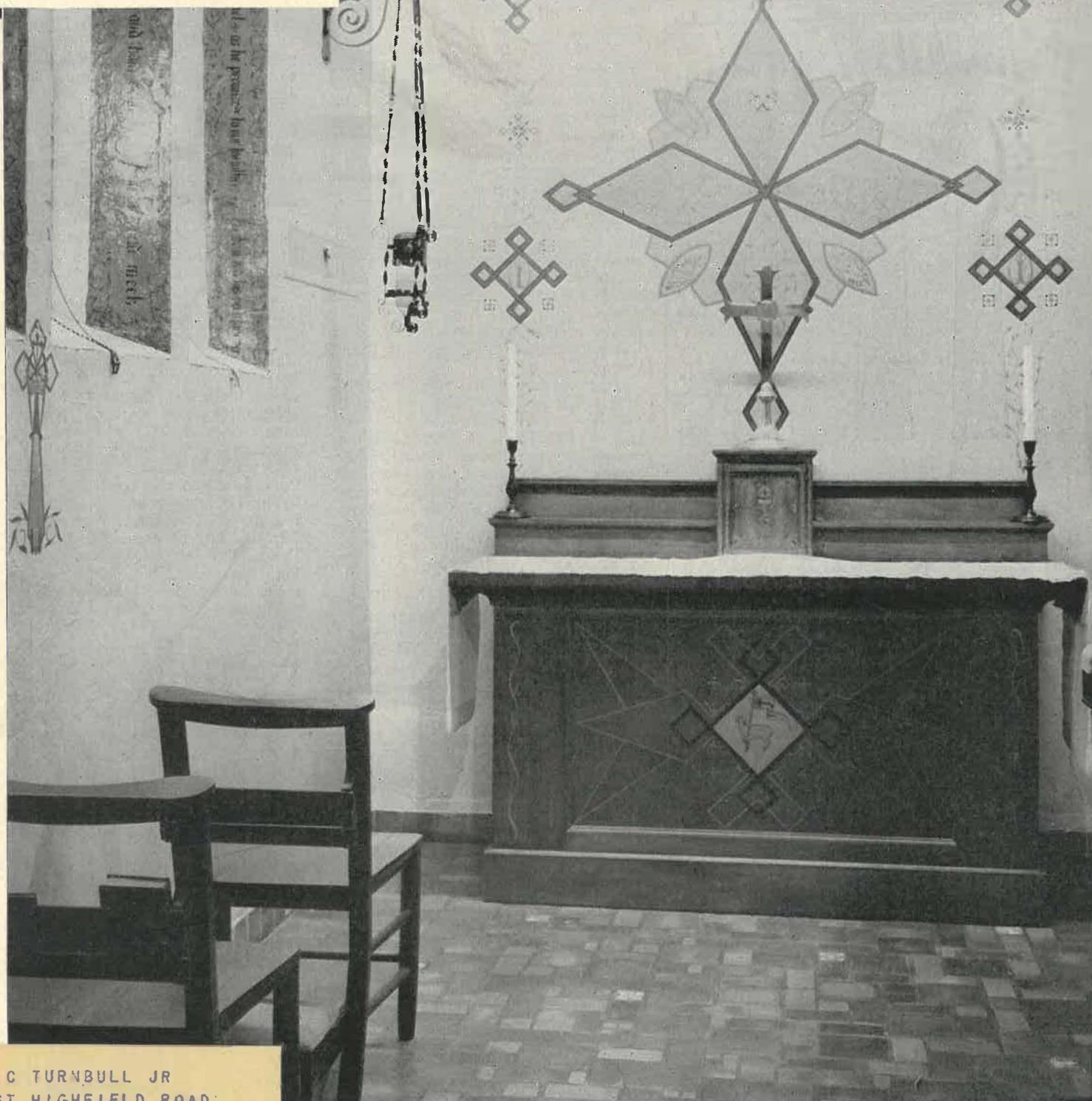


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LETTERS

Communion Wine

TO THE EDITOR: Since I lived for nine years in California where the two largest suppliers of altar wine had their cellars, may I add some observations on the subject of Communion wine [L. C., May 20th].

In California there is a law which prohibits the addition of sugar in wine making. Therefore all grape growers have chemical tests made in September, before picked, to determine the sugar content of the grape. This varies in direct proportion with the intensity of the sun's heat. Hot climates bring forth higher sugar content which in turn increases alcohol content.

Good wine has to be aged in wood for three years with a change over in tanks every three or four months. Then it should be bottled, where a process called "mellowing" takes place. Wine should remain in bottles a number of years before use. Since this process is expensive (i.e., the work to syphon out the wine from one tank to another, the storage space for so long a time, and the long wait before profits are realized on its sale) many wineries have adopted a short route process, which enables them to sell new wine which has not been aged.

There are two wineries in this district which sell altar wine. They are Beringer Bros. of St. Helena, and Beaulieu Vineyards of Rutherford, both of which are approved by the Roman Catholic Archbishop of San Francisco. These two firms produce honest, good, pure, wine at reasonable prices. B. V. sells to the clergy at a special price when they buy at D. Recher and Co., Chicago, B. V. in San Francisco, and B. V. on West Broadway, New York City.

The dry or natural wines are the type our Lord used. These are sauterne, Burgundy, Chablis, etc. In California they contain 12% alcohol. However, these must be used quickly, and kept on ice after the bottle is once opened, or they become vinegar. For convenience, therefore, most priests use fortified wine with a commercial level of 20%, or an altar level of 18%. The two mentioned wineries only make 18% altar wine, claiming that the Archbishop says 20% is too near the brandy side.

Since wine from white grapes is just as proper as that from red or blue grapes, I use muscatel since it does not stain the altar linens. B. V. makes a special muscatel made from grape stocks which were brought from France years ago to grow in Rutherford. This wine has a special flavor all its own, and is sold under the brand name of "Muscat de Frontignan."

(Rev.) CHARLES A. HOMAN.

Duncan, Okla.

The China Mission

TO THE EDITOR: It does not seem so long ago since the Rev. Mr. Denlinger was writing enthusiastically in the *Witness* about the revolutionary spirit in China, and was taking the Church and the Mission to task for not being more sympathetic.

His change of opinion may be respected,

for many of us who have had experience of communist rule may have had cause to modify our views, even if our hopes were not set so high.

There is some force in Mr. Denlinger's criticism that the Church in China has had a strong overdose of liberal-humanist theology in the past [L. C., June 17th].

But his assertion that the Chung Hua Sheng Kung Hui lacks a sound theology, that between 1927 and 1948 the Church and its missionaries lacked interest in evangelism, and that the Church is ill-prepared to witness to Christ now, are I believe inaccurate and unjust.

In theology the tide is turning. The re-establishment of the Central Theological School in Shanghai, based on sound Anglican principles — recently outlined in a small book on the pastoral ministry by its dean—and with its large library of recent theological books, drawn largely from England and including the authors mentioned by Mr. Denlinger, is already having its effect in the life and ministry of recent graduates.

The concern for evangelism between 1927 and 1948 is shown by the creation of the missionary diocese of Shensi with its Chinese bishop and clergy supported entirely by the Chinese Church itself. It is shown by the establishment of the Chinese episcopate (there were no Chinese diocesan bishops in 1927), and by the Church's program of war-time evangelism as it went with the people in the westward trek from Japanese aggression.

Nor is it true to say that the Church is not prepared to meet the present crisis. Mr. Denlinger's experience is necessarily limited, for in the Communist state there has been no freedom for missionaries to move around. Consequently none of us can speak of or for the whole Chinese Church. There are plenty of examples of sound doctrine being preached and lived in China today which could be matched against instances of accommodation. But the reason why these things are not being proclaimed from the housetops by mission boards is the very good one that it is not their business to do so.

There is another Catholic principle which seems to have been forgotten in Mr. Denlinger's article, and that is loyalty not only to the idea of episcopacy, but to the bishops of the Church in which he and I were ordained. If the Holy Catholic Church of China has received the grace of orders, then we must trust that the Holy Spirit will indeed guide and lead the bishops and pastors of the flock. We do not want to add to the dangers and difficulties of our Chinese brethren by a wide-open discussion which cannot help them and to which they cannot reply. By all means let us have self-examination both of the Church in America and its missionary policy, but I would urge that with regard to the Church in China which is now outside the orbit of American missions, our task is one of intercession for the Church as it is, rather than publicity of our views about its past.

(Rev.) GILBERT BAKER,
Missionary in China 1934-1951.

White Plains, N. Y.

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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September

- 15th Sunday after Trinity. NCC International Workshop in Audio-Visual Education, at Green Lake, Wis. (to 8th).
- Laymen's Instructors Training Conference, at Seabury House (to 9th).
- 16th Sunday after Trinity.
- National Convention, Brotherhood of St. Andrew, at Romney, West Va. (through 16th).
- 17th Sunday after Trinity.
- Province of Midwest synod, at Ann Arbor, Mich. (to 20th).
- NCC General Board, at New York City.
- St. Matthew's Day. Consecration of Rev. M. J. Bram as suffragan of South Florida.
- 18th Sunday after Trinity.
- St. Michael and All Angels.
- 19th Sunday after Trinity.

October

- Special Minnesota convention to consider need for coadjutor.

ACU CYCLE OF PRAYER

September

- St. Andrew's Church, Clason Point, Bronx.
- St. Paul's, Doylestown, Pa.
- St. Michael's, Fort Worth, Texas.
- St. Anne's, Fort Worth, Texas.
- St. Andrew's School, St. Andrew's, Tenn.
- Sisters of the Holy Nativity, Los Angeles, Calif.

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

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SORTS AND CONDITIONS

THERE ARE all sorts and conditions of men in the United States. According to the new Yearbook of American Churches (1951 edition), which has just been published by the National Council of Churches, 87.5 million of them in 1950 professed some form of religion, leaving about 63 million unaffiliated with any Church, synagogue, Buddhist congregation, etc. The number of believers is an all-time high, and so is the proportion of believers to total population. The Yearbook's figures are higher than those of the Christian Herald, published earlier in the summer.

THIS information is gleaned from a news release which arrived before the Yearbook itself. Your columnist must admit that he would be inclined to mark the progress of religion by increases among those who follow Jesus Christ as Lord and Saviour, rather than to include such a variety of religions as those counted by the Yearbook.

WHAT IS particularly interesting—or even chilling—about these statistics is the annual contribution per member for all religious purposes—exactly 25 cents a week. Episcopalians, we are pleased to record, do better—they give 55½ cents a week per member, for a total of \$29 a year. This is more than twice as good as the average.

RELIGION IS DEMORALIZED. This column, devoted to the recording of facts, not opinions, is reporting this as a fact, not an opinion. The general run of the population is receptive to Christianity these days. But the Churches, including the Episcopal Church, are so financially demoralized by inflation that the harvest is rotting in the fields. Most parish treasurers can tell you that new members pledge just about twice as much as old ones, because the old ones think that increasing their pledge by a small amount means progress in giving.

EPISCOPAL CHURCH giving has gone up from \$25 per year per member in 1930 to \$29 per year per member in 1950. This is not an increase, in terms of buying power, but a catastrophic decline. It represents the fact that the place of the Church in the family budget is considerably smaller than it was a decade ago. And because people pay for what they value, it means that the Church is worth less to its old established members than it was a decade ago. The automobile, the television set, the daily package of cigarettes, the evening highball, powder and lipstick, the movies, candy, and soda-pop all have a prior claim.

THE YEARBOOK'S statistics put us in a receptive mood for the first issue of Michigan's new diocesan tabloid newspaper—the Record. Page 6 of this attractive, well-illustrated monthly is given over to a feature entitled "How to Introduce Tithing in Your Parish." The idea is not necessarily for everybody to attain the ideal of 10% all at once but for each individ-

ual to accept the principle of giving some definite proportion of income. A nine-step procedure which has been tried and tested in a number of Michigan parishes is summarized.

ANOTHER interesting feature of the Record is the story of the Episcopal Church service on Belle Isle to help Detroit celebrate its 250th anniversary. No less than 10,000 attended this magnificent service, in which 75 clergy and 850 choristers took part. By the way, the first issue of the Record has a circulation of 17,000.

SEWANEE'S vice-chancellor (whose duties are generally those of university president), Dr. Boylston Green, has resigned, according to a statement by Bishop Mitchell of Arkansas, chancellor. On August 16th the board of regents appointed Dr. Edward McCrady as acting-vice-chancellor. For many years professor of biology at the university, Dr. McCrady is now serving as chief of biology for the Atomic Energy Commission at Oak Ridge, Tenn. He will report for duty early in September.

TROUBLE for the Church in China seems to be indicated by a news story in a Shanghai Communist newspaper. Noting that the story is to be treated "with reserve" the London Church Times quotes the paper as saying that at a meeting in Shanghai attended by 1,000 persons, the Chinese Anglicans withdrew recognition of Bishop Hall of Hong Kong as head of the portion of his diocese which lies within China. Also condemned were two Chinese Bishops, Chu Yiu-yu and Huang Kueiyuan. The former was described as "a running dog of imperialism." Only names that resemble these in the list of Chinese bishops in The Living Church Annual are Andrew Y. Y. Tsu and Quentin K. Y. Huang. The group also decided to withdraw from the World Council of Churches. Mentioned as present at the meeting was Bishop Chen Chien-chen (who is probably Bishop Robin C. C. Chen of Wan-gan).

