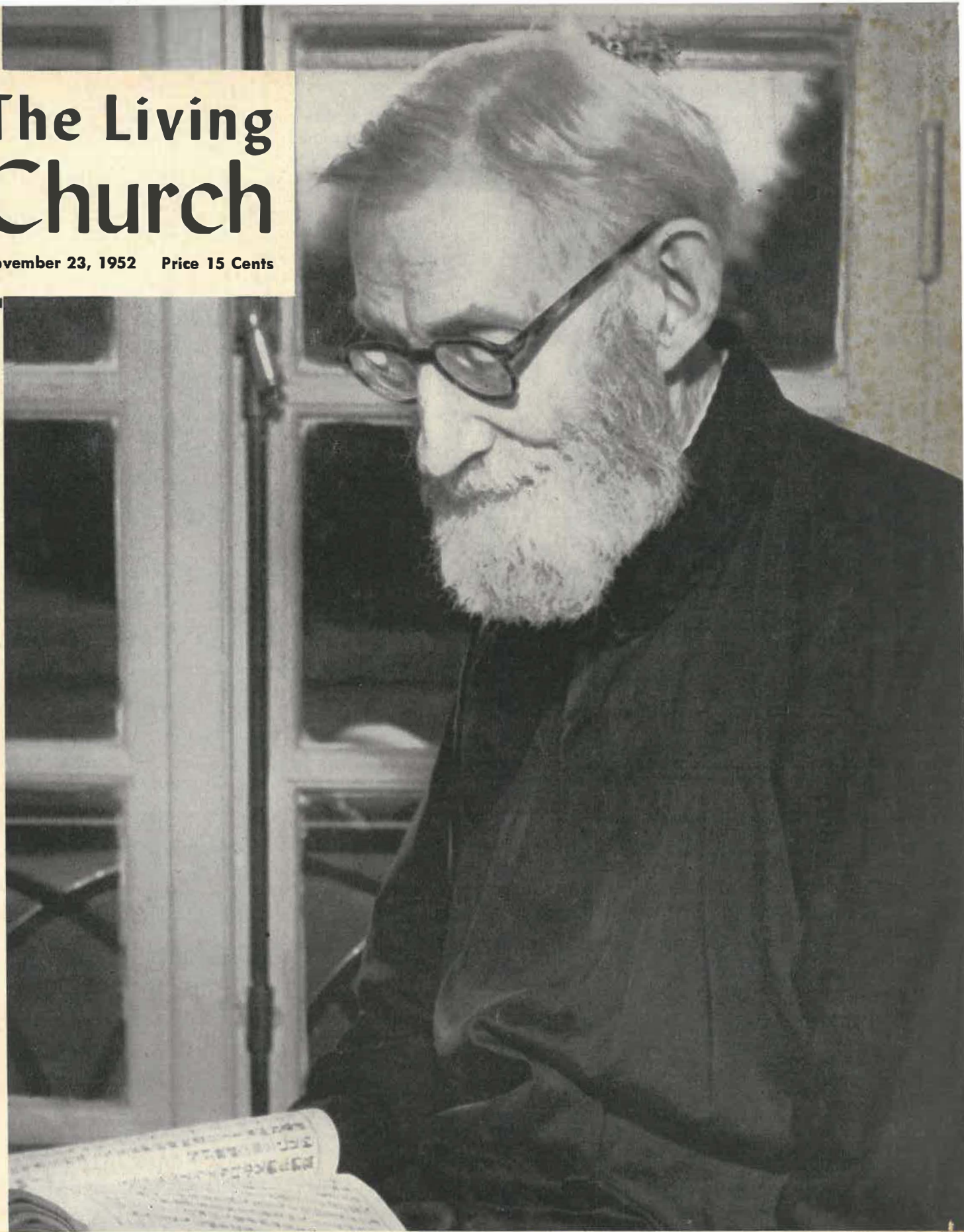


# The Living Church

November 23, 1952 Price 15 Cents



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**A**  
and the Thought of the Episcopal Church

*Town and Country.*  
**FR. WOOD OF WUCHANG: "Pray that the Communists won't think we're doing any harm" [see page 10].**

**P. 19: What Sewanee Students Think**

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## LETTERS

### Sewanee and Christian Principle

**M**Y COLLEAGUES AND I CONGRATULATE AND THANK YOU FOR THE EXCELLENT EDITORIAL "SEWANEE AND CHRISTIAN PRINCIPLES" [L.C., NOVEMBER 16TH]. IT STATES WITH CLARITY AND UNDERSTANDING OUR POSITION. MORE IMPORTANT THAN THAT, IT POINTS INCISIVELY TO THE HEART OF THE MATTER [of admitting Negroes to Sewanee's seminary], SETTING FORTH THE REAL ISSUE AND SEWANEE'S UNPARALLELED OPPORTUNITY TO BEAR WITNESS TO A VITAL CHRISTIAN PRINCIPLE.

(*Very Rev.*) **F. CRAIGHILL BROWN,**  
Dean, School of Theology,  
University of the South.  
Sewanee, Tenn.

### Book Review

**R**ECENTLY I spent two hours of the only life that will be given me to spend on this earth reading the book recommended by the national Woman's Auxiliary board for missionary study this year. The book is entitled *Africans on Safari* by one Leslie C. Sayre. It is published by an interdenominational group.

For sheer bilge, I have never seen its equal. It is unctuous, insipid, and dull. I did not reach for my check book to contribute to African missions upon completing the book.

There is one reference to the Episcopal Church in this production. It is a sneer. To be quite sure that his readers would notice it, the author instructed the printer to set it in italics.

A mission is described in the book in which the divine service seems to consist of meetings where members of the congregation publicly reveal the inmost secrets of their spiritual lives. Possibly this is not repellant to the simple African. However that may be, the author who so cleverly takes his dig at the Anglican Communion is not above borrowing our terminology to lend glamor to the central character, a retired American minister. The retired minister refers to his American congregation as a "parish."

