

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church



Is America Sound?

Paul B. Anderson

VESTING THE BISHOP-ELECT

Bishops Goodwin (left) and Phillips are shown vesting the Rev. George P. Gunn at his consecration as Bishop Coadjutor of Southern Virginia.

[See page 5.]

STATE HISTORICAL SOCIETY
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F LC2 A

LETTERS

The Three Hours

TO THE EDITOR: With regard to the last item of your editorial in the issue of May 25th, I wish to say — if it is not too late — that I think we *should* keep the three hours from 12 to 3 on Good Friday, commemorating the Passion of our Lord; but that it can be done by hymn-singing and seven meditations upon His last words seems to me neither desirable nor traditional.

In our parish last Good Friday we kept the three hours very fittingly, and with a minimum of the "coming and going" so distracting to many worshipers. The program of the service was as follows:

- The Litany
- Hymn
- Morning Prayer
- Hymn
- First Address
- Hymn
- Mass of the Pre-Sanctified
- Hymn
- Second Address
- Hymns
- Evening Prayer
- Hymn
- Third Address
- Hymn

This was an effective service, and the comments I heard indicated that the people liked it. The addresses were fine ones treating the "Comfortable Words," but there are any number of other suitable

The Living Church

Established 1878

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

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subjects. The reproaches and/or Penitential Office might be included or not, according to the length and number of addresses.

I send this information in the hope that it may be helpful to clergymen who would like "to abandon the service" and suggest to them truly traditional ways that the three hours may be kept.

PAULINE PURYEAR.

Ruxton, Md.

Subscription for Penitentiary

TO THE EDITOR: We have received a request from the Rev. Otto Lang, chaplain of the United States Penitentiary, Leavenworth, Kans., for subscriptions to some of our Church papers. Would it be possible for you to give a subscription of your paper to the Protestant chaplain's office at this penitentiary? If this cannot be done, is it possible that you could arrange to have back numbers of your paper sent?

We shall greatly appreciate whatever help you can give us.

(Rev.) J. ARNOLD PURDIE.

New York City.

Editor's Comment:

Can a generous reader cover the cost of this subscription? (If several remittances are sent, the subscription will be extended, or an additional penal institution will be selected.)

Appreciation

TO THE EDITOR: Invisibly enclosed are carloads of bouquets for Miss McCracken's reports of the National Council and the World Council of Churches. She certainly knows how to strain out the meat and serve it attractively.

(Miss) ROSE PHELPS.

Orlando, Fla.

Theological Education Sunday

At the request of the Joint Commission on Theological Education, I have designated Septuagesima Sunday, January 25th, 1948, as Theological Education Sunday.

This Sunday I hope will be the occasion for addresses in every church upon the importance of the work of our Theological Seminaries, and furthermore that in every parish there will be given an opportunity for the people of the Church to give financial support to the Seminaries.

Our Theological Schools are vital to the continuing life of the Church for in them are trained our clergy, who are responsible in large degree for the leadership of our Parishes. Thus the Seminaries are of immediate and practical significance to every lay person. The Seminaries are in serious need of financial aid. I hope that there will be a generous response by a wise and strategically minded Church.

Henry K. Sherrill

Presiding Bishop

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By H. G. G. HERKLOTS and H. S. LEIPER

This book depicts the background and issues that will confront delegates to the first World Assembly of the World Council of Churches, to be held in Amsterdam in 1948, as they seek the means to prevent world chaos through the full power of a united christendom. **\$1.00**

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By LOUIS A. HASELMAYER

A study of the Lambeth Quadrilateral, its principles, and their application to the problem of Unity, which appears under the aegis of Anglo-Catholic groups in the Episcopal Church, represented by the American Church Union. The many groups of clergy and laity who are now studying Christian Unity will find in *Lambeth and Unity* a wealth of information, while individuals interested in the subject can find much of what they wish to know between the covers of this one book. **\$2.75**

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The Question Box



Conducted by the REV. CANON MARSHALL M. DAY

• Will you kindly suggest a book which deals with the historicity of Jesus?

The ground of attack on Christianity has so shifted that Dr. Charles Harris, in his book *Pro Fide* (1930), states that today no reputable biblical scholar expresses any doubt that the Man Jesus actually lived. He says that T. C. Thorburn in *Jesus Christ, Historical or Mythical* has given a complete answer to this question. Unfortunately he does not give the publisher. This is also true of the reference in Peake's *One Volume Commentary* to Rossington's *Did Jesus Really Live?* I am however sure that the Morehouse-Gorham Company, 14 E. 41st Street, New York 17, N. Y., could find these books for you.

• What is the actual teaching of the Episcopal Church concerning the marriage of brothers and sisters-in-law?

If by "actual teaching" you refer to canonical law enacted by the American Church, there is no official rule against such marriages. But in the Anglican Communion as a whole there is a strong majority of opinion against them. I have English, Canadian, and Scottish prayer books before me, all containing "Tables of Kindred" (blood relationship) and Affinity (relationship by marriage), within which marriage is forbidden. The other Anglican liturgies probably do the same, but I have not seen them. In all these relationship by marriage is declared an equal impediment with kinship. The English Canon 99 declares such marriages are forbidden by the law of God.

None of this legislation has been repealed by the Church of England. The marriage with a deceased wife's sister or a deceased brother's widow was legalized by act of Parliament in 1907 and 1921, but Convocation has not approved such marriages.

There is a sound basis for this prohibition if you believe in the sacramental character of marriage. But there is also a moral and social reason for it. A man is in contact all his life with two groups of women. There are those whom he might marry, assuming both parties to be free, and of whose femininity he is therefore subconsciously aware. There is another group who are absolutely not potential wives, such as his sisters, mother, aunts, step-mother, daughters, whom he thinks of simply as persons. As

one's sister-in-law is apt to be about the house a great deal, and in situations and circumstances of great intimacy and unconventionality, it shows the wisdom of the Church that she is placed in this second group.

The force of this great body of Anglican tradition in deciding the conduct of any particular American couple or parish priest will naturally vary. Some will hold that we should think only of the actual legislation of the Church in this nation. Others will feel that the voice of the world-wide Anglican Communion is the one that should prevail.

• Is it not a violation of Church tradition for one clergyman to read the Ante-Communion and preach the sermon, and a second to read the remainder of the service?

This practice is at variance with the tradition of the Church Catholic, though it has certainly been followed by some Anglicans, chiefly in the United States, since the 18th century. It is undesirable as giving an impression that these are two different services, instead of one continuous action. The use of the expression, "the priest," in all the rubrics from beginning to end, and the contrasting words, "the minister appointed," or of the passive voice in directions for things done by other persons, clearly shows that the Prayer Book contemplates a single celebrant.

• In a recent answer, you cite St. Matthew 8:10 as indicating the existence of guardian angels. Is this not a misprint?

You are quite right. The reference is the 18th chapter of St. Matthew, verse 10. In this passage, our Lord does not exactly teach that each of us has a guardian angel, but rather assumes this as a premise by which to enforce the right of children to our consideration and protection.

• Does the Anglican Church take any stand in respect to cremation, or is that left to the discretion of the family concerned?

The Church does not forbid cremation of the bodies of the departed, and many Churchmen of all schools have been so buried, notably Bishop Gore.

SECOND SUNDAY AFTER THE EPIPHANY

GENERAL

EPISCOPATE

Bishop Spencer III

Bishop Spencer of West Missouri was taken to St. Luke's Hospital, Kansas City, after two heart attacks the night and morning of January 10th and 11th.

The Bishop was at home when stricken. He is 70 years old.

Prayers for his recovery were offered at Sunday morning services in the diocese. Physicians have forbidden visitors for at least two weeks.

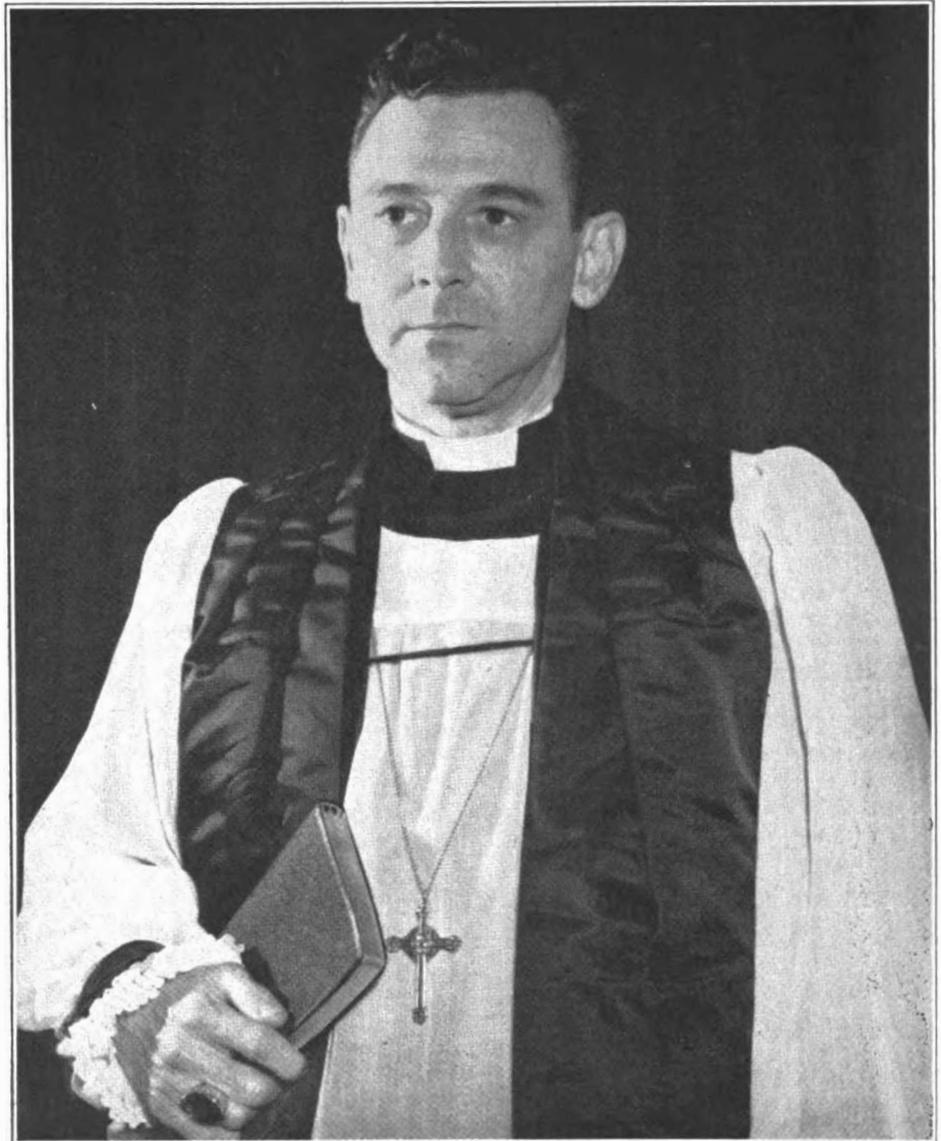
Southern Virginia

Coadjutor Consecrated

(See cover picture.)

To the thundering strains of "Glorious things of thee are spoken," the procession entered Christ and St. Luke's Church, Norfolk, Va., for the consecration of the Rev. George Purnell Gunn as Bishop Coadjutor of Southern Virginia, on the Feast of the Epiphany, January 6, 1948.

In addition to crucifer, flag bearers, and choir, it included the vestries of the Good Shepherd and of Christ and St. Luke's, the present and past presidents of the Woman's Auxiliary, deaconesses, lay members of the executive committee of the Colored convocation and of other diocesan organizations; seminary students; ministers of other communions; clergy of other dioceses; the clergy of the diocese in order of seniority; deans



Mays, Norfolk Virginian-Pilot.

THE RT. REV. GEORGE PURNELL GUNN
New Bishop Coadjutor of Southern Virginia.

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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 is served by leading national news picture agencies.

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of convocations; bishops; and the participants in the consecration. The latter group included both the retired Presiding Bishop, Bishop Tucker, and Bishop Sherrill, the present Presiding Bishop.

Bishop Gray of Mississippi read the epistle, and Bishop Wright of East Carolina read the gospel. The sermon was preached by Bishop Powell of Maryland. Testimonials were read by the Rev. Messrs. Emmett H. Hoy, jr., Francis H. Craighill, jr., Edwin R. Carter, jr.,

Moultrie Guerry, and Devall L. Gwathmey; by Messrs. Thomas H. Willcox and Henry McR. Pinner; and by Bishop Tucker of Ohio.

Bishop Darst, retired of East Carolina, read the Litany for Ordinations. Bishops Goodwin of Virginia and Phillips of Southwestern Virginia were the presenters. Bishop Strider of West Virginia led the singing of the *Veni Creator*. The consecrator, Bishop Sherrill, was accompanied by Bishops Brown of South-

ern Virginia and Jett, retired of Southwestern Virginia.

Attending presbyters were the Ven. Norman E. Taylor, archdeacon of the diocese, and the Rev. Dr. Taylor Willis, rector of Christ and St. Luke's. The deputy registrar was the Rev. Robert H. Thomas III, and the master of ceremonies was the Rev. Charles Walter Carnan, jr.

UNITY

Church Unity Octave to be Held January 18th to 25th

By the Rev. REINHART B. GUTMANN

Anglican, Roman Catholic, Orthodox, and Protestant Churches will participate in the annual Church Unity Octave, January 18th to 25th. Arising out of the Catholic Revival in the Church of England, there grew an interest in union with the Roman Church, and later in the general subject of the union of all Churches.

The breakdown of the conversations between members of the Church of England and Cardinal Mercier of Belgium with his advisors made it clear to those interested in reunion with the Roman Church that there had to be a much greater effort through preparation and prayer. Hence, the Octave of Prayer for reunion with Rome, which was observed by some Anglo-Catholics in England and certain members of the Roman Church in France, of whom the most famous is the Abbe Portal.

