

# The Living Church

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**ONE OF FIVE NEW MICHIGAN CHURCHES:** St. John's, Midland, makes generous use of daylight [see page 19].

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

**Editorial, p. 15: Sewanee and Christian Principle**



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in a revolutionary age

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## BOOKS

The Rev. FRANCIS C. LIGHTBOURN, Literary Editor

## A Theological Boom

WHEN a professor of theology, shortly after his installation, announces a "theological boom," the statement will be variously received (and with varying degrees of apprehension) according as it is addressed to the students of his class, to fellow faculty members, to the trustees of the institution, or to the general public.

The announcement in mind was actually made some months ago in *The Retreat from Christianity in the Modern World*, by J. V. Langmead Casserley, when this volume was written; but the publication of the work last week, within a month after Dr. Casserley's installation as professor of Dogmatic Theology at the General Theological Seminary, New York, is an appropriate and timely introduction of a notable English theologian to American readers [see page 8].

The book is based upon the Maurice Lectures (in memory of Frederick Denison Maurice, 1805-1872) which the author delivered at King's College, London, early in 1951, when he was lecturer in Sociology at the University College of the South-West, Exeter (Longmans. Pp. x, 178. \$2.75).

Heralding a new day in theology, Dr. Casserley says:

"Signs are accumulating that this post-Reformation and post-Counter-Reformation theological depression is drawing to its close, and that a great theological boom is now upon us. Already it may confidently be claimed that the twentieth century is the greatest age in theology since the thirteenth. We are now witnessing among both Catholics and Protestants a phenomenon which can only be called a theological renaissance" (p. 91).

In this work Dr. Casserley considers the various movements away from Christianity that have taken shape, some of them conscious and articulate, others inarticulate and more or less unconsciously motivated, in the last two hundred and fifty years. These he divides into two classes: movements into various forms of irreligion and movements into ideologies that may be considered competing religions, though here, as in other human phenomena, there is bound to be a certain amount of overlapping.

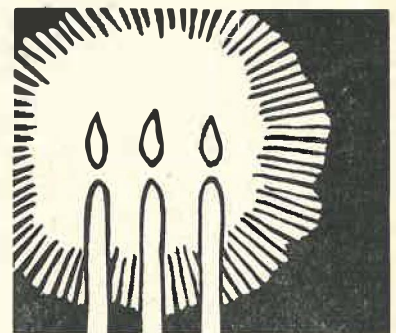
After an introductory chapter, chapters II and III deal, respectively, with these two types of retreat from Christianity. Dr. Casserley surveys in turn rationalism, of the 18th century variety (which he is careful to distinguish from its medieval prototype), the empirical scientific outlook, atheistic humanism (which he suggests is essentially "resent-

ment of God," and the irreligion motivated by psychological and sociological forces. The religions into which the retreat from Christianity has been made are, according to Dr. Casserley, natural religion, comparative religion, and the various political religions (Nazism, Communism, etc.).

Chapter IV discusses the "ineptitude of modern theology." Dr. Casserley decries what he terms an emphasis upon "scholarship" rather than upon "thought" — upon the minutiae of the disciplines of higher criticism at the expense of theology proper:

"Biblical study must always remain among the very first handmaids of theology. But we must insist that Biblical study is not itself theology. The subject matter of theology is life, the life of the universe and the life of man considered in their relation to the will and purpose of the Creator. The truly prophetic theologian must fuse the imaginative and speculative gifts of the philosopher with the sober responsibility of the scholar if he is to bring the results of cautious scholarship to life. And yet how rarely has this kind of theology been given us during the modern period" (p. 73).

Dr. Casserley is aware, of course, that the retreat from Christianity which he has analyzed into its various forms has been made on intellectual grounds only by a small minority. In the later chapters of the book, therefore, he considers the



sociological and psychological factors that have made possible the retreat for the great masses of humanity whose interests are less sophisticated.

A final chapter answers a charge that the author thinks might be made by some, namely, that the phenomena he has described as retreat should more appropriately be termed advance — that we have, as it were, outgrown Christianity. This chapter in itself is a powerful and illuminating defense of the Christian way of life.

If Dr. Casserley's latest work is a

*The Living Church*



foretaste of the "theological boom" that he senses, the new day is one that will be welcomed by all who take seriously the Incarnation as related to everything human. In the careful organization of his material, in magnificent passages like those describing the "collectivism" of the Catholic Church, and in his occasional touches of humor, Dr. Casserly has produced a book to be read and re-read by all who would face the relevance of Christianity to contemporary culture.

**Books Received**

**A HISTORY OF THE CRUSADES. Volume II: The Kingdom of Jerusalem and the Frankish East, 1100-1187.** By Steven Runciman. Cambridge University Press. Pp. xii, 523. \$7.50. [Volume I was reviewed in THE LIVING CHURCH of May 13, 1951.]

**THE TAMING OF THE NATIONS. A Study of the Cultural Bases of International Policy.** By F. S. C. Northrop. Macmillan. Pp. x, 362. \$5.

**RELIGION IN 20TH CENTURY AMERICA.** By Herbert W. Schneider (Library of Congress Series in American Civilization, edited by Ralph Henry Gabriel). By Herbert W. Schneider. Harvard University Press. Pp. vii, 244. \$4.25.

**THE FAITH AND MODERN MAN.** By Romano Guardini. Translated from the German by Charlotte E. Forsyth. Pantheon Books. Pp. 166. \$2.75.

**REPORT ON THE AMERICAN COMMUNIST.** By Morris L. Ernst and David Loth. Henry Holt. Pp. 240. \$3.

**THE PHYSICAL PHENOMENA OF MYSTICISM.** By Herbert Thurston, S.J. Edited by J. H. Crehan, S.J. Regnery. Pp. viii, 419. \$6.

**RELIGION AND THE DECLINE OF CAPITALISM.** By V. A. Demant. Scribners. Pp. 204. \$3.

**BOLAHUN: AN AFRICAN ADVENTURE.** By Werner Junge, M.D. Translated by Basil Creighton. Putnams. Pp. 248. \$3.75.

**ACTES DE LA CONFERENCE DES EGLISES AUTOCEPHALES ORTHODOXES: 8-18 JUILLET 1948.** En deux volumes. Editions du Patriarcat de Moscou. Pp. 446. 478. No price given. [The English version of this important document was reviewed in THE LIVING CHURCH of October 19th.]

**BANNER OF SONG. Poems of Things in Heaven and Earth,** by Ethel D. W. Collins. Exposition Press. Pp. 144. \$2.50. [Author, who studied with Sisters of St. John of Baptist, is apparently a Churchwoman.]



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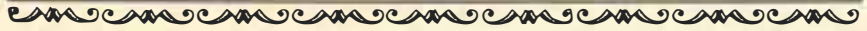
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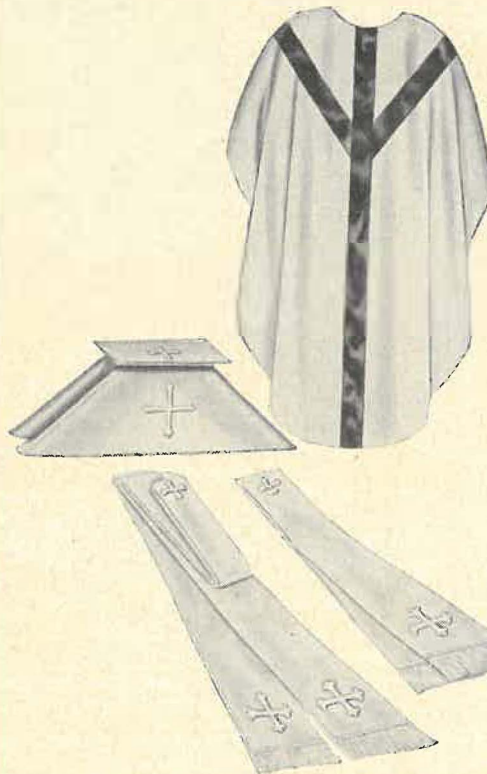
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# The Living Church

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

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### Things to Come

NOVEMBER						
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#### November

16. 23d Sunday after Trinity.
18. Rhode Island coadjutor election.
19. General Board, NCC, New York City.
20. Executive Committee, USA Member Churches, World Council, New York City.
21. Annual meeting, Friends of the World Council, New York City.
23. Sunday next before Advent.
27. Thanksgiving.
28. Woman's Auxiliary Executive Board, Seabury House, Greenwich, Conn. (to December 1st).
30. 1st Sunday in Advent.  
Corporate Communion for Men and Boys.  
Mass meeting, United Church Men, NCC, Buffalo, N. Y.

#### December

1. St. Andrew.
2. National Council, Seabury House, Greenwich, Conn., to 4th.
7. 2d Sunday in Advent.  
National Council of Churches Day.
9. General Assembly, NCC, Denver, Colo., to 12th.
14. 3d Sunday in Advent.
21. 4th Sunday in Advent.
22. St. Thomas.
25. Christmas Day.
26. St. Stephen.
27. St. John Evangelist.
28. Holy Innocents.  
Parish Corporate Communion for students.

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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Convention Catholicism

I CANNOT agree with THE LIVING CHURCH editorial [L. C., October 12th] that the Catholic Party shortsightedly concerns itself with merely defeating bad proposals at General Convention. Rather I would say that in recent years the Liberal tendency to "change the Church to meet the demands of the modern world" has resulted in a rash of canonical and constitutional amendments proposed to General Convention. The majority of these proposals have aimed either in full or in part toward obscuring or mitigating the Catholic nature of our Church. The desire for numerous and important canonical changes at each convention by the Liberal party is understandable since our body of canon law has always expressed in statute the historic Catholic concept of the Church.

Catholic Churchmen are not as a group conservative and reactionary in all their views. They are however wise enough to realize Christian action is based upon principle and law and that a seemingly innocuous canonical change can result in a rather sweeping change in this Church's action in the world. I, too, look forward to the day when the Catholic party can provide the spark for positive action at General Convention but that can only come when the threat of the liberal pan-Protestant forces within the Church has waned. THE LIVING CHURCH's failure to recognize the existence and lively activity of such a liberal party leads me to believe that your correspondent was not too observant of the floor activity in the House of Deputies. I thank God for the last ditch defense of the Catholic Churchmen within our Church. Perhaps, history will record their action as not unlike that of another great last ditcher . . . Athanasius of Alexandria. I don't doubt that the Arians accused him of being negative-minded.

(Rev.) GEORGE W. HILL.

Priest-in-Charge  
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"The Greatness of God"

A TINY news item "No More Mail to China" [L.C., July 27th] has remained persistently in my mind. Perhaps because it may be resting heavy on other hearts, too. I am thinking particularly of Church Periodical Club members who have enjoyed forwarding magazines and the exchange of letters with friends in China. To some of us have come deep and abiding friendships.

The list of lost freedoms in China is long but there is one freedom that cannot be denied — free passage for our prayers. Bishop Brent used to remind us that prayers need not be limited to special times or places; nor need they be fenced in too securely with words—but that we may at all times try to "practice the Presence of God" where prayer may soar into that stratosphere of the spirit to join others—then no longer distant or removed.

In one of the Rev. Leslie Weatherhead's sermons he urges us to "rest in God's

Infinity" where we may "build our nest on the greatness of God."

"As the marsh-hen secretly builds on the watery sod,  
Behold I will build me a nest on the greatness of God:  
I will fly in the greatness of God as the marsh-hen flies  
In the freedom that fills all space 'twixt the marsh and the skies."\*

Let us remember to use this freedom that is always ours—our prayers can "fly in the greatness of God" and fill the space beneath His skies. We may be sure our Heavenly Father will stir the hearts of our Chinese friends and our own—we shall both receive strength in knowing the other is well and warmly remembered.

MRS. FRED E. BIRTCH.

Birmingham, Mich.

Never Again?

YOUR issue of August 10th tells of a 2d lieutenant who made his whole platoon go to church on Sunday. I wonder how many of them went to church the next Sunday on their own? More men in the service are lost from the Church just through such actions. It is mandatory for all basic airmen to attend Church service once while they are in basic training. After they are finished with basic training, most of them never attend again. On our base we have five morning services, three Protestant, two [Roman] Catholic. No one is ordered to go and the chapel is full at most services. S/Sgt. LAYNE M. ALCOX, Chateauroux, France

\*Sidney Lanier: "The Marshes of Glynn."

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# SORTS AND CONDITIONS

COADJUTOR-elect of Bethlehem, chosen on the third ballot last Saturday, is the Very Rev. Frederick J. Warnecke, dean of Trinity Cathedral, Newark, N. J. Bishop Sterrett, although he doesn't show his 67 years, told the convention that the time of his retirement was approaching.

READERS of The Living Church are so accustomed to its "scoops" on major Church events that they simply take it for granted that they will get this week's news this week instead of next.

OUR long-suffering printers have often been called upon for extremes of cooperation based on the principle that the forms of The Living Church are never really closed as long as news is popping. Hence, last week they fell to without a murmur and by the time the bundle edition was run off they were ready to remake two pages in the subscribers' edition. Thus all subscribers were promptly informed of the heroic decision of the Sewanee theological professors to resign so that the issue of the admission of Negro theological students could be considered by the university trustees without reference to them.

IN ANOTHER noteworthy L.C. scoop two months ago, the bundle edition was set up to run with one cover picture and the subscribers' edition with another, showing Dean Sprouse, if he was elected president of the House Deputies. Actually, his election and sudden death happened before noon, Milwaukee time, and every copy of The Living Church for September 13th carried the main facts of the extraordinary events of Monday, September 8th, together with a cover picture of the late dean.

THIS week's bundle edition carries the text of the professor's letter, and both editions carry Dr. McCrady's statement in connection with the acceptance of their resignations.

HARDEST job of editors is to sit on confidential information and watch it spread around the Church in distorted and garbled form, doing much more damage than a prompt public announcement of the facts would do. Accordingly, when we called Sewanee on Friday, we were delighted to find a sympathetic and cooperative attitude among all parties on making public the current state of affairs at the university.

