

the Living CHURCH

A Good Resolution:
Never Look Back — P. 4

December 30, 1956

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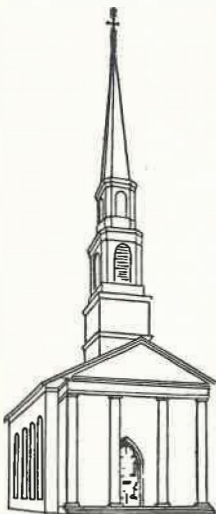
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the Living CHURCH

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

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Things To Come

- December
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- January
1. Circumcision
6. The Epiphany
13. First Sunday after Epiphany
20. Second Sunday after Epiphany
25. Conversion of St. Paul
27. Third Sunday after Epiphany
- February
2. The Purification
3. Fourth Sunday after Epiphany
10. Fifth Sunday after Epiphany
17. Septuagesima
24. Sexagesima
25. St. Matthias

NEWS. Over 100 correspondents, one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. In emergency, news may be sent directly to the editorial office of *The Living Church*, 407 E. Michigan Street, Milwaukee 2, Wisconsin. Such material must be accompanied by the complete name and address of the sender. There is no guarantee that it will be returned, and publication is at the discretion of the editors.

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MANUSCRIPTS. Articles accepted for publication are usually written by regular readers of *The Living Church* who are experts in their fields. All manuscripts should be accompanied by addressed envelopes and return postage.

PICTURES. Readers are encouraged to submit good, dramatic snapshots and other photographs, printed in black and white on glossy paper. Subjects must be fully identified and should be of religious interest, but not necessarily of religious subjects. Pictures of non-Episcopal churches are not usually accepted. News pictures are most valuable when they arrive in time to be used with the news story. All photographs must be accompanied by the complete name and address of the photographer and/or sender and a stamped, addressed envelope.

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talks with TEACHERS

By the Rev. VICTOR HOAG, D.D.

How Large Should a Class Be?

For the best results, for the greatest teaching effectiveness, for the best use of our time and efforts, just how many children should be in one class? If you and your parish still look upon Christian education as a mass operation, in which a teacher delivers Christian lore to typical or average children, then the size of the class will not matter so much. You may manage such groupings (for short sessions!) with any number — three to 20 — by fill-and-drill methods.

Even under the older methods it became clear that under 10 might be handled as a *family group*, with more informality, and free talk. But with over 10 or a dozen, the *school pattern*, with increasing need for repression of free expression and fellowship, had to be applied.

This all depends on *relationships*. How can the meetings of certain pupils with an adult, in which all are recognized as persons of widely differing needs, capacities, development, and temperaments, be arranged most profitably?

Let's test certain groupings:

Teacher and two: Not a class. Just a small huddle.

Teacher and three: Better. The children can react to each other, but are still over-weighted by adult wisdom and guidance.

Teacher and four: Same, but pairing can start; yet personalities "stick out," are more in conflict, more self-conscious.

Teacher and five: Workable. May readily become a real group if the teacher wins confidence, and becomes accepted as a member of the class — that is, when all can say "we" and mean it.

Teacher and six: Handy when you wish to form small groups (of three). Allows some margin for absentees now and then. Can become a vital class-group under normal, favorable conditions of persons, space, and supports.

Teacher and seven or eight: Increasing opportunity to weld into a vital group of persons interacting upon each other. In Christian terms this means that meeting regularly under wise stimulus, these children learn to live together and experience Christian love.

The Happy Norm

Teacher and six to 10 plus an observer: Now we have all the advantages of group structure and experience, with the added touch of a second sympathetic (though unobtrusive) adult to add variety to their resources, and to help chart the growing relationships. This, numerically, is the

ideal class size described in the new courses. On the whole, reports are that this is working well, whereas classes too small or too large are not chiming to the new goals.

Teacher and 11 to 15 or more: Repression and discipline are increasingly necessary, and the few talkative ones get more than their share of time. At this point, if the age-group has grown by new arrivals in the parish, it is high time to break it into two, at all costs. The large class is destined for diminishing learning as the year advances. Individuals stand out less. Absences are not felt. Small cliques are formed, often resisting the leadership, or shunning certain pupils.

In general, this is the wisdom of group functioning: three is a working group (or sub-group, within a class); five is a talking group; eight is a sharing group.

But there is more to be considered than numbers. All in the class — leaders and pupils — are personalities. While the great run of children are fairly normal and respond to reasonable direction, it is the exceptional ones that call for our strategy, our extra love, patience, and zeal. Let's look at a few problem cases:

Difficult Classes

Total of nine, with two "naughty" boys who are pals, keep each other stirred up: Break it up soon! If the situation continues unresolved and becomes the habitual tone of this class, months or the whole year may be wasted. With all such cases of difficult children or cliques, it is well to *work for a solution outside the class period*. The parish administration should be ready to step in promptly and relieve impossible situations.

One or two extremely bright or well-informed children, vocal and given to reciting frequently — the rest quiescent, seldom responding: This is revealed most by the old-style teaching. By the group processes, such brilliant children develop by being given special functions within the class, as they learn how to give themselves to the class spirit. But again, if not repaired, such a class may deteriorate.

Small class of polite, bright, coöperating children: Challenges the teacher to highest preparation, finest achievement. But may (without good supervision and an observer) slip into easy ways with minimum effort. It's so easy to make a showing with nice children!

Big or little, the class is a slice of the Kingdom. Let us make sure we manage well in His name.



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The Perils of Looking Backward

By the Rev. Gardiner M. Day*
Rector of Christ Church, Cambridge, Mass.

"Lot's wife . . . looked back, and she became a pillar of salt" (GENESIS 19:26, RSV).

I am sure this text recalls to your mind the Biblical legend concerning Lot's wife. The corruption had become so great in the cities of Sodom and Gomorrah that God decided to destroy those cities. Abraham made a fervent plea to God to spare the city of Sodom if 10 good people could be found in it. Apparently 10 people could not be found and so the cities were destroyed. Lot and his family were guided in their escape by two angels who commanded them to make haste out of the city and not to look back. But Lot's wife disobeyed and looking back was turned into a pillar of salt.

These may have been mythical cities. There are no remains of them. No one knows how the cities were destroyed. This incident is the origin of the famous term "fire and brimstone," which was believed to have come down from heaven and destroyed the two cities. Whether that means that a lightning storm perhaps caused a great fire (such as the fire of London in 1666) which consumed these cities, or whether the destruction was due to volcanic action in that area is not known, as geologists tell us that no volcanic lava has been found in the area of the Dead Sea where

Sodom and Gomorrah were traditionally located.

The story of Lot's wife most probably arose to explain a salt formation that was shaped curiously like a human figure. We can imagine that Lot's wife hesitated and was caught by wind-blown flames or overtaken by burning lava, and so turned to salt.

This is an ideal text for our thought for the New Year, as it is especially appropriate at this time to consider the perils of looking backward and the importance of looking ahead.

Lot's family was escaping from a city that was so full of evil that it merited destruction. Whatever Lot's feelings may have been, one suspects that his wife was reluctant to leave. Perhaps she enjoyed the manifold opportunities for self-indulgence that Sodom and Gomorrah afforded; or perhaps like the drug addict who knows he is doing wrong but cannot desist, she just could not stop. She just had to have one more look back. She just had to have one more fling, just one more play of the dice. The result was that her life was turned to bitter salt.

How human that picture is! How many an individual has become a derelict simply because he could not resist that one last drink, as he thought, but which unfortunately was

the first of many drinks; or he could not resist that one last gamble which meant he lost everything; or that one last party with some companions who were leading him down an evil path.

I was talking recently with a young man, who spent three years in military service, who told me that the saddest thing to see in his experience was the number of very young and good men who, nevertheless, were weak men, and as a result, were enticed by bad companions into all manner of evil activities which they probably never would have participated in had they remained in their own home environments.

A Stepping Stone

The moral is obvious: If one is to achieve release from any form of sin or evil, a clean and complete break is essential. Furthermore, once the imagination has become kindled by fascinating temptations, it takes more than human will power to achieve this break and to be able to turn and look steadfastly in a new direction.

Consequently, many a life has been turned to salt and to very bitter salt because of just one look back.