NEWEST development in the question of the political leanings of Patriarch Alexander of Antioch, head of the 500,000 Syrian Orthodox Christians, is a lengthy dispatch from the Soviet news agency, Tass, in which the Patriarch is quoted as linking President Truman and the Pope as collaborators in a policy of starting a war. Reporting this development, the New York Times also reported an unfavorable reaction to the Patriarch's statement from Syrian Orthodox pastors in this country.

OUR PROMOTIONAL FUND needs your help. The total grew rapidly through July but receipts in August have slowed down. The fund now stands at \$2891.46 of the \$3500 requested. Just a little over \$600 to go so that we may launch our campaign to strengthen the lines of communication of the Church by doubling the number of L. C. readers.

Peter Day.

1952 Church

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Talks With Teachers

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



Hands Off!

"LET me show you how to do it," says the father to his small son who is nailing some wheels on a box. A better wagon is the result, but the boy is noticed to have stopped playing with it, and is doing something else. "Kids don't stick to anything long," remarks the parent sagely. "See, he has lost interest already."

How can we show this father the truth: that he has killed the boy's imaginative project by taking it over; that the boy, who has inherited the sensitive creative impulses of his father, instinctively resents adult interference.

This is a truth of all dynamic education: Experimental life must not be thwarted by too much supervision. The lesson that parents and teachers—all who deal with unfolding life—must learn is never to interfere with an original activity while it is in progress. The exception would be only in case the work was dangerous or destructive.

Most otherwise splendid teachers have a blind spot here. They cannot realize that "showing them how to do it" is not their duty. Their part, rather, is to get them started, to lead them somehow to want to do, to make, to draw, to act, to sing. The only time a teacher should help a pupil in his handwork is when the pupil asks for it. And then the teacher should not demand her own methods, but merely help the pupil overcome his difficulty. The problem is to keep him producing happily, to prevent his getting discouraged. It is the pupil's work not the teacher's.

IT'S NOT EASY TO START

It is not easy for any one, of any age, to start and finish a work of creative art. Think how hard it is for you, even when you have paper and pencils all ready, to decide *what* to draw. And then, once an idea forms and you have begun to work on it, how you resent any volunteer critic offering suggestions.

"Let me alone!" you say, inwardly. "It's my own idea, and I want to work it out in my own way. I'm busy. I'm just getting the feel of this. I wish you'd go away!"

Such a sense of annoyance must be vaguely felt by the child, full course on a creative act, when an adult interferes

and tries to tell him a better way. In part, it is a breaking in upon his stream of thought. Partly it is felt as a criticism of himself and his enthusiasm. Possibly no one is so readily hurt and frustration started as when criticized while in the midst of an original and imaginative action. "Children at work at creative art" is the sign which should be hung over every class table. That means, "Keep your fat adult hands off!"

EXPRESSION OF RELIGIOUS FEELING

True, we are not to turn our Sunday session into an art school, nor yet a factory to manufacture identical articles by a set design. But we do realize now that it is important that every child have the opportunity to express himself through the arts. The art forms of acting, music, and drawing or painting are ready channels for the expression of religious feeling. Freedom, combined with self-discipline, is one of the Christian goals.

Good teachers no longer ask their pupils to crayon within the lines of a printed picture. Rather, following the discussing of the story, they provide them with large sheets of paper and plenty of watercolors or crayons. Beyond the mildest controls, the children are allowed to interpret the story they have just heard. They are not hurried, nor forced to do it. They do it because it is a pleasure, and because, on other Sundays, they have found it a way of being themselves. They know that their work will be respected, not ridiculed.

This is no simple or slight matter. Many adults have undoubtedly been thwarted permanently in childhood at just this point by some well meaning teacher.

Write in your notebook: In all art work, be friendly, appreciative, suggestive. But keep your hands off. One touch may spoil the whole experience.



FIFTEENTH SUNDAY AFTER TRINITY

GENERAL

EPISCOPATE

Minnesota Considers Election

Minnesota will hold a special diocesan convention to consider the need for a bishop coadjutor on October 1st at St. Mark's Cathedral, Minneapolis. Bishop Keeler, the diocesan, requested the convention after the Ven. Vernon Johnson resigned as archdeacon on August 19th.

The Rev. Mr. Johnson has accepted the rectorship of St. Paul's Church, Minneapolis. That church, which has given several rectors to the episcopate, has been without a rector since last May when the Rev. Richard Emery was consecrated bishop of North Dakota.

The Rev. Mr. Johnson served as archdeacon of white missions in Minnesota for the past year. In 1950 after the Rev. James P. Clements declined election as suffragan of Minnesota, the diocese set up a program with two archdeacons, one for white and one for Indian work. Previously it had only the latter.

Bishop Sawyer Retires

Because of ill health, the Rt. Rev. Harold Everett Sawyer is retiring as Bishop of Erie only five years after his consecration. The Bishop is 61.

In a letter to the chancellor of the diocese Bishop Sawyer said,

"While my episcopate has been short I feel much has been accomplished both spiritually and materially in the diocese, and I can leave with a sense that my work is done."

The Bishop's letter also said,

"Since a serious surgical operation a few years ago, at times I have not been feeling well and it has been a great effort at such times to continue the difficult and trying work of traveling about the diocese."

The Bishop said that he has an opportunity to spend a year traveling abroad. Before taking advantage of this opportunity he will enter a sanitarium in Hartford, Conn., for a few weeks for rest and treatment.

His resignation will be presented to the diocesan standing committee at its

next meeting, and is to take effect on November 5th, the fifth anniversary of his consecration.

Bishop Sawyer was unanimously elected Bishop of Erie after 22 years as rector of Grace Church, Utica, N. Y. On his arrival in Erie more than 250 men of various races and religions welcomed him at a dinner.

At Grace Church, Bishop Sawyer built up the largest communicant list in the diocese of Central New York. While serving as rector he was also chaplain of St. Luke's Hospital, Utica. He was dep-



BISHOP SAWYER: To travel abroad.

uty to General Convention in 1931, 1940, 1943, and 1946. His election to the episcopate took place only a week before the 1946 Convention.

Before going to Utica, Bishop Sawyer was curate of the Church of the Redeemer, Morristown, N. J., and of St. Agnes' Chapel, Trinity Parish, New York City.

In 1948 Bishop Sawyer reviewed the findings of the Lambeth Conference on the Church and Modern World for THE LIVING CHURCH.

PRAYER BOOK

New American Missal

A new missal will be published shortly. It is the *American Missal Revised*, edited by the Rev. Earle H. Maddux,

SSJE. The new missal, in contrast to its original version, draws upon current English, Scottish, Irish and South African rites in addition to the American Prayer Book service of Holy Communion and other traditional material.

The new missal was dedicated at the Church of the Resurrection, New York City, on August 19th, which was the Sunday in the Octave of the Repose of the Blessed Virgin (also called the Assumption).

The service used propers (collect, epistle, and gospel) for that feast from the *American Missal Revised*. The Gospel in the older version is St. Luke 10:38-42 (used in the Roman Assumption Mass), and is not about the Blessed Virgin, but about another Mary. The Gospel in the new version is the Magnificat, the same as that of the South African Prayer Book.

Though the missal is in production, publication has been delayed by a series of misfortunes. A letter from Fr. Maddux reports that two of the best bindery workers have been laid up because of some extra-shop accidents, the humidity has slowed up glue-drying, and to top it all off the government has commandeered the building which houses the bindery.

WORLD COUNCIL

By CLIFFORD P. MOREHOUSE

Rolle Discussion and Action

The racial problem was among matters considered by the Central Committee of the World Council of Churches at Rolle, Switzerland [L. C., August 26th]. At the Toronto meeting last year, an offer was made to send a multi-racial committee to South Africa to consult with the Churches there, if such a visit would be congenial to the South African member Churches. Mixed replies to this offer were received; the Anglican and some Churches in South Africa favoring it, the Dutch Reformed and others opposing it. It was decided therefore not to send such a delegation at present. However, during the coming year, Dr. W. A. Visser 't Hooft, general secretary

TUNING IN (Background information for new L. C. readers): ¶ Resignations of bishops are acted upon not by the diocese but by the other bishops. Diocese, through its standing committee, has the right to express its recommendation. Since 1949, the

bishops have had power to accept resignations by mail. ¶ A Missal is any book containing only the Communion service with related devotions and lessons; especially one which has a greater variety of such materials than the Prayer Book.

of the World Council, and the Rev. Charles Ranson, general secretary of the International Missionary Council, will each separately visit South Africa to confer with Church leaders on this and other matters. The World Council declined to send a delegation consisting of white members only, but said that its offer of a multi-racial delegation would be renewed if in future it was found to be acceptable to the Churches concerned.

Among the most interesting and significant reports was one that more than 81,000 displaced persons have been helped to settle in new homes in the United States, Canada, New Zealand, Australia, and South America, through services performed on their behalf by the World Council of Churches. Dr. Edgar H. S. Chandler, director of field operations for the Council's service for refugees, described this action as "one of the greatest epics in the history of the Christian Church." He noted that the task was not finished, and that there remains need for continuing support of this program by Church people.

A general plan for the establishment of a graduate school of ecumenical studies in connection with the Ecumenical Institute at Bossey was approved. Association with the theological faculty of the University of Geneva will insure full academic status to the new school, which will train college graduates of many nationalities for service in ecumenical coöperation.

DISQUIETING APATHY

The study department reported progress in developing preparatory studies for the 1954 Assembly, but raised the question: "Are the Churches really concerned with ecumenical study?" The department's report noted "a disquieting apathy and unconcern as regards this aspect" of the common enterprise of the member Churches, especially "in the midst of a world revolution of unprecedented dimensions, calling for joint efforts also of thought and mind, commensurate in many respects with the gigantic achievements of the early Church." As a partial remedy, the Central Committee approved a conference to be held next summer of the men and women of each of the member Churches responsible for the promotion of its publicity and study programs.

Dr. Oliver S. Tomkins gave a preliminary report of plans and preparations for the third World Conference on Faith and Order, to be held at Lund, Sweden, in the summer of 1952. Up to July 9th, he said, 66 Churches had intimated their readiness to participate

in the conference and only six had declined. He noted that further plans for the Lund conference would be developed at the meeting of the Faith and Order Commission, to be held in Clarens, Switzerland, the week after the sessions of the Central Committee (see below).

FORGOTTEN NEGOTIATIONS

A history of the Ecumenical Movement is in progress of preparation, and it is hoped that it may be ready well ahead of the 1954 Assembly, according to the history committee, of which Dr. Adolf Keller is chairman. However, the distinguished authors (it was reported) are from 12 to 18 months behind in sending in their papers. Already, however, research has brought forth some hitherto neglected episodes in ecumenical relationships, notably some forgotten negotiations between the Hussites and the Eastern Orthodox Church in the 16th century, and the Moravian-Orthodox relationships in the 18th century.

The secretariat for evangelism reported a growing concern on this subject in many of the member Churches, and noted especially the growth of lay evangelistic activities in various parts of the world. In this field, the World Council works in close coöperation with the International Missionary Council and with the American, British, and European Bible societies. Three study projects in this field are now under way, in addition to the encouragement of evangelistic activity and its relation to missionary enterprises.

Representatives of Churches of the Anglican communion at the Central Committee meeting were: from Britain, the Bishops of Chichester and Malmesbury, Dr. Kenneth C. Grubb, F. W. Gilpin; from Canada, Archbishop Sherman of Rupert's Land; from Australia, Bishop G. H. Cranswick; from the United States, Bishop Dun of Washington, and Clifford P. Morehouse.

Faith and Order at Clarens

Consideration of the reports of three theological commissions, and the laying of plans for the world conference to be held at Lund, Sweden, next summer were the most important tasks of the Faith and Order Commission of the World Council of Churches at its meeting at Clarens, Switzerland, August 14th to 18th.

The sessions, presided over by the Most Rev. Yngve Brilioth, Archbishop of Upsala and Primate of Sweden, were held at St. George's School, overlooking

the placid blue waters of Lake Geneva, with the snow-capped Dents du Midi (teeth of the south) in the distance. Whether the clarity and beauty of the view were reflected in the findings can be determined only by a study of the three reports, dealing respectively with *The Church, Ways of Worship*, and *Intercommunion*. These are now available in printed form from the American secretary (Rev. Dr. Floyd W. Tomkins, St. John's Rectory, Washington, Conn.), and will shortly be supplemented by longer studies to be published by Student Christian Movement Press.

