

The Living Church

February 7, 1954

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BISHOP PARDUE: Korea was better [p. 6].

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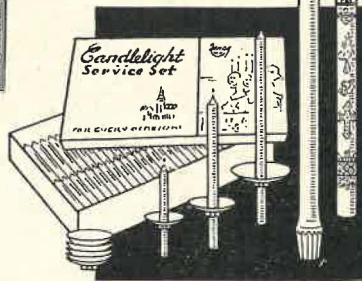
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February

- 5th Sunday after Epiphany.
- Installation of the Rt. Rev. Russell S. Hubbard as Bishop of Spokane. Southern Virginia council. Central Brazil convocation, to 11th.
- Installation of the Rt. Rev. Russell Sturgis Hubbard, D. D., as bishop of Spokane.
- Meeting, Joint Commission on Ecumenical Relations, Washington, D. C., to 11th.
- Southwestern Brazil convocation, to 14th.
- Installation of the Rt. Rev. Gerald F. Burrill as bishop of Chicago.
- Woman's Auxiliary, executive board, Seabury House, to 15th.
- Septuagesima Sunday.
- National Council, Seabury House, to 18th.
- Arizona convocation, to 18th.
- Southern Brazil convocation, to 21st.
- Panama Canal Zone convocation.
- Sexagesima Sunday.
- Brotherhood Week (National Conference of Christians and Jews), to 27th.
- Puerto Rico convocation, to 24th.
- Washington's Birthday.
- St. Matthias.
- First national convention, United Church Men, NCC, to 27th, Cincinnati, Ohio.
- Quinquagesima Sunday.

March

- Ash Wednesday.
- 1st Sunday in Lent.
- Ember Wednesday.
- Ember Friday.

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

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Talks With *Teachers*

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



Let's Make a Poster

TWO difficulties hold back many classes from embarking on poster making: the teacher's lack of artistic interest, and a suitable reason for making the poster. The first is often rooted in the fact that some people (some teachers) are "conditioned against" doing things with their hands because they were not happily started in creative handwork in their childhood. The cure here is to encourage them, get them started, perhaps help them invite another person to come in for doing such things in the class. Or, deeper still, to get them to grasp the rationale of original handwork, and its importance in impressing ideas through physical expression.

The reason for making a poster arises when a suitable need is discovered for telling an important truth to someone else. By its very nature, the poster is a publicity device, to be shown. Like the advertising billboard, it must aim to impress its message pleasantly, briefly, with absolute clarity. The makers of advertisements have labored long to select just the right words, and have just the right picture to reach the public.

FIRST STEP: MOTIVATION

Poster making is possible, it is true, as the expression of any lesson in class. It is always a ready way of expression because it calls for digesting the ideas, choosing the key words, and designing the figures. But if you have "something to tell the people," and a real desire to get a message across, the poster finds its best mission, and its use educationally.

Telling the people in the parish of something that is soon to happen, as a meeting, preaching mission, or vacation school, is a vital motive for making posters. When the children can be led to make this motive their own, the poster becomes a ready outlet. The first step, fully as important as the actual making, is class conversation which crystallizes the need, and reaches the decision (often super-induced) to help the parish by telling the people. The pupils may suggest other ways, but the decision to make posters is finally made. This leads into the second step, generally on the following Sunday, of planning. Where can we post them? What pictures can we find? What words shall we put on them?

Provide rough sheets of common typewriter paper for making the first draft

in pencil. This is a preliminary layout sketch, on which erasures can be made, wording changed, or a new sheet used. In the end, this step saves material, time, and frustration. It produces comparison with each other's ideas, and an understanding of the main message to get across. When designs are thus roughly decided, pass out the materials. This may be the third Sunday.

Posters can be any size, on any material. Backs of old ad cards are an economy, or sheets of wrapping paper. The usual 9 x 12 kindergarten construction paper will do, but double size is better. Letters can be drawn, painted, stenciled or pasted. Crayons are clean and handy, but hard to erase for correction, and their coloring is not very vivid. A new way is to get a package of Dennison's gummed crepe papers, assorted colors, at stationers. Letters can be cut from these (they have more body than the usual crepe paper), arranged first on the card to assure spacing, and finally moistened and put in place.

FINISH THE PROJECT

The time required for such a publicity poster is about four Sundays, but no matter how long, it should be finished, exhibited, and evaluated. The last portion of the class period is best for handwork or it will crowd out any other teaching. If the materials are arranged on a table at one side, the class can go to the table when the circle discussion and drill is over. Other tips: Pipe-cleaners glued on make fine letters or outlines. Cutout letters can be fastened with office staplers if near the edge—a neat, clean method. Draw a border first, to avoid running off the edges. If stencils are used and a dark background, try a cotton daub rubbed first on dry chalk—is neat and quick, surprisingly does not rub off. Poster paints and brushes are not recommended, except for older pupils, because they are messy, often spoil clothes and poster.

Final caution: To have "a poster announcing the mission" in the church vestibule is not the goal. One perfect poster made by an adult or superior pupil is of little value—a missing of the mark. The aim is to have many children involved in making many posters, each one in his own way, and thereby reaching into many homes.

Try this approach, and see if your children respond: "How can we tell the parish about the Lenten offering?" Once they decide to make posters, the rest is easy.



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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.

Manning Biography

I HAVE undertaken the preparation of material for a biography of the late Bishop Manning of New York, and would be glad of assistance from any who can supply me with letters or other material from, or about him. Anything sent to me will, of course, be returned.

(Rev.) W. D. F. HUGHES.
Newport, R. I.

Down the Streets of Pusan

WE OWE a very great deal to Episcopalians in America and here in Korea who have been unflinchingly generous to us.

I think at random of a recent unsought gift of several thousand dollars; of a fiery little American colonel who ran the rail-ways of this country for a while and presented me with a piece of land on which to open a needed shelter for children who were homeless and living by the railway station; of a G.I. theological student carrying a crippled (and filthy) child for me down the streets of Pusan at night; of some cruets and candle sticks adorning one of our Churches; of an American officer baptized in a Korean church to worship alongside our Korean Christians; or of a gallant and very old lady from Connecticut, blessed by many people, who has the habit of sending me just the kind of relief parcels I most need, and better still, of praying regularly for us.

Yes, we are indeed grateful to the American Episcopal Church, but our Lord to Whom these offerings have been made rather than to us, will Himself remember them. . . .

(Rev.) PAUL BURROUGHS,
English Church Mission.

Chung-ju, Korea.

St. Timothy's Churches

THERE was a section in the *LIVING CHURCH ANNUAL* for 1944 that I have not seen since, but which I thought was of great interest. It was the section which contained the names of all the Episcopal churches in America and overseas, and the number with identical names was also given.

In 1944 there were 30 churches named "St. Timothy's Church," and 10 years later, in 1954 (according to my own diligent search through this year's *Episcopal Church Annual*), there are 48 churches and one hospital so named. It would have been a help to have had the *Annual's* former section.

However, my curiosity about the number of St. Timothy's churches led me to make my own search which I thoroughly enjoyed. I learned many facts about our Church that I would not have learned otherwise.

I became so fascinated with the results of my search, that I decided to make a list of all the St. Timothy's churches, their rectors or lay-readers, their diocesan connection, and the number of communicants in each, and to send such a list to each of the churches bearing the name of "Timothy." It occurred to me that the other churches might find something in

common, and give each other a renewed interest in that great missionary as well as in each other's problems.

The "St. Timothy's Church" with the largest number of communicants (863) is in Catonsville, Md. and there are three "St. Timothy's Churches" with 10 communicants, the other 44 ranging in between. One of my own interests is to locate a copy of the symbolic shield of St. Timothy. The Church does not observe any date for him on our calendar, although his date in the Roman Catholic Church is January 22d, and in the Eastern Church it is January 24th. Perhaps one of our readers would be able to supply the name of a source-book containing a picture of the shield of St. Timothy.

I noted a letter from Bishop Timotheos, Bishop of Myra, Thessaloniki, Greece [L. C., January 17th]. Interesting that Timothy's descendant with the same name is working in the region of the original of that name!

(Rev.) RALPH E. FALL,
Rector, St. Timothy's.

Richmond, Va.

Op. cit., Loc. cit., Ut Supra, etc.

IN THE old days we used to read in one Church paper or another, an annual blast against the Roman Catholics, asserting our superiority in purity of faith and morals. This was necessary to counterweigh their shrewd digs at us; and it was accepted by both as part of the amiable give and take of odium theol. But the annual has, in my time, become semi-annual, now almost quarterly, and may soon be monthly.

But while we thus draw aside our skirts lest the shadow of Peter fall upon us, multitudes of people remain unaware of our excellence, unconvinced by our arguments, indeed ignorant of them, but quite certain, as they show by daily word and deed, that we all, Romans no less than non-Romans, are alike, deceivers and deceived. If it were not for their hatred of Rome, many Americans would have no religion at all.

I read that I must avoid belief in the Assumption B.V.M. But equally acute analysts persuade me that I must discount the Virgin Birth, then the Resurrection, then the persistence of the soul beyond death—all these minimizations supported by the most modern and microscopic scholarship, complete with bibliography, footnotes, Op. cit., Loc. cit., Ut supra, and the rest; yet all of them, however freshly phrased, old stuff after all. All of them refuted a thousand times as each generation faces them. There seems to be a very agony of anxiety lest I believe one iota too much, but no fear at all that I may gradually slough off the whole apparatus of the Christian Creed, as great groups have done and are doing. I have long had an instructed and alert distrust of modernists, liberals, and evangelicals; and after reading of the life and teachings of the late Bishop Barnes of Birmingham, the fine flower of all three, I must say that I prefer the simple-minded credulity of the Bishop

LETTERS

of Rome, as being at least within shouting-distance of the New Testament. Precisely in proportion as the Creed is eviscerated a man is emptied of his soul, and by the same corrosive arguments.

Certainly we should be objective (as Copernicus was about the sun) even about man, and try to see him as he is and acts. But the sun, though we attained to God's knowledge of it, remains still an object, while man is more than that. He is a subject, too, able to think and will. Even a dog is more than the vivisectionists ever discover.

The current arguments against the Assumption are a sturdy re-inforcement of the common belief that for each of us, as



for her, the grave is indeed the end—a final darkness falls upon the ardent plannings, the sweet dreams, the pleasant kindnesses and intimacies that were once so vivid and so real; the toils and the tears are ended, true, but so also are the laughter and the hope. The night cometh—that, we know; we have each one to face—the night indeed cometh, but is there really to be no morning, no awakening, no new day?

It is melancholy to read the careful arid reasonings that there could be for Blessed Mary no Assumption. For the Assumption merely asserts that Mary has already long since received the status (the re-union of body and soul in heaven) that the New Testament promises is to be the final reward of even the humblest of the faithful. The arguments need only a little pressure to make plain that, as for her, so for us, the promise is illusory, the hope is null. For me, I refuse to go along with these mingled-with-gall rationalizations, though I read them.

(Rev.) W. M. HAY,
Retired.

Stepney, Conn.