There are other backward looks that can turn a life to salt. Firstly, there is the individual who continues

*A sermon preached on Sunday, January 1, 1956.

Many a life has been turned to bitter salt just because of one last backward look



LOT'S WIFE

Dore

We must face the past squarely: learn from it, write it off — and then ask God to aid us with strength.

to look back because he is shackled by the memory of a past wrong doing. For example, Tom did something wrong years ago. He repented. There is no danger of his committing that type of sin again. Yet, despite this fact that the incident occurred many years ago, it is continually in his mind. Mentally he has not been able to stop looking back, and the more he thinks about it, the more his anxiety is intensified so that he is unable to do his work well in the present.

This is not an unusual case as many of you know. So long as he continues to look back, his life is bitter salt. What is the remedy? There is *no one remedy*. Sometimes reparation that was not made at the time can still be made and the slate can be wiped clean. Sometimes psychiatric help is needed. Sometimes the situation

needs simply to be talked out in a personal confession and the individual needs the reassurance of individual absolution. But in any case, whatever the method used may be, unless that individual becomes convinced that God has forgiven him and lifted the burden of guilt from him, he will not be able to go forward without looking back.

Secondly, there is the individual who failed in his first adult undertaking and never gets over it. He is not able to stop looking back at that original failure and so he cannot find release from a crippling sense of inferiority and gain that self-confidence that is essential to do a job well, and so for him life has turned to bitter salt. Phillips Brooks was a rather striking example of a man who was a failure in his first job of teaching but who

wrote it off, learned from the experience that disciplining children was not his forte, but that dealing with adults was, and in consequence made his failure a stepping stone to a great career.

Thirdly, there is the individual who cannot stop looking back at past decisions. He says to his intimate friends: if only I hadn't taken this job but had taken another job instead. Or if he is in the ministry, he says: if only I had accepted a call to some other parish instead of this one, all would be better. Now, granted that we sometimes make unwise and unfortunate choices, we can by the grace of God keep from letting those choices turn our lives to bitter salt by striving not to contemplate what might have been. I do not know how many peoples' lives are blighted by the amount of time they spend contemplating what might have been or what would have happened if they had made a different decision.

I remember a friend who was a banker, who as he grew older fell into the habit of frequently looking back on things in his life and saying: if only I had done so and so, or: if only I were to face that question over again, I would make an entirely different decision. I remember his wife saying to him: Jim, you're just being foolish. That simply is not true. If you had it to do over again, you would make exactly that same decision, because you made the best choice that you could make at the time you made it with the knowledge that you had and the experience that you had, and if you put the clock back, you would be exactly in the same situation again. That is true of most of us. We made our past decisions with the best knowledge and experience we had, and if we had it to decide over again with the same background, we would make the same decisions.

A Changed Person

Then there is the individual who is unable to gain release from past events. He looks back upon the failure to secure a certain promotion or to the time when he was defeated for public office. He had looked forward to that promotion or to that particular public office, and his mind continues to dwell on what might have been, so that his life becomes a dead and bitter pillar of salt. We have all seen examples of this and I do not believe that any of us can think of a finer example of a man who had every

reason to let defeat turn his spirits to bitter salt and yet did not, than Herbert Hoover. His defeat in 1932 was like a popular repudiation and was certainly sufficient to sour any ordinary individual. Nevertheless, Herbert Hoover did not let it blight his spirit, but as we all know since then has continued to make contribution after contribution to our country and to society.

As a pastor, I could tell of individuals who are spiritually pillars of salt because their whole lives are influenced by looking back. Here is X who is still looking back to a divorce that occurred 15 or 20 years ago. And one does not have to talk long with that individual before she begins to narrate all those circumstances that should have been written off and forgotten long ago — or at least all but forgotten. Here is an individual who still bears a grudge, which comes to the surface of his mind with very little probing, against an individual for something that person did against him years and years ago.

What we make of the present and the future depends in no small measure upon our determination to face our past squarely, to learn what we can from the experience of it, but then to write it off once and for all as the dead past, and turning over a page, ask God to aid us with new strength to throw ourselves into giving our best to the present.

A friend of mine, a fine Christian woman who is no longer living, had a backward child. As the child grew it did not improve and its mother became more and more depressed by the thought that perhaps she had done something before the child was born that might have accounted for the child's condition. Even though doctors assured her that this was not true, she still was depressed by this thought that there might have been something that she had done or left undone that caused the child to be backward. Finally her minister (who was not myself), seeing that looking backward was turning her life to bitter salt, convinced her that her salvation — her chief hope of serenity and happiness — lay in dedicating her past, present, and future to God.

She did just that. At a Communion Service, she knelt down and consecrated her past to God. She said: "God, into thy hands I place my past. I'm not going to worry about it anymore." Then she turned and dedi-

cated her present and her future to following Christ. She rose from her knees a truly changed person. She learned in her own experience what St. Paul was talking about when he spoke of Christians being able "to walk in newness of life." From that moment onward, she was a different person. Her husband testified to her transformation of spirit and her friends were also aware of it — and she never lost this new radiance of spirit as long as she lived.

I am not a very great believer in specific New Year's resolutions, but I believe that no one will ever be sorry for striving to make his own, St. Paul's formula: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13-14). Let us not look back, but let us press on toward the



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ST. PAUL: ". . . Walk in the newness of life."

mark for the prize of the high calling of being more worthy disciples of Jesus Christ; and if we do that, we will learn that God does indeed, as St. John expressed it, "make all things new" (Revelation 21:5).

sorts and conditions

WE ARE not yet through with 1956, but 1957 is practically here. "As in the days that were before the flood," says Jesus, "they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be."

THE INTERNATIONAL scene, the affairs of THE LIVING CHURCH, and my personal existence seem full of loose ends right now. There ought to be some more 1956 for world peace to be achieved, the magazine's budget to be balanced, and my scattered thoughts and activities to get sorted out. But a new year is at the door with its little day of judgment, its moment of adding up the results of the past and drawing a line at the bottom of the sheet. And there is no more time.

SO IT IS that the irrelevant fact of the earth's journey around the sun becomes a yardstick for the beginnings and the ends of things. A day, a week, a month, or a year — or a lifetime — is an occasion for totting up debits and credits and finding where we stand.

"But at my back I always hear
Time's winged chariots hurrying near,
And yonder all before us lie
Deserts of vast eternity."

THE THING that lies on the other side of judgment is the real problem.

The Puritan Andrew Marvell, in this most unpuritan poem, urged his sweetheart to make the most of the present moment. In a soberer mood, he would have recommended using some, at least, of our precious time in preparation for the journey into the great trackless realm of eternity.

IT IS always true that when we try to find perfection within time, when we try to accomplish everything that needs to be accomplished, get possession of everything we desire, solve every problem that perplexes us, achieve every goal that will command the approval and respect of our fellows — then the next demand confronts us before the last is satisfied, and sooner or later we are caught, like the foolish people in the days of Noah, having prepared for every eventuality except the one that has arrived.

IN NOAH'S ARK, the ancient Christian fathers discerned a symbol of Christ's Church, a "type," of which the body of believers was the fulfilling "antitype." The real problem is not how to prepare for another year much like the last, but how to prepare for the end of everything. The task is not to *achieve* eternity, but to accept it. Our hope is not that the temporal world will become so satisfactory to God that eternity is unnecessary; but that we may learn the ways and paths and sea-charts of eternity and recognize it as our native element when it rises up around us. PETER DAY.

EDITORIALS

A Job for the Wardens

One of the most uncomfortable tasks of the parish priest is to call the vestry's attention to things that need to be done to the rectory — painting, repairs, replacements, and the other things that buildings need if they are to be kept in good shape.

Not many years ago, it used to be easy to spot the rectory in any town — it was the biggest, shabbiest house near the church. Things are better today, and many a rectory has had a going over inside and out. Nevertheless, it is always an embarrassment to the rector to be the individual responsible for bringing up the subject of the rectory in vestry meetings.

Actually the upkeep of the church property is not the rector's job alone. The Churchwardens are the men responsible for seeing that the parish property is kept in good repair. They should take the initiative in checking the condition of the rectory from time to time — the roof, the furnace, the interior and exterior paint, the masonry, etc. — and should bring up the needs of the rectory at vestry meetings. If the rector finds something wrong between checkups, he should be able to call it to the attention of one of the wardens and give him the responsibility of bringing the subject up with the vestry.