Longest and most thorough of these reports is the one on the Church — the subject that emerged from the Edinburgh Conference of 1937 as needing the most intensive study and clarification. The work of the commission dates back to 1938; but the war prevented progress on the European side of the Atlantic for some years. Meanwhile an American theological committee resulted in the publication in 1945 of *The Nature of the Church* containing 11 "denominational statements" and a survey of the divergent concepts indicated in them. Fourteen additional statements have now been contributed by European and Asiatic Churches, and the present report is largely based upon analysis of this material. "The most important differences," the report notes, "concern the beliefs held, by or within some of the communions, about the limits of the Church and the mode of its definition, the continuity of the Church, the unity of the Church, the sacraments and their relation to membership of the Church, the nature of authority in the Church, the relation of the Church to the Kingdom of God, and the question of priesthood." Nevertheless, a surprising measure of agreement was also found.

HIGH MASS AND REVIVALS

The subjects of the two other theological commissions were more limited, but no less controversial. *Ways of Worship* suggests that "where different ways of worship can be accounted for on cultural, psychological, or temperamental grounds, there is no reason why they should be kept apart in separate Churches." As an example, the Commission cites "Anglo-Catholic parishes where the worship of High Mass in the morning has been effectively supplemented in the evening by mission-preaching almost of a revivalist type." Other differences in worship, however, "undoubtedly reflect doctrinal positions that appear to be stubbornly incompatible" — as, for example, Eastern Orthodox "devotions connected

TUNING IN: ¶ World Council of Churches is a merger of several different international interchurch agencies. One of these, the Faith and Order Movement, was started by the Episcopal Church under the leadership of Bishop Brent. Its field is to

discuss questions of theology and Church government with unity as ultimate objective. Continued interest of Anglicans in this aspect of World Council is shown by picture of three Anglican and three non-Anglican officers on next page.



FAITH AND ORDER COMMISSION OFFICERS.* *The view was clear and beautiful.*

with the Mother of our Lord and the saints which most Protestants are convinced should have no place in any true Church of God."

The problem of intercommunion (with which is also considered open Communion and inter-celebration) proved to be most knotty of all. This commission, had to admit disagreement both "as regards the measure of intercommunion which may precede and anticipate fuller union of the Churches" and also "as to the requisite basis of intercommunion and . . . what may justifiably be regarded as an obstacle in principle to intercommunion." But they agreed that "disunity is in itself a sinful state," and that "it is especially painful and the scandal more apparent when Christians from various Churches who come together in ecumenical gatherings cannot all unite in the sacrament of Holy Communion in the course of their meetings."

These reports, and subsequent studies on the same subjects, will form the basis for study of three sections at the Lund conference, August 15-28, 1952.

A tentative program was drafted for the Lund meeting, which will be the third World Conference on Faith and Order. (The first was held at Lausanne, Switzerland, in 1927; the second at Edinburgh, Scotland, in 1937.) This conference will be smaller than the previous ones, with about 250 delegates, 50 consultants, and some 200 accredited visitors.

There was also vigorous discussion of what form the Faith and Order movement is to take after the Lund conference. One group proposed an interim commission, similar to the present one, of about 80 members representing Churches, and some 20 consultants, to work toward a fourth world conference; another preferred a smaller commission and greater integration with the World Council, with no specific provision for further conferences. Both proposals, with another that was supposed to combine

the best features of each, were referred to the executive committee with instructions to draft a plan to be considered by the Lund conference next year.

COMMUNION FOR COMMISSION

Bishop Dun celebrated a service of Holy Communion in which, with the announced permission of the Archbishop of Canterbury and the Bishop of London (who has jurisdiction over Anglican churches in north and central Europe), all members of the Commission who felt conscientiously able to do so were invited to participate and to receive the Sacrament. On another morning, the Divine Liturgy of the Orthodox Church was celebrated, and informal prayer services were held every morning and evening in the Anglican chapel of the school.

In the allocation of places for the Lund conference, Churches were assigned from one to 20 places, depending on their size and relationship to the World Council. The largest allotment for any American Church was eight places for the Methodist Church. The Episcopal Church, with five places, was tied for second place with the American Baptist Convention, the Presbyterian Church in the U. S. A., and the United Lutheran Church.

By confessions, on a world-wide basis, Anglicans with 36 places will rank third, being outnumbered by Presbyterian and Reformed (61), and Lutheran (43), and tied with representatives of United Churches (36).

Representatives of the Episcopal Church attending the meeting of the Commission in Clarens were Bishop Oldham (retired), Bishop Dun of Washington, and Clifford P. Morehouse, New York.

*From left: Archbishop Athenagoras (Cavadas), vice chairman; the Rev. Floyd Tomkins, associate secretary for America; the Rev. Oliver Tomkins, commission secretary; Archbishop Brilioth, chairman; the Rev. Leonard Hodgson, theological secretary; Professor Donald Baillie, chairman of commission on intercommunion.

¶**TUNING IN:** **Intercommunion** is a relationship between two Churches which are governmentally separate, each recognizing the basic doctrines, sacraments, and ministry of the other. Members of one Church may receive ministrations of the other

without changing membership. Open Communion is the practice of admitting members of other Churches to the Holy Communion without regard to their Church affiliation. **Inter-celebration** involves recognition of another Church's ministry;

ARMED FORCES

Dead and Missing Chaplains Honored

A plaque honoring the five chaplains killed in action in the Korean war and the five reported missing in action was unveiled by General Matthew B. Ridgway at the General Headquarters Chapel Center in Tokyo. One of the five missing in action is a Churchman, the Rev. (Capt.) James W. Conner. He has been missing since December 1, 1950. The bronze plaque was unveiled in connection with the observance of the 176th anniversary of the U. S. Army chaplaincy.

INTERCHURCH

In An Emergency, Practical Christianity

The National Council of Churches is investigating the needs of churches damaged by the Kansas and Missouri flood. Dr. Wynn C. Fairfield, executive director of Church World Service, now NCC's relief agency, left on August 16th to make a survey of damage for consideration by the General Board which meets on September 19th.

Damage to Churches is estimated at between \$1,500,000 and \$2,000,000. Dr. Fairfield said he would make recommendations only on possible united action by the General Board.

This is the first time that Church World Service has been called on to help in a domestic emergency. Engaged in overseas relief since 1938, the additional work of domestic relief was assigned to it when it became part of the NCC last year.

Reports to the NCC said that more than 400 churches of the Kansas City, Mo., area worked together through the local Council of Churches to provide emergency relief — food, shelter, and clothing — to some 40,000 persons.

Most of the Churches' relief efforts were tied in with the Red Cross. Churches became shelters for homeless. Church kitchens were kept busy day and night. Church members prepared hot food and drinks, collected clothing and sorted and mended it. Ministers lugged sand bags, shoveled debris, and sloshed through mud on errands of mercy. The Kansas City, Mo., council of Churches acted as a clearing house for volunteers, food supplies, clothing, and requests for and offers of all kinds of help.

Almost every church in or near the emergency area that was not hit by the flood helped in some way.

GREECE

Ecumenicity and Manual Labor

By A. MERRITT PITCHER

¶ The recent "ecumenical fellowship mission" to Greece and Yugoslavia [see editorial correspondence, *L. C.*, August 12th and 19th] visited a place in the northwest corner of Greece where, within sight of the Albanian border, a work team organized under auspices of the World Council of Churches is draining a large swamp. This is a practical example of the kind of applied Christianity fostered by the Interchurch Aid Department of the World Council, in cooperation with a half-dozen member Churches. In the Greek swamp project, four young people from Sweden and the U.S.A. are doing heavy, manual labor side by side with Greek young people and native villagers. ¶ The writer of this article is a layman of the Episcopal Church and a communicant of Zion Church, Manchester Center, Vt. A retired chemical engineer, he has volunteered for work among refugees under auspices of the World Council of Churches.

In the Greek province of Epirus, approximately 40 miles northwest of Jannina, nestled among rugged, eroded hill country, lies a valley comprising approximately 600 acres. For years, this presumably once-fertile flat area has laid under water, and is known as the Pontikates swamp. During heavy rains from October to late May or June, the runoff from the surrounding hillsides is pocketed here and floods most of the valley.

Last year Mr. Edson Sower (director of the ecumenical work team organized in December 1950), with Miss Julitta Gaselee, acting as interpreter, went to Delvinakion, the largest of a group of four villages adjacent to the swamp. Villagers explained that under Turkish control, some 150 years ago, the local Greeks had been forced to construct a tunnel approximately three-quarters of a mile long through one of the surrounding hills to drain the valley to a natural water shed. When the Turks were driven out in 1913, like many subject peoples emerging from foreign domination with no one to force them to work, the villagers permitted the tunnel to fill with silt. During the past 38 years, it has become plugged.

Early this year, with the help of a Greek engineer, a survey was made of the tunnel. Exploration revealed that

partially closed access wells to the tunnel existed at fairly regular intervals. Descending with ropes through one of these well-like passages, Edson Sower, accompanied by Dean Neher (another member of the ecumenical team), discovered that the tunnel interior was partially open and that the air was good.

Once underway, the Greek villagers have been enthusiastically generous in helping shovel up and haul out debris.

When our party arrived at the swamp on July 20th, the job of cleaning out the tunnel was more than half finished. Completion was scheduled for early September.

The four nearby villages include some 200 families.

These villagers for the past 30 years have eked out a bare living by primitive farming on the now-barren hillsides where they had built their homes. During the rebel war they sought refuge from raiding guerrillas by fleeing to Jannina. Last year they returned to a dismal mass of devastation and razed buildings. With material help from E.C.A., they began to rebuild their homes. Aid from government and charitable organizations saved them from starvation.

With the drainage system complete, the next stage in the project should be provision of modern farm machinery. Villagers have already promised to repay the cost of machinery by helping some other needy community in Greece to dig a drainage tunnel or otherwise rehabilitate itself.

CHINA

This Is Liberation

By GRAHAM CATHCART

Everyone loves parades. But in China, explains a missionary just returned from there, if your group is ordered to walk in a parade, there is a fine if you refuse. By eight A.M. you have to report at the police depot for the parade. When you get home about six in the evening you are too weary to go to Church.

This is part of the Communist technique for starving Christianity, the missionary explains.

"You learn to speak a different language today in China. When the Communists came they 'liberated' us. We were not to speak of 'capture.' And for nine months after liberation, our libera-

tors took no notice of us. When they did it began with the parades!"

Private enterprise in China is stopped, the missionary reports. Government employment is the only employment. It gives you shelter, clothing, food of a sort, but practically no cash. So no one can subscribe to the Church.

Visiting in the prison and in the leprosarium had been a regular part of the missionaries' work. The liberators told them, "We are not settled yet, with the new arrangements. When we need your services, we will send for you." Of course they never did send.

In Communist China every occupation is organized. Residents in the same street are put into a residents' association. If you're a cobbler you must become a member of the cobblers' group. Teachers in a teachers' association, have to be at school by 7 AM for two hours indoctrination before school begins at nine. Nurses in the hospital after a grueling day on the wards are forced to attend two or three hours of instruction in Communism before they can go to bed. It is "saturation bombing" with Marxism: day and night it goes on, by means of radio, loud speakers in the streets, posters and lectures at which attendance is obligatory.

"I do not love my father, I do not love my mother, I only love the State" are the first words in the child's primer in liberated China. They are taught that all Westerners are corrupt; the cry is China for the Chinese. During one period of anti-American demonstrations a poster showed General MacArthur with his familiar pipe and cap (the latter decorated with a skull) planting the U.S. flag on "Our Formosa."

Four changes of currency took place in three years. The Chinese dollar which had been four to the United States dollar, fell to one million Chinese dollars to one U. S. dollar.

"Up to the time we left" the missionary explained "there was no persecution." Foreigners were merely rendered completely idle. Severe restrictions as to their movements virtually kept them within their own compounds. Teachers were not allowed to renew their contracts unless they fell in line with Marxist teaching. Pastors and preachers (Chinese or foreign) were left without congregational support.

The Chinese pastors had to become gardeners or take up some other occupation. There is no leisure, no spare time in liberated China.

Attendance at indoctrination meetings,



TUNING IN: ¶ The Episcopal Church's contributions of more than a million dollars a year for 1947, '48, '49 provided Church World Service with the backbone of its support. Much of the relief agency's budget still comes from Episcopal Church

sources. Some of the money from the Red Side of your Church envelope goes to the National Council, some of that to Church World Service, some of that to the Interchurch Aid Department of the World Council, and some of that to Greece.

special courses at the "Universities of the Revolution" and interminable queuing and waiting at police depots to sign papers or get permits, eliminates all possibility of any independent activity.

All Churches are taxed in China today: not because they are Churches but because they are buildings. One Chinese Christian working in the budget department of the government, has to take two hours instruction in "current events," with a Communist slant, before beginning his day's work at nine AM. He expects to be sent to a special course at the University of the Revolution.

Indoctrination is as bad as persecution in its effects: a complete, unremitting program of materialism and hatred. It is common to see a shopkeeper studying his Marxist pamphlet as he waits for customers. A soldier with a machine gun holds his primer up as he learns his lesson in "western imperialism." No section of society is left untouched by Marxism.

ENGLAND

Chapel of Unity

A campaign is underway to convert St. George's Chapel, Gravesend, just outside London, into a Chapel of Unity for all Churches represented in the World Council of Churches. The chapel is the burial place of Pocahontas, who besides being the celebrated savior of Captain John Smith's life, was the first Indian to be baptized by Anglicans.