One part of this book, it must be admitted, is certainly not dull. I refer to the debate on adultery on page 55. A native Christian desiring a divorce from his wife, who had committed adultery, asks for Christian counsel on the matter. It is referred to a group which seems to have authority in these matters. They debated the point, quoting Hosea as an authority who demands that a man must forgive his wife her evil conduct, and our Lord as an authority that in such a case a divorce is justifiable, and, presumably, forgiveness is not. The decision is made by a native theologian. The author enthusiastically compares him to Solomon as he delivers the following judgment and sentence in the case.

"Adultery is a sufficient reason for divorce, but the Bible doesn't say how many times. So let us decide if a woman is unfaithful once, scold her; if she is again unfaithful, discipline her; if she remains unrepentant, divorce her."

The women in my diocese are the salt of

the earth. Does the National Executive Board expect me as a diocesan officer, to insult their intelligence and wound their loyalty to our Church, by asking them to read, mark, and inwardly digest this sort of thing?

**JOSEPHINE POLIVKA,**  
(*Mrs. Douglas W.*)

Portland, Ore.

### Columba's Isle

**I** WAS much interested in the letter on Iona by the Primus of Scotland [L.C., November 2d] and I do hope that his appeal will bear much fruit in the U.S.A.

I spent some days at Bishop's House, Iona, this summer and can speak from personal experience of the work that is being done there for our fellow Anglicans. It is indeed a work for the whole Church and not for Scotland alone.

Only a limited number can be taken at one time because of the smallness of the house and those are blessed indeed who can spend a few days in the peace of Columba's isle. Many young men find their vocation there and I believe that all who spend any time there return home with some of St. Columba's missionary zeal.

In the peace of Iona the years seem to melt away and Columba and his fellow workers seem very real and very near and so do all the others who during the centuries have made Iona a place of pilgrimage. Their examples are a source of inspiration to all who come there.

Mr. and Mrs. Forman who are in charge of Bishop's House look upon their work as a religious vocation and as a personal sacrifice are doing this work for Christ.

The lovely services in the chapel—daily Eucharist and Compline—are an inspiration.

I hope that more Americans will plan to spend some time at Iona. As American Churchpeople our ties with Scotland are strong and I do hope that many will answer the Primus of Scotland's appeal and give liberally that we may continue to have an altar on Columba's Isle.

(*Canon*) **J. K. PUTT, D.D.**  
Vicar, St. James' Church.

Griggsville, Ill.

### "Music Hath Charms . . ."

**N**OW that the great news of General Convention has been published, you might be interested in a little side-light pertaining to the opening service. Like hundreds of others a delegation from our parish went to that service, believing our tickets for reserved seats would be honored. To our dismay, although we arrived 45 minutes before the scheduled start of the service we found ourselves refused admittance. The tickets sent us by the committee in charge were of no value.

Several hundred people crowded the doors, and nearby the elevated trains roared to a stop to discharge more eager people destined for disappointment. With many angry persons around us, I asked those nearest to join in singing some hymns. It was a joy to see the bitterness and tension leave their faces, and happiness come over them, as we sang the grand

*The Living Church*

## LETTERS

hymns of the Church. While the service inside probably moved with solemn dignity and precision, we on the outside had a rousing song service.

During the midst of our singing I said it wouldn't seem like a church service if we didn't receive an offering. A woman near-by who identified herself as a communicant of Trinity Church, Boston, whipped off her hat, placed an offering in it, and passed it to others. Several in our delegation persuaded her to desist, but not soon enough. She had received \$2.75. Those who contributed were adamant in their refusal to send the offering inside to the ongoing service. Finally I asked if the givers would agree to placing the offering in the children's presentation the following Sunday. There was unanimous approval. The small offering we presented through the Rt. Rev. Thomas N. Carruthers, D.D., Bishop of South Carolina, who was our guest preacher, Sunday, September 14th.

A little foresight in planning for the overflow crowd would have made hundreds of Church people happy, and would have increased Church funds not a little.

(Rev.) EDWARD PRICE,

Rector, St. Mary's Church.

Portsmouth, R. I.

### Original Sin

I WOULD like to ask a couple of questions relative to "Tuning In" on page 11 [L.C., October 26th].

If we define original sin as the universal tendency of the human race to disobey God's will, how can we say that Christ was born without original sin? If Christ had no tendency to sin, how could he have been tempted?

Can't we better define original sin as the blot caused by the sin of mankind, which is shared by every person?

Also, you say that news of original sin is "good news" because it carries with it the implication that man's nature is really designed for a better condition. Would that make Heaven "bad news"? This reminds me of the man who hit his head against the wall because it felt so good when he stopped.

(Rev.) PAUL J. DAVIS,  
Vicar, Trinity Church.

Emmetsburg, Iowa.

### Editor's Comment:

Original sin has two aspects: (1) the guilt of Adam and his descendants; (2) the corruption of human nature which makes men prone to commit actual sin. Our correspondent's definition seems to cover the aspect of guilt better than the "Tuning In" definition, but is not as clear on the aspect of corruption of nature. Article IX of the Thirty-nine Articles (back of the Prayer Book) covers the ground more fully.

The tendency to wrong moral choices is not an essential characteristic of human nature but a result of man's fall from original righteousness. Hence in taking human nature, Christ was both perfectly sinless and perfectly human.

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## Talks With Teachers

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



### Everything Depends on the Teacher

EVERY honest teacher knows he isn't good enough. Some Sundays after his class has been almost a riot, he admits he is a poor disciplinarian. He resolves to tighten up on that. He will be more strict, more quick to stop the first outburst of rudeness. Yet even as he resolves this, he knows that this is only a surface trouble, that its solution is along the way of better preparation for an interesting session.

Does the teacher know enough? A few minutes spent browsing in his rector's study, looking at the titles of books, makes him realize how scanty is his intellectual preparation. Much of his mental store consists of remnants of popular instructions inaccurately remembered, and vague impressions of Church matters that may be traced to his childhood. He knows little of the Bible, Prayer Book, or missions. As a result, he leans heavily on his text-book to provide him with just enough facts to meet today's lesson, hoping that embarrassing questions will not be asked him. Some day he may discover the honest method of saying, "I don't know. Let's find out about that—together. Where could we look?"