This concentrated effort of prayer and supplication was gradually extended to include Protestants on the Continent of Europe and English non-conformists. As such, it gradually fused with that more general interest in the reunion of Christendom, as shown by the appeal to all Christian people of the Lambeth Conference of 1920. This desire for unity led to the Ecumenical Conferences of Lausanne (1927) and Oxford and Edinburgh (1937), from which grew the present World Council of Churches.

During the last 10 years, these two streams of prayer have grown together, as those who prayed for reunion with the Church of Rome became aware of the wider implications of the unity movement, and as the ecumenical movement realized that it must not be anti-Roman Catholic in its direction.

In the American Church, the American Church Union distributes a special leaflet for the octave. The intentions for each day follow: First day, for a greater zeal for more visible unity in the Holy Catholic Church; second day, for the healing of the schism between Rome and the rest of Christendom; third day, for the healing of the schism between the East and West; fourth day, for the heal-

ing of the schism between Catholics and Protestants; fifth day, for God's guidance upon all councils, conferences, and organizations working for Christian unity; sixth day, for God's blessing upon all bishops and other clergy; seventh day, for the conversion of Jews to Christianity; eighth day, for the conversion of the heathen to Christianity.

NATIONAL COUNCIL

Discuss Church School Curriculum

The Curriculum Commission, the Parent Education Commission, and the Committee for Teacher Training of the National Council recently met at Seabury House, to consider plans for the improvement of the Church school curriculum.

The Rev. Dr. John Huess, director of the National Department of Christian Education acted as chairman of the general meetings, and the executive committee was composed of the Rev. Canon Gardner Monks, chairman of the curriculum Commission; the Rev. E. Felix Kloman, chairman of the Parent Education Commission; Bishop Whittemore of Western Michigan, chairman of the Committee for Teacher Training; Mrs. Marian Kelleran, diocesan director of Christian education in Washington; the Rev. Reuel Howe of the Virginia Theological Seminary; and the Rev. Ernest Piper of Detroit.

The Rev. James Smart, a member of the national board of the Presbyterian Church in the United States, and Miss Merle Easton, director of curriculum work of the Congregational Church, presented the new curriculum working procedures of their respective Churches.

The Commission for Curriculum Development will meet again in February and the members will include Bishops Whittemore of Western Michigan, Carpenter of Alabama, Dun of Washington, and Haines of Iowa; the Rev. Frs. Hamilton West, Bernard Hummel, Robert R. Brown, Girault M. Jones, Randolph G. Miller, L. Douglas Henderson, Reuel L. Howe, Felix Kloman, W. S. Thomas, and Gardner Monks; Drs. Clark C. Kuebler, Adelaide T. Case, and Wilbur G. Katz; Mmes. Dora Chaplin, Harold C. Kelleran, V. O. Ward, and Rutherford Platt; and the Misses Charlotte C. Tompkins and Maude Cutler.

Plan for Broadcast

The Rev. Almon R. Pepper, executive secretary of the Presiding Bishop's Fund for World Relief, Robert D. Jordan, director of promotion of the National Council, and Herbert Rice, Mutual Broadcasting Company official, are holding a series of regional conferences

with bishops and diocesan chairmen to discuss the 1948 World Relief Campaign, especially with relation to the Presiding Bishop's Churchwide radio broadcast on February 29th.

The first conference was held in New York City, January 6th, in Calvary Parish House. When general discussions ended, the group went into Calvary Church where amplifiers had been set up, and the broadcast was handled from a transcription, exactly as it will be done on February 29th, with the single difference that Bishop Sherrill, in person, will speak into a Mutual microphone on that date. Transcriptions and phonograph records have been made of Bishop Sherrill's short address, so that even the smallest and most remote parish or mission, finding it impossible to arrange a radio hookup, can hear by means of the transcriptions and records.

CONFERENCES

Dr. Ferris Elected President of Church Congress

The Rev. Dr. Theodore P. Ferris, rector of Trinity Church, Boston, was elected president of the Church Congress at the December meeting of the executive committee. Bishop Gray, Coadjutor of Connecticut, had tendered his resignation after completing a five-year term as president. A resolution was adopted to express appreciation for Bishop Gray's work. The Bishop will continue to be a member of the executive committee.

Dr. Ferris has been active in the work of the congress. He was one of the speakers at the 1947 meeting of the congress in Toledo, Ohio, and served as editor of the book, *Episcopalians United*, which is being published by the Morehouse-Gorham Co.

New members of the executive committee are the Rev. Messrs. Gordon M. Jones, Jr., William C. Munds, Lauriston L. Scaife, and Benedict Williams. It is the plan of the congress to make regular changes in its officers and members of the executive committee, in order that new points of view may be brought into the organization, and in an attempt to secure a country-wide participation in leadership.

The topic for 1948 is the "Statement of Faith and Order in Harmony with the Lambeth Quadrilateral," which may serve as a basis of union between the Anglican Communion and other Churches. The syllabi for discussion will be written by Fr. Granville Mercer Williams, SSJE, the Rev. Drs. Theodore O. Wedel and Thorne Sparkman, and Dr. Kenneth C. M. Sills. Tentative plans for the holding of a national meeting in the spring of 1949 were made.

ORTHODOX

Ecumenical Patriarch Resigns

The Ecumenical Patriarch of Constantinople, Maximos V, resigned on January 5th. The announcement was made by officials of the Constantinople patriarchate, who said the resignation



PATRIARCH MAXIMOS: Resigned.

was because of ill health. Last summer, the Patriarch went to Greece for a rest and for treatment of a nervous disorder. Since that time, the affairs of the patriarchate have been administered by a member of the Holy Synod. Consequently, the resignation of the Patriarch has been expected for some time. [RNS]

PUERTO RICO

Three King's Day

William Lee Richards, who recently gave up his work with the National Council to head the Colegio de Agricultura San José at Ponce, Puerto Rico, has written to the Council of the observance of Three Kings Day, January 6th. Christmas, he said, is observed as a religious festival, and a few presents and cards are exchanged. Also roast pig is a popular delicacy. Some families have Christmas trees. After Christmas the mood of gaiety grows stronger and stronger.

"Before going to bed on January 5th, good little boys and girls, and others too, I suppose, cut green, fresh grass and get some corn from wherever they can get

corn, and put it, with a bowl of water, under their beds. This is to lure the camels. Touched by the children's generosity the kings shower down gifts with profusion."

Parents have the task of smuggling out the corn and water during the night, and supplying the gifts.

Three Kings Day is less a religious festival than Christmas, Mr. Richards said. "It is more the time for gift giving and fun and parties. At the church there is an early celebration but the congregation is small. The party given in the afternoon is what draws the congregation."

SPAIN

Phalangists Say Hierarchy Supports Anti-Protestant Drive

Roman Catholic leaders in Spain, including Cardinal Segura, Archbishop of Seville, have called upon the Spanish people to aid in driving Protestant (non-Roman) Churches from the country, according to the Ecumenical Press Service. The following quotation from a leaflet distributed by the Phalangists, alleges that the action of the Phalangists who committed acts of vandalism in Protestant churches recently is instigated by the Roman hierarchy in Spain:

"For two years Protestants have been fighting to implant Protestantism within our country, and this is threatening to rupture our Catholic unity and no less our national unity, founded as it is on the Catholic basis . . . This very serious evil was publicly denounced by Cardinal Segura in the official ecclesiastic bulletin of the Archbishop of Seville on September 20, 1947 . . . On the other hand, Msgr. Zacarias Vizcarra, general councillor of the Spanish Catholic Action, made the following inauguration speech when the central Institute of higher religious education opened its courses on October 15th:

"In the world of ideas, which sooner or later dominates the world of facts and social events, a new still more aggressive enemy has appeared in Spain and is adding its anti-Catholic and anti-national action to that of our many enemies among the Left-wing intelligentsia . . . This new enemy is Protestantism, which, in various parts of Spain has taken disquieting offensive action against the Catholic Church, disturbing the religious and social peace of our country. Not only have the old chapels and Protestant propaganda centers been reopened, but new ones have been founded on a large scale; important buildings have been acquired thanks to the financial help given from abroad and have been placed in strategically good positions, and we do not know for what this help was really intended."

"We cannot forget that a few years ago, the whole of Spain rose to defend her faith in an heroic crusade . . . however its importance is belittled by 'the ridiculous

Protestant sects who raise their tents on the blood of our martyrs' (*Signo*, October 18, 1947.) His Eminence Cardinal Segura writes these beautiful words in his pastoral letter, which should touch all our hearts to the call of blood and because we are Christians:

"There is no doubt that we can cite the witness of thousands of martyrs who gave their blood to defend their faith in order to lend support to our request aimed at suppressing these centers of false religion in Spain. Undoubtedly those who have generously sacrificed their lives have done so in order to defend the Catholic faith. They speak to us and say, with the Apostle Paul: Keep that which is committed to thy trust."

"Spain will return to the unity of faith sealed by the Madonna of Pilar. All those in authority should ruthlessly extirpate this particularly serious evil. All Spanish Catholics have the duty — and we promise to fulfill it — not to consent to the development of Protestant activity in our national territory . . ."

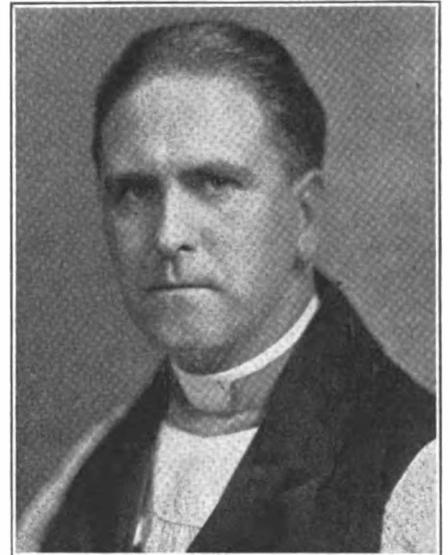
[ECUMENICAL PRESS SERVICE]

PHILIPPINES

Bishop Binsted Returns

By the Rt. Rev. ROBERT F. WILNER

Bishop Binsted of the Philippines kept his promise to the missionary district to return before Christmas by arriving by



BISHOP BINSTED: Kept a promise.

airplane at Nichols Field, Manila, at 6:30 AM, on December 24th. He pontificated at the Midnight Eucharist on Christmas Eve in the Pro-Cathedral Church of St. Luke, Manila, at which the celebrant was Bishop Wilner, Suffragan of the Philippines.

One of the Bishop's first acts was to issue a call to all his clergy to attend a convocation of the district, to be held in Manila, January 27th to January 29th. This will be the first convocation since

1941. In addition to the formal sessions of convocation, it is Bishop Binsted's intention to have one or more conferences with his clergy, some of whom, separated by distances of 800 or 900 miles, have never met their co-workers in other parts of the islands. The post-war expansion of air travel will make it possible for all but one of the clergy to attend, without being away from their congregations over Sunday. The one exception is the Rev. Alfred L. Griffiths of St. Paul's Mission, Balbasang. Fr. Griffiths still must hike for the best part of two days, and spend the third day in bus travel to reach Manila.

Seminarians Arrive

By plane and ship, bus and truck the twenty-five young men from all parts of the Islands who are to have the honor of being the first students of St. Andrew's Theological Seminary are arriving in Manila. It is the plan of the Warden, the Rev. Wayland S. Mandell, that with the exception of the cooking, all of the work in and around the seminary will be done by the students themselves. As the building has just been completed, they will spend the first week in getting their quarters in order, and in cleaning and arranging the chapel and classrooms. Although many of the students have had courses in the former Training School in Sagada, they have done little studying for nearly six years.

Typhoon

Typhoon "Jean," of whose coming the residents of the Philippines had received several days' warning, struck Manila on Christmas night, and turned out to be the worst storm that has struck the city since 1934. Slight damage was done to some of the buildings of St. Luke's Hospital; a number of trees were blown down. St. Stephen's Chinese Girls' School, adjoining St. Luke's, lost a portion of the roof of the old building, now used as an assembly hall but scheduled for replacement. Windows of the Church of the Resurrection, Baguio, were blown in, and some damage was done at Brent School.

No information has yet come from the mission stations north of Baguio. Damage throughout the islands is estimated to run into several million pesos.

CHINA

School for Boys to Reopen

Bishop Craighill of Anking has announced his intention to open the Anking diocesan School for Boys in the near future. A new board of directors has been elected. The Rev. Arthur T. E. Wu will be principal of the school, and the Rev.

Henri B. Pickens will be the treasurer. The Rev. Graham T. F. Kwei is the chairman of the board of directors, and Bishop Craighill has appointed him chaplain of the school.

JERUSALEM

Orthodox Communities

Observe Christmas

The shadow of political unrest in the Holy Land was evident in Jerusalem when Orthodox communities celebrated Christmas Day according to the calendar of the Eastern Church.

On his way to Bethlehem, where he said Midnight Mass in the Church of the Nativity, Coptic Orthodox Patriarch Anba Jacobus of Jerusalem, was escorted by a strong police force. Meanwhile, Greek Orthodox Patriarch Timothy of Jerusalem canceled all traditional receptions and celebrations because of unsettled conditions.

However, the Patriarch urged his followers to attend religious services and issued an appeal for special prayers to the Prince of Peace "to remove all dangers and evil from the Holy Land and grant peace, security and happiness."

It was announced that the traditional Coptic pilgrimage to Bethlehem would not be held this year because of current disorders.

A feature of the Christian celebrations in Bethlehem was a radio broadcast by Mayor Issa Effendi Bendak, a Greek Orthodox, to Arab Christians throughout the Near East. [RNS]

School Difficulties

The Church's American Chaplain in Jerusalem, the Rev. Dr. Walter C. Klein, reports that on December 1st, a group of Arab demonstrators visited St. George's School (Anglican) for the purpose of securing the cooperation of the Arab boys in the Arab strike. The headmaster, Mr. Sibson, who has been obliged to cope with many similar situations, contrived to send the demonstrators away with their purpose unachieved.

Dr. Klein reported that the Arab strike forced most of the schools in Jerusalem to close. A few schools attempted to remain in operation, but apart from the fact that most of the Arabs joined in the strike, it was so dangerous at times to be in the streets that eventually most parents decided to keep their children at home. On December 3d and 4th the schools were closed completely because of the curfew, which remained in force until noon. "The riots followed national lines, and there is no known instance of an assault motivated by religious considerations," Fr. Klein said.