In an editorial approving the plan, the *London Times* said, "One who tried to reconcile her own primitive American people with the invading white men, is perhaps no bad patroness for a church dedicated as this is to the idea of unity—unity both of the American and British nations and of the Christian Churches."

No intercommunion is at present proposed in the Chapel of Unity, although clergy and ministers of the various Churches will be free to minister to members of their own Communion. The Chapel will also be available for civic services, for the use of the deaf and dumb, who have their own minister, and for displaced persons in Britain to worship according to their own tradition.

Supporters of the plan include the Rt. Rev. Christopher M. Chavasse, Bishop of Rochester, England; the chaplain to the King in Scotland, the moderator of the British Free Church Federal Council, the director of the Department of Reconstruction at the World Council in Geneva, and a number of other prominent Englishmen, including the mayor

and Member of Parliament of Gravesend. These men launched an appeal for funds for the Chapel of Unity in a signed letter published in the *London Times*.

BERMUDA

A Sugar Coated Examination

After nearly 60 years in the ministry—more than 50 of them spent in Bermuda—the Ven. Henry Marriott has retired. Since 1925 he had been archdeacon of the diocese, and since 1933, rector of St. Paul's, Paget. Before that he was for many years canon residentiary of the Cathedral.

Archdeacon Marriott, a sound Prayer Book Catholic greatly beloved by all, numbers many American clergy among his acquaintances. A standing joke in Bermuda is that, whenever he heard there was a clergyman on an incoming steamer, he would board the pilot boat to waylay the man to preach for him.

Once, when the archdeacon had to examine a candidate for Holy Orders, he invited him to tea at Paget rectory. After cake and other delicacies had been consumed, he said to the young man, "Well, let's look at the Greek Testament."

The new archdeacon of Bermuda is the Ven. John W. Stow, rector of historic St. Peter's Church, St. George's—reputedly the oldest Anglican Church in continuous use in the western hemisphere.

JAPAN

Semicentenary Churchpeople

There are at least 200 members of the Church in Tokyo who have been baptized for more than 50 years. That was the count taken at a special service held for them recently at Holy Trinity Church, Tokyo. Among the semicentenary Churchpeople was the Bishop of Tokyo, the Rt. Rev. Timothy Makita, and one of the first nurses of St. Luke's hospital, Mrs. Iyo Araki Kubo.

GERMANY

European Council of Churches

Creation of a European Council of Churches to "effect efficient coöperation in theological, cultural, social, and political tasks on an all-European basis" was urged by the first European Laymen's Conference sponsored by the World Council of Churches. The con-

ference met in Bad Boll, Germany. The unanimous recommendation, which will be submitted to the World Council's executive committee and individual European churches, was put forward by a group of delegates assigned to study "our specific responsibility as Christians in the present European situation."

[RNS]

YUGOSLAVIA

Monks and Orphans

Restoration and continued existence for monasteries in Yugoslavia depends on an expansion of their function, reports the Rev. Hampton Adams, Disciples of Christ minister from St. Louis, Mo., and member of a group of men from various Churches who visited Greece and Yugoslavia under the auspices of the World Council.

In the People's Republic of Yugoslavia the plan for monasteries is that they serve as training schools for teachers and welfare workers who will go into the villages to work.

The World Council group visited a monastery on the Adriatic Sea around the Bay from the city of Budva, former summer residence of Montenegrin kings and now vacation spot for Yugoslavian workers and their families.

The Yugoslavian government has left to historic monasteries enough land to support them. The Orthodox Church is attempting first to restore churches in the villages. When that work is done it intends to rebuild the monasteries, at least the more historic and important ones. Monasticism has always been an important part of the Orthodox Church.

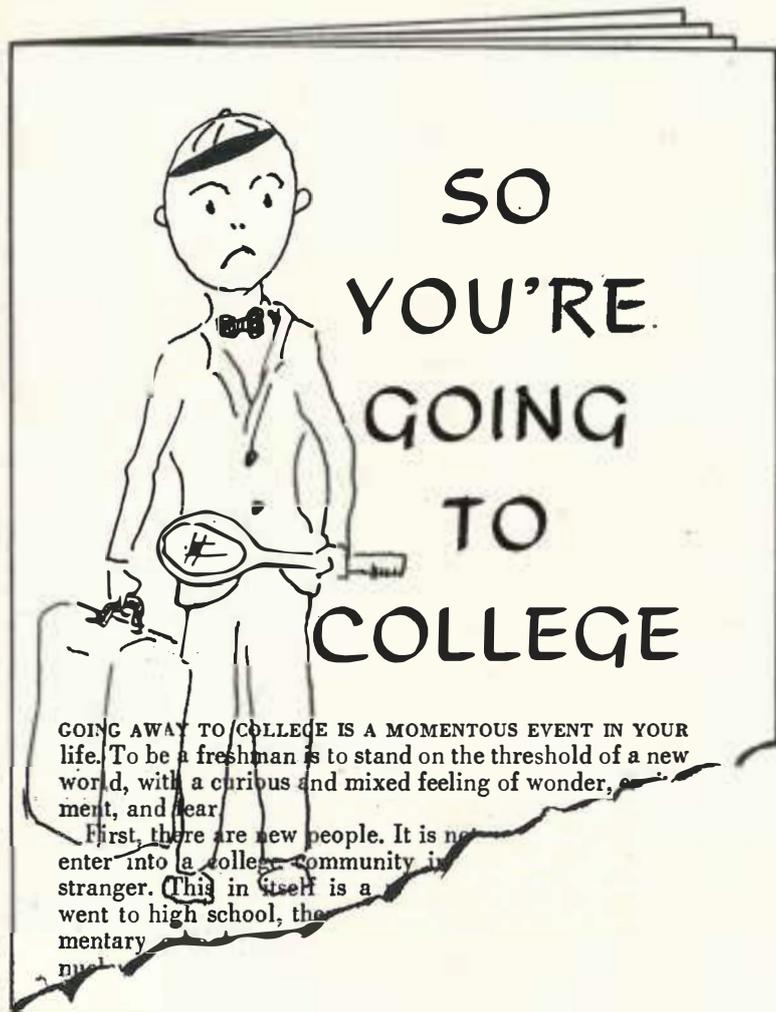
In Buvda the World Council group visited a children's home for war orphans that was erected by the People's Republic. The modern, well-constructed, spacious building is about three-fourths complete. All construction stopped in Yugoslavia when materials from Russia and its satellites were used up after Tito's break with Moscow.

The orphanage now houses 200 children from 8 to 16 years old. When complete it will accommodate 300. There are no large dormitories. Each room has four single beds. And in each room is a radio loud speaker which broadcasts Voice of America and Yugoslavian stations' programs. In every corridor there is a bath with several showers.

In a commodious kitchen the World Council group found doughnuts being made from flour sent by CARE. A large container of milk stood on the stove. It also came from CARE.

TUNING IN: † Pocahontas, the first English-speaking Indian Christian, died at the age of 22 in 1617, three years before the Pilgrims landed at Plymouth Rock. Jamestown was founded in 1607. Earliest known Anglican service on what is now U. S. ter-

ritory was conducted by Drake's chaplain, Francis Fletcher, in California in 1580. However, missionaries from Spain were in North America still earlier. † Diocese of Bermuda belongs to no Anglican province. It is under the Archbishop of Canterbury.



Be yourself, says this pamphlet published by the National Council of the Episcopal Church (reprinted by permission), unless yourself is a guy who puts his feet on the coffee table.

chology before, nor philosophy, nor calculus, nor French, nor business administration. This often means a thorough bewilderment when you are not sure what is expected of you. You may feel you are out in left field without a glove.

There is also a new kind of demand made upon you. After the high school years in which, generally speaking, you accepted data and opinions without question, and sopped up some of the fundamental facts necessary for everyone to know, you are suddenly asked to become critical, skeptical, questioning, tentative in your assumptions and opinions.

It is true that some college courses are concerned exclusively or mainly with the accumulation of facts, and some professors delight in having the little tidbits of information which they have dispensed, returned at exam time in all their initial simplicity. Yet one of the purposes of a college education is to train young men and women to be of critical and discriminating mind.

Thus, you find yourself in a new world where the faith of your fathers, religious, political, and ethical is to be examined with the mind of the skeptic. This is all well and good. It is a part of the business of education, and woe to the student who goes through college without once questioning the nature of God, sin, and the Republican Party!

But at first, this new attitude demanded of you is difficult to grasp and the rightly critical, questing professor becomes to you an intellectual ogre bent on destroying the previous ideas of adolescence.

There are, for many of you freshmen, new social groups in this collegiate

Kenton, or visit the local pub with a half dozen sage sophomores. No one tells you when it is time to go to sleep, or to get up. For male freshmen there are no curfews, no locked doors, no sleepy voices of parents sounding angrily down the stairs when you come home at 4:00 A.M.

This kind of sudden liberty is easy to twist out of shape. Though you are half aware that the wage of abused freedom is scholastic death, it is not easy to adjust to this sudden freedom nor to attain in a semester a manly discrimination.

Thus, unfortunately in every college every year, some of you leap with closed eyes over the threshold into the new world, hoping to enjoy in bliss this strange new liberty; but within three weeks are surrounded by the wrong friends, and have frittered away so much time you are hopelessly behind in everything except the standing of the football team.

There are new studies in this new collegiate world. The English and history may be familiar in the sense that you have had some English and some history before college. But in many cases, you are entering upon completely unfamiliar ground. You have not had psy-



world. It seems that the various fraternities, sororities, clubs, eating houses, to which students belong, often evoke a fierce loyalty which is less common in the more democratic life of high school. This loyalty gives rise to snobbery, campus politics, and other species of unfortunate behavior, even as it brings about some worthy fruits. You join the *Moo Baa Meow* Fraternity. All your "brothers" go to class barefoot and drink beer for breakfast.

You feel you must be loyal to the ideals of the clan. Much against your better judgment (and your taste) you accept the tradition; or refusing to accept it, do so violently and are ostracized for the rest of the semester. Clubs and fraternities take understanding, and the understanding requires both a sensitive and a bold touch.

These and other matters cause a variety of freshmen reactions ranging from the garden variety of homesickness through the big-show-off stage to dark



and bitter resentment at the world in general and Old Siwash Tech in particular.

On the basis of years of experience at being a freshman, here are some pointers:

Be yourself, unless yourself is a guy who puts his feet on the coffee table. When you enter the new campus, do not put on the dog, or try to be somebody

you were not intended to be. Don't pretend you are a budding Rhodes Scholar if your average in high school was 67.6. Don't make believe you are a better athlete, musician, or gay young blade than you know yourself to be. All the world despises a fake, especially when he is a freshman.

Don't wear all your high school honor pins, badges, and gold footballs down the front of your coat, dress, or pajamas. It is not chic — according to collegiate custom. Especially do not wear a Sunday school pin on your lapel. Let your saintliness show in your daily acts of Christian virtue.

Though it is a hard blow to halfback Joe Freshman, college upperclassmen assume that high school football teams are not worth bragging about. The assumption is probably correct. The fundamental and quite serious point here is that humility is appreciated; the unassuming high school football star without any gold hanging from his bosom wins a victory as soon as he hits the campus.

Don't call fraternities, frats. Don't ask why, but it is not considered cricket.

Don't run around asking how to join



a fraternity, or in any way appear as though you wanted to join, until you are invited. One of the surest ways not to be invited is to fall all over yourself trying to be popular with the boys. Maintain a "calm and self-respecting demeanor."

Seriously, again, there is some doubt in the minds of many wise people whether fraternities are worth preserving. True or false, fraternities and similar social clubs tend to assume an importance, especially to freshmen, far exceeding their real value. If you are invited and want to join, you probably will enjoy the life within such a group. If you are not invited, do not think the heavens will fall and that you are cut out to be the "most unsuccessful man in the class."

Fraternities are notorious for their consistently indiscriminating selection of personnel and they always pledge a good share of the potential "flunk-outs" and

"rounders" of every class, and leave unpledged many who turn up years later in *Who's Who* and have one hundred and fifty fraternity men working for them.

Don't get drunk the first week you go to college. You may be urged to drink heavily and given the necessary liquid if you acquiesce. You may think it is a way to win friends and influence people quickly. It isn't.

We remember a freshman who was eager to please who got slopped at the Psi U House the second night he hit the campus. That was years ago and to the best of our knowledge he hasn't been pledged anywhere yet. Underneath the surface hardness collegians respect integrity, restraint, and the dignity of a man even though he is a freshman.

Don't assume a familiarity or fellowship which doesn't exist. A freshman we knew went to the president's reception and within half an hour was calling everyone by his first name, including the president. It is difficult for a lonely, homesick, slightly bewildered freshman to maintain poise, restraint, self-assurance, and humility — but it has to be done in some reasonable measure or his goose is cooked.

Don't worry unduly if your first exam is marked F, provided you studied the work. It is sometimes hard to catch on to the new methods of teaching, grading, and so forth. The first F will not flunk you out of college.