The use of sources, especially for older pupils who have begun to have genuine curiosity, is one of the high skills of teaching, yet one most commonly neglected in our Church schools. Bible dictionaries, Church directories, a concordance, recent Church magazines, and missionary reports should be at hand and often sought. A whole scheme of research topics is sometimes worked out by an ingenious teacher, leading to outside readings, interviews, and correspondence. By this the inadequacy of the teacher is partly overcome, and the class may be moved to undertake projects of vast educational value.

Does the teacher recognize that he really doesn't know how to teach? Would that every school had a tactful supervisor, observing all classes frequently! Such a person might help each teacher realize that part of his trouble lies in his ignorance of new and tested methods. Clergy should realize that most of our teachers are sadly neglected. They are left to teach alone, with never a word of appreciation or advice based on actual observation. Since nobody seems to care, they either slide deeper into their inade-

quate ways, or struggle alone under frequent discouragement. The typical parish teachers' meeting gives them little assistance.

Our teachers are volunteers. Supposedly they teach from love of our Lord and His children. In practice these high ideals are dimmed too often by the grim facts of Church school administration, and by being thrown entirely on their own. Because of this circumstance, in our Church schools may be found the widest range of teaching—from the worst to the best.

I visit a different school every Sunday. The things I have seen and heard! If a sample of the lowest level of reactionary, antiquated, meaningless teaching were to be searched out, in all the schools—religious and secular—in all the land, I suspect it would be found in some Sunday school class in an average, ordinary parish.

But for the same reason—that our teachers are motivated by their own conscientious zeal and devotion—I imagine that the finest example of child-centered, democratically motivated, interesting, devout, ingenious, and creative teaching might be found in some ordinary parish. Indeed, it might be found on the same Sunday in the same parish.

Yet there is something deeper than knowledge or methods. The teacher must have a real devotional, inner life. He must have something to give. And he must be humble enough to know that he, of himself, has too little to give, and must oft go to the fountain to fill his pitcher. Such teachers go to their communions, their books, their daily experiences to find material for their teaching. They are always on the job, always teachers "in training."

Such a teacher makes his own the Chinese prayer: "Dear Lord, make me a bamboo pipe that I may carry living waters to nourish the dry fields of my village."



# The Living Church

Established 1878

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

**EDITOR:** Peter Day  
**ASSISTANT EDITOR:** Rev. Francis C. Lightbourne  
**MANAGING EDITOR:** Alice Welke  
**ASSOCIATE EDITORS:** Elizabeth McCracken  
 Paul B. Anderson, Th.D., Paul Rusch, L.H.D.  
**ADVERTISING MANAGER:** Edgar O. Dodge  
**CREDIT MANAGER:** Mary Mueller  
**CIRCULATION MANAGER:** Warren J. Debus

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News deadline of THE LIVING CHURCH is Wednesday for issue dated one week from the following Sunday. Late, important news, however, received in this office up to the Monday morning before date of issue will be included in special cases. When possible, submit news through your diocesan or district correspondent, whose name is listed in the 1952 LIVING CHURCH ANNUAL, pp. 119-121, or may be obtained from your diocesan or district office.

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### November

- 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.

Member of the Associated Church Press.

November 23, 1952

# SORTS AND CONDITIONS

A CAREFUL survey of the present and future needs of THE LIVING CHURCH and the Church Literature Foundation adds up to a Living Church Development Fund of \$250,000, which we hope to raise over the next five years. The main use of this fund will be as operating capital, to make the magazine grow in news reporting, in articles, and in circulation.

CONTRIBUTIONS began to come in even before the public announcement of the fund. The first was an anonymous gift of \$2.00 from Sussex, Wis. The second was a \$300 contribution from the Samuel Higby Camp Foundation, established by the late Donna Ruth Camp of Jackson, Mich. Miss Camp died in September, and the trustees made the contribution as an expression of her long-standing interest in THE LIVING CHURCH. Two pledges of \$100 each are also in hand.

THE EPISCOPAL CHURCH is almost unique in having four national Church news magazines. The quality of these magazines in comparison with the religious press generally is an excellent example of the benefits of competition. The time has come, however, for all of these magazines to go beyond the old custom of operating on a shoestring and to adopt the modern business practice of investing boldly in a top-quality product in anticipation of future returns.

INTELLIGENCE DIGEST, a hard-boiled review of world affairs devoted to tracing the ins and outs of power politics, has an editorial in its November issue deploring the incompetence of the free nations in psychological warfare. Citing the 750-to-one ratio of dollars spent for amusement to dollars given to Church work, the editor asks, "Is this balance of investment paying dividends?"

SOMETIMES, though, we get a little weary of pointing to Communism as the reason Christians should open up their hearts and pocketbooks. The city of Milwaukee, famous for the law-abiding nature of its population, has had five murders in the last five days. In this respectable city, husbands and wives engage in raucous strife and argument every night of the year, but especially Christmas eve when one or both of the couple has had a few too many. Children are growing up knowing nothing of Christ and His pattern of abundant manhood. Old people dwell in lonely hall bedrooms or are huddled together by hundreds in the county infirmary. The men and women in between, the average adults, toil in a dumb frenzy on the treadmill of making money to keep up with the people on the next treadmill, not quite happy about their homes, their cars, and their television sets as long as someone else has a larger home or car or television set.

HOW do the Christians in the population differ from the 40% or so who are unchurched? Sometimes the difference is hard to see, but it is there. When water begins to flow through a stagnant channel, it will still look messy and smell bad for a long time, but the process of clarification has begun.

And when the grace of our Lord Jesus Christ begins to flow through our hearts, it will surely wash out the decay and stagnation unless we ourselves dam it up at the source.

