first unit of a parish house built.

WESTERN N. C.

More than Quota

The Western North Carolina Diocesan Advancement fund has exceeded its \$100,000 quota by more than \$16,000. The fund was started September 29, 1953, on the fifth anniversary of Bishop Henry.

Twenty per cent of the fund will be given in outright grants and the remaining 80% will go into a rotating loan fund, money from which will be loaned at low rates of interest to parishes and missions for the extension of the missionary program.

EASTON

First since 1766

A new parish house and Church School building for St. Paul's Church, Kent Co., Maryland, was dedicated recently. It was the first building erected by the parish since 1766, when its old parish house was built. St. Paul's Church, dating from 1713, is the oldest Episcopal church in continuous use in Maryland.

The 1766 parish house is still in good preservation and can be used by the parish. The building of the new Chesapeake Bay bridge has brought new population to the area, however, and the growth of the parish made a new building necessary.

The new parish house is a Georgian structure in red brick designed by Bryden Bordley Hyde of Baltimore, who is giving the plans as his gift to the building fund. Mr. Hyde is a descendant of the Rev. Stephen Bordley, second rector of St. Paul's, who served while the building was being completed in 1713.

An overmantel designed and painted by Mr. Hyde decorates the auditorium of the building. It consists of a lettered parish legend which gives the history of the parish and is framed by the names and shields of some of the families who helped organize the parish in 1693. The coats of arms of the Sees of London, Maryland and Easton are also seen.

MICHIGAN

First Information Center

The recent opening of the first Episcopal Information Center in Detroit was observed with an evening service in St. Matthias' Church, where the center is located, with Bishop Emrich of Michigan as preacher. The center is located in St. Matthias' Church because the church stands at one of the busiest corners in the city.

The center represents the beginning of an important development in the diocese. For the present, it will serve the entire city although it is planned that there will eventually be at least one more center in Detroit, possibly in Mariners' Church when that building takes its permanent place in the Civic Center.

One or two other centers will eventually be established in the diocese.

The center will have two general

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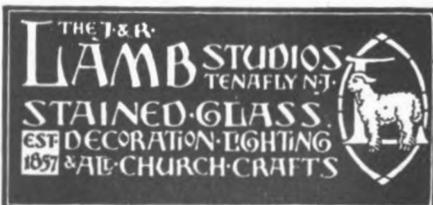
Thursday, Nov. 11, 1954, 11 a.m.

ST. MARK'S CHURCH
1625 Locust Street
PHILADELPHIA, PENNSYLVANIA

The Rev. Emmett P. Paige, Rector

The Rt. Rev. Reginald Mallett, S.T.D.
Superior-General, C.B.S.
will pontificate

The Rev. Franklin Joiner, D.D.
Superior, Guild of All Souls, will preach



methods of making information about religion and the Church available to the city. First, it will function as a place to which non-Churchpeople may come with their questions, and it will maintain a book shop, reading room, and library which will be open every day from one p.m. until 9 p.m. except Saturday and Sunday.

Secondly, it will offer help in Christian Education and leadership training to the Episcopal parishes and missions in Detroit and its vicinity. One of the projects in this activity will be a perpetual inquirers' class to be held every week for the purpose of answering questions for those who seek information about the Church or who are desirous of confirmation instruction. There will also be classes for lay readers, and instruction in lay visiting. The work will be expanded further as the demand grows. All classes will be taught by priests of the Detroit area churches.

WEST MISSOURI

Ex-President Address

A speech by ex-President Truman marked a recent meeting of the Men's Club of Trinity Church, Independence, Mo. Mrs. Truman and Margaret are members of the church. The former President spoke informally for about 45 minutes, reminiscing on his days in the White House and advising the men to take an interest in public affairs.

GEORGIA

Once a Cigar Factory

Two large parishes in the dioceses of Georgia have been expanding their facilities recently.