The office of Churchwarden goes back to 14th-century England. It began in a recognition of lay responsibility, rather than lay authority; wardens were chosen by common consent of priest and people to provide the necessaries for divine service, maintain order in the church, and watch over the faithful observance of Church law. (The word "warden" means "guardian.") When priest and people could not agree on the choice of wardens, the priest would choose one and the people another, and this is how there came to be a "rector's warden" and a "people's warden" in England and in a few American parishes. From this, in turn, comes the vague division of responsibilities between "senior warden" and "junior warden," a distinction that is not recognized in the canons of the national Church.

Most of the duties of the present-day warden, especially in America where title to the parish property both real and personal is in the hands of the vestry, are duties of observing and reporting to the proper authority rather than exercising authority directly.

One matter on which the wardens may still claim the responsibility for action is in stirring up the slothful to attend divine service and to stay throughout the service.

To include the rectory as well as the church itself in the responsibilities of the wardens may be something of an extension of their ancient duties. At one time, the rectory was a part of the parish property that was wholly under the control of the priest, and funds for its repair were provided independently of the vestry or parishioners. Nowadays, however, when the rectory is normally a part of the parish plant and financial responsibility for its care rests primarily upon the vestry, it would appear that it is one of the things the parish's wardens (guardians) should watch over and guard from decay and neglect.

A Booklet to Boost

The Armed Forces Division of the Church's National Council has put out an excellent booklet of "Information for the Serviceman," entitled *Seek Out the Church*.

The booklet is adapted, with permission, from one of the same name originally issued by the Armed Forces Commission of the diocese of Chicago and prepared by the Rev. Robert E. Ehrgott, assistant at Grace Church, Hinsdale, Ill., and chairman of the Armed Forces Commission of the diocese of Chicago.

The first 10,000 copies of the National Council's adaptation of *Seek Out the Church* were quickly distributed, including a sample copy sent to all chairmen of diocesan Armed Forces Commissions. Another 20,000 copies have been printed, of which about 19,000 are on hand. Fr. Ehrgott is now serving as a member of the Armed Forces Division of the National Council.

The Armed Forces Division hopes that the booklet will be "continuously distributed by diocesan commissions to parishes, so that it can be given to men as they go into the Armed Forces."

Seek Out the Church explains how important it is for men in the Armed Forces to keep in touch with their Church, suggests various ways in which this may be done, lists all national branches of the Anglican Communion with the name by which the Church is known, together with other churches (e.g., the Old Catholics) with which we are in communion.

We heartily commend *Seek Out the Church* for its definite teaching and the manner in which that is presented. While a book can hardly pinch hit for a bishop, those of us who have favored a bishop for the Armed Forces can strengthen the ministry to servicemen by boosting this booklet for all it is worth.

National Council Hears News Of Fund for Republic Grants.

Money will aid understanding between inter-racial and national groups and provide exhibits for Church and freedom celebration

By JEAN SPEISER

Two important grants from the Fund for the Republic to the Division of Christian Citizenship, Department of Christian Social Relations, were announced at the December 11th to 13th meeting of the National Council at Seabury House. They were:

✓ \$25,000 for an inter-group program directed by the Rev. M. Moran Weston, executive secretary of the Division; its goal is increased understanding and reconciliation among racial and national groups. Dr. Weston will be assisted by the Rev. Cornelius C. Tarplee, rector of St. Paul's Church, Lynchburg, Va., whose appointment for 18 months, beginning January 1st, was announced at the Council meeting.

✓ \$19,250, to be used to help provide exhibits for a Church and freedom celebration scheduled for 1957 in 13 key cathedrals, starting at the Cathedral of St. John the Divine in New York City and ending at Washington Cathedral. Celebration plans are incomplete.

Allocation of a grant of \$182,000 from the Lilly Endowment of Indianapolis, previously announced in part, for work of the Division of Urban-Industrial Church Work, Department of Christian Social Relations, was described by the Rev. Gardiner Day, chairman of the Division.

It will go, he reported, to the deans of seminaries to help them prepare students for urban and industrial work. On a continuing five-year basis, the progress of this project will be reported regularly to the Rev. G. Paul Musselman, executive secretary of the Division, and annual conferences will be held.

Considerable attention was given to recruiting Church workers by means of an apprenticeship program of in-service training. It was pointed out by Bishop Donegan of New York, chairman of the committee on recruiting, that the Church needs many more trained women in the fields of college, parish, rural, and social work, and offered a resolution for direction and implementation of the in-service training program. The resolution was approved by the council.

Resolution brought to the council by the Committee on Recruiting:

Whereas, the Episcopal Church needs to recruit many women for Church work in the fields of College, Parish, Rural, and Social work; and

Whereas, many of the most qualified college seniors are not ready at the time of graduation to commit themselves to the full graduate training given by the Church's Training Schools; and

Whereas, the Apprenticeship Program is designed

1) To *enable* the Church to secure the services of the most qualified college graduates by introducing them without commitment to extensive graduate training to College Work, Parish Work, Rural Work, and Social Work, and

2) To *offer* the college graduate the opportunity to explore these four fields that she may evaluate her interests and abilities and come to a decision regarding her Christian vocation and the advisability of appropriate graduate training and

3) To *provide* a means by which the Church can make a sound evaluation of the effectiveness of the apprentice in Church Work: therefore be it

Resolved, that the National Council approves in principle the Apprenticeship Program of in-service training for college graduates and recognizes the responsibility of the National Church, funds permitting, for its direction and implementation.

The Rev. Ellsworth E. Koonz, executive secretary of the committee, made a further appeal for support of this effort by pointing out that in the last year 116 applications had been received for the services of 15 available young women, trained in Christian education.

At a meeting at Windham House, November 27th and 28th, the Rev. Don Frank Fenn, rector of St. Michael and All Angels, Baltimore, met with five apprentices and their supervisors, and several consultants to evaluate this kind of training, and found it good. It makes it possible, the group agreed, for young women, newly graduated from college, to investigate a field that is attractive to them, without of necessity spending another year or two further educating themselves before being able to go to work.

At present, reported Mr. Koonz, there are about 12 girls in apprentice training. He visualizes, in a year or two, a program providing 100 or 200 graduates.

In no way intended to by-pass such Church training centers as St. Margaret's, Berkeley, Calif., and Windham House, New York City, respectively, this venture ideally would encourage young women to acquire more intensive training during their apprenticeships, or after they had completed them.

As a part of this concerted effort to increase recruits for Church work, the Rev. David Hunter, director of the Department of Christian Education, offered a short-term program slanted, not at the college graduate, but at the older woman whose family was grown and who had an instinctive feel for full-time Church work.

The blue-print offered was the result of a questionnaire to parish priests, 287 of whom replied they were "ready to hire"

such a person. However, 119 preferred a Christian education director who was "fully trained."

Miss Mary Louise Villaret of the department, staff, listed the curriculum subjects by means of a chart as including theology and techniques of teaching and learning — to be taught by lectures, practice-teaching, individual counseling, and intensive reading via the "Great Books" of the Church.

A second proposal made by Dr. Hunter in the report of his department was for providing special educational materials



Rev. David Hunter: Offers short-term program.

for very small Church schools (25 or under) in rural communities or in overseas missionary districts.

"What the Church needs," he said, "is something of general use that might be equally good for, say — the Indians of South Dakota and a group of foreign-speaking children on the other side of the world. We might even bring in overseas personnel to assist in preparation and translating who would then return to the field to put the material to use."

A resolution asking \$16,935 for implementation of this proposal, and the hiring of an editor of small-school publications to be named by the Presiding Bishop was passed, with the sum to be supplied from the Constable Fund (a bequest to the Department of Education for "projects apart from those provided by the usual budget").

Among the recommendations read to the Council by Mr. H. M. Addinsell, treasurer, was one for the allocation of funds totalling \$200,000 from undesignated legacies. Of this \$120,000 will go to the Overseas Department and \$80,000 to the Division of Domestic Missions, for "work outside the budget."

Part of the money allocated to the Overseas Department was used, for the "automobile fund" for purchase of vehicles overseas to be used in the mission field, and for the construction of two staff

buildings at St. Andrew's Theological Seminary, Manila. A total of \$20,000 was used by the Automobile Fund and \$37,500 by St. Andrews.