KEBLE COLLEGE, newest Church venture in higher education, has sent out to 10,000 Churchpeople a "Plan of Action," part of which is summarized in a news story in this issue. Seldom is a piece of promotional literature to be unreservedly recommended for reading and study independent of its promotional purpose. But this one ought to be read by clergy, vestrymen, Woman's Auxiliary leaders, parents, teachers, and all who are interested in Church education, for its informative survey of the present state of affairs and its proposed answers to the existing problems. Write to Keble College, Pass Christian, Miss., for a copy if you have not received one.

WE HAVE done some rearranging of contents in the interests of helping the reader to find the major news items in one place. Henceforth, the late news bulletins which formed the bulk of this department will be found at the beginning of the regular news section under the heading, News Fronts. Sorts and Conditions will continue its job of viewing Church life in the broad terms of the prayer for All Sorts and Conditions of Men.

ARIZONA laymen, after a retreat conducted by Bishop Lewis of Nevada this fall, went into a conference that resulted in some noteworthy objectives. The 70 men present decided (1) to make the district a self-supporting diocese by 1955; (2) to call on parishes for a sum of 5% of operating expenses and missions for a sum of 2% of operating expenses for a 1953 advance project; (3) to incorporate as the Episcopal Laymen of Arizona.

THIS reminds us that the three stewardship leaflets prepared by the Rev. Clarence R. Haden, executive director of the Presiding Bishop's Committee for Laymen's Work, have not only been useful in the Every Member Canvass but have had a tonic effect on laymen's outlook everywhere. By placing emphasis on what each Church member owes to God of his time, his talents, and his treasure, they have made the spiritual note central in the whole laymen's program.

LAYMEN are more religious than Church officials often give them credit for being. But the religious vocabulary of the clergy does not always get across to them. Solution of the problem would seem to be (1) more material like those stewardship pamphlets, in simple, non-technical language; (2) a serious effort of laymen to learn the technical terms that will give them a more accurate and comprehensive body of religious knowledge.

NO BRANCH of knowledge can get along without technical terms, and we are only kidding ourselves if we think we can be well informed about our Church without learning its language.

Peter Day.

SUNDAY NEXT BEFORE ADVENT

## NEWS FRONTS

**Southern Bishops  
Oppose Discrimination**

A statement declaring their belief that racial discrimination is inconsistent with Christianity was adopted by the bishops of the Fourth Province at a meeting on November 13th.

The statement was addressed "to all those concerned with the welfare of the University of the South," where it was decided last June that Negroes would not be admitted to the School of Theology at the present time. The recommendation to which this decision replied came from the synod of Province IV. [Sewanee seminarians have also expressed their opinion. See page 19.]

The bishops, at their November 13th meeting, also requested the chancellor of the University of the South, Bishop Mitchell of Arkansas, to call a special meeting of the board of trustees, if possible, during the first week in February, at which a special committee of the board can make its report on the subject.

This is the bishop's statement:

"(1) We affirm the principle announced by the Lambeth Conference of 1948: 'That discrimination between men on the ground of race alone is inconsistent with the principles of the Christian religion.' The application of this principle in the actual conditions of life in this imperfect world requires study, faith, patience, and undiscouraged good will.

"(2) The question of how this principle can best be applied in the education of Negro students for the ministry of our Church, and specifically how it can be done at Sewanee, is being studied by a committee of the trustees appointed by the chancellor of the University, to report at the next meeting of the trustees.

"(3) Meantime, we have the vitally important task of maintaining an effective theological school at the University of the South, continuing to train the 82 students now enrolled there and others who may be enrolled. The need for this is made more urgent by the demands of a growing Church. We earnestly hope that provision will continue to be made for the maintenance of a high quality of theological instruction at the University of the South. [Resignations of eight theology faculty members have been accepted.]

"(4) It is our Christian duty and privilege to work together as brethren in the service of Christ and His Church. We, therefore, call upon all those concerned to join in putting away pride and prejudice, praying for unity and divine guidance, and working together in building a better and



FR. BRADY  
*Fond du Lac Coadjutor-elect.*

greater Sewanee. We make our own this other resolution of the Lambeth Conference. 'Recognizing that in the quest for a just social order the differences between those who value tradition and those who feel most urgently the need for change and reform may provoke enmity, the Conference believes that, however strong these tensions are, the fellowship of the Christian community should contain them, and that in times of controversy, Church members can make this significant contribution of unity in Christ to the life of neighborhood or nation.'

More than half of the 22 dioceses that own the University of the South are in Province IV. All of the Province's dioceses were represented at the meeting except Upper South Carolina, Atlanta, (which will elect a new bishop January 13th), and Lexington.

**Arsonists Burn Mission**

The Anglican mission in East London, province of South Africa, was burned down by arsonists on the night of November 11th.

The Associated Press reported the fire in a story on the continued racial violence in South Africa.

**Hetenyi Trial Moved**

The third trial of George P. Hetenyi, for the alleged murder of his wife, scheduled to be held at Rochester, N. Y., beginning November 10th, has been moved

to Syracuse, N. Y. This was a result of a move by Mr. Hetenyi's lawyer for a change of venue from Monroe County on the basis that nearly everyone in the county is prejudiced. Mr. Hetenyi was ordained to the priesthood in the Episcopal Church.

## EPISCOPATE

**Fr. Brady Elected**

In special council called for the election of a bishop coadjutor for the diocese of Fond du Lac on Tuesday, November 11th, the Rev. William Hampton Brady was elected on the sixth ballot after clergy and laity had been deadlocked for three ballots.

Fr. Brady is rector of St. Paul's Parish, Alton, Ill., and in charge of St. Gabriel's Mission, Wood River, Ill.

Nominated by the Committee appointed at the annual council last May were, besides Fr. Brady, the Rev. Wood Bowyer Carper, rector of the Church of the Holy Spirit, Lake Forest, Ill., and the Rev. John Vernon Butler, Jr., rector of Trinity Church, Princeton, N. J. The name of the latter was later withdrawn with consent of the council.

