

The Living Church

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

From Homiletics to Horticulture

The Church's Program

Bertha Ashton Gardiner

Page 10

Misguided Guideposts

Music

John Norris

Page 4

A Dangerous Man

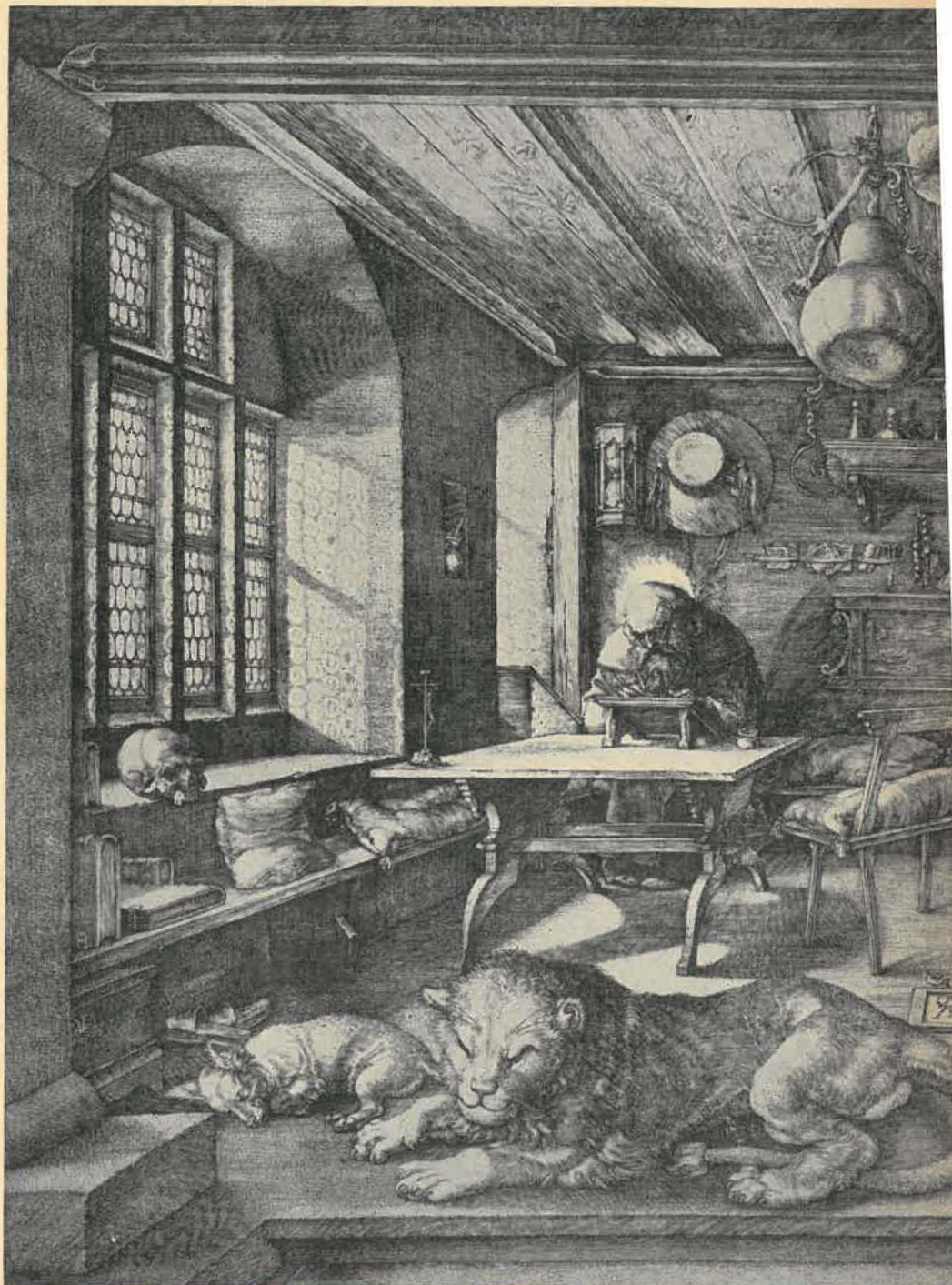
Editorial

Page 8

ST. JEROME IN HIS CELL

The fourth-century "Doctor of the Church," St. Jerome, is here represented by the 16th-century engraving of Albrecht Dürer (German, 1471-1528). The engraving was made in 1514. [See *Religion in Art*, page 13]

Courtesy, Museum of Fine Arts, Boston.



LETTERS

"Talking" vs. "Doing"

TO THE EDITOR: May I offer two corrections and one comment with respect to the editorial, "Talking More and Doing Less," in your issue of December 8th?

1. My article in *This Week Magazine* did not say, "Most Episcopalians are entirely too happy with their own liturgy and Church order." It said, "Most Episcopalians are entirely happy, etc.," which is exactly what your editorial affirms.

2. I did not say, "the American denomination which talks more and does less about church union than any other is the Protestant Episcopal Church." I was simply recording what is often and widely said. I do not know who originated this statement, though I believe it was a distinguished scholar of the Protestant Episcopal Church.

3. The portion of my article which you quoted was not dealing with the larger issues of *Christian coöperation and unity*, but with the specific question of progress in *church union*. In the former area, especially since the Protestant Episcopal Church has taken its place in the Federal Council and World Council of Churches, Episcopal representatives have made and are continuing to make notable contributions to Christian unity. But, ever since the origins of the modern ecumenical development forty years ago, the special concern

of the Protestant Episcopal Church has been with *church union*, as witness its initiative in launching and furthering the Faith and Order Movement which focusses on the obstacles to organic church union. We have been repeatedly told that the achievement of a single Church of Christ is the only worthy goal. In this area, what are the facts regarding "talking" and "doing"?

So far as my knowledge runs, no branch of the Anglican Communion anywhere in the world has succeeded in effecting actual church union with any other Christian body, with the single exception of the Anglican Church in South India. The result there is known to all: the Church of South India resulting from that union is not recognized by the Anglican Communion as a whole as being "in communion" with itself. I believe it is correct to say that, during this period, only one other major Protestant Communion has failed to effect organic church union with one or more other Christian bodies; and this other Communion has certainly done much less "talking" about church union than the Episcopal Church.

I hold no brief for the Presbyterian Communion in this matter; other denominations have done as well or better. But since you have compared its record of concrete accomplishment with that of the Protestant Episcopal Church, this fact may

be worth noting: Although no Church of the Anglican Communion has succeeded in uniting with a Church of any other Communion, Presbyterian Churches have in fact consummated full organic unions with churches of other communions in North India, China, the Philippines, Siam, Guatemala, Japan, Central Africa, South India.

It seems to me unfortunate that your editorial did not point out that the paragraph in my article which you lifted for criticism was merely an introduction to a section of the article which describes three concrete cases in which Episcopal parishes in this country have actually united with congregations of other Communions. These are notable instances of "doing," of which not all your readers may be fully informed.

HENRY P. VAN DUSEN.

New York City.

Editor's Comment:

We have no desire to enter into prolonged controversy with our friend Dr. Van Dusen. As to his three points, however, we observe: (1) We regret our inadvertent addition of the word "too" to our quotation from him. (2) "Recording what is often and widely said" is indistinguishable from saying something oneself. (3) Intercommunion is one form of union; it is in fact the form that binds together the various Churches of the Anglican communion.

Theological Education Sunday

January 22, 1950

The future leadership of the Church is being trained in our theological schools. On these schools rests the very great responsibility of preparing men for the ministry.

We have splendid theological schools with strong faculties and fine student bodies. These institutions deserve our confidence and fullest support. If we support them, they will give us a well-trained corps of priests, pastors and preachers. If we neglect them, the Church will suffer.

Acting upon the recommendation and request of the Joint Commission on Theological Education, the Presiding Bishop has designated the

Third Sunday after Epiphany, January 22, 1950, as Theological Education Sunday. It is hoped that on the Third Sunday after Epiphany addresses stressing the importance of the work of our theological seminaries will be made in every parish of the Church and that our people will be given an opportunity to contribute towards the support of our theological schools. I can think of no better investment than prayers and gifts which will contribute to the strengthening of our seminaries and the training of the Church's ministry.

I hope that Theological Education Sunday may bring a very generous support to our theological schools.

Jno. B. Bentley

Vice President

The National Council

The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE, LL.D. *Editor*
 PETER DAY *Executive Editor*
 REV. FRANCIS C. LIGHTBOURN *Managing Editor*
 ELIZABETH MCCrackEN *Associate Editor*
 PAUL B. ANDERSON *Associate Editor*
 PAUL RUSCH *Associate Editor*
 REV. CARROLL E. SIMCOX, Ph.D. *Book Editor*
 ALICE J. WELKE *Editorial Secretary*
 EDGAR O. DODGE *Advertising Manager*
 MARY MUELLER *Credit Manager*
 WARREN J. DEBUS *Circulation Manager*

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

Member of the Associated Church Press.

Departments

BOOKS 14	EDITORIAL 8
CHANGES 15	FOREIGN 7
CHURCH'S PROGRAM 10	GENERAL 5
DEATHS 14	LETTERS 2
DIOCESAN 12	MUSIC 4
	RELIGION IN ART 13

Things to Come

1950 JANUARY 1950							1950 FEBRUARY 1950						
SUN	MON	TUE	WED	THUR	FRI	SAT	SUN	MON	TUE	WED	THUR	FRI	SAT
1	2	3	4	5	6	7	5	6	7	8	9	10	11
8	9	10	11	12	13	14	12	13	14	15	16	17	18
15	16	17	18	19	20	21	19	20	21	22	23	24	25
22	23	24	25	26	27	28	26	27	28				
29	30	31											

JANUARY

15. Second Sunday after the Epiphany.
18. Church Unity Octave (through January 25). Convention of Tennessee at Knoxville. Church and Economic Life Week (Federal Council); through January 21st).
19. Church Historical Society, annual meeting. At Philadelphia.
20. Presiding Bishop's Committee on Laymen's Work at Seabury House, Greenwich (to 22d).
22. Third Sunday after the Epiphany. Theological Education Sunday (set by the Presiding Bishop). Convention of Texas at Waco (to 24th). Convention of West Texas at Del Rio (to 24th). Convention of Alabama at Anniston (to 26th). Convention of Upper South Carolina at Columbia (also 25th). Convention of Western Michigan at Grand Rapids (also 25th).
24. National Congress on Home Missions, Columbus, Ohio (through 27th).
25. Conversion of St. Paul. Close of Church Unity Octave. Convention of Arkansas at Hot Springs (to 26th). Convention of Los Angeles at Los Angeles (also 28th). Convention of Louisiana at New Orleans. Convention of Rochester, to elect a Bishop.
26. Convention of Eau Claire at Eau Claire, Wis.
29. Fourth Sunday after the Epiphany. (to 30th).
30. Convention of California at San Francisco.

THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee 3, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

Subscription Rates—\$6.00 for one year; \$11.00 for two years; \$15.00 for three years. Canadian postage, 50 cents a year additional; foreign postage \$1.00 a year additional.

THIS WEEK

I HAVE just spent two days at Seabury House taking part in a discussion of the Church's work among negroes. Participants were the bi-racial subcommittee of the National Council, staff members of various Council Departments, and other selected clerical and lay members of the two most numerous races in the American Episcopal Church.

THERE IS a feeling among some of the colored clergy and laity that the Church is lagging behind secular society in recognizing their rights and needs. Because of past history—including very recent history—there is much sensitivity on this subject; and oversights, accidents, and simple differences of opinion on procedure are sometimes understood to be caused by the old pattern of segregation and discrimination when in fact this is not the cause.

This sensitivity was apparent from time to time at the Seabury House conference. And the most largely attended afternoon session never got to grips with its subject because it got sidetracked onto a discussion of a grievance that had really very little basis.