FIRST we tried to get in touch with Dean Brown, as chief administrative officer of the seminary. Since he was unavailable, our call was referred to Dr. Wilmer, chaplain of the university, who is one of the men resigning. He confirmed the facts for our information, but refused to make anything public until we had made contact with the university administration. Dr. McCrady being absent, we then talked to the dean of administration, Dr. Bruton. He told us the facts about the professors' resignations, but referred us back to them for the text of their letter. Both Dr. Bruton and Dr. Wilmer explained details most helpfully. All the questions we could think of to ask about the rumors that have been circulating in the Church were answered fully and frankly. Further help along these lines was given by Dean Brown on Monday, and it is our conclusion that anything we have not published is basically irrelevant to the case.

answered fully and frankly. Further help along these lines was given by Dean Brown on Monday, and it is our conclusion that anything we have not published is basically irrelevant to the case.

WORST foul-up over a scoop we have ever endured was at the time Bishop Sherrill was nominated for the presidency of the National Council of Churches. First, we started to run the issue with the news of the nomination included. Second, we stopped the presses and gave the printer instructions to throw away the printed sheets because there was some question whether our story might be considered a violation of confidence. Third, we concluded that the information was properly public, so we stopped the presses again and put it back in, rescuing the sheets we had been about to throw away.

WE HOPE that this year the National Council of Churches will make the recommendation of its nominating committee public before it begins to leak out all over the country.

ALL THIS fuss and fever is only one aspect of our task of bringing Church-people the news of the Church in a prompt, accurate, and complete form. L.C. diocesan correspondents are central in this enterprise, but some of the biggest news breaks come from other readers of the magazine who tell us what they have heard. The first inkling of the Sewanee story came from the Churchman who is still Reader No. 1 to us of the staff—Clifford Morehouse.

IN THE FLOOD of congratulatory telegrams sent to General Eisenhower on November 5th was one from Bishop Sherrill, Presiding Bishop of the Episcopal Church, speaking in his capacity as president of the National Council of Churches. Said Bishop Sherrill:

"As you face the grave responsibilities of leadership entrusted to you by the people of our nation, prayers will rise from thousands of churches that you may be given divine guidance. We believe that, through trust in God, wisdom, strength, courage, and composure may be found sufficient for any perplexity or burden. We pledge our support to every effort to unite our nation as an ever-increasing force for freedom, justice, and peace in a troubled world."

AFTER that, General Eisenhower went home and slept for 11½ hours.

FRANCIS B. SAYRE, long active in the service of his nation, was formally welcomed to Japan, November 4th, in his new role as an ambassador for the Church. Bishops, clergy, and laity of the Nippon Seikokwai greeted Mr. Sayre in the gardens of St. Luke's Hospital, Tokyo.

OLD HOUSES in Boston do occasionally get torn down. The Sisters of St. Anne are moving out of theirs on Bowdoin Street, as soon as they can build a new convent in Cambridge. This step was voted at a chapter (formal meeting of the order) on November 6th. More details next week.

Peter Day.



23D SUNDAY AFTER TRINITY\*

## GENERAL

## FINANCE

## While the Treasurer Is Away

During the month of September the attention of the Church was centered upon the General Convention. Among the Deputies were many diocesan and missionary district treasurers. As a result, reports H. M. Addinsell, National Council treasurer, fewer or smaller remittances were received to apply on expectations for the Churches budget for the current year. Of the \$2,901,952 expected, on the basis of amounts pledged, for the nine months ending September 30th, the amount received was \$2,849,324.99.

## Leonard's Pledge: \$0.00

There will be some Churchpeople in the United States who during the current Every Member Canvass will pledge no dollars and no cents to their Church for next year. One such person, according to the *Southwestern Episcopalian* (official organ of the diocese of Southwestern Virginia), will probably be Leonard Layman. In a series of cartoons the *Episcopalian* shows Leonard:

- (1) Buying four tickets on the 50 yard line.
- (2) Telling a waiter to keep the change.
- (3) Betting 75 on Black Daisy-Doodle in the third race.
- (4) Slipping a bartender a handful of folding money with the explanation, "Some of the boys are dropping in later."
- (5) Buying an eight cylinder convertible.
- (6) Turning down a parish canvasser thus: "Sorry, with taxes and everything."

Most Churchpeople, however, during the Canvass, November 2d to December 7th, will pledge something to the Church. Of the handful who cannot afford even a penny a week, most will give of their time and talents. The amount that many Churchpeople will give will be determined not only by their means, but by their Faith.

The Rev. Thomas Madden, rector of St. John's, Milwaukee, pointed out to his congregation the example of a woman who arrived in this country from Europe

**TUNING IN** (Background information for new L.C. readers): ¶Twenty-third Sunday after Trinity is the last of the numbered Sundays of the Trinity season that will be kept this year, for the Sunday following is the 'Sunday next before Advent,'

November 16, 1952



CITATION FOR A CHURCH HOSPITAL\*  
*All Saints meets the requirements.*

not long ago. Each day she comes to pray in the chapel at St. John's. And each day she leaves a nickle as an offering. One day she apologized for not being able to give more. She is not a Churchwoman.

What almost every rector asks of his parishioners is not a certain amount of money, but regular and sacrificial giving, not only of money, but of time and talent.

The Canvass brochure put out by National Council says,

"The need for your pledge is living proof that the Church cannot exist without its members. Your response will decide whether it will accomplish little or whether it can do much (for the human beings . . . at home and in distant places who depend on what you give). The real question is not one of giving, but is this: How much of all that God has given you during the year will you return to Him through His Church?"

## HOSPITALS

## National Council Honors All Saints\*

A citation from National Council's Department of Christian Social Relations was one of the honors bestowed when All Saints' Hospital, Philadelphia, an agency of the Episcopal Church, celebrated its 75th anniversary of service to tuberculosis patients recently.

The citation said that the hospital "has a splendid record" on the three aspects "of its present life and work"

which the Department believes "are criteria of the soundness of any social agency operated under the auspices of the Episcopal Church." These criteria, propounded by the Rev. John S. Higgins, D.D., of St. Martin's Church, Providence, R. I., at the end of his term as chairman of the Department's Division of Health and Welfare Services, are:

"(1) A clearly defined relationship to the Episcopal Church. [All Saints is owned and operated by the Philadelphia Episcopal City Mission.]

"(2) Standards of competence and operation equal to or greater than those of similar agencies in the general community. [At an anniversary dinner, Dr. Pascal F. Lucchesi, executive vice president and medical director of the Albert Einstein Medical Center, lauded the hospital for helping to meet the dire need for better care of tuberculosis patients, and said, 'In my opinion, All Saints stands for the best in a modern hospital.']

"(3) Service to people in terms of their need and without discrimination because of color. [Dr. Lucchesi added, 'It not only provides the most up to date facilities for physical needs, but treats the patient as a whole human being.']"

More than all this, continues the National Council citation, the "essentially Christian insight and spirit [of All Saints] extend all the way back to its foundation 75 years ago."

\* Bishop Hart of Pennsylvania (left) and Jas Somers Smith, Jr., (center), vice president of the Philadelphia City Mission board of council, receive citation from the Rev. Almon R. Pepper, D.D., Christian Social Relations director.

which is always observed regardless of the number of Sundays after Trinity. Actually the Trinity season this year is too short to use up its quota of Sundays, and the 24th will have to be omitted.



## PUBLIC AFFAIRS

## In the Presence of God

The pre-election day services at Trinity Church,<sup>¶</sup> New York City, on November 3d, were typical of services held in Episcopal Churches throughout the nation.

The *New York Times* reports that 500 persons attended a noon service at Trinity on the day before General Eisenhower was elected the next president of the United States.

The Presiding Bishop, in a brief sermon, said, "Our task cannot be to choose perfection. In this imperfect world, each of us must make his own decision in the light of available facts and in the presence of God."

Bishop Sherrill had asked all clergy and laity of the Church to cooperate in pre-election worship.

In some places Episcopal churches cooperated with churches of other Faiths. For instance, in Oakland, Calif., year-old St. John's Mission, which meets in a house, joined with Methodists and Presbyterians in using a Methodist church for ten hours of continuous prayer, with three short services conducted by the Rev. C. Corwin Calavan of St. John's, and a Presbyterian and a Methodist minister.

## RADIO

## New Sunday Program

National Council's new Division of Radio and Television announces that a clergyman of the Episcopal Church is the commentator during November on a new radio program, the Living Word, broadcast on a number of NBC outlets on Sundays from 11:45 AM to 12 NOON, EST. The program is Bible reading with comment by distinguished scholars. The Rev. Dr. Frederick C. Grant, professor of New Testament at Union Theological Seminary, does the commentary during November. A professional actor, Rock Rogers, reads the Bible passages.

## VISITORS

## Priest at Riverside

Nationally prominent Riverside Church, New York City, a Baptist congregation with ministers of several Faiths on its staff, has chosen a priest of the Church, recently installed as professor of Dogmatic Theology at General Seminary, to inaugurate a new series of lectures for students and faculty members of colleges and universities in the

New York metropolitan area. The Rev. J. V. Langmead-Casserley, recently arrived from England, was installed in his post at General on October 20th. He



DR. CASSERLEY  
After an anti-Christian tradition.

was scheduled to speak eight times at Riverside on the general subject, "Faith and Philosophy in the 20th Century."

Several recently published books by Fr. Casserley have covered a wide range of subjects and marked him as a scholar and philosopher of importance. Among his works, published both in England and America, are *The Christian in Philosophy*, *No Faith of My Own*, *Morals and Man in the Social Sciences*, and *Man's Pain and God's Goodness*.<sup>¶</sup>

Brought up in the anti-Christian tradition of English Rationalism, Fr. Casserley became a convert to the Church of England in early manhood.

Reception into the Church was followed by a decision on his part to seek Holy Orders, and he was ordained priest in 1934.

## UNITED NATIONS

## A Christian Voice

Positions taken by the Commission of the Churches on International Affairs on key issues to come before the seventh session of the U. N. General Assembly are presented in a 48-page summary just released by Dr. O. Frederick Nolde, director of the C.C.I.A.

Emphasizing the Christian responsibility for support of the U. N., Dr. Nolde made these comments on selected items within the C.C.I.A. memorandum:

"The C.C.I.A., having consulted its

contacts in churches and missions agencies around the world, is prepared to make a Christian voice heard. . . . By way of illustration, brief mention is made of positions which will be advanced in behalf of the churches to many delegations in personal consultation and by letters and memoranda:

*"Korea:* It is morally wrong to contend that on grounds of national honor the conflict in Korea must be pressed to a military victory. The fighting may have to continue in defense of principle but never to promote national prestige. Consequently, every encouragement will be given to diligence in negotiation in order that an honorable settlement may thereby be found. In informal contacts, it will be suggested that if the present impasse continues, it will be necessary and possible, without compromise of fundamental principle, to subordinate the remaining issue of prisoner repatriation to the longer-range political problems of the Far East. If the contending parties really want a cease-fire, we are confident that a precise formula which will be mutually acceptable can be found, and we are prepared to assist in that direction. In addition, large-scale preparations must be pushed in order that the rehabilitation of Korea, tragically devastated by war, may become a symbol of the constructive goals which free men seek.

*"Disarmament:* The U. N. Disarmament Commission which was set up at the Paris Assembly has moved forward in devising initial plans for progressive disarmament but has made no progress in winning acceptance for them. The concern of Christians in every land that a sound and fool-proof system for the reduction and international regulation of national armaments must be achieved will be strongly expressed. At the same time, it will be necessary to warn that armaments reduction is not only a mathematical problem, but in the first instance a political and above all a moral issue. Unless this is heeded, the confidence which is essential to an equitable and effective plan will not be developed.

*"Refugees:* Representatives of governments must become convinced that the problem of refugees, expellees, and escapees instead of diminishing is increasing in its seriousness as a threat to human well-being and to world peace. The concern and work of the churches in this area are already known to governments and will be further explained. Every effort will be made to secure more adequate support for the office of the U. N. High Commissioner for Refugees as well as for particular refugee programs in different parts of the world.

*"Economic Assistance:* Justice demands an expansion of economic and technical assistance to meet the needs of underdeveloped and underprivileged countries. In serving justice, we erect a bulwark against the spread of Communism. The Commission of the Churches will seek to make known the moral principles by which programs of this kind should be guided. It

**TUNING IN:** ¶Trinity Church, standing with its spire pointing heavenward, at the head of Wall Street on Broadway, surrounded by its ancient graveyard and overtopped by skyscrapers on all sides, is still a visible daily reminder of the claims of

God in the midst of one of the greatest concentrations of secularist activity. ¶Dr. Casserley's latest book, *The Retreat from Christianity in the Modern World*, has just been published and is reviewed on page 2 of this issue.



will further suggest that such correlation of national programs, as Point Four, and international programs as will make for greater economy and effectiveness shall be provided."

[EPS]

## INTERCHURCH

### Unity Conference

A Joint Conference on non-Roman Christian unity in the United States meeting in Buck Hill Falls, Pa., recently, said it was imperative that "aggressive action now be taken toward a greater unity of the Christian Church."

The Conference issued a statement at the close of a three-day meeting attributing the urgency for immediate action to "the critical times in which America and the world find themselves."

"Therefore," the statement said, "the Conference calls all Churches and Christians to a time of meditation and prayer that dynamic progress may be made in developing a United Church which will deal more effectively with the problems of these chaotic days."

The Conference was attended by 35 representatives of 15 major Churches, some as official delegates, others as observers. Bishop Keeler of Minnesota observed for the Episcopal Church. It was called to debate and discuss two specific proposals for unity.

One advocates a federal union of Churches, patterned after the autonomy of the states in the U.S.

Under this plan, the Churches would retain their differences while being part of a United Church. The plan is being promoted by the Association for a United Church.

The other, the Greenwich plan, is an outgrowth of a Church unity conference held in Greenwich, Conn., in 1949. It called for a united Church on four levels — the local church, the diocese, the regional synod, and the national federation of synods. The Churches would be bound together in complete merger, thus losing their separate identities.