His Greatest Love

IN NO write-up of the death [of the Rev. S. A. Wragg, L. C., January 10th] that I have seen, with the exception of that in our Columbus papers, has any mention been made of his pastorate of Trinity Church, this city, which was for 25 years, and by far the longest of any of his pastorates. I might also add that this must have been his greatest love, for some ten years ago, he asked and received permission from the vestry of our church for his ashes and those of his wife to be buried beneath the chancel of the church here. Then, about a month before his death, he wrote me again confirming his desire to be buried here. . . .

T. F. LOCKWOOD.

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FIFTH SUNDAY AFTER EPIPHANY¹

EPISCOPATE

Spokane Installation

The formal installation of the Rt. Rev. Russell Sturgis Hubbard, D.D., as the fourth bishop of the missionary district of Spokane, will take place in the Cathedral of St. John the Evangelist on February 9th.

Special music has been composed by the cathedral's organist and choir director, Arthur H. Biggs, and the music for the service will be sung by the cathedral's senior choir.

Bishop Cross, acting missionary bishop, will be the celebrant of the Holy Communion which follows directly after the formal installation of Bishop Hubbard by Presiding Bishop Sherrill.

Staff and Chair

The Rt. Rev. Gerald Francis Burrill will be installed as the eighth bishop of Chicago on February 11th in St. James' Church, Chicago. The procession of more than 200, will include all the clergy of the diocese, visiting clergy, and the bishops of the other dioceses of the Fifth Province, and Bishop Grochowski of the Polish National Catholic Church.

After his induction by Presiding Bishop Sherrill, Bishop Burrill will receive his pastoral staff and will be installed in the bishop's chair of St. James' Church as representing equally all the churches of the diocese.

Bishop Mason of Dallas will be the preacher at evensong, following the installation. Later, a reception and dinner honoring Bishop Burrill and Mrs. Burrill will be held at the Sheraton Hotel. Bishop Sherrill will be the speaker.

During the two weeks following his installation Bishop Burrill and Mrs. Burrill will be the guests of honor at a series of receptions in the deaneries. They will be held in St. Luke's, Dixon; St. Chrysostom's and St. Bartholomew's, Chicago; Grace Church, Hinsdale; and Grace Church, Oak Park.

Bishop Street, Suffragan of Chicago, is general chairman of the committee on arrangements, and the Rev. Howard S. Kennedy is chairman of arrangements for the service. The Rev. John M. Young, Jr., St. Bartholomew's, Chicago, is chairman of the dinner committee, David

TUNING IN: †Gospel for the Fifth Sunday after Epiphany (parable of the tares sown among the wheat) has an Adventist character about it—especially if interpreted in accordance with St. Matthew 13:36-43. Indeed, it is not infrequently used



BISHOPS DIBELIUS AND PARDUE*
Between ists and isms, a difference.

International News Photos

Watts is chairman of publicity, and Edward C. Welles is chairman of finance.

Far Behind and Sadly Lingering

The hope that chaplains of all Churches might lead in the development of a spiritual understanding throughout western Europe was expressed more than once by military leaders during the recent visit of Bishop Pardue to France, Germany, Africa, England, and that part of Berlin which is controlled by the Russians.

Bishop Pardue received valuable and friendly assistance during his visits to bases in France and Germany from the Chief of Chaplains of the European theater—a Roman Catholic Franciscan monk Fr. Zielinski. Another fairly constant companion during part of Bishop Pardue's tour was Deputy Assistant Chaplain Silas Meckel, a Protestant, who was a Congregational minister at the time that Bishop Pardue served in Minneapolis and who was known to the Bishop personally.

No less a personage than General Lauris Norstad, Commander in Chief of the Allied Air Forces, on whom the three clergymen called, expressed the conviction that chaplains of the various Churches must get together, spread their influence far beyond the armed forces, and get a spirit of cooperation instilled in all religious bodies and thinkers in western Europe. The General said that

it was far easier to unite the military men for the defeat of Communism than the men supposedly dedicated to tolerance, understanding, and charity.

The evidence that this drive for unified action was not merely lofty thinking lay in the fact that Fr. Zielinski and Chaplain Meckel, under the inspiration of General Norstad and also the Chief of Chaplains of the Air Force, are, according to Bishop Pardue, already working toward a spiritual unity of religious forces in western Europe. Already some conferences have been held and most of the chaplains are interested, he said. A conference of all the Air Force chaplains of NATO is being planned in Brussels for this spring. Bishop Pardue's bulletin said:

"It is hoped that a spiritual note will be struck whereby chaplains will make a declaration of spiritual freedom for mankind throughout the world."

When Bishop Pardue wound up his tour, he gave news of this movement to the Archbishop of Canterbury at Lambeth Palace. Bishop Pardue said of this interview:

"I was acting as a liaison for Chaplain Zielinski and giving general information to the Archbishop. His Grace was delighted with the news and felt that this was a fine program."

*Bishop Pardue is pictured on the cover having his picture taken with Chaplain Zielinski before entering Brandenburg Gate.

on what is actually the third Sunday before Advent in those years when there are not enough numbered Sundays after Trinity. Only when Easter comes on April 15th or later can there be a Fifth Sunday after Epiphany.

To a great extent the Bishop's tour was, of course, arranged to give him opportunity to visit with Episcopal Church chaplains, to hold services, and to confirm candidates presented to him. An excerpt from one of the Bishop's voluminous, but not verbose, bulletins said:

"I took a picture where Adlai Stevenson was arrested for taking a picture. However, he got out of his automobile and walked over in the rubble to photograph those huge blocks which guarded Hitler. I took my pictures from the car window, and hope that they turn out well. . . .

"We noticed the store windows were sparsely filled with goods and the whole demeanor of east Berlin is one of grey unpleasantness. Strangely enough, you see very few people on the streets. I am told

"We drove to Cdsidi Slamane, where a group of young Episcopalians were awaiting me. They asked if they could have a celebration of the Holy Communion. They had not received the Sacrament since last Easter."

"The Roman Catholics helped me with the necessary arrangements, and we immediately had the Christmas celebration. Nothing has impressed me more concerning the Holy Communion and its importance than these men who so miss it when they are away from it."

Bishop Pardue at one point attended a morning service at one of the largest Lutheran churches in Germany. He said of this visit:

"I took great care to study the congregation, and I would say that they were made up largely of middle-aged and older

"I asked why the Communists allowed these people to come over from east to west and was told that for the most part the Russians didn't need any more forced labor and didn't want any extra mouths to feed. They especially wanted to get rid of the sick and the troubled."

HOUSING

Although most of the tour went forward without a hitch, Bishop Pardue found himself embarrassed at one point because his statements on the housing of the men of our armed forces were taken to reflect on the military command. The Bishop made it clear that he had wanted to emphasize the negative conditions and the fine morale of the airmen, pilots, and base commanders in contrast to their living conditions. He said that he felt sure the commanding general and his staff were doing all that was humanly possible to correct the situation. He said:

"We find that the facts are that there is little money being spent for recreational facilities for the men over here. How they can live in a strange land with a strange language, oftentimes in a sea of mud in a tent or a hut, and not have serious moral problems is more than anyone could ask. They are going to get into trouble and yet I do believe that the total moral standard is higher than among similar people at home.

"A great rich country like the United States of America has no right to expect young men by the thousands to live here for many months and, in some places, for a number of years without proper recreational facilities for their hours off duty. Some recreational facilities on the German bases are tops, but those are few. The big North African and French bases are all on a temporary facility foundation and in the winter these places can be about as bleak as anything I know. On the whole, I think it was better in Korea than it is here. The men need more chapels, more chaplains, and more places for recreation. The chapel building program on these bases is far behind and lingering sadly."

Early reports of the Bishop expressed his dismay over the housing conditions of American men in North Africa, where he had personally "sloshed, slipped, slid, and splashed."

The Bishop also said:

"People back home say that it is unwise to allow men to have their families over here. I thoroughly disagree. In wartime, one must live without one's family and most of these men in the military leadership have done so. Now I believe that they should have their families for most of them have spent two or three years on tours of duty. . . . These officers cannot bring their families over here until they have quarters."

Bishop Pardue gives his first hand impressions of what is good and what is bad about the lives led by Americans stationed in Europe and Africa with the armed forces.

that this is because they either go to work or go home where they will not be under the eye of the police."

The Bishop told of the several miles of huge apartment buildings on Stalin Alley, impressive until one realized that the huge buildings are almost nothing but a front. They were no more than 35 feet thick and of poor quality. The Bishop said:

"We then drove over to the new Russian war memorial. This, I must say, is huge and handsome. Yet, there is not one sign of religious emphasis nor is there a ray of hope, but merely a dignified dedication to the death of their soldiers."

REFUGEES

Bishop Pardue visited the camps for refugees from the Russian zone and said of these:

"For those [persons] who tend to a liberalized sympathy for the Communist regime, I would say: come over here and look into these faces. Stare at them and get an interpreter to talk with them and see how impossible it is to compromise with this enemy who can do such things to human beings. It is not my intention to stir up trouble, but as the great Bishop Dibelius said to me today at lunch, 'You know Communism, but we of east Germany know the Communists. There is a vast difference.'"

At another point Bishop Pardue said:

people and children. There were very few young people. Perhaps the congregation through years of suffering look older than they actually are. . . . The thing that interested me above all was the general look on their faces. . . . Their faces were lined and heavy, drab and expressionless. Yet the organ music was powerful and uplifting. . . . [the minister] one of the most outstanding Lutheran preachers of Germany."

Bishop Pardue noted that many German people of culture and background felt that life had become a blind alley for them. There is little fraternization of members of American armed forces with members of such families, since the upper middle classes maintain a noticeable aloofness.

Among the various speaking tasks of the Bishop was the making of five radio broadcasts for the American European network which reaches millions of people behind the Iron Curtain. Perhaps this fact was on Bishop Pardue's mind as two Army cars took his party on a tour of the east zone of Berlin, "Where we were directly in the hands of the Communists and their complete prisoners if they so desired." The Bishop said:

"I sat in the front seat of the lead car so as to get an excellent view and took my Minox camera with me in hopes of getting pictures. We first visited the Russian monument which is just outside the Brandenburg Gate in the western zone.

mentioned, who had not received the Sacrament since last Easter, are in a different category from persons who willfully or carelessly neglect the sacraments. When the Holy Communion cannot be had, "spiritual communion" suffices.

TUNING IN: ¶According to the Book of Common Prayer (p. 292), the Holy Communion (together with Baptism) is a sacrament "generally necessary to salvation." This means "necessary when it can be had." Thus the Episcopalians here

MISSIONS

First, a Run Down House

Across the street from a gigantic housing project in West Dallas, Texas, is the new chapel of the Mission of St. Augustine.¶ The housing project, government-sponsored, is one of the largest in the nation. When completed, it will accommodate 1500 Negro families in addition to sections for white and Mexican housing.

Bishop Mason of Dallas will consecrate St. Augustine's Chapel on February 7th. When that happens the Episcopal Community Service of Dallas will realize an ambition of five years: adequate facilities for carrying on the Church centered program of Christian Social Service in West Dallas. The location of the new chapel, points out the Rev. J. Perry Austin, chaplain-director of Episcopal Community Service, is strategic.

St. Augustine's Chapel has 2000 square feet of floor space. The chapel and the adjoining staff quarters building are contemporary in design with an exterior of cedar. Clifford Lane of Lane-

of the work at St. Augustine's. Friends from many places — individuals, parishes, and missions from California to New York City — sent contributions of varying amounts for the building program, making the consecration of this new chapel possible.