A new building to house the pre-school and primary departments of the Sunday school of St. John's Church, Savannah, Ga. (1376 communicants), has just been completed. Since the church and old parish house occupy all the space on a small city block, the new building is across the street.

Expansion of the parish house of Christ Church, Savannah, Ga. (873 communicants), is under way. A two-story addition to the four-story parish house (once a cigar factory), will contain two chapels and several classrooms. The older building is being renovated at the same time.

NEW YORK

Program on Giving

As a result of a survey of seven dioceses considered by the National Council as having better than average departments of promotion, the department of promotion of the diocese of New York

has decided to employ a consistent program throughout the years rather than different ones.

The program to be employed will center around proportionate giving. The goal will be to teach that the Church comes first, and should not receive what is left after everything else is provided for. The principle of five per cent of one's income for community services and five per cent for the Church will underlie the program.

Threat to Communities

Churches on both sides of the Hudson River for a 15-mile stretch tolled the bells recently and held special prayer services in protest against the threat they say is posed to historic communities by a projected highway.

Clergymen of the participating churches said the proposed highway, which would link the New York State Thruway with the New Jersey Turnpike, would entail the destruction of 25 buildings, some of which have stood since colonial days.

Instead of the present plans which call for putting the road through the villages of Upper and Lower Grand



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ew, Piermont and Sparkill, they ask at the connecting highway be built on e westerly slope of Clausland Moun- in.

Among churches participating was hrist Church, Tarrytown, N. Y., of hich Washington Irving was once a ember.

LOS ANGELES

Communications Council

More than 50 Churchmen in the diocese of Los Angeles, professionally engaged in all phases of communication, formed the Episcopal Communications Council of the diocese of Los Angeles at a recent meeting.

Tentative plans call for forwarding the Church's program through the communications fields in which the members are engaged, and outlining special radio and television programs for the Church throughout Southern California.

The Episcopal Communications Council is open to all Churchmen in the area who are professionally engaged in any phase of the communications field, including newspaper and magazine writing and editing, advertising, radio, television and allied professions.

Officers elected for the council were: Howard Hoover, president; Ray Prochnow, secretary; and Robert C. Moriarty, public relations director for the diocese of Los Angeles, treasurer.

NEW JERSEY

Bishop of Burma Road

The Rt. Rev. Quentin K. Y. Huang, author of *Now I Can Tell*, recently spoke before an audience of over 125 people at Trinity Church, Red Bank, N. J. The meeting was sponsored by the Woman's Guild of the parish.

Bishop Huang's address in New Jersey concluded a speaking tour of 10 days, during which he traveled through three states and spoke over 20 times. The response given the one-time "Bishop of the Burma Road" showed clearly the growing appreciation of Communism as a religious faith in total conflict with Christianity on an ideological, as well as a practical level.

CHICAGO

Three Years' Growth

A new church was dedicated recently for a congregation whose membership has grown from 28 to 255 in a period of three years. The church of St. Gregory's, Deerfield, Ill., was established by the Deerfield congregation three years after the group was founded as a parochial mission of Trinity Church, Highland Park, Ill.

November 7, 1954

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SEMINARIES

Professor, Consultant

The Rev. Kendig Brubaker Cully, minister of education at First Methodist church, Evanston, Ill., and lecturer in religious education at Seabury-Western Theological Seminary in Evanston, has been nominated assistant professor of religious education at Seabury-Western. The appointment will become effective January 1st.

Dr. Cully recently became a candidate for holy orders in the Episcopal Church under Bishop Keeler of Minnesota, chairman of the board of trustees of the seminary. He also is a consultant in parent education for the Department of Christian Education of National Council.

Pathway of Brotherhood

The 4th annual Seminary Day of Virginia Theological Seminary, Alexan-

dria, Va., was observed at the seminary October 12th. It is a day set aside to commemorate the founding of the seminary, and for its friends to return and visit it.