In its statement, the Conference said: "We are convinced that they (the two plans) are not necessarily incompatible. There is a possibility that they can be worked out together. We therefore feel that both those plans should be considered in future conferences on church union."

It is planned that the various Churches' commissions on unity meet simultaneously during the fall of 1953, their sessions to be followed by a joint meeting of the commissions and duly qualified representatives. Purpose of the 1953

Church union meetings would be "to consider in broad and specific terms all approaches to the problem of Church union."

"This may well be one of the more significant meetings dealing with Church union in America," the Conference statement said.

[RNS]

## RACE RELATIONS

### Resignations at Sewanee

A return to the basic question of admitting Negroes to the school of theology of the University of the South now seems to be the major interest of both university officials and the eight members of the theological faculty who protested against the trustees' action advising against immediate admission of Negroes.

In this new development the faculty members have indicated their position by resigning from their posts, effective at

the end of the current academic year, in order that the university may consider the admission of Negro students to the theological school on its merits rather than discuss "real or imagined defects of our character and the debatable points of our procedure" [L.C., November 9th, late edition].

The position of the university is indicated in a statement from Dr. Edward McCrady, vice-chancellor [president], on November 3d, after accepting the resignations. The statement said:

"In regretfully accepting these resignations, the University of the South feels compelled to make several observations.

"The action of the trustees of the university, in advising against the immediate admission of Negroes, was definitive neither in form nor in intention. A special committee of the trustees is currently examining the whole issue.

"The petition of protest, by those members of the university faculty who have now resigned, was sympathetically described by a Church journal as an 'ultimatum.' It seemed to the university at the time, and the event has proved, that the atmosphere created by an ultimatum published in the press is not conducive to wholesome academic procedure or to sane consideration of a serious and complex issue.

"The university must insist that it stands thoroughly committed to the principle and the practice of complete academic freedom. Its trustees and its faculty represent, and freely express, a wide variety of views on the question under consideration. The university holds that an attempt to resolve the question by a resort to threats, or to bring organized pressure to bear, is an infringement of academic freedom. Even so, the university has not taken, and has not proposed to take, any punitive action against the petitioners collectively, or against any of them singly.

"The University of the South is a small school, in a small and isolated community. It has historically taken a courageous and independent position in the realm of advanced education. But it is not equipped to solve, at a moment's notice, all the social and economic problems which beset it and the rest of the world.

"The university appreciates the recognition on the part of the protestors that their action of last June has 'obscured and virtually eclipsed' the original issue. It also appreciates their effort to compensate for that by offering their resignations in advance."

THE LIVING CHURCH erred last week in saying that the professors had met with a special committee of the board of trustees appointed to study the question of admitting Negro theological students. The group the faculty members met with was the board of regents, not the committee.



The Rev. Dr. James K. Friedrich, president of Cathedral Films, gives directions to Robert Wilson, young actor whom he chose after a long talent search to portray our Lord in *I Beheld His Glory*, the story of the Crucifixion and Resurrection which has just been filmed in Hollywood. Shown also is Virginia Wave, who acts the role of Mary Magdalene. Dr. Friedrich produced the film which will be released early in December to churches. It will be made available for television only between Good Friday and Easter, 1953,<sup>11</sup> and will be released both in color and in black-and-white.

**TUNING IN:** ¶Easter Day, 1953, falls on April 5th. It will be more ecumenical than most, for Eastern Orthodox calendar agrees in 1953 with Western, followed by Roman Catholics, Anglicans, and Protestants. Thus Eastern Orthodox and their

Western friends will be celebrating the feast on the same day in 1953. Prayer Book provides table giving Easter Day for every year from 1786-2013 (pp. liii-liv), and formula for working this out, for those who like arithmetic (p. lii).



## PANAMA

### Reception, Institution, Death

Sadness sifted into the festivities surrounding the institution of the new archdeacon of Panama as rector of old St. Paul's Church, Panama City. The Ven. Lemuel Barnett Shirley, succeeding the Ven. Arthur Nightengale, retired, as archdeacon, and his wife were given a reception before they left La Boca where Fr. Shirley had been in charge of St. Peter's. Then the new archdeacon was instituted at St. Paul's by Bishop Gooden of Panama in an impressive service. In the midst of these happy events, death came to the Shirleys' infant son.

## NEW GUINEA

### As the Darkness Grew

When Mount Lamington erupted in January of 1951 the Rev. Robert Porter sent *THE LIVING CHURCH* an eye-witness report [L.C., April 22, 1951] of the death and destruction that came to the natives and their homes and of the strong Faith of those same natives. Fr. Porter's church stood in the path of the volcano.

Queen Elizabeth, on her last birthday, conferred the Order of the British Empire on Fr. Porter and three other Anglican missionaries in the area for their work during the disaster.

Now Fr. Porter sends another eye-witness account — of the dedication of his new church, less than two years after the mission was ruined:

"A week of joyous festivities was preceded by many other weeks of great activity as we put the finishing touches to our new church (native-built), and almost 200 people were given the final preparation for their Confirmation.

"The bishop arrived by jeep from Pongdetta shortly after midday on Monday last (September 15th). He received a great welcome from the assembled St. Michael's school, 600 strong, and from a large gathering of village people who came to the station to welcome him. Then after receiving his blessing, there was a handshake welcome from the ogababada (Church councillors) and the local teachers. The afternoon and evening were spent in personal interviews with each of the Confirmation candidates. I have seen nothing quite like this in the Church in Australia, and have often wondered if it might not be the solution, or part of the solution to that problem which distresses so many of us, viz. post-Confirmation lapses from the active life of the Church. In New Guinea each Confirmation candidate is seen individually by the bishop, renews his

baptismal promises and receives a blessing. The impression made on the person to be confirmed, is very great indeed.

"On Tuesday morning the bishop celebrated the Mass of the Holy Spirit<sup>¶</sup> at which each candidate was prayed for by name and 160 of those already confirmed received the Blessed Sacrament. The personal interviews went on throughout the day until the time appointed for the dedication of our Church.

"The building had been tastefully decorated by school children the previous day, and the pumice sand floor swept clean. Several European residents from nearby, including the district commissioner and the doctor in charge of Saiho Government hospital, were present. The whole station was a milling throng of people — some from far away. The long procession around the outside of the Church stretched far beyond the limits of the station.

"The bishop preached as the darkness of the evening descended, reminiscent to many present perhaps, of the time they spent at midday near their former St. Michael's Church at Isivita a year and eight months previously, when darkness had covered the earth and the destruction



LAMINGTON ERUPTION  
*Candles burned brightly.*

of Lamington in eruption had been so close to them. On Tuesday evening last, as the darkness grew, so did the six lights on the altar seem to gleam more brightly — parable to us all of these and former days.

"Before the blessing, the bishop presented to the new church a small bamboo Cross, one of several sent to us by the Church of Japan as a token of repentance to God and reconciliation with men, for the death of our missionaries at the hands of the Japanese.

"On Wednesday morning we had the first Confirmation in the new Church. One hundred and ninety-six candidates, having made the accustomed promise, came and knelt before the bishop. The boys and men came first, then girls and women, then married couples.

"Thursday was given over to feasting and dancing. I have never seen the station so crowded with people. I wish you could have seen the great piles of food and the five enormous pigs which made up the feast. The familiar rhythm of the drums heralded each group of dancers as they arrived on the station from every direction. It was Papuan dancing at its best and thrilled us all. As each group of dancers arrived they first of all completely encircled the new Church as a sign that their dancing sprang from thankfulness to God.

"This morning our festivities concluded when the new Communicants received the Blessed Sacrament<sup>¶</sup> for the first time. It was in many ways the climax of all else, for after all, the very crux of all our thanksgiving to God lies in the fact that for us men and for our salvation, He came down from heaven."

## ENGLAND

### Buried Church Found

After digging day after day in a field with only a trowel, the Rev. Donald Bathgate, has at last uncovered the first stones of a lost church three feet below the surface in South Bradon, England, Reuters reports.

Fr. Bathgate was installed not long ago as rector of South Bradon on the consecrated ground—a field—where the church disappeared from view about two centuries ago. Since then he has been regularly spending time hunting for the church, using only the trowel for fear of damaging the stonework with a larger instrument. No one knows, according to Reuters, how the church happened to be buried, or what happened to the houses that stood around it.

For a time South Bradon was deserted. Now, "the village is beginning to live again," says the postmistress of nearby Puckington. "It looks as if a church might be needed there again one day."

**TUNING IN:** ¶Mass of the Holy Spirit is one of the votive Masses—celebrations of the Holy Eucharist for special purposes independent of seasonal commemoration. ¶¶The sequence of events here described (renewal of baptismal vows, Confirma-

tion, first Communion, with newly confirmed receiving Blessed Sacrament from hands of bishop) is a modern adaptation from primitive times, when Baptism-Confirmation-First Communion were one service; forming "Christian Initiation" (see page 12).



# Between

# Conventions . . . the work goes on



At each General Convention committees and commissions are appointed to study various matters of importance to the Church and to report back to the next Convention. These Commissions are made up of people — many of them famous, some of them perhaps from your diocese or parish.

Some of these commissions are permanent — for instance, the Standing Liturgical Commission. Others may continue through a number of General Conventions; some for only the three years between Conventions. A joint (so-called because both Deputies and Bishops are represented) committee includes members from both Houses of General Convention. A joint commission may include not only bishops and deputies, but members chosen at large, usually for some special aptitude or knowledge of the subject under consideration.

From throughout the Church people are chosen to serve on these commissions and committees. Bishops, other clergy, laymen and laywomen — they spend countless unpaid hours in discussion, research, and prayer to accomplish the work assigned them. As commission or committee members they help:

To clarify and solve the problems that confront Churchpeople (for example, the Unity Commission is constantly at work investigating possibilities of reunion with other Churches, searching out obstacles and points of agreement).

To crystallize doctrine (for example, the Matrimony Commission is responsible for making recommendations on divorce).

To extend the Church's work (for example, the 1952 Convention created two new commissions, one to study alcoholism and the other to study missionary work in industrial areas).

These are the men and women\* (and

\*The Joint Rules of the two Houses of General Convention provide that the bishop first named shall be the convener.

The Joint Rules also provide that Joint Committees and Commissions shall not have power to fill vacancies or add to their numbers. Vacancies are filled on behalf of the House of Bishops by the chairman of that House, and on behalf of the House of Deputies by the president of that House.

The Rules also provide that any joint committee or commission which does not report to the General Convention following its appointment shall be discharged at the close of the Convention unless action to the contrary is taken.

The words in parentheses preceding the title of each Commission and Committee indicate the key word to the name of the Commission or Committee.

## New members of Joint Commissions and Committees

their dioceses) chosen to carry on such work during the next three years:

(Alcoholism) Joint Committee to Study the Problems of Alcoholism:

Bishop Emrich of Michigan; Bishop Hall of New Hampshire; Rev. Whitney Hale, D.D., of Massachusetts; Rev. Irwin C. Johnson of Michigan; Ronald L. Jardine, M.D., of Harrisburg, 1338 Mansel Avenue, Williamsport, Pa.; Gilmore W. Soule, M.D., of Maine, 52 Gay St., Rockland, Maine.

(Anglican) Joint Committee to Arrange for the Anglican Congress of 1954:

Bishop Gray of Connecticut; Bishop Carruthers of South Carolina; Rev. John Heuss, D.D., of New York; Very Rev. Frederick J. Warnecke of Newark; Robert T. McCracken of Pennsylvania, Morris Bldg., Philadelphia 2, Pa.; Mrs. James McCulloh of New York, Forest Ave., Rye, N. Y.

(Arrangements) Joint Committee of Arrangements for the General Convention of 1955:

The Presiding Bishop; Bishop Washburn of Newark; Rev. Canon Theodore O. Wedel, Ph.D., of Washington; Anson T. McCook, LL.D., of Connecticut, 50 State St., Hartford 3, Conn.; in consultation with Bishop Quin of Texas; the President of the Woman's Auxiliary of the diocese of Texas; Rev. Gardiner M. Day, chairman of the local committee of arrangements of the 1952 Convention.

(Architecture) Joint Commission on Church Architecture and the Allied Arts:

Bishop Oldham; Bishop Burroughs of Ohio; Rev. Darby W. Betts of New York; Rev. Canon Edward N. West, D.D., of New York; Matthews Brown of Newark, 491 Prospect Ave., Oradell, N. J.; Frederick Dunn of Missouri, 1218 Olive St., St. Louis 3, Mo.; Merritt F. Farren of Newark, 84 Gordonhurst Ave., Upper Montclair, N. J.; Waldron Faulkner of Washington, 3415 36th St., N.W., Washington, D. C.

(Clergy Pensions) Joint Commission to Study Pension Plans and Clerical Salaries:

Bishop Goodwin of Virginia; Bishop Mallett of Northern Indiana; Bishop Hunter of Wyoming; Rev. William P. Barns, Ph.D., of Nebraska; Rev. Canon Heber W. Becker of Harrisburg; Rev. William G. Wright of New Mexico and Southwest Texas; Clifford C. Cowin of Ohio, 2241 Prospect Ave., Cleveland 15, Ohio; William H. Damour of Quincy, 630 Moss Ave., Peoria, Ill.; Ernest W. Greene of Washington, 731 Investment Bldg., Washington 5, D. C.; Julie M. Hannaford, Jr., of Minnesota, W. 1291 First National Bank Bldg., St. Paul 1; B. Allston Moore of South Carolina, 4 Gillon St., Charleston, S. C.; Frank E. Punderson of Western Massachusetts, 16 Oxford St., Springfield 8, Mass.

(Committees and Commissions) Joint Standing Committee on Committees and Commissions:

Chairman of Committee on Dispatch of Business of each House, Secretary of each House, Treasurer of the General Convention.

(Constitution and Canons) Joint Committee to Supervise Publication of a New Annotated Edition of the Constitution and Canons:

Bishop McElwain; Bishop Dagwell of Oregon; Bishop Mitchell of Arkansas; Bishop Carruthers of South Carolina; Bishop Stark of Rochester; Rev. Canon Bernard Idings Bell, D.D., of Chicago; Rev. John H. Esquirol of Connecticut; Rev.