Social Relations Department Holds Policy Conference

Basic questions on Episcopal Church social relations policy and program were raised at a conference meeting of the members of the National Council's Department of Christian Social Relations and the Department's three Divisions, December 9th to 11th.

Held at Seabury House, Greenwich, Conn., the meeting brought together all the bishops, priests, and lay people concerned in social relations planning at the national level. The Very Rev. John Leffler, dean of St. Mark's Cathedral, Seattle, presided.

The intention of the conference was to acquaint those concerned in one or another of the three Divisions — Health and Welfare, Christian Citizenship, and Urban-Industrial Church Work — with what the other Divisions were doing, as well as with other Departmental concerns such as relief and interchurch aid and service to refugees. This presentation was expected to lead into a discussion of ways of developing personnel for leadership in the field.

Instead, the discussion came to focus on such fundamental questions as:

How can guidance be given to Church people on current moral issues — family responsibility for the aging, ethical choices in business, artificial insemination, the problem of homosexuality, capital punishment? If there is more than one Christian answer to some of these problems, how can dogmatic and moral theology be applied to help the individual arrive at his own conclusions?

How can specialists be trained and apply their skills within dioceses on pastoral counseling, problems of alcoholism, labor relations, housing, international relations, ministry to institutions?

How can communications be improved between the national Church and the dioceses, between the parish and its members?

Is "social relations" the wrong word for the Church's effort to bring the Gospel of Jesus Christ and the community of the Holy Ghost to group relationships, problems of daily living, and civic, national, and international affairs?

Does the National Council — i.e., the elective body concerned with developing missionary, educational, and social policy — concern itself too much with dividing dollars between programs proposed by different Departments and Divisions and not enough with defining goals and plan-

ning broad strategy into which specific missionary, educational, and social programs must be coordinated?

Do the Episcopal Church's representatives on the National Council of Churches and its various program units know what their own Church's policy is in these fields?

How can individual Church people be given the vision of Christian social relations as an essential part of the Gospel to the community, nation, and world?

How can individuals who are already motivated to serve in these areas be located and put to work?

These and other questions will be studied by the appropriate Divisions of the Social Relations Department during the year and will be taken up at a similar conference which the group voted to hold a year hence.

The conference listened with interest to reports on refugees (over 3,000 have been resettled through the Department's assistance, including the Church's full share of Hungarians in recent weeks), on the 18 urban experimental projects now under way in the Division of Urban-Industrial Church Work; and on the varied activities of the Divisions of Christian Citizenship and Health and Welfare.

In addition, clergy and laity engaged in Christian social relations at the diocesan level discussed the impact of the national program on their dioceses.

Clergymen in South Africa Are Sponsors of Defense Fund

Prominent Anglican, Protestant and Roman Catholic clergymen are among the sponsors of a fund to aid 150 persons, including several ministers, arrested for alleged contravention of the Suppression of Communism Act [L. C., December 23d].

The sponsors include Anglican Archbishop Geoffrey Hare Clayton of Cape-town, Anglican Bishop Richard Ambrose Reeves of Johannesburg, two Senators, and two former judges.

Two Negro Anglican clergymen and a white Methodist minister, the Rev. Douglas Chadwick Thompson, are among those held on the charge of high treason. The arrests are believed to have been made in an effort to suppress opponents of the South African government's apartheid (racial segregation) policies.

Sponsors of the fund said it "is not within our province" to express an opinion on the guilt or innocence of the defendants, whose trials are pending. "We believe, however," they stated, "that in view of the unique significance of the trials all the accused should be able to secure the best legal representation available. We also believe that during the course of what will probably be lengthy proceedings, dependants and families of the accused should be protected from hardship and suffering." [RNS]

Hungarian Regime Promises 'Free Practice of Religion'

The Soviet-installed government of Premier Janos Kadar announced through the State Office for Church Affairs that it "stands for the free practice of religion as laid down in the constitution of the Hungarian People's Republic."

The announcement also said the Church Affairs office "wishes in the future to resolve questions arising between the State and the Churches through negotiations and agreements." The statement, broadcast by the Budapest Radio, was the first reference to religious policy by the Kadar government since Soviet troops crushed the Hungarian revolt.

The station said:

"This is a statement from the State Office for Church Affairs. Through the press and radio many people have inquired about the present state of Church-State relations. The Office for Church Affairs therefore announces that the revolutionary worker-peasant government stands for the free practice of religion as laid down in the constitution of the Hungarian People's Republic.

"It continues to ensure in the schools facultative religious instruction. It regards the State as bound by the agreements concluded by the Churches in accordance with conditions prevailing on October 23d of this year (just before the revolt). It wishes in the future to resolve questions arising between the State and the Churches through negotiations and agreements."

On November 2d a dispatch to Religious News Service from Budapest said the State Office for Church Affairs had apparently ceased functioning. The report said telephone calls there remained unanswered since the outbreak of the revolt. Janos Horvath, a Communist, was director of the office. [RNS]

President of Seabury-Western Leaves for Canterbury Post

Dr. Alden Drew Kelley, president and dean of Seabury-Western Theological Seminary, Evanston, Ill., has left for Canterbury, England, where he will serve as subwarden of St. Augustine's College.

He was appointed to that post last April by joint action of the Archbishop of Canterbury and the Presiding Bishop as an American Church faculty representative to the college. Pastoral counseling is one of the courses Dr. Kelley will teach.

St. Augustine's, attended by Anglican clergymen from all over the world, is the communion's official college for post-graduate training.

The theologian said his new post will be a vital one "for making the American Church's contributions to peace and good will known around the world."

Dr. Kelley has been president and dean of Seabury-Western for the past 12 years. He resigned from that office effective the end of the year. [RNS]

Urges U.S. Church Delegation to China

Dr. John A. Mackay, president of Princeton Theological Seminary, urged, at a meeting in Indianapolis, that a delegation of American Churchmen be sent to Communist China to reestablish contact with Christians there.

He made the proposal in an address to more than 400 religious leaders from all parts of the country attending a joint assembly of the Divisions of Home Missions and Christian Life and Work of the National Council of Churches.

Dr. Mackay noted that contact had been made recently with Churchmen in the Soviet Union, Hungary, Czechoslovakia, Poland, and Romania. "But thus far," he said, "the Churches of the West have not established contact with the Churches in China. It is absolutely imperative that this be done."

The theologian added that "because so much of the Christian work in China today is the fruit of Christian missionary activity promoted from this country, the Churches in the United States have a greater obligation to reestablish contact with Christians in China than do Christian Churches in any other part of the world."

Dr. Mackay further declared that Christian Churchmen dare not, "in loyalty to the mandate of Jesus Christ," accept the U.S. governmental ban on visiting fellow Christians in Red China. He said they cannot regard as ultimate and permanently authoritative any governmental edict "that would force them to accept a situation which violates their Christian conscience and the eternal imperative of Christian love."

He suggested that the meeting here set in motion a process whereby Americans not wait for their Chinese Christian brethren to invite a delegation of American Churchmen to meet them face to face, but express their desire for such an encounter.

"If they want to see us," he said, "the rest would be up to the two governments concerned." [RNS]

Prize Winning Photographs Named by National Council

The six top prize-winning photographs in the 1956 Church Photograph Contest, sponsored by the National Council's Public Relations Division, were announced by Douglas A. Bushy, executive secretary of the Division. The winners were chosen by Miss Sally M. Humason, assistant editor of *Forth* magazine; the Rev. Clifford L. Samuelson, executive secretary of the Home Department's Town and Country Division; and the Rev. Howard V. Harper, executive director of the Presiding Bishop's Committee on Laymen's Work. Mr. Samuelson and Dr. Harper are themselves amateur photographers.

Prize-winners in the professional category are:

First, "Take, eat," by William L. Christensen of Roseburg, Ore.; second, "The Prayer Book," by Mrs. Elizabeth Wilcox of Riverdale, N. Y.; and third, "Trinity at Twilight," by Henry A. Curtis of Newport, R. I.

Prize-winners in the amateur category are:

First, "Forbid them Not," by the Rev. George L. Carlisle, Jr., minister-in-charge of Epiphany Church, Burnet, Texas; second, "Easter Quartet," by Margaret Bolland of Mobile, Ala.; and third, "I Was

Sick and You Visited Me" by Olin H. Crandell of Dallas, Texas.