ROMANIA

Church Leaders Take

Oath of Allegiance

Religious leaders from all parts of Romania recently went to Bucharest to take an oath of allegiance to the new republic, after the abdication of King Michael. Among them were representatives of the Orthodox, Roman Catholic, Greek Catholic, Baptist, and other Churches.

The bishops, priests, and ministers took the oath in the presence of the Minister of Cults, the formula of allegiance being the same as that used by State employees. In some cases, religious leaders added additional assurances of fidelity to the new government.

Roman Catholic Bishop Alexandru Cisar was quoted by the press as stating after he had taken the oath, "On this occasion, permit me to say that Catholics of all rites are, and will remain, loyal and conscientious citizens, respecting authority and the laws, fulfilling our duty before God and the State."

Similar statements were made by Greek Catholic representatives from Blaj, Cluj and other areas. From Cluj also came the leader of the Baptist Union, who joined a representative of the Seventh-day Adventists in taking the oath of allegiance.

Both the Baptist and Seventh-day Adventist sects were persecuted during the Nazi-controlled Antonescu regime, but were given official recognition during the latter part of the war, together with a number of smaller Protestant groups. [RNS]

HOLLAND

Anglican Delegation Visits

Old Catholics

A delegation from the Church of England appointed by the Archbishop of Canterbury (Dr. Fisher) recently visited Amersfoort, Holland. Members of the Anglican delegation, which held discussions with an Old Catholic delegation appointed by the Archbishop of Utrecht (Dr. Rinkel), were the Rt. Rev. Basil Staunton Batty, Bishop Suffragan of Fulham, the Rev. Dr. C. B. Moss, and the Rev. Frs. J. P. Hickinbotham and H. M. Waddams. The conference was opened by the Old Catholic Bishop of Deventer, the Rt. Rev. Msgr. Engelbert Lagerway, on behalf of the Archbishop of Utrecht, and Professor van Kleef was the chairman.

Among the subjects discussed were the legal and canonical position of Old Catholics and Anglicans in relations to each other's Church, the position of the Old Catholic Churches in Czechoslovakia and Austria, and the coming meeting of the World Council of Churches.

Presenting the Lay Executive

By Morton O. Nace

ONE of the greatest fields of opportunity in the Church today, and one terribly neglected, is the lay worker. I am writing about full time lay workers, both men and women. This article, however, is concerned primarily with the opportunities of men, young and older, giving their lives to the work of the Church, who feel they have not been called to the Sacred Ministry, but who still desire to make their contribution to the life and work of this great Church of ours.

NEED GREATER NOW

Having worked full time for twenty-one years as a lay worker, I feel that this experience gives me reason to speak with authority on this vital subject in our Church today. There always has been a great need, but now the need is even greater because of the shortage of clergy, advance work, and increase all along the line in Church effort.

When I speak of lay workers I refer to executives, administrators, business managers, religious educational workers, young people's workers, camp directors, and managers, and not just parish secretaries, private secretaries, and office workers. I feel that the possibilities of lay work in the Church have hardly been touched so far.

This article is written in the great hope that there might be aroused among our bishops and clergy an interest to promote and encourage this kind of lay work. Also, the great hope that many young men and others might realize what can be done and is being done in this respect throughout the Church.

The first step, of course, is that the Church must provide some place, some system, where laymen can be trained in their respective fields. Years ago the Department of Religious Education of the National Council had a system set up whereby young people, by taking courses, could receive a diploma in religious education. There were some definite required courses and some electives. While this was not complete, it provided the first step in getting a start in this type of work. Perhaps through the efforts of the Presiding Bishop's Committee on Laymen's Work, or through the Brotherhood of St. Andrew, these training centers might be set up and opportunities provided for training in this field of endeavor.

The greater part of training in this work would have to come primarily by experience, interest, and the will to do this kind of work as a life's calling. I am sure that in my case I had to create the job and prove its worth to become a

full time worker. With centers of training established, with some authority connected with them, and with national backing, I think the response from interested men would be amazing.

Space does not permit one to go into details of all the work and possibilities, but the one I am most interested in and, in my opinion, the one most needed by parishes, is a combination of executive and young people's worker.

TIME AND TRAINING

There isn't a priest in the Church who has the time or training properly to manage the business affairs of any medium or large congregation, nor should one be expected to do so. There are precious few laymen, business men, who have the

"In the first of a series of three articles, Mr. Nace, who is the executive secretary, assistant treasurer, and director of young people's work at St. Andrew's Church, Tampa, Fla., presents the great need for a lay ministry in the Church. In the other two articles, "The Lay Executive and the Church School" and "The Lay Executive and Young People's Work," suggestions will be given for the layman contemplating this vocation.

time to handle properly the business of any parish, despite their interest. Consequently, most congregations find that the financial business is sadly neglected and poorly handled. A layman trained in Church finance (I took mine under Lewis B. Franklin) takes over the entire finances of the parish — insurance, repairs, pledges, checks, books, bank accounts — under the direction of the vestry and the official treasurer. This places all of the financial work in proper hands and guarantees its being taken care of at all times. And further, it takes away from the priest any worry or work or time that is often consumed, and leaves him more time to do the work he is called to do. (I think a rector's managing or trying to run the finances of a parish causes more trouble and dissension than any other one thing.)

Obviously few parishes could afford to employ a layman, just as a financial manager or business manager. Therefore, the additional training and experience in Church work is necessary and is the answer. Choices could be given here, but, when one realizes the great need and field, one can easily see the enormous opportunity of consecrated laymen giving full time.

With experience and authority I can

give first-hand information on the combination of men's work, young people's work, and Church school work. When one realizes the great load of detail one can take off the mind and shoulders of the clergy if this is all assumed, then one realizes how important and valuable this kind of person can be to a parish or even to a diocese.

With a trained layman leading the young people's organizations, the Church school, and men's groups, it is plainly seen that much additional work can and will be done by a parish, particularly where there is only one priest.

PERMANANCE

One of the great advantages of such a system or individual is the permanency. Curates come and go, and few congregations ever have for any length of time the services of curates or assistants — especially if they are any good. Naturally if they are capable, their term is short-lived and they accept the first decent call offered them, whereas the full time lay employee considers this his life's work.

In addition to training centers for these potential workers in our congregations, the next great problem is the financing of such employees. At first this seems to be a major obstacle, but in reality it isn't, for parishes large enough to employ assistants can very easily combine salaries of stenographers, secretaries, part time clergy-assistants, and other salary items into a salary large enough to interest and employ the full time worker with whom we are concerned. In addition to this, it has been proved that such an employee would more than pay for his services after the first year. The question of protection in the form of insurance or retirement such as given our clergy can also be easily taken care of by an institution or parish, and is being done satisfactorily.

Any rector or vestry can see the possibilities and value of removing from the responsibility of the priest the hundred and one details ever present in a parish; of placing the financial operations in the hands of a man trained in this work; of giving a parish the services of a man trained in religious education, men's work, and young people's work. Truly this is the real ministry of the laity. If this great Church of ours — the bishops, the clergy, and the vestries — will become aware of the opportunities, the Church will benefit, the congregations will benefit, and men will be attracted to this lay ministry.

NEXT WEEK: "The Lay Executive and the Church School."

Leap Sunday

THE CLERGY and active laymen often express envy at the ability of other religious bodies—especially the Roman Catholics and the Methodists—to get things done in a dramatic and effective way. “Why can’t our Church do something like that?” they inquire in a tone of exasperation. “Why can’t our people get together and accomplish things?”

Sunday, February 29th, is a wonderful opportunity for all those who have deplored the Episcopal Church’s lack of ability to do big things in a big way. They can take simple, definite, practical steps, as outlined by the Presiding Bishop’s Fund for World Relief, to raise a million dollars in one day.

On that day, the 1,600,000 communicants of the Episcopal Church are asked to attend the 11 o’clock service in their parish churches. The Presiding Bishop will deliver a radio address at 11:30. The rector is asked to tell the congregation of its share in the plan, and the offering will then be taken. If carried out in the manner proposed by the sponsors of the plan, the million dollars required may well be raised at that one service.

The National Council has prepared literature, envelopes, and pledge cards, as well as detailed plans for local procedure. Radio coverage will be almost 100%, and a transcription will be available for that rare parish which is unable to tune in to the Presiding Bishop’s actual broadcast. Mats and stories for local newspapers, which will unquestionably be interested in the project, are available. It is suggested that the local priest fill in the appropriate local information and turn the material over to the newspaper.

If some other religious body had such a well-planned project, the envious comments of Churchpeople would fill the air at Church gatherings. We hope that, instead, the air will be filled with praise for our national Church leadership for undertaking such a bold and worthwhile project and with enthusiasm for its effective execution in each parish.

It will be recalled that the raising of this sum was laid upon the Church by General Convention, which voted an appropriation of \$1,000,000 a year for three years for world relief. Since the fall of 1946 when this action was taken, it has become clear that the rebuilding of shattered lives in Europe and Asia is not only a spiritual obligation of Americans but a necessity for the survival of the democratic way of life anywhere in the world.

The real reason, however, for Churchpeople to support this effort with all their resources is neither the desire to make a good showing for the Episcopal Church nor the desire to accomplish a great political and social objective; the real reason is the age-old precept: “Inasmuch as ye have done it unto the least of

these, ye have done it unto me.” It was this spirit which put the million-dollar fund over the top in 1947 and will do it again in 1948, whether all at once or in a continuing campaign until the goal is achieved.

“Leap Sunday” is an unusual phenomenon. The last time there was a Sunday, February 29th, was 1920, and there will not be another until 1976. Let us hope that the sight of the entire Church pulling together toward one objective will not be an equally unusual phenomenon, but that this year’s Leap Sunday will be a symbol of the new spirit of unity and cooperation within the Episcopal Church to which, under God, our Presiding Bishop has called us.

“Christianity and Labor”

ONE of the liveliest parish papers we know is the *Parish Messenger* of the Church of St. James the Less, Scarsdale, N. Y. Each month its editor, William J. Moll, invites a guest editor to contribute a column; and among its guests have been some of the most distinguished leaders of Church and State, industry and labor. It is from this little magazine that we reprint the article by Philip Murray, “Christianity and Labor,” in this issue.

Mr. Murray makes an important point. The Church cannot expect to take an obscurantist position toward the legitimate interests and aspirations of organized labor, and then expect the laboring men to flock into the churches. And too often that has been the case, at the parish level. The result is that we have largely become an “upper class” Church in this country.

If one looks to the official pronouncements of the Church, made by General Convention, or to the interdenominational statements of the Federal Council of Churches, one will find a long record of sympathy toward organized labor. Even where there is criticism of abuses, it is friendly criticism, recognizing the basic rights of organization and collective bargaining. But when it comes to implementation of these high-sounding documents, it is to the diocese and the parish to which we must look, and too often labor has looked to these in vain. There has been little or no good judgment at these levels. If the local clergy have avoided the temptation to denounce labor on the one hand, or to march in picket lines on the other, their silence and isolationism have seemed spiritually akin to the self-righteousness of the Pharisee.

Churchmen may not like the picture painted by Mr. Murray, but they can hardly fail to recognize that it is a true one. Is it too late to do anything about it? Shall the Church sit idly by while Communism and secularist materialism contend for the allegiance of

American labor? Or shall we, in our parishes as well as in General Convention, heed the words of this great labor leader:

"Labor needs the Church as badly as the Church needs labor, and it behooves all of us to do everything in our power to get both groups to work together for those things which God in His infinite mercy has decreed that man should have."

Lambeth Veterans

WHEN the Lambeth Conference assembles next July, it will have relatively few members who have served in a previous Lambeth Conference. The Archbishop of Canterbury himself is a mere babe among bishops, having been consecrated in 1932 — two years after the conference of 1930 — and raised to the primacy in 1945. Our own Presiding Bishop comes closer, but he was consecrated Bishop of Massachusetts October 14, 1930, two months after the close of the last previous Lambeth Conference.

Two present archbishops in the British Isles were eligible for the Lambeth Conferences of 1920 and 1930. The present Archbishop of York (Dr. Garrett) was consecrated Bishop of Southwark in 1919; in 1932 he was translated to Winchester, and in 1942 he was elevated to York. The Archbishop of Dublin (Dr. Gregg) was consecrated in 1915 as Bishop of Ossory, translated to Dublin in 1921, and elevated to the primacy of the Church of Ireland as Archbishop of Armagh in 1939. He is, we believe, the senior Anglican bishop still in active service.

The *Church Times* points out that only three of the English diocesan bishops who attended the conference of 1930 are still on the active list. They are the Bishops of Birmingham (Dr. Barnes, recently rebuked by the two Archbishops for a book containing heretical statements), Chelmsford (Dr. Wilson), and Chichester (Dr. Bell). But the Bishop of Winchester (Dr. Haigh), who in 1930 was one of Archbishop Davidson's chaplains, acted as secretary of the conference. Of the bishops of the Church in Wales only the present Archbishop (Dr. Prosser) sat in the 1930 Lambeth Conference, as Bishop of St. David's. None of the present Scottish bishops was eligible in 1930.

The American Church will have by far the largest delegation of veterans, and this despite the new requirement that bishops retire at the age of 72. (Retired bishops are not invited to Lambeth.) A quick check shows that the following American bishops were diocesans in July, 1930, and continue to be heads of dioceses or missionary districts: Bishops Quin of Texas (1928), Oldham of Albany (1929), Sterrett of Bethlehem (1928), Cross of Spokane (1924), Juhan of Florida (1924), Barnwell of Georgia (Bishop of Idaho, 1925), Nichols of Salina (Bishop of Kyoto, 1926), Binsted of the Philippines (Bishop of Tohoku, 1928). Bishops Creighton of Michigan and Dal-

las of New Hampshire, who would otherwise be in this category, have announced their intention of retiring before next July.