Don Frank Fenn, D.D., of Maryland; Very Rev. James A. Pike, J.S.D., of New York; Rev. J. Francis Sant, D.D., of Missouri; Philip Adams of California, 220 Bush St., San Francisco 4, Calif.; John Nicholas Brown of Rhode Island, 50 South Main St., Providence, R. I.; Jackson A. Dykman, D. C.L., of Long Island, 177 Montague St., Brooklyn 2, N. Y.; Paul F. Good of Nebraska, 737 Omaha National Bank Bldg., Omaha 2, Nebr.; Thomas B. K. Ringe of Pennsylvania, 2107 Fidelity-Philadelphia Trust Bldg., Philadelphia 9, Pa.

(Eastern Orthodox) Joint Commission on Assistance to the Eastern Orthodox Churches:

Bishop Donegan of New York; Bishop Scaife of Western New York; Rev. Edward R. Hardy, Ph.D., of Connecticut; Rev. Kenneth R. Waldron of Pittsburgh; Paul B. Anderson of New York, 291 Broadway, New York 7, N. Y.; Byron George Clark of New York, 12 East 88th St., New York 28, N. Y.

(Ecumenical) Joint Commission on Ecumenical Relations:

Bishop Sterrett of Bethlehem; Bishop Dun of Washington; Bishop Emrich of Michigan; Bishop Bayne of Olympia; Bishop Scaife of Western New York; Bishop Baker, coadjutor of North Carolina; Bishop Hallock, coadjutor of Milwaukee; Rev. John B. Coburn of Western Massachusetts; Rev. Gardiner M. Day of Massachusetts; Rev. John S. Higgins, D.D., of Rhode Island; Rev. James W. Kennedy, D.D., of Lexington; Rev. William H. Nes, D.D., of Milwaukee; Very Rev. Lawrence Rose, S.T.D., of New York; Rev. Floyd W. Tomkins, D.D., of Connecticut; Einar W. Jacobsen, Ph.D., of Los Angeles, 1235 Chapala St., Santa Barbara, Calif.; Wilber G. Katz, J.S.D., of Chicago, 1321 East 56th St., Chicago 37, Ill.; Clifford P. Morehouse, LL.D., of New York, 14 East 41st St., New York 17, N. Y.; Kenneth C. M. Sills, LL.D., of Maine, 85 Federal St., Brunswick, Maine; Albert A. Smoot, of Virginia, 410 Duke St., Alexandria, Va.; Miss Emma Lou Benignus of New York, 292 Henry Street, New York 2, New York; Mrs. Clifford C. Cowin of Ohio, 1414 Northland Ave., Lakewood 7, Ohio.

(Expenses) Standing Committee on Expenses of the House of Deputies:

Rev. William C. Munds, D.D., of Delaware, chairman; Rev. Irwin C. Johnson of Michigan; Rev. Edward C. Turner of Colorado; Rev. Charles F. Schilling of Georgia; Rev. Bertram L. Smith of Dallas; Tracy B. Lord of Connecticut, 88 Manhattan Ave., Bridgeport, Conn.; Samuel J. Hatfield of Vermont, 124 Charlotte St., Burlington, Vt.; Frederick G. Stuart of Newark, 140 West Englewood Ave., West Englewood, N. J.; Hunter L. Delatour of Long Island, 5 Buckingham Pl., Great Neck, N. Y.; Alfred Darte of Bethlehem, 58 Public Square, Wilkes-Barre, Pa.; Stanley D. Petter of Kentucky, Blandville Road, Paducah, Ky.; Andre J. Perry of Fond du Lac, First Fond du Lac National Bank, Fond du Lac, Wis.; John Vassie of Oregon, 809 Jackson Tower, Portland 5, Ore.

(Historical Magazine) Joint Commission on the Historical Magazine of the Church:

Bishop Parsons; Bishop Ivins; Bishop Wing; Bishop Gray of Connecticut; Rev. C. Rankin

(Continued on page 22)



# ABOUT HYMNS

By the Rev. Walter Lowrie

**A BET: I am willing to bet that if none but the best hymns were sung Church attendance would double itself in a year. Let the pastor put this to the test without more cost than perhaps a tussle with the choir-master. In making this experiment the pastor is sure to win—either by increasing his congregation, or by putting me in the wrong. Heads, you win; tails, I lose.**

I AM stubbornly opposed to big hymnals. The grossest exaggeration in this direction I found in China, where I refused to give money for the publication of a hymnal which was to contain more than a thousand hymns. This prodigious number was thought necessary to content all the Christian bodies which were expected to use the book. Though *The Hymnal 1940* is meant for only one Communion, its bigness is accounted for by similar considerations.

So stubborn am I in my prejudice against big hymnals that, when I took charge of the Episcopal Church in Rome, I cherished the ambition of making a hymn book of my own which would contain not more than 150 hymns. I reckoned that such a book would cost the people barely a third as much as our authorized hymnal and would be a better guide for the pastors. Alas, this proud plan was defeated by the first world war. But in 1916 I provided for THE LIVING CHURCH ANNUAL a list of 150 hymns diligently chosen from the hymnal of 1892.

Along with this I published my selection of hymns for every Sunday, drawn from a list of 75 general hymns—10 more than I now think it reasonable to use. In looking up this publication I am reminded that in another number of the *Annual* was published my list of sermon topics for a period of three years. How could I have been so presumptuous? I proposed to relieve the reverend clergy of half their embarrassments. The London *Church Times* commended my effort to give guidance in the selection of hymns; but perhaps it was of not much use to anybody, for just at that time the "New Hymnal," as it was then called, appeared, which scrambled all my numbers and made my tables unintelligible.

During the 20 years past I have not

often been responsible for the appointment of hymns, but I have not ceased to ponder the problems involved in such a choice; for hymnology is a part of the liturgical study to which I have been devoted for sixty or more years. And here, belatedly, I set down these reflections which are pertinent to the hymnal now in use.

The hymnal of 1892 contained 679 hymns. The hymnal of 1916 reduced this number to 561. For a moment it looked as if the Commission responsible for *The Hymnal 1940* were intent upon presenting us with a book containing only 300 hymns; for it carried on the work of expurgation so far that more than half the hymns we had been taught to regard as sacred have now been rejected—367 of them!

But, alas, the Commission proceeded to add 288 hymns, so that now the number is precisely 600.

These 600 hymns were composed during 18 centuries. The average is only three hymns to a decade, but some periods were immensely more productive. I have noticed idly from time to time that one or another of the songs I was singing had been written in the year of my birth, 1868. When I sought to substantiate a vague impression, I found that only five of our hymns are attributed precisely to that year, but that 28 come within three years of it, and that 148 were written in the decades which preceded and followed it—including the admirable translations made by Neale and Ellerton.

According to the witness of our hymnal, no other period of 20 years has been nearly so productive.

A period of such exuberant production craved a new hymnal, and we got it in 1892. But it is not clear that the Commission responsible for our present hymnal was right in thinking that every 25 years we ought to have a new book—cost the people what it may. A great part of the 288 additional hymns were not new but were translations of Latin and Greek hymns. We have now 97 Latin hymns so called, and, to the stranger who worships with us they are strange. Even to me they seem strange, though I am fond of Latin hymns . . . when they are sung in Latin. Without controversy it can be said that plainsong is not perfectly appropriate to English, and that Latin hymns cannot with good

TABLE I: 139 of the Best H

51 hymns for special seasons and occas

Advent	95. Christ
1. Come, thou long expected	Ascension
4. Rejoice, rejoice, believers	106. The h
5. Lo! He comes, with clouds	Whitsunday
Christmas	111. Spirit
12. O come, all ye faithful	Saints' Days
13. While shepherds watched	125. Hark
19. It came upon the midnight	126. For al
21. O little town of Bethlehem	Thanksgiving
27. Hark! the herald angels	137. Come,
33. Silent night	140. Praise
Epiphany	National Day
46. Brightest and best	143. God o
48. Earth has many a noble	146. God b
52. As with gladness men of	Morning
53. Songs of thankfulness	151. Awak
Lent	Evening
55. Forty days	165. All pr
57. Lord, in this thy mercy's	166. Sun of
Passiontide	169. God ti
62. All glory, laud and honor	172. Now t
64. Ride on, ride on in majesty	177. Softly
65. There is a green hill	Holy Commu
67. See the destined day	189. And n
72. Sweet the moments	196. Bread
74. O come and mourn	197. Let al
75. O sacred head	209. O savi
79. When our heads are bowed	A Litany
82. Jesus, in thy dying woes	229. God ti
Easter	Missionary
85. Jesus Christ is risen	254. From
88. Jesus lives!	259. Fling
91. The strife is o'er	
94. Come, ye faithful	

## 89 hymns for general use

153. Christ, whose glory	433. Lead us, O I
261. O Zion, haste	*434. Guide me, O
266. Holy, Holy, Holy	435. Dear Lord a
268. I bind upon myself	*438. I need the t
270. Holy, Holy, Holy, Lord	440. Watchman,
272. Thou, whose almighty	449. My faith loc
274. Ancient of Days	*455. How sweet t
276. Now thank we all	462. Jesus, the ve
*277. From all that dwell	465. Nearer, my t
288. O worship the King	466. God be in m.
289. O God, our help	*467. Abide with
*291. Lord of all being	471. Rock of ages
292. Songs of praise	472. Hark, hark,
294. Sing, my soul	474. O day of res
*305. O Lord of heaven and	479. Love divine,
309. The spacious firmament	*487. Saviour, aga
323. Jesus, Name of wondrous	*496. When wilt t
*325. O for a thousand tongues	542. Jesus shall t
*332. Saviour, when in dust	544. Thy kingd
*334. In the hour of trial	*549. The Son of
336. In the cross of Christ	*551. A mighty fo
337. When I survey	552. Soldiers of C
*339. O Lamb of God, still	553. Go forward,
343. Praise to the Holiest	554. Lead on, O I
345. The King of love	555. My soul, be
346. Fairest Lord Jesus	557. Onward, Ch
352. Crown him with many	558. Oft in dange
*355. All hail the power	560. Fight the go
*367. When morning gilds	562. Stand up, st
368. Our blest Redeemer, ere	563. He who wo
*369. Come Holy Spirit, heavenly	564. How firm a
385. Glorious things of thee	566. Jesus calls u
388. I love thy kingdom, Lord	577. Awake, my
389. Rise, crowned with light	578. Children of
*392. Pleasant are thy courts	579. Rejoice, ye p
394. Through the night	581. Those etern
395. Lord of our life	584. O mother de
396. The Church's one	585. Jerusalem, n
406. Art thou weary	586. There is a li
*407. O Jesus, thou art	588. O Paradise,
*413. Lord, as to thy dear	590. Ten thousan
415. Jesus, lever of my soul	593. I heard the t
*421. From every stormy wind	597. Jerusalem t
*430. Lead, kindly light	598. For thee, O
	599. Ye watchers and ye

effect be translated literally into English. They need to be paraphrased freely, as Neale did in "Jerusalem the golden" and the rest of that sequence, and as "F. B. P." did in "O mother dear, Jerusalem" and in "Jerusalem, my happy home."

It is notorious that the Jewish hymnal contained only 150 Psalms, and although



the Church began promptly to produce its own "psalms and hymns and spiritual songs," it did not for many centuries attain that number. Not many hymns were needed during the middle ages, for in the daily offices they were changed not more often than the canticles. Perhaps this historical analogy may serve to justify some reduction in the size of our hymnal.

When after the lapse of nearly fifty years I revert to a study which is no longer of practical use to me, I have grown perhaps more critical, for I have not managed to find 150 acceptable hymns. I fall short of that ideal by 11. I do not regret this failure, for I reflect that this number may be just about what each and every man may wish to add — and here he has the chance to do it. Perhaps not many individuals will wish to add more. It would be futile to predict what number might be reached by lumping the preferences of all.

Table No. I contains 139 selected hymns, indicated by the number attached to them in our hymnal and by a suggestion of the first line. Of these hymns, 50 are appropriate to special seasons and occasions, and 89 are fit for general use on Sunday mornings. It may be expected that all of these hymns will be used in the course of the year, but not all of them are included in the tables which provide only for services on Sunday mornings. Even among the general hymns there are 23 (here marked by an asterisk) which, though they are too precious to be omitted from any hymnal, ought not to be heard as often as the great hymns, and therefore are not included in the third table and appear seldom in the second. The Advent hymns will be heard often enough on the Sundays of that season, the hymns appropriate to Lent and Passiontide will be heard still more frequently on week days, the Christmas and Easter hymns will be heard by large congregations on those festivals and on the Sundays immediately following them. But not by my

appointment will they be sung outside these octaves.

In Table II I have ventured to suggest five hymns for every Sunday morning of the year, and here, to economize space, they are identified only by numbers. This list of hymns will not be useless to a minister who would make

alterations from time to time, for no one is expected to use it slavishly.

The five hymns here "appointed" for the Sunday morning service might be used in various ways, but I think of them as an embellishment of the Liturgy and have indicated this by the letters at the head, where F. stands for *First* (not to say processional), G. for *Gradual*, B.S. and A.S. for *Before* and *After Sermon* (though personally I prefer that my sermon should come unheralded immediately after the Gospel and the Creed), and L. stands for *Last*. I am only too keenly aware that the hymns I have chosen to accompany the sermon would be in strident discord with many sermons I have heard, indeed

with any sermon in which the preacher does not employ his eloquence to recommend the Gospel.