First prize in each group is \$100; second prize, \$75; third, \$50. Three honorable mentions were also awarded in each category and will receive leather-bound editions of the Bible in the Revised Standard Version. Professional honorable mentions went to:

First, Miss Claire C. Stebbins of Zanesville, Ohio; second, Austin Hansen of New York City; and third, Nate Fine, of Silver Spring, Md. Amateur honorable mentions were won by:

First, James H. Perkins of Levittown, Pa.; second, Lawrence F. H. Lowe of Tucson; and third, Mrs. Clyde B. Macdonald of Akron, Ohio.

Anglican Bishop in China Freed from Prison by Reds

The Rt. Rev. Kimber Den, former Anglican Bishop of Chekiang, China, who was arrested by the Communists four years ago and held in prison since then, has been released and "publicly exonerated," according to a recent report. The report also said that a minor Red official had been jailed for the "wrongful imprisonment" of Bishop Den.

A delegation of top Australian Anglican Churchmen, visiting China as guests of the Chinese Episcopal Church, interviewed the bishop in Shanghai, the report added.

Shortly after Bishop Den was arrested, a diocesan convention elected Dr. K. H. Ting as Bishop of Chekiang. Bishop Ting has repeatedly defended the Communist regime in China. Last September Dr. Roy G. Ross, general secretary of the National Council of Churches, cited "rather



TWO TOP prize winning photos in the 1956 contest are "Take, Eat" (left) by Wm. Christensen, and "Forbid Them Not" by the Rev. G. L. Carlisle.

Episcopal Church Photo

astonishing interpretations of the Church situation" in China made by Bishop Ting [L. C., October 21st].

Addressing a meeting of the NCC's General Board in Washington, D. C., Dr. Ross said Bishop Ting told the World Council of Churches Central Committee in August that there had not been any "suppression of free expression of religious conviction" in China since 1952 and that churches there are "free to perform their proper function."

"These statements overlook facts from persons, in whom we have confidence, which directly contradict much of what Bishop Ting says," Dr. Ross said.

The delegation which called on Bishop Den was led by Dr. Howard W. K. Mowll, Archbishop of Sydney and Primate of the Church of England in Australia, who was accompanied by his wife. Other members of the party were Dr. James Housden, Bishop of Rockhampton; Canon Marcus Loane, principal of Moore Theological College in Sydney; and Alfred Francis James, managing director of the Anglican News Service who served as the delegation's press representative.

Three other Australian Anglican Churchmen who were originally members of the delegation cut short their Chinese visit and arrived in Hong Kong November 26th on their way home. They were Dr. Robert W. H. Moline, Archbishop of Perth; Dr. Geoffrey Cranswick, Bishop of Tasmania; and Canon Herbert Arrow-smith, a secretary of the British and Foreign Bible Society.

In an interview they said there were, at the present time, 700,000 Chinese Christians in China and they "seem to be increasing." [RNS]



Paramount Photograph

ST. NICHOLAS, Bishop of Myra and friend of children, hands Christmas card to the Rev. Victor Hoag at the Chapel of the Intercession, New York City. The revival of St. Nicholas was described in Dr. Hoag's column "Talks With Teachers" (L.C., December 2d).

Humanize Prisoners, Psychiatrist Says At Chaplains' Meet

Stating that there is no such thing as a "good prison," Dr. David Abrahamsen, New York psychiatrist and author, told 25 Episcopal prison chaplains that only 25% of present inmates need to be confined behind walls. As to the others, he said, "We cannot call ourselves civilized until we take steps to humanize the treatment of offenders."

Dr. Abrahamsen was speaking at a meeting of the chaplains at Seabury House, Greenwich, Conn., from December 3d to 5th, to explore the religious and social implications of imprisonment, held under the sponsorship of the Division of Health and Welfare Services of the National Council.

Dr. Abrahamsen told the chaplains that there will be a demand for a system emphasizing punishment as long as individuals lack the understanding for tolerance of themselves and others. Society demands, he said, that a certain number will be punished for failure to repress impulses that are common, in some degree, to us all. Dr. Abrahamsen said that criminal acts frequently stem from guilt feelings, which are in turn the product of hostility patterns laid down in childhood.

At the closing session of the meeting the chaplains asked the Church to set up a continuing committee on prison work with a full-time director. The committee would be lodged in the Division of Health and Welfare Service of the National Council.

The chaplains also asked that a statement be drawn up on standards of the chaplaincy and the theology underlying this area of the Church's mission. Their recommendations will be taken up with the Division and eventually with the National Council, according to the Rev. Kenneth E. Nelson, head of the Division of Health and Welfare Services.

Earlier, the Rev. E. Frederick Proelss, chaplain of the penitentiary of the city of New York, Rikers Island, said that the prison chaplain suffers from a sense of loneliness because he is outside "normal cultural and denominational homogeneity." The chaplain's compensation, he said, is "the intensity and acuteness of human relationships developed inside prison walls."

Discussing the psychic effects of imprisonment, he said that prison constitutes a "sub-society or sub-culture with its own unique codes and atmosphere," and the chaplain must be prepared to deal with guilt, regression, and free-floating hostility. "Rebuking and moralizing sermons may have their place in our work with the strong and healthy and free," he said, "but they are not commendable for the broken ones."

The Rev. James G. Jones, chaplain of Cook County Jail, Chicago, suggested that the Christian religion can transform the concept of the scapegoat by the concept of the cross. In reply to a charge that the majority of prison officials still share a punitive attitude and serve society's emotional need for scapegoats, Mr. Jones said Christians can deal constructively with guilt feelings by participation in the Atonement and the propitiatory sacrifice of the Mass. The human need for punishment and sacrifice, he said, can be taken to the cross "where it belongs."

Walter Wallack, Episcopal layman and warden of Walkill Prison, Walkill, N. Y., warned that the chaplain who becomes identified with prison authority "ruins his chance to do good."

Mr. Wallack is warden of the first "medium security" prison emphasizing rehabilitation to be established in this country. He is a past president of the American Prisons Association and served on the Lewisohn Commission, appointed by Governor Roosevelt to study prison reform in 1927.

He said that "punishment per se never reformed anyone," and that emphasis should be given to guidance and counseling by professional staff and clinically trained chaplains. He said it is no longer a disgrace among the clergy to be a prison chaplain, and this "honorable work" has an increasing role to play along with other rehabilitative disciplines.

The Cover

"Madonna and Child with Angels" by Hans Memling. The painting is part of the Mellon collection in the National Gallery of Art, Washington, D. C.

Clergy Asks Censure of Egypt For Mass Deportation of Jews

A group of 34 clergymen, including 13 Episcopalians, requested that the United States call on the United Nations to condemn Egypt for her "mass deportation of Jews" in a manner that "is clearly imitative of the Hitler pattern and of the present Communist pattern in Hungary."

An open letter to President Eisenhower asked that as much pressure for action condemning the Egyptians be used as was used in compliance with the U.N. resolution against Soviet deportation of Hungarians. Among the clergymen signing the letter were Bishop Donegan of New York; Bishop Bayne of Olympia; Bishop Campbell, Suffragan of Los Angeles; Bishop Hobson of Southern Ohio; Bishop Lichtenberger of Missouri; and Bishop Nash, retired, of Massachusetts. The letter described the present Egyptian program as being directed against the "human rights, security, freedom, and economic welfare" of Jews in Egypt.

BOOKS

The Legend of the Cakes

ALFRED THE GREAT. By Eleanor Shipley Duckett. University of Chicago Press. Pp. x, 221. \$3.75.

Eleanor Shipley Duckett, Professor Emeritus of Classics at Smith College, has added a delightful book, *Alfred the Great*, to her series of biographical studies in early medieval history. She has made good use of the sources and the best modern studies, and in 10 well-written chapters gives an account both charming and scholarly in which the political, military, intellectual, and religious interests of King Alfred are presented in due proportion.

The background of the contemporary world is helpfully indicated, and four useful maps in the end-papers illustrate Alfred's career and wars. The work should be of great value to readers interested in English History generally and to students of English Church History in particular.