Don't hesitate to go see your professor if you are not getting your work, and go see him early before you get hopelessly behind. That's what he is there for and he cannot help if you are a shrinking violet blooming in a room in lonely and anxious grandeur.

Don't assume your professors are out to crush your faith in God, sin, and the Republican Party. Generally they know what they are doing and are trying to make you think. Some of them are agnostic, some may be Democrats, or even Socialists. But most of them are earnest, humble, and trying to find and to interpret the world and what is in it.

Don't run home if you get homesick. This sickness is common to many freshmen. Go see the Episcopal rector, or a faculty member and take your mind off your temporary depression.

Don't fail to see the Episcopal rector. Tell him your name when you first meet him. Go to his home just to talk. Get to know him. Nine times out of ten he can be of help in a great many ways.

(Continued on page 16)



Visit to Yugoslavia

Editorial Correspondence from Zagreb, Yugoslavia

YUGOSLAVIA, like America, is a land of many religions; but in America, people of different faiths live next door to each other, while here the religions are closely related to race, and members of each race and religion are concentrated in their own provinces or villages.

Thus the 47% who are of the Eastern Orthodox faith are found primarily in the three "people's republics" of Serbia, Macedonia, and Montenegro. The 36% Roman Catholics are concentrated primarily in Croatia and Slovenia; and the 11% Moslems, converted during the long Turkish occupation, are to be found principally in Bosnia and Herzegovina. Of the remaining 6%, a small but vigorous element, particularly in Slovenia, are Protestant; and still a smaller group, in Slovenia and Croatia, are Old Catholics. The last-named, however, are not in communion with the see of Utrecht.

As noted in my previous editorial letter, our contacts in Montenegro and in Belgrade were mostly with the Eastern Orthodox majority, who received us with the greatest friendliness and cordiality. Since ours was a mission of ecumenical friendship on behalf of the World Council of Churches, however, our party made a special effort to visit also other actual and potential member-Churches of the World Council. This was done on a two-day tour of towns and villages north of Belgrade, up toward the Hungarian and Rumanian borders. Here were found whole villages of Hungarian, Czech, and other Protestants. The eager way in which they received our group, as a visible token that they had not been forgotten by the Christians of other nations, was truly touching.

Again in Zagreb, on the last two days of our tour of Yugoslavia, we were welcomed by the Lutheran church and community. Indeed, the service on Sunday evening in the Lutheran church presided over by Pastor Popp was a truly ecumenical one, for there we were greeted also by an Orthodox priest representing the Metropolitan of Zagreb, and by the Old Catholic Bishop Kalogjera. Apparently in this predominantly Roman Catholic center, all the minority Christians groups—Orthodox, Old Catholic, and Protestant—are drawn more closely together than in the areas in which the Orthodox Church predominates.

All of these groups are heartily disliked by the Roman Catholic majority in Croatia, though the Protestants, being such a small minority, have received the

widest measure of toleration. The Old Catholics are the object of special opprobrium in the minds of Roman Catholics, for they are regarded as renegade members of their own Church. Thus during the period when Croatia was a separate state under the notorious Pavelic, under Nazi protection, Old Catholics were compelled by the thousands to conform to the Church of Rome. Their churches were seized and their records destroyed; so that today Bishop Kalogjera does not know how many members his Church has, or where most of them (except in Zagreb) are to be found.

In addition to the Protestant communities, our party visited a coöperative farm in the vicinity of Novi Sad, during the same trip out from Belgrade. This was a particularly interesting experience, for the establishment of farm coöperatives is a basic part of the program for communizing Yugoslavia. The first step in this direction was taken immediately after World War II, when large estates were confiscated and the land parcelled out among the peasants. Ownership was limited to 90 acres; and about 75% of arable land in the country is now held on that basis. The other 25% is given over to coöperative farms, and the aim is ultimately to put all farming on this Communist basis.

The program is held back, however, partly by the shortage of farm machinery, and partly by the opposition of the strongly individualistic peasantry, who cling tenaciously to their newly-won individual ownership. These must, however, sell a considerable part of their produce to the government at low prices set by the state. If they cannot produce enough to furnish their quota, they must buy it at high prices in the free market and sell it at the prices dictated by the state. Thus, by raising their quota requirements, the state can at any time bankrupt the peasant farmers, and force them into the coöperatives. So far, the Tito government has used this weapon sparingly, but there are signs that a new drive in this direction may be in the offing.

SATURDAY (July 28th) was our last full day in Belgrade—and it really was a "full" day. It began with a visit to the headquarters of the Union of Orthodox Priests—an interesting organization that we were told includes some 1650 of the total of about 2300 Serbian Orthodox priests. Its purposes, according to its president, the Archpriest Vidakovic, are

threefold: to strengthen the community of interests among the clergy, to help the Church find its position "in the new situation," and to assist priests in a material way. Under the last-named heading, Fr. Vidakovic mentioned that the union had been instrumental in bringing the priests under a social security scheme, with benefits paid 84% by the state and 16% by the Church.

The union was founded in its present form in 1947. At that time, he said, the Church was greatly disorganized, and uncertain of its position in the new Communist state. Some 800 priests had been killed during the war, most of them by the Ustachi (native fascists) in Croatia and Bosnia. The union has acquired the confidence of the state, the president added, and has the blessing of the Patriarch and most, but not all, of the bishops. Under its guidance, some 90 priests are employed in government organizations, 185 in other state enterprises, and 476 in responsible positions in the People's Front. This is the Communist-dominated coalition which is the only actual party in Yugoslavia, and the president said that "almost 100%" of the clergy belong to it. (It is not difficult to understand why!)

In view of the apparent importance of this union of Orthodox Priests, we asked why approximately one-quarter of the clergy did not belong to it, and why it apparently did not have the full support of the episcopate. To this we did not receive a satisfactory answer. From other sources, however, I gathered

that this non-membership was perhaps a measure of the passive resistance of the clergy to Communism. I gained the impression (though I cannot vouch for it) that the non-members were discriminated against in some important particulars, notably in regard to ration cards. As the price of goods without ration cards is approximately five times the price with ration cards (according to signs in the shop windows), this indicates an important and significant measure of passive resistance — if true.

As our visit to the union coincided with the 10th anniversary of the "People's Front," the president presented each of us with a commemorative pin, which some wore thereafter. (I preferred not to do so!)

From the union headquarters, we went to a religious coöperative store run by the union. Here the members could purchase ikons, vestments, books, and other church supplies at reduced prices; though, like everything in Yugoslavia (at least at the official exchange rate for dollars), we found the prices very high. Some of us made small purchases, however, supplementing our dinars with Putnik scrip.*

ON the same Saturday we visited the headquarters of the Yugoslav Peace Committee. This was formerly a branch of the Cominform "peace" organizations, which sponsored the Stockholm appeal and the various "cultural" conferences in which some of our American "front" specialists participated. The break between Moscow and Belgrade, however, also caused the expulsion of the Yugoslav Peace Committee from the Cominform committees, and today it is more or less on its own. The committee is sponsoring a peace conference to be held in Zagreb for five days beginning October 23d, and is anxious to have Western peace groups represented. No invitations have been sent to organizations in Cominform countries, according to its spokesman, Mrs. Vilefane, since they believe that independence is the only true basis for peace, and this is denied by the Cominform countries, as it was by the Nazis and Fascists.

We also paid a visit to the headquarters of the Yugoslav Red Cross, and were told something of its work. It is at present engaged in a vigorous campaign against tuberculosis, which affects a considerable proportion of the population, especially in the areas suffering from last year's drought and crop failure. But the most interesting phase of its work, to me at least, was its program for care and repatriation of Greek

(Continued on page 21)

*"Putnik" is the official Yugoslav tourist agency, which makes all arrangements for travel in that country. Foreigners are issued a special scrip which, used half-and-half with currency, entitles them to reductions up to 70% from the free-market price, and so puts tourists on an approximate equality with the workers in heavy industry and other most-favored groups in the Yugoslav economy.

As in Russia, Communism has by no means brought equality to its subjects; instead the social status is turned upside down and the worker, soldier, and coöperative farmer are favored over the white-collar groups. These in turn are favored over any who are suspected of deviationist tendencies; such unfortunate folk must buy in the free market, if they can. Example: The equivalent of a pair of shoes that I bought in Greece for \$3.00 was priced in a Belgrade window at \$12.00 on the most favorable basis, and at \$60.00 on a free-market basis!

SANCTUS

ADORE the Lord, ye angels
In sweet and joyous chorus;
Your voices lift in solemn chant
And sing His praises for us.

For we have not the voices,
For the harmony of Heaven.
A nursery tune, a childish tongue
Only, to us is given.

Our throats are choked with yearning,
And our tongues are thick with curses.
The tunes we cannot carry
And we disarrange the verses.

The spirit's aspiration
The tongue turns to complaints;
The heart may break with music,
And lo, the body faints.

O sing for us, ye angels!
O bless Him, all ye saints!

CHRISTINE FLEMING HEFFNER.



FAMILY DAYS

By the Rev. Joseph W. Peoples, Jr.

Chaplain, U. S. Armed Forces

AT CHURCH in the morning, AT HOME in the evening, each family enjoys its annual Family Day.

SOME years ago I heard of a plan which seemed to me to answer two problems in the Episcopal Church: the problem (1) of encouraging the laity to support a daily Eucharist, and (2) of finding a way for the rector thoroughly to call on his people throughout the year.

The plan was called "Family Days." It was simple in operation, but far reaching in effect. It encouraged people to come to church day by day in family groups, and it gave positive assurance that every family in the parish would be called on by the rector within the course of each year. The plan works this way:

Every family selects a day during the year that is of significance to itself (usually a birthday or wedding anniversary or some other day of importance to the family). This day is recorded in a book, as a permanent date to be maintained year after year, unless the family requests a change. Thus there is some work involved in starting the plan, for the entire parish must be canvassed to obtain the dates desired. Yet this need be done only once, and the plan then is self-perpetuating.

The Eucharist on the morning chosen is offered for the intention of the family whose day is being observed. Later in the day, a pastoral call is made on the family at home, either in the afternoon or evening, depending on their convenience and wishes. The writer used this plan at St. John's Parish, Chicago, for some considerable time and can witness to its great success.

THE SPIRITUAL AND PASTORAL SIDES

Most priests who wish to have a daily Eucharist find it difficult to obtain support for the schedule. If it is left to chance, there are often many days when

no one will show up at all. On other occasions it will have to be a member of the rector's family, or one or two unusually faithful souls, who will be the rector's congregation. Under the "Family Day Plan," wherein every family in the parish has a Eucharist offered for it by name during the year, there is great encouragement to attend, at least on the day selected. It is sure to be a convenient time for the family, since they themselves have chosen the day. If the priest has wisely "staggered" the hours for Eucharists throughout the week, there is bound to be some day and some hour when it will be convenient for them to come, and they can choose such a day.

Even if the family does not wish to attend the Eucharist, or finds it impossible to do so at the last minute, they know that it is being offered for them, and the priest will make mention of this when he calls in the home later in the day. In a parish of average size (between 200 to 500 families), there will be a "Family Day" nearly every day of the year, and thus most of the Eucharists will be provided with witnesses to a greater degree than if it were left to chance. Holy Communion will be more frequent also.

Priests are frequently criticized for the failure to make calls. It is admittedly true that some of the parish clergy are at fault in this respect. Often the priest will have good intentions about calling and will still neglect a great portion of the flock. The ones who are the farthest away, or who are not so easy to call upon, will be put off from day to day and week to week. Often years will pass without certain families seeing the pastor in their homes. The "Family Day Plan" guarantees that every family unit will be called upon at least once a year.

It can easily be pointed out that parishioners are not limited to the "Family Day" call. In case of sickness or any other need, they have only to request calls. Nevertheless, for people to have a minimum of one call a year will, in many parishes, be a considerable raising of the average. There is a further advantage, in that the pastoral call is associated with the service in the church.

RESULTS IN PARISH LIFE

It is evident from the description of the plan that it is a happy combination of intercessory prayer and pastoral calling. It combines the best elements of worship, instruction, and fellowship. There are some practical aspects as well, which ought to be mentioned. First of all, the priest will spend his time efficiently. Every call he makes will be a successful call in that the family in its entirety will welcome him when he arrives at a home. Since he is expected, he will not go around ringing doorbells where no one is home. Since his visit is anticipated, he will not have the embarrassment of interrupting washday, an afternoon nap, the bridge club, or the entertainment of other guests. He will be expected, and he will find the family all at home waiting for him to arrive. Thus, he sees not the housewife alone, but husband and children as well.

Finally, it will be clear that the emphasis on the family as a social unit in the parish is of great importance. The very name, "Family Day," which is before the people at all times, reminds them of the importance of the family. The attendance of the family at Church and the corporate fellowship with the rector in his call at the home form a real bulwark in parish life against the disintegration of the family.

TUNING IN: ¶ Eucharist (Greek for "giving thanks") is one of the most meaningful names of the Holy Communion. Ancient Hebrew method of asking God to bless food was to thank Him for it; and in formal meals to thank Him for creation, for His covenant with His people, etc., on down to the food

about to be eaten. Scholars believe that Christ adapted such a thanksgiving ("when He had given thanks") to the consecration of the Bread and Wine which He declared to be His body and blood of a new Covenant. Prayer Book Communion service accordingly mentions "giving thanks" ten times.