Table III is the center, the core, the heart of this whole apparatus, the magic formula by which the best hymns can be allotted to the neutral Sundays of the year almost mechanically with only an occasional resort to the rule of thumb, yet without danger of repeating the same hymn too often or slighting it too much. The 13 lines marked by Roman numerals provide each of them five hymns for 13 consecutive Sundays. This formula can be expressed succinctly by indicating only the numbers, but in the first instance I prefer to introduce as many words of the first line as will serve to identify the

TABLE II: Hymns for Every Sunday Morning

Sundays	F.	G.	B.S.	A.S.	L.
1st in Advent	5	1	153	4	289
2nd in Advent	272	343	394	560	598
3rd in Advent	266	4	385	261	584
4th in Advent	153	5	586	389	581
1st after Christmas	12	33	19	21	27
2nd after Christmas	292	415	294	544	153
1st after Epiphany	46	48	52	577	53
2nd after Epiphany	266	268	272	289	574
3rd after Epiphany	153	343	336	542	385
4th after Epiphany	292	415	471	544	395
5th after Epiphany	288	449	465	552	597
6th after Epiphany	578	466	435	261	560
Septuagesima	270	323	406	337	593
Sexagesima	309	277	544	555	558
Quinquagesima	271	479	455	556	588
1st in Lent	554	433	385	577	553
2nd in Lent	579	462	435	585	598
3rd in Lent	557	563	566	346	276
4th in Lent	472	586	564	388	581
5th in Lent	562	268	272	289	4
Palm Sunday	62	65	560	64	554
Easter Day	94	85	95	91	88
Easter Octave	94	85	95	91	88
2nd after Easter	153	323	336	542	584
3rd after Easter	292	343	471	544	395
4th after Easter	288	415	465	552	597
5th after Easter	578	449	345	261	560
After Ascension	352	106	396	389	153
Whitsunday	371	111	377	368	298
Trinity	266	309	289	274	270
1st after Trinity	554	479	471	553	388
2nd after Trinity	579	599	557	271	553
3rd after Trinity	292	433	385	277	598
4th after Trinity	472	462	435	585	276
5th after Trinity	562	563	566	346	581
6th after Trinity	444	586	564	588	4
7th after Trinity	266	268	272	289	352
8th after Trinity	153	323	336	542	584
9th after Trinity	292	343	471	544	395
10th after Trinity	288	415	465	552	597
11th after Trinity	578	449	345	261	560
12th after Trinity	270	466	406	337	593
13th after Trinity	309	544	394	555	558
14th after Trinity	554	479	294	274	588
15th after Trinity	579	599	396	389	553
16th after Trinity	474	433	385	577	598
17th after Trinity	472	462	435	585	276
18th after Trinity	266	563	566	346	581
19th after Trinity	444	586	564	388	4
20th after Trinity	266	268	272	289	352
21st after Trinity	153	323	336	542	395
22nd after Trinity	292	343	336	542	395
23rd after Trinity	288	415	465	552	597
24th after Trinity	578	449	345	261	560
Before Advent	270	466	406	337	593



hymn and make it possible for the critic to approve my choice at a glance, or else condemn it. Few critics, I believe, will condemn any of these hymns, though many may prefer others.

It hardly needs to be said that Table III might easily be altered so as to include hymns suitable for evening worship, or that it must be discarded in whole or in part when we are dealing with Sundays which require special hymns (such as Easter Day and its octave, Whitsunday, Trinity Sunday, and the Sundays which fall within the

octaves of Christmas, the Epiphany, and the Ascension), or that it must be altered in some degree in penitential seasons.

But there remain 42 Sundays (described here as "neutral") for which hymns may be appointed mechanically by revolving the "little mill" which in 13 horizontal lines suggest five hymns for as many consecutive Sundays, and displays the numbers precisely in the order in which they will be used. It is in this order the numbers are shown in Table II.

The appointment of hymns, if it is the result of deliberate choice, will reflect a theological bias. The priest who has not set his affection upon things above will not wish to emphasize as I do the hymns which contemplate the heavenly country — even though the people need this orientation and crave it. Yet even one who deplors my choice of hymns might admit that it would be better to follow a poor plan than to have no method at all.

Let no one suppose that I regard this little work of mine with any complacency or am naïve enough to think that the whole thing is anything like perfect. Even if perfection could be attained in such a work, it could be done only by a wide collaboration during the course of many years. This thing of mine is only

a beginning. I hardly know whether to wonder most that such a beginning to satisfy a real though unfelt want was not made long ago — or that our Commission has tardily attached to *The Hymnal 1940* a list of hymns for use during the whole year which challenges at every point the principles of selection which I advocate here.

This Liturgical Index, as it is called, suggests three hymns at both Morning and Evening Prayer, and six at the Holy Communion. Assuming that all these three services will be celebrated on all Sundays and Holy Days, it would be possible theoretically to sing more than a thousand different hymns in the course of a year. The Commissioners, having only 600 hymns to deal with, are determined to make use of them all and avow the intention of "encouraging" the people to use new hymns and tunes which are not familiar and do not deserve to be. But nothing could be more unrealistic. For if there is any parish church in the world where the two offices are celebrated on every Sunday and Holy Day (on St. Matthias' Day, for example), it is certain that the same congregation will not assist at all of them; so that, though every hymn were sung in the course of the year, the most regular church-goer would hear his favorites barely once in three years.

**TABLE III: The magic formula.**

*65 hymns rotated through 13 Sundays*

*First*

- I. 266. Holy, Holy, Holy
- II. 153. Christ, whose glory
- III. 292. Songs of praise
- IV. 288. O worship the King
- V. 578. Children of the heavenly
- VI. 270. Holy, Holy, Holy, Lord
- VII. 309. The spacious firmament
- VIII. 554. Lead on, O King
- IX. 579. Rejoice, ye pure
- X. 474. O day of rest and
- XI. 562. Stand up, stand up
- XII. 440. Watchman, tell us
- XIII. 472. Hark, hark, my soul

*Last*

- I. 352. Crown him with
- II. 584. O mother dear
- III. 395. Lord of our life
- IV. 597. Jerusalem the golden
- V. 560. Fight the good
- VI. 593. I hear the sound
- VII. 558. Oft in danger
- VIII. 588. O Paradise
- IX. 553. Go forward, Christian
- X. 276. Now thank we all
- XI. 581. Those eternal
- XII. 598. For thee, O dear
- XIII. 4. Rejoice, rejoice

*Gradual*

- I. 268. I bind upon myself
- II. 323. Jesus, Name of
- III. 343. Praise to the Holiest
- IV. 415. Jesus, lover of my soul
- V. 449. My faith looks up to
- VI. 466. God be in my head
- VII. 544. Thy kingdom come
- VIII. 479. Love divine, all love
- IX. 599. Ye watchers and ye
- X. 433. Lead us, O Father
- XI. 462. Jesus, the very thought
- XII. 563. He who would valiant be
- XIII. 586. There is a land of pure

*Before Sermon*

- I. 272. Thou, whose almighty
- II. 336. In the cross of Christ
- III. 471. Rock of ages
- IV. 465. Nearer, my God to thee
- V. 345. The King of love
- VI. 406. Art thou weary
- VII. 394. Through the night
- VIII. 294. Sing, my soul, his
- IX. 396. The Church's one
- X. 385. Glorious things
- XI. 435. Dear Lord and Saviour
- XII. 566. Jesus calls us
- XIII. 564. How firm a foundation

*After Sermon*

- I. 289. O God, our help
- II. 542. Jesus shall reign
- III. 544. Thy kingdom come
- IV. 552. Soldiers of Christ
- V. 261. O Sion, haste
- VI. 337. When I survey
- VII. 555. My soul, be on
- VIII. 274. Ancient of days
- IX. 389. Rise, crowned with
- X. 577. Awake, my soul
- XI. 585. Jerusalem my happy
- XII. 346. Fairest Lord Jesus
- XIII. 388. I Love thy kingdom

**TABLE III: In Brief.**

*A little mill for grinding out 65 of the best hymns for Sunday mornings.*

Week.	F	G	BS	AS	L
I.	266	268	272	289	352
II.	153	323	336	542	584
III.	292	343	471	544	395
IV.	288	415	465	552	597
V.	578	449	345	261	560
VI.	270	466	406	337	593
VII.	309	544	394	555	558
VIII.	554	479	294	274	588
IX.	579	599	396	389	553
X.	474	433	385	577	276
XI.	562	462	435	585	581
XII.	440	563	566	346	598
XIII.	472	586	564	388	4

**TABLE III: In Blank.**

Week.	F	G	BS	AS	L
I.	....	....	....	....	....
II.	....	....	....	....	....
III.	....	....	....	....	....
IV.	....	....	....	....	....
V.	....	....	....	....	....
VI.	....	....	....	....	....
VII.	....	....	....	....	....
VIII.	....	....	....	....	....
IX.	....	....	....	....	....
X.	....	....	....	....	....
XI.	....	....	....	....	....
XII.	....	....	....	....	....
XIII.	....	....	....	....	....

This is left blank with the hope of enticing somebody to make his own table. For no methodical plan can be as deplorable as haphazard selections.



## Sewanee and Christian Principle

**T**HE LIVING CHURCH salutes the theological professors of the University of the South for their courageous Christian witness in favor of admitting Negro students to the university's school of theology.

As reported in our news columns, almost every trained and ordained spokesman for the Christian religion at the university has joined in protesting the announced policy of the board of trustees "that the happiness and mutual good will of both races would not now be served" by admitting theological students of the Colored race. The manner of the professors' original protest came in for some criticism on the ground that it had the character of a "threat," or "organized pressure," or an "ultimatum." Any possible defect in their procedure has, in our opinion, been more than repaired by their submission of their resignations without any conditions attached.

The purpose of the professors' present action is to focus attention directly and exclusively on the central issue — the question of the admission of Negroes. Both those who support their stand and those who oppose it should, we believe, honor their request and ignore any rumors that have been flying around the Church lately about alleged unfairness on the part of the university administration or, on the other hand, about the characters of the men themselves. There is no doubt that in the highly charged atmosphere of the past few months confidence and goodwill have been subjected to severe strains at Sewanee. For the sake of the individuals concerned, the university, and the Church itself, we think it is of the utmost importance for the question of principle to be restored and the side-issues to be forgotten.

The situation of today, simply stated, is that with nearly complete unanimity, the theological faculty of the university believes that it can no longer continue to serve the university for one reason, and for that reason only — that it refuses to open its doors to qualified theological students of the Negro race. This is the issue, and there is no other.

It is not a North-South issue. Dean Brown and several others of the group are southerners born and bred and graduates of Sewanee.

It is not a legal issue. The obsolete Tennessee law against teaching white and colored students together is ignored by a number of schools and colleges in the state, including an institute of mortuary science. The state itself admits Negroes to the law school

in Knoxville, and there may be other instances.

It is not a procedural issue, and we hope that Vice-Chancellor McCrady has said his last word on this aspect of the subject with the statement we publish this week. Conscientious conviction impells the professors to resign, and they have now done so, with complete propriety and dignity.

On the broad question of principle, Christian opinion is overwhelmingly on record against continuance of the pattern of segregation, and recognizes the fact that Churches and Church-related institutions have a special responsibility to lead the rest of society in ending segregation as soon as possible wherever it exists. The National Council of our own Church, the Lambeth Conference, pronouncements and acts of the Roman Catholic Church and of the National Council of Churches, the policies and practices of the rest of the Church's theological seminaries, the courageous forward moves being made by the National Cathedral Schools, are only a few of the many examples that could be cited.

**I**T IS our belief that many, probably a large majority, of the trustees of the University of the South agree wholeheartedly on the question of principle.

On the question of applying this principle to particular situations, it must be recognized that a large measure of moral courage may be required. Small private institutions are peculiarly vulnerable to the prejudices and opinions of those who support them by contributions and by sending their children there to be educated. Sewanee, and other colleges and schools, do not exist in an ideal world, but in a sinful society, and although it is their task to make that society better than it is, they have to proceed in such a manner as to continue to hold the confidence of those they are trying to serve.

At Sewanee, the secondary schools, college, and theological seminary compose a tight, self-contained community far from any large city. It is unquestionably a difficult place in which to give pioneering leadership in race relations.

Yet there is this feature about questions of Christian principle: Life is sometimes happier if they are not raised, but once they have been raised there can only be one answer. Christ's idyllic preaching days in Galilee, as the Gospels tell us, presented Him with many opportunities to teach and heal without laying down the great challenge to the established authorities



of Judaism that resulted in His crucifixion. But when the time came, "He set His face like a flint to go up to Jerusalem" and had a sharp rebuke for an apostle who, as modern bishops sometimes do, pointed out how inexpedient it would be to stand on principle at this particular time.

Sewanee is geographically isolated, but the events that have happened there in recent months have set it in the very center of the great social and political upheavals of our day. It is not isolated intellectually or spiritually from the rest of the nation or of the Church; it is at the very crossroad of Christian conscience, and it is difficult to estimate how many thousands of Christian souls will be influenced for good or ill by the decision now before its board of trustees.

Those who love Sewanee sometimes call it, "the Oxford of America." If this name is to apply to more than the university's architecture, it must apply to its moral and intellectual leadership in controversial public issues.

We hope and pray that the board of trustees of the University of the South, weighing all factors of the situation carefully, will declare themselves in favor of admitting qualified Negro students to the theological seminary in the future. They can do so without denying or contradicting their previous statement that such a step would have been inexpedient in the past. And we believe that this action will be of national and even international significance in showing that the Church of Jesus Christ is for all men everywhere of every race and color.

### The Election

ON RE-READING our editorial on "The New President" in last week's issue, we are satisfied that General Eisenhower fits its specifications to a "T," and we hope that, building on the universal respect and acclaim of the American people symbolized by his overwhelming popular vote, he will lead in that program of positive democratic world leadership which we sketched out.

We venture to see in the Republican sweep that accompanied General Eisenhower's victory a real determination of the American people to demand honesty and integrity in their national government. The political polls taken before the election sometimes included the question, "Which party do you think will be best for you personally?" and the answer of the majority was "the Democratic Party." Nevertheless, the voters chose the other party, and we believe they did so because they would rather have honest government than government that served their special interests.

We do not, of course, believe that honesty is the exclusive possession of one political party or that corruption has become universal in the other. Nevertheless, there has been a widespread conviction that entrenched public officials had become indifferent to the high standards of government service demanded by the people, and we believe that the overturn of 1952 will serve as a wholesome reminder to Republicans and Democrats alike.