One rises from the life of King Alfred wondering, as Miss Duckett, does, why so devout a King was not raised to the altars of the Church, and why for all his greatness he remains a somewhat elusive historical figure. Perhaps the medieval Church was not prepared to canonize a married layman unless he was also a martyr (though the effort to canonize Alfred was made in 1441, and revived in the English Proposed Prayer Book of 1928). And perhaps, as Miss Duckett suggests, Alfred suffered from contemporary biographers who were almost too admiring, so that we miss the endearing touches of the saint or hero "off-guard," except occasionally in his own writings, and have to make do with the legend of the cakes.

Miss Duckett's book should do much to renew the reputation of the greatest and most truly devout of the Saxon Kings.

E. R. HARDY

COUNSELING AND THEOLOGY. By William E. Hulme. Muhlenberg Press. Pp. 250. \$3.75.

As every clergyman knows, pastoral theology has taken a quite different turn during the last two decades or so. It is no longer concerned merely with the pastor's general cure of souls, based on insights gleaned from practitioners' experience. It continues to be the cure of souls, of course, but with many added insights that have come from clinical investiga-

tion. The pastoral task has been illuminated by valuable and revolutionary findings of psychology and psychiatry.

Dr. Hulme, professor at Wartburg Theological Seminary, Dubuque, Iowa, approaches his essay with profound knowledge of psychology, especially in its counseling aspect, and with a deep theological understanding, based on study in the proper sources. He rescues counseling from what sometimes has been a purely psychologically motivated pursuit and shows how the great doctrines and usages of the Christian Church bear upon the counseling task. He performs a most important task, illuminating his book with pertinent transcripts of counseling interviews. He avoids the twin perils of psychologizing theology and of theologizing psychology, instead making each relevant to the other in a creative way.

Especially interesting is Dr. Hulme's interpretation of the priestly role of the counselor, with the warning that a too hasty absolutism may prevent a counselee's coming to real grips with his actual problems.

KENDIG BRUBAKER CULLY

Children's Books

A YEAR BOOK OF THE STARS. Legends Retold by Christine Chandler. With Illustrations by Tom Godfrey. London: Mowbrays. In America: Morehouse-Gorham. Pp. x, 154. \$2.40.

Tales about the stars retold from Greek, Roman, and other mythology, and arranged according to the months of the year, in relation to the 12 signs of the Zodiac, concluding (in December) with "The Star That Shone at Christmas."

ONCE IN ROYAL DAVID'S CITY. A Picture Book of the Nativity. Retold from the Gospels by Kathleen Lines and Drawn by Harold Jones. Franklin Watts. About 50 pages. \$3.95.

Full-page drawings, black and white alternating with color, with line or two of text beneath each, and full text of Biblical account of Nativity at end. An attractive gift for small children.

Books Received

CONSIDER HIM. Three Meditations on the Passion Story. By Olive Wyon. Abingdon Press. Pp. 64. \$1.

PAST FINDING OUT. The Tragic Story of Joanna Southcott and Her Successors. By G. R. Balleine. Macmillan. Pp. xi, 151. \$3.

THE CHAOS OF CULTS. A Study in Present-Day Isms. By Jan Karel van Baalen. Second Revised and Enlarged Edition. Eerdmans. Pp. 409. \$3.95.

THE MAKING OF MODERN MIND. By Leonard Carmichael. Elsevier Press. Pp. viii, 88. \$2.

OUR CULTURAL HERITAGE. By Theodore Meyer Greene. Elsevier Press. Pp. xii, 257. \$3.50.

LETTERS

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

A Concern with Heresy

I must confess that I was startled to read that Mr. Leadingham feels that the Church should speak without conviction [L. C., December 9th, "Is the Episcopal Church Too Liberal?"].

It seems somewhat remarkable to advocate that the body of Christ, the defender and perpetuator of the Christian faith, should speak with uncertainty of the very faith it professes to promulgate.

The majority of readers comprehended my use of the word "liberal" in connection with the Church's teaching. To those few who apparently did not, let me hasten to state that my plea is not for complete uniformity in all things. It is against heresy.

There are certain basic, well-defined tenets of faith indigenous to Christianity. Among them are the reality of the divinity of Christ (and subsequently the validity of the Incarnation) and the actuality of the Resurrection. To repudiate these tenets in the guise of "liberalism"; to use the pulpit as a sounding board for agnosticism, is, in my opinion, indefensible — and a dangerous travesty of the word "freedom."

I have no quarrel with those who deny the fundamentals of Christian doctrine. My only objection is that they function as priests of a Christian Church while so-doing.

Incidentally, contrary to Mr. Leadingham's opening statement, I expressed in my article, no concern, nor do I feel any, over liturgy or the lack of it. My sole concern is with heresy.

EMILY GARDINER NEAL

Pittsburgh, Pa.

Mention Will Be Made

The Department of Christian Education has called our attention to the omission of the works of Dr. William Porcher DuBose from the reference list in *The Faith of the Church*. When this volume is revised, mention of Dr. DuBose's books will be made.

In the meantime, it will be of interest to learn that Seabury Press is issuing a small volume of his selected writings under the title *Unity of Faith*. This book will be available in the spring at the time of the centennial celebrations at the University of the South.

(Rev.) WILLIAM H. CRAWFORD, JR.
Editor, The Seabury Press

Greenwich, Conn.

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in Cycle by offering up the Holy Eucharist on the day assigned.

January

1. All Saints', Nassau, B.W.I.
2. St. Paul's, Roosevelt, N. Y.
3. Holy Redeemer, Denver.
4. Christ Church, Joliet, Ill.; Church of the Advent of Christ the King, San Francisco.

The Living Church

PEOPLE and places

Appointments Accepted

The Rev. E. Percy Bartlam, formerly rector of St. Stephen's Church, Liberty, Texas, will on January 1st become rector of St. Mark's Church, Jonesboro, Ark. Address: Box 520.

The Rev. Carl R. Bloom, formerly vicar of Grace Church, Galena, Ill., is now vicar of the Church of Christ the King, Huntington, Ind. Address: 904 N. Jefferson.

The Rev. Charles R. Butler, deacon of West Virginia, is now in charge of St. Ann's Church, New Martinsville, W. Va.

The Rev. Cecil H. Cowan, who formerly served St. Thomas' Church, Tulsa, Okla., is now serving the Church of the Ascension, West Chester, Pa., and St. Cyril's Church, Coatesville. Address: 119 E. Barnard St., West Chester.

The Rev. Francis M. Hamilton, formerly vicar of St. Peter's Church, Casa Grande, Ariz., will on January 1st become curate of Christ Church, Coronado, Calif.

The Rev. James D. Knicely, formerly curate at St. Mark's Church, Glendale, Calif., will begin work at St. Paul's Church, Hamilton, Mont., on January 15th.

The Rev. William E. McGrew, deacon of West Virginia, is now in charge of St. Luke's Church, Sharples, W. Va.

The Rev. Roy J. Schaffer, formerly rector of Trinity Church, St. Charles, Mo., will on January 15th become assistant of St. John's Church, Sharon, Pa.

The Rev. John Scott, formerly rector of St. James' Church, Long Beach, N. Y., is now serving All Saints' Church, South Charleston, W. Va.

The Rev. Lloyd M. Sommerville, formerly rector of St. Mark's Church, San Diego, Calif., is now assistant at St. John's Church, W. Adams Blvd., Los Angeles.

The Rev. Herbert S. Stevens, who was formerly in charge of St. Paul's Church, Williamson,

W. Va., is now in charge of St. John's Church, Huntington, W. Va.

Armed Forces

Chaplain (Major) William P. Barrett has just graduated from the 13-week Chaplain Company Officer Course at the Chaplain School, Department of the Army, Fort Slocum, N. Y. He is assistant post chaplain at Fort Carson, Colo., and chaplain to Episcopalians there.

Chaplain Barrett is assisted in his work with Episcopal Church personnel by Chaplain (Major) James Edden, who recently arrived at Fort Carson. Chaplain Edden was in Germany until recently with the 9th Infantry Division.

Chaplain (Captain) Donald B. Kline is another graduate of the 13-week Chaplain Company Officer Course. He is now en route to Korea. Chaplain Kline was formerly assigned to the Infantry School Brigade, Fort Benning, Ga., and was in charge of St. Michael's Mission at the post.