Nominated from the floor were the Rev. F. H. O. Bowman, of Bloomington, Ill., and the Rev. Albert J. duBois, executive secretary of the American Church Union, and the Rev. William Elwell, rector of Grace Church, Sheboygan, Wis.

On the fifth ballot one clergy vote was ruled invalid and on the sixth ballot one lay vote was blank.

Fr. Elwell withdrew his name before the casting of the sixth ballot.

Upon the counting of the sixth ballot Fr. Brady was declared elected and the action was by motion made unanimous by the council. Appointed as a committee of notification were: Fr. Elwell, the Rev. F. D. Butler, C. E. Steiger, and Dr. Nathan M. Pusey.

**Dean Warnecke Elected**

The special convention of the diocese of Bethlehem, called for the purpose of electing a bishop coadjutor, convened at the Cathedral Church of the Nativity, Bethlehem, Pa., on Friday, November 7th.

The clergy and deputies to the convention met at dinner at the Hotel Bethlehem after which the opening service was held at the cathedral with the Very

Rev. Robert Webb in charge and Bishop Sterrett, the diocesan, repeating his words of the annual convention in his request for a bishop coadjutor. After the service, the bishop presided at the opening session of the convention to hear the report of the nominating committee and to provide opportunity for other nominations from the floor.

Six clergymen were placed in nomination, although one of them, the Rev. M. M. Moore, of Trinity, Bethlehem withdrew. (The Rev. Mr. Moore is still in the hospital with an illness contracted after the committee had chosen him for nomination.)

Other candidates were:

The Rev. Burke Rivers, rector of St. Stephens, Wilkes-Barre, Pa.; the Rev. W. Paul Thompson, rector of Christ Church, Reading; the Rev. Richard K. White, rector of St. Luke's Church, Scranton; the Rev. Charles Martin, headmaster of the St. Alban's School, Washington, D. C., and the Very Rev. Frederick J. Warnecke, dean of Trinity Cathedral of the diocese of Newark.

The convention adjourned till the next day.

On Saturday, after the celebration of the Holy Communion at 7:30 AM at which the bishop was the celebrant, the convention reconvened to carry on with the election. On the third ballot Dean Warnecke was declared elected and the convention moved that he be declared elected unanimously. After prayers and benediction by the bishop, the convention adjourned.

### 24 Nominees for Rhode Island

A week before the election on November 18th of a bishop coadjutor to assist and eventually succeed Bishop Bennett of Rhode Island, when he retires, there were 24 nominees for the office.

The list of nominees, received by a diocesan screening committee, and sent to all delegates of the special convention called to do the electing, included three suffragans: Bishops Banyard of New Jersey; Campbell, Los Angeles; and Hubbard, Michigan.

A number of the nominees were Rhode Island clergymen:†

The Rev. John Phillip Beauchamp, St. Philip's Church, West Warwick; the Rev. John Seville Higgins, D.D., St. Martin's Church; the Rev. Clarence H. Horner, D.D., Grace Church; the Rev. Henry Penn Krusen, St. George's Church, Central Falls; the Rev. John Bertram Lyte, Ed.D., All Saints' Memorial Church; the Rev. Canon James R. MacColl 3d, Trinity Church, Newport; the Ven. Anthony R. Parshley, archdeacon of the diocese and

rector of the Church of the Good Shepherd, Pawtucket; and the Rev. Canon Arthur F. Roebuck, former dean of the Cathedral of St. John, who now is rector of St. Paul's Church, Pawtucket.

Others listed include:

The Rev. Harold L. Hutton, St. Paul's Church, Syracuse, N. Y.; the Rev. Powel



DEAN WARNECKE  
*Bethlehem Coadjutor-elect.*

Mills Dawley, Ph.D., professor of ecclesiastical history at General Theological Seminary; the Rev. Philemon F. Sturges, rector of St. Martin's-in-the-Fields, Chestnut Hill, Pa.; Chaplain (Capt.) John D. Zimmerman of the Navy Chaplains' School at Newport; and the Rev. Arthur Lee Kinsolving, D.D., rector of St. James' Church, New York City; the Rev. Gardiner M. Day, rector of Christ Church, Cambridge; the Rev. Harry Lee Doll, rector, St. Paul's Church, Baltimore; the Rev. Charles Wesley Lowry, Jr., Ph.D., rector, All Saints' Church, Chevy Chase, Md.; the Rev. John B. Midworth, rector, St. Paul's Church, Burlington, Vt.; the Rev. Anson Stokes Phelps, Jr., rector, St. Bartholomew's Church, New York City; the Rev. Canon Vesper O. Ward, editor-in-chief, editorial board, department of Christian education, National Council; the Rev. Theodore O. Wedel, Ph.D., canon of Washington Cathedral and warden of the College of Preachers; and the Rev. Charles Lawson Willard, Jr., rector, Trinity Church, New Haven.

### Through the Open Door

By DORIS LOCKERMAN

The Cathedral of St. Philip, Atlanta, Ga., which John B. Walthour had served for four years as dean, and which was the scene of his majestic consecration when he succeeded the late John Moore Walker as bishop of Atlanta last Jan-

### Fond du Lac Election

#### Tabulation of Ballots

Ballot Number Order (clergy, laity)	1		2		3		4		5		6	
	Cl. Lay	Cl. Lay	Cl. Lay	Cl. Lay	Cl. Lay	Cl. Lay	Cl. Lay	Cl. Lay	Cl. Lay	Cl. Lay	Cl. Lay	
CANDIDATES												
W. H. Brady .....	9	28	11	60	14	84	15	85	14	86	23	108
William Elwell .....	19	36	20	41	19	39	18	37	18	36	9	8
Albert J. duBois .....	0	9	0	2	0	2	0	2	0	2	1	4
W. B. Carper .....	4	46	2	22	0	0	0	0	0	0	0	1
F. H. O. Bowman .....	1	6	0	0	0	0	0	0	0	0	0	1
<b>Votes Cast</b> .....	33	125	33	125	33	125	33	124	33	124	33	123
<b>Necessary to Elect</b> ...	17	63	17	63	17	63	17	63	17	63	17	62