In addition, the following who were eligible as coadjutors in 1930 may attend as diocesans this year: Bishops Penick of North Carolina (coadj. 1922, dioc. 1932), Strider of West Virginia (1923, 1939), Ivins of Milwaukee (1925, 1933), Wing of South Florida (1925, 1932), Sturtevant of Fond du Lac (1929, 1933), Hobson of Southern Ohio (1930, 1931), and Scarlett of Missouri (1930, 1933).

The Canadian Church also has several veterans, including Archbishops Seager of Huron, Sherman of Rupert's Land, Adams of Kootenay, and Bishops Thomas of Brandon and Geddes of the Yukon. Other Lambeth veterans from the Western Hemisphere include Archbishop Hardie of the West Indies and Bishop Browne of Bermuda.

The Metropolitan of India, Burma, and Ceylon is a Lambeth veteran, as are two of the Australian archbishops and the Primate of New Zealand. There is a scattering of 1930 veterans among the bishops in Asia and Africa, Australia and New Zealand.

We do not know that all of the Bishops listed as veterans actually attended Lambeth 1930; but they were, according to available records, eligible to do so, and are again eligible to attend Lambeth 1948. Even if all of them go, however, they will be a relatively small minority among the more than 400 bishops from all over the world who are entitled to attend, as bishops exercising jurisdiction in some Church of the Anglican communion.

AFTER CHRISTMAS

NOW sudden, foreign shining is withdrawn,
 What fortitude remains for going on,
 Native sky and vulgar stars not being
 Zenith-stirred of visible bent wing?

(The lights are out. The Christmas-tree is flung
 To noisy sparrows. Biting north wind, sprung
 At dawn with snow, whets insolent cold teeth
 On dry remains of every ribboned wreath.)

What dare we say? We bent with gifts before
 Wonder beheld through obscure stable door,
 Devoid of word in presence of the Word
 Solely heart responds to, having heard.

We shall say this, perceiving how we can
 In growth rejoice, whereby child waxes man:
 "Greater is the glory of the later, common day,
 "If we hold, with Him, His manhood's
 suffering way."

EARL DANIELS.

Is America Sound?

By Paul B. Anderson

Associate Editor of THE LIVING CHURCH

MY wife and I returned from Europe on the fifteenth of December, having closed up our apartment in Paris and said goodbye to the friends among whom we have lived and worked since 1925. Some congratulated us on being able to leave Europe, with all its discomforts and disorders, but we sailed with a feeling of deep regret, mitigated only by the fact that we shall be able to continue to share in European reconstruction efforts by working at this end, and by returning each year to Europe to counsel with our colleagues in the various countries.

DISEASE OF DISINTEGRATION

We are not so certain that reconstruction is quite the word to use. Just now the current phrase is recovery. This is probably better, for it implies a state of health, and indeed the recovery of the mental, moral, and spiritual health of European individuals and of their social organism is indispensable to material reconstruction. The significance of the recent crisis in France, through which we have just been living, lies in the fact that it revealed to the French people themselves this very thing. Their efforts at reconstruction — and achievement has been notable — came near to frustration because of the disease of disintegration in the social organism. Every man for himself. It was as if each organ of the body began to act for itself, and the doctor tried to cure the disease by using straps and braces. Society is not a structure to be reconstructed, but an organism to be healed.

Another reflection that has come to us during our travels about Europe — from Glasgow to Istanbul, Danzig to Coimbra — is that human achievement is still subject to what the ship's papers call "acts of God." In simplest language this means the weather. Apart from social malady, French agriculture and industry would have been almost adequate to the needs of the French people, if it had not been for the excessive cold of 1946 and the drought of 1947. In all of Western Europe both crops and hydro-electric power suffered from ice or from lack of rain; the families of industrial workers have gone hungry because there was no power to turn the wheels which would employ their men. At the same time, food prices have risen thirteen times (1300%) in the turning of the vicious circle of wages and prices. Rain and a mild winter might not have completely solved Europe's problems, but it certainly is true that drought and ice

have exacerbated them beyond any human control.

In spite of all this, much has indeed been accomplished on the physical side. In England, Southern France, Northern Italy, and Portugal we have seen a great deal of housing under construction. In Normandy, Poland, Germany, Central and Southern Italy, and Greece we have seen little beyond the stage of temporary construction in the destroyed towns and cities. French highways have been put into excellent condition. This is generally true even in Germany. While still in short supply, household goods, pots and pans, textiles, and leather goods, have begun to appear. Yet where, as in Warsaw, three bombed-out families live in one room, or, as in Saloniki, tens of thousands of refugees from guerrilla warfare huddle against the walls, or, as in Germany, nearly a million displaced persons live without rights or future, there is little demand for refrigerators, Mixmasters, or 1948 models. Industrial production is not the primary thing.

STRUGGLE FOR DECENT LIFE

The struggle for a more decent life has gone forward fitfully and irregularly. The tendency for a while was favorable; recently it has been unfavorable. The ground gained in two years of effort was largely lost in guerrilla raids or a fortnight of industrial revolutionary

strikes. As of today, the people of the continent are feeling rather despondent. Reconstruction has helped but little. Revolution has turned life sour. Recovery is the next hope. It has the great advantage of being inspired by a sense of unity in purpose on the part of the sixteen nations, and by a feeling of their common destiny with the United States as well. It is doubtful if there is sufficient unity inherent in the relations between the sixteen to hold them together without the transfusion of American ideas as well as of American means into the arteries of European life, and in this regard the success of European recovery hinges largely upon the soundness and strength of American ideas.

That is why the American scene holds the stage of world recovery today. Are American ideas sound, economically and morally? Are they based on authentic experience and a creative outlook that will carry America herself through the present crisis? Creativeness has been of the essence of American life. It is what we call pioneering, building from nothing — but the soil, and with nothing but a love of freedom. The destiny of Europe, and of America, depends on the extent to which we can take a creative view of our task in the world today, can look forward confidently to the unknown, and restore the moral soundness of truth and justice to European education, political life and economy. To do so we need to establish these qualities even more firmly in our own country. The result will be not mere reconstruction, or recovery, but re-creation, the task to which God has called all Christian people and, in His providence, the present generation of Americans in particular.

Christianity and Labor*

By PHILIP MURRAY

President of the Congress of Industrial Organizations

THERE is an amazing parallel between the growth of Christianity and the growth of the trade union movement, although one ministers to the spiritual needs of man and the other to his material needs.

Both grew from humble beginnings, with their early leaders suffering ill treatment and persecution. Both progressed steadily but slowly and both were victims of prejudice and misunderstanding.

Despite this parallel, the gap between the Church and the union is entirely too wide.

It is about this gap that I want to speak as president of the Congress of Industrial Organizations, made up of

some six million working men and women of many religious beliefs.

In time of trouble and strife, man almost automatically looks for something upon which to lean for support. Were this not so, it is doubtful that the organized Church and the organized labor movement would have survived. Both have provided a "shoulder" against which the troubled could lean their weary heads.

Thus, again, we have a parallel — but here, too, we have the beginning of a widening gap. In too many cases the Church and the union have been unable or unwilling to provide that "shoulder" jointly.

I am not going to attempt to assess the blame. I am merely going to repeat a story that has been experienced too fre-

*Reprinted from the *Parish Messenger* of the Church of St. James the Less, Scarsdale, N. Y.

quently by unionists throughout the nation.

Workers in a factory, believing their wages were too low and their working conditions unsatisfactory, decided to form a union so they could bargain collectively with their employer.

The workers needed moral support in their undertaking, so they asked ministers to speak to them at their organizational meetings. All too often the ministers refused — on the ground that they had to remain “neutral” and that to aid in the formation of a union would displease powerful interests.

The union was formed without help from Churchmen — and a gap between the working man and the Church was started.

Then the union, through legal collective bargaining methods, attempted to secure decent wages and eliminate exploitation. The employer balked, and so a strike was called.

Again the unionists turned to the ministers for aid, and again they were refused. Some of the men who professed to speak for the Church went into their

pulpits and condemned the union for disturbing the status quo.

The gap widened.

The union eventually won its strike. Other unions were formed and fought their battles successfully without aid from the Church. Then the union movement, because it was firmly established, took on an air of “respectability” insofar as the community was concerned.

And then it was that those ministers who had refused to give aid when it was needed began complaining that the union members did not support their churches.

It may be terrible — but it is understandable.

I do not mean even to intimate by this story that labor has not received wholehearted support from many splendid Churchmen, because it has. I tell it merely to illustrate the cause of the wide gap.

Labor needs the Church as badly as the Church needs labor, and it behooves all of us to do everything in our power to get both groups to work together for those things which God in His infinite mercy has decreed that man should have.

Nazareth

By the Rev. Eric W. Jackson

Rector of Trinity Church, Menlo Park, Calif.

A BUS from Haifa: a fairly crowded bus, too. It was bound for Tiberias, but there was room for a few Nazareth passengers as well. My self-appointed guide, a sergeant in the Palestinian police, was the only other European on board, and we managed to get seats together. The rest were a motley collection of Arabs and Jews, peasants, merchants, and small business men; women returning from a day's shopping in the big town; family parties returning to their village.

Six and a half piastres is not much to pay for a pilgrimage to Nazareth. I had expected something far more expensive. But the cheap way of travelling is often the most interesting.

The outskirts of Haifa are industrial — oil refineries, and the Portland Cement Works with its colony of staff houses, and its quarry digging into the side of Mount Carmel. We soon got clear of these and into the fields. The road is good but very winding. There is a short stretch across the valley where the brook Kishon flows down to the sea, and then the climb begins; a series of steep hills up rocky ridges, short descents to a broad plain, and then up again. Traffic is fairly thick and varies from convoys of Army trucks to heavily laden camels.

As we climb we pass by several Jewish coöperative farms and one or two German Christian refugee settlements of a

similar type. The coöperative farms are largely populated by German refugees of the professional class who have taken up farming and to all appearances are making a great success of it. The fields and orchards are well cultivated and clean. The buildings are good and up to date. Implements are of light weight to suit the light oxen and horses but appear to be efficient. The sheep and goats are of a healthy and vigorous strain; and I should like to know what breeds of cattle they have crossed to produce the present predominating strain. From the bus they look like Holsteins crossed with some stockier, coarser breed which adapts them to a rough country.

On some of the farms the men wear a sort of uniform with a bluish-grey tunic. The girls, where they are not dressed much as they would be in Germany, wear shirt and very abbreviated shorts. It is understandable that this has been one of the causes of resentment on the part of the Arabs, whose womenfolk still wear the veil.

We pass through many villages. Threshing is going on — the old way of cattle driven round and round on the spread-out sheaves, and winnowing by the wind. But machinery has been used for the grinding mills, and in one shed I saw the remains of a McCormick mowing machine. But these Arab villages look sadly poverty-stricken in comparison with the Jewish colonies. One can see

how inevitable is the clash between Jew and Arab on economic grounds, quite apart from religious grounds, and how nearly impossible is the task of getting the two to settle down together peaceably.

An hour and a half's drive brings us to the outskirts of Nazareth. The most prominent building as one approaches is the huge police barracks, a handsome building not unconnected with the Arab-Jewish problem. Near this my guide left me to watch a cricket match being played on a rough and stony ground between the Army and the police. This type of ground adds a definite gambling element to an otherwise highly respectable game; I discovered this for myself a few weeks previously, playing under similar circumstances in Cyprus in a match between a ship's company and the military police; the nature of the terrain enabled me, unpracticed and unskilled, to make a creditable stand where others, far more experienced, went down like ninepins.

Nazareth is spread out over the southern slope of a steep hill. The motor road skirts the lower edge of the town, and above it rises a great maze of lanes and alleys winding about with no apparent plan, except that each one of them hopes eventually to make its way to the top of the town. Some of them do succeed; others lose themselves in *cul-de-sacs* and little courtyards. The narrower lanes are roughly cobbled with a broad, open gutter running down the center. A few roads are wide enough for cars. Many monasteries and convents are scattered over the town, and churches mark the holy places.

I found my way to the Church of the Annunciation, and arrived in time for Benediction. A dozen men and women were in the nave. A choir of boys in the organ loft at the west end sang antiphonally with a choir of girls in a side aisle. The high altar stands above an archway where steps lead down to the cave-house, said to be the home of our Lady and the scene of the Annunciation. Two flights of steps on either side of the archway lead up to the sanctuary platform. The church, which is in the hands of the Franciscans, is beautiful and clean and free from tawdriness, and the half-hour of the service helped to readjust one from the bus journey, with its noise and confusion, to being in Nazareth.

I do not like guides, and they are quite superfluous in a place where practically every site that they point out is conjectural. I followed one for a few minutes in the Church of the Annunciation, but when he led the way down the steps to the cave with the inspired utterance, “This is Virgin Mary's kitchen,” I forsook him and his party and decided to be a solitary pilgrim. There is a danger in over-definition in the matter of holy places as in other things, and I found more of what I wanted by quietly wan-

dering round the town, looking at the bazaars and carpenter-shops, and other places where men and children gathered, past houses with their stone courtyards all walled-in, with here and there a glimpse of a pleasant garden. Soon I struck a wide, white, dusty road which wound its way up through the town, skirted a big mission hospital and a straggling Arab village, and finally came out on the top of the northern ridge above the great convent which dominates the whole town.

There is a magnificent view from the ridge. To the north the hills rise toward the mountains of Syria. Westward they fall away to the sea, and there is a clear view down to Haifa and the great ridge of Mount Carmel. Southward is the Plain of Esdraelon, all cultivated fields. Eastward is the hill country of Galilee. Cana and Nain are probably among the villages one can see; and beyond one of those hills lies Tiberias and Capernaum and the Sea of Genesaret.

A steep road zigzags down the hill from the convent to the town, and down this I went and along to the eastern end of the town, where are the government offices, open air restaurants, and a cinema advertising, "How Green was my Valley." I was thankful it was not a more blatantly incongruous film. And so back to my bus depot.

The journey back to Haifa was dusty and uncomfortable in a very crowded, rickety old bus in which I had to stand most of the way. Twice we were stopped at police barriers to be searched for hashish smugglers. But one scene on the return stays with me. Near a German Christian settlement, a flock of sheep going home at sunset; the whole picture true to the old traditional setting; the slow moving flock, the sheepdog following up the stragglers, a soft cloud of dust marking their trail; and going before them, the shepherd and shepherdess, he in his blue-grey uniform, she in bright red blouse and blue shorts. Which is an allegory.