## A Christmas Gift Suggestion

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**INDIANAPOLIS**—At a special meeting of its council recently the diocese of Indianapolis approved plans to buy property in Brown County, Indiana, for use as a conference center. Bishop Kirchhoffer, the diocesan, announced that plans were made to begin the "Waycross Community" which will be the resident staff of the center.

The property's location is geographically central for all parishes, and only 40-odd miles due south of Indianapolis, the heaviest concentration of communicants. Brown County is the "New England" section of Indiana, and is noted for its attractive scenery and historic towns.

The plans include the formation of a Camps and Conferences Committee, which will report to the council through the department of Christian education of the diocese.

Bishop Kirchhoffer has approved the appointment of the Rev. E. A. Callanan, Jr. as director of "Waycross," and James H. Mara of New Castle, Ind., as assistant director. Mr. Mara and his family, together with William T. Simpson and his family, of Washington, Ind., will be the resident group beginning next June. Mr. Callanan will join the community as a resident in 1954.

**OLYMPIA**—Canon Arthur Bell, D.D., for 32 years the rector of St. Luke's Memorial Church in Tacoma, Wash., and for 25 years the chaplain of Annie Wright Seminary in that city, has been the recipient of many honors in the past few years. Two and a half years ago on the 40th anniversary of his ordination the alumnae of Annie Wright established a scholarship fund in his name with a gift of \$500 and a goal of \$10,000.

Last spring with the fund at the \$2700 mark, the alumnae decided to complete it in recognition of the 25th anniversary of Canon Bell as chaplain. Immediately gifts both large and small poured in from alumnae, students, staff and friends who were scattered over the country. On October 1st, Ruth Jenkins, L.H.D., headmistress, announced that the goal of \$10,000 had been reached.

This year for the first time the Canon Bell Scholarship will be awarded, honoring the man who has served two generations of seminary girls.

**NEW JERSEY** — The first aid squad of Spotswood, N. J., has two clergymen as members. One of them is the Rev. John S. DuBois, rector of St. Peter's Church, Spotswood. The other is pastor of the local Reformed Church. The two give physical as well as spiritual comfort to accident victims in the area, according to a special *New York Times* story. Mr. DuBois has served on the

squad since he became rector of St. Peter's in 1950. On call 24 hours a day, the squad rarely leaves its quarters for errands of mercy without one of the clergymen.

**NEW JERSEY** — Recent celebrations were held in three parishes in New Jersey, all founded 250 years ago through



PIRATE RAID  
*Two centuries old.*

the efforts of the Rev. George Keith, missionary of the S.P.G. They are the parishes of Freehold, Shrewsbury, and Middletown.

Rector and vestry of Christ Church, Middletown, N. J., dressed as pirates, staged and reenacted a raid, preserved in tradition, on Christ Church, Shrewsbury, to recover church treasures which were once common possession of the joint parish. One item was the chest of Williams Leeds, benefactor of both churches and reputedly a member of Captain Kidd's crew.

**SOUTH FLORIDA**—In step with advancement.

*By the Rev. JOHN G. SHIRLEY*

As stories are written and records made of the Church's progress in many areas, progress accomplished by sustained efforts outside the normal budgets of the dioceses which in themselves have brought about advances, the rapidly-growing diocese of South Florida has kept pace—perhaps stepped ahead of many areas. Two years ago an Advance Work Program was begun with an immediate goal of \$350,000. Bishop Louttit of South Florida has recently released a report of the progress made by the program.

Needed vicarages for two missions, St. Christopher's Church, Fort Lauderdale,

and St. Agnes' Church, Sebring, have been purchased. A lot adjoining St. Andrew's Church, Hollywood, on which the present church encroached, has been obtained. A temporary loan of \$90,000 from the National Council made possible the erection of church buildings for the Church of the Resurrection, Miami Shores (admitted as a parish at the last convention), the Church of the Epiphany, Hialeah, and St. Martin's-in-the-Fields, Pompano Beach.

A \$50,000 expenditure erected Canterbury House at the University of Miami, Coral Gables, a school of 10,000 students. The building was erected and first used last spring. Well located in the heart of the campus, Canterbury House will have an effective mission to perform among students.

The availability of a hotel at Davenport, Fla., was the immediate incentive for the founding of Gray Inn for Older People. The total capacity is currently 25 guests, all of whom are furnished with private rooms and private baths. Fr. W. C. Cable is in residence as full-time chaplain.

Bishop Louttit concludes his statement, "Our next emphasis in the Advance Work Program is on the Church Building Fund as missions are springing up on every side that show great promise. As a Church we must help them get the buildings they need to do the task our Lord has entrusted to us."

**NEW YORK**—At a luncheon marking the fifth anniversary of his consecration, Bishop Donegan of New York announced these appointments to the newly formed council of the diocese:

Members (appointed by the bishop): the Rev. Dr. Robert E. Terwilliger, the Rev. Frs. W. Osborne Budd, and Albert A. Chambers; Billings Wilson, and Mrs. Robert Ward. Heads of Departments: Christian Education, the Rev. Dr. John Heuss; Christian Social Relations, the Rev. John A. Bell; Promotion, the Rev. Albert A. Chambers; Finance, Ellis H. Carson; Missions, the bishop.

Elected at the special convention of the diocese on October 14th were ten clerical and ten lay members [L.C., November 2d].

**NEW YORK**—The Rev. Darby W. Betts, the new headmaster of the Choir School of the Cathedral of St. John the Divine, was installed as a Canon Residentiary of the Cathedral at a recent service.

**NEW YORK**—Sixty lay readers were commissioned at a service in the Cathedral of St. John the Divine, on Sunday afternoon, October 26th, by Bishop Donegan of New York.



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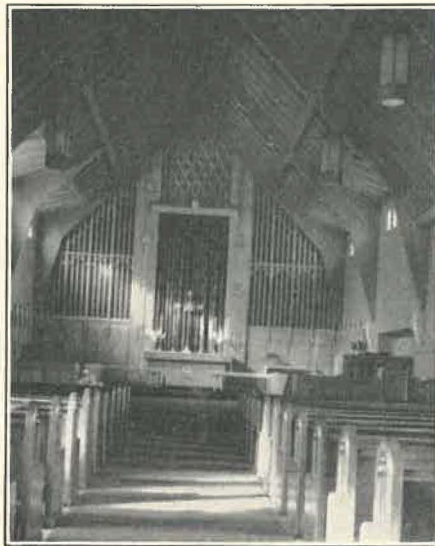
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## DIOCESAN

**NEW YORK** — The 100th anniversary of St. Ann's Church for the Deaf, New York City, was held recently at St. Mark's-in-the-Bouwerie.

**NEW YORK**—For the ninth time, the Woman's Auxiliary of New York held its Triennial Missionary Luncheon. The first such luncheon was held in 1928. In every General Convention year thereafter, the triennial luncheon has taken place—even in 1943, when it met in the crypt of the Cathedral of St. John the Divine, and only sandwiches and coffee were served.



ALL SAINTS', APPLETON  
Rededicated.

**FOND DU LAC**—In 1949 All Saints' Church, Appleton, Wis., was swept by a fire which toppled the altar and chancel furniture into the basement, and ruined all the fine woodwork. The church had originally been built in 1905.

On Sunday, September 28th, the church, completely rebuilt at a cost of \$150,000, was rededicated by Bishop Sturtevant.

With new designs being incorporated into the new structure the essential spirit of the old church has been retained. Seating for the choir and ease of use by the clergy has been provided for in the new chancel and sanctuary, with symbolism being used freely. The organ has been housed to provide voicing without distracting from the decoration, with the organ screen extending from each side of the dorsal-credos to form a fitting frame for the altar, which is in full view from any place in the nave.

The altar itself is designed in great simplicity with a carving of the Agnus Dei in the center. The pulpit and lectern form an important segment of the chancel parapet or railing. Each is designed to produce the desired effect of these stations of the service. A simple carving

of the Eagle of St. John appears on the lectern front; the Book of the Four Evangelists is carved on the pulpit front. Here again the symbolism is depicted in flat contemporary relief without unnecessary small detail. The choir stalls are placed close to the walls forming an unobstructed view to the altar. The bishop's chair decorated with the seal of the diocese of Fond du Lac is designed to match the kneelers that were saved from the fire.

The rector, the Rev. Arthur B. Ward, was celebrant at the 10 o'clock Eucharist and the former rector, the Rev. Robert A. Reister, now rector of St. Paul's, Chicago, delivered the dedicatory sermon.

**WEST TEXAS** — The Presiding Bishop of the national Episcopal Church of Brazil and bishop of the Missionary District of Central Brazil, the Rt. Rev. Louis C. Melcher, has been touring the diocese of West Texas. He was accompanied by Bishop Jones, the diocesan; Mrs. Hollis Fitch, president of the diocesan Woman's Auxiliary; and John H. Foster, president of the diocesan Episcopal Churchman's Association.

The 9-day tour had on its schedule visits to Christ Church, Laredo; Grace Church, Weslaco; Church of the Advent, Brownsville; Church of the Good Shepherd, Corpus Christi; St. Philip's Church, Beeville; St. Mark's, San Antonio; Trinity Church, Junction; and St. Andrew's, Seguin.

**SALINA** — Grace Church, Hutchinson, Kans., dedicated its new \$200,000 church recently. Bishop Nichols of Salina was assisted by the Rev. Fred Croft, rector, the Rev. Joseph Young of Norman, Okla., who entered the ministry from Grace Church, and the Rev. Robert H. Mize, Jr., director of the St. Francis Boys' Home.

The church is of yellow brick and situated where three streets come together in a beautiful residential district.

**SOUTHWESTERN VIRGINIA** — Thirty-eight years ago Miss Ora Harrison came to work at the new mission of St. John's in the Mountains, Franklin County, Va. She has been there ever since. In October, 1925, Miss Maude Beheler began to serve as Miss Harrison's assistant and she, too, is still on the job. Both Miss Harrison and Miss Beheler are natives of Franklin County.

Miss Harrison will retire from active service at the end of the year. On a recent Sunday afternoon at least 300 of her friends from within a radius of 65 miles gave her a going-away party.

Bishop Phillips of Southwestern Virginia expressed the affection of the whole



diocese for Miss Harrison and showed that in all these years she has been a real institution in herself, with her programs of religious training, her many types of work in the area of social service on behalf of the people, her fine example as a citizen, participating as a leader in public health activities, education, Red Cross and every effort for the improvement of conditions in the community and in the county.

**MICHIGAN**—Five new church buildings, representing a total expenditure of over \$1,200,000, were dedicated by



ST. JOHN'S, MIDLAND  
One of new quintet.

Bishop Emrich of Michigan on three successive Sundays this fall.

The most unusual of these buildings is St. John's Church in Midland where church and adjoining parish hall, constructed along functional contemporary lines, make generous use of day lighting to add to the feeling of spaciousness and serenity inherent in the design.

All Saints', Detroit, built in stone in more traditional Gothic style, is the result of many years of planning by the Rev. Berton S. Levering, D.D., and by the people of this parish in a fast-growing area of Detroit.

St. Philip's Church in Rochester, a small town north of Detroit, is a pleasant blend of the modern and traditional done in red brick. It was built with the physical help of its own congregation.

St. Paul's Church in Lansing and St. John's, Royal Oak, have added new parish halls to their plants.

**DALLAS**—One of the longest droughts in Texas history has prompted Episcopal churches in Dallas, along with Baptist and Roman Catholic Churches, to offer special prayers for rain.

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## DEATHS

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

### Albert Hendrix Stone, Priest

The Rev. Albert Hendrix Stone, retired missionary and U. S. Army Chaplain in World War II, died October 9th in Hempstead, N. Y., of a heart attack.

Mr. Stone, 62, was born in Denton, Texas, and graduated from Whittier College, Whittier, Calif., in 1915.

A first Lieutenant in World War I, he was headmaster of the Kuling American School in China from 1919 to 1931. Ordained a priest in 1932, the Rev. Mr. Stone became headmaster of Iolani School, Honolulu, T. H., until 1940. From 1940 to 1947 he was a chaplain with the U. S. Army.

He is survived by his wife, Mabel Johnson Lyons, and four children.

### Glenn W. White, Priest

The Rev. Dr. Glenn W. White, retired priest, who was a prisoner of the Gestapo in France during World War II, died in Boston on October 12th at the age of 74. He had become ill recently in Salisbury, England.

Dr. White held cures in Westwood, N. J., and Albion, N. Y. For 13 years he was rector of Christ Church in the Riverdale section of New York.

A student at Oxford University when the first World War began, Dr. White went to Paris and assisted at the Cathedral Church of the Holy Trinity. At the outset of World War II he was at Cannes on the Riviera and was held prisoner for a time by the Gestapo.

His wife, Vera Seratchan White of Paris, and a sister survive.

His first wife, the former Emily J. A. Arnold, died in 1933.

### Edwin Francis Wilcox, Priest

The Rev. Edwin Francis Wilcox, retired priest of the diocese of Kansas, died at his home in Wichita on October 11th at the age of 72.

Fr. Wilcox was born in Wichita, and was ordained to the diaconate and the priesthood by Frank Rosebrook Mills-paugh, third bishop of Kansas. The greater part of his ministry was spent in Kansas, where he was rector of Grace Church, Winfield, from 1926 to 1948, the year of his retirement.

He is survived by his wife, a son, and a daughter.

### Augusta Baum

Augusta Baum, wife of the late Rev. Frank Miller Baum, died on September 29, at Oakland, Calif. The Rev. Mr. Baum was rector of the Church of the Good Samaritan, Corvallis, Ore., and of St. Andrew's Church, Portland.

## EDUCATIONAL

### PRIMARY

#### New Priest, Acting Headmaster

Acting headmaster of Christ Church Academy, Colon, Panama, is the Rev. Clarence Wallace Hayes. He holds that position while the headmaster, Henry A. Black, is on leave of absence for advanced studies in Kingston, Jamaica.

Fr. Hayes was ordained priest recently at Christ Church by-the-Sea, Colon. He is a native of Colon and was brought up and served as an acolyte at Christ Church. He celebrated his first mass there at 5:30 in the morning, on the day after he was ordained, and then rushed to the other side of the Isthmus to begin his work as priest in charge of St. Christopher's, Rio Abajo, in the suburbs of Panama City.