The work in West Dallas was the first project and is still the largest project of Episcopal Community Service of Dallas. In the first year of its organization in 1949, ECS provided a recreational program for Negro children in West Dallas. The work was so enthusiastically received that ECS purchased property of its own — one lot and a one-room, run-down house as a center of activities. The next year ECS bought an adjoining lot — little knowing that St. Augustine's Mission was destined to be the center for the Episcopal Church across from one of the nation's largest housing projects.

Episcopal Community Service conducts a well-rounded, full-time Christian social service program in Dallas and Dallas County. The work of ECS is comparable to that of the city mission programs in New York, Chicago, and other large population centers. Fr. Aus-

The largest part of the ECS budget is spent on the work at St. Augustine's. Of the adopted budget of \$20,011.57, for the year 1953-54, more than 50% was allocated for carrying on the program at St. Augustine's. For the past two summers a daily vacation Bible school has been conducted, with an attendance of approximately 70 children ranging in age from three to 15 years. During the past two school years a kindergarten has been operated at St. Augustine's. This year a trained Negro teacher has been employed to instruct the children. Two adults have been confirmed at St. Augustine's and five more are under instruction. There is an attendance of from 30 to 50 each Sunday at Holy Communion. Daily services of Holy Communion¶ and Evening Prayer are held.

FINANCE

Building Begins

Thinking of all the provincial meetings he has attended as promotion director in the past 10 years, Mr. Robert D. Jordan recalled that the Builders for



MISSION OF ST. AUGUSTINE
The lot had an unknown destiny.

Barris

Gamble Associates of Dallas was the architect. He contributed his services. William T. Conroy, contractor of Fort Worth, constructed the buildings at cost.

Through the efforts of its assistant secretary, the Rev. Tollie L. Caution, the Division of Domestic Missions of the Home Department of the National Council gave \$6000 toward the construction of the buildings. In addition this department also provided one year's stipend for each of the two assistant ECS chaplains: the Rev. Eugene Blankenship and the Rev. Boyce Bennett, in charge

tin oversees the entire program of ECS and serves personally as the official chaplain at the Dallas County Jail. He does institutional visiting, juvenile work, and personal counseling. The latest project of ECS is the Not-New Shop, where clothing, furniture, and household equipment can be purchased at low cost. The shop is managed by Deaconess¶ Lillian W. Crow, assisted by a volunteer sales force composed of women who are members of the Episcopal churches in Dallas. Deaconess Crow also assists Fr. Austin in institutional visiting.

Christ leadership meetings that have been held across the country recently were the first of such meetings in which every diocese and missionary district in the United States was represented. Most dioceses were represented by their bishops, promotion chairmen, and campaign chairmen.

Mr. Jordan felt sure that the Church is determined to exceed the minimum quota for the Builders in Christ campaign.

Typical of the way that the campaign is being handled is the example of the

TUNING IN: ¶The St. Augustine here mentioned is presumably St. Augustine of Hippo (5th century), who is reckoned as one of the "Doctors" (or learned writers) of the Church [see p. 16]. ¶A deaconess is a woman Church worker, "set

apart" by the bishop after a form similar to ordination. Deaconesses may work under direction of the bishop in the mission field or in parishes under the direction of the priest. ¶Daily Communion services are permissive but not required.

diocese of South Florida. Bishop Louttit of South Florida issued a letter to the clergy and laymen of his diocese stating preliminary plans for the Builders in Christ campaign. He said:

"Once again South Florida has given an opportunity to do a job for our Lord and His Church. We plan in the February issue of the *Palm Branch* [their diocesan publication] to give the full details about the immediate needs of our seminaries and of our missions at home and overseas. In this diocese we shall end the campaign on the third Sunday in Lent, March 21st.

"Around the middle of February we hope to supply each congregation with educational folders, posters, and offering cards and envelopes for the campaign. Early in March we hope to write each of our families, asking them directly for a gift for this most worthy purpose."

LONG ISLAND

The diocese of Long Island plans to merge the national campaign, Builders for Christ, with the annual diocesan appeal for Episcopal charities and a modest capital amount for mission building on Long Island. A goal of \$400,000 has been set for the campaign which will be conducted in May, during the period when the national appeal is carried on all over the country. Bishop DeWolfe said:

"This joint campaign is in keeping with the diocesan policy of one appeal, which Long Island has been observing for the past three years. This joint appeal for St. John's Episcopal Hospital and School of Nursing, the Homes for the Aged and Blind, Youth Consultation Service, Church Mission of Help, and the Bishop's Call has brought in more than \$100,000 each year and been more acceptable to the participating parishes than have individual appeals for each agency. We feel sure both the national effort and our own diocesan agencies will benefit by combining all 1954 money raising in a single appeal."

The campaign in Long Island will be directed by the Ven.¹ Charles W. MacLean, who served in a similar capacity for Episcopal Charities, whose 1953 appeal has just closed with a 12% increase over 1952.

NCC

51 Murders

At its bi-monthly meeting, January 19th-20th, in New York, the General Board of the National Council of the Churches of Christ in the United States of America heard at a dinner meeting on the evening of the 19th a vivid report on his mission to the Far East by the President of the NCC, Bishop William C. Martin [Methodist]. Harper Sibley held the attention of the group

with his interpretation of the program and plans of Church World Service.

The first business at the all-day meeting of the 20th, occupying considerable time and arousing debate, was a letter to the Evangelical Confederation of Colombia, on the serious restriction of Protestant ministry in Colombia by "the regulations of [their] Government," which had comprised "loss of life and property, [and] false accusations." The Confederation had appealed for the "prayers of

National Council of Churches protests treatment of Protestants in Colombia.

fellow-Christians," after a "circular order of September 3, 1953, issued by the Secretary-General of the Ministry of Government of Colombia, barring the work and witness of Colombian Evangelicals (Protestants) from 18 regions, with more than a million inhabitants."

Dr. Reuben E. Nelson, who read the proposed letter to the meeting, commented on it thus:

"This letter is to be sent throughout the Church. It is not a resolution, but a letter of comfort to our brethren in Colombia, and of information to Christians in the United States. . . .

"Publicity in the United States will help. American Roman Catholics need to have pointed out to them what the Pope¹ has said. American liberal Roman Catholicism is wondering where the Roman Catholics stand. The Pope's statement came out at a time when he was trying to speak for the whole Roman Catholic world."

Charles P. Taft, said:

"My impression is that all Protestants in Colombia are not members of the Evangelical Confederation of Colombia. As to the inclusion of the reference to the Pope in the letter, where we seem to agree as Christians, we should declare it."

The reference to the Pope consisted of quotations from the *Catholic News* (organ of the archdiocese of New York) of December 12th, 1953. One of these refers to the Pope's "statement" that a State may find it justifiable not to impede "error" if its suppression conflicts with "higher and broader good." A more important quotation runs:

"The Pope, recognizing the difficulty which may confront the Roman Catholic statesman in determining whether there is present in the concrete situation the high and broader good which justifies him in not taking measures to suppress 'error,'

counsels him to ask for the judgment of the Church. And [according to the text released by Religious News Service], he refers to himself, the Roman Pontiff, as the only one 'competent to speak in the last instance on such vital questions which touch international life,' on behalf of the Church."

After a few more speeches, the letter was approved, and it was voted to send it to the Evangelical Confederation of Colombia and to give it widespread publicity in the United States.

Statistics, not included in the letter, were given: since 1948, 51 Protestants in Colombia have been murdered because of their religious faith; 73 church buildings have been destroyed or damaged; 110 primary schools closed in areas where an estimated 1,000,000 children have no other schools. In spite of these restrictions, there has been a 51% increase in Protestant Church membership in the past 5 years, though during this period 27% of Protestant churches and 38% of their preaching points were closed by action of National police and religious fanatics.

[A communique, issued by the government of Colombia shortly after the NCC's protest, denied charges that Protestants are being persecuted in that country. Allegations that Protestants had suffered loss of life and property in Colombia were untrue, the communique said.]

Among the reports given was that by Presiding Bishop Sherrill for the Committee on the Maintenance of American Freedom. Bishop Sherrill requested, for the Committee, that representatives be sent, should there be any hearings in this field, in Washington.

The question of the inclusion of the clergy in Social Security was presented by Dr. Earl F. Adams, in his report of the present status of legislative provision for such inclusion. The member Churches, Dr. Adams said, are in favor of "permissive provision," on a voluntary basis, provided this can be done "without impairment of present pension plans."

The matter of headquarters again came up. At present, there are nine offices now in use by the Council, eight of which are in New York. It has not been possible to find sufficient rental space in any one office building, except at heavy expense for remodeling a loft. To purchase a building for short term use would require too great a financial risk. The idea of common headquarters, with several denominations using it, has been considered; but the denominations interested have not, thus far, agreed as to how to achieve it. On March 18th,

TUNING IN: ¶The "Ven." (venerable) takes the place of the "Rev." with clergymen who are archdeacons — all of whom nowadays, at least in the Anglican Communion, are invariably not just deacons, but priests. Originally, archdeacon meant a

chief deacon. ¶The pope, according to Roman Catholic teaching, is Bishop of Rome, Archbishop and Metropolitan of the Roman Province, Primate of Italy, Patriarch of the West, and Supreme Pontiff of the Universal Church.

there will be a conference on headquarters, when this important matter will be discussed and recommendations made for immediate steps to be taken.

The financial report was that the 1953 budget was balanced, and all expenses met. For 1954, the budget is \$8,997,290.

Cabled Assurances

Secretary of State John Foster Dulles, in Berlin for the Big Four Foreign Ministers' Conference, was recently cabled assurances from the National Council of Churches that American Church-goers were supporting him with prayer and hoping that "understandings will be reached pointing toward the peace and security of Europe, and our own and other lands."

The message reminded Mr. Dulles that the NCC had rejected the idea that a third world war is inevitable and that the Council's position is "that in the face of the most exasperating difficulties we must persist in honest negotiation as the method of settling international disputes."

The cable was signed by Mrs. Mildred McAfee Horton and Dr. Walter W. Van Kirk, chairman and executive director respectively of the National Council's Department of International Justice and Goodwill. [RNS]

ACU

Three Projects

The regents of the Foundation for the Propagation of the Faith, new missionary affiliate of the American Church Union, meeting in Holy Cross Emmanuel Church, Chicago, recently elected the Rev. Everett B. Bosshard, New York City, president of the Foundation.

The Rev. Ralph E. Krohn, Edwardsville, Ill., was elected first vice-president, the Rev. James G. Jones, Chicago, second vice-president, the Rev. David E. Nyberg, Granite City, Ill., secretary-general, and the Rev. John M. Scott, Long Beach, N. Y., treasurer.

Three projects: a purse of \$500 for Bishop Viall, S.S.J.E., suffragan bishop of Tokyo, Japan, \$500 for St. Just School, Puerto Rico, and \$500 for ordination candidates from Costa Rica were continued for 1954. A new community of Japanese sisters, under the direct jurisdiction of Presiding Bishop Yashiro of Japan was among new projects approved for 1954.

The gathering brought together priests from seven dioceses of the Church representing all parts of the country.