You can't "taper off" on crime—commit one less robbery per month, for example. If a man is going to reform he has to do the whole thing at once. But if a large group is changing its ways, the matter is on a different footing. Progress does have to be gradual, as individuals are won to a better way.

There are two main fields in which the national Church is assisting the negro race to come into its own. One is by grants-in-aid to parishes and missions from funds at the disposal of the Home Department. Gifts of some \$200,000, mostly from the Reconstruction and Advance Fund, have brought about approximately a million dollars' worth of church and parish house construction in many parts of the country.

The other field is the American Church Institute for Negroes, whose seven institutions in Southern States are helping to lead the way to educated community leadership. The enormous contribution of the institute—the alert, progressive, and realistic leadership of its negro executives; its vigorous programs for personal and community betterment—all these things can only be hinted at within the confines of this space. But as an illustration we do give, on pages 10 and 11, a somewhat detailed account of the work being done at Fort Valley College Center, Fort Valley, Ga., under the Rev. John H. Brown, D.D., the Chaplain-Director.

I have not mentioned a single individual's name. Indeed, if I started. I would not know where to stop. But The Living Church Family will, I am sure, be reading the names of many who were at this conference in news items about them and articles by them during the coming months.

Peter Day.

MOWBRAYS

CHURCH AND ALTAR ORNAMENTS

Orders for Church Plate, etc., may now be placed at very favourable exchange rates

A. R. MOWBRAY & CO. LTD.
28 MARGARET ST., LONDON, W.1
ENGLAND

CHOIR VESTMENTS

Clerical Suits
Cassocks . . . Surplices
Stoles
Rabats . . . Rabat Vests . . . Collars
Black Clerical Shirts

CHURCH HANGINGS ALTAR LINENS

C. M. ALMY & SON, Inc.
562 Fifth Ave., New York 19, N. Y.

CHURCH FURNISHINGS



Distinctive, hand-carved pulpits, altars, lecterns, baptismal fonts, tables, seats—in authentic period designs. Beautiful altar sets and communion services.

Stained glass memorial windows made to order. Handsomely engrossed Books of Remembrance with repositories, resolutions, rolls of honor. Send for our free catalog.



WHITTEMORE ASSOCIATES, INC.
16 ASHBURTON PLACE, BOSTON, MASSACHUSETTS

GOWNS

• Pulpit and Choir •
Headquarters for
RELIGIOUS SUPPLIES




Church Furniture • Stoles
Embroideries • Vestments
Hangings • Communion
Sets • Altar Brass Goods

CATALOG ON REQUEST

National CHURCH GOODS SUPPLY COMPANY
821-23 ARCH STREET, PHILADELPHIA 7, PA.

**NICHOLAS WAGNER
STAINED GLASS STUDIOS**
228 WEST BROADWAY
NEW YORK 13, N. Y.
Inquiries Respectfully Invited



American and English CHURCH ART

- Lighting Fixtures
- Stained Glass
- Genuine Carillons
- Carved Woodwork
- Embroideries
- Silver

Inspired designs and expert craftsmanship in furnishings of distinction by

J. WIPPELL & CO., Ltd.
Exeter, England

STUDIOS OF GEORGE L. PAYNE,
Paterson, N. J.

Brochures and special designs submitted on request. Please address inquiries to .

GEORGE L. PAYNE
15 PRINCE ST.,
PATERSON 7, N. J.

-IN HIGHLAND, ILLINOIS

WICKS ORGANS

are FINE instruments!

... having the best ingredients for producing the FINEST pipe organs!

VESTMENTS CLERGY AND CHOIR

- NEW MATERIALS
- NEW PRICES
- NEW DESIGNS
- FULL PATTERNS
- EXCELLENT WORK

Write for full information and samples of material

H. M. JACOBS CO.

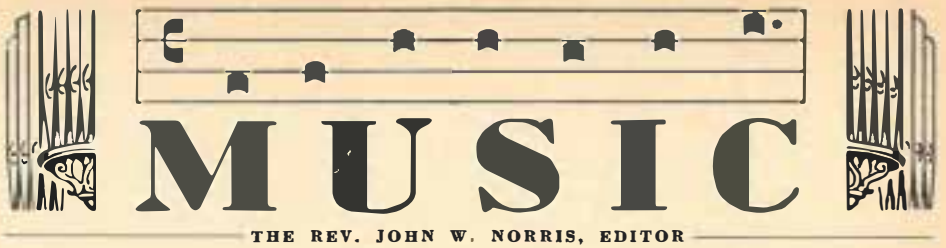
1907 WALNUT ST. PHILA. 3, PA.



KNEELING HASSOCKS

of resilient granulated cork, covered with desirable plastic leatherette. Pew and Communion cushions in various types of coverings. Inquiries welcomed.

Samuel Collins
68-12 Yellowstone Blvd.
Forest Hills, L. I., New York

MUSIC

THE REV. JOHN W. NORRIS, EDITOR

Misguided Guideposts

IT is always a disappointment when one sees boundless energy, and enthusiasm as well as considerable money, expended on a project that might fill an important need of the church musician, only to discover that all of this has been undertaken with such lack of attention to detail, that the result is practically worthless. Some weeks ago we received a large loose-leaf volume, beautifully prepared, entitled "Guideposts for the Church Musician," and edited by Paul Swarm, of Decatur, Ill.

PROFESSED VALUE

This book professes to be of value to church musicians (Catholic and Protestant) in practically every field, liturgical and non-liturgical. It provides hints for choir training and organ accompaniments, long lists of service music, and anthem selections based on the liturgical year. In short, it appears to be a complete answer to the needs of many choir-masters. But a brief study soon destroys any such hope.

Since our primary interest is the music of the Episcopal Church, we turned to the section devoted to "Service Detail." A very complete form of worship-service for non-liturgical churches is provided. The service of the Lutheran church is set forth in detail. Some rather curious instructions are given, such as "Organ Introduction to the Anthem." We would assume that the average organist would know enough to play such an introduction if it were provided — or at least furnish the key if no introduction were written. But when we turned to the description of the services of the Episcopal Church, we found some very curious misinformation.

AUDIBLE CHOIR PRAYER

It has long been our contention that the prayer for the choir should be said by the priest with a said Amen, and in a voice that is not audible in the church. Yet here we find instruction for an "organ background to prayer and choral response (usually sung softly in the ambulatory)." If a professional hymn is to follow, then the choir prayer might be sung in the key of the hymn and the

Amen sung to a simple plagal cadence, but again this should not be so loud that it will be heard in the church. A choral response is not called for here and should not be employed, for the prayer is for the choir and not the congregation. Meanwhile the organ prelude should be reaching its logical conclusion without interference.

Instruction follows for an organ introduction to the response after the first of the *preces*. There is no instruction to the organist to give the priest the proper note for singing the versicle. The instructions imply a spoken versicle and a sung response, which certainly is not recommended for any parish. The rule is simple: a spoken versicle, a spoken response; a sung versicle, a sung response.

AMAZING DISCOVERIES

It is amazing to discover that *Jubilate* is the normal canticle for use after the second lesson in Morning Prayer. In parenthesis we learn that "sometimes *Benedictus* is sung instead of the *Jubilate*." No direction is given for omission of the *Te Deum* during Advent and Lent, although here again the alternate canticles are mentioned as being "sometimes sung." We learn that the decalogue is "seldom used," despite the Prayer Book rubric to the contrary, although the editor was perhaps more right than he knew. We learn also that *Benedictus Qui Venite* "may be sung after the Sanctus," which is not in accord with the recent ruling of the Standing Liturgical Commission.

The anthem list appears to be simply the publishers' catalogues adopted *in toto*. Everything and anything is included. There is much listed that is not suitable for church use because of its musical character. In choosing anthems for the seasons of the Christian Year, a lack of knowledge is further displayed by the various assignments. We are surprised to find selections for the Fifth Sunday in Advent.

One cannot but feel that this "Guidepost" would send many of our Episcopal choir-masters and organists in the wrong direction, if they followed it.



SECOND SUNDAY AFTER THE EPIPHANY

GENERAL

VISITORS

On Social and Moral Grounds

By ELIZABETH MCCrackEN

"The strength of the Church is very great over the Greek people because the ideas of the nation are the ideas of the Church, too." So said Archbishop Michael, who was enthroned last month as spiritual head of the Greek Archdiocese of North and South America [L.C., December 25th]. The Archbishop explained that the identicalness of the Church's ideas and the Greek nation's ideas is the reason why the war against Communism is something in which the Church is interested.

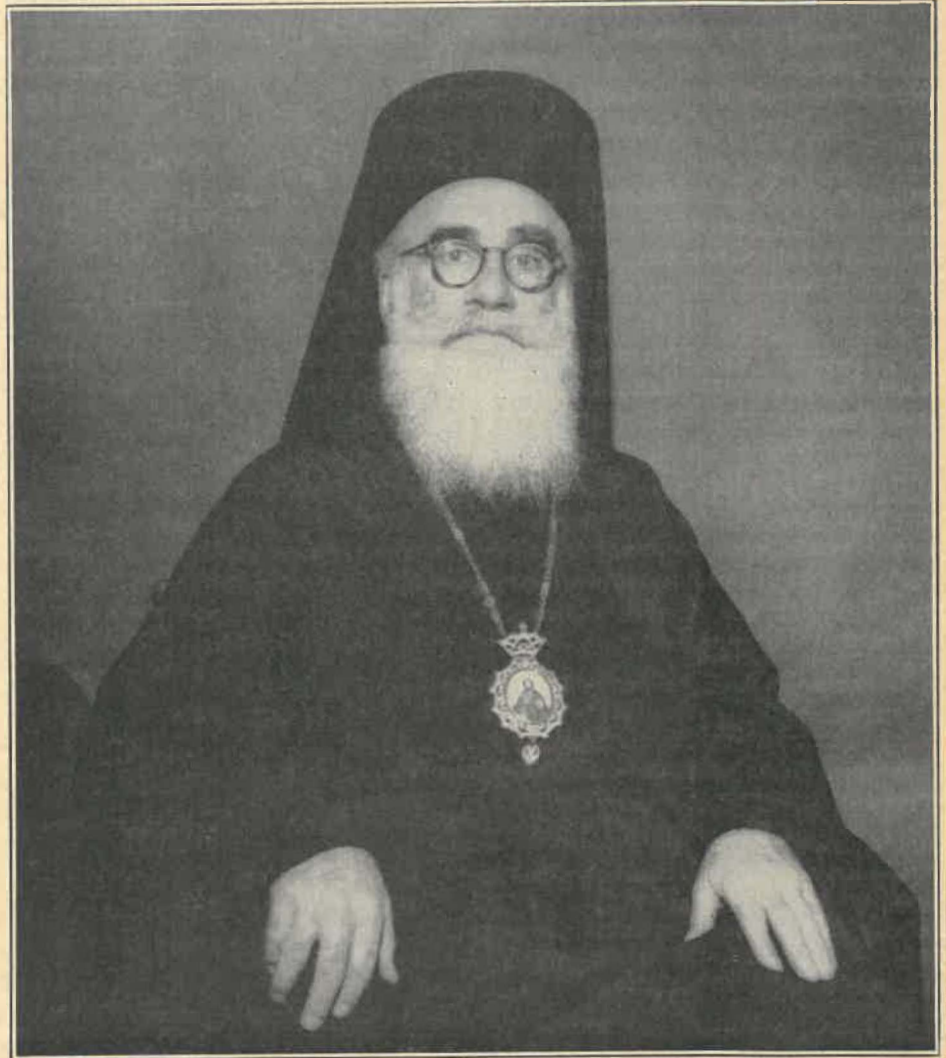
"Communism assails the Faith of the people. It is well known not only in England but throughout the world that the Communists have executed 280 Greek priests.