BOOKS



— THE REV. CARROLL E. SIMCOX, EDITOR —

Presiding Bishop's Lenten Book

REVIVE THY CHURCH BEGINNING WITH ME. By Samuel M. Shoemaker. New York: Harpers, 1948. Pp. 127. \$1.50.

Since this is the Presiding Bishop's Book for Lent 1948, we need to consider it here both as a book and as a book chosen for that purpose.

Its subject is evangelism, and the author is a noted evangelist. The book is largely an autobiographical account of how the Rev. Mr. Shoemaker converts people. This testimony is modestly and objectively set forth. But you get the impression as you read that the author is most emphatically an individual. As he presents each "case" (the term seems appropriate, and I use it advisedly), you find yourself asking: could I — or my rector — do this particular job in this particular way? If the reader is to receive guidance and know-how from the book for his own work as an evangelist, he will have to translate what he finds here into the terms and capacities of his own personality. That of course would be necessary, no matter who wrote a book of this character.

Theologically the book is inadequate. I mean specifically that the Rev. Mr. Shoemaker says little or nothing about the God with whom we have to deal, or about the means of grace available to the convert by which he might advance in the Christian life after he has begun it. Undoubtedly all this is taken for granted; but is this warranted? Surely when we have succeeded, God helping us, in reconciling a soul to God, our work is only begun: we must not only set the wanderer's feet in the way of peace, but we must get him started walk-

ing in it. Evangelism that brings a person to the gates of the Kingdom, drops him there and goes on to the next person (or "case") is tragically inadequate. If we are going in for evangelism in this year of grace, we had better arm ourselves with a definite and articulate theology of evangelism. Unfortunately, this book provides nothing of the sort.

Is it, then, a good selection as the Presiding Bishop's Book for Lent? Only time will tell. If it quickens and deepens the zeal of the faithful for winning souls to God, it will have proved an excellent choice. God grant that it will. But this reader cannot be optimistic. Frankly, the book is not exciting, emotionally or spiritually or intellectually. It is one long cataract of commonplaces: sincerely and ardently uttered, no doubt, but still commonplaces. I dare not believe that it will fire many readers to go out and go after the unconverted. I am sadly sure that it will itself convert none of the unconverted who may read it.

For what, after all, draws souls to God? It is the vision of the King in His beauty. What we all need, if we are to be evangelists fit and ready ourselves, is that vision; and the only book that could do us any good toward that end would be a book that is centered in that vision. What is it that constraineth us, anyway: the love of God, or the desire to get rid of our neuroses? C.E.S.

Laymen's Symposium

LAYMEN SPEAKING. Edited by Wallace C. Speers. New York: Associated Press, 1947. Pp. 207. \$2.

This book is a symposium, comprising twenty-five "talks," most of which were given on Laymen's Sunday by laymen representing widely divergent professions and industries.

Laymen Speaking, sponsored by the Laymen's Movement for a Christian World, discusses the field of Christian activity in five sections; "The Personal and Social Need for Religion," "The Layman in His Personal Life," "The Layman in His Church," "The Layman in His Business Life," and "The Layman at Work in the World."

Not all the prophets are in the pulpit. The laymen who give these talks are working in the grass roots area of Christianity. The talks are often radiant, always dynamic. Consider this, "Christian doctrine is not true solely because it has been revealed. It has been revealed because it is true," from a United States Senator; or this, "If people had in their hearts that which is in their heads and

BENEDICTION

THIN candle flames elongate to the dusk
 Like hands stretched upward for the altar's gift
 Pale with their yearning. So our hearts must lift
 Their hopes to God where incense weaves its musk
 In veils of prayer before the Presence hidden
 From mortal blindness. Something in us stirs,
 Wells up, and merges with the blended myrrhs
 That seek the seeker, as our souls are bidden
 By words not silenced with the tongues that spoke them
 In love to Him whose grace is Wine and Bread,
 To break earth's bonds with other hearts that broke them
 And by these tokens we are comforted.

ROSAMOND BARTON TARPLEY.

on their lips, there would be conversions every time the Lord's Prayer is spoken," from a retired lawyer and banker.

This reviewer commends *Laymen Speaking* to the clergy as well as the laity. It will rejoice the heart of any preacher to discover how seriously the man in the pew is taking his religion.
W. B. S.

The Philosopher from Nazareth

TOWARD THE UNDERSTANDING OF JESUS. By Vladimir G. Simkhovitch. New York: Macmillans, 1947. Pp. 165. \$2.75.

This edition of a work that first appeared in 1921 includes the 20th printing of the text, plus a new preface by the author. It contains two distinct and unrelated essays, the first on the understanding of Jesus, and the other on that perennial pundit's puzzle, the Fall of Rome. Excellent though this second essay is, I can see no point in including it in a volume under the title of this one.

The thesis of the first essay is that the real conflict between Jesus and His enemies was on the score of His doctrine of non-resistance to Rome. This issue was masked in religious terms to disguise its real nature from Caesar's agents. You cannot follow Simkhovitch's argumentation without feeling that this element was very much in the picture, but you will probably not accept the position as a whole.

His theory that Jesus was actually a systematic thinker, a philosopher and a very logical one as well, is arresting and very cogently argued. This I think is the one great contribution he makes to our "understanding of Jesus." But Simkhovitch does not regard Jesus as simply the wisest and best of the philosophers, a greater-than-Socrates; Jesus is a philosopher with a difference. I wish that he had dealt with this element of difference more directly and systematically. His summary statement of it, "Christ's insight was one which future generations may re-discover but can never upset," is tantalizing. Professor Simkhovitch owes us another book devoted to the full exposition of that one proposition.
C. E. S.

Elizabethan Martyr

BLESSED MARGARET CLITHEROW. By Margaret T. Monro. New York: Longmans, Green and Co., 1947. Pp. 108. \$2.

Margaret Clitherow, wife of a wealthy butcher of York and mother of three children, was indicted and pressed to death by weights in 1586, when she was little more than thirty, for harboring and maintaining "Jesuits and seminary

priests, traitors to the Queen's majesty and her laws" and for hearing "Mass and such like." She was declared Venerable in 1906, beatified in 1929. As Miss Monro says, "Those who specially love the Pearl of York pray for her canonization."

This book is not special pleading, however. Anglicans will, of course, have to overlook the fact that the Elizabethan Church is treated as unqualifiedly Protestant. But once they do they will find that Miss Monro, relying on *A True Report of the Life and Martyrdom of Mrs. Margaret Clitherow*, written within three months of Blessed Margaret's death by her confessor, has given us a very human picture of a noble and courageous Elizabethan woman who could not accept the Elizabethan Settlement—though she had been brought up a "Protestant"—and who was apparently among the very first to be reconciled to the Roman Church by the efforts of the English Mission. From 1574 until her death she managed to "harbour and maintain" priests and to see to it that her children were educated by Roman Catholic tutors—and this in spite of the fact that her husband never became a Roman Catholic. Something of her devotion to her faith and the cost of that devotion can be seen in her words as she faced death: "I confess death is fearful, and flesh is frail: yet I mind by God's assistance to spend my blood in this faith, as willingly as ever I put paps to my children's mouths."

HOWARD A. WILSON.

Miss Houselander's First Novel

THE DRY WOOD. By Caryll Houselander. New York: Sheed and Ward, 1947. \$3.

Caryll Houselander's first novel holds the same Christian joy that fills her poems.

It is the story of Fr. Malone, for fifty years a priest of the Roman Catholic parish situated in the Riverside Docks area, a slum district of London; of Willie Jewel, an invalid child, unable to speak, for whose longer life the people of Riverside institute a novena; of Timothy Green, a young reporter, who came to Riverside in search of a scandalous story but was so moved by the exaltation of the people that he returned again, drawn by the holiness that he found there. Three months later, in spite of the protests of parents and god-parents, he was received in the Roman Catholic Church; of Solly Lee, the son of apostate Jews, who found in the Riverside church the long lost religious wonder he had known in his grandfather's house in the days of early childhood.

But it is a story of all these various persons and events only as it is the story

of the Roman Church as it appears to the author to function in the world today.

Caryll Houselander is a mystic of rich intelligence and feeling. The roots of her mysticism draw life from the beginning of the Church Catholic for she is at all times aware of invisible glory active in the visible event; of the constant pressure of the Holy upon man; of Christ, ever-present, crucified for, and in, mankind. From its Roman branch she has received that fruit of religious experience which is given only to those rare and strong souls who are able to eat thereof. She is ardent that the world may recognize and venerate her branch, the Roman Church, and be converted to it.

PORTIA MARTIN.

Christianity and Education

CHRISTIAN EDUCATION. By Spencer Leeson. London: Longmans, Green, & Co. 1947. Pp. 258 + xvi.

The Rev. Spencer Leeson, of New College, Oxford, delivered the Bampton Lectures in 1944. These lectures are now published and have a weighty contribution to make to the general subject of education. The author has added somewhat to the lectures, in view of the passage of the Education Bill shortly after their delivery.

Leeson discusses the meaning and purpose in education, which he views as God-centered ("The law of the State must be subject to the law of God"). Any education which is not "rooted in eternity" is unable to impart the political judgment and power of leadership that will lead and keep a nation right in thought and action.

Christian Education undoubtedly is an important addition to the education field. Leeson surveys Plato's theory of education, together with the influence of Mill, Darwin, Spencer, Thomas Huxley, and Haeckel on modern thought.

A four-fold partnership is necessary for the education of a child: Home, School, State, Church. It is truer to say that there is one principal, the home, with the other three acting in the partnership as joint agents and assistants and advisers of the home. "The child belongs to God . . . is committed to his earthly parents to be trained for God's service." In this training, Church, State and school assist the parents.

There can never be Christian education in England—or anywhere in the world—until the Church has once again taken the lead to inspire and guide the spiritual life and intellectual life of the world. "This is the lifelong missionary charge of every Christian, for every Christian is by his profession called upon to carry his faith to others."

RALPH J. SPINNER.

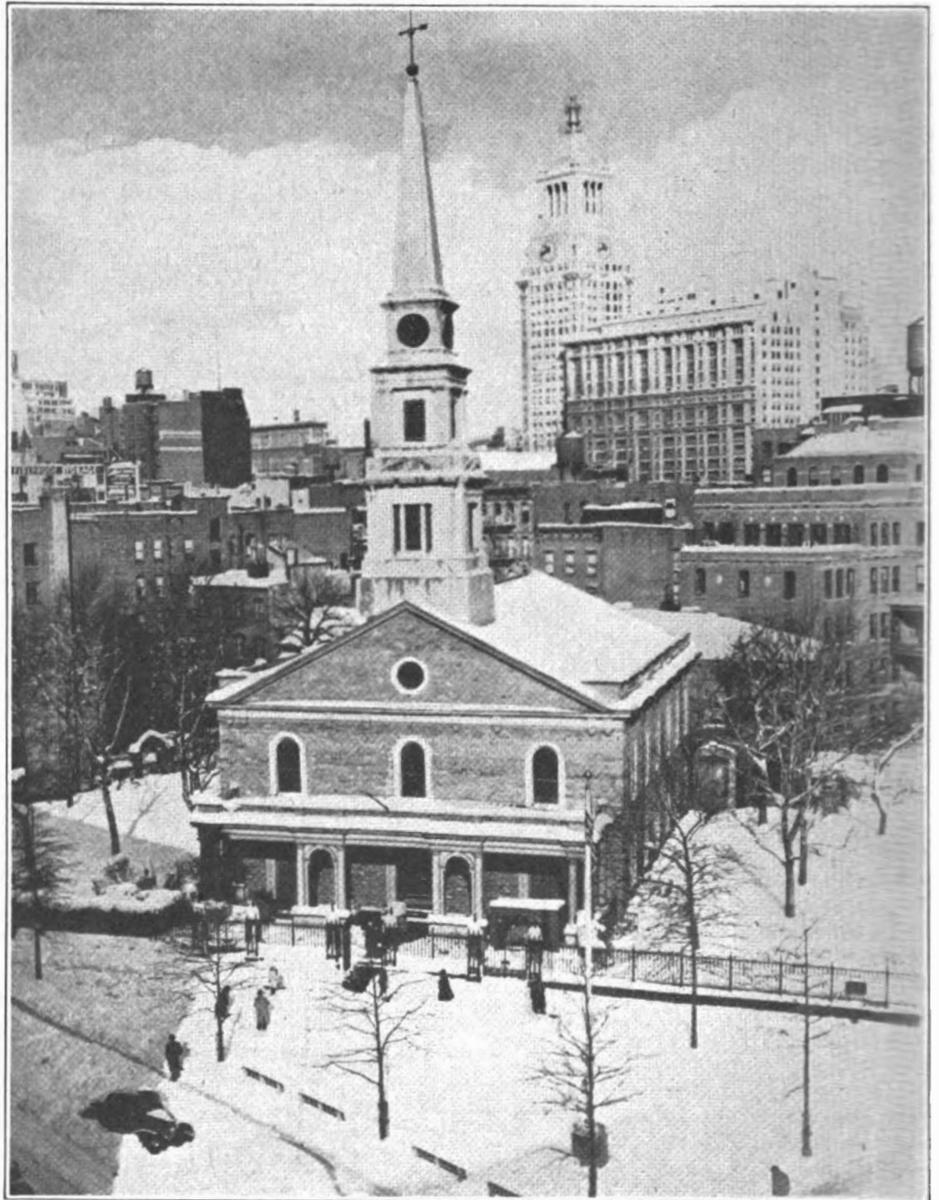
ALBANY

Bishop Oldham Honored

Bishop Oldham of Albany and Mrs. Oldham were honored at a service of thanksgiving for their safe return at the Cathedral of All Saints, Albany, N. Y., on January 4th. The Bishop and Mrs. Oldham had been away since October 11th, the Bishop representing the American Church at the centenary celebration of the Church in Australia. During their trip, they were nearly killed in an airplane mishap over the Tasman Sea [L. C., December 14th]. Because the 25th anniversary of the Bishop's consecration was on October 24th, quietly observed by him at a private celebration of the Holy Eucharist in Honolulu, the service was also in recognition of his quarter of a century in the episcopate.