This year's speaker was the Hon. Francis Bowes Sayre, who has long been active in Church, national, and world affairs. In his address, he said:

"The inescapable fact which stares us in the face today — which the nations of the free world are coming ever more clearly to perceive — is that only along one single pathway can peace and human progress be achieved. That is the pathway of brotherhood, of human freedom built upon the sacredness and supreme worth of individual personalities, of the transcendence of the moral and the spiritual above the material, pointing to the living presence of an overruling God. . . .

"The forces of Christianity throughout the world must unite to fight, not the people of Russia, to whom we shall want some day to turn for comradeship and help, but the evil ideology which has gripped them

and is threatening in Asia to eclipse Christianity. Dialectic materialism will bring world peace. . . ."

UNIVERSITIES

First of Student Centers

The Nippon Seikokwai, the Anglican Church in Japan, expects the first of its five student centers, being built in attempt to bring the Gospel into the intellectual atmosphere of the campus, to be completed this month. The center is next to Hokkaido University.

The center will have rooms for approximately 10 students, and homes for two directors. The directors will be Japanese, Prof. Hideyasu Nakagawa and one American, the Rev. William Eddy.

In a country where secularism is strong, the center will try to present Christianity as not only the way to salvation, but the only philosophy of life which is tenable in the atomic age.

Although the Nippon Seikokwai has St. Paul's University in Tokyo, it hopes to minister to other students through its centers.

COLLEGES

Centennial Fund

The largest single gift in the history of the University of the South, Sewanee, Tenn., \$540,000, has been added to the Centennial Fund. Given by Mrs. Alfred I. duPont of Jacksonville, Fla., the securities will be used for endowment for faculty salaries and for scholarships in the College of Arts and Sciences and in the School of Theology.

Light-giving Prometheus

Cited for his world leadership in planning for the peaceful use of atomic energy, President Dwight D. Eisenhower recently received the honorary degree of Doctor of Laws at Trinity College, Hartford, Conn.

The degree citation, made at Trinity's Fall Convocation, likened the President to "a light-giving Prometheus giving atoms for peace to make America memorable in the promotion of the good life."

SECONDARY

Rector and Headmaster

The Rev. Canon Frederick A. McDonald, formerly rector of St. Clement's Church, Honolulu, has been appointed rector and headmaster of Iolani School, Honolulu. Canon McDonald has just returned from a year's study at Cambridge University, England.

The Living Church



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DEATHS

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

Charles Thornton Murphy, Priest

The Rev. Canon Charles Thornton
Murphy, 82, active in the diocese of Los
Angeles for more than half a century
and founder of three parochial missions
which are now large, independent par-
ishes, died October 15th at Good Sa-
maritan Hospital, Los Angeles, after a
lingering illness.

Canon Murphy, who was made an
honorary canon of St. Paul's Cathedral,
Los Angeles, in 1946 by the late Bishop
Stevens of Los Angeles was long active
in the missionary and social service work
of the Church throughout Southern
California. He served on the executive
council of the diocese for 12 years and
had been historiographer of the diocese
for the past 18 years.

Born in Philadelphia, Pa., in 1872,
Canon Murphy was a graduate of the
University of Pennsylvania and Phila-
delphia Divinity School. He came to
California in 1901 as vicar of St. Luke's,
Long Beach, which was then a mission
but which grew to parish status under
his five years' inspiration.

The three missions which Canon
Murphy started in the diocese of Los
Angeles, and which are now leading
parishes, are Trinity Church and the
Church of Our Saviour in Los Angeles,
and St. Luke's in San Diego. He was
rector of St. Athanasius', Los Angeles,
1906-1916, and rector of All Saints',
San Diego, 1919-1929. He also served
at Holy Trinity, Covina; St. Jude's,
Burbank; and St. Matthew's, Baldwin
Park, before his retirement in 1948.

Canon Murphy is survived by his
wife, Kathleen Sterling Murphy.