"Everybody knows that the Greek priests, in particular those who serve in the provinces, are very poor. So it is evident that they were executed because they did not yield to Communistic slogans and Communistic mentality. Some of those Communistic victims were crucified, one or two of them on the same Good Friday, that of 1947. In my diocese of Corinth, during the invasion of the Italians and Germans, 15 of my priests in the mountainous districts of the diocese were executed by Communists. The reason given was that they collaborated with the British forces. All were executed because they did not sympathize with Communistic ideas. All these martyrs were strong in the Faith of the Church.

"The strength of the Church among Greek people of every walk of life was shown recently when, under the leadership of His Grace Spyridon, the Archbishop of Athens, a collection was organized all over Greece, a collection of everything needed by the refugees, the victims of Communistic atrocity: clothes, shoes, underwear of flannel, books for the teaching of the children, money. The collection was a unique success. Everyone took part in it. It is estimated that 53 trillion items were collected."

ABDUCTED CHILDREN

Currently there is another campaign being carried on in Greece. The Archbishop of Athens is working for the return to Greece of 28,000 Greek children who were abducted by Communists and



ARCHBISHOP MICHAEL: *"My care will be to make one million American citizens who are Greeks all that Greece and America would have them be."*
Rudy Johnson.

carried away to countries behind the Iron Curtain.

"The appeal made to all Greek people in this very urgent matter has had most touching repercussions throughout Greece. It was in answer to this appeal that on December 29th all Greece was mourning for the abduction of those unfortunate little children of Greece. All the newspapers in Greece that day had black borders; all places of amusement closed down; everybody, men and women, walked in the streets in mourning, and the bells of the churches were tolling. The appeal of the Church was answered by everybody in a unanimous way."

A number of children were saved from Communist guerillas when they were taken away from the borders of Greece and located in schools of Athens, Salonika, Rhodes, and the Island of Leros. The Queen of Greece, who, said the Archbishop, has in her hands almost all of the social work being done in Greece, conducts activities among those children.

PIOUS ROYALTY

"We are very fortunate that we have a very pious King and Queen. Every Sunday they both follow the Liturgy (Eucharist) in their royal chapel. Their chaplain is one of the clergy of the spiritual brotherhood,

GENERAL

Zoe. (*Zoe's* weekly magazine of the same name has 150,000 subscribers in Greece.) Both the King and Queen are simply worshipped by the people. The Queen is loved by everybody as the mother of Greece."

Archbishop Michael spent 12 years in England, at St. Sophia's Cathedral, Bayswater, London.

"Those years were of tremendous spiritual significance to me. For this reason I call England my spiritual home. I have seen there very many examples of the practice of the Christian virtues. I knew there the great Archbishops Lang, Davidson, Temple, and Garbett. Archbishop Fisher I knew when he was Bishop of Bath and Wells. I know well the Bishop of Chichester and the Bishop of Southwark; and many others. They are great leaders."

For four years before he came to England, the Archbishop was vicar general in Athens.

"I received my theological education in the theological school at Halki, Constantinople, where I was from 1907 to 1914. From 1915 to 1919 I was at the Russian Theological Academy in Petrograd and Kiev. During the Russian Revolution I was there. Next, for six months, I was vicar of St. Stephen's Church, near Constantinople. After that I was appointed *locum tenens*. For three and a half years I was in the diocese of Monocia, which is the capital of Western Thrace."

After that, the Archbishop was in Athens and London, and in October of 1939 he was made Bishop of Corinth.

"It was from there that I have come to America to be Archbishop."

At the time of this interview the Archbishop had been in America only a fortnight.

GRATITUDE FOR AMERICA

"I am happy to be in the United States of America. Without the United States, Greece would not have survived. Eternal gratitude I feel and I speak that gratitude for all the people of Greece. I admire your President. He is a man of prayer, and a Bible reader. He is the President of one million Greeks who are American citizens. My care here will be to help those Greeks, American citizens, to be all that Greece and America would have them be."

His Grace spoke of only one other American.

"I wish that I might have seen Bishop Manning once more. I knew him at Lausanne. He was a saintly man, of great power. He was admired by all the people of the Greek Church who knew him or knew about him. He was a great prelate, a great prophet, a great saint."

The Archbishop had been present at a number of memorable conferences.

"I was at the World Conference on

Faith and Order, at Lausanne in 1927, and again at Edinburgh in 1937. I was at the Conference on Life and Work at Oxford in 1937. But I was not at the Amsterdam Conference in 1948."

The Archbishop paused for reflection and said:

"In the past we had some conferences with representatives of the Anglican Communion. I am very glad to say that the Greek Church has brotherly relations with the Church of England and the Episcopal Church of America. We hope the day will come when, by the grace of God, our ultimate goal will be achieved. We must all pray earnestly for the attainment of this great achievement. Let us hope that other conferences will follow, in order to continue our coming closer together.

"At the same time, as our bishops declared at the Amsterdam Conference, we who represent the Greek Orthodox Church are always willing to cooperate with every Christian Communion on social and moral grounds—the social problems of today, which have to be faced by the whole of Christendom. Let us hope that we may gather under the banner of Christ and His Cross from all over the world strong and willing soldiers of Christ, ready to do all and to give all for Him. Only by this means can the forces of anti-Christ be overcome."

MINISTRY

Sunday for Seminaries

Observance of Theological Education Sunday on January 22d will be Church-wide. That is the hope voiced by Bishop Bentley, vice-president of National Council. He said:

"It is hoped that on this day addresses stressing the importance of the work of our theological seminaries will be made in every parish of the Church and that our people will be given an opportunity to contribute toward the support of our theological schools.

Dr. Darlington Resigns

The Rev. Henry Darlington has announced that he plans to retire as rector of the Church of the Heavenly Rest, New York City, on March 1st. The day will be his 28th anniversary as rector. He is retiring because of ill health.

Dr. Darlington said he arrived at the decision that he must resign after months of careful consideration and prayer. He said he had considered such action three years ago when the new church was consecrated, and again last April.

The resignation was presented at a joint meeting of the vestry and associate vestry. Dr. Darlington has consented, at the request of the vestry, to act as priest-in-charge of the church after March 1st until a new rector takes over. After that, said Dr. Darlington, he would take a complete rest.

THE LIVING CHURCH RELIEF FUND

For Bethlehem

Previously acknowledged	\$ 250.50
A. H. C.	25.00
Chap. Russell O. Kirsch (Capt.)	15.00
E.V.B., Rev. Bruce V. Reddish, Walter S. Underwood, \$10 each	30.00
Lila May Chapman, J. G. Morse, C.R.P., P. P. Whitehead, \$5 each	20.00
R. Kent Carter, M.A.P., Rev. and Mrs. J. A. Welbourn, \$2 each	6.00
Harold H. Smith	1.25
Anonymous, Claire G. Anderson, Gertrude E. Bentley, Alice M. Brookman, E.N., Mrs. Raymond H. Reeve, Mrs. George Taylor, Kathryn Taylor, Mrs. L. C. Wells, \$1 each	9.00
	\$ 356.75

CARE for Old Catholics

Previously acknowledged	\$8,054.39
H., Philadelphia	20.00
Chap. Russell O. Kirsch (Capt.)	15.00
St. Andrew's, Valparaiso, Ind.	15.00
R. Kent Carter	2.00
Mrs. L. C. Wells	2.00
	\$8,108.39

St. Gregory's Priory

Previously acknowledged	\$ 529.00
Chap. Russell O. Kirsch (Capt.)	15.00
Winifred Rice	5.00
Mrs. L. C. Wells	2.00
	\$ 551.00

Save the Children Federation

Previously acknowledged	\$5,782.30
K. I. C.	10.00
Mrs. Ralph Hayes	5.00
	\$5,797.30

CARE for Japanese Churchmen

Previously acknowledged	\$ 262.70
Mrs. L. C. Wells	2.00
	\$ 264.70

Canterbury College

Previously acknowledged	\$ 530.36
Mrs. L. C. Wells	3.00
	\$ 533.36

Bishop of Honolulu

Previously acknowledged	\$ 54.60
John Kremer	25.00
Winifred Rice	5.00
Mrs. L. C. Wells	2.00
	\$ 86.60

Bishop Chang's Work

Previously acknowledged	\$5,808.56
A. H. C.	25.00
Chap. Russell O. Kirsch (Capt.)	15.00
Mrs. C. A. Bolles	10.00
E. N.	5.00
Mrs. L. C. Wells	5.00
P. P. Whitehead	5.00
Member of St. George's, Flushing, N. Y.	2.00
Elizabeth Robinson	2.00
	\$5,877.56

Bishop Binsted, Philippines

Mrs. C. A. Bolles	\$ 10.00
-------------------	----------

New Guinea Mission

Previously acknowledged	\$3,150.36
Rev. W. Freeman Whitman	10.00
Mrs. L. C. Wells	3.00
	\$3,163.36

Bishop of Honduras

Previously acknowledged	\$ 60.00
A Friend	25.00
C. R. P.	5.00
Mrs. L. C. Wells	2.00
Elizabeth Robinson	1.00
	\$ 93.00

MEXICO

Four Generals Rescue Cathedral from Secularization

According to the *Christian Century* of December 21, 1949 (which quotes "authentic sources" as from Mexico, D. F., November 21st), "it took four generals, veterans of the revolution, to persuade the ministry of the interior to change its mind and revoke its order that an Episcopal church in Mexico City be withdrawn from use as a place of public worship.

The Very Rev. J. F. Gomez, dean of the Cathedral of San José de Gracia, Mexico, D. F., and correspondent of THE LIVING CHURCH for the *Iglesia Episcopal Mexicana*, writes as of December 30, 1949, as follows:

"On August 16, 1949, the Mexican government notified me that I should deliver the Cathedral of San José de Gracia to them, within 30 days, as they needed it for government offices.

"As this was the second time that they had requested the cathedral, I knew exactly where the orders were being issued: that is, some Knights of Columbus officers in the government. Of course I immediately took all kinds of legal steps to save our cathedral.

"It is true that four Mexican generals in active service (two of them Episcopalian) assisted me in this matter, so that the government reconsidered the order and finally recalled it. At the same time they assured me that the matter was finally settled.

"This affair was settled on September 18th, before Bishop Salinas left for General Convention."

Dean Gomez writes that a similar case involving Hooker School is still pending in the Supreme Court.

JERUSALEM

Anglicans Alone Interested

Greek Orthodox and Protestant leaders at Jerusalem disclaimed any official knowledge of a reported plan by the Roman Catholic Franciscan order to give worship facilities to non-Roman Catholic Christians in the Church of the Holy Sepulcher.

The plan, which is said to have the full backing of Pope Pius XII, provides that under a long-discussed project for restoring the great Jerusalem basilica, which was severely damaged by an earthquake in 1927 [and by fire late last year], the various shrines would be available to all Christian denominations.

According to Fr. Terence Kuehn, vicar general for Southern Israel, the plan is not a new scheme, since it was

first suggested several years ago to British authorities, who rejected it.

Fr. Kuehn said the plan is set forth in a booklet entitled, "The Holy Sepulcher, Its Glories, Misfortunes, Hopes," which is included among many Holy Year publications sponsored by the Vatican. The pamphlet is dedicated to Pope Pius, "defender of holy places."

"The plan does not call for redistributing the shrines of the Church of the Holy Sepulcher," Fr. Kuehn declared, "but for throwing open all the shrines to all Christian denominations."

He said that the Vatican-approved proposal "might shock some Catholics," but added that the Pope "takes a broader view of the matter."

Fr. Kuehn stressed that one of the prerequisites for implementing the plan is the establishment of an international authority over the holy places in Jerusalem, "because direct talks among the Christian sects would last till Doomsday."

Non-Roman Church representatives in Jerusalem appeared not to take the Holy Sepulcher plan seriously. Although not definitely committing themselves, they indicated they were "disinterested" in the prospect of admittance to the basilica.