TUNING IN: ¶Other presidents of the World Council of Churches are: Dr. Fisher (Archbishop of Canterbury), Dr. Berggrav (Bishop of Oslo, Norway), Archbishop Athenagoras (Exarch of Ecumenical Patriarch for Central and Western

INDIA

Death of Miss Chakko

Miss Sarah Chakko, co-president[¶] of the World Council of Churches, died in Lucknow, India, of a heart attack, it was announced in Geneva, Switzerland, by Dr. W. A. Visser 't Hooft, the Council's general secretary. She was 49 years old.

Miss Chakko, who was president of Isabella Thoburn College at Lucknow, was elected to the World Council post in August, 1951, the first woman so honored since the Council's organization in 1948.

Prominent in international Church circles, Miss Chakko traveled widely and was a principal speaker at a number of world meetings. This year she wrote the service to be used everywhere on the World Day of Prayer, March 5th, sponsored by United Church Women of the National Council of Churches in the U.S. [RNS]

CUBA

Intensify and Build

Upon the invitation of Bishop Blankingship of Cuba,[¶] the Presiding Bishop will fly to Cuba on February 24th to join in the 50th anniversary of the consecration of the first bishop of Cuba. Before his return on March 1st, he will address a session of the convocation of



BISHOP BLANKINGSHIP
Through wars and revolutions.

the missionary district of Cuba, preach the Sunday morning service at the Cathedral de la Santisima Trinidad, and tour the Seminary at Matanzas, 65 miles east of Havana.

Bishop Blankingship, in his 1953 report mentions that "the Church, in Cuba, is practically as old as the Republic of Cuba, which was established in 1902. It has gone through all the ups and downs of the nation. It has been through two wars and several revolutions and now is, we believe, firmly established and beginning its most fruitful period. . . ."

The emphasis of the Church over the past year, the Bishop reports, has been "toward partial self-support." The Church now contributes one month of the Bishop's salary, and has set a \$5000 goal for clergy support. The six largest parochial schools are virtually self-supporting.

"We could have a thriving work almost anywhere if we had the equipment and the men. But it seems now, with the resources we have at hand, it would be wiser for us to intensify our work rather than expand it, at least for the next few years." Over 57,000 baptized persons are reported and more than 8300 people are communicants. In 1953 alone, approximately 2000 people were baptized and 325 confirmed.

Other advances Bishop Blankingship names are the attainment of an almost completely native clergy; better facilities for clergy in a seminary shared with Methodists and Presbyterians; and the beginning of work on a Latin-American hymnal.

Over 2000 are enrolled in the district's schools but these have reached their capacities and are now turning away large numbers of applicants. Buildings are poor and teachers' salaries low. A pension plan for teachers is urgent.

Bishop Blankingship notes that other Communion on the island have been conducting very active building programs. "The time has certainly come when we should also increase the number of our buildings. . . . We are still renting 15 one- or two-room buildings which makes it very difficult to express all that for which the church stands."

The Bishop lists \$600,000 as the minimum need for the Church in Cuba. "This amount is to build 15 churches, 11 rectories, all of which are now rented, a school in Santiago de Cuba, and the enlargement of the schools in Moron and Vertientes. This does not allow for any funds for new churches in new communities."

Europe), Pastor Marc Boegner (President of Protestant Federation of France), and Dr. Oxnam (Bishop of Washington Area of Methodist Church, U.S.). ¶Missionary district of Cuba was constituted in 1901.

Insights

NICOLAS ALEXANDROVICH BERDYAEV, "one of the most important writers of the present time," according to the late Archbishop Temple, died in 1948 in his 74th year.

Berdyaev is characterized by George Seaver in *Nicolas Berdyaev: An Introduction to his thought* as "a faithful son of the Russian Church, in the sense that he stood to it in much the same relation as a Hebrew prophet might be said to stand to 'the traditions of the elders.'"

Berdyaev's works have been appearing, either in the original Russian or in translation, for over a half a century. One has only to name such well-known titles as *The End of our Time*², *The Fate of Man in the Modern World*³, *The Destiny of Man*⁴, etc. And works by or about Berdyaev continue to pour forth — at the rate of just about one a year, this editor would guess. Latest, just published, is *Truth and Revelation*, which, in the words of the author's introduc-

TRUTH AND REVELATION. By Nicolas Berdyaev. Translated from the Russian by R. M. French. Harpers. Pp. 156. \$2.50.

tion (written in 1947), "puts forward a reconsideration of the fundamental problems of Christianity in the light of spirit and truth."

Berdyaev here undertakes, if this editor understands him correctly, a critique of revelation in the light of reason, based upon identifying truth with God:

"In its ultimate depth Truth is God and God is Truth and this fact will be brought to light throughout this book. . . . Truth can sit in judgment upon God, but only



because Truth actually is God in his purity and majesty, as distinct from God degraded and disfigured by human ideas about Him" (pp. 22-23).

To say that there are many important insights in this book is an understatement. Page 34 contains a devastatingly brilliant exposé of the inconsistency of

¹ Harpers, 1950.
² Sheed & Ward, 1933.
³ Morehouse-Gorham, 1935.
⁴ Scribners, 1937.

The Ancient Counterpart

By the Rev. FRANK NORTH

THEOLOGY OF SALVATION: COMMENTARY ON ISAIAH 40-55. By Ulrich E. Simon. S.P.C.K.⁶ 1953. Pp. x, 266. 15/-.

THE author, who is Lecturer in Hebrew at King's College, London, concedes that "Isaiah seems to be guilty of every conceivable breach in the convention of good writing: he repeats himself, contradicts himself, indulges in ambiguities and abrupt breaks of context."

Most critical students infer therefore that Second Isaiah is the work of many hands, a collection of short poems to which numerous comments and more poems were added during the centuries before it was canonized. These were the ancient counterpart of modern commentaries and of re-

*Agents in America: Macmillan.

vised and enlarged editions. Sometimes the secondary material seems even more inspired than the original poems.

However Fr. Simon assumes that it is a sermon and all from one hand, although "it must have made great, to us even unimaginable, demands upon the community to whom it was read." Serious critical problems he solves by regarding Cyrus and Babylon typologically and by adopting "less difficult" readings and conjectural emendations. The interpretation often seems strained, particularly in the last chapter.

The book is a modern, Christian exposition of the unanalyzed but emended text from the standpoint of a theology of crisis. As a guide to the thought of the writers it is unreliable.

Marxism, and on pages 110-111 is a penetrating observation of significance for comparative religion — on what happens when "an impassible gulf [in thinking] has opened between God and man and the world."

There are many paradoxical statements which, taken out of context, would appear heretical, and, while Berdyaev was a "faithful son of the Russian Church," it is also true that he "never claimed to be an exponent of the official Russian Orthodoxy."⁵ Thus one is not surprised at his denial of the eternity of hell.

This is a thought-provoking book which enthusiasts of Berdyaev will not want to miss. In its lucid English translation, especially when read along with Seaver's work cited above, it should serve to introduce others to one of the important thinkers of our time.

THE yearbook of the Old Catholic Churches in Europe is an attractively printed, generously illustrated publication containing not only a liturgical calendar and a review of the year preceding, but articles of a general nature as well.

The 1954 edition, (*Alt-katholischer Kalender und Jahrbuch 1954*) has material on the Old Catholic Churches of Germany, Switzerland, Holland, and Austria, articles on matters liturgical, poems, including a German version of St. Francis' Canticle of the Sun (*Der Sonnengesang des hl. Franz von Assisi*), and an obituary of the late Prime Bishop of the Polish National Catholic Church in America, the Most Rev. Francis

⁵ Matthew Spinka, *Nicolas Berdyaev: Captive of Freedom*. Westminster Press, 1950.

Hodur, who died last winter (available from Verlag des Bistums, Bonn, Schumannstrasse 49. Price not given).

In Brief

THE INSPIRATIONAL READER. Selections from the Bible for Everyday Use. Compiled by William Oliver Stevens and an Editorial Panel: Phillips P. Elliott, L. Wendell Fifield, James A. Pike (Dean of Cathedral of St. John the Divine, New York), Ernest Findlay Scott, Charles W. Tobey (U.S. Senator from New Hampshire). Doubleday. Pp. 253. \$3.50.

Passages from Scripture — long, short, and intermediate — arranged under headings of Worship and Thanksgiving; Faith and Trust; Sin, Repentance, and Redemption; Prayer; Healing; Help in Need, etc., so that reader will be able to find what speaks to his need. King James Version.

THE STORY OF GOOD QUEEN BESS. By Alida Sims Malkus. Illustrations by Douglas Gorsline. Grosset & Dunlap, 1953. Pp. ix, 177. \$1.50.

A beautifully illustrated story for age group 8-12. This editor's 10-year old liked it.

Books Received

PSYCHOTHERAPY AND THE CHRISTIAN MESSAGE. By Albert C. Outler. Harpers. Pp. 236. \$3.50.

THE MIRACLE OF THE CROSS. The Story of the Centurion. By Robert R. Brown. Foreword by Rt. Rev. H. St. George Tucker. Revell. Pp. 124. \$1.50.

THE WATER AND THE FIRE. By Gerald Vann. O.P. Sheed & Ward. Pp. 187. \$2.75.

INTRODUCTION TO RELIGION. By Winston L. King. Harpers. Pp. xvi, 56¢. \$6.

THE HEART'S CITADEL AND OTHER POEMS. By Archibald Rutledge. Richmond, Va.: Dietz Press. Pp. xiv, 176. \$3.



MOST RECENT (1952) GENERAL CONVENTION, BOSTON
Civil courts may enforce Church law.

Fay Foto

Where do Church laws come from?

By Paul F. Good

Chancellor of the Diocese of Nebraska

THE canon law¹ of the Episcopal Church in the United States is a subject neglected and even ignored by the bulk of Episcopalians, except perhaps in General Convention. It is, however, an indispensable study, not only for bishops and diocesan chancellors but for every priest and layman.

The canon law governs:

✓ The consecration and ordination of all bishops; the ordination of priests and deacons.

✓ The tenure of rectors.

✓ The respective powers and duties of bishops, rectors, and vestries.

✓ The duties and privileges of laymen.

✓ A multitude of other relationships within the Church.

It is not too much to say that canon law permeates the life of the Church in much the same way that the common and statute law permeates the life of the civil state and nation.

The canon law of our Church is to be found not only in the formal Constitution and canons, which is revised and published after every triennial General Convention. It is partly found in the Book of Common Prayer. It is also in part an unwritten law, found in the customs generally followed in the Church. For example, the second rubric

on page 299 of the Book of Common Prayer is generally interpreted, in accordance with its express terms, to forbid any priest to administer Holy Communion to any person who has not received episcopal confirmation, unless he or she is ready and desirous to be confirmed.

By almost universal custom, however, this is held not to justify a priest in repelling any well-behaved person who presents himself at the altar rail, but to require the priest to administer communion and then, in private interview with the unconfirmed person, to arrange that, unless the situation can be regularized, the person will not again seek to trespass on the law of the Church. This qualification of the rubrical law is so generally followed, that it could be said to be a common law or customary exception, although not embodied in a formal or authoritative rule.