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***Regulations:*** Essays to be typed (double spaced) or written in ink in legible long-hand, on one side of the paper. Length 1,000 words or less. The manuscript must be mailed and post-marked not later than midnight, February 20, 1953, to Contest Editor, *The Living Church*, 407 East Michigan Street, Milwaukee 2, Wisconsin, and received not later than March 6, 1953. On the title page, which is to be attached to the front of each manuscript, must be typed or clearly written the name, age, and grade of the writer, as well as the name and address of the school. Accompanying each manuscript must be a statement from an instructor in the student's school that the article submitted is the original work of the student.

All manuscripts submitted become the property of the publishers of *The Living Church* and will not be returned to the writers. At the discretion of the editor, some of them may be published in *The Living Church* or elsewhere. Announcement of winners will be made in the April 19, 1953 Church School Number of *The Living Church*.



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## New Members

(Continued from page 11)

Barnes, D.D., of Los Angeles; Rev. G. MacLaren Brydon, D.D., of Virginia; Rev. Wm. Wilson Manross, Ph.D., of Rochester; Rev. Walter H. Stowe, S.T.D., of New Jersey; Jackson A. Dykman, D.C.L.; of Long Island, 177 Montague St., Brooklyn 2, N. Y.; Frank J. Klingberg, Ph.D., of Los Angeles, University of California, Los Angeles 24, Calif.; Lawrence F. London, Ph.D., of North Carolina, 217 Hillsboro St., Chapel Hill, N. C.; Richard G. Salomon, Ph.D., of Ohio, Kenyon College, Gambier, Ohio.

(Industrial Areas) Joint Commission to Survey the Problems of Missionary Work in Industrial Areas: Bishop Pardue of Pittsburgh; Bishop Street, suffragan of Chicago; Rev. Harold Holt, D.D., of Chicago; Rev. G. Paul Musselman of Michigan; Ven. William S. Thomas, D.D., of Pittsburgh; William C. Baird of Western New York, 1069 Delaware Ave., Buffalo 9, N. Y.; Charles M. Boynton of Northern Indiana, St. Joseph Bank and Trust Bldg., South Bend, Ind.; Francis O. Clarkson of North Carolina, 400 Law Bldg., Charlotte, N. C.; John H. Leach of Missouri, 915 Olive St., St. Louis 1, Mo.

(Liturgical) Standing Liturgical Commission:

Bishop Fenner of Kansas; Bishop Lichtenberger of Missouri; Rev. John W. Suter, D.D., of New Hampshire, ex officio; Rev. Churchill J. Gibson, D.D., of Virginia; Rev. Bayard H. Jones, D.D., of Tennessee; Rev. Massey H. Shepherd, Jr., Ph.D., of Massachusetts; Rev. Morton C. Stone of New York; Rev. Walter Williams of Colorado; Spencer Ervin of Pennsylvania, Bala-Cynwyl P.O., Pa.; John W. Ashton, Ph.D., of Indianapolis, Indiana University, Bloomington, Ind.

(Matrimony) Joint Commission to Report Recommendations as to Amendments to Canons on Holy Matrimony:

Bishop Washburn of Newark; Bishop Lawrence of Western Massachusetts; Bishop Carruthers of South Carolina; Bishop Bayne of Olympia; Rev. James S. Allen of West Missouri; Rev. Theodore P. Ferris, D.D., of Massachusetts; Rev. Gregory Mabry, D.D., of Long Island; Rev. Francis J. Moore, D.D., of Southern Ohio; John D. Denney, M.D., of Harrisburg, 28 South 2nd St., Columbia, Pa.; Andrew Dilworth of West Texas, 709 Frost National Bank of Commerce Bldg., San Antonio 5, Texas; Mrs. William H. Hannah, 1203 Roanoke Ave., Riverhead, L. I., N. Y.; Mrs. F. King Verleger, 2048 Leavenworth St., San Francisco 11, Calif.

(Music) Joint Commission on Church Music:

Bishop DeWolfe of Long Island; Bishop Bowen of Colorado; Bishop Gunn of Southern Virginia; Bishop Powell, Coadjutor of Oklahoma; Rev. Frank Damrosch, Jr., of Pennsylvania; Rev. Canon James Green of New York; Rev. Emmet P. Paige of Pennsylvania; Rev. F. Bland Tucker, D.D., of Georgia; Paul Allen Beymer of Ohio, 1586 East 115th St., Cleveland 6, Ohio; Ray Francis Brown of New York, 175 Ninth Ave., New York 11, N. Y.; Vernon de Tar of New York, 12 West 11th St., New York 11, N. Y.; Leo Sowerby, Mus.D., of Chicago, 666 Rush St., Chicago 11, Ill.

(Program and Budget) Joint Commission on Program and Budget for the General Convention of 1955:

Bishop Carpenter of Alabama; Bishop Conkling of Chicago; Bishop Gesner, coadjutor of South Dakota; Bishop Barry of Albany; Bishop Wright of East Carolina; Bishop Barton of Eastern Oregon. (The six presbyters and 12 laymen cannot be appointed until after the election of Deputies to the General Convention of 1955.)

(Social Reconstruction) Joint Commission on Social Reconstruction:

Bishop Penick of North Carolina; Bishop Louttit of South Florida; Bishop Nash of Massachusetts; Bishop West, Coadjutor of Florida; Bishop Campbell, Suffragan of Los Angeles; Rev. Don Frank Fenn, D.D., of Maryland; Rev. Henry Lewis, D.D., of Michigan; Rev. Robert A. Magill, D.D., of Southwestern Virginia; Rev. Walter F. Tunks, D.D., of Ohio; Rev. Peyton R. Williams of Tennessee; Hodding Carter, Litt.D., of Mississippi, Greenville, Miss.; Lester B. Granger of New York, National Urban League, 1133 Broadway, New York 10, N. Y.; Edward T. Gushee of Michigan, 2000 2nd Blvd., Detroit 26, Mich.; Clark G. Kuebler, Ph.D., of Fond du Lac, Ripon College, Ripon, Wis.; Spencer Miller, Jr., LL.D., of Western Massachusetts, American International College, Springfield 9, Mass.; Albert Roberts, Jr., of

South Florida, P. O. Box 142, St. Petersburg 4, Fla.; Wm. C. Turpin of Atlanta, Bankers Insurance Bldg., Macon, Ga.

(State of the Church) Committee of the House of Deputies ad interim on the State of the Church: Province I: Rev. Tom G. Akeley of Maine, chairman; Rev. Donald R. Woodward of Vermont; Robert W. Boyer, 45 Lumae St., Springfield 9, Mass. Province II: Rev. Allen W. Brown of Albany; Ven. Samuel N. Baxter, Jr., of Western New York, secretary; Harper Sibley of Rochester, 400 East Avenue, Rochester 7, N. Y. Province III: Rev. Nathanael B. Groton, D.D., of Pennsylvania; Rev. William Wyllie, Jr., of Easton; Elbert N. Carvel of Delaware, Laurel, Del. Province IV: Very Rev. Norvell E. Wicker of Kentucky; Rev. John C. Turner of Alabama; Francis O. Clarkson, 400 Law Bldg., Charlotte, N. C. Province V: Rev.



Channing F. Savage of Quincy; Rev. David R. Thornberry of Southern Ohio; Howard T. Foulkes, LL.D., of Milwaukee, 828 No. Broadway, Milwaukee 2, Wis. Province VI: Very Rev. Winfield E. Post of Nebraska; Rev. William H. Powell of North Dakota; Gilbert A. Scriven of Montana, 417½ 1st Ave., North, Great Falls, Mont. Province VII: Very Rev. Sidney E. Sweet, D.D., of Missouri; Rev. J. Hodge Alves of Arkansas; Robert B. Hilliard of West Missouri, Hillyard Chemical Co., St. Joseph, Mo. Province VIII: Rev. Elmer B. Christie, D.D., of Olympia; Rev. John T. Ledger of Nevada; Edward B. Ledue of San Joaquin, 900 Yosemite Drive, Turlock, Calif. Foreign: Rev. Plinio L. Simoes of Central Brazil; Choa Khong Khi of the Philippines, P. O. Box 2170, Manila, Philippines; American Churches in Europe: Very Rev. Sturgis Lee Riddle of Paris.

(Theological Education) Standing Joint Commission on Theological Education:

The Presiding Bishop, ex officio; Bishop Nash of Massachusetts; Bishop Gibson, Suffragan of Virginia; Bishop Shires, suffragan of California; deans of Theological Seminaries, or their representatives: Berkeley, Very Rev. Percy L. Urban, S.T.D., of Connecticut; Bexley, Very Rev. Corwin C. Roach, Ph.D., of Ohio; Cambridge, Very Rev. Charles L. Taylor, Jr., Th.D., of Massachusetts; General, Very Rev. Lawrence Rose, S.T.D. of New York; Nashotah, Rev. Edward S. White, D.D., of Milwaukee; Pacific, Very Rev. Sherman E. Johnson, S.T.D., of California; Philadelphia, Very Rev. Frank Dean Gifford, Ph.D., of Pennsylvania; Seabury-Western, Very Rev. Alden Drew Kelley, D.D., of Chicago; Sewanee, Very Rev. F. Craighill Brown, D.D., of North Carolina; Southwest, Very Rev. Gray M. Blandy of Texas; Virginia, Very Rev. E. Felix Kloman, D.D., of Washington. One examining chaplain from each province: I, Rev. George O. Ekwall of Massachusetts; II, Rev. Samuel H. Edsall, D.D., of Rochester; III, Very Rev. Thomas H. Chappell of Harrisburg; IV, Rev. Werner F. Rennerberg of Kentucky; V, Rev. Harris J. Mowry, Jr., of Southern Ohio; VI, Rev. LeRoy S. Burroughs, D.D., of Iowa; VII, Rev. Claude A. Beesley, D.D., of Dallas; VIII, Rev. Herbert V. Harris of Los Angeles. Three laymen: Kenneth C. M. Sills, LL.D., of Maine, 85 Federal St., Brunswick, Maine; Everett S. Wallis, Sc.D., 115 Broadmead, Princeton, N. J.; E. Townsend Look, "Town's End," Brookside, N. J. Executive Committee: Bishop Nash, Dean Rose, Dean Taylor, Dean Chappel, Dr. Wallis,

Mr. Look.

(Unity) Joint Commission on Approaches to Unity:

Bishop Keeler of Minnesota; Bishop Horstick of Eau Claire; Bishop Kinsolving of Arizona; Bishop Bloy of Los Angeles; Bishop Gibson, suffragan of Virginia; Rev. Charles D. Kean of Missouri; Very Rev. Alden Drew Kelley, D.D., of Chicago; Very Rev. Gerald G. Moore, D.D., of Dallas; Rev. Canon Donald H. Wattlely of Louisiana; Rev. Alexander C. Zabriskie, D.D., of Virginia; Gordon K. Chalmers, Ph.D., of Ohio, Kenyon College, Gambier, Ohio; Frederick W. Crumb, Ed.D., of Albany, 69 Pierpont Ave., Potsdam, N. Y.; Howard T. Foulkes, LL.D., of Milwaukee, 828 N. Broadway, Milwaukee 2, Wis.; John G. Rauch, 3050 N. Meridian St., Indianapolis 8, Ind.; George F. Thomas, Ph.D., of New Jersey, 49 McCosh Hall, Princeton, N. J.



# CHANGES

## Appointments Accepted

The Rev. Paul H. Baker, who recently retired from the U. S. Army with the rank of Lieutenant Colonel, has temporarily joined the staff of St. Paul's Church, Evansville, Ind. Address as before: 602 S. E. Riverside Dr., Evansville.

The Rev. Daniel A. Bennett, formerly rector of St. John's Church, Sodus, N. Y., and Christ Church, Sodus Point, will become rector of the Church of the Ascension, Rochester, N. Y., on December 1st. Address: 21 Alameda St., Rochester 13.

The Rev. Edgar D. Brown, formerly rector of St. James' Church, Fall River, Mass., is now rector of St. James' Church, New Bedford, Mass. Address: 248 Chestnut St.

The Rev. Donald Gansby, formerly serving in Merlin, Ont., is now curate of St. Paul's Chapel, Trinity Parish, New York. Address: Apt. 4 H, 270 Jay St., Brooklyn 1.

The Rev. Arthur Francis Gibson, formerly vicar of St. Luke's Church, Eddystone, Pa., is now vicar of St. Titus' Church, Elmwood, Philadelphia. Address: 8615 Eastwick Ave., Philadelphia 42.

The Rev. Dr. Louis A. Haselmayer, who has been studying at Oxford University, is now professor of English literature and chairman of the department of English at Iowa Wesleyan College. Address: 604 N. Adams St., Mount Pleasant, Iowa.

The Rev. Robert B. Lucent, formerly assistant of Rosebud Indian Mission, Mission, S. Dak., is now in charge of the Cheyenne River Indian Mission, Cheyenne Agency, S. Dak.

The Rev. Dr. Randolph Crump Miller, formerly professor of philosophy of religion at the Church Divinity School of the Pacific and vicar of St. Alban's Church, Albany, Calif., is now professor of Christian education of Yale Divinity School, New Haven, Conn. Address: 15 Edgehill Rd., New Haven 11, Conn.

The Rev. Frank Stanford Persons, II, formerly rector of Christ Church, Bastrop, La., is now vicar of Emmanuel Church, Opelika, Ala. Address: Box 1031, Opelika.

The Rev. John DeF. Pettus, formerly rector of St. Mark's Parish, Jonesboro, Ark., is now rector of Ascension Parish, Claymont, Del. Address: Box 158.

The Rev. B. Janney Rudderow, formerly vicar of Holy Trinity Memorial Chapel, Philadelphia, is now rector of Trinity Memorial Church, Philadelphia. Office and mailing address: 2212 Spruce St.; residence: 2112 Delancey St.