Anglican spokesmen alone seemed to show interest in the proposal. However, the non-Roman leaders generally were apparently disinclined to accept representation in the basilica as "a Vatican gift."

Armenian and Coptic representatives said that although they had not been officially notified regarding the Holy Sepulcher plan, they were opposed to it "in principle." [RNS]

ENGLAND

Profits from Pilgrims

By the Rev. C. B. MORTLOCK

Jews and Arabs are both hoping to profit handsomely from the tourist traffic to the Holy Land which is likely to be stimulated by the observance of the Holy Year in Rome.

It is not generally realized that all the important holy places, including the Church of the Holy Sepulchre, are in Arab control. The whole of the ancient walled city of Jerusalem is Arab. The Jews have no access to the Wailing Wall, and there are no Jews left in the ancient Jewish quarter of the Old City. The Arabs have already let it be known that pilgrims wishing to visit Jordan and the holy places under their control will not be admitted by way of Israel. This means that the direct sea route for most pilgrims and other visitors by way of the port of Haifa is ruled out.

Break with Tradition

The inclusion of Sir Stafford Cripps in the ranks of preachers in St. Paul's Cathedral for January 8th marks a complete break with the tradition of St. Paul's, where no layman has ever before preached at an ordinary service in the Cathedral.

Sir Stafford was scheduled to speak on Christian Action and Personal Faith, as part of a plan for the Cathedral for 1950, which provides for popular teaching sermons on Sunday evenings. Among the subjects to be covered are Reason and Faith, the Problem of Evil, The Risen Life, the Person of Christ, Christian Ethics, the Bible, Work, Leisure, and Recreation, Christian Fellowship, the Church, the Kingdom of God, and Judgment.

Price of Secession

In the Chancery Division of the High Court Mr. Justice Vaisey has given his reasons for deciding that funds payable by the Colonial Bishops Fund, SPCK, and SPG to the dioceses of Tinevelly and Dornakal could not now be paid, in accord with the trust governing them, to the bishops of these sees since their secession to the Church of South India.

In rendering this decision Mr. Vaisey was careful to emphasize that he had no doubt as to the sacramental validity of the Orders of the two bishops [*the Rt. Rev. George T. Selwyn and the Rt. Rev. Anthony B. Elliott*], and that his ruling was on a question of fact: that the said bishops were no longer bishops of the Anglican Communion, within the meaning of the documents defining the trusts of the funds in question.

The conclusion of the judgment was:

"There must be a retention by the Colonial Bishops Fund and a restoration to the SPCK and SPG of the amounts of their respective contributions . . ."

EGYPT

A Coptic Church for the U.S.

Coptic Patriarch Anba Youssab, leader of Egypt's oldest Christian body, said in Cairo he planned to send a mission to the United States with a view to establishing a Coptic community in that country.

He told Religious News Service he had received many inquiries from persons in America who said they wanted to join the Coptic Church, which was founded at Alexandria in 45 A.D.

The patriarch expressed the belief that his Church could create "great interest" in the New World with its ancient spiritual message. [RNS]

A Dangerous Man

WE regret that our contemporary, the *Churchman*, has fallen for a particularly vicious piece of propaganda put out by a militant Zionist organization, the "American Christian Palestine Committee." In its issue of January 1st, the *Churchman* has published a somewhat revised version of a mimeographed attack by that self-constituted committee against Yusif El-Bandak, Arab Christian now in this country to obtain relief for his suffering people and to present their case before the United Nations and the American public.

The attacks on Mr. Bandak in the *Churchman* and through the mail have been supplemented by several over a national radio network by that keyhole artist turned political expert, Walter Winchell, whose charges are made in his characteristic style of insinuation and innuendo. This is a form of character assassination that rarely deceives the intelligent, but that is peculiarly effective among those who are not in a position to evaluate the facts. It is perhaps significant that the news director of the American Broadcasting Co., in reply to the request of this editor for a copy of the Winchell attacks for editorial purposes, wrote: "We do not have copies of the Winchell script available for general distribution."

We know Mr. Bandak, who was commended to us last summer by the general secretary of the Church of England Council on Foreign Relations. The president of this council is the Archbishop of Canterbury who, with other distinguished leaders of Church and State in Britain, is a patron of the organization ("Christian Relief in the Holy Land," affiliated with the British Council of Churches) that sponsors Mr. Bandak's relief cause in that country. Mr. Bandak is an intelligent, well-educated young man, son of the mayor of Bethlehem who is a recognized leader in the Arab world, and a devoted member of the Greek Orthodox Church.

We have hitherto appealed for funds "For Bethlehem," on the basis of Mr. Bandak's representations, and we have carefully checked the situation of the Arab Christians and the refugees in their midst with officers of the National Council of the Episcopal Church and of Church World Service, and with our own clergy who have previously served on the staff of the Anglican Bishop in Jerusalem. Our readers have responded, and continue to respond, to that appeal. To set their minds at rest, we assure them that all contributions will be sent either to the Anglican Bishop in Jerusalem or to the Special Bethlehem Fund of Church World Service, for administration in accordance with the judgment of experienced relief officials in the Holy Land. Thus they may be

reassured that their contributions to this worthy cause will be used for relief purposes only, being dispersed through responsible agencies acquainted with the real needs of the situation, and that such funds will not be diverted into any political or propaganda purposes whatsoever.

What about Mr. Bandak himself? A reasoned reply to the charges and innuendoes of the "American Christian Palestine Committee" has been prepared by the Holy Land Christian Committee, a group in process of formation to sponsor Mr. Bandak's relief appeal in this country. The answer applies equally to the version in the *Churchman*, though some falsehoods in the original text were corrected before publication. This detailed answer may be obtained from the temporary chairman, Vice Admiral C. S. Freeman, 7023 Empire State Building, New York 1, N. Y.

Of the "charges" that Mr. Bandak is trying to present his case to Christian leaders in this country, both Catholic and Protestant, that he would like Bethlehem, Pa., to "sponsor" the original town of Bethlehem, and that he may accept appointment as a broadcaster on the "Voice of America" program, we scarcely know what to say. We do not recognize any of these things as a crime, though Winchell, the *Churchman*, and the "American Christian Palestine Committee" set them forth as particularly heinous things. For our part, we hope he will be successful in all of these ventures.

It is impossible to winnow out the facts from the falsehoods in the Zionist-Winchell-*Churchman* attack on Mr. Bandak; but they all boil down to one allegation — that he is a dangerous man. With that, we agree.

Mr. Bandak is dangerous because he represents the neglected Christian cause in the Holy Land, which has been smothered in a cloud of pro-Zionist and pro-Moslem charges and counter-charges. It is doubtless because of this miasma of political intrigue and counter-intrigue that the estimable American Church and civic leaders whose names appear on the letterhead of the "American Christian Palestine Committee" have been maneuvered into a position of apparent approval of a false and misleading document, which we hope at least those of our own Church will repudiate now that it is out in the open.

Mr. Bandak is dangerous to those who wish the American public to believe that all is well in Palestine. He is dangerous to those who wish us to forget that the United Nations last year had to feed 1,000,000 distressed Arabs whose livelihoods were destroyed by the recent fighting in Palestine. He is dangerous to

those who would have the American public forget that the UN itself has recognized that 620,000 displaced, homeless Arabs, refugees from Israeli-held territory, need to be helped in the next two years.

Mr. Bandak is dangerous to all who would give the impression that the only Christian interest in Palestine is in a few Holy Places, and would have us forget that there are normally 135,000 Christians in the Holy Land, of which upwards of 100,000 have been rendered homeless refugees by the recent events.

Mr. Bandak is dangerous because he supports the internationalization of Jerusalem, which is the official policy of the United Nations, and of the American and British governments, and which has been endorsed by the Ecumenical Patriarch, the Archbishop of Canterbury, and the General Convention of the Episcopal Church, as well as by Pope Pius XII.

Mr. Bandak is further dangerous because he spoils the current idea that the Arabs of Palestine are ignorant, shiftless nomads or peasant farmers, whose claim to self-government in their own country could easily be set aside by enlightened Europeans going to bring sweetness and light to the Middle East. Here is an Arab who is a cultured gentleman, a scholar, an articulate Orthodox Christian.

Perhaps Mr. Bandak has been somewhat critical of the Zionists and Israelis and has not always been able to keep unwise political statements out of some of his utterances. But when we remember that three-quarters of his country has been taken over by what to him and his people are foreign aggressors, we may at least understand.

War leads to bitterness. We can understand Jewish bitterness against Arabs. And we can understand Arab bitterness against Jews. That is what war does.

But our own experience of Mr. Bandak indicates that he has singularly little bitterness in his heart, and that his great passion is the peace and welfare of his own Christian Arab people.

Return St. Luke's Hospital!

FOUR and a half years after the termination of hostilities in Japan, the American army is still occupying St. Luke's Hospital, some faculty houses of St. Paul's University, and other Church property. The excuse given by Occupation authorities is that these are owned by the Japanese Church and are therefore enemy property, which may legitimately be confiscated for army use.

While it is technically true that these properties are owned by the Japanese Church, it is equally true that they were built mostly by American missionary money and intended for Christian missionary use. The continued withholding of them from such use does not accord with the often-expressed desire of General MacArthur to facilitate Christian missionary work in Japan to the greatest extent possible, or his plea for additional missionary assistance to the Japa-

nese Christian community — especially at a time like today, when Christian opportunity is so great.

We hope that immediate steps will be taken to return this property to the Church, as requested in a General Convention resolution last fall. Perhaps a few letters to members of Congress would help achieve that desirable aim.



THE revival of the "Editor's Window" has met with mixed response on the part of our Family. Many have expressed delight; others are more reserved. Nastiest comment to date was from a reader who criticized us for using the same illustration that we did some years ago; the Editor's hair, she said, must have turned grayer (is there such a word?) in four years. Well, maybe it has a few silver strands, but there's still lots of it!

As a matter of fact, the Editor has a new office, with a new window. The office is on the seventh floor of the Real Estate Board Building on Manhattan's East 41st St., and the window commands a magnificent view of the Empire State Building. The latter, we understand, is about to have its height increased by a 200-foot television aerial which will probably not improve its appearance. The Tower of Babel was a simpler, if ill-fated, project.

IS OUR FACE RED! Although the Editor is a vestryman of Old Trinity at the head of Wall St., our issue of January 1st contained a three-paragraph news item that was full of errors about New York's mother parish. It was, in fact, a re-garbling of an already garbled story in a secular paper.

Trinity today has five chapels in addition to the parish church, not "eight congregations" — and it never had one named "Columbus." There is St. Christopher's Chapel in Trinity Mission House, and there is a columbarium (for the deposit of urns containing ashes of those cremated) at the Chapel of the Intercession; perhaps some enterprising reporter combined those, thinking they constituted a memorial to the distinguished Admiral of the Ocean Seas!

The newest chapel of Trinity is St. Augustine's, in the church at 292 Henry St. that was formerly All Saints'. It combines the congregation of All Saints' with that of the former St. Augustine's; its vicar is the Rev. Herman A. Bergen, and the Rev. Lloyd G. Comley has just become the curate. Largest chapel is the Intercession, at Broadway and 155th St., with Dr. Joseph S. Minnis as vicar and the Rev. Messrs. J. L. Slagg and J. D. Moffett as assistants. Most venerable, with a church that is the oldest public building on Manhattan Island, is St. Paul's Chapel, on Broadway between Fulton and Vesey Sts.; the Rev. Robert C. Hunsicker is the acting vicar, with Dr. H. Henry Spoer as assistant. St. Luke's Chapel, 483 Hudson St., has the Rev. Paul C. Weed, Jr., as vicar and the Rev. H. Floyd Freeston as assistant. The lovely military Chapel of St. Cornelius on Governor's Island is under the care of the Rev. Frederick E. Morse as chaplain and honorary vicar. Trinity Church itself has the Rev. Bernard C. Newman as vicar, with the Rev. Donald H. Morse and the Rev. Dr. Charles T. Bridgeman as assistants. And the Rev. Dr. Frederic S. Fleming is the rector of the entire parish which, with 4,047 communicants, is the largest in the Episcopal Church.