The majority of the clergy of the diocese were present for the service of Evensong, sung by the cathedral choir, under the direction of Robert W. Morse, organist and choirmaster. Bishop Barry, Coadjutor of Albany, welcomed Bishop and Mrs. Oldham, and read letters of congratulation from the Archbishop of Canterbury, the Archbishop of Sydney, the Presiding Bishop, the Bishop of London, President Truman, Governor Dewey of New York, the Mayor of Albany, Mrs. Franklin D. Roosevelt, and a majority of the members of the House of Bishops. The Bishop made an address, in which he told of his recent trip, emphasizing the history, glory, and unity of the Anglican communion.

After the service, the congregation gathered on the cathedral plaza to present the Bishop with a new Chrysler automobile, in recognition of his 25 years in the diocese of Albany. Mrs. Oldham received flowers from the deaneries, a suitcase from the diocese, and an overnight case from the wives of the clergy.



R.N.S.

• AFTER THE STORM: *St. Mark's in the Bouverie, New York, on the oldest continuous church site in the city, was open for worship in spite of the recent record-breaking snowstorm.*

CONNECTICUT

Conference on the Ministry

Sixty-five men and boys came through a snowstorm to attend a diocesan conference on the ministry held at the cathedral, Hartford, Conn., January 2d. The purpose of the gathering was to present to men and boys of college and high school age the work of the ministry and the channels by which men enter it. Bishop Gray, Coadjutor of Connecticut, presided, and the other speakers were postulants and candidates for Holy Orders of the diocese, plus the president of the standing committee, the chairman of the board of examining chaplains, and the chaplain of Trinity College, Hartford. Lyman C. Ogilby, a student at the

Episcopal Theological School, Cambridge, Mass., spoke on, "Why the Ministry," and the Messrs. David B. Bronson, Raymond Cunningham, Jr., Edwin A. Skipton, Peter B. Tomkins, and Percy L. Urban, Jr., told of life at their respective seminaries. Literature on the work of the Church was distributed, and plans were made for future diocesan gatherings of this sort.

MILWAUKEE

School of Religion

More than 300 persons attended the first of the series of lectures on January 6th of the annual School of Religion, held at All Saints' Cathedral, Milwau-

kee, Wis. The lecturer was Dr. Chad Walsh, professor of English at Beloit College, Beloit, Wis., and author of *Stop Looking and Listen*. Dr. Walsh's topic was "God and Man." On January 13th, Dr. Walsh spoke on "God Made Man."

The Very Rev. William H. Nes, dean of Nashotah House, Nashotah, Wis., will give the last two lectures. On January 20th, he will speak on "What do we mean by Catholic?" and on January 27th, "What do we mean by Anglican?"

The School of Religion is sponsored by the department of religious education of the diocese of Milwaukee. The Rev. George F. White, rector of Trinity Church, Wauwatosa, Wis., is the chairman of the department.

**Episcopal City Mission
Building Program Completed**

Bishop Ivins of Milwaukee and the directors of the Haug Memorial Foundation held open house on the afternoon and evening of January 4th to show the remodelled building of the Episcopal City Mission, Milwaukee, Wis. About 400 persons attended.

During the last two years, the 75-year-old building, used until 1900 by a Methodist congregation and then by St. Stephen's Church, has been turned into a modern community center. The second floor, which originally was the church proper, now contains a large gymnasium, club rooms, a play room for the nursery school, a library, and an office for the director, the Rev. Reinhart B. Gutmann. The first floor is now used for work with teen-agers, who have their own games room, crafts room, and showers. The chapel, dedicated to St. Stephen, has also been redecorated.

The work has been done through gifts from Churchpeople of more than \$12,000 for the building fund and to carry on the work.

NEW YORK

**156th Anniversary of Bill
of Rights Celebrated**

The celebration of the 156th anniversary of the ratification of the Bill of Rights at St. Paul's Church, Eastchester, N. Y., took place on December 14th. It was on the green of St. Paul's that the election of 1733 took place, at which time the principle of the freedom of the press was vindicated. St. Paul's is now the official shrine of the Society of the National Shrine of the Bill of Rights.

At the celebration, the speakers were William I. Nicholas, editor of *This Week*, and Dr. Frank L. Mott, dean of the school of journalism of the University of Missouri. Both men spoke on the importance of free access to the news for all peoples, everywhere, and of the necessity of complete freedom of the press.

The rector of St. Paul's is the Rev. W. Harold Weigle.

Plaque to Francis Lewis

A memorial plaque of bronze, in memory of Francis Lewis, one of the signers of the Declaration of Independence, was unveiled and dedicated in Trinity Churchyard, New York City, on December 30th by the rector of Trinity Parish, the Rev. Dr. Frederic S. Fleming. Mr. Lewis, who died in 1803 at the age of 90, was a vestryman of Trinity Parish.

At a service in the church before the dedication, Dr. Frank Monaghan, for-

DISCIPLES --- DISCIPLINE

The two words above seem closely related. From their spelling they are obviously from the same root. To be a disciple of Jesus, one must relinquish much of one's personal desires and, perhaps, much of one's wallet. In other words, "all out" for Jesus means to subscribe to a disciplining process that will make us fit to be called members of His Fellowship. Most Americans, and not a few Episcopalians, find it irksome to subscribe to almost ANYTHING disciplinary. Military service was generally a good tonic for our young people, especially as concerning discipline, which many learned for the first time via the hard way.

The only life for a Christian to live is a disciplined life. We must school ourselves to live as JESUS wants us to live. Many times we simply will not WANT to live HIS way. There are many devious by-paths, pleasingly sinful, that we really crave, but just as

definitely know where they'll end. It takes discipline to keep us on the road to discipleship. As all who follow Jesus, follow carrying a cross, perhaps our crosses will be those same besetting sins which, frankly, many times we'd just love to break loose and commit, but for the shame it would cost Him.

We'll probably remind you frequently this year that The Church is campaigning in Evangelism. Remember that no one can convert another who is himself unconverted. Christian conversion means a complete reversal from selfishness and sin to discipline and discipleship, through love for Our Blessed Lord. Through discipline we achieve discipleship. Through discipleship we acquire that urge for souls that is called Evangelism. Through Evangelism The Church may again be fired with that zeal which can and WILL bring in The Kingdom.

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DIOCESAN

merly professor of history at Yale University, representing the New York Historical Society, gave an address. Dr. Fleming conducted the dedication, which was under the auspices of the New York Society of the Descendants of the Signers of the Declaration of Independence. Mrs. Guy Forbes, a great-granddaughter of Mr. Lewis, unveiled the plaque.

TEXAS

127 in Confirmation Class at Christ Church, Houston

Bishop Hines, Coadjutor of Texas, recently confirmed a class of 127 persons, of whom more than 100 were adults, at Christ Church, Houston, Texas. In addition, Bishop Quin of Texas confirmed seven previously, and two subsequently, making the total 136, the largest class to be presented in the history of the diocese. During the past two years, 452 persons have been confirmed at Christ Church.

The Rev. Dr. Hamilton Kellogg is rector of the parish.

NEW JERSEY

Large Bequest to Churches

Seven churches and Church institutions will receive equal shares in \$900,000 from the estate of the late Mrs. Hamilton Fish Kean, widow of the former United States senator from New Jersey. Mrs. Kean, who died August 21, 1943, left a net estate of \$9,341,763, of which she directed one-tenth be divided equally among St. Mark's School, Southborough, Mass.; St. John's Church, Elizabeth, N. J.; the trustees of the Church property of the diocese of New Jersey; the episcopal fund of the diocese; the convention of the diocese of Washington; Grace Church, New York City; and St. Luke's Hospital, New York City.

OREGON

Windows Dedicated

Three stained glass windows in memory of three Portland, Ore., men were dedicated at a Christmas Day Choral Mass at St. Mark's Church, Portland, by the Rev. R. A. Court Simmonds, rector.

One of the windows is in honor of the late Morris Whitehouse, a Portland architect. Placed in All Souls' Chapel of the church, it depicts the head of Christ, the crest of the American Institute of Architects, and the Masonic symbol.

The second, in honor of the late Hugh Montgomery, a Portland lawyer, is in the sanctuary and depicts the Sacrament

of Unction. It shows a priest carrying communion to the sick, church symbols in miniature, and the Montgomery family crest.

The third, also in the sanctuary, is in honor of the late Robert S. Farrell, Jr., secretary of state. It shows two sacraments, the first of confirmation in which a bishop is depicted laying his hand on a confirmand and the second of penance, in which a penitent is receiving absolution.

ROCHESTER

New Diocesan Headquarters

Bishop Reinheimer of Rochester and the trustees of the diocese announce the establishment of Church House at 110 Merriman St., Rochester, as the headquarters of the diocese, effective January 1st. The property was made available to the diocese by Mrs. J. Warren Cutler, with the option of purchasing the house next year.

An offering of \$10,000 to redecorate and furnish Church House was taken up in all the parishes and missions of the diocese on January 11th. The family of the late Benjamin B. Chace is furnishing the Bishop's office as a memorial to Mr. Chace, treasurer of the diocese from 1933 to 1945.

Church House is to furnish offices for the Bishop, the archdeacon, the Ven. Charles B. Persell, Jr., and their secretaries, as well as a meeting place for diocesan committees and other Church groups, and a place for the storing of records. Although the new headquarters is now occupied, the official opening will not be until March 4th, the 11th anniversary of the consecration of Bishop Reinheimer.

The general chairman of the arrangements committee is the Rev. Donald Gratiot of Christ Church, Rochester; Charles K. Hellebush is chairman of the finance committee; and Mrs. Harold East is chairman of the furnishings committee.

MASSACHUSETTS

Parishes Unite

St. Matthew's Church, incorporated as a parish in 1816, when it was the first and only church in South Boston, Mass., will unite with the Church of the Redeemer, and, as the Church of St. Matthew and the Redeemer, will continue a ministry which is now serving the third generation of some of its parishioners. The church building on January 1st became the property of the Albanian Protestant Church.

The union of the parishes has been hastened by the retirement through ill-

ness of the rector of the Church of the Redeemer, the Rev. Frederic S. Armstrong. The Rev. Frank M. Rathbone, rector of St. Matthew's for the past 30 years, will assist in the combined parishes for the first six months in 1948. The Church plant of St. Matthew's, now being sold, is the second one erected for the parish that is well on its way to a sesqui-centennial.

TENNESSEE

Dean Sanders Installed

The Very Rev. William Evan Sanders was installed as dean of St. Mary's Cathedral, Memphis, Tenn., on Sunday evening, January 4th, by Bishop Dandridge of Tennessee. The occasion was made an interparochial service of all the parishes of the city, with acolytes and choristers from all the churches in the procession, as well as representatives of diocesan organizations. The members of the cathedral chapter marched immediately before the diocesan clergy present, the two wardens escorting the dean-designate. After Evening Prayer and the sermon by the Rev. Dr. Theodore N. Barth of Calvary Church, Memphis, the wardens presented the Rev. Mr. Sanders for installation.

Mr. Sanders was appointed priest in charge of the cathedral congregation in September, 1946, shortly after his ordination to the priesthood. The deanship had been vacant since the preceding Advent, with brief tenures of supply service by returned chaplains and others. On December 23, 1946, Bishop Maxon appointed him acting dean for one year. At the unanimous request of the chapter, Bishop Dandridge last autumn appointed him to be dean, dating from the expiration of Bishop Maxon's temporary appointment, and set the date of his formal installation for the first Sunday in the new year.

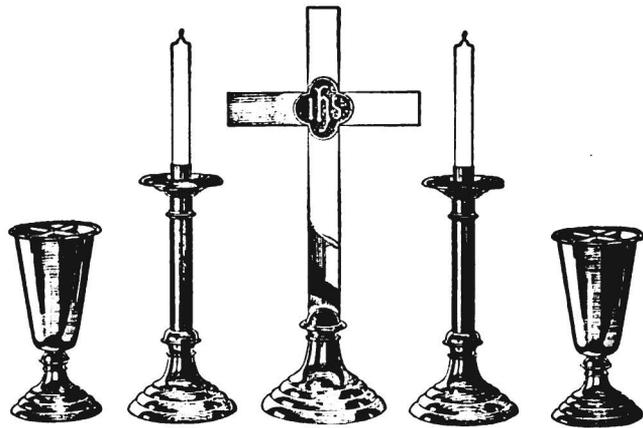
Dean Sanders was born in Natchez, Miss., December 25, 1919, and moved in early childhood to Nashville, Tenn., where he grew up in the parish of the Church of the Advent, where he was ordained deacon in February, 1945, and priest in June, 1946, both by Bishop Maxon. He graduated from the Nashville high school, and from Vanderbilt University in 1942 with the degree of B.A.; from the University of the South with the B.D. in 1945, and in 1946 received the S.T.M. degree from Union Theological Seminary, New York.

CHURCH CALENDAR

January

- 18. Second Sunday after the Epiphany
- 25. Septuagesima
- 26. Conversion of St. Paul*

*Transferred from January 25th.



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DEATHS

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Charles Glenn Baird, Priest

The Rev. Charles Glenn Baird, 61, rector of Grace Church, Pomeroy, and St. Peter's Church, Gallipolis, Ohio, died suddenly on December 13th. The Burial Office was said on December 16th at Grace Church, Pomeroy.

The Rev. Mr. Baird was born on May 21, 1886, in Cedar Rapids, Nebr., the son of James Anderson Baird and Mary (Truescott). He was graduated from the University of Kansas with the B.A. degree in 1911, and from the University of Wyoming with the M.A. degree in 1913. His work in theology was done at the Philadelphia Divinity School, where he finished in 1919. Bishop Thomas of Wyoming ordained him to the diaconate in 1918, and to the priesthood in 1919. Before becoming rector of St. Peter's Church and Grace Church in 1940, the Rev. Mr. Baird had served

parishes in the dioceses of New York, Olympia, and had been rector of St. Stephen's Church, Columbus, Ohio.