However, the principal place in which canon law is to be found is in the Constitution and Canons of the national Church. Each diocese has its own constitution and canons; but they are generally held to be valid only as to subjects not fully covered by the national Canons, and they may not be inconsistent with the canons adopted in General Convention. It is of course reasonable that, so far as possible, the canon law should be reduced to writing and published officially, so that those who are to be governed by it can readily find the rule which applies. It would, however,

TUNING IN: ¹Canon law is the law the Church makes for its own government. *Kanōn* meant in Greek a carpenter's rule, then any kind of standard or regulation. Once or twice in New Testament (e.g., "as many as walk according to this rule,

peace be on them" — Galatians 6:16) it has a faint glimmering of its later use to mean Church law. In the middle ages two bodies of law, Canon Law and Civil Law, existed side by side — whence the abbreviation LL.D., "Doctor of Laws."

The American Church, as a self-governing part of the Anglican Communion, is competent to make her own canon law — even if this deviates from English canon law. But in all matters whereon the American Church has not legislated, the English canon law still holds — unless it is manifestly inapplicable to conditions in America, says Mr. Good.

be unrealistic to assert that the book contains all the law of the Church.

FORCE OF LAW

The question always arises as to whether canon law can be called law at all. It may be said that only the state can promulgate laws and that nothing is law that has not been formally so declared by the civil law-making authority. How can rules made by the Church, where Church and state are separate, have the force of law? In the United States the answer is that, within the proper field of Church law as defined by the courts, those courts will enforce as law, the Church rules which have been declared to be binding, by the highest authority in that Church.

Thus the court first determines as a question of fact — what is the rule of that Church? Then, if it is a rule which is properly within that field, the rule will be enforced, if it has any application to the civil rights and duties which a court may properly enforce. This enforcement is granted to all Churches alike, whether Episcopalian, Presbyterian, Roman Catholic, or any other organized religious body.

For example, the controversy a few years ago over the removal of the rector of Holy Trinity Church, Brooklyn, N. Y., is but one of quite a long series of civil court cases in which the tenure of a rector or pastor of a local parish in some Church was decided by the civil courts. In such cases, the court first determines that the parish was governed by the law of a particular Church.

In the Holy Trinity case it was ob-

vious that it was a matter governed by the law of the Episcopal Church in the United States. In that case the court then determined as a question of fact, whether the substantive law of the Episcopal Church authorized the action taken; and whether the procedure provided by the Episcopal Church canon law had been followed. Since the answer to both of those questions was in the affirmative, the court rendered a judgment which enforced the action of the Church tribunals.

Thus it may be said that in the United States the canon law is law for the Episcopal Church and Episcopal Church property because the civil courts will enforce it. It must be noted, however, that this is not necessarily so; and that the civil law of the state might decline to recognize or enforce the Church law. If that were the case, the Church might be in the same position as the early Christian Church before the Roman Empire recognized it. Canon Law might be binding only on the conscience of the members of the Church. Obedience to that canon law might even be punishable criminally. So far as concerns enforcement, the canon law would then be a law "of imperfect obligation."

Perhaps a proper description of canon law would be that it is a body of rules recognized by the Church and binding in conscience on its members, sometimes (and generally in the United States) enforced by the civil courts.

BY WAY OF ANALOGY

This article deals with "Anglo-American Canon Law." The term is an analogy to the concept familiar to all American lawyers of "Anglo-American Common Law." Our system of law as enforced by the civil courts is the common law, as modified or superseded by our constitution and statutes. The common law had its origin in England, and was in general in force at the time of the American revolution in the 13 original colonies. After the revolution it was considered to be still in force in most of them except as changed by statute. As states were added to the union, the same principle was followed, so that today in most of the states of the union, by statutory or constitutional provision, the common law of England is in force, except insofar as made inapplicable by local conditions, and except as modified or superseded by legislative or constitutional enactment. In most states, these exceptions are expressly written into the provision covering the subject; but they are generally recognized.

For example, the law of rights in waters of the public streams, in the arid states of the west, is held by the courts of those states to be different from that of humid England, although in the eastern states the English common law on the subject is recognized and enforced.

It is the contention of the writer of this article that the canon law of the Episcopal Church occupies a similar position. Our Church is the continuation of the Church of England as it existed in the American colonies before the revolution. It is fully a part of the Anglican Communion. Its bishops participate in the Lambeth Conferences on a parity with all other bishops of the Anglican Communion. Later this year in Minneapolis it will be host to the Anglican Congress. It is obviously unnecessary to enumerate the other relationships in which we are connected with the Church of England and with the other autonomous Churches which are in communion with Canterbury.

If any further authority for this thesis were necessary, it is to be found in the Preface to the Book of Common Prayer as adopted in October, 1789, and as found in p. vi of the current edition, as follows:

"In which it will also appear that this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require."

It is obvious from the foregoing that there is no contention that the Episcopal Church of the United States does not have complete power over its canon law. In other words, insofar as the Constitution and Canons of the American Church may have amended or superseded the canon law of the Church of England, the American law is the law of our Church.

Equally, some of the provisions of English canon law are not applicable because they are not required by local circumstances. For example, Canon XXVIII* refers to prayers for the King and the other members of the Royal Family. Similarly, Canons XL, XLI, and XLII require publication of Banns of Matrimony or a special license of the Archbishop before the celebration of the Sacrament of Holy Matrimony. Canon LXVII requires that a candidate for consecration or ordination as archbishop, bishop, priest, or deacon take the oath of allegiance to the Queen, her heirs or successors. Obviously, these and other similar provisions of English canon law are required by local circumstances to be eliminated from American canon law.

A CONSPIRACY?

In 1949, at the General Convention at San Francisco, a resolution was offered, implementing the above quotation from the preface to the Book of Common Prayer, and declaring it to be a part of the canon law of the American Church. The protests then aroused were obviously the result of a complete mis-

(Continued on page 22)

*References to English Canon Law are to the edition published by the SPCK, 1947.

“In God We Trust”

OUR UNPRECEDENTED national prosperity in 1953, together with the possibility of recession—or depression—or, in the phrase of an optimistic analyst, “recession deluxe”—has become a major item of interest of late in newspapers and magazines. This publication can give no expert opinion as to the probable trend of the nation’s economy, but it appears to be generally agreed by those who are experts that unemployment will increase somewhat in 1954 and that there will be some decline in business activity.

Any layman knows that prosperity is a good thing, that it is natural and right for him to seek a higher living standard for himself and his family. When the theologian injects ifs, ands, and buts into the discussion, when the Church tells him to set his goals toward the attainment of another world, the layman begins to wonder if the Church is not altogether too idealistic and impractical to offer him a reliable guide for living.

Does God mean for us to enjoy life, or doesn’t he? The answer, of course, is yes—He does. And He means for us to have control over the natural world and to organize it for our material as well as our spiritual well-being.

It is God’s will that things should be in the service of persons, not that persons should be in the service of things. And, if a recession does take place in 1954, it will be a good opportunity for the layman to discover in what way his life is ordered.

If a certain income, a certain scale of living, a certain set of possessions is the difference between success and failure, between happiness and despair, the individual who thinks he is the master of his possessions is actually not a master but a slave to them. He is ruled by his luxuries when his luxuries become necessities, just as a narcotic addict is ruled by his drug.

A priest we know, who tithes, who gives a tenth of his rather meagre income to the Church, was once asked by one of his laymen how he managed to do it. The priest replied: “If I did not belong to the Church, I think I would still take 10% of my income and throw it in the lake, just to prove to myself that I am boss of my pocketbook. Otherwise, I would have to admit that my pocketbook is the boss.”

The spectacle of this wealthy nation anxiously taking its business pulse and nervously calculating the prospects for the year ahead shows that the priest’s advice is not altogether untimely. Prosperity is a good thing as long as it is a servant of man. If it becomes the boss, it is a source of fear and anxiety, and

cannot be enjoyed freely in the present because of the shadow it casts over tomorrow.

And, as all the business analysts tell us, the fear of recession is the main thing that causes recession. If wealth is our god, the more we care for such a god the more cruelly he treats us.

Whether by irony or by insight, the coins of the United States have “In God We Trust” inscribed upon them. But it is certainly true that only trust in God can deliver us from bondage to the economic desires that money represents.

One Cent Per Week Per Person

AS EVERY reader knows, THE LIVING CHURCH is a nonprofit publication existing only to serve its readers—the clergy and active laity of the Episcopal Church. Our subscription price is not designed to bring in a profit but to assess the costs of publication equitably among the members of “THE LIVING CHURCH FAMILY”—that large and growing group

Elegy for Every Man

“That we may wake up after Thy likeness. . .”

From the Burial Service

THEY are done with now — pain and the partial seeing,

Grief and its brother, sin.

Truth spreads her tender cloak till all the graceless
Are gathered in.

Old sorrows are put by when any exile

Turns softly toward the place of darkness-past
And merges with the light, healed of his shadow

And made complete at last.

FRANCES STOKLEY LANKFORD.

of Churchpeople who want to keep in touch week by week with what the Church is thinking and doing on a national and international scale.

Unlike many other religious publications, *THE LIVING CHURCH* is not subsidized by any official Church body, nor does it enjoy "concealed subsidies" in the form of office space furnished, salaries paid, etc., by a Church headquarters. An all-important margin between growth and decline is provided by the generous contributions of readers to our Development Program. Further important help is given by sustaining subscribers, who pay more than the regular rate for their subscriptions. But basically, *THE LIVING CHURCH* is the servant of the whole body of its readers, and of nobody else, because they pay its way.

Accordingly, when a fundamental increase in costs is incurred, there is only one thing we can do with it—spread it among the members of the family in such a way that it does not hit any one individual too hard and yet takes care of the increased expense. We are informed that an increase in wages to the printing trades in Milwaukee will require a substantial increase in our printers' prices. And this in turn will affect the subscription price of *THE LIVING CHURCH*.

WITH rigid economy, the increase can be held to 50¢—less than one cent a week per subscriber. Accordingly, the new subscription rate will be \$7.50 per year effective March 1st. In order to give some advantage to the clergy and others who need the magazine professionally, we are not at present increasing the two and three year rates, which are \$13.00 and \$18.00. Such persons also have the advantage of being able to deduct the full subscription price from the federal income tax as a business expense; and, as we have previously announced, any clerical subscriber or any priest of a parish on the Every Parish

Plan may place one free classified ad of 15 words, or receive a \$2.25 credit on a longer ad.

Faced with such a situation, secular magazines (which derive more than 90% of their income from advertising) can make up the difference by an increase in advertising rates. Our advertising rates are scaled in such a way as to cover the cost of the ad plus an equivalent amount of editorial material, but it is still true that the bulk of the cost of a magazine such as ours must be borne by the subscribers.

The Every Parish Plan, under which hundreds of parishes are coöperating in making the magazine available every week at the Church door, will not at present be subject to a change in the rate to the parish of 10 cents a copy. This is a missionary job of widening Church horizons, and the price is currently high enough to pay for the additional printing, postage, etc., of the additional copies. However, it seems necessary to increase the single copy price to 20 cents (the usual price for a weekly magazine) in order to have it in proper relationship with the subscription rate. This rate will take effect at the time of the delivery of our new poster, which will carry the 20-cent price. In parishes where the magazine is given out free, the 5-cent increase will make no difference; but in those where an organization is selling *THE LIVING CHURCH* as a source of revenue, the revenue will be doubled.