The foregoing paragraph takes into account changes and corrections since the 1950 *Annual* went to press, and we believe it to be accurate and up to date.

From Homiletics to Horticulture

By Bertha Ashton Gardiner

WORK among negroes in rural Georgia is being carried on in several directions at once by the enterprising and efficient Fort Valley College Center, the heart of the Episcopal Church's work among negro college students. A unit of the American Church Institute for Negroes, the Center is devoted to religious education among college students. The impact of strange cults and other philosophical and political systems on the thinking of present-day negroes points up the need for Christian education to offer constructive activity along more sane lines.

One of the greatest factors in the recent widespread trend of negro migration from rural areas of the South to northern, eastern, and western areas is dissatisfaction with farm life. This marked movement attracted attention of a negro woman's organization, the Delta Sigma Theta sorority, which then made a survey of two hundred farm families near the Fort Valley College Center.

Main reasons given for the movement away from the farm were inadequate health facilities, economic insecurity, no

Negro Work

This article, a further installment in the series on the Church's Program (necessarily interrupted over the holiday season), tells of a varied and important piece of work among negroes, carried on under Church auspices.

The record-making budget for 1950 of \$5,634,617, adopted by General Convention of 1949, provides \$20,000 for negro work — a reduction of \$10,000 from the asking budget.

program for the proper use of leisure — resulting in a high juvenile delinquency rate — and no magazines or books available for children and adults.

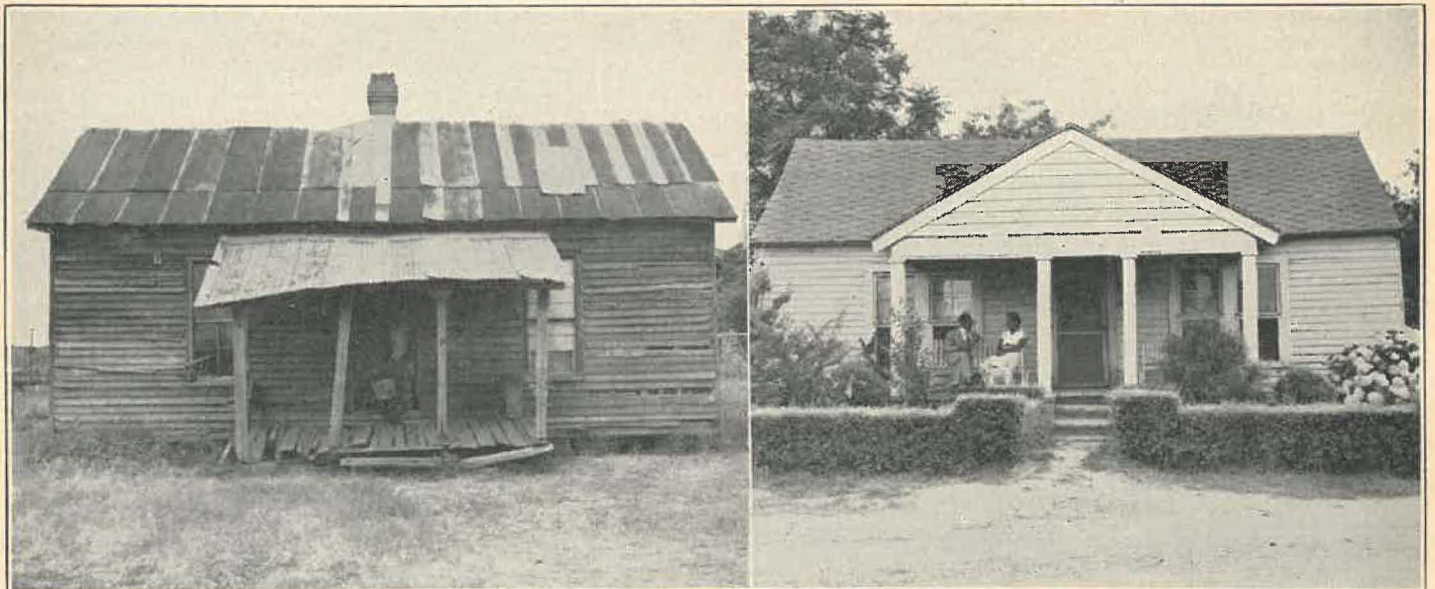
A thorough survey was made by Miss Elaine Douglas, Associate Professor of English at the Fort Valley College, Miss Lula Belle Pierro, a volunteer worker, and Mrs. M. V. Hunt, Woman's Auxiliary delegate to the recent General Convention in San Francisco,

who also is secretary of the Fort Valley College Center.

CUT JUVENILE DELINQUENCY 30%

In the course of their interviews, they were much shocked to find that only 17 out of 200 children could say the Lord's Prayer, and that very few had ever heard of the Apostles' Creed. They then held several conferences with the Rev. J. Henry Brown, D.D., Director of the Fort Valley College Center, out of which grew the rural and community circulating library and district story-hour for children. Discussion groups with parents, teachers, and ministers of other Churches were held, and a planned system of coöperation worked out for supervised recreational programs in eight rural communities nearby.

One of the most striking and encouraging results has been the reduction of the juvenile delinquency rate of the area, by 30%, since the program was instituted. A library of 1600 books was collected, which are distributed through the area by enlisting the services of the Home Demonstration Agent, the rural education superintendent, and Jeannes



HOUSING DEVELOPMENT: *Ramshackle hut (left); reward of seven years toil (right).*



CONSTRUCTION COOPERATION: Ministers of many Christian bodies gather for horticultural field courses in the cultivation of corn, melons, pecans, and other crops, as well as for the study of such subjects as theology, homiletics, psychology and related matters (left).

ENTERPRISING HEAD: Dr. J. Henry Brown, Director of Fort Valley College Center, is shown (center, below) as he presents a set of Braille editions of the Bible and Book of Common Prayer to a blind student. The student, Lonnie Napier, hopes to become a minister, so that he may help others of his race who are blind.



supervisors — supervising teachers who guide and counsel negro teachers working in rural schools. The library badly needs a “book-mobile,” and can also use copies of such magazines as “Hygeia,” “Seventeen,” “Parents,” the farm magazines, juvenile books, and women’s journals.

The rural and community circulating library was established in 1947, since which time it has carried on a tremendous work. The records show that 8,131 newspapers, magazines, and books have been circulated, 910 copies of the Lord’s Prayer, 717 religious pictures given out, and 109 family prayer-corners established. When one thinks of what this sort of program means to rural areas without adequate libraries and schools, one sees the need for more support and more interest in such a program.

HOUSING DEVELOPMENT

Better housing is another field of interest for the Fort Valley College Center. Dr. J. Henry Brown visited the homes of small farmers around his center to urge them to utilize the material at hand in improving their homes. Pine woods abound; hence there is plenty of wood, and all that was needed was a plan of organization to be used in bettering the housing of the region. Under the counselling of Dr. Brown, stone and brick siding were bought and an entire dwelling constructed which was a great advance over the previous home of its owners. Seven years of hard work are represented in the improved home.

A periodic ministers’ institute is held at the Fort Valley College Center, in which rural ministers of all backgrounds gather for five or six days of Bible study, preparation and delivery of sermons, building of recreational programs, study of how to use the waste land around their churches, and home improvement.

This Institute fills a long-felt need, for there is only one young man studying in an accredited theological seminary to

every 65,800 negro church members. This leaves for the rural areas the emotional type of minister who rarely goes beyond the fifth grade of school, and who must act as pastor to four or five congregations, seeing them no more than once a month at best. This type of minister usually knows nothing about community problems, how to organize his people, the improvement of living standards, the beautifying of church grounds, camping, coöperation with church and school authorities, or the programs of such groups as Boy and Girl Scouts.

For five years now, the Institute has met with some 761 ministers who regularly participate in this program, and who ask that the same sort of work be done for their wives, so they can minister to both men and women in their rural fields.

INTERCHURCH COÖPERATION

Schools and colleges are making this type of activity a part of their regular curriculum, as a result of the popularity of the Institute. Home improvement has been made a major part of the program of the Fort Valley College Center, with ministers of all denominations joining in the program.

Corn, melons, pecans and other crops are grown on idle land surrounding the church, and proceeds from the sale of

this produce are used to meet expenses of the buildings, or to help needy families in the area. At the same time, the men learn the most advanced methods of agriculture and know at first hand some of the problems of rural workers. Teachers are provided by the Home Mission Council, state College, and volunteer local ministers, skilled in preaching, pastoral ministration, and homiletics, Elementary English, crop cultivation, horticulture, and public health, and give courses in these subjects.

The Rev. J. Henry Brown, D.D., has applied his principle of utilizing the material at hand in his own career. A graduate of Livingstone College, Salisbury, N. C., (which is a liberal arts college), Dr. Brown took his theological training at the Berkeley Divinity School, New Haven, Conn., where he went at the suggestion of Bishop Greer of New York, who had interested himself in the student. Work in a tobacco warehouse to earn his college fees and hard study taught Dr. Brown to know the influence of such discipline in shaping a man’s character. Dr. Brown’s first parish was in Tallahassee, Fla., and he later became Archdeacon for Negro Work in the diocese of Georgia, at Savannah, before being appointed as director of the Fort Valley College Center, of which he is the present enterprising head.

STAINED GLASS

WOOD-WORK
METALS
MARBLE
LIGHTING
CHANCES



DECORATION
MOSAIC
AND ALL
CHURCH
CRAFTS

THE J. & R. 1857
LAMB STUDIOS
TENAFLY, N. J.

The American Church Union, Inc.
Organized to defend and extend the Catholic faith and heritage of the Episcopal Church. Every loyal Churchman should be a member. Send for Statement.

GENERAL SECRETARY
Box 455 Rosemont, Pa.



ST. JAMES LESSONS

A nine course series of instruction for Episcopal Church Schools including illustrated work books—150-250 pages (60c each) and teachers' manuals (I, II, III 40c each, IV through IX 60c each).

No Samples Payment with Orders
ST. JAMES LESSONS, Inc.
865 Madison Ave. New York 21, N. Y.

Available for Appointment July 1950

JACK EDWIN ROGERS

Choirmaster and Organist

Christ Church Cathedral
Louisville, Kentucky



R. GEISLER, INC.
11-19 W. 45th St., New York 11, N. Y.

Church Furnishings
IN CARVED WOOD AND
MARBLE BRASS SILVER
FABRICS + WINDOWS

Shrine of Our Lady of Clemency
Continuous Novena

Write for Booklet

S. Clement's Church
20th and Cherry Streets Phila. 3, Pa.

VESTMENTS

Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabats—Collars
Custom Tailoring for Clergymen
1837 Church Vestment Makers 1950
Over One Hundred Years



COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N. Y.

LESLIE H. NOBBS

536 MADISON AVE., NEW YORK CITY
Designs and Estimates for Special Requirements in
Decorations MEMORIALS Furniture

WESTERN MICHIGAN

At Last

In 1891, at a meeting of St. Thomas' parish, Battle Creek, Mich., the Rev. Lewis Brown, then rector of the parish, said, "The prime need of this parish is for an adequate parish house." Last month that need was satisfied.

All through the years successive rectors had realized the need for a parish house and had pleaded on its behalf. Twenty years ago the present rector, the Rev. W. A. Simms, came to St. Thomas. A building fund was established. Contributions started coming in. They ranged from one dollar to ten thousand dollars. At last there were \$175,000, and after 58 years of waiting the parish would have its house.