He is survived by his wife, Esther, and one son, Francis.

William McMurdo Brown, Priest

The Rev. William McMurdo Brown, 59, a retired priest of the district of San Joaquin, died at Beatty, Nev., on November 21st. The funeral was held in Turlock, Calif., by Bishop Walters of San Joaquin, assisted by clergy of the district.

The Rev. Mr. Brown was born in Dundee, Scotland, September 25, 1888, the son of George McMurdo Brown and Frances (Warburton). He was ordained to the diaconate in 1922, and to the priesthood in 1923 by Bishop Ingley of Colorado. He served many parishes in the diocese of Colorado, and was active

in affairs in the district of San Joaquin until his retirement in 1947. He was also the author of *Daily Lenten Thoughts* and *Western Colorado Sketches*.

The Rev. Mr. Brown is survived by two sons, William McMurdo, Jr., and Kent.

Hiram John Ellis, Priest

The Rev. Hiram John Ellis, 84, a retired priest of the diocese of Dallas, died on October 17th. Funeral services were held on October 19th at St. John's Church, Corsicana, Texas, by Bishop Moore, retired Bishop of Dallas, assisted by the Rev. R. Q. Kennaugh, rector of St. John's.

Fr. Ellis was born in Fort Fair, Maine, April 13, 1863. He was ordained to the diaconate in 1900, and to the priesthood in 1903 by Bishop Williams of Marquette. Until 1910, Fr. Ellis served the Church in the diocese of Marquette [now Northern Michigan], but in that year went to the diocese of Dallas as Archdeacon of the east. In 1918 he was elected rector of St. John's Church, Corsicana, from which he retired in 1937, becoming rector emeritus. Fr. Ellis was a deputy to the General Conventions of 1910, 1919, 1925, 1928 and 1931. He had also been a member of the standing committee, the chairman of the ecclesiastical court, and a member of the board of examining chaplains, all in the diocese of Dallas.

Fr. Ellis is survived by his wife, the former Isabel Hicks, and one son.

John Harrison Nolan, Priest

The Rev. Dr. John Harrison Nolan, 63, a retired priest of the diocese of Western Massachusetts, died on December 11th. The Burial Office was said on December 13th at Trinity Church, Portland, Maine.

Dr. Nolan was born in Ireland on June 24, 1884, the son of Henry Nolan and Sarah (Harrison). He was graduated in 1904 with the B.A. degree from Dartmouth College, and received the degree of M.A. from Columbia University in 1907. He was graduated from the General Theological Seminary with the S.T.B. degree in 1908. Bishop Vinton of Western Massachusetts ordained him to the diaconate in 1907 and to the priesthood in 1908. The American International College, Springfield, Mass., awarded him the D.D. degree, *honoris causa*, in 1935. All but six years of Dr. Nolan's ministry, which were spent as canon precentor of St. Luke's Cathedral, Portland, Maine, were spent in the diocese of Western Massachusetts. He served as general missionary in the dio-

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DEATHS

cese from 1937 until his retirement in 1940. In 1941 he was honored by the awarding of the William Pynchon Medal, given for distinguished service for the city of Springfield.

Alexander E. Pflaum, Priest

The Rev. Alexander Everhard Pflaum, 61, vicar of St. Boniface's Church, Chilton, Wis., died at his home in Chilton on November 26th. The Requiem Mass was celebrated by Bishop Sturtevant of Fond du Lac, and sung by a choir of 16 priests of the diocese. Interment was in the cemetery at Chilton.

Fr. Pflaum was born in Philadelphia, Pa., on October 11, 1886, the son of Alexander C. Pflaum and Marie (Hertkorn). He was graduated from the Philadelphia College of Pharmacy and Science in 1907, and from Nashotah House in 1915. He was ordained priest in 1915 by Bishop Weller of Fond du Lac. His early priesthood was spent in missionary work in the diocese of Fond du Lac, and in 1921 he became rector of

Christ Church, Frackville, Pa. Fr. Pflaum was rector of the Church of the Good Shepherd from 1930 to 1936, and became rector of St. Boniface's in 1936.

Lewis Nathaniel Taylor, Priest

The Rev. Dr. Lewis Nathaniel Taylor, 58, rector of the Church of the Good Shepherd, Columbia, S. C., died at the Baptist Hospital, Columbia, on December 3d. Funeral services were held at the Church of the Good Shepherd on December 5th by Bishop Gravatt of Upper South Carolina, assisted by the Rev. Messrs. J. Kenneth Morris and A. G. B. Bennett. Fifteen of the clergy of the diocese were in the procession. Interment was in Oxford, N. C., on December 6th.

Dr. Taylor was born on October 29, 1889, in Oxford, N. C., the son of Thomas G. Taylor and Mildred (Kennon). He attended private and public secondary schools, and was graduated from the University of North Carolina in 1910 with the B.A. degree. He was graduated from the General Theological Seminary in 1913, and received the M.A. degree from the University of South Carolina in 1927. Erskine College gave him the D.D. degree, *honoris causa*, in 1940. Bishop Cheshire of North Carolina ordained him to the diaconate in 1913, and to the priesthood in 1914. Dr. Taylor's entire ministry was spent in the dioceses of North Carolina and Upper South Carolina. He had been rector of the Church of the Good Shepherd since 1925. Among his many activities, Dr. Taylor was president of the standing committee of the diocese, chairman of the board of examining chaplains, and had served as a deputy to the General Conventions of 1940, 1943, and 1946.

Dr. Taylor is survived by his wife, the former Adelaide Henrietta Trehou, whom he married in 1914, three daughters, six brothers, one sister, and four grandchildren.

Mary Scott Lord Harrison

Mrs. Benjamin Harrison, 89, widow of the 23d President of the United States, died at her home in New York City on January 5th. Mrs. Harrison had been ill with asthma for several weeks. With her when she died were her daughter, Mrs. James B. Walker, and two grandchildren, Mary Jane and Benjamin Harrison Walker.

Funeral services were held at the Church of the Heavenly Rest, New York, on January 7th by the rector, the Rev. Dr. Henry Darlington. Another service was held at Christ Church, Indianapolis, Ind., on January 8th by Bishop Kirchhoffer of Indianapolis. Mrs. Harrison was buried at the side of the late President in Crown Hill Cemetery, Indianapolis.

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NOTICES

DIED

BYLLESBY, Elizabeth S., daughter of the late Rev. Harison and Elizabeth R. Byllesby, died at her home in Roxbury, Conn., December 22, 1947. Interment at Meadville, Pa.

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EDUCATIONAL

SEMINARIES

Theological Education Sunday

Last year's offering on Theological Education Sunday was the largest in the history of the offering, according to figures released by the Very Rev. Alden Drew Kelley, Dean of Seabury-Western Seminary, who is in charge of the promotion of the offering.

Dean Kelley said that more and more parishes are including a special item in their budgets rather than having a special offering on Seminary Sunday. It is being urged from many quarters that this plan be widely adopted. At the same time it is felt that the Sunday should be used to recall to the mind of Churchpeople the needs of the Seminaries, the importance of theological education, and the need of the Church for properly qualified and trained men.

In order to meet rising operating costs and the increased number of students in all the seminaries, it is hoped that the offerings for theological education this current year will be at least 25% larger than for the year 1947.

Because the seminaries of the Episcopal Church are in every respect "independent" institutions and do not receive subsidies from the national Church, the only way in which Churchpeople in general can support this most important work is through direct contributions to the seminaries or through the Theological Education Offering of their parishes. It is not generally realized that contrary to the custom of practically every other religious group of any other size in the country, the Episcopal Church seminaries stand alone in not receiving national financial assistance.

Until recently, when the plan of Theological Education Sunday was inaugurated, the seminaries have not been supported by the living, but by the endowments of the dead. It has been reported that during the last year 2,165 parishes and missions contributed to the total offering. According to THE LIVING CHURCH ANNUAL for 1947, there were in the continental United States 7,648 parishes and missions; this leaves a huge field still untouched (about 5,500 parishes and missions) if every congregation of the Church is to be doing its share of the support of the Church's program for the training of clergy.

Fr. Gabriel to Lecture at Berkeley

Fr. A. Gabriel Hebert of the Society of the Sacred Mission [Kelham Fathers] will come to Berkeley Divinity School, New Haven, Conn., in September, 1948, to continue the series of English lecturers

at the seminary. The lectureship was begun 30 years ago, with the Rev. Dr. Percy Dearmer as the first lecturer. The latest lecturer, in 1946 and 1947, was the Rev. Canon V. A. Demant.

Fr. Gabriel, as he is known in the Society, is one of the best known writers on liturgical and biblical theology in the Anglican Communion. He was graduated from Oxford University with first class honors in *litterae humaniores*, and was ordained in 1912. He joined the Kelham Fathers in 1913, and since 1926 has been a tutor at the theological college at Kelham. He has translated many Swedish theological works into English, and is the author of *Liturgy and Society*, *The Parish Communion*, *The Throne of David*, *The Form of the Church*, an essay on "Ministerial Episcopacy" in *The Apostolic Ministry* (1946), and *The Authority of the Old Testament* (1947). Fr. Gabriel's lectures at Berkeley will deal with the Bible and the Liturgy.

The visiting lecturer occupies a suite in the hostel, and shares in the life of the school in refectory and chapel, as well as in the lecture room. These visits give the students a contact with scholars of the Church of England, which are shared with other parishes and schools as far as time allows.

The Rev. Cyril E. Hudson, canon of St. Alban's Cathedral, England, will be the Page Lecturer for this year.

CONFERENCES

Christian Education Discussed

"Closing the gap between historic theology and the current content of much Christian education" became the unannounced topic of discussion at a meeting of religious educators from the Province of Washington held during the first week in December at the College of Preachers, Mt. St. Alban, Washington, D. C.

The chairman of the conference was the Rev. James W. Kennedy, rector of Christ Church, Lexington, Ky., who inaugurated the conference four years ago.

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C H A N G E S

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The Rev. Donald W. Crawford, formerly rector of St. Christopher's, Detroit, Mich., is now assistant at Christ Church, Lexington, Ky., and may be addressed there.

The Rev. Charles W. Fox, Jr., formerly priest in charge of the Church of the Ascension, Kansas City, Kana., is now missionary of the diocese of Maryland. Address: 825 N. Arlington Ave., Baltimore, Md.

The Rev. Robert L. Greene, formerly vicar of St. James', Coquille, Ore., is now rector of Emmanuel Parish, Coos Bay, Ore. Address: Box 1028, Coos Bay, Ore.

The Rev. Keppel W. Hill, rector of St. Paul's, Salinas, Calif., will become rector of St. Mary the Virgin, San Francisco, Calif., February 1st. Address: Union and Steiner Sts., San Francisco 23, Calif.

The Rev. Leon N. Laylor, formerly canon of Trinity Cathedral, Newark, N. J., is now chaplain to Episcopal students at the University of Arizona, Tucson, Ariz. Address: 1136 E. Fourth St., Tucson, Ariz.

The Rev. Menicos N. Menicon, formerly a chaplain in the Army, is now rector of St. Matthew's, Sparrows Point, Md., and may be addressed there.

The Rev. A. Curtis Miller, priest in charge of St. Mark's, Detroit, Mich., will become rector of St. Christopher's, Detroit, February 8th. Address: St. Christopher's Church, Detroit, Mich.

The Rev. Robert W. Orvis, rector of Trinity, Renovo, Pa., will become rector of Trinity, Erie, Pa., January 25th. Address: 912 Liberty Ave., Erie, Pa.

The Rev. Charles A. Shreve, formerly canon of Grace Cathedral, San Francisco, Calif., is now rector of St. Edmund's, San Marino, Calif. Address: 1175 San Gabriel Blvd., San Marino, Calif.

The Rev. George W. Smith, formerly curate of St. Luke's Chapel, New York City, is now rector of St. Luke's, St. Albans, Vt., and priest in charge of St. Barnabas', East Fairfield, and Trinity, Fairfield Center, Vt. Address: 12 Bishop St., St. Albans, Vt.

The Rev. James L. Stilwell, Jr., formerly a student at Berkeley Divinity School, New Haven, Conn., is now deacon in charge of St. Mary's, Blair, Nebr., and may be addressed there.

The Rev. Gardner D. Underhill, formerly rector of St. Andrew's, Clifton Forge; Emmanuel, Eagle Rock; and St. Mark's, Fincastle, Va., is now rector of Christ Church, Covington, La., and may be addressed there.

The Rev. John R. B. Vance, formerly vicar of St. Andrew's, Spokane, Wash., is now vicar of St. Gabriel's, Calgary, Alta., Canada, and may be addressed there.

Chaplain (Capt.) Frederick H. Wielage, formerly priest in charge of St. Barnabas', Richland Center, Wis., has returned to active duty with the Army. Address: Office of the Chaplain, Brooke General Hospital, Fort Sam Houston, Texas.

Resignations

The Rev. Erbert B. Clark, Jr., formerly rector of St. Peter's, Redwood City, Calif., has retired because of ill health. Address: c/o Wells Fargo, H. V. Madero 14, Mexico D.F., Mexico.

The Rev. William E. Harman, formerly rector of Trinity, Anoka, Minn., has retired. Address: Anoka, Minn.

The Rev. Herbert P. Houghton, a non-parochial priest of the diocese of Minnesota, will retire on January 22nd. Address: Northfield, Minn.

The Rev. Charles E. Huntington, formerly chaplain of St. Luke's-in-the-Desert, Tucson, and pastor to the Health Seekers of Pima Co., Ariz., has retired. Address: Tucson, Ariz.