THE LIVING CHURCH has always been a magazine for people who care about the Church. Increasing its price has had to be undertaken several times in the past, usually by more than the sum of the current increase. But experience has shown that people who care about the Church realize that it takes money to make the Church go, and circulation has continued to increase steadily. We are confident that the present readers will continue to support their magazine.



How to Make Vestry Meetings Interesting

MANY vestrymen become impatient with cut and dried vestry meetings. This is a healthy sign. Complaining about assessments, debating small expenditures of money, or rubber-stamping programs because of the fear of hurting someone's feelings—all this can be very boring to busy and intelligent laymen.

The vestry has a much larger task. The members are the elected representatives of the parish. They are expected to be leaders. This means that their business experience should be combined with their love for the

Church in an effort to extend the influence of the Church into the community and world. This places the vestry in an important spot if the parish is to do a job of evangelism.

Here is a suggestion: at the next vestry meeting, get the financial business out of the way as soon as possible, then hold a discussion on the relationship of the vestry, corporately and individually, to these questions:

1. How can we reenlist all our communicants for Christ?

2. What can we do to reach the unchurched in our community?

3. Is there any way in which we can revitalize our worship, private and public?

4. What is our task in parish, diocese, and world?

5. What methods can be employed to educate more effectively our people in the Church and religion?

6. What is our responsibility to our rector in his task of leadership?

7. Are we reaching our young people with a living program?

8. What type of religious training are we giving our children and to what extent are we reaching the children in the community who are receiving no religious instruction?

9. Are we meeting the religious needs of our community?

10. What are we doing to make more effective our world missionary task?

*Reprinted from the *Nebraska Churchman*.

The Hope of a Christian

By the Rev. W. Norman Pittenger

Professor of Christian Apologetics
General Theological Seminary

THE subject which has been chosen for the meeting of the assembly of the World Council of Churches, to be held in Evanston, Ill., August of this year, is "Christian Hope." A special commission appointed for the purpose some time ago produced both a preliminary and a more developed treatment of the topic, as a guide to pre-assembly discussion; more recently there has appeared a completed discussion guide[¶] which takes into account the many comments and criticisms, from all parts of the Christian world, on two earlier statements.

In view of the universal interest which will be aroused in this topic, it might be well if the parishes and congregations of our own Episcopal Church turned their attention to the theme. What is the hope of a Christian? Where does he get it and how does he keep it? What implications does Christian hope have for the believer in the gospel of Jesus Christ?

The first thing necessary in such a discussion is a definition of terms. What does "hope" mean? All too often we seem to think of hope as a kind of wistful desire for some result which will be helpful or valuable to us. But that is not at all what the term implies in the Bible nor what it has been taken to mean in the Christian tradition. Baron Friedrich von Hügel, the great philosophical theologian of the first quarter of our century, once spoke of "tip-toe expectancy" as a necessary element in Christian life; and perhaps this phrase suggests an approach to our definition of hope. For the Christian, hope is a strong, vigorous, confident expectation, keeping us alert and in an attitude of

"tip-toe" eagerness for that which God can and will accomplish.

The Christian is one whose attitude to life is not simple acquiescence in things as they are, neither is it a sort of wistful desire that good somehow will conquer. It is the confident assurance, born of faith and nourished by love, that God's will shall prevail; and it demands from the believer his own glad coöperation in the effecting of that purpose. It is a positive, active, vital thing.

In the central Catholic Christian tradition, hope has usually been described as a "theological virtue," along with faith and love. By this is meant that it is a habit of life (which is what a virtue is, theologically speaking), that comes to us from God; it is "theological" in the sense that it is especially related to God and is possible only by His grace. In this respect it has (along with faith and love) been distinguished from the other virtues — temperance, prudence, fortitude, justice — derived from the Greek moralists whose analysis of man's ethical endeavor was taken over by the Christian Church. These have been called "natural," since it was felt that they were possible for man through the ordinary course of human effort, aided inevitably by the "natural grace" which is given to every man, but not requiring the peculiar assistance of God's special grace in Christ. The "theological virtues" have also been described as "infused"[¶] — that is, they are received by

(Continued on page 20)

An attitude of tip-toe expectancy is necessary in the Christian life.



ST. AUGUSTINE
The end is endless.



G. Doré

H. Pisan

ST. PAUL
For it is God that worketh in you.

TUNING IN: ¶This guide, *Evanston Issues*, has just been published (World Council of Churches, 156 Fifth Ave., New York 10, N. Y., 35 cents). *Evanston Notebook* is also available (50 cents). ¶Infused means literally "poured in," and this

phrase translates the Latin verb (*infundo, infusus*) in the Collect for the Sixth Sunday after Trinity: "Pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises. . . ."

TEXAS

Channel of Appeals

Naming and assembling of committees to prepare for the next General Convention[¶] will take place early in February, Bishop Quin of Texas told the recent council of his diocese, which will be host for the great 1955 triennial Convention.

The Bishop announced that the House of Bishops at its meeting in Williamsburg had passed a resolution of confidence in the hospitality that would be provided by the diocese of Texas. He said:

"This General Convention will bring to Houston and the diocese some 10,000 or more people from all over the world, and we are on the spot to see that it is well done. I do hope any anxiety about our being able to accord Christian hospitality [to all people of all races] has disappeared and do urge all of you please to pitch in with us to make this a grand worthwhile Convention. Everybody be happy and enthused about it."

The Bishop also said that, in order to coordinate the various projects and appeals that are going out to Church-people of the diocese, he was asking the council to authorize the executive board or a special committee to receive all applications for such appeals — "even from parishes and missions if they plan to make a general appeal outside their own congregations, and further that no such appeals be made unless this committee or the board approves the same."

COUNSEL ASKED OF BUSINESSMEN

This action was advised, the Bishop said, when he took the question up with a representative group of Church businessmen to ask their counsel.

Each of the clergy was asked to appoint a layman, if he had not already done so, who would be "key man" in his parish or mission, working with Mr. Bert Parker, head of laymen of the province, in trying to extend the Church to reach the great numbers of people who have not as yet been attracted to Christ. [The diocese of Texas has taken in more new people in 1953 than ever before.]

Bishop Quin also called for the setting up of a music commission in the diocese.

Bishop Hines, Coadjutor of Texas, reported on the Theological Seminary of the Southwest, which is now full, with 35 men, and is in need of more adequate facilities.

TUNING IN: ¶General Convention is the supreme legislative body of the Episcopal Church. It meets regularly every three years, and such meetings are sometimes more precisely termed triennial meetings. It may, however, meet at other times,

NEW YORK

The Bishop Would Not Attend

By ELIZABETH McCracken

The resignation of Bishop Gilbert, retired Bishop of New York,[¶] as president of the [New York] City Affairs Committee, a civic reform group, which office he has held since the formation of the Committee in May, 1952, aroused in-



N. Y. Daily News
BISHOP GILBERT
An inadequate reason.

terest, amounting to excitement, in New York. Bishop Gilbert, in an interview, said that one reason for his resignation was the action of a small group. Eight of the 28-member committee (at a meeting attended by 10) voted to dispense with the services of Mrs. Marie Duke, the executive director and secretary of the Committee from the beginning. Bishop Gilbert went on:

"Mrs. Duke has devoted full time to this work, with so small an amount of the salary voted to her that she has been actually a volunteer worker."

In answer to a question about the radical change in the policy of the Committee in the matter of fund-raising, Bishop Gilbert said:

"When we began, two years ago, we decided that 18% of the income of the Committee should be used for fund-raising [the Committee has an income of \$18,000]. The same little clique that decided to eliminate Mrs. Duke arranged to hold a fund-raising luncheon, and engaged a firm to undertake the job for \$5,000, in-

cluding the organization of the luncheon and the subsequent follow-up work."

Bishop Gilbert gave the names of the Special Committee that planned the new moves: Victor Ridder, Rolf Kaltenborn, Clifford Myers, and Curtis Roosevelt (son of President Franklin D. Roosevelt's only daughter by her first husband, whose name of Dall was dropped and the grandfather's name taken).

A fund-raising dinner announced for February 3d, at the Waldorf-Astoria, was to be held, as announced, but Bishop Gilbert planned not to be present.

No specific reasons for voting Mrs. Duke out of office were given. Bishop Gilbert declared that the only reason that he had been able to elicit was that "Mrs. Duke was hard to get along with." This was, in fact, the only reason given to the secular press. It seemed to the Bishop an inadequate cause.

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TENNESSEE

Assistance for the Bishop

Acceding to the request of Bishop Barth of Tennessee for a Suffragan who would give him assistance, the convention of the diocese of Tennessee made plans to reassemble for such election as soon as the necessary consents have been received.

Other business included election of an entirely new standing committee, in accord with a policy adopted in 1950 of choosing members whose place of residence makes it possible for them to meet conveniently with one another and with the Bishop. The new committee, elected because of the change of residence of the diocesan from Nashville to Memphis, includes the Rev. Dr. Donald Henning, the Very Rev. William E. Sanders, the Rev. Dr. Charles S. Hale; lay members are Edmund Orgill and Troy Beatty, Jr. (all are residents of Memphis).

An all-time high missionary budget of \$230,961 was adopted, and plans for participation in the Builders for Christ campaign were initiated. Tennessee will also help with the Fourth Province project of giving an organ for the new building in Atlanta that will provide such religious radio programs as the Episcopal Hour.

ELECTIONS. New members of bishop and council: Clerical, E. N. Hopper, W. A. Jones, Jr., W. E. Sanders, G. E. Harper; lay, W. S. Keese, Jr., Louis Farrell, Jr., S. S. Tate.

Deputies to Synod: Clerical, Donald Henning, W. F. Gates, Jr., J. R. Sharp, W. E. Sanders, P. A. Pugh, G. E. Harper; lay, Edward McCrady, Alex Guerry, Jr., S. B. Strang, Dudley Gale, Arthur Crownover, Jr.

DEATHS

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

John Sanders Cole, Priest

The Rev. John Sanders Cole, retired, died December 29th in a Waterloo, Iowa, hospital at the age of 89.

Fr. Cole was born May 11, 1864, in Devon, England, and came to this country at the age of nine. He graduated from the Western Theological Seminary (now Seabury-Western) in 1898, and was ordained the same year. Most of his ministry was spent serving parishes in Iowa and Illinois.

Fr. Cole is survived by his daughter, Mrs. Fred G. Clark, Waterloo.

Duncan Edward Mann, Priest

The Rev. Duncan Edward Mann, priest-in-charge of St. Paul's Church, Montour Falls, N. Y., and St. John's Church, Catherine, N. Y., died suddenly on January 15th at Montour Falls. He was 52.

Mr. Mann was born in East Orange, N. J., the son of the late Rt. Rev. Alexander Mann, Bishop of Pittsburgh. He was educated at Hobart College and the Episcopal Theological School at Cambridge, and was ordained priest in January, 1931, by his father.

During his ministry he served as assistant at St. Andrew's Church, Ann Arbor, Mich.; assistant at Trinity Church, New Haven, Conn.; rector of St. Luke's Church, Wheeling, W. Va.; chaplain in the U. S. Navy; associate rector of Christ Church, Lexington, Ky.; and locum tenens of St. John's Church, Mt. Morris, N. Y.

Mr. Mann is survived by a brother, Alexander Cameron Mann, and two sisters, Miss Eleanor S. Mann and Mrs. Casper Bemis, Jr.