Samuel Steinmetz, Priest

The Rev. Samuel Steinmetz, retired
rector of St. Michael's Church, Tren-
ton, N. J., died October 24th in Tren-
ton. He was 67 years old.

Mr. Steinmetz was rector of St.
Michael's from 1920 until retirement.

Surviving are his wife, Ethel May
Martin Steinmetz, and one son, the Rev.
Samuel Steinmetz, Jr., who is rector of
the Church of the Ascension, Gloucester
City, N. J.

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CHANGES

Appointments Accepted

The Rev. Richard R. Anderson, formerly vicar of St. John's Church, Chessaning, Mich., is now rector of St. John's Church, Alma, Mich., and chaplain to Episcopal Church students at Alma College. Address: c/o Al Thomas, W. Lincoln Rd., Alma.

The Rev. Eugene G. Botelho, who formerly served Good Shepherd Mission, Fort Defiance, Ariz., is now chaplain of San Juan Mission, Farmington, N. Mex.

The Rev. Wallace Bradley, formerly curate of St. Paul's Church, Salem, Ore., is now vicar of St. Mary's Church, Gardiner, Ore., and St. Andrew's, Florence. Address: Reedsport, Ore.

The Rev. William J. Fitzhugh, formerly in charge of St. Stephen's Church, Blytheville, Ark., and Calvary Church, Osceola, is now rector of St. James' Parish, Magnolia, Ark., in charge of St. Mark's, Hope. Address: Box 493, Magnolia.

The Rev. Hans W. Frei, associate professor of theology at the Episcopal Theological Seminary of the Southwest, is also teaching a course at the Perkins School of Theology of Southern Methodist University this semester.

Prof. Frei flies from Austin to Dallas each Thursday to teach a course on the doctrine of God. To round out his schedule of work, Prof. Frei is writing his doctoral thesis on the theology of Karl Barth for the Yale Divinity School.

The Rev. Frank W. Hawthorne, formerly curate of St. Paul's Church, Lansing, Mich., is now vicar of St. John's Church, Durand, Mich., and St. Mary's Church, Maple River, Shiawassee Co., Mich. Address: 108 Mercer St., Durand.

The Rev. Charles P. Price, formerly rector of St. Michael's-of-the-Valley, Ligonier, Pa., is now assistant of St. James' Church, New York. Address: 49 Claremont Ave., New York 27.

The Rev. G. Vergara dos Santos, formerly archdeacon of Sao Paulo, Brazil, is now in charge of St. Luke's, Rio de Janeiro, and is executive secretary of the missionary district of Central Brazil. The latter work is a new office in the Church; each of the three districts of the Brazilian Church will have its own executive secretary, and at least for the present there will be no executive secretary for the whole Brazilian Church. Address: Caixa Postal, 549 Rio de Janeiro, D. F., Brazil.

The Rev. Edwin Warren Taylor, formerly rector of Christ Church, Harlan, Ky., and vicar of St. Luke's Chapel, Cumberland, Ky., is now assistant of the City Mission Society, St. Louis, Mo., and chaplain to Missouri Hills, the boys' correctional institution of St. Louis. Address: 1210 Locust St., St. Louis 3, Mo.

The Rev. Albert C. Walling, II, formerly in charge of All Saints' Mission, Pleasanton, Tex., is now assistant of St. David's Church, Seventh and San Jacinto, Austin, Tex.

Resignations

The Rev. Vincent H. Coletta, vicar of St. James' Mission, Monterey, Calif., and director of the armed forces commission center, has retired from the active ministry because of ill health. Address: 388 Central Ave., Pacific Grove, Calif.

Living Church Correspondents

Terry L. Clark, editor of the Record of Yolo County, Calif., is now correspondent for the diocese of Sacramento. Address: 4245 Sixtieth St., Sacramento 20.