BOOKS

The Rev. FRANCIS C. LIGHTBOURN, Literary Editor

Links

IN my childhood days at Sunday School the Collect for the Day was a part of the curriculum. . . . It was one of our tasks to memorize the Collect. . . ."

So writes the Rev. George R. Brush, onetime rector of St. James' Church, Arlington, Vt., in *A Companion to the Prayer Book*, subtitled "Thoughts on the Collects for the Sundays of the Christian Year" (Boston: Christopher Publishing House. Pp. 104. \$2).

Despite some questionable statements,* and a style that would be improved by better punctuation, the book can be recommended, especially to the sick and shut in, for whom the brief sections will serve as links to the liturgical prayer of the Church.

Of Interest

FOUR classes of readers will delight in *The Monastic Constitutions of Lanfranc*, edited (with introduction and translation) by David Knowles (Oxford Press. Pp. xl, 157. \$3.50):

(1) historians of monasticism, for this is a documented work by a Cambridge University professor of medieval history;

(2) practical monks of the 20th century, for the peep it will give into the lives of their 11-century confrères.

(3) the general reader, who will find much to chuckle over (all about monks—from how they were fed to how they were bled);

(4) the linguist, whom the text and "pony" on facing pages will help to brush up on his Latin.

Similarly adapted to those who have a working knowledge of Greek is F. L. Cross' edition of *St. Cyril of Jerusalem's Lectures on the Christian Sacraments* (The Procatechesis and the Five Mystagogical Catecheses) (SPCK. Pp. xli, 83. 12/6). Contains table of dates, introduction, text, translation by R. W. Church, and index of proper names.

Death, as seen by various types (from the atomic scientist to the child who sees death as it is), is presented in cartoon and caption by Jean Charlot in *Dance of Death* (Sheed & Ward. Drawings 44. \$2.50). Fun and fundamental truth. Should be read straight through from start to finish. An excellent gift book.

Commemorating the 250th anniversary of the Society for the Propagation of the Gospel, *Watchers* is a superbly illustrated brochure (pages 12" x 9")

*Was the Holy Communion once known by the name *collecta* (p. 13)?

IN PACE

KNEELING we planted myrtle on their graves,
That gentle dormitory of the dead,
Encircled by the surf of windy pines,
Guarded by loving calvary overhead,
White on the blue of late October sky,
(Our Sisters sleeping underneath the rood),
Laughter and clink of trowels on the stones —
Oh, I had always known that death was good!
Watching your ring glint in the glossy leaves,
I thought what hands would plant *our* beds with heather,
And while we patted down the turf I prayed,
"Mercifully grant we may grow old together."

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of Anglican work throughout the world. Choice of pictures shows fine balance between liturgy and life (SPG. Pp. 32. Paper, 1/-).

St. Paul, St. Francis of Assisi, William Wilberforce, John Williams, Elizabeth Fry, Florence Nightingale, David Livingstone, Mary Slessor, Wilfred Grenfell, and Albert Schweitzer are treated of in *Venturers of Faith*, by Cecil Northcott (Longmans. Pp. 174. .75). Illustrated.

Identifying Mary Magdalene with the penitent woman of Luke 7 and with Mary, the sister of Martha and Lazarus, Victor McClure, in *A Certain Woman*, presents a story psychologically credible and intriguing: a picture of a woman emotionally, intellectually, and spiritually ahead of her time and place. Not sentimental (Pellegrini & Cudahy. Pp. 313. \$3).

A carefully documented study is *The Tudor Books of Private Devotion*, by Helen C. White (University of Wisconsin Press. Pp. 284. \$4.75).

The book contains chapters on the Psalter, the Primer, Guides to the Devout Life, The General Prayer Books, the Fifteen Oes, etc. Plates, bibliography, notes, index.

Russell Collinge's *The Monks Who*



Worried is an amusing little sermon in cartoons about the monks who worry about "You, and you, and you, and me" (who make a great deal of the things of this world, instead of giving our hearts and minds to God)—so much so that "they *all* pray for *all* of us." Would make a good gift book (Sheed & Ward. Pp. 23. \$1).

The Philosophical Library has put out a series of series guide books, "guides to the thought of"—Karl Barth, Nicholas Berdyaev, Emil Brunner, Karl Jaspers, Jacques Maritain, and Reinhold Niebuhr—all by E. L. Allen (Pp. 45, 43, 46, 45, 46, 45, respectively. Paper, \$5 the set).

First published in 1923, Albert Schweitzer's *Christianity and the Religions of the World*, translated by Johanna Powers, with foreword by Nathaniel Micklem, has just been made available in a fourth impression (Macmillan. Pp. 86. \$1.50).

The Way of Man, according to the teachings of Hasidism, by Martin Buber, is by a leading exponent of that school of thought in Judaism (Wilcox & Follett. Pp. 46. \$1).

Icelandic Christian Classics, by Charles Venn Pilcher, Bishop Coadjutor of Sydney, Australia, includes translations of *The Lay of the Sun*, *The Lily*, and some of the *Passion-Hymns* of Hallgrim Petursson† — with introductions (Oxford Press. Pp. xi, 60. \$1.25).

†Sample (from *The Lily*):

"Wielder of the sky, aged thirty,
Hallowed was, bedewed with water
In the crystal springs of Jordan;
John the Baptist serves the Saviour.
This dear friend of Christ bears witness,
On that very day the people,
O'er green earth together shining,
Knew the Trinity's Three Persons" (p. 30).

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College

(Continued from page 11)

Don't let any sophomore sell you the radiator in your dormitory room. Radiators are standard equipment.

Don't be shocked at new ideas or actions on the part of fellow-students or faculty members. Or if you are shocked, don't reveal it. Talk it over with a friend or go see the rector and talk it over with him. The world in college or out is filled with strange characters and more strange events. To be aware of that is a part of maturity. The person who is always shocked at the sinfulness of somebody else is never popular and doesn't deserve to be.

Don't treat your work lightly. Your primary vocation in college is to be a student, and with few exceptions college studies are much harder than anything you've had before. Dig in and keep digging.

Don't forget your Christian heritage. In the midst of anxieties, wonderment, intellectual confusion, the Church offers a reasonable interpretation of man, his place in the world, and his relationship with God.

Join the Canterbury Club, or whatever Episcopal student group you find, and give the Church and its rector a change to help you during your college years, and give yourself a chance to help the Church.

("So, You're Going to College" was written and illustrated by the Rev. Thomas Van B. Barrett, sometime executive Secretary, Division of College Work, National Council.)

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DIOCESAN

SPRINGFIELD—An 11-year-old boy flew alone from the West Indies, where his father is rector of St. Margaret's Church, St. John, Barbados, to attend the junior conference at Camp Seymour, diocesan camp of Springfield. He is David Mellor. (His father is the Rev. Alexander Mellor.) The conference which David attended is preceded by a senior youth conference (both are coed), and for the rest of the summer the camp is rented to parishes and church organizations. On the camp's partly-wooded 55 acres are cabins enough to house 125. There is a small lake for swimming and boating, and a commons which houses chapel and recreation center.

NEW HAMPSHIRE—A new church in the center of the university town of Durham, N. H., is in the planning. The need for a church building for St. George's Mission and for a student center have been growing acute. The Rev. Randall C. Giddings, who is in charge of the mission, is also chaplain to students at the University of New Hampshire. One of the members of the Mission sold a large landscaped lot and eight-room house in the center of town, and only two blocks from the student dining hall and dormitories, to the mission. The Woman's Auxiliary made an emergency grant of \$4000. So now building plans are underway.

RHODE ISLAND—A memorable address on prayer was given by General John H. C. Lee, vice president of the Brotherhood of St. Andrew, at a meeting of the Laymen's Missionary Society of the diocese of Rhode Island on July 15th. In a quiet, simple talk on the spiritual values of life, General Lee reiterated the fact that only the worship of God can save mankind in the chaos of the world. General Lee said that the work of the BSA, with its emphasis on prayer and service, was needed in every parish.

NEW YORK — As part of its civil defense program, New York City has established an executive committee of nine clergymen for liaison with the city. Churchmen included are Bishop Donegan of New York and Bishop DeWolfe of Long Island.

OLYMPIA—Getting together for lunch once a week will be part of the program of Churchmen of Seattle, Wash., and King County, Wash. All men of the diocese of Olympia will be welcome at the noon meetings. Object of the group is to extend the work of the Church among the men of the Pacific Northwest.

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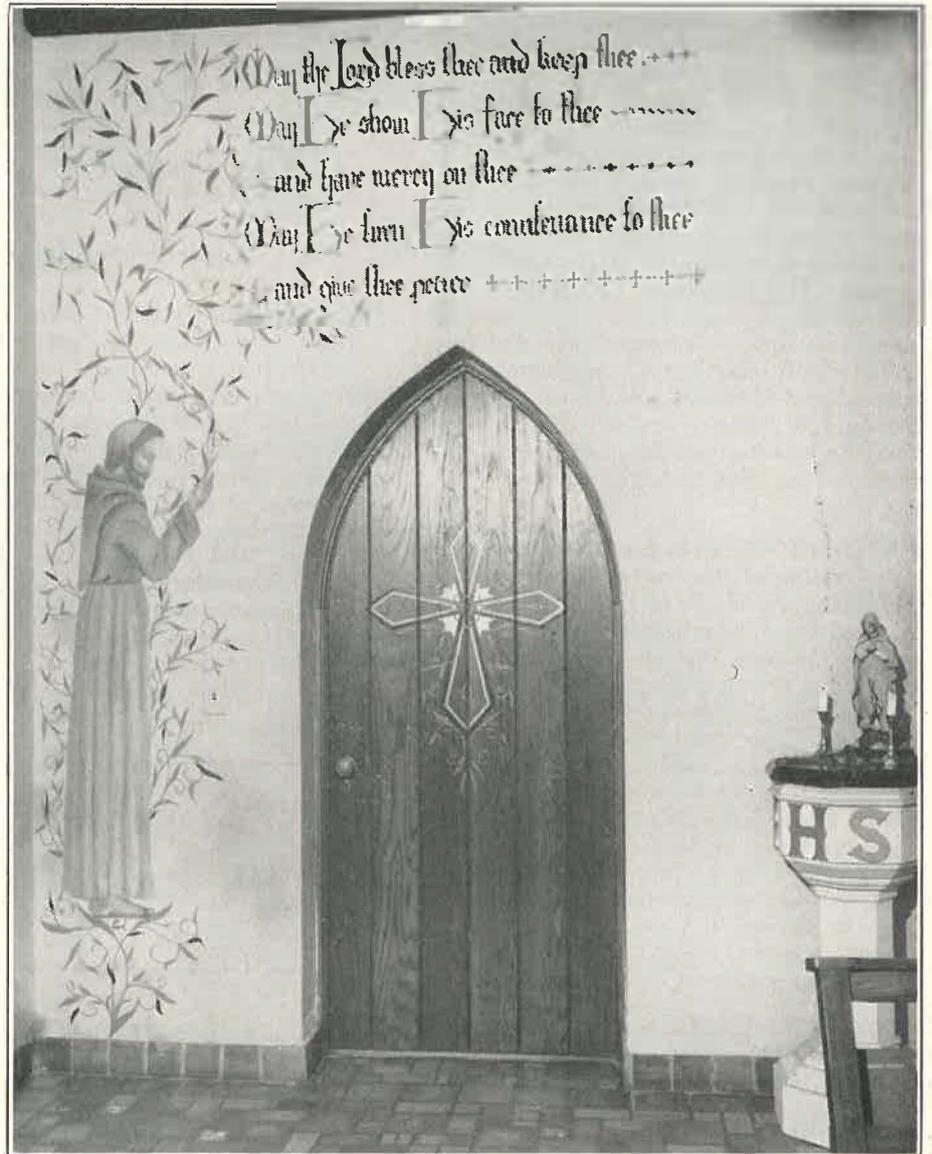
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COLLEGES

"May He Show His Face to Thee"

Refreshing modern adaptations of ancient Celtic religious art have been used to redecorate the Lady Chapel of St. Francis House, center for Churchpeople studying at the University of Wisconsin, Madison.

The work was done by Miss Dorothy Schon, ecclesiastical artist.

On the altar wall and the back door Miss Schon used geometric symbolism in rust-red, grayed-green, a soft aqua-grey, and gold. The simplicity of these designs is relieved by the ornate window arches and a painting on the rear wall. The painting depicts St. Francis giving an ancient Hebrew benediction, which is lettered in early manuscript style: "May the Lord bless thee and keep thee, May He show His face to thee . . ."

Miss Schon began the work four years ago by illuminating the window arches with the Magnificat. This year she finished the work.

Interlacing crosses on the altar wall are of early Gaelic origin. A large interlocking center cross symbolises the all

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embracing nature of Christ. A small green shadow-pattern diamond extending from the top of the center cross represents the raising of the soul to eternal life.