The Rev. Arthur McLaughlin, formerly priest



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 Sun 8, 11, 7:30; Canterbury Club 6

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 Haverhill, Massachusetts
 Sun 8, 9:30, 11; Wed & HD 8:30

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 Rev. H. W. B. Donegan, D.D., r
 Sun 8, 11; Wed 7:45; Thurs 12, HC

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CHAPEL OF ST. JOHN THE DIVINE Champaign, Ill.
 Rev. William Ward, S.T.M., Chap
 Sun 9, 11, HC; Canterbury 6

UNIVERSITY OF IOWA
TRINITY PARISH Iowa City, Iowa
 Rebecca H. Davis, college worker
 Sun 8, 10:45; Canterbury Club 5:30; Wed 6:45, 10 HC; HD 6:45 and as announced

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 Rev. L. W. McMillin, Priest in Charge
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CHAPEL, N. H. HALL: Wed & HD 7 HC
MURKLAND HALL: Sun 8 HC, 9:30 MP, Canterbury Club: 2 & 4, Thurs 6

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ROLLINS COLLEGE
ALL SAINTS' Rev. James L. Duncan, r
 Winter Park, Florida
 Sun 7:30, 9:30, 11; MP & HC Tues, Thurs, Fri 7:30, Mon, Wed, Sat 9:45; Canterbury Club monthly

SALEM COLLEGE & ACADEMY
ST. PAUL'S Rev. James S. Cox, r
 Winston-Salem, N. C.
 Sun 8, 9:45, 11

SULLINS COLLEGE
VIRGINIA-INTERMONT COLLEGE KING COLLEGE Bristol, Virginia
EMMANUEL Rev. Maurice H. Hopson, B.D., r
 Sun 8, 11; Thurs 10

UNIVERSITY OF TEXAS
ALL SAINTS' CHAPEL and GREGG HOUSE STUDENT CENTER 209 W. 27th St., Austin, Texas
 Rev. Joseph Harte, r; Rev. Balfour Patterson, Chap
 Sun 8, 10, 11; Canterbury Club 6
 Daily 7 and 5:30

TEXAS COLLEGE OF ARTS & INDUSTRIES
EPIPHANY Rev. H. Paul Osborne, Chap.
 Kingsville, Texas
 Sun 8, 9:45, 11; Fri & HD 9:30

UNION COLLEGE
ST. GEORGE'S Rev. G. F. Bamburg, B.D., r
 Schenectady 5, N. Y.
 Sun 8, 11, 7:30; HC, HD, Tues and Thurs 10;
 Daily: MP 9:30, EP 5

UNITED STATES NAVAL ACADEMY
ST. ANNE'S Rev. C. E. Berger
 Annapolis, Md.
 Sun 7:30, 9:30, 11, 8; HD 7:30 & 10

WELLESLEY COLLEGE
PINE MANOR, DANA HALL
ST. ANDREW'S Wellesley, Mass.
 Rev. Charles W. F. Smith; Miss Elizabeth Eddy
 Sun 7:30, 9:50, 11; Thurs at College Little Chapel 7; Canterbury Club Fri 5:30

WELLS COLLEGE FOR WOMEN
ST. PAUL'S Rev. T. J. Coffey, r
 Aurora, N. Y.
 Sun 7:30, 9:45, 11; HD and Fri 7

UNIVERSITY OF WISCONSIN
ST. FRANCIS' HOUSE Rev. Carroll E. Smeez, Chap
 1001 University Ave., Madison 5, Wis.
 Sun HC 8:30, 10:30; Evensong 7; Mon, Wed, Fri HC 7; Tues & Thurs 8; Sat 9; EP Daily 5; C 7-8

WOMAN'S COLLEGE
OF THE UNIVERSITY OF N. C.
ST. MARY'S HOUSE Rev. Carl F. Norman, Chap
 Greensboro, North Carolina
 Sun 8, 7; Wed 7

CHANGES

in charge of St. Clement's, Harvey, Ill., has resigned. Address: 15131 Ashland Ave., Harvey, Ill.

Changes of Address

The Rt. Rev. S. Harrington Littell, formerly addressed at Cambridge, N. Y., should now be addressed at 110 Morningside Dr. New York 27, N. Y.

The Rt. Rev. E. M. Stires, formerly addressed at Hotel Plaza, New York 19, N. Y., should be addressed at The Breakers, Palm Beach, Fla., until March 18th; after that date, at Bolton Landing, New York.

The address of Church World Service, Division of Promotion, should be changed from 37 E. 36th St., New York 16, to 214 E. 21st St., New York 10, N. Y.

The Rev. Vincent H. Coletta, formerly addressed at 362 Pacific St., Monterey, Calif., should now be addressed at Box 1781 in that city.

The offices of the diocese of Rochester, formerly addressed at 210 Hiram Sibley Bldg., Rochester 7, N. Y., should now be addressed at 110 Merri-man St., Rochester, N. Y.

The Rev. B. A. Hemsley, formerly addressed at 284 Center St., Richmond, Staten Island 6, New York, N. Y., should now be addressed at 305 Edwinboro Rd., Richmond, Staten Island 6, New York, N. Y.

The Rev. N. F. Lang, formerly addressed at 40 Hollis St., Milton 86, Mass., should now be addressed at 49 Brook Hill Rd., Milton 87, Mass.

The Rev. Henry P. Roberts, Jr., formerly addressed at 3636 Canyon Ridge, Fort Worth, Texas, should now be addressed at 3623 Meadowbrook Dr., Fort Worth 3, Texas.

The Rev. Thomas Shaff, formerly addressed at

87 E. King, St. Paul, Minn., should now be addressed at 444 Clinton, St. Paul 7, Minn.

Ordinations

Priests

Colorado: The Rev. Albert Earl Stephens, Jr., was ordained to the priesthood by Bishop Ingle of Colorado on December 8th at St. Thomas' Church, Denver. He was presented by the Rev. Dr. Robert M. Redenbaugh, and Bishop Bowen, Coadjutor of Colorado, preached the sermon. Fr. Stephens is curate of St. Thomas' Church. Address: 2201 Dexter St., Denver 7, Colo.

The Rev. Waldo Ide Peterson was ordained to the priesthood by Bishop Ingle of Colorado on December 22d at Trinity Church, Greeley, Colo. He was presented by the Rev. Charles V. Young, and the Rev. Richard L. Sonne preached the sermon. Fr. Peterson is vicar of All Saints' Church, Loveland, Colo. Address: Box 462, Loveland, Colo.

The Rev. Paul Edward Healy was ordained to the priesthood by Bishop Bowen, Coadjutor of Colorado, on November 21st at St. Paul's Church, Fort Morgan, Colo. He was presented by the Rev. Canon Ainsley M. Carlton, and the Rev. Delbert W. Tildesley preached the sermon. Fr. Healy is vicar of St. Paul's Church. Address: 311 E. Kiowa Ave., Fort Morgan, Colo.

Erie: The Rev. Frederick F. Haworth, Jr., was ordained to the priesthood by Bishop Sawyer of Erie on December 28d at Grace Church, North Girard, Pa. He was presented by the Ven. George Nichols, and the Rev. Thomas Small preached the sermon. Fr. Haworth will be priest in charge of Grace Church, North Girard, and Trinity, Fairview, Pa. Address: North Girard, Pa.

Georgia: The Rev. T. Vincent Harris was or-

daind to the priesthood by Bishop Barnwell of Georgia on December 29th at St. Mary's Church, Augusta, Ga. He was presented by the Rev. Richard Wilkinson, and the Rev. William H. Brady preached the sermon. The Rev. Mr. Harris is vicar of St. Mary's Church, Augusta, Ga., and may be addressed there.

Southwestern Virginia: The Rev. Norman Travers Slater was ordained to the priesthood by Bishop Phillips of Southwestern Virginia on January 1st at St. John's Church, Roanoke, Va. He was presented by Bishop Jett, retired Bishop of Southwestern Virginia, and the Rev. Richard R. Beasley preached the sermon. The Rev. Mr. Slater is assistant at St. John's Church, Roanoke, Va., and may be addressed there.

Depositions

The Rev. Alfred Edward Norman, priest, was deposed from the Sacred Ministry by Bishop Gooden, acting Bishop of Los Angeles, on December 30th in the presence of the Rev. Messrs. T. Raymond Jones and Miles W. Renear. The action was taken in accordance with the provisions of Canon 60, Sec. 1, at his own request, and for reasons not affecting his moral character.

Religious Orders

Sister Elizabeth Frances, CSJE, took her final vows as a professed Sister in the Community of St. John the Evangelist on December 27th in St. John's Chapel of the Church Charity Foundation of the diocese of Long Island. Her vows were received by Bishop Jenkins, retired Bishop of Nevada, acting for Bishop DeWolfe of Long Island. The Rev. George T. Gruman, chaplain of the Community, was the celebrant at the Holy Eucharist. Sister Elizabeth Frances may be addressed at 492 Herkimer St., Brooklyn, N. Y.



CHURCH SERVICES

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



BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL *Shelton Square*
Very Rev. Edward R. Welles, M.A., dean;
Rev. R. E. Merry, canon
Sun 8, 9:30, 11. Daily: 12. Tues 7:30; Wed 11

ST. ANDREW'S *Rev. Gordon L. Greser*
Main of Highgate
Sun Masses: 8 & 10, MP 9:45. Daily: 7 ex Thurs
9:30, Confessions: Sat 7:30

CHICAGO, ILL.

ATONEMENT *5749 Kenmore Avenue*
Rev. James Marchison Duncan, r; Rev. Robert Leonard Miller
Sun 8, 9:30 & 11 HC; Daily: 7 HC

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

ST. FRANCIS' *The Cowley Fathers*
2514 W. Thorndale Ave.
Sun Masses 8, Low; 9:30 Sung with instr; 11, Low with hymns & instr; Daily: 7; C Sat 7:30-8:30 & by appt

DETROIT, MICH.

INCARNATION *Rev. Clark L. Attridge, D.D.*
10331 Dexter Blvd.
Masses: Sun 7, 9 & 11 (High)

HOLLYWOOD, CALIF.

ST. MARY OF THE ANGELS *Rev. Neal Dodd, D.D.*
4510 Finley Avenue
Sun Masses: 8, 9:30 & 11

INDIANAPOLIS, IND.

ADVENT *Rev. Laman H. Bruner, B.D., r*
Meridian Ave. & 33rd St.
Sun 7:30 HC; 11 Morning Service & Ser

MADISON, WIS.

St. Andrew's *1833 Regent St.*
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 10:45 HC; Weekdays 7:15 HC (Wed 9:30)
Confessions Sat 5-6, 7:30-8

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Weekdays: 7:30, 8, (also 9:15 HD & 10 Wed), HC; 9 MP; 5 EP sung. Open daily 7-6

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

NEW YORK CITY (cont.)

ST. BARTHOLOMEW'S *Park Ave. & 51st St.*
Rev. Geo. Paul T. Sergeant, D.D., r
Sun 8 HC; 11 Morning Service & Ser; 4 Ev. Special Music; Weekdays: HC Wed 8; Thurs & HD 10:30
The Church is open daily for prayer

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

HEAVENLY REST *5th Ave. at 90th St.*
Rev. Henry Darlington, D.D. r; Rev. R. Richard P. Coombs, Rev. Robert E. Terwilliger
Sun HC 8, 10, MP & Ser 11; Thurs & HD 11 HC

INTERCESSION CHAPEL *Rev. Joseph S. Minnis, D.D.*
Broadway and 155th Street
Sun HC 8, 9:30, 11; MP 10:30; EP 8; Weekdays: HC Daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12
Confessions: Sat 4-5 by appt

ST. JAMES' *Rev. Arthur L. Kinsolving, D.D., r*
Madison Ave. at 71st St.
Sun 8 HC; 9:30 CH S; 11 Morning Service & Ser; 4 Evening Service & Ser; Weekdays: HC Wed 7:45 & Thurs 12

ST. MARY THE VIRGIN *Rev. Grieg Taber, D.D.*
46th St. between 6th & 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

St. Thomas' *Rev. Roeliff H. Brooks, S.T.D., r*
5th Ave. & 53rd St.
Sun 8, 11, 4; Daily: 8:30 HC; Thurs 11 HC, Daily ex Sat 12:10

Little Church Around the Corner
TRANSFIGURATION *Rev. Randolph Ray, D.D.*
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

NEW YORK CITY (cont.)

TRINITY *Rev. Frederic S. Fleming, D.D.*
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

PHILADELPHIA, PA.

ST. MARK'S, Locust St. between 16th & 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Philip T. Fifer, Th.B.; Rev. Francis Voelker, B.D.
Sun: Holy Eu 8, 9, Ch S 9:45, Mat 10:30, Sung Eu & Ser 11, Nursery 3, 11, Cho Ev & Address 4; Daily: Mat 7:30, Eu 7 (ex Sat) 7:45; Thurs & HD 9:30; EP & Int 5:30; Fri Lit 12:30; C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

CALVARY *Shady & Walnut Aves.*
Rev. Lauriston L. Scaife, S.T.D., r; Rev. Samuel N. Baxter, Jr., Rev. A. Dixon Rollit
Sun 8, 9:30, 11 & 8; HC: 8 daily, Fri 7:30 & 10:30; HD 10:30

SAN FRANCISCO, CALIF.

ST. FRANCIS' *San Fernando Way*
Rev. Edward M. Pennell, Jr.
Sun 8, 9:30 & 11; Thurs 10:30 HC; HD 9:15 HC

SPRINGFIELD, ILL.

ST. PAUL'S PRO-Cathedral
Very Rev. F. William Orrick, r & dean; Rev. William C. Cowles, ass't
Sun Masses 8, 11; Daily 7:30; Wed 7

WASHINGTON, D. C.

St. Agnes' *Rev. A. J. Dubois, S.T.B.*
46 Que Street, N.W.
Sun Masses: Low 7:30, 9:30 & 11 Sung Masses
Daily: 7; Fri 8 HH; C Sat 7:30 to 8:30

EPIPHANY *1317 G St., N.W.*
Rev. Charles W. Sheerin, D.D.; Rev. F. Elcheverri Williams, Th.B.; Rev. Francis Yarnell, Litt.D.
Sun 8 HC, 11 MP, 8 EP; 1st Sun, HC 11, 8; Thurs 11, 12 HC

AUKEGAN, ILL.

CHRIST CHURCH *Grand at Union*
Rev. Osborne R. Littleford, r; Rev. David I. Hanning, associate; Rev. Richmond A. Barga, c
Sun 8, 9:15, 11; Wed 7, 9:30; Thurs 9:30; HD 9:30