The Rev. Warren H. Davis, Jr., chaplain of Redeemer Chapel (Seamen's Church Institute), Philadelphia, is now correspondent for the diocese of Pennsylvania. Address: 357 S. Manoa Rd., Havertown, Pa.

Changes of Address

The Rev. Henry A. Hanson, non-parochial, diocese of Western Michigan, formerly addressed in Lansing, Mich., may now be addressed at 50 Woodcrest Dr., Livingston, N. J. He is now chairman of the mathematics department of Upsala College, East Orange, N. J.

The Rev. William W. Silliman, retired, of the diocese of Southern Ohio, has moved in Geneva, Ohio, from 269 Eagle St. to Con-Lea Rest Home, 388 S. Broadway.

Ethics

(Continued from page 15)

bishop's committeeman, or member of diocesan board. We do not have an answer but a few rules seem to be apparent from observation.

(1) Personal Relationships: Neither the trustee nor members of his staff should have any business dealings with the group he helps govern. For example a vestryman or bishop's committee cannot be on both sides of a contract. But we have heard of a vestryman trying to get elected in order to care for himself the business of the Church. One insurance company changed its agent for a church policy as the company stated that, in the event of a catastrophe the vestryman could not represent the Church as well as the company. It may be necessary to sacrifice personal prestige for the duration of tenure in office. The acceptance of the office carries prestige and honor which is not to be selfishly used for personal advantage.

(2) Gifts: Scrutinize gifts to the Church carefully to see if there are strings attached. Some gifts are made in an attempt to obtain favorable public opinion for the donor. We have a diocese against gambling so it is proper to turn down gifts from race track interests, as one of our leading clergymen recently did. If we are trying to set standards for control of drinking we cannot accept advertising from liquor interests. You cannot be on both sides. It takes moral courage to turn down certain gifts when the money is badly needed. There may be pecuniary advantage.

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es and moral disadvantages to certain
s. Clergymen are sometimes respon-
sible for bad practices when they urge
that money be obtained from any source
whatsoever. We know of one case where
the landowners, adjacent to the church,
refused support the church merely be-
cause of the threatened decline in value
of their land if the church were to
cease functioning. Others have given
land to the Church in order to boost
the value of surrounding subdivisions. Cler-
gymen should be experienced enough to
recognize sincere gifts which are thank-
offerings but not to become involved
with selfish donors. The clergy should
advise the vestries in making these de-
cisions.

(3) Examination of Expenditures:
Careful examination of requests for ex-
penditures is necessary. Budgets pre-
pared by the governing body and adopted
by the members are helpful but eternal
vigilance is required to be right, both in
the immediate present, and in the long
term. Churches should be good bar-
tainers but not become obligated for
future commitments by present favors.
A merchant may offer a large discount
on a purchase now, and then expect to
be more favorably considered in the fu-
ture. At that time the governing board
may not be careful to consider other bid-
ders because they feel they are already
obligated.

(4) Accountability: The board is ac-
countable to the members who elected
it, and all of its meetings, actions, and
records must be open to the members.
There must be no secret meetings. The
business, funds, and property are not
the private affairs of the governing body.
Some vestrymen act as if the business of
the Church were their own private busi-
ness. It is true that many members

do not take an active interest in these
affairs, but the leaders should encourage
them to do so and make it easy to reach
the facts. Reports should be regularly
made to acquaint the members with
their funds and property and also to
protect the board from criticism as to its
actions taken under its trust.

(5) Legal Control: There are legal
rules to follow for the business affairs
in the Church, but being brief in nature
the rules do not cover details of indi-
vidual day to day transactions. Canon 6
of the national Church, entitled "Of
Business Methods in Church Affairs,"
covers certain basic rules. Diocesan can-
ons provide other basic rules and should
be reviewed periodically by all clergy,
bishop's committeemen, and vestrymen.