The Rev. James M. Reaves will leave his work as rector of St. Mark's Church, St. Alban's, W. Va., to become an Army chaplain.

Chaplain (Major) Howard B. Scholten, formerly addressed at Parks Air Force Base in California, may now be addressed: Office of Wing Chaplain, Luke Air Force Base, Ariz.

Resignations

The Rev. Dr. Charles Breck Ackley retired on December 1st. He had been rector of St. Mary's Church, W. 126th St., New York.

The Rev. Percy Corbyn Adams will retire from the active ministry on December 31st. He has been in charge of St. Margaret's Church, Baltimore.

The Rev. Harold W. Dunne has left his work as rector of St. Luke's Church, Metuchen, N. J., because of illness and may now be addressed at Port Clyde, Maine.

The Rev. John S. Neal, vicar of St. John's

Church, Kissimmee, Fla., and the Church of St. Luke and St. Peter in St. Cloud, will retire on January 1st under the canon law requiring compulsory retirement at 72. He will be attached to the cathedral in Orlando in an unofficial capacity, with residence at 6515 Yucatan Dr. During January he will work as assistant at All Saints' Church, Fort Lauderdale.

Fr. Neal has served for 50 consecutive years as minister and priest, 25 years in the Methodist Church and then 25 years in the Episcopal Church.

Ordinations

Deacons

Easton — By Bishop Miller: Horace B. Lilley, on November 30th, at Trinity Church, Elkton, Md.; presenter, the Rev. Dr. Herbert Leswing, Jr.; preacher, the Rev. R. R. Gilson.

Living Church Correspondents

The Rev. H. Augustus Guiley, vicar of Holy Trinity Church, Minneapolis, and chaplain of St. Timothy's House at the University of Minnesota, is now correspondent for the diocese of Minnesota. Address: 2517 W. Forty-Second St., Minneapolis 10.

Miss Eleanor Hamilton is now correspondent for the diocese of West Virginia. She is also managing editor of West Virginia's *Diocesan Church News*. Address: 1608-A Virginia St. E., Charleston, W. Va.

Mr. Frederick H. Sontag, special correspondent, formerly addressed in Verona, N. J., may now be addressed: Apt. 7B, 299 S. Harrison St., East Orange, N. J.

we congratulate

CHURCH OF THE GOOD SHEPHERD, WEBSTER CITY, Iowa, on the completion of its new church building. The Rev. Paul J. Davis was the guest preacher at the service of dedication and Bishop Smith of Iowa gave the closing prayers and benediction.

THE EPISCOPAL CHURCH HOME AND IN-

THEOLOGICAL EDUCATION SUNDAY 1957

JANUARY 27TH

The future of the Church depends to the greatest extent upon the quality of the clergy of the Church. This fact points directly, of course, to our Seminaries, for in them our clergy are trained. Let us see, therefore, that our Seminaries are so equipped in personnel and in facilities, that this vital task may be performed. This appeal, therefore, touches the lives of us all, men, women, and children.

The Third Sunday after the Epiphany, the Sunday nearest to the Feast of the Conversion of St. Paul, January 27th, 1957, has been designated as Theological Education Sunday. On that day offerings will be taken for the support of our Theological Seminaries.

I commend this great cause to the generous and intelligent support of all our Church people.

Henry K. Sherrill
PRESIDING BISHOP

DIRECTORY

Berkeley Divinity School, New Haven, Conn.

Bexley Hall, the Divinity School of Kenyon College, Gambier, Ohio

Church Divinity School of the Pacific, Berkeley, Calif.

Divinity School of the Protestant Episcopal Church in Philadelphia, Philadelphia, Pa.

Episcopal Theological School, Cambridge, Mass.

Episcopal Theological Seminary of the Southwest, Austin, Texas

The General Theological Seminary, New York City

Nashotah House, Nashotah, Wis.

School of Theology of the University of the South, Sewanee, Tenn.

Seabury-Western Theological Seminary, Evanston, Ill.

Virginia Theological Seminary, Alexandria, Va.

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FIRMARY, LOUISVILLE, Ky., which recently celebrated its 75th anniversary. Special activities held in connection with the anniversary included a religious service and reception, the dedication of a Book of Remembrance, an open house, and a public display of handwork by residents of the Home.

HOLY CROSS CHURCH, MIAMI, Fla., which began the celebration of its 50th anniversary on November 25th by burning the mortgage on the present church buildings. In the afternoon 130 men and women formed teams and canvassed the membership in a campaign to meet the anniversary year goals, which include underwriting of a \$50,000 annual budget, a 50% increase in church attendance, and a 50-member confirmation class.

ST. ANDREW'S CHURCH, CLEVELAND, Ohio, which celebrated its 65th anniversary with a confirmation service and dinner dance. Guest speaker at the dinner was Dr. Edith S. Sampson of Chicago, prominent leader of the National Council of Negro Women. Other guests included Bishop Tucker, retired Bishop of Ohio, and Bishop Burroughs of Ohio.

GRACE CHURCH, JAMESTOWN, N. D., which recently celebrated its 75th anniversary at a service which had Bishop Emery of North Dakota as preacher. Organized at the time the state was part of the Dakota Territory, Grace Church was host to the first convocation of the missionary district of North Dakota and was the first church in the jurisdiction to provide a man for the ministry.

CHURCH OF THE RESURRECTION, NEW YORK CITY, which recently received an anonymous gift of \$5,000 to establish a new parish house fund. The church hopes to build a new addition, including church school rooms, choir rooms, meeting rooms, and office space in the near future.

ST. ANNE'S CHURCH, TIFTON, Ga., on the new electric organ which was recently dedicated. At the same time two alms basins and an altar service book were blessed by the vicar, the Rev. Charles C. Demere. After the service dinner was served in the parish house.

THE JOLLY OLDSTERS, of ST. PAUL'S CHURCH, CHATTANOOGA, Tenn., who are spending their time repairing and painting Christmas toys for underprivileged children in the city. The 30 members of the club also make quilts, aprons, and layettes for the In-As-Much Mission. In the summer they have picnics, boat-rides, and other outings.

CHURCH OF ST. ANDREW, CAMDEN, N. J., on its 50th anniversary. St. Andrew's was founded in 1906 as a mission of St. Wilfred's and in 1913 became a diocesan mission. This year it became a parish in union with the convention of the diocese.

ST. LUKE'S CHURCH, FARMINGTON, Me., which recently dedicated its new altar. The dedication was performed by Bishop Loring of Maine. The church, which was begun three years ago, is still in the process of being completed. The seating capacity of the building is 125 and the church at present has 68 communicants and 100 baptized members.

ST. PAUL'S CHAPEL, TRINITY CHURCH, NEW YORK CITY, the oldest public building on Manhattan Island, which recently celebrated its 190th anniversary. Special guest at the anniversary service was the Rev. John Heuss, rector of Trinity parish.

THE CHURCH OF THE HEAVENLY REST, ABILENE, Texas, which, after seven years of planning and building, has completed a new \$650,000 church. The architect of the new church, Philip Hubert Frohman, describes the church as Spanishized English Gothic or Anglicized Spanish Gothic, assimilating the best elements of English and Spanish Gothic work dating all the way from the beginning of Gothic in Romanesque and Normandy through to the late 14th century. Still to be added to the building is a 120-foot tower and stained glass windows. The new church seats about 500 persons. Special guest at dedication services in the church was the Rt. Rev. George H. Quarterman, Bishop of the district of North Texas.

EPIPHANY MISSION, SHERWOOD, Tenn., which was honored in *Newsweek* magazine for bringing new industry into the faltering town. Through the work of the priest in charge of Epiphany, the Rev. Joseph S. Huske, a \$50,000

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shirt factory is being built in Sherwood. Fr. Huske also helped build a new school and a town clinic, and was responsible for bringing the first full time doctor into the town.

ST. BARNABAS CHURCH, BURLINGTON, N. J., which recently celebrated the 100th anniversary of its founding with a service of thanksgiving and a Solemn Evensong. The Rt. Rev. Alfred Banyard, Bishop of New Jersey, was the guest preacher at the Evensong. St. Barnabas was founded on November 30, 1856 and became a full parish in 1865. The present church building was dedicated in 1858.