On the tabernacle are the four compass points, the points of the cross, representing the all 'enfolding Love' and Sacrifice of Christ on the cross. The Peace of God is represented by olive branches on each side of a chalice painted on the tabernacle.

The altar, itself, is decorated with the Agnus Dei set in a diamond of turquoise. Around this is an interlacing cross of rust red. On the four sides of this cross are Celtic crosses of grey green. The red cross symbolizes the inclusive sacrifice of God, the green crosses radiating from it represents the bestowal of this gift to man, or the radiance of God's Grace.

Don't Lose That Student

Every year thousands of young Churchpeople go away to college. And as surely as they go away to college, many of them go away from Church.

This year National Council is making it easy for the clergy to save such students from becoming lapsed communicants or getting lost altogether.

National Council is mailing to every clergyman in the Church a sample of its "letter of commendation" which consists of two forms to be sent to the clergyman in the college community. They are filled out by the student's rector, one with a receipt blank to be mailed by him and the other to be presented by the student.

The letters are free as are two pertinent booklets also supplied by National Council. One booklet is full of practical and unstuffy tips to freshmen on campus behavior [p. 10]. The other contains a list of 12 recommendations to parish clergy for ministering to the parishioners who are away at college.

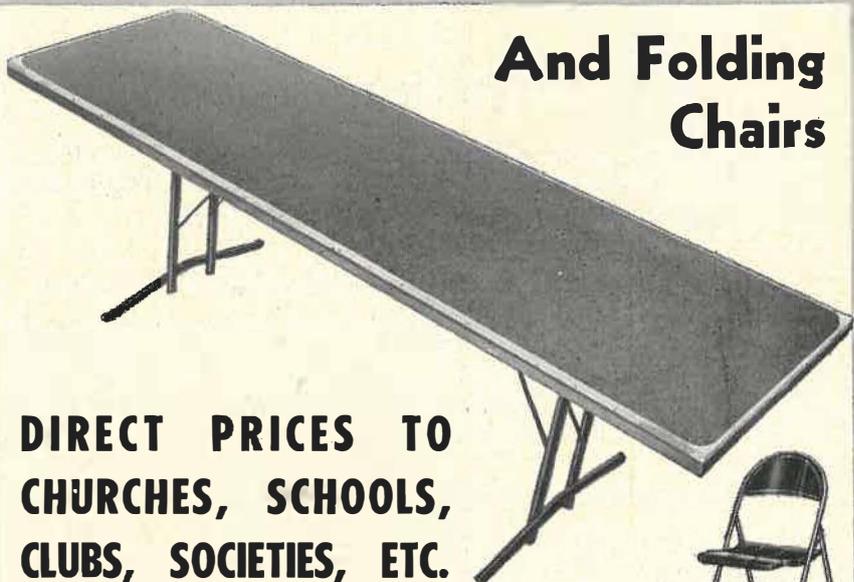
SECONDARY

Appointments at Breck

Breck School, St. Paul, Minn., has a new headmaster, a new chaplain, and a new director of physical education and athletics.

Former headmaster Morison Brigham resigned last June. His successor is Warren B. Wadsworth, 44, who has been assistant headmaster of Sewickley Academy, Sewickley, Pa.

Breck's new resident chaplain is the Rev. W. Eugene Snoxell, headmaster of St. Michael's School, Newport, R. I. And the new athletics director is Michael Kissell, recently appointed football coach. Mr. Kissell played football for the University of Minnesota.



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DEATHS

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

Cyril Henry Boddington, Priest

The Rev. Cyril Henry Boddington, 62, retired priest of the missionary district of San Joaquin, died recently in Los Angeles of a heart attack.

Mr. Boddington, until his resignation in the summer of 1950, was the rector of St. Andrew's, Taft, Calif.

His wife survives.

Archibald Maclay Judd, Priest

The Rev. Archibald Maclay Judd, retired, died at his home in Newtown Square, Pa., on the morning of July 14th after a short illness.

Most of Fr. Judd's active ministry was spent in the diocese of Harrisburg where he served as rector of three parishes, nine years as executive secretary, five years as secretary of convention, ten years as editor of the *Harrisburg Churchman*, and twice was elected deputy to General Convention.

Surviving are his wife, Madeline (Ormsby), one brother, and four sons.

John D. Skilton, Priest

The Rev. Dr. John D. Skilton, retired priest and educator, died on July 9th at his home in Fairfield, Conn. He was 84.

Dr. Skilton retired in 1938 after 14 years as rector of St. Peter's Church, Cheshire.

Surviving are two sons and two sisters.

Charles E. Cotton, Priest

The Rev. Canon Charles E. Cotton, executive assistant to Bishop Bayne of Olympia, died suddenly on the morning of July 7th, after a day-long illness. Fr. Cotton, at the time of his death, had been for 18 months canon to the ordinary.

For ten years prior he had been rector of St. Stephen's Church in Longview, Wash. Born in Philadelphia in 1892, Canon Cotton had been educated as an engineer, graduating from Rensselaer Polytechnical Institute and the University of Idaho. He practiced his profession in the West, then devoted himself to educational work until ordained in 1936.

Flora Henrietta Burbanck

The wife of the Rev. George G. Burbanck, Flora Henrietta Burbanck, died on August 3d, after a brief illness. Fr. Burbanck retired in 1945 and after that he and his wife lived in Indianapolis, Ind. Surviving Mrs. Burbanck, besides her husband, are Mrs. Edward W. Barnes, Indianapolis; Mrs. James R. Strahan, Richmond, Ind.; and Dr. William D. Burbanck, Emory University.

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THE LIVING CHURCH

(Continued from page 13)

children kidnapped in border raids, during the time when Yugoslavs were united with other Slavic Communists in supporting the guerrilla fighting in northern Greece.

Next morning (Sunday) we attended the celebration of the Divine Liturgy, during the course of which the new Bishop of Gorni-Karlovci was consecrated, and gave his sermon and first blessing to the people. The cathedral was jammed with perhaps 2,000 people, and a similar crowd was unable to gain admittance. The crowd was reverent and devout, and included children and young people as well as the older generation. I noticed one interesting fact, however. Whereas on the streets nearly fifty per cent of the adult males are in some sort of military uniform, there was not a single uniform to be seen in the cathedral. I leave the reader to draw his own conclusions from this observation.

After the Liturgy, we were guests of the Patriarch at a sumptuous banquet in his palace. Also present were the participating bishops and the five new bishops (the one we had seen consecrated and four others newly elected), representatives of the government (as always!), and members of a party of American visitors under the auspices of the Methodist Church. After the banquet, we drove directly to the airport and boarded our plane for Zagreb.

I must leave our experiences in Zagreb, and some general observations as to the religious situation in Yugoslavia, for later editorial correspondence. But I should like to close this one with an unanswered question asked at a "two-way" press conference with representatives of the Yugoslav press on Saturday evening. After they had interviewed us, we asked them some questions. My question was phrased somewhat as follows: "We have noted the depth of devotion of the people of Yugoslavia to their Church and to the Christian faith. We have noted also their devotion to the Marxist ideology, though rejecting its Stalinist interpretation. But Karl Marx wrote that 'religion is the opium of the people.' We are therefore faced with a dilemma when we observe the Yugoslav loyalty both to religion and to Marxism. How do you reconcile this dilemma?"

As no one ventured to attempt an answer to my problem, I added: "We shall have to carry this dilemma back to our own countries unresolved."

Two days later, at Zagreb, our interpreter read us the report of the press conference in one of the leading local papers. Other questions and answers were reported fully, but mine was not mentioned. When I asked the interpreter why it was overlooked, he replied that apparently the reporters present considered it "off the record." I wonder . . .

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The Rev. Arthur H. Benzinger, formerly of Coffeyville, Kans., is now in charge of St. Paul's Church, Virginia City, Mont., and the churches at Sheridan, Jeffers, and Twin Bridges. Address: Box 3, Virginia City, Mont.

The Rev. James R. Brumby, who was recently ordained deacon in the diocese of South Florida, is now in charge of St. John's Church, Brooksville, Fla., and St. Margaret's, Inverness.

The Rev. Harold D. Chase, Jr., formerly assistant at Christ Church, Cincinnati, will become rector of the Church of the Transfiguration, Buffalo, on October 1st. Address: Tacoma at Parkside Ave., Buffalo 16, N. Y. Rectory: 599 Parkside Ave., Buffalo 16.

The Rev. Rudolph J. Gunkel, formerly rector of St. George's Church, Mount Savage, Md., is now rector of Sherwood Church, Cockeysville, Md.

The Rev. Dr. John C. Leffler, formerly rector of St. Luke's Church, San Francisco, is now dean and rector of St. Mark's Cathedral Parish, Seattle, Wash. Address: 1551 Tenth Ave., N., Seattle 2.

The Rev. Henri B. Pickens, formerly in charge of Christ Church, Kealahou, Hawaii, is now rector of Grace Church, Goochland, Va., and chaplain of St. Christopher's School, Richmond. Address: Grace Church.

The Rev. G. Stanley Schwind, formerly rector of St. James' Church, Westernport, Md., is now rector of St. George's Parish, Mount Savage, Md. Address: Box 566, Mount Savage.

Armed Forces

Chaplain Kenneth D. Perkins, formerly force chaplain of Fleet Marine Force Pacific, will on September 5th become assistant district chaplain of the 12th Naval District, San Francisco. Address: District Chaplains' Office, 12th Naval District, San Francisco 2. His permanent address remains: Box 168, Savona, N. Y.

Resignations

The Rev. Arthur L. Kenyon, who is within a few months of retirement age, has resigned as rector of Trinity Church, Findlay, Ohio, and is retiring from the active ministry because of ill health. His address will continue to be 1031 S. Blanchard St., Findlay, Ohio.

The Rev. Dr. Lewis E. Ward, who has been rector of St. Luke's Church, Jamestown, N. Y. for 22 years, is retiring September 1st and will become rector emeritus. In January the Rev. Dr. Ward suffered a heart attack during a service, but is now recovering. He and Mrs. Ward expect to remain in Jamestown.

Changes of Address

The Rev. Norton G. Hinckley, who recently became vicar of St. John's Church, Pine Meadow, Conn., and St. Paul's Church, Riverton, may be addressed at Town Hill Rd., New Hartford, Conn.

The Rev. William S. Hudson, assistant rector of Trinity Church, 371 Delaware Ave., Buffalo, is residing at 738 Lafayette Ave.

The Rev. John D. Hughes, of St. James' Church, Bucyrus, Ohio, has had a change of address from 316 W. Oakwood Ave. to 403 S. Walnut St.

The Rev. Dr. Walter Kenyon Lloyd, priest of the diocese of New York, has had a change of address from N. Eutaw St. in Baltimore to 1514 Bolton St., Baltimore 17.

The Rev. John F. Mangrum, who recently became superintendent of St. Peter's Home for Boys, may be addressed there at 1950 Trumbull Ave., Detroit 16.

The Rev. William C. Marshall, who recently retired as rector of St. John's Church, Bedford, Va., and St. Thomas' near Big Island, Va., is now living at 226 Warwick Lane, Lynchburg, Va.

The Rev. Antonio Ochoa has had a change of address from Ancon, C. Z., to Box 302, Pedro Miguel, C. Z.

The Rev. John A. Phillips, who recently took charge of Christ Church, Marlboro, N. Y., should be addressed there rather than in care of the archdeacon of the diocese of New York.

The Rev. Timothy Pickering, assistant at Trinity Church, Columbus, Ohio, is residing at 1225 King Ave., Court B 2, Apt. A, Columbus.

The Very Rev. Lansing G. Putman, retired

priest of the diocese of Easton, has had a change of address from Jensen Beach to Enterprise, Fla.

The Rev. Max E. Roberts, rector of St. Andrew's Church, Omaha, Neb., has moved from 1315 N. Forty-second St. to the new rectory at 100th and Pacific, Omaha 4.

The Rev. Kenneth R. Rodgers, vicar of Emmanuel Church, Quakertown, Pa., has had a change of address from 111 S. Hellertown Ave. to 216 S. Fourth St.

The Rev. Dr. Henry M. Shires, who has been rector of Christ Church, Alameda, Calif., may now be addressed at 153 Kingston Rd., Oxford, England. He will be a student at Oxford University.

The Rev. Roscoe W. Shank, vicar of St. Andrew's Church, York, Pa., may now be addressed at 1404 Second Ave.

The Rev. Claudius F. Smith, retired priest of the diocese of Virginia, may now be addressed at 919 W. Franklin St., Richmond, Va.

The Rev. Vincent H. Strohsahl, who is in charge of St. Francis' Mission, Upi, Mindanao, P. I., is now in the United States on regular furlough and may be addressed at National Council headquarters, 281 Fourth Ave., New York 10, until around the end of 1951, when he will return to his field. Fr. Strohsahl has volunteered to give some time to telling Church groups about his work.

The Rev. John Tilley, retired priest of the diocese of Long Island, formerly at Riverhead, L. I., may now be addressed at 129 Cedar Ave., Islip, N. Y.

The Rev. Hector W. Thompson, retired priest of the diocese of Iowa, may now be addressed at 607 Ash Ave., Ames, Iowa.