The new building was dedicated on December 18th. Among its facilities there is a rumpus room, a kindergarten room that doubles as a children's chapel, an auditorium with elevated stage, airy kitchen, rector's office, outer office, and choir rooms. The whole building is fire-proof, and there is provision for expansion.

CENTRAL NEW YORK

Not So Bad After All

Apathy among Churchpeople of St. Paul's Church, Waterloo, N. Y., has been taken to task. Nine months ago the rector of the church, the Rev. Herbert Lamb, Jr., initiated his program for getting his parishioners to come to church.

First the Rev. Mr. Lamb prayed for God's help. Then from February through May he personally invited 10 different men each week to pledge to attend church for four consecutive Sundays. When a man's four-week pledge expired another layman asked him to renew it. The rector acknowledged the renewals by note. There was an attendance roll kept, and every time a man missed a pledged Sunday the Rev. Mr. Lamb contacted him by phone or in person.

Then last fall all the men were invited to revive their pledges for four Sundays.

A year ago the average men's attendance on Sunday was 15. Now it is over 75. In the first eight weeks since the general fall pledge 77 men have been in church at least four times, 14 have been there 3 times, 12 twice, and 49 once.

So many men turned out to work on the Every Member Canvass, that no women needed to help (last year there were 15 men and 25 women; this year there were 40 men).

The Sunday school is growing, the

loose offering has tripled, total pledging has increased by more than 10%.

And the men publicly admit that going to Church is not so bad after all.

New-Year Gifts

New Year's weekend brought two unexpected gifts for Central New York Churches.

Before the start of the weekend, a young couple walked into the home of the Rev. Paul Miller, deacon in charge of St. Matthew's Church, Liverpool (he is the mission's first full time clergyman), and handed him a check for \$2,000.

They then explained that they had realized the mission's need for an organ. The Rev. Mr. Miller said that the couple swore him to secrecy regarding their identity. He hopes to buy a new organ shortly after he is ordained to the priesthood this month.

The other unexpected gift came in the form of a bequest.

In the closing day of the December surrogate session in Syracuse, the will of the late Annie Kendall revealed that she had carefully saved throughout her life to remember her church. Five hundred dollars were left to St. John's Episcopal Church, Marcellus. The Church's former priest, the Rev. Warren Mace, received the same amount.

Layreaders Take Over

Twenty-four licensed layreaders are conducting services at All Saints' Church, Syracuse, N. Y. The rector, the Rev. William Spicer left January 1st to attend the five-week winter term at the College of Preachers in Washington, D. C., as one of its six fellows.

During Fr. Spicer's absence the Rev. St. Clair Neidl, rector of St. Andrew's Church, Syracuse, will officiate at the Eucharist. The laymen, working in teams of five, will take over all other services.

For over a year, the two dozen laymen have conducted, by means of teams of two, the offices of Morning and Evening Prayer in the church each day.

The men are:

Fred P. Weymer, Douglas Warringer, Leonard Kenyon, Edgar P. Glass, Thomas Irvine, Deane Jubb, Robert Oliver, Frank Sanderson, Thomas DeVaney, Edward Otis, George DeTor, Carl Brown, Stuart Faulkner, Robert Welles, A. Ross Wilson, Arthur Hudson, Hershel Braundell, Robert Zogg, James Davies, Alfred J. Lewis, Daniel Enright, Leonard Kenyon, Richard Bandy, and W. Dexter Wilson, provincial secretary of the Presiding Bishop's Committee for Laymen's Work.

RELIGION IN ART

By DR. WALTER L. NATHAN

Albrecht Dürer:

St. Jerome in his cell.

(See cover picture)

AFAMILIAR legend tells that St. Jerome, one of the fathers of the early Church and translator of the Bible into Latin (Ca. 340-420), while living in the desert as a hermit was visited one day by a lion. The saint extracted a painful thorn from the paw of the animal and was rewarded by its faithful companionship and devotion.

In Dürer's engraving the lion lies on the doorstep, watching through half-closed eyelids, that no intruder shall disturb the quiet concentration of his master. The sunny summer afternoon is drowsy. The dog has curled up in comfortable slumber. Warm sunlight shines through the wide windows; it traces the delicate patterns of the many leaded glass-roundels against the wall, and the oddly curved shadow of the table on the clean floor. Everything tells of the peace and order of a scholar's study in this cheerful room with the beamed ceilings, the pillows and candlesticks, inkpots, and weighty books of sacred learning. Do we hear the buzz of a fly, or is it the quill's patient scratching as the holy man covers page after page of his manuscript with his meditations?

Even without the halo round the venerable head we would know that the saint's thoughts are deeply absorbed with the word of God. Whenever he lifts his eyes he will draw renewed inspiration from the *crucifixus* before him. Skull and hourglass remind him of the shortness of life and of the old truth: In the midst of life we are in death.

In this lovely engraving with its velvet-like texture, its fine handling of light and rich modulation of tones, Albrecht Dürer glorified the Christian scholar. The fall of Constantinople to the Turks had brought a wave of Greek scholars from this last home of classical learning to Europe. They raised scholarship to a height of esteem which it had never before enjoyed. It was characteristic of the Northern countries of Europe, however, that this new scholarship allied itself instantly with the search for a deeper religious understanding. Three years after Dürer signed this print Martin Luther nailed his 95 "theses" to the door of the palace chapel in Wittenberg.

Many a Christian scholar of our own times spends long and weary hours studying and writing. May the spirit of St. Jerome guide and strengthen them all in their quest for the highest truth.

THE CHURCH PENSION FUND

and its subsidiaries

administered for the benefit of the Church

THE CHURCH HYMNAL CORPORATION

Publishers of The Hymnal; Hymnal 1940 Companion; Book of Common Prayer; A Prayer Book for Soldiers and Sailors; Book of Offices; Stowe's Clerical Directory.

THE CHURCH LIFE INSURANCE CORPORATION

Offers low cost insurance and annuity contracts to clergy, lay officials and active lay workers of the Church, either voluntary or paid, and their immediate families. Services include individual insurance programming and assistance to parish officials in preparing and establishing plans for retirement of lay employees.

THE CHURCH FIRE INSURANCE CORPORATION

Low cost fire, windstorm and extended coverage insurance on property owned by or closely affiliated with the Church, and on the residences and personal property of the clergy.

Further information available by addressing any of the above at

20 Exchange Place

New York, 5

Live By the Kalendar

Year after year, we continue to urge that, as Episcopal Christians, we live by the Kalendar provided for us by Mother Church. Many of us get all tangled up these days in that overly done matter of diets. We diet for this, and we diet for that, often playing with it dangerously, without benefit of physician. Seeing that we are so accustomed to diet consciousness, advised or unadvised, it should be quite natural for us to really WANT to take on the specially planned spiritual diets which Mother Church (that great Hospital of Souls, under the direction of The Great Physician, Lord Jesus Christ) has prepared and adopted for Her children so that their inmost souls may be richly nourished. Diets need to be varied, except for thoroughly abnormal cases. Mother Church thinks so, too, and so She brings Her children the Religion of

Christ in a series of Seasons, Feasts, Fasts, Vigils, Moods. She has so arranged them in Her Church Year that, if earnestly followed, our souls will have nourishment through a diet of alternating joys, solemnities, brightness, somberness, seasons of high worship, and the long Trinity Season for the working out of what we have learned. Be very sure of this, if we give ourselves over to Mother Church for our spiritual dieting, we shall come through the Kalendar year enriched, nourished, wiser, more thoughtful, more consecrated church folk, will find ourselves better balanced in actual teaching and knowledge, and of a truth less and less prejudiced and self-opinionated—humbly desirous of finding what part in The Kingdom Our Lord wants us to play. Live by The Kalendar!

AMMIDON AND COMPANY

Horace L. Varian

31 South Frederick Street

Baltimore 2, Maryland

In our silver ware section we always carry a wide range of chalices, bread boxes, ciboria, and lavabo bowls. We have a wider range than one finds in the average catalogue. A postal card will bring pictures and prices.

When Writing Advertisers Please Mention THE LIVING CHURCH

SCHOOLS

FOR GIRLS

ALL SAINTS' EPISCOPAL

For girls. Accredited 2 yr. college, 4 yr. high school. High academic standards. Situated in historic Vicksburg National Park. Near Natchez. Separate music and art departments. All sports, riding. For viewbook and bulletin, address:

The Rev. W. G. Christian, Rector
Box L, Vicksburg, Miss.

ST. JOHN BAPTIST School for Girls

Under Sisters of St. John Baptist

An Episcopal country boarding and day school for girls, grade 7-12, inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample grounds, outdoor life. Moderate tuition. For complete information and catalog address:

THE SISTER SUPERIOR
Box 56, Mendham, New Jersey

KEMPER HALL

Boarding and Day School for Girls.
Beautiful Lake Shore Campus.



Thorough college preparation and training for purposeful living. Fine arts encouraged. Sports program. Junior school department. Under direction of the Sisters of St. Mary. For Catalog address: Box LC KENOSHA, WIS

MARGARET HALL

Under Sisters of St. Helena
(Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis court. Riding.

FOR CATALOGUE AND "AVE CRUX," ADDRESS:
Sister Rachel, Prin., O.S.H., Box B, Versailles, Ky.

Saint Mary's School

Mount St. Gabriel

Peekskill, New York

A resident school for girls under the care of the Sisters of Saint Mary. College Preparatory and General Courses. Music, Art, Dramatics, Riding. Modified Kent Plan. For catalog address:

THE SISTER SUPERIOR

STUART HALL

Episcopal School for Girls

● Virginia's oldest preparatory school for girls. Rich in cultural traditions of the South. Charming surroundings. Modern equipment. Grades 9-12. Fully accredited. Graduates in leading colleges. General course. Music, art. Gymnasium. wooded campus, indoor pool. Catalog. Mrs. William T. Hodges, Principal, Box L, Staunton, Virginia.

FOR BOYS

CATHEDRAL CHOIR SCHOOL NEW YORK

A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the service in the Cathedral. The classes in the school are small with the result that boys have individual attention, and very high standards are maintained. The school has its own buildings and playgrounds in the close. Fee—\$450.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address:

The CANON PRECENTOR Cathedral Choir School
Cathedral Heights, New York City

ST. PAUL'S SCHOOL

Garden City Long Island, N. Y.

A Church Boarding School for boys. Est. 1877. Small class plan, sound scholarship work. College preparation. Boarding dept. from 5th grade through high school. All sports and activities. Catalogue. St. Paul's School, Box L, Garden City, L. I., New York.

BOOKS

REV. C. E. SIMCOX, Ph.D., Editor

The Prophetic Message

HIS SERVANTS THE PROPHETS. By Eric William Heaton. London: S.C.M. Press, 1949. Pp. 128.

If the writings of the Old Testament prophets are taken at face value, without attempting to read into them allegories or predictions, there is a vast literature of revelation which has eternal validity. This is the theme of Heaton's splendid book. Its only fault is that it is too short.

Discounting entirely prediction on the part of the prophets ("the sect which calls itself 'Jehovah's Witnesses' could not carry on without Daniel"), and regretting the tendency to regard prophets as soothsayers, Heaton examines their messages, background, and to some extent, their lives. His five chapters deserve careful reading. There is much of profound significance here.

RALPH J. SPINNER.

Rejoinder to Kirk

THE CHURCH'S MINISTRY. By T. W. Manson, with a preface by Henry Sloan Coffin. Philadelphia: The Westminster Press, 1949. Pp. 114. \$2.

Dr. Manson is one of the greatest living New Testament scholars. He is a Presbyterian.

His central thesis is that there is only one essential ministry in the Church, and that is the ministry of Christ, Himself: all other ministries—the episcopate among them—are strictly derivative, functionary, and "dependent" ministries.

The issue between Manson on the one side, and Kirk and his collaborators on the other, centers about the term *shaliach* in its bearing upon apostolic succession.