George Pickett Mayo, Priest

The Rev. George Pickett Mayo, D.D., died Saturday, January 15th, at the home of his daughter, Catherine M. Browning, at Fork Union, Va.

Dr. Mayo was founder in 1909 of what is now the Blue Ridge School in Greene County in the mountain section of the diocese of Virginia, and was in charge of that institution until 1945, with the exception of the period 1920-25 when he was rector of Monumental Church, Richmond. He acted as treasurer of the school until 1946.

Dr. Mayo was born at Hague, Va., September 3, 1876, the son of Joseph and Mary Armistead Tyler Mayo. He was educated at Roanoke College, Princeton University, where he received the M.A., and at the Virginia Theological Seminary. Roanoke College conferred the degree of D.D. in 1928. He was ordained deacon in 1902 and priest in 1903.

Dr. Mayo began his ministry as assistant to the archdeacon of the Blue Ridge.

He married Miss Harriette Crowell Lawrence in 1909.

In addition to Mrs. Browning he is survived by another daughter, Mrs. S. Graeme Turnbull, of Wilmington, Del., and a son, Joseph Mayo, of Mathews, Va.

H. Fields Saumenig, Priest

The Rev. H. Fields Saumenig, retired priest of the diocese of Atlanta, died in Daytona Beach, Fla., on January 21st. He was 83.

Mr. Saumenig was born in Baltimore, Md., January 12, 1871, the son of John H. Saumenig and Mary A. Saumenig. During his ministry he served parishes in Maryland, Washington, D. C., North Carolina, and Georgia. During his residence in the diocese of Atlanta, he was a member of the Board of Examining Chaplains, and at one time, was president of the Standing Committee.

Surviving is one son, Dudley Saumenig, of Columbia, S. C.

Franklin Spencer, Priest

The Rev. Franklin Spencer, retired priest and for many years a subscription representative of THE LIVING CHURCH, died on January 26th in Mobile, Ala.

Fr. Spencer, who was 74, was at one time executive secretary of the diocese of Springfield. He was also missionary in charge of Church work in West Frankfort, Zeigler, Harrisburg, Marion, and Herrin, Ill.

Although Fr. Spencer retired from active parochial ministry in 1947, at the age of 68, he frequently accepted engagements to preach and conduct services. Clergy often commented that their parishes derived a marked spiritual benefit from Fr. Spencer's visits.

As a subscription representative for THE LIVING CHURCH, a work which he undertook in 1943, Fr. Spencer visited and called on Churchpeople all over the country. He had previously held a similar position with the *Churchman*.

Ill health forced Fr. Spencer to relinquish his LIVING CHURCH work at the end of 1949. After that he and his wife, Nola May Boady Spencer, lived in Mobile.

Surviving Fr. Spencer, besides his wife, is their only son.

Franklin Spencer was born in Elizabeth, N. J., the son of Charles Franklin Spencer and Charlotte Elizabeth Pountney Spencer. He was ordained deacon in 1933 and priest in 1935, by Bishop White, retired Bishop of Springfield.

It was planned that burial would be in Springfield.

Florence Jayne Gates

Florence Jayne Gates, wife of the late Quincy Adams Gates, died in her home in Washington, D. C., December 12th. Mrs. Gates' son, the late Rev. Edmund Jayne Gates, died in 1936.

Allan J. Henry

Allan Johnstone Henry, 75, senior warden of St. Andrew's Church, Wilmington, Del., and secretary-treasurer of the Episcopal School Foundation, Inc. (affiliated with St. Andrew's School for Boys, Middletown, Del.), died at his home in Wilmington, January 9th, after an illness of approximately one month.

Mr. Henry was born in Philadelphia on September 12, 1878, the son of Dr. Frederick P. Henry and Josephine Mancrede Henry. He graduated from Episcopal Academy of Philadelphia in 1896 and from the University of Pennsylvania, in business administration, in 1900. In 1923 he established his own investment firm, Allan J. Henry & Co., Wilmington, and was active as its president until his illness.

Surviving are his wife, Sara Ogden Henry, and several nieces and nephews.

Joseph Martin Story

Joseph M. Story, for many years a vestryman and for the past ten, junior warden of St. James' Church, Cleveland, Ohio, died January 20th at the age of 74.

His life had been closely identified with St. James' from childhood. He had been an altar boy and later, for a whole generation, had trained the altar boys and acted as master of ceremonies.

Mr. Story was connected with the Cleveland sales office of the Bethlehem Steel Co. but had retired from active business life after the war.

He is survived by Edith Donahue Story, his wife; four children, and seven grandchildren.

Edith Elwood Weller

Edith Elwood Weller of East Orange, N. J., died after almost a year's illness on January 6th.

A communicant of St. Paul's Parish, East Orange, Mrs. Weller was active in diocesan affairs for years, especially in the Woman's Auxiliary, and was at the time of her death supply officer. She had been president of the district Woman's Auxiliary in the Oranges, and also was a deputy from St. Paul's to the recent diocesan convention and to the special convention that elected Bishop Stark.

Mrs. Weller is survived by her husband, Robert Thomson Weller, a son, a daughter and three grandchildren.

EDUCATIONAL

SEMINARIES

Sewanee Graduate School

The Graduate School of Theology of the University of the South will hold its 14th session at Sewanee, Tenn., July 28th to September 1st. The director will be Professor Massey H. Shepherd, Jr., of the Episcopal Theological School, who will also give a course on "The Rise of the Papacy."

The Graduate School is designed to offer work leading to the S.T.M. degree, but qualified students may register for courses without intending to take a degree.

Applications may be addressed to the Rt. Rev. E. P. Dandridge, Dean of the School of Theology, Sewanee, Tenn.

COLLEGES

Bi-Centennial

Trinity Church, New York City, held a special service of observance of Columbia University's Bi-centennial on January 24th. Trustees of the university and the vestry of Trinity Church occupied seats in the center aisle.

Guest speaker was the Rev. Dr. John McG. Krumm, chaplain of the university, and the Rev. Dr. John Heuss, rector and a trustee of the university, was the celebrant.

The beginnings of Columbia, called King's College before the Revolution, were the classes held in Trinity Church's small schoolhouse in 1754—the same year the college received its charter and laid its plans to build its first building.

Faculty Conference

Inspired by last year's success, the National Council's Committee for Faculty Work of the Division of College Work has scheduled the second annual Faculty Conference for the South for April 30th through May 2d.

Attending the meeting, to be held at Du Bose Center, the Fourth Province conference center at Monteagle, Tenn., will be faculty members from colleges encompassed by the province.

SPEAKERS

Speakers will include Dr. T. S. K. Scott-Craig of Dartmouth College, chairman of the Committee on Faculty Work; the Rev. Albert T. Mollegen of Virginia Seminary; and the Rev. Charles Stinnette of the College of Preachers.

In charge of the program and reservations is the Rev. W. T. Holt, Tyson House, 1718 Melrose Place, Knoxville, Tenn.

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THOMAS N. CARRUTHERS

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Hope

(Continued from page 16)

those who live in communion with God and they are the consequence of His special influence in Jesus Christ and his Church.

Now whatever we may think of this particular distinction—and the continental reformers pretty well rejected it root and branch, although there has always been a respect for it amongst Anglican divines—the fact remains that Christian hope is not something which is simply natural to man. It is only because of our self-commitment and surrender to God as He acts definitively in Jesus Christ, and by the responsive love toward God which that act evokes, that we can have the strong expectation and the ready confidence which is implied in Christian hope.

It is not because of anything that we men can accomplish, neither is it through the normal process of human development, that we possess this hopeful certainty. Rather, it is because we know God in terms of the Old and New Testament portrayal of Him as a living, dynamic, purposing Reality, concerned for His creation and intent upon molding that creation to greater conformity to His will, until the day comes when He shall be all in all. Supremely, it is because of that which we have learned about God's nature and received of His power, in Jesus Christ our Lord and Saviour, that we can have strong hope in the fulfillment of His purpose and the bringing in of the Kingdom of God.

But our use of the phrase "Kingdom of God" at once introduces another question. There was a time, not long past, when God's kingdom was regarded as attainable in this world by man's dedicated effort. Sometimes the kingdom was identified with a perfected social order, possible in this world; sometimes it was thought to be a personal and inner experience of God's presence. But in recent years, a more careful study of the Biblical use of the phrase has made it clear that neither of these is adequate to the scriptural meaning. God's kingdom, as it is spoken of in the Bible, means always "God's sovereign rule"; and that is something which man cannot bring to pass—it remains in God's hands and can be made a realized fact only through God's gift. "It is the Father's good pleasure to give you the kingdom" (St. Luke: 12:32); it is not our effort which will bring it into actuality.

Some Christian thinkers, recognizing this scriptural use of the term, have succumbed to a defeatist attitude in regard to the world. God's kingdom is beyond space and time and is never to be achieved in this mortal sphere, they have said. The best we can do is get ready for participation in the kingdom in another life. But this is to misunderstand

the whole meaning of what the experts call "Biblical eschatology" or the doctrine of "the last things" of which the Bible speaks. In the New Testament, there is a "double eschatology"; the Kingdom of God is both realized here, and, yet in its fullness, still to come, while it abides ever in and with God as the sovereign ruler over His creation.

This discussion ought to help us to understand the meaning of Christian hope. The Kingdom is not, as some of the continental theologians seem to imply, only beyond this world; on the other hand, it is not, as some of our American theologians often suggest, readily realizable under human conditions. It is never entirely beyond this world; nor is it ever readily realizable in it.

Christian hope, like the Kingdom of God to which it is directed (or perhaps better, Christian hope directed toward the God to whom the kingdom belongs), is double in nature. It has a confidence first that God reigns and will reign, and that in His good time and in His own way he will conquer all that is sinful, hateful, and ungodly; but it also has a conviction that even in this world, God can bring new things to pass, can produce from unpromising circumstances wonderful eventualities, and can "make even the wrath of man to turn to His praise."

And with this double certainty, Christian hope gives to the believer the strong, "tip-toe" expectancy which makes him look eagerly for the "signs of the Kingdom," give himself wholeheartedly to every cause which furthers God's will of charity and justice among men, and never suffer the despair which would feel that all is "hopeless" in a world where vanity is the last word. The last word is always God's; and there is ever more truth, righteousness, love, goodness, to break forth and irradiate even this finite sphere with beauty and significance.

With such a hope, the Christian should be one who labors unceasingly, both in personal and social areas, for the doing of God's will; yet he should be one who is never "cast down" when evil, wickedness, selfishness and lust appear to have the upper hand. He can see through and beyond that apparent victory, and can take heart to continue the struggle, knowing that "He that is for us is greater than he that is against us."

So both the continentals and the Americans are right, although each needs

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10. Lawrence Hall, Chicago, Ill.
11. Holy Cross Monastery, West Park, N. Y.
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the other to balance his own emphasis. The continental is right in saying that God's kingdom, and therefore our Christian hope, have to do with something beyond this world. The American is right in saying that God's kingdom is given, and therefore Christian hope is possible, for the world's affairs.

In fact, whatever may be their theoretical position, each one really recognizes the truth of the other, however unconsciously, for the continental Christian still works to make his Christian witness known and his prophetic utterance heard in this world, while the American Christian always believes that "the Lord sitteth between the cherubim, be the earth never so unquiet."