### Bethlehem Election

#### Tabulation of Ballots

Ballot Number Order (clergy, laity)	1		2		3	
	Cl. Lay	Cl. Lay	Cl. Lay	Cl. Lay	Cl. Lay	Cl. Lay
CANDIDATES						
Frederick F. Warnecke .....	13	68	15	109	27	149
Charles S. Martin .....	3	29	1	11	..	3
Burke Rivers .....	10	41	10	37	5	22
W. Paul Thompson .....	13	50	14	45	11	31
Richard K. White* .....	6	28	3	12	..	..
Dean Stevenson* (write in) ....	1	..	3	3	3	12
<b>Votes Cast</b> .....	46	216	46	217	46	217
<b>Necessary to Elect</b> .....	24	109	24	109	24	109

\*The Rev. Mr. Stevenson, dean of Leonard Hall, Bethlehem Associate Mission, was nominated on Friday night from the floor but withdrew his name. The Rev. Mr. White withdrew his name after the 2d ballot.

**TUNING IN:** †Clergymen include bishops, priests, and deacons. But clergy in next paragraph are all priests, since deacons may not be elected to the episcopate. The other titles (canon, archdeacon, rector, dean) denote offices that various priests

hold, but some hold other ecclesiastical appointments (curate, vicar, seminary professor), and some not any, though they may exercise their priesthood by administering the sacraments and preaching from time to time, as occasion calls.

uary, brought many of the same clergy, representatives of other Christian bodies, leaders of educational institutions, and prominent persons back to his funeral rites. The church was thronged with men and women of all faiths, including many young people to whom the bishop's peculiar elan had always been magnetic.

Interment, with full military honors, took place on November 2d at the United States Military Academy in West Point where the bishop had been chaplain for six years before coming to St. Philip's as dean in 1947. Before leaving West Point [L.C., November 9th] he was accorded the full dress Retreat Review by the Corps of Cadets, the only chaplain in the history of the Academy so honored. Upon his departure he was given the War Department's highest civilian citation.

Bishop Walthour was a practical administrator and dealt effectively with secular affairs, but his particular ability lay in the direction of personal leadership. His last public statement joined the protest of other Christian leaders in Georgia against the use of racial prejudices in the agitation of political questions.

In addition to his wife, the former Margaret Simpson Baker, Bishop Walthour is survived by his mother and three sisters.

His death on October 29th, ten months after he was consecrated bishop of Atlanta, ended an intense episcopate, unique in its quality of inspiration, each moment of which was filled with activity devoted to the advancement of the diocese and the kingdom of God. It was as if the buoyant fourth bishop of Atlanta had been allotted a minimum span of time and had been granted, in turn, a maximum gift of light and leadership.

So much was set in motion and accomplished before Bishop Walthour suffered a fatal heart attack, that a sorrowing lay worker remarked at his funeral that the momentum he had created would carry the diocese forward for years to come. "It was all most men could hope for in the work of a long lifetime," he said.

Always a radiant, magnetic leader, attracting new followers wherever he preached, Bishop Walthour had kindled a revival of mission activity in his diocese that saw a pulsating extension of new interest in the kingdom of God.

The bishop's informal diary, jotted down each day, reflected a tireless schedule of official appearances and duties. The last entry, published in *The Diocesan Record* the day after his death, was significant. "This has been a month of getting around the country," he noted,

"I have seen a lot of people and a lot of territory. I again find myself singing a *Te Deum* to Almighty God for His goodness in having let me live where I live and amongst the people whom I love."

Bishop Walthour was preaching a sermon on the Apostles' Creed in St. James' Church, Cedartown, Ga., when the heart attack occurred. His wife, who traveled with him constantly, noticed a changed expression on his face. He had just affirmed his abiding belief in the communion of saints and the life everlasting, and he found her eyes in the congregation. "Death," he said from the pulpit, "is like going through an open door. We shed one garment and put on another. It is not hard to die. . . ."

He finished his sermon quickly, and asked to be excused from speaking to the congregation at the door. He complained of being tired. A doctor was summoned, and he was hurried to a hospital and in 15 minutes after his arrival there, the end came.

## ACU

### Stepped Up Activities

The Amercian Church Union has plans to widen its "Cycle of Prayer" movement "for the conversion of America to Christ."

The Rev. Albert J. duBois, the ACU's general secretary, said the purpose of the movement, launched six months ago, is to enlist as many parishes as possible in consecutive day-long intercession.

At present, he said, 200 parishes throughout the country are taking part in the Prayer Cycle but new plans call for participation by 365 parishes each assigned a "station day" throughout the year.

On its "station day" each parish will offer Holy Communion which will be followed by continuous intercession concluding with an evening service.

Fr. duBois said that as soon as 365 parishes were participating in the movement an effort would be made to enlist 365 others. In this way, he said, there would be two perpetual prayer cycles.

Fr. duBois, said that the ACU would also step up its activities among young

### The Living Church Development Program

This program, administered by the Church Literature Foundation, is for the purpose of making *THE LIVING CHURCH* a better magazine going to more Churchpeople. The total objective is \$250,000 over a five-year period.

Samuel Higby Camp Foundation . . . . .	\$ 300.00
Anonymous, Sussex, Wis. . . . .	2.00
	<hr/> \$ 302.00

people, working especially through its youth organization "Servants of Christ the King," organized in 1938.

During 1953, he said, the Union will sponsor "a series of nationwide services of witness" for young people.

It was decided at the meeting to make membership in the young people's group available to those under 25. Previously, the age limit was 33. [RNS]

## NATIONAL COUNCIL

### Open House for New Division

The newly established Division of Radio and Television of the Church's National Council held an open house recently for executives in the field of religious broadcasting. The occasion was the completion of its modern recording studio, and the official introduction of the head of the Division, the Rev. Dr. James W. Kennedy. The studio, which is located at Church Missions House, at 281 Fourth Avenue, in New York City, has a soundproof recording room and an adjoining control room with the most up-to-date recording equipment.