Manson argues that the *shaliach*, the sent-one or "apostle" of another, has no authority to transmit his commission to a successor. The bishop, or any other Christian, is an authorized *shaliach* of Christ: but he gets his authority and his commission directly from his Lord and not from any human predecessor, and he in his turn cannot bequeath it or bestow it upon another. Manson has distinctly the better of the argument, and he makes it plain that the authors of *The Apostolic Ministry* have read more into the original Jewish implications of *shaliach* than the evidence allows. The case for apostolic succession needs a stronger foundation than this term with its verifiable connotations.

This is a weighty contribution to the literature on the nature and function of the ministry. No one should read *The Apostolic Ministry* as the pure *verbum magistrorum* without reading Manson as a corrective supplement. C.E.S.

DEATHS

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

Frederick William Burge, Priest

The Rev. Frederick William Burge, retired priest of the diocese of Vermont, died on December 27th. He was 77 years of age.

A Requiem Mass was celebrated in St. Paul's Church, Burlington, Vt., on December 28th. Bishop Van Dyck of Vermont was celebrant. Interment was at Morrisville, Vt. The Rev. A. G. Miller, of Hardwick, conducted the services.

Fr. Burge was graduated from Yale in 1895 and from General Theological Seminary in 1898. He served a number of parishes in the diocese of New York before moving to Vermont in 1922 to become assistant in St. Paul's parish, Burlington. He later became priest in charge of St. Peter's Church, Lyndonville, Vt., and then was placed in charge of the work at Stowe, Hardwick, Morrisville and Hyde Park. He retired in 1940 but continued to make his home in Morrisville.

John Paxton Espie

John Paxton Espie, a member of the House of Representatives of Michigan for the past 26 years, died at his home near Grand Ledge, Mich., on December 3d. He had been ill of heart trouble, but his death was sudden and unexpected. He was 68 years old.

Funeral services were held in Trinity Church, Grand Ledge. The rector, the Rev. Charles E. White, presided.

Dr. Espie is survived by his widow, Jane Sexton Espie; two sons, Bruce and Stanley; and one brother, Walter Espie. Interment was in North Eagle Cemetery, near Grand Ledge.

SCHOOLS

COLLEGES

CARLETON COLLEGE

Lawrence M. Gould, D.Sc., President

Carleton is a co-educational liberal arts college with a limited enrolment of 850 students. It is recognized as the Church College of Minnesota. Address: Director of Admissions.

Carleton College
Northfield Minnesota

NURSING

A three year course in

NURSING

is offered to High School graduates

Scholarships Available

Write to Director of Nursing

HOSPITAL OF SAINT BARNABAS

685 High Street Newark 2, N. J.

Affiliated with Rutgers University

CHANGES

Appointments Accepted

The Rev. Charles W. Carnan, Jr., formerly canon of Grace Cathedral, San Francisco, and executive secretary of the Church Society for College Work in the diocese of California, is now rector of the Church of the Ascension, Rockville Centre, L. I., N. Y. Address: North Village Ave. at College Pl., Rockville Centre, L. I., N. Y.

The Rev. Arthur Geeson, formerly rector of St. Paul's Church, St. Louis, Mo., will become priest in charge of St. Stephen's Church, San Antonio, Tex., on February 1st. Address: 636 Steves St.

The Rev. Lyman Bowen Greaves, formerly rector of Christ Church, Kensington, Md., is now rector of Christ Church, Teaneck (West Englewood), N. J. Address: 350 Maitland Ave., Teaneck, N. J.

The Rev. William G. Greenfield, formerly canon of the Cathedral of St. John the Evangelist, Spokane, Wash., is now vicar of St. David's Church, Spokane, the Church of the Epiphany, Spokane, and St. John's, Colville. Address: E. 227 Glass Ave., Spokane 13, Wash.

The Rev. John R. Logan, Jr., formerly curate at the Church of St. Simon the Cyrenian in Philadelphia, is now assistant rector. Address: 1230 S. Twenty-First St., Philadelphia 46.

The Rev. Warren E. Mace, formerly rector of the Church of the Holy Comforter, Washington, D. C., is now assistant at Epiphany Church, Washington.

The Rev. Francis Kane McNaull, Jr., formerly rector of Christ Church, Stevensville, Md., is now assistant at the Church of the Advent of Christ the King, San Francisco. Address: 162 Hickory St., San Francisco 2.

The Rev. Edgar Ralph Neff, formerly rector of Christ Church, Little Rock, Ark., has for some time been a field officer of the Department of Promotion of the National Council. Address: 734 Techwood Dr., N. W., Atlanta, Ga.

The Rev. Harold Nickle, formerly rector of St. George's Church, Harriston, Ontario, Can., is now rector of the Church of the Annunciation, Luling, Tex.

The Rev. Rollo Rilling, formerly assistant at Christ Church, Tyler, Tex., is now, priest in charge of St. John's Church, McAllen, Tex.

The Rev. Carl M. Truesdale, formerly priest in charge of Christ Church, Pottersville, N. Y., and associated missions, is now rector of Zion Church, Morris, N. Y.

The Rev. Ralph L. Tucker, formerly vicar of All Soul's Mission, Garfield, Utah, is now vicar of St. Peter's Church, Salt Lake City, and chaplain of St. Mark's Hospital. Address: 230 Second Ave.

Changes of Address

The Rev. Paul Hartzell, retired priest of the district of the Philippine Islands, temporarily addressed at Veterans Hospital, Lebanon, Pa., should now again be addressed at Box 118, Muncy, Pa.

Mr. William Krueger, LIVING CHURCH correspondent for Nashotah House, is correctly ad-

dressed c/o R. N. Hamilton, 3850 Lakeside Rd., Pewaukee, Wis.

The Rev. Ronald E. Ortmyer, who is serving Christ Church, Chippewa Falls, Wis., has had a change of street address from 606 W. Willow St. to 246 Coleman St.

The Rev. Clifford A. Selby, rector of Christ Church, Flint, Mich., has had a change of address from 119 W. Baker St. to 2126 Bonbright St., Flint 5, Mich.

Ordinations

Priests

Alabama: The Rev. John Speaks was ordained priest on November 30th by Bishop Claiborne, Suffragan Bishop of Alabama, at the Church of the Advent, Birmingham. Presenter, the Rev. John C. Turner; preacher, the Rev. J. D. Wilson. To be curate of the Church of the Advent, Birmingham. Address: 2015 Sixth Ave. North, Birmingham 8, Ala.

California: The Rev. John Castles Francis was ordained priest on December 17th by Bishop Block of California at the Church of St. Matthew, San Mateo, Calif., where the new priest will be curate. Presenter, the Rev. Lesley Wilder, Jr.; preacher, Dean John Krumm. Address: 15 Second Ave.

Central New York: The Rev. William J. Potter was ordained priest on December 17th by Bishop Peabody of Central New York at St. Peter's Church, Auburn, where the new priest will be curate. Presenter, the Rev. Albert Chambers; preacher, the Rev. William J. Spicer. Address: 173 Genesee St.

Connecticut: The Rev. Raymond Cunningham, Jr., the Rev. Joseph A. Johnson, the Rev. Arthur J. Monk, the Rev. Edwin A. Skipton, and the Rev. Earl T. Williams were ordained to the priesthood by Bishop Budlong of Connecticut on December 20th at St. John's Church, West Hartford.

The Rev. Mr. Cunningham, who was presented by his father, the Rev. Dr. Raymond Cunningham, will continue as vicar of St. Peter's, Plymouth, and St. Mark's, Terryville.

The Rev. Mr. Johnson, who was presented by the Rev. Dr. Loyal Y. Graham III, will continue as vicar of St. Paul's, Huntington.

The Rev. Mr. Monk, presented by the Rev. Richard Elting III, will continue as curate of All Saints', Meriden, and as vicar of the Church of St. John the Evangelist, Yalesville.

The Rev. Mr. Skipton, presented by the Rev. H. H. Donegan, will continue as curate at St. John's, West Hartford.

The Rev. Mr. Williams, presented by the Rev. C. L. Willard, Jr., will continue as vicar of St. John's by the Sea, West Haven. Dean Charles L. Taylor of the Episcopal Theological School preached.

Fond du Lac: The Rev. Ronald Lane Latimer was ordained priest on December 8th by Bishop Louttit, Coadjutor of South Florida, acting for the Bishop of Fond du Lac, at St. Stephen's Church, Coconut Grove, Miami, Fla. Presenter, the Rev. William O. Hanner; preacher, the Rev. Father David, OSA. To be priest in charge of the Church of the Holy Nativity, Pahokee, Fla., and of St. Martin's Church, Clewiston. Address: Box 427, Pahokee, Fla.

Harrisburg: The Rev. Albert Neuman Barringer was ordained priest on December 14th by Bishop Heistand of Harrisburg at St. Stephen's Church, Mount Carmel, Pa. Presenter, the Rev. George G. Shilling; preacher, the Rev. Wayne M. Wagenseller. To be vicar of St. Stephen's Church, Mount Carmel, and Holy Trinity Church, Centralia. Address: 104 S. Maple St., Mount Carmel, Pa.

Honolulu: The Rev. Claude Francis Du Teil, vicar of St. Stephen's Mission, Wahiawa, Oahu, was ordained to the priesthood by Bishop Kennedy of Honolulu on December 10th at St. Stephen's Church. Presenter, the Rev. C. Fletcher Howe; preacher, the Rev. Canon Anson P. Stokes, Jr. The Rev. Mr. Du Teil came to Hawaii in July of 1949 from Atlanta, Ga., after his ordination to the diaconate.

Missouri: The Rev. Alfred R. Malone was ordained priest on December 4th by Bishop Scarlett of Missouri at St. James' Church, Macon, Mo., where the ordinand will be rector. Presenter, the Rev. G. R. Wheatcroft; preacher, the Rev. G. Ernest Lynch.

CLASSIFIED

CHURCH FURNISHINGS

ANTIQUE SANCTUARY-LAMPS. Robert Robbins, 1755 Broadway, New York City.

LIBRARIES

MARGARET PEABODY Lending Library of Church literature by mail. Return postage the only expense. Address: Lending Library, Convent of the Holy Nativity, Fond du Lac, Wis.

LINENS & VESTMENTS

FINEST IRISH LINENS at new low prices, including Birdseye, also Nylon, Cassock Cloth, all embroidery supplies & Vestment Patterns. Samples Free. Mary Fawcett Co., Box 146, Plainfield, N. J.

CATHEDRAL STUDIO, Surplices, albs, stoles, burses, veils, Altar Linens, Material by yd., Two new books in 2d Edition. "Church Embroidery & Church Vestments," complete instructions, 128 pages, 95 Illustrations. Patterns drawn to scale for perfect enlargement, price \$7.50. Handbook for Altar Guilds, 53c. Address: Miss L. V. Mackrille, 11 W. Kirke St., Chevy Chase 15, Md.

EXQUISITE IRISH LINEN of all kinds, by the yard, and imported transfer patterns for ecclesiastical purposes. Unusual values. Free samples. Mary Moore, Box 394-L, Davenport, Iowa.

ALTAR LINENS, Surplices, Transfer Patterns. Pure linen by the yard. Martha B. Young, 570 E. Chicago St., Elgin, Ill.

POSITIONS OFFERED

CORRESPONDENCE INVITED relative to vacancy February 1950 for Assistant Priest, Catholic Churchmanship. Reply Box A-360, The Living Church, Milwaukee 3, Wis.

POSITIONS WANTED

YOUNG PRIEST seeks small parish in or near city. College town preferred. Reply Box G-365, The Living Church, Milwaukee 3, Wis.

CLERGYMAN, forty-six, married, no children, desires medium sized parish or curacy with responsibility, free March 15th. Diligent and successful worker. Highly recommended. Reply Box E-366, The Living Church, Milwaukee 3, Wis.