Many of us trust that, at the meeting of the assembly in Evanston, a message to the Christian world will be formulated in which both sides will have their place. It would be a wonderful thing if that great meeting could assure a doubting and troubled world that God's rule is a never-defeated reality in which we can indeed place our confidence, while at the same time it gave a call to Christian effort to work, under God and by his power, for such a measure of justice, righteousness and peace as this world can contain.

In this respect, as in so many others, the truth is not simple. St. Paul told primitive Christian believers to "work out your salvation with fear and trembling, for it is God that worketh in you both to will and to do of His good pleasure" (Philippians 2:12-13). In the same way, we may say that it is the Christian hope that this world can reflect an increasing, but never complete, measure of God's purpose of love and justice, even while it is at the same time true that in its fulness that purpose stands over, judges, and fulfills all the good which the finite creation can exhibit. And "in the end," the Christian hope affirms, God's reign will be fully manifest.

But the "end," as St. Augustine said, is "endless," for it is nothing other than the perfect reality of God himself, who has neither beginning nor end but is the Reality present and at work in all our beginnings and in all our endings.

So, filled with hope which is not of sight but of faith nourished in love, we can cry, "Lift up your hearts," and confidently ask our brethren in Christ to respond, "We lift them up unto the Lord."

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Law

(Continued from page 13)

understanding. Moreover, the entire theory of the resolution was that it was merely declaratory of the canon law as it already existed. The motion was withdrawn, and it never reached the floor of either House for discussion or vote. There have, however, been repeated attempts since that date to discredit the resolution as a part of a sinister conspiracy to undermine the autonomous character of the American Church.

In a discussion of the subject published not long ago, quotation is made out of context, from the American Church's footnote of 1802 to Article XXXV of the Thirty-Nine Articles of Religion (Prayer Book, p. 610). This, of course, relates only to the Second Book of Homilies* and reads with American footnote:

"XXXV Of the Homilies.

"The Second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of Edward the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the people."

"[This Article is received in this Church, so far as it declares the Books of Homilies to be an explication of Christian doctrine, and instructive in piety and morals. But all references to the constitution and laws of England are considered as inapplicable to the circumstances of this Church; which also suspends the order for the reading of said Homilies in churches, until a revision of them may conveniently be made, for the clearing of them, as well from obsolete words and phrases, as from the local references.]"

Obviously, the effect of Article XXXV in the American Church is left somewhat obscure since it is "received," but the provision recommending that the Homilies be read, is suspended. Whatever the effect of the footnote, however, it does not say that English canon law is to be ignored in the American Church.

By authority of the 1952 General Convention, a Joint Committee is at work to prepare and publish a new edition of White's Annotated Constitution and Canons. The last edition was published nearly 30 years ago. A new edition, to include the legislation of the last ten General Conventions, and interpretations made in the same period, is very much needed. It is invaluable for anyone needing to use our Canons, and

*A homily (Greek, *homilia*, "lecture") is a kind of sermon. At the time of the Reformation many of the clergy in England were not licensed to deliver sermons of their own composition. Both the First Book of Homilies (1547) and the Second Book of Homilies (1571) were drawn up to meet this need. Each contains a number of discourses to be read at the time of divine service in those places where the clergy were unable or unwilling to preach.

several General Conventions have so recognized it.

Now, in the publication previously mentioned, an attempt was made to discredit it in advance on the theory that it may contain references to the English canon law. This attempt is the more remarkable in that one member of the Joint Committee is also listed as a member of the Editorial Board of that publication. The article in question contains the grossest kind of misrepresentation in that, without naming any person as putting forward the opinion, the assertion is made that the opinion is held that legislation of the Protestant Episcopal Church is "invalid" if it does not harmonize with the law of the other provinces of the Anglican Communion. The implication is that some one or more members of the Joint Committee may hold such an opinion and attempt to

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obtain an authoritative approval of it.

It is safe to say that no responsible person or group in the Episcopal Church holds or contends that the validity of a Canon duly adopted by General Convention can be affected by the fact that some other portion of the Anglican Communion has adopted a different or inconsistent one. The indirect imputation that members of the Joint Committee are of that opinion is a misrepresentation of prime importance, since it is calculated to undermine confidence in the work when it is published.

The Episcopal Church in the United States is an independent, autonomous, and autocephalous portion of the Anglican Communion and as such is a part of the Holy Catholic Church. It may safely be assumed that nothing in the new edition of White's Annotated Constitution and Canons will be inconsistent with that principle.

NOTICES

RESOLUTION

WHEREAS, it has pleased Almighty God in his wisdom to call to Himself His faithful servant, **BENJAMIN RICHARDSON MOWRY** that he may receive the reward of his labors; **BE IT THEREFORE RESOLVED**, that we, the members of the Vestry of Saint Paul's Church, Clinton and Carroll Street, Brooklyn, New York, do hereby express, on behalf of our Parish, gratitude to God for his many years as a member of this Parish, twenty-seven years of which he was a faithful Vestryman and Clerk of the Vestry. His gentleness, kindness, and goodness; his high spiritual stature; his exemplification of Christian living and friendship, will long be remembered gratefully and admiringly by our congregation. **BE IT FURTHER RESOLVED**, that this Resolution be spread upon our permanent records, a copy to be sent to his widow, and that it be published in Tidings and in The Living Church.

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CHANGES

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The Rev. Charles R. Fletcher, formerly vicar of St. Mark's Church, Maquoketa, Iowa, is now assistant rector of St. Paul's Church, Des Moines, Iowa. Church office: 815 High St., Des Moines 9; home, 3523 University Ave., Apt. 22-D, Des Moines 11.

The Rev. Harry Beekman Lee, who has been serving Grace Memorial Church, St. Helena, Calif., and St. Luke's Church, Calistoga, will be associate dean of St. James' Cathedral, 1209 N. St., Fresno 1, Calif.

The Rev. Ernest G. Maguire, former curate of St. Luke's Church, Montclair, N. J., who was recently assistant of St. Peter's, Essex Fells, N. J., is now vicar of the Church of Our Saviour, First and Posshel Sts., Secaucus, N. J.

The Rev. Robert Douglas Martin, formerly rector of Christ Church, West Haven, Conn., is now rector of St. Luke's-in-the-Meadow, 4301 Meadowbrook Dr., Fort Worth 3, Tex. After March 15th the Martins will be addressed at the church or at the new rectory: 4308 Lambeth Lane, Fort Worth 3.

The Rev. Ellwyn J. H. Nichols, formerly vicar of St. Luke's Church, Springfield, Mass., is now director of youth activities of the diocese of Western Massachusetts. Address: 37 Chestnut St., Springfield, Mass.

The Rev. John Fletcher Slee, formerly assistant of All Saints' Church, Beverly Hills, Calif., is now Episcopal Church chaplain at the University of Southern California. Address: 514 W. Adams Blvd., Los Angeles 7.

Armed Forces

Chaplain (Major) Maxwell B. Courage, formerly addressed at HQ 169th Inf., 43d Div., 7811 SCU, and at the 97th General Hospital, APO 757, is correctly addressed: Chaplain's Section, U.S. Army Hospital, Frankfurt-Main, Germany, APO 757, U.S. Army.

Resignations

The Rev. Henry Hogg, formerly in charge of Grace Church, St. Mary's, W. Va., has retired. Address: 7 Warren St., Mohawk, N. Y.

Changes of Address

The Rev. Johnstone Beech, formerly addressed at the Hotel Plaisance, Chicago 37, is now to be addressed at 5125 Ellis Ave., Chicago 15. He will continue graduate study in the division of humanities at the University of Chicago.

The Rev. William Vaughn Ischie, Jr., who is on the staff of the Philadelphia City Mission, formerly addressed at 225 S. Third St., may now be addressed at 5722 Greene St., Germantown, Philadelphia 44.

The Rev. Frank D. Musgrave, rector of St. Matthew's Church, Toledo, Ohio, has moved from 3918½ Revere Dr., Toledo 12, to 2357 Charlestown, Toledo 13.

The Rev. Dr. Francis W. Read, rector of St. Stephen's Church, San Luis Obispo, Calif., has had a change of office address from 1334 to 1344 Nipomo St.; he should be addressed there for all parish and official mail. His home address has been changed to 233 San Jose Dr.

The Rev. Dr. Charles Noyes Tyndell, rector emeritus of Calvary Church, Front Royal, Va., should be addressed at 103 Morgan St., Winchester, Va.

Ordinations

Priests

Iowa: The Rev. William Robert Bagby was ordained priest on December 30th at Trinity Cathedral, Davenport, Iowa, by Bishop Smith of Iowa. Presenter, the Very Rev. R. K. Johnson; preacher, the Rev. R. T. Dickerson. To continue as vicar of St. Paul's Church, Durant, Iowa, and part-time curate of Trinity Cathedral.

Deacons

Quincy: Carl Richard Bloom was ordained deacon on January 9th by Bishop Street, Suffragan of Chicago, acting for the Bishop of Quincy, at Grace Church, Hinsdale, Ill., where the new deacon will be curate. Presenter, the Rev. C. T. Gaskell; preacher, the Rev. P. S. Kramer.

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ST. LOUIS, MO.

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

BUFFALO, N. Y.

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

ST. ANDREW'S 3105 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. John Richardson
Sun Masses 8, 10 (Sung), 11:45, Ev & B Last
Sun 5; Daily 7, Thurs 10; C Sat 7:30-8:30

NEW YORK, N. Y.

NEW YORK CATHEDRAL (St. John the Divine)
112th & Amsterdam, New York City
Sun HC 7, 8, 9, 10, 11; Cho Mat 10:30; Ev 4;
Ser 11, 4. Wkds HC 7:30 (also 10 Wed, & Cho HC
8:45 HD); Mat 8:30; Ev 5:30. 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 Re-
citals Fri 12:10; Church open daily for prayer

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

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

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

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

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

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

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

NEW YORK, N. Y. (Cont.)

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

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

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

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

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

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

ST. CHRISTOPHER'S CHAPEL
New York City
Sun 8, 10, 11:20, 8:30; Daily 8, 5:30; Thurs &
HD 10

CINCINNATI, OHIO

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

OKLAHOMA CITY, OKLA.

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

PHILADELPHIA, PA.

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

PITTSBURGH, PA.

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

SAN ANTONIO, TEXAS

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

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Patter Sabin, r; Rev. R. L. Pierson, c
Sun 8, 11 HC; Weekdays as anno; C appt

PARIS, FRANCE

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

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

MOBILE, ALA.

TRINITY 1900 Dauphin
Rev. John D. Prince, Jr., r
Sun HC 7, Cho Eu Ser 8, Ch S 9:30 & 11,
MP Ser 11 (1st Sun HC ser), Ev 5:30, Compline
7:50; HD & Wed HC 10; C Sat 7-8 & by appt;
Open Daily for Prayer 8-4

LOS ANGELES, CALIF.

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

SAN FRANCISCO, CALIF.

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

DENVER, COLO.

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

STAMFORD, CONN.

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

WASHINGTON, D. C.

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

ORLANDO, FLA.

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

CHICAGO, ILL.

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

EVANSTON, ILL.

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

LEXINGTON, KY.

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

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churchmen, whether they are at home or
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