The Rev. Lemuel Barnett Shirley, formerly in

charge of St. Peter's Church, La Boca, C. Z., is now archdeacon of Panama and is also in charge of St. Paul's Church, Panama City. Address: Box 3435, Ancon, C. Z.

The Rev. Matthew E. Smith, formerly at St. Paul's Church, Pipestone, Minn., is now assistant of St. Gabriel's Church, Hollis, N. Y. Address: 90—11 Vanderveer St., Queens Village, L. I., N. Y.

The Rev. Raymond R. Taylor, formerly vicar of St. Philip's Mission, Dupree, S. Dak., is now in charge of Calvary Mission, Okreek, S. Dak. His living quarters are at Hare School, Mission, S. Dak.

The Rev. Francis A. Willard, formerly rector of Christ Church, Herkimer, N. Y., is now vicar of St. Agnes' Church, Sebring, Fla. Address: 819 S. Lakeview Dr.

The Rev. Perry R. Williams, formerly assistant of St. John's Church, Sharon, Pa., is now a member of the staff of Christ Church Cranbrook, Bloomfield Hills, Mich. Address: Lone Pine Rd., Bloomfield Hills, Mich.

## Armed Forces

The Rev. E. James Kingsley, who has been rector of St. Peter's Church, Albany, Ore., will be a chaplain in the United States Air Force.

## Resignations

The Rev. Charles Taber Hall, rector of St. James' Church, Amesbury, Mass., has retired and may now be addressed at 298 Mt. Vernon St., West Newton 65, Mass.

The Rev. Arthur J. Lively, vicar of St. Agnes' Mission, Sebring, Fla., has retired because of a coronary occlusion. Address: 6211 Florida Ave., Tampa, Fla.

The Rev. Lloyd Brant Thomas, rector of St. Mark's Parish, Hood River, Ore., has retired. Address: 13740 S. W. Knaus Rd., Oswego, Ore.

## Changes of Address

The Rt. Rev. Alfred Alonzo Gilman, Retired Missionary Bishop of Hankow, will spend the winter in Kentucky, and may be addressed until April 1st at 1903 Berea College, Berea, Ky.

The Rev. Warwick Aikin, who is serving Christ Church, Vicksburg, Miss., may be addressed at Box 1076, Vicksburg.

The Rev. Probert E. Herb, formerly addressed at 525 Sixteenth Ave., N. E., in St. Petersburg, Fla., may now be addressed at Box 1094, St. Petersburg.

The Rev. John C. Petrie, who is serving the Church of the Holy Nativity, Pahokee, Fla., and St. Martin's, Clewiston, should be addressed at Box 6508, Clewiston.

The Rev. John Ellsworth Stevenson, who recently became rector of St. Mark's Parish, San Diego, Calif., may be addressed for all mail at 3785 Fairmount Ave., San Diego 5.

The Rev. Charles R. Stinnette, Jr., who recently became associate warden of the College of Preachers, may be addressed at Washington Cathedral Offices, Mount St. Alban, Washington 16.

The Rev. Frederick Peet Taft, assistant of St. Paul's Church, Rochester, N. Y., formerly addressed at 8 Buckingham St., may now be addressed at 82 Merriman St., Rochester 7.

The Rev. Frank E. Walker, who is serving St. Andrew's Church, Nashville, Tenn., formerly addressed at 138 Park Circle, may now be addressed at 110 Lauderdale Rd., Nashville 5.

The Rev. Clement W. Welsh, associate professor of theology, Bexley Hall, Kenyon College, is on a leave of absence for a year of research at Harvard University and may be addressed at 10 Fern St., Auburndale 66, Mass.

## Depositions

Joseph Britt Ellington, presbyter, was deposed on October 20th by Bishop Walthour of Atlanta acting in accordance with the provisions of Canon 60, Section 1. This action was taken for causes which do not affect his moral character.

## Ordinations

### Priests

Central New York: The Rev. Lisle Bentley Caldwell was ordained priest on October 18th by Bishop Higley, Suffragan Bishop of Central New

# CLASSIFIED

## CHURCH FURNISHINGS

ANTIQUÉ SANCTUARY-LAMPS. Robert Robins, 1755 Broadway, New York City.

## EXCHANGE OFFERED

RECTORIAL EXCHANGE England Coronation year. Three months after Easter. Delightful Roman city 50 miles London. Rev. Dolph, Lexden, Colchester, England.

## LIBRARIES

MARGARET PEABODY Free Lending Library of Church literature by mail. Convent of the Holy Nativity, Fond du Lac, Wis.

## LINENS AND VESTMENTS

CHURCH GOODS. Handbook for Altar Guilds 52c. Church Embroidery and Church Vestments; complete instruction, patterns \$7.50. Miss Mackrille, 11 W. Kirke, Chevy Chase 15, Md.

ALTAR LINENS: Outstanding qualities of all Irish Church linens by the yard. Silk embroidery floss. Transfer patterns. Plexiglass Fall Foundations—\$1.00. Free Samples. Mary Moore, Box 394-L, Davenport, Iowa.

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

LINENS: Fine Irish Linens, Nylon Transfers, Patterns. Free Samples. Write Mary Fawcett Co., Box 325 L, Marblehead, Mass.

## POSITIONS OFFERED

WANTED—Single woman of sound health as cook. Good home, small salary. Opportunity for Church work with children and adults. Location Upper South. References exchanged. Reply Box S-811, The Living Church, Milwaukee 2, Wis.

## POSITIONS WANTED

RECTOR of large London Parish, England, married, two children, age 38 years. B. A., University of Wales. Desires parish or independent charge in East, South or Midwest States. Adequate salary plus house. Reply Box I-809, The Living Church, Milwaukee 2, Wis.

MANAGING HOUSEKEEPER (Churchwoman) wishes position in School or Home. Is an able organizer, and experienced in purchasing equipment, supplies and food. Can work well with others. Reply Box B-804, The Living Church, Milwaukee 2, Wis.

PRIEST-IN-CHARGE, 36, married, seeks new post in East. Wide experience. Reply Box C-806, The Living Church, Milwaukee 2, Wisconsin.

CHURCHWOMAN would like position as Field Secretary for Church Schools. Northeastern states preferred. Reply Box A-808, The Living Church, Milwaukee 2, Wis.

## SHRINE

LITTLE AMERICAN SHRINE Our Lady of Walsingham, Trinity Church, 555 Palisade Ave. Cliffside Park, N. J., welcomes Petitions, Intercessions, and Thanksgivings.

RATES (A) Minimum price for first insertion, \$1.50; each succeeding insertion, \$1.00. (B) All solid copy classifications: 15 cts. a word for one insertion; 14 cts. a word an insertion for 3 to 12 consecutive insertions; 13 cts. a word an insertion for 13 to 25 consecutive insertions; and 12 cts. a word an insertion for 26 or more consecutive insertions. (C) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion. (D) Non-commercial notices of Church organizations (resolutions and minutes): 15 cts. a word, first 25 words; 7½ cts. per additional word. (E) Church Services, 75 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (F) Copy for advertisements must be received by The Living Church at 407 East Michigan St., Milwaukee 2, Wis., 12 days before publication date.

# CLASSIFIED

## APARTMENT WANTED

WELL-BEHAVED miniature poodle and three adults, all active Churchfolk, would like to sublet Manhattan furnished apartment, January-March. References exchanged. Reply Box M-810, The Living Church, Milwaukee 2, Wis.

## BOOKLETS

AN ESSENTIAL Parish help—A Form or Rite for The Blessing of a Home—\$.50, postage free. Rev. Dr. Northey Jones, Newtown, Conn.

## BOOKS

USED AND NEW BOOKS: Liturgy, ceremonial, dogmatics, commentaries, devotional, psychology, etc. Send for list. Books are cheaper in England. Ian Michell, 29 Lower Brook St., Ipswich, England.

## NOTICE TO SUBSCRIBERS

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THE LIVING CHURCH



## CHANGES

York, at Christ Church, Manlius, N. Y. The ordinand, a former Methodist minister, was presented by the Rev. C. B. Runnalls. The Rev. A. W. Brown preached the sermon. To serve in Manlius and Chittenango.

**Panama Canal Zone:** The Rev. Clarence Wallace Hayes was ordained priest on October 18th by Bishop Gooden of the Panama Canal Zone at Christ Church by the Sea, Colon. Presenter, the Rev. M. J. Peterson; preacher, the Rev. M. R. MacDonald. To be in charge of St. Christopher's, Rio Abajo, in the suburbs of Panama City. He will also continue as acting headmaster of Christ

Church Academy, Colon, during the leave of absence of the headmaster. Address: Box 2033, Cristobal, C. Z.

### Deacons

**Harrisburg:** Roland S. Pierson was ordained deacon on September 29th by Bishop Hallock, Bishop Coadjutor of Milwaukee, at Nashotah House, Nashotah, Wis. Presenter, the Rev. Dr. W. F. Whitman. To serve Christ Church, Danville, Pa. Address: 111 Pine St.

**Maryland:** James Edward Harrison was ordained

deacon on September 27th by Bishop Powell of Maryland at the Church of the Ascension and the Prince of Peace, where the ordinand will be assistant. Presenter, the Rev. J. C. Wood; preacher, the Rev. Dr. C. S. Ball. Address: 3119 Walbrook Ave., Baltimore 16.

**New York:** The Rev. Peter Campbell Moore was ordained priest on October 18th by Bishop Boynton, Suffragan Bishop of New York, at St. Luke's Chapel, New York, where the ordinand will be curate. Presenter, the Rev. P. C. Weed, Jr.; preacher, the Rev. H. B. Cannon. Address: 477 Hudson St., New York 14.



THE  
EPISCOPAL CHURCH  
WELCOMES YOU



EVERYWHERE

(SEE LIST BELOW)

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

### EVANSTON, ILL.

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

### BALTIMORE, MD.

**ST. MICHAEL AND ALL ANGELS** 20th and St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. R. W. Seaman, c;  
Rev. P. E. Leatherbury, c  
Sun 7:30, 9:30, 11 & daily

### BOSTON, MASS.

**ALL SAINTS** Dorchester  
(at Ashmont Rapid Transit Station)  
Sun 7:30, 9, 11 (Solemn); EP & B 7:30; Daily 7;  
Wed & HD 10; C Sat 4-5, 7-8

### DETROIT, MICH.

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

### 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, D.D. dean; Canon  
Leslie D. Hallett; Canon Mitchell Haddad  
Sun 8, 9:30, 11; HC Daily 12:05; Also Tues 7:30;  
Healing Service 12 Noon Wed

**ST. ANDREW'S** Rev. Thomas R. Gibson, r  
3105 Main at Highgate  
Sun Masses 8, 9:30, 11, Ev & B Last Sun 5; Daily  
7; Thurs 10; C Sat 7:30-8:30; Ev & B Last Sun 5

### NEW YORK CITY

**CATHEDRAL OF ST. JOHN THE DIVINE**  
Sun 7:30, 8, 9 HC, 9:30 HC & Addr & Ch S, 11  
MP, HC & Ser, 4 EP & Ser; Daily 7:30, 8 HC, Mat  
8:30, Ev 5 (choir ex Mon); HD 8:45 Cho HC;  
Wed 10 HC

**ST. BARTHOLOMEW'S** Rev. Anson P. Stokes, Jr., r  
Park Avenue and 51st Street  
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service & Ser,  
4 Ev Special Music; Weekday HC Tues 10:30;  
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals  
Fri 12:10; Church open daily for prayer.

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

**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

### NEW YORK CITY (Cont.)

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

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

**ST. THOMAS'** Rev. Roelf H. Brooks, D.D.  
5th Ave. & 53d Street  
Sun HC 8, 9, 11 & 3 S, MP Ser 11, EP Cho,  
Ser 4; Daily: 8:30; 12:10 Tues & HD; 11 Thurs;  
12:10 Noonday ex Sat

**TRINITY** Rev. Bernard C. Newman, v  
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, r; Rev. George F. French  
Sun 8, 9, 11, H Eu, (9 Family Eu & Com Break-  
fast), 9 Sch of Religion and Nursery, 11 Nursery;  
Daily Eu 7 ex Mon & Thurs 10; HD 7 & 10; Daily:  
MP 8:45, EP 5:30; C Sat 8-9 by appt

### 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.

### PHILADELPHIA, PA.

**ST. MARK'S**, Locust St. between 16th and 17th Sts.  
Rev. Emmett P. Paige, r; Rev. Paul C. Kintzing, Jr.  
Sun: H Eu 8 & 9, Mat 10:30, Cho Eu & Ser 11,  
Cho Ev 4; Daily: Mat 7:30, H Eu 7:45, Mon, Wed  
& Fri 7, Thurs, Sat & HD 9:30, Ang & P 12, EP  
5:30, C Sat 12 to 1 & 4 to 5

### PITTSBURGH, PA.

**ST. MARY'S MEMORIAL** 362 Mc Kee Pl, Oakland  
Sun Mass with Ser 9:30; Int & B Fri 8; C Fri 7  
& by appt

### NEWPORT, R. I.

**TRINITY**, Founded in 1698  
Rev. James R. MacColl, III, r; Rev. Peter Chase, c  
Sun HC 8, Family Service 9:15, MP 11; HC Tues,  
Fri & HD 7:15, Wed & HD 11

### SAN ANTONIO, TEXAS

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

### MADISON, WIS.

**ST. ANDREW'S** 1833 Regent St.  
Rev. Edward Potter Sabin, r  
Sun 8, 11 HC; Weekdays 7:15 daily, ex Wed  
9:30 HC; C Sat 7:30-8

### LOS ANGELES, CALIF.

**ST. MARY OF THE ANGELS** 4510 Finley Avenue  
Rev. James Jordan, r; Rev. Neal Dodd, rem  
Sun Masses: 8, 9:15, 11 Daily 9, ex Tues &  
Fri 7. MP 8:30 & Ev 5:30 Daily.  
C Sat 4:30 & 7:30 & by appt

### SAN FRANCISCO, CALIF.

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

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

### DENVER, COLO.

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

### WASHINGTON, D. C.

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

### ORLANDO, FLA.

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

### CHICAGO, ILL.

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

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, Instructions; 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.