## FINANCE

### An Answer to the Bishop

Replying to a letter from Bishop DeWolfe of Long Island [L.C., November 9th] to the *Protestant Episcopal Standard*, the Rev. Robert O. Kevin, says that "certainly those who listened to the arguments" at General Convention on possible repeal of the partnership clause\* of Canon 4 of the Church's canons "thought of the motion for repeal . . . as a request for helping Maine and Long Island, and dioceses similarly situated, for quotas set at a point they thought they could pay. The desire was wholly understandable."

In taking issue with stories appearing in the October issue of the *Standard*, Bishop DeWolfe said, "There was no plea for help from Long Island made to General Convention for relief in missionary objectives assigned to this diocese by National Council."

Dr. Kevin, member of the Old Testament Department at Virginia Theological Seminary, in his letter to Bishop DeWolfe, supplied quotations from the debate at General Convention to substantiate his view.

Dr. Kevin also maintains that the *Standard* story contained no attack

\*Through the partnership clause the Church's canons require that a diocese stick to its established proportion of dividing receipts from its Churchpeople between diocesan missions and the national Church, whether the receipts exceed or fall under the quota.

**TUNING IN:** ¶The *Te Deum* (Prayer Book, p. 10) has so come to be looked upon as the classic Christian hymn of thanksgiving, that to "feel like singing a *Te Deum*" is a forceful way of saying how thankful one is. ¶Belief in the **communion** of saints in the

Apostles' Creed follows immediately upon belief in the Holy Catholic Church. The communion of saints is the Holy Catholic Church in its widest extent, including both Christians living this life and Christians "departed this life in God's faith and fear."



against Colonel Jackson A. Dykman, chancellor of Long Island, "With regard to his position, however, concerning the connection between English and American canon law, many of us think that he is wrong."

## RELIGIOUS ORDERS

### New Convent

For the past 40 years or more the Sisters of St. Anne<sup>¶</sup> in Boston have lived and worked from their old houses on Temple Street, directly at the rear of the Church of St. John the Evangelist.<sup>¶</sup> These frame houses, known as St. Anne's House, date from colonial times, and are the oldest existing houses in this section of Boston. Last summer, however, the buildings were condemned by the building department of the city of Boston as unsafe, and investigation showed that the cost of making them habitable would be prohibitive.

### S. S. J. E. HOUSES

The Temple Street houses, owned by the Society of St. John the Evangelist (the Cowley Fathers), were formerly the Mission House of the Society before the present Mission House at 33 Bowdoin St., Boston, was acquired at the turn of the century. The father founder of the S.S.J.E., the Rev. Richard Meux Benson, lived in the Temple Street House for some time as did Bishop Grafton, Bishop Hall, and Bishop Brent. The Sisters of St. Anne, while living in the old house, worked under the direction of the Fathers of the Society at the Church of St. John the Evangelist. At a chapter held on November 6th in Cambridge, Mass., the Boston convent of the Sisters of St. Anne voted to undertake the building of a new convent as an addition to their house at 15 Craigie Street, Cambridge, already owned by the sisters.

The enforced move, due to the condemnation of St. Anne's House, will necessarily mean that the Sisters of St. Anne will no longer be able to carry on the work at the Boston Mission Church, with which they have been identified for so many years. They are hoping to start, in connection with their new convent in Cambridge, a day-nursery school, which will help with their support. The cost of building the new convent will be expensive, and gifts for this purpose sent to the Rev. Mother Rose Anne, O.S.A., 15 Craigie St., Cambridge, Mass., will be gratefully received by the Convent. The present work of conducting a convalescent home at Craigie Street, will be continued in the existing building there.

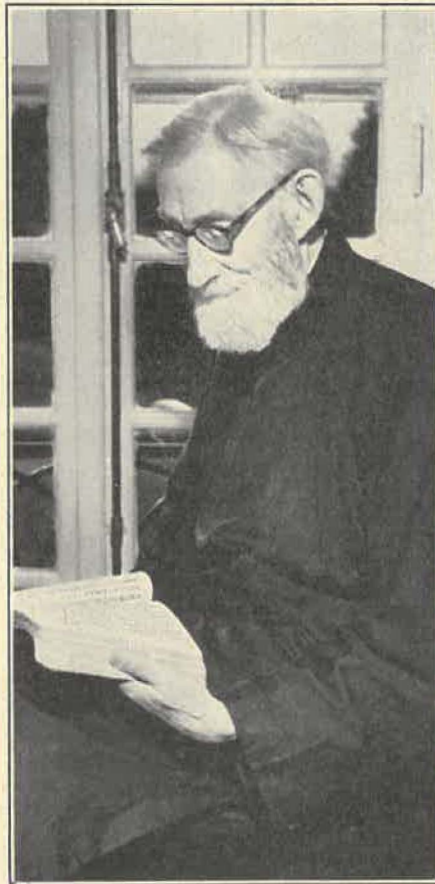
**TUNING IN:** ¶St. Anne, according to tradition, was the mother of the Blessed Virgin Mary. Her feast day is July 26th. ¶Evangelist is used to mean (1) a writer of one of the canonical gospels (Matthew, Mark, Luke, John), (2) any preacher, especially

## MISSIONARIES

### 47 Years in China

By the Rev. FRANCIS C. LIGHTBOURN

One of the most colorful, beloved, and indeed saintly, Churchmen of his generation, the Rev. Robert E. Wood, veteran missionary to China, died at St. Luke's Hospital, New York, at 5 AM, November 10th. He had suffered from



FR. WOOD<sup>¶</sup>

*"I wouldn't swap with anybody."*

a heart ailment for some time and had entered the hospital the previous evening for observation and treatment.

At the time of his death Fr. Wood was serving as a chaplain on the staff of St. Luke's Convalescent Hospital, New York (a branch of St. Luke's Hospital)—a position which he was offered soon after his last return from China in the spring of 1951, closing a period of missionary service in that country which covered a span of over a half-century and, allowing for war-time interruptions, added up to nearly 47 years.