CHURCH OF THE RESURRECTION, NEW YORK CITY, which in one year raised \$18,600 to pay off the church mortgage. The money was raised through a special "Consecration Fund" as a gift in honor of the 25th anniversary of the ordination of the rector of the church, the Rev. A. A. Chambers. A consecration service for the church will be held on February 3d by Bishop Donegan of New York. The date of the consecration coincides with Fr. Chambers' 25th anniversary, so a joint celebration will be held.

DEAN PIKE of the **CATHEDRAL OF ST. JOHN THE DIVINE, NEW YORK CITY**, who had as a guest on his weekly television show Secretary of Labor James P. Mitchell. Mr. Mitchell read a letter from President Eisenhower on the program. The letter, which stressed equal opportunity for all, was in honor of Equal Opportunity Day of which Dean Pike is the national chairman. Equal Opportunity Day is sponsored by the National Urban League.

STUDENTS OF SHATTUCK SCHOOL, FARI-BAULT, Minn., who have oversubscribed their goal for the 1956 Campus Chest by 10%. The money will be divided among the United Fund of Faribault, St. Francis' Boys' Home, Randall House, Hare School, St. Philip's School, CARE, St. Peter's Boys' Home, Rice County Junior Red Cross, and Christmas Seals.

THE REV. AUSTIN F. SCHILDWACHTER, rector of the Church of the Ascension, Westminster, Md., who recently became vicar of a new mission in Manchester, Md. The patron saint of the mission is St. George, patron saint of England and also of the cathedral in Manchester, England. The bishop and dean of the cathedral in Manchester, England, are sending a carved stone of the original 15th century building to be placed in the chapel at Manchester, Md. The mission is now meeting in a prefab building, but plans are being made to build a permanent church building.

THE REV. HARRY M. BLAIR, resident minister of St. Barnabas Church, Philadelphia, Pa., who, with the help of his congregation, turned

the basement of his church into a community center for all ages. The center includes bowling alleys, pool tables, and arts and crafts equipment. Mr. Blair, who is a former businessman, was ordained priest last May.

THE VERY REV. ISRAEL HARDING NOE, rector of **ST. JAMES CHURCH** and former dean of St. Mary's Cathedral, Memphis, Tenn., who was honored by clergymen and friends of all faiths on the 35th anniversary of his ministry in Memphis. Among those paying tribute to Dean Noe were Mayor Edmund Orgill of Memphis and Bishop Barth of Tennessee. Dean Noe was given a new car at the honorary dinner held for him at the Memphis King Cotton Hotel and attended by over 300 people.

Marriages

The Rev. Dr. **CLAUDE A. BEESLEY**, rector of the Church of the Good Shepherd, Wichita Falls, Texas, whose marriage to Miss **LOLA C. HARDY** on December 27th was to be followed by a Nuptial Eucharist, with Bishop Mason of Dallas as celebrant. Mr. and Mrs. Robert L. Hardy of Dallas are the bride's parents. The Beesleys will make their home at 10 E. Southmoor Apts., Wichita Falls, after January 6th.

Mr. **NEWTON B. FROST** of St. Paul, Minn., whose marriage to Miss **SALLY SJOSELIUS**, director of Christian education at St. Clement's Church, St. Paul, was set for December 29th. He is a member of St. John's Church.

Deaths

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

Thomas Angell, 82-year-old prominent Churchman of the diocese of Newark, died November 29th at the East Orange General Hospital, East Orange, N. J.

Mr. Angell was a direct descendant of Thomas Angell, one of the founders of Providence, R. I., in 1639. He was born in Brooklyn and lived in East Orange for many years, where he carried on a public accounting business. He was clerk of the vestry of St. Agnes Church, East Orange, and was a member of the choir there. For 20 years he was treasurer of the Corporation for the Relief of Widows and Orphans of the Clergy in the state of New Jersey. He was also treasurer of the Department of Christian Social Relations of the diocese of Newark. He is survived by a son, Egbert; and a grandson, Thomas.

Mrs. Evelyn Seymour Hailwood, 41,

wife of the Rev. Edward E. Hailwood, rector of St. Mark's Church, Altadena, Calif., died November 21st.

Mrs. Hailwood was born in Iowa, but received most of her education in Philadelphia. She was a leader of the Brownie club and the Girl Scout troop of the parish and was active in community work. Besides her husband, she is survived by two daughters, her parents, a sister, and two brothers. Funeral services were conducted at St. Mark's by Bishop Bloy of Los Angeles.

Sheldon Leavitt, 76, active member of St. Mary's Church, Asheville, N. C., died at an Asheville hospital on December 1st.

Mr. Leavitt was a retired businessman and was mayor of the town of Biltmore Forest, N. C. He was a former senior warden of St. Mary's Church. In the past few years Mr. Leavitt had devoted himself to his hobbies, music, photography, and gardening. He also had a valuable library, which included many books on religious philosophy. Mrs. Leavitt, who was also active in Church activities, died in 1951.

Mrs. **Ellah May Piersen**, 85, died at Sacred Heart Hospital, Eau Claire, Wis., on December 8th. Mrs. Piersen had been an active member of Christ Church Cathedral since she moved to Eau Claire in 1950.

Born in Rochester, Minn., Mrs. Piersen lived in Oshkosh, Wis., and in Aurora, Ill., after her marriage to David Piersen in 1902. Both Mr. and Mrs. Piersen were active members of Trinity Church, Aurora, and Mrs. Piersen was a charter member of the Aurora Garden Club, the Pressed Glass Club, and the Aurora Art League. Mr. Piersen, who was president and chairman of the board of the Stephens-Adamson Manufacturing Company, died in 1943. Mrs. Piersen is survived by two daughters, Mrs. William Horstick and Mrs. Alfred Cole; one brother, William Stroud; and five grandchildren.

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Tues, Thurs 7 HC; Sat 10 HC; C 5-6 & by appt

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r; Rev. Neal Dodd, r-em;
Rev. Peter Wallace, c
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;
Daily 9; Tues & Fri 6:30; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

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

WASHINGTON, D. C.

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r
Sun 7, 8, 9:15, 11 & daily; C Sat 5-6, & by appt

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Masses: Sun 7:30, 10:30; Daily: 6:30

ST. JOSEPH, MO.

CHRIST CHURCH 7th & Francis Sts.
Rev. W. H. Hancel, r; Rev. R. A. Beeland, c
Sun HC 8, 9:30 (Cho), MP & Ser 11, Ch S 11;
Thurs HC 12; HD HC 10:30

KANSAS CITY, MO.

ST. MARY'S 13th & Holmes
Rev. C. T. Cooper, r
Sun Masses 7:30, 9, 11; Daily as anno

ST. LOUIS, MO.

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10:30

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Rev. James Brice Clark, r
Sun Masses 7:30, 10:45 (High & Ser); C Sat 4:30-5

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Rev. Thomas R. Gibson, r
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10; C Sat 8-8:30

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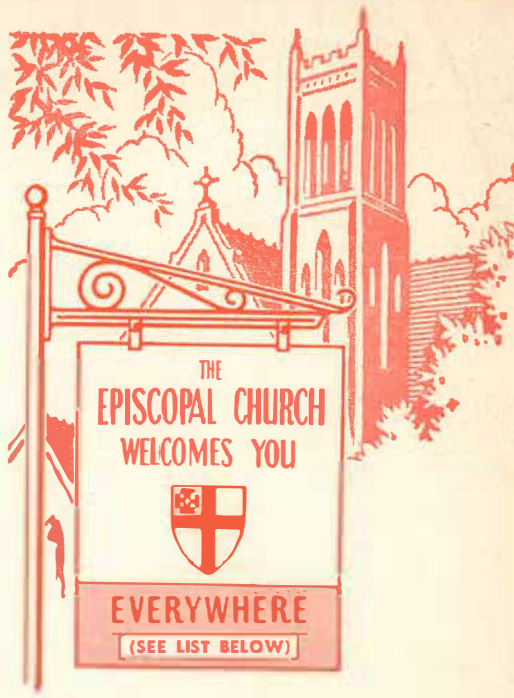
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NEW YORK N. Y. (Cont'd)

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Rev. John Heuss, D.D., r

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Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
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Masses: Mon & Fri 9, Tues & Thurs 10:30, Wed 7,
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