Such sets of rules provide for accounts
to be rendered periodically to the mem-
bers, to the diocese, and by the diocese
to the National Council of the Church.
Provision should be made that treasurers
be bonded to protect themselves as well
as the church funds from theft and
fraud. However, there have been cases
where church treasurers have co-mingled
trust funds with their own funds and
the bonding companies have found it
necessary to take action. There is also
a recent case of a treasurer who refused
to be bonded. He apparently did not
understand that the bond protected him
as well as the Church. Law alone does
not make men honest or prudent.

The effect of unethical situations on
the community sets the Church back
many years in its position of leadership.

Technically trained men can advise,
but the members of the governing board
must make their own decisions. For
daily usage they need a set of ethics to
follow. They must be strong enough to
set high standards for Church business
practices, as well as private business
practices, so that they can set an example
for other groups in the community. They
must oppose questionable or sharp prac-
tices wherever they occur, and constantly
be reminded that they are "trustees"
and not "owners." Even failure of a
member of a governing board to object
constitutes negligence and makes him an
accessory to unethical procedure. The
world needs Church leaders to set the
highest standards to solve problems as
they arise.

ACU CYCLE OF PRAYER

November

7. St. James' Church, Griggsville, Ill.; All Saints' Church, Los Angeles, Calif.
8. St. David's Church, Glenview, Ill.
9. The Church of Our Saviour, Atlanta, Ga.
10. St. Barnabas' Brotherhood, Gibsonia, Pa.
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DEAN OF BOYS involving the headship of one of the St. Francis Boys' Homes (for boy offenders). Also a Supervisor-Counselor. Write Director, **Box 366, Salina, Kansas.**

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POSITIONS WANTED

DEACONESS desires institutional work, midwest preferred. Reply **Box D-158, The Living Church, Milwaukee 2, Wis.**

RETREATS

LIFE ABUNDANT MOVEMENT—Wednesday, November 17th—9:30 A.M. Greystone—The Rectory, 321 Mountain Avenue, Piedmont, Calif. Canon Gottschall, Director.

HOUSE OF THE REDEEMER, 7 East 95th St., New York 28; Retreats—WOMEN, December 7-10 (Midweek), Rev. Charles H. Willcox; WOMEN, January 25-28 (Midweek), Fr. Mabry; PRIESTS, February 7-11, Bishop Clough; and 25 other Retreats. For Reservations and Retreat Schedules write Warden.

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CLASSIFIED

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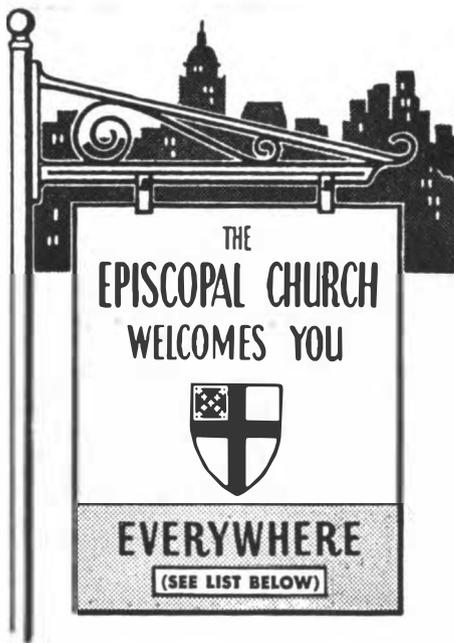
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A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by states. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting the city.

LOS ANGELES, CALIF.

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

SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING
Rev. Weston H. Gillett; 261 Fell St. nr. Gough
Rev. Francis Kane McNaul, 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

WASHINGTON, D. C.

WASHINGTON CATHEDRAL Mount Saint Alban
Rt. Rev. Angus Dun, Bishop; Very Rev. Francis B.
Sayre, Jr., Dean
Sun HC 8, 9:30; MP, Ser 11 (1 S HC), Ev 4;
Wkdys HC 7:30; Int 12; Ev 4; Open Daily 7 to 6

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 day 7 & 12
Noon; C Sat 5-6

FORT LAUDERDALE, FLA.