Ordinations

Priests

Central New York: The Rev. John Joseph McCarthy was ordained priest on July 4th by Bishop

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CHANGES

Barry of Albany, acting for the Bishop of Central New York, at St. John's Church, Ogdensburg, N. Y. Presenter, the Rev. G. A. Palmer; preacher, the Rev. C. H. Graf. To be curate of St. John's Church.

Colorado: The Rev. Justin A. Van Lopik was ordained priest on June 29th by Bishop Bowen of Colorado at St. Mark's Church, Denver. Presenter,

the Ven. Eric A. C. Smith; preacher, the Rev. H. E. Moreland. To be priest in charge of the missions in the Yampa Valley with clerical residence at St. Paul's Church, Steamboat Springs, Colo.

Cuba: Joaquin Valdes Perez, a former Roman Catholic priest, was received into the priesthood of the Episcopal Church on August 12th by Bishop Blankingship of Cuba at Holy Trinity Cathedral, Havana. Presenter, the Ven. R. G. Agueros; preacher, the ordinand. To be in charge of Calvary Church, Jesus del Monte, Havana. Address: Municipio 102, Jesus del Monte, Havana, Cuba.

The 31 year-old priest had for six years served a parish in Los Palacios in Pinar del Rio province. His new work will include directing a parochial day school.

Los Angeles: The Rev. Joseph A. Erickson was ordained priest on July 15th by Bishop Campbell, Suffragan Bishop of Los Angeles, at All Saints' Church, Pasadena, Calif., where the ordinand has been in charge of youth work and Christian education. Presenter, the Rev. Dr. J. F. Scott; preacher, the Rev. J. E. MacGinnis.

Louisiana: The Rev. Milton Friel Williams was ordained priest on July 29th by Bishop Jones of Louisiana at St. Paul's Church, New Orleans, where the ordinand has been assistant. Presenter, the Rev. C. L. McGavern; preacher, the Bishop.

Northern Indiana: The Rev. Wallace L. Wells was ordained priest on June 28d by Bishop Mallett of Northern Indiana at Christ Church, Gary, Ind. Presenter, the Rev. Peter Langendorff; preacher, the Rev. B. W. Smith, Jr. To be in charge of St. Augustine's Mission, 1837 Adams St., Gary, Ind.

Sacramento: The Rev. Hamilton Hess, curate of the Church of the Incarnation, Santa Rosa, Calif., was ordained priest on June 14th by Bishop Porter of Sacramento. Presenter, the Rev. A. W. Farlander; preacher, the Rev. Tod Ewald.

The Rev. William H. Powell was ordained priest on July 25th by Bishop Cross of Spokane at Holy Trinity Church, Spokane. Presenter, the Rev. W. G. Greenfield; preacher, the Rev. E. J. Mason. To be vicar of All Saints' in the Valley, Spokane County, Wash. Address: 1414 S. Grand Blvd., Spokane.

Deacons

Central New York: Edmund S. Mathews was ordained deacon on June 2d at Christ Church, Sackets Harbor, N. Y., by Bishop Peabody of Central New York. The new deacon is in charge of St. John's Church, Black River, N. Y., St. John's Church, Champion, and Grace Church, Copenhagen. Address: 103 E. Dexter St., Black River.

Dallas: Don R. Winfield was ordained deacon on July 2d by Bishop Mason of Dallas at Christ Church, Dallas. Presenter, the Rev. B. L. Smith; preacher, the Rev. W. T. Young. To be in charge of St. Patrick's and St. Peter's Churches, Dallas. Address: Box 1120, Route 3, Mesquite, Tex.

Montana: Thomas Paul Logan was ordained deacon on August 12th by Bishop Daniels of Montana at the Church of the Holy Spirit, Missoula, Mont. Presenter, the Rev. Dr. T. W. Bennett; preacher, the Bishop. To continue his studies at the Berkeley Divinity School, where he may be addressed until December 20th.

Roy Oliver Ostenson was ordained deacon on August 6th by Bishop Daniels of Montana at St. Matthew's Church, Glasgow, Mont., where the new deacon will be in charge. He will also serve All Saints', Scooby, and the preaching stations at Wolf Point and Poplar. Presenter, the Rev. G. T. Masuda; preacher, the Bishop. Address: Glasgow, Mont.

New Hampshire: Robert O. Clement was ordained deacon on June 24th by Bishop Hall of New Hampshire at the Church of the Good Shepherd, Nashua, N. H. Presenter, the Rev. Elsom Eldridge; preacher, the Rev. Reamer Kline. To be vicar of St. Mary's Church, Penacook, N. H. Address: 45 Merrimack St.

Southern Ohio: Carlton K. Gamble and the Rev. William Key, a former Baptist minister, were ordained to the diaconate on June 12th by Bishop Hobson of Southern Ohio at Christ Church, 20 W. First St., Dayton, where the Rev. Mr. Gamble will be curate. The Rev. Mr. Key will be curate at Christ Church, 318 E. Fourth St., Cincinnati, where he has been lay minister. Presenters, respectively, the Rev. Dr. Phil Porter, Sr., the Rev. M. F. Arnold; preacher, the Rev. T. R. Ingram.

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ST. PAUL'S on the Green Rev. Sewall Emerson
Sun 8, 9:30 HC (ex 1 S), 11:15 MP (1 S HC);
Thurs 9:45 HC & Healing; Fri 7 HC; EP & C Sat 5-6

WASHINGTON, D. C.

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

CHICAGO, ILL.

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

ST. JAMES Huron at Wabash
Rev. H. S. Kennedy, D.D.; Rev. P. M. Hawkins, Jr.
Sun 8, 10, 11; Daily 7:30, Wed 10

OUR SAVIOUR Rev. William R. Wetherell
530 W. Fullerton Pkwy. (Convenient to the Loop)
Sun Masses: 8 & 10; Daily Mass; C Sat 4-5, 8-9

EVANSTON, ILL.

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

QUINCY, ILL.

CATHEDRAL OF ST. JOHN 7th & Hamp
Very Rev. Edward J. Bubb, dean
Sun 8 & 11 H Eu; Thurs 8:30 H Eu

WAUKEGAN, ILL.

CHRIST CHURCH 410 Grand Ave.
Rev. Osborne R. Littleford, r; Rev. H. William
Barks, Jr., c
Sun 8, 9, 11; Others posted

EVANSVILLE, IND.

ST. PAUL'S Rev. Imri M. Blackburn
First & Chestnut Streets
Sun 8, 10; HD as anno

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

MARBLEHEAD, MASS.

ST. MICHAEL'S Rev. David W. Norton, Jr., r
Built in 1714
Sun 8 & 11

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun, 7:30, 10; Daily: as anno

HOUGHTON, MICH.

TRINITY Pewabic & Montezuma
Sun 8, 9, 11; Weekdays as anno; HD 7:30 & 10;
C Sat 4-5.

OMAHA, NEBR.

ST. BARNABAS' Rev. Theodore Yardley
40th & Davenport
Sun Masses 7:30 & 10; Daily as anno

ATLANTIC CITY, N. J.

ST. JAMES' Rev. Robert F. Beattie
North Carolina & Pacific Aves.
Sun 8 HC, 9:30 Ch S, 11 MP (1st HC); Thurs &
HD 10:30 HC

Key—Light face type denotes AM, black face
PM; addr, address; anno, announced; appt,
appointment; B, Benediction; C, Confessions;
Cho, Choral; Ch S, Church School; c, curate; d,
deacon; EP, Evening Prayer; Eu, Eucharist; Ev,
Evensong; ex, except; HC, Holy Communion;
HD, Holy Days; HH, Holy Hour; Instr, Instruc-
tions; Int, Intercessions; Lit, Litany; Mat,
Matins; MP, Morning Prayer; r, rector; Ser,
Sermon; Sol, Solemn; Sta, Stations; 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

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
Rev. Canon R. H. Miller
Sun 8 HC, 9:30 Sung Eu, 11 MP;
Daily: HC 7:30, ex Fri 9:30

FARMINGTON, N. MEX.

SAN JUAN MISSION (Indian)
Ven George L. Packard, Supt.
Sun HC 7, 10; Tues 7; Thurs 10; Fri 7; C Sat 4-5

BROOKLYN, L. I., N. Y.

ST. JOHN'S ("The Church of the Generals")
99th St. & Ft. Hamilton Pkwy.
Rev. Theodore H. Winkert, r
Sun 8, 9:30 HC, 11 MP, 1st Sun HC 11

BUFFALO, N. Y.

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

ST. ANDREW'S Main at Highgate
Sun Low Mass 8; Children's Mass 9:30, MP 10:45;
Sung Mass & Ser 11; Daily Low Mass 7 ex Thurs
10; C Sat 7:30-8:30 & by appt

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser;
Weekdays: 8 (and 9 HD ex Wed & 10 Wed);
HC; 7:45 MP, 5 EP. Open daily 7-6

ST. BARTHOLOMEW'S Rev. Anson P. Stokes, Jr.
Park Avenue and 51st Street
Sun 8 & 9:30 HC, 11 Morning Service & Ser;
Weekdays: HC Tues 12:10, Wed 8, Thurs 10:30;
The Church is open daily for Prayer.

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

HEAVENLY REST Rev. John Ellis Large, D.D.
5th Ave. at 90th Street
Sun HC 8 & 10:10, Morning Service & Ser 11;
Thurs & HD 12 HC; Wed 12 Healing Service

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

CHAPEL OF THE INTERCESSION
Rev. Joseph S. Minnis, D.D.
Sun HC 8, 9:30 & 11, EP 8; Weekdays HC daily 7
& 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 &
by appt

ST. MARY THE VIRGIN Rev. Grieg Taber
46th Street, East of Times Square
Sun Masses 7, 9, 11 (High); Daily: 7, 8; Thurs
C 4:30-5:30; Sat 2-3, 4-5, 7:30-8:30

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Sun 8 & 10; Daily 7:30 ex Mon & Sat 10; C Sat 4

ST. THOMAS' Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53d St.
Sun 8 HC, 11 MP, 11 1S HC; Daily: 8:30 HC;
Thurs 11 HC; HD 12:10 HC

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

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 St.
Rev. Darwin Kirby, Jr., r; Rev. E. Paul Parker;
Rev. Robert H. Walters
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion
Breakfast), 9 School of Religion, 11 Nursery;
Daily MP 8:45, EP 5:30; Daily Eu, 7:30; Wed
Eu 7; Thurs Eu 10; HD 7 & 10; C Sat 8-9

SYRACUSE, N. Y.

ALL SAINTS' Rev. Frank L. Titus
1800 S. Salina Street
Sun 8, 10; Daily: 7:30, 5:30; HD 10

TROY, N. Y.

CHRIST CHURCH Rev. Wm. O. Homer, r
2165 Fifth Avenue
Sun 9; Fri 7; Thurs 10 (Healing)

UTICA, N. Y.

GRACE Genesee & Elizabeth Sts.
Rev. S. P. Gasek, r; Rev. R. L. Somers, c
Sun 8, 9:30, 11, 6:30; HC Wed & Fri 7:30,
Thurs 10; Int Tues 12:10

CINCINNATI, OHIO

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

COLUMBUS, OHIO

TRINITY Broad & Third Streets
Rev. Robert W. Fay, D.D.; Rev. Timothy Pickering,
B.D., ass't.
Sun 8 HC, 11 MP, 1S HC; Fri 12 HC; Evening,
Weekday, Special services as announced

TULSA, OKLA.

TRINITY 501 S. Cincinnati Ave.
Rev. E. H. Eckel, S.T.D., r; Rev. F. J. Bloodgood,
D.D. assoc. r
Sun HC 7, 8, Ch S 9:30, Service & Ser 11

ALBANY, OREGON

ST. PETER'S Rev. E. James Kingsley, v
W. Queen Ave. at Unatilla St., where U.S. 99E
meets U.S. 20
Sun 7:30, 9:15, 11; Thurs 10 HC; HD 7 & 10 HC

PHILADELPHIA, PA.

ST. MARK'S, Locust St. between 16th and 17th Sts.
Sun: H Eu 8, Mat 10:30, Cho Eu & Ser 11, EP 3;
Daily: Mat 7:30, H Eu 7:45, Wed & Fri 7, Thurs
9:30, EP 5:30; C Sat 12 to 1 & 4:30 to 5:30

NEWPORT, R. I.

TRINITY, Founded in 1698
Rev. James R. MacCall, III, r; Rev. Peter Chase, c
Sun 8 HC, 11 MP; Wed & HD 11 HC

HOUSTON, TEXAS

CHRIST CHURCH CATHEDRAL Texas & Fannin St.
Very Rev. Hamilton H. Kellogg, S.T.D., dean;
Canon Wm. B. L. Hutcheson; Rev. Harold O.
Martin, Jr., assoc.
Sun HC 7:30, 9:15, Service & Ser 11; Daily: HC 7,
Chapel

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Rev. H. Paul Osborne, r
Grayson & Willow Sts.
Sun 8, 9:30 & 11; Wed & HD 10

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 11 HC; Weekdays as anno

PARIS, FRANCE

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