RETREATS

LIFE ABUNDANT MOVEMENT—Last Wednesday of Month—9:30 A.M. Greystone—The Rectory, 321 Mountain Avenue, Piedmont, California, Canon Gottschall, Director.

ADVANCE NOTICE: Pre-Lenten Retreat for Priests, DeKoven Foundation, Racine, Wis. Feb. 13th-16th. \$11.00 total cost. Advise sending \$1.00 advance registration (with separate request for reservation) early, to: Sister-in-Charge, C.S.M., DeKoven.

WANTED TO BUY

MASS SETS and other vestments, in good condition. Repair work. Vestments for sale. Inquire, Vestment Service, 1123 Curtiss St., Downers Grove, Ill.

RATES (A) Minimum price for first insertion, \$1.50; each succeeding insertion, \$1.00. (B) All solid copy classifications: 10 cts. a word for 1 insertion; 9 cts. a word an insertion for 3 to 12 consecutive insertions; 8 cts. a word an insertion for 13 to 25 consecutive insertions; and 7 cts. a word an insertion for 26 or more consecutive insertions. (C) Keyed advertisements same rates as unkeyed advertisements, plus 25 cts. service charge for the first insertion and 10 cts. service charge for each succeeding insertion. (D) Church Services, 65 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (E) Copy for advertisements must be received by The Living Church at 744 North Fourth St., Milwaukee 3, Wis., 12 days before publication date.

CLASSIFIED

BOOKS

FREE CATALOG of Used Religious Books mailed upon your request. Write today. Baker Book House, Dept. LC, Grand Rapids 6, Mich.

SECOND HAND AND NEW BOOKS. Liturgy ceremonial, dogmatics, commentaries, devotional, psychology, etc. Send for Lists. Ian Michell, 29 Lower Brook, Ipswich, England.

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

CHURCH SERVICES NEAR COLLEGES

—BUFFALO STATE TEACHER'S COLLEGE—

ST. JOHN'S Colonial Circle, Buffalo, N. Y.
Rev. Walter P. Plumley, Rev. Harry W. Vere
Sun 8, 11; College Club 1st & 3rd Mon 8

—COLUMBIA UNIVERSITY—

ST. PAUL'S CHAPEL New York City
Rev. James A. Pike, J.S.D., Chap
Sun MP & Ser 11; HC 9, 12:30; Daily (ex Sat)
12 Noon; HC Tues & Fri 8

—DUKE UNIVERSITY—

THE EPISCOPAL CHURCH AT DUKE UNIVERSITY
Durham, N. C. Rev. George A. Workman, Chap
Sun HC 8:55, 7:30 HD, Canterbury Club Sun 6:30

—GEORGE WASHINGTON UNIVERSITY—

ST. JOHN'S Rev. C. Leslie Glenn, D.D., r
Lafayette Sq., Washington, D. C.
Sun 8, 9:30, 11, 7:30, Canterbury Club 8:30
Mon, Tues, Thurs, Sat, 12; Wed, Fri 7:30; HD
7:30 & 12

—HARVARD, RADCLIFFE—

CHRIST CHURCH Cambridge, Mass.
Rev. Gardiner M. Day, r; Rev. Frederic B. Kellogg,
Chap
Sun 8, 9, 10, 11:15, 8; Canterbury Club 6:30

—UNIVERSITY OF ILLINOIS—

CHAPEL OF ST. JOHN THE DIVINE Champaign, Ill.
Rev. William Ward, S.T.M., Chap
Sun 9, 11 HC, Wed, Fri 7:15

MILWAUKEE-DOWNER, STATE TEACHERS

ST. MARK'S Rev. Killian Stimpson
2604 N. Hackett Avenue, Milwaukee 11, Wis.
Sun 8, 9:30, 11

—UNIVERSITY OF MINNESOTA—

ST. TIMOTHY'S HOUSE HOLY TRINITY
317 — 17th Ave., S.E., Minneapolis GL 2411
Rev. G. R. Metcalf, Chap; Miss Kate Bradley, Dir.
Sun 8:30, 10, 11; Wed 7; Canterbury Club Wed 6-8

—UNIVERSITY OF MISSOURI— STEPHENS, CHRISTIAN

CALVARY Columbia, Missouri
Rev. Roger Blanchard, r; Rev. Ned Cole, c;
Miss Louise Gehan
Sun 8, 9:30, 10:45, 12; Canterbury Club 6; Thurs
7:30, 11 HC; Daily EP 5:15

—NEW PALTZ STATE TEACHERS—

ST. ANDREW'S Rev. J. Marshall Wilson
New Paltz, New York
Sun 8, 11; Tues & HD 9:30, Thurs 8
Canterbury Club Sun 5:30

—SANTA BARBARA COLLEGE UNIVERSITY OF CALIFORNIA

TRINITY Rev. Richard Flagg Ayres, r
Santa Barbara, California
Sun 7:30, 9:30, 11; 7:30 Ev

—UNIVERSITY OF TEXAS—

ALL SAINTS' CHAPEL Austin, Texas
Rev. Joseph Harte, r; Gray Blandy, Lucy Phillips
Sun 8, 9:30, 11, 6; Daily 7, 5:30, Wed 10

—UNION COLLEGE—

ST. GEORGE'S Schenectady 5, N. Y.
Rev. Darwin Kirby, Jr., Rev. David Richards
Sun 8 HC, 9 Family Eu, Breakfast, Ch S; 11
Morning Service, Ser, Nursery; Daily: Eu 7; Thurs
10; HD 7, 10

—VASSAR COLLEGE—

CHRIST CHURCH
Acad. & Barclay, Poughkeepsie, New York
Rev. Robert E. Terwilliger, Ph.D., r; Rev. Carleton J.
Sweetser, c; Barbara E. Arnold, dir col work
Sun 8, 9, 11, 7:30; Daily: MP 9, EP 5:30 HC Wed
& Fri 8, Thurs 10; College supper-discussion, Fri 6

CHURCH SERVICES

—SAN FRANCISCO, CALIF.—

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

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

—DENVER, COLO.—

ST. ANDREW'S 2015 Glenarm Place
Rev. Gordon L. Graser, v;
Rev. Albert E. Stephens, Jr., c
Sun Masses 8, 9:30, 11, Sol Ev & B 8; Daily 7:30
ex Mon 10, Thurs 7; HH & C Sat 5-6. Close to
Downtown Hotels.

—WASHINGTON, D. C.—

ASCENSION AND ST. AGNES Rev. A. J. duBois, r;
Rev. E. Jacobs, c 1215 Massachusetts Ave., N.W.
Sun Masses 7:30, 9:30, 11 with ser, MP 10:45;
EP Ser & B 8; Daily Masses: 7, Fri 8 EP & B;
C Sat 4-5 & 7:30-8:30

ST. JOHN'S Rev. C. Leslie Glenn
Lafayette Square
Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12,
Wed, Fri 7:30; HD 7:30 & 12

ST. PAUL'S 2430 K, St., N.W.
Sun Masses: 7:30, 9:30, 11:15 Sol, Sol Ev & B 8;
Daily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat
5 to 7 and by appt

—DAYTONA BEACH, FLA.—

ST. MARY'S Rev. Samuel C. W. Fleming
Ridgewood Ave. (U. S. 1) at Orange
Sun 7:30, 9, 11; Daily MP 7, HC 7:15; Sat C 5-6

—MIAMI, (COCONUT GROVE), FLA.—

ST. STEPHEN'S 3439 Main Hy.
Rev. William O. Hanner, r; Rev. Paul L. Lattimore
Sun 8 HC, 9:15 & 11 Cho Service & Ser; Week
Days: Daily 7:30 ex Mon at 10 & Fri at 9
C Sat 5-6 & 7-8 & by appt

—CHICAGO, ILL.—

ATONEMENT 5749 Kenmore Avenue
Rev. James Murchison Duncan, r;
Rev. Robert Leonard Miller
Sun 8, 9:15, 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

—DECATUR, ILL.—

ST. JOHN'S Church & Eldorado Sts.
Rev. E. M. Ringland, Rev. W. L. Johnson
Sun 7 HC, 9 & 10:30 Cho Eu & Ser, 5 EP; Daily
7:15 MP, 7:30 HC, 5 EP

—EVANSTON, ILL.—

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

—BALTIMORE, MD.—

ST. MICHAEL AND ALL ANGELS 20th and St. Paul
Rev. D. F. Fenn, D.D., r; Rev. D. C. Patrick, c
Sun 7:30, 9:30, 11 & daily

—SALISBURY, MD.—

ST. PETER'S Very Rev. Nelson M. Gage, r
Sun 8, 9:30, 11 Cho Eu & Ser;
HD Low Mass 11

—DETROIT, MICH.—

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7, 9 & 11 (High); Wed 10:30; Fri 7

—ST. LOUIS, MO.—

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

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, Sta-
tions; V, Vespers; v, vicar; YPF, Young People's
Fellowship.

—RIDGEWOOD, (NEWARK), N. J.—

CHRIST CHURCH Rev. Alfred J. Miller
Sun 8, 11; Fri & HD, 9:30

—BUFFALO, N. Y.—

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

ST. ANDREW'S Main at Highgate
Rev. John W. Talbott
Sun Masses: 8, 9:30, 11, MP 10:45; Daily: 7 ex
Thurs 9:30, C Sat 7:30

ST. JOHN'S Colonial Circle
Rev. Walter P. Plumley, Rev. Harry W. Vere
Visit one of America's beautiful churches.
Sun 8 HC, 11 CH S, MP; Tues 10:30 HC

—NEW YORK CITY—

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

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paull T. Sargent, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Sermon;
Weekdays: HC Wed 8; Thursday & HD 10:30
The Church is open daily for prayer

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

GRACE Rev. Louis W. Pitt, D.D., r
10th & Broadway
Sun 9 HC, 11 Ser, 5 V; Weekdays: Tues — Thurs
12:30 Prayers; Thurs & HD 11:45 HC

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. Gilbert Dar-
lington, D.D., Rev. Richard Coombs
Sun HC 8, 10, MP & Ser 11, 4; 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; Daily HC 7
& 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5
by appt

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

ST. THOMAS Rev. Roelif H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8 HC, 11 MP, 11 1st & 3rd Sun HC; Daily:
8:30 HC; Thurs 11 HC; HD 12:10 HC

TRANSFIGURATION Rev. Randolph Ray, D.D.
Little Church Around the Corner, 1 E. 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11

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

—SCHENECTADY, N. Y.—

ST. GEORGE'S 30 N. Ferry Street
Rev. Darwin Kirby, Jr., Rev. David E. Richards
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion
Breakfast), 9 School of Religion, 11 Nursery

—CINCINNATI, OHIO—

ST. MICHAEL AND ALL ANGELS, 3626 Reading Rd.
Rev. Francis Campbell Gray, r
Sun Masses: 8 & 10:45, MP 10:30; Daily: 7:30 ex
Mon 10; C Sat 7-8

—PHILADELPHIA, PA.—

ST. MARK'S Locust St. between 16th and 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Philip T.
Fifer, Th.B.
Sun Holy Eu 8, 9; Sun Sch 9:45; Mat 10:30; Sung
Eu & Ser 11; Nursery Sch 11; Cho Ev 4; Daily: Mat
7:30; Holy Eu 7:45, Wed & Fri 7, Thurs & HD
9:30; Lit Fri 7:40; EP & Int 5:30 daily; C: Sat
12 to 1 & 4 to 5

—PITTSBURGH, PA.—

CALVARY Shady & Walnut Aves.
Rev. William W. Lumpkin, r; Rev. Nicholas Petko-
vich; Rev. Richard J. Hardman.
Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30 &
10:30, HD 10:30

—MADISON, WIS.—

ST. ANDREW'S 1833 Regent Street
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 11 HC; Weekdays, 7:15 HC. (Wed 9:30)
Confessions Sat 5-6, 7:30-8

—PARIS, FRANCE—

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