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

ORLANDO, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

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

ST. JAMES' Huron & Wabash (nearest Loop)
Rev. H. S. Kennedy; Rev. G. H. Barrow
Sun 8 & 10 HC, 11 MP & Ser (1 S HC); Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru
Fri) Int 12:10, 5:15 EP

EVANSTON, ILL.

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

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

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Ira L. Fetterhoff
Sun 7:30, 9:30, 11 & daily

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station) Dorchester
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (& Sch), 11 (MP & Sol), EP 6;
Daily 7, Wed & HD 10, Thurs 6, EP 6; C Sat 5, 8

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, r; Rev. L. W. Angwin, c
Sun Masses: 7:30, 10:30. Daily: 6:30, also Mon,
Wed, Sat & HD 9; C Sat 1-3, 7-8

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschield, r
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7, Wed
10:30

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Phillip F. McNairy, D.D., dean; Canon
Leslie D. Hallett; Canon Mitchell Haddad
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues
Thurs, HC 8, prayers, Ser 12:05; Wed HC 11,
Healing Service 12:05

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), 11:45, MP 9:30;
Daily 7, Thurs 10; C 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, 10, 11, Cho MP 10:30, Ev 4,
Ser 11, 4; Wkdys HC 7:30 (also 10 Wed & Cho
HC 8:45 HD); MP 8:30; Ev 5. The daily offices
are Cho ex Mon

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 Recitals
Fri 12:10; Church open daily for prayer

CALVARY Rev. G. C. Beckhurst
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; Daily Cho Ev 6

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 10, MP & Ser 11, EP & Ser 4; Tues &
Thurs & HD HC 12; Wed Healing Service 12;
Daily: MP 7:45, EP 5:30

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. Frederick M. Morris, D.D., r
Sun HC 8, 9, 11 1 & 3 S, MP & Ser 11; Daily
8:30 HC, Thurs 11; Noondays ex Sat 12:10

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,
9:30, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, 10; Daily MP 7:45, HC 8, Midday
Ser 12 ex Sat, EP 3; C Fri & Sat 2 & by appt

NEW YORK, N. Y. (Cont.)

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC 8
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50, C
4-5 & by appt

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

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myer
292 Henry St. (at Scammel)
Sun HC 8:15, 9:30, 11, 12:15 (Spanish), EP
Thurs, Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL
Sun 8, 10, 12 (Spanish Mass), 8:30; Da.
(Wed, Fri, 7:45), 5:30; Thurs & HD 10

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS 3626 Reading Rd.
Rev. Edward Jacobs, r
Sun Masses 8, 9:15 & 11, Mat 10:45; Da.
ex Mon 10, C Sat 7:30 to 8:30

OKLAHOMA CITY, OKLA.

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

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Sun HC 8, 9, 11, EP 4; Daily 7:45, 12, 5:30, HD
Wed, Fri 7, Thur, Sat 9:30; C Sat 4-5

PITTSBURGH, PA.

ST. MARY'S MEMORIAL 362 McKee Pl., Oakland
Sun Mass with ser 10:30; Int & B Fri 8; C Sun 11
& 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 Rd.
Rev. Edward Potter Sabin, r
Sun 8, 11 HC; Daily HC 7:15 ex Wed 9:30

HAVANA, CUBA

HOLY TRINITY CATHEDRAL 13 y 6, Vedado
Rt. Rev. A. H. Blankingship, bishop; Very Rev.
E. Pinkney Wrath, dean; Ven. R. Gonzalez
Agüeros, canon
Sun HC 8, 9 (Span) MP Ser 10:45, Ev 8; HD
Wed 7:30 (Span), Thurs & HD 9, Int 12

LONDON, ENGLAND

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

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