Fr. Wood was not only a veteran missionary of the Church but also a veteran correspondent of *THE LIVING CHURCH*,

serving at various times both officially and unofficially in that capacity. Much of the news that he reported was published in the epistolary form in which he sent it. In one of his last letters (dated October 22, 1951, and not hitherto published) he says of his recent appointment to the hospital chaplaincy at St. Luke's:

"I am greatly enjoying my work here as resident chaplain. I am being most generously treated and everyone is most kind. I am a so-called 'volunteer worker' but am given the best of food and every other American luxury, such as light, heat, and medical attendance. Meantime my pension is paid into my bank account each month. Furthermore, a kind, generous friend has given me two overcoats, one ordinary one and an Ulster for cold weather. . . ."

Robert Edward Wood was born at Batavia, N. Y., March 29, 1872, the son of Edward Farmer Wood and Mary Jane Humphrey Wood. He was educated in the public schools of Batavia and at Cornell University, from which he was graduated in the class of 1894. In 1897 he was graduated from General Theological Seminary and went to serve as a city missionary in Trenton, N. J. He was ordained deacon in that same year and advanced to the priesthood the next.

In 1898 Fr. Wood was appointed a missionary to Hankow, China, and was assigned to duty in Wuchang. His experience in China and his knowledge of the language and people prepared him for two years' service in France during World War I as a chaplain to Chinese laborers serving behind the lines. After the war Fr. Wood returned to China and in 1920 became priest-in-charge of the Church of St. Michael and All Angels and chaplain to the Church General Hospital, Wuchang.

In 1940, after 40 years' service in China, Fr. Wood was retired for age. He did not give up China, however, but returned in 1944 to take up his old duties at St. Michael and All Angels' and as chaplain to the hospital. It was not until the Communist troops had overrun China and Fr. Wood was forced to leave his post that he returned to this country in the spring of 1951.

Fr. Wood is survived by two nephews, F. C. Wood of Atlanta, Ga., and Robert B. Wood, USN.

Fr. Wood's letters to *THE LIVING CHURCH*, which seem to date since the memory of man runneth not to the contrary, give a vivid picture of his rich and varied experience in a style lucid and unlabored, punctuated with paeans of

one who aims to convert the unconverted and the lapsed. Here the word is applied to the traditional author of the Fourth Gospel. ¶Picture shows Fr. Wood at Church General Hospital, Wuchang, reading scripture lessons of daily offices in Chinese.

thanksgiving and flashes of humor. One of the most exciting, addressed to J. Earl Fowler, of the Church Missions House in New York and published in *THE LIVING CHURCH* of July 30, 1944, is of the sort St. Luke might conceivably have written had he lived in the atomic rather than in the apostolic age:

"I often found it difficult to realize what actual warfare is like . . . but to see men (in another ship) meet a most terrible death when a torpedo from a submarine struck their ship and blew it up is something I shall never forget. Furthermore it was a narrow escape for us.

"And on another occasion, during an aircraft attack, when bombs were falling all about it, and our own gunners were busy meeting the attack, we realized what a wonderful deliverance was ours. That is why, in my last letter, I asked all the good friends who had been praying for me, to add many thanksgivings to the good Lord. . . .

"On one Sunday morning two fine young communicants, who had been on night duty and had had only two hours of well-earned rest, yet got up and came to make their communions. Just as I was about to begin that service a warning was given "aircraft attack imminent," but my kind, thoughtful English friends did not tell me, and I went on, in blissful ignorance, with nothing to disturb the blessedness of our Lord's visit to us. The only thing I noticed was that my friends had placed my lifebelt along side of me. (I must confess it would have been a bit awkward to put it on over vestments.) But as a matter of fact the aircraft attack did not materialize on that occasion! So you can imagine what thanksgiving went up after Communion on that Sunday morning!"

A further stage in the same voyage to China in World War II is described in a later letter published in *THE LIVING CHURCH* of August 20, 1944:

"The next stage of my journey was by rail to Calcutta. . . . Here I saw a piece of mission work quite unique, carried on under the most strict monastic discipline and in utter simplicity of life and in real poverty. . . . In many ways they [members of the Oxford University Mission to Calcutta] adapted themselves to Indian ideas of reverence in worship. . . . I must confess I felt a bit strange and self-conscious celebrating the Holy Eucharist at the altar barefooted. . . ."

Another letter, penned in 1949 but published in *THE LIVING CHURCH* of January 1, 1950, is not only descriptive of St. Michael's, Wuchang, which Fr. Wood had built up over a period of 20 years, but a fine tribute to the Prayer Book in its 400th anniversary year:

"To be sure, most Anglicans have plenty



MR. SAYRE\*  
Layman at work.

of reason to criticize poor old Cranmer, but here we try to take him at his best.

"For example, with all his faults, he never once dreamed that his really beautiful Office of Morning Prayer was ever to be so misused as to make it a substitute for the Lord's Own Service of the Holy Eucharist for every Lord's Day. . . .

"Our Morning Prayer [at St. Michael's], every Sunday, precedes the Eucharist, and is always used to lead our people to the altar, not from it. We also find it a very good preparation for Holy Communion. . . ."

But Fr. Wood, staunch Catholic that he was, was never concerned for liturgics or ceremonial for its own sake. Above all else he was a true lover of God and of man, a pastor with a deep concern for souls. In a letter dated May 7, 1949, he wrote:

"I ought to thank God every day for

\* In white coat, with (from left) Dr. Yoshitaro Negishi, first president of Brotherhood of St. Andrew in Japan, Dr. Rusch, and Dr. Junzo Sasaki, president of St. Paul's University.

**THE LIVING CHURCH RELIEF FUND**

**Save the Children Federation**

Previously acknowledged	\$1,088.30
Rev. Ralph L. Tucker	8.75
Mrs. Bridgman Alvarez	8.00
Rebekah Oldfather	4.00
	<hr/>
	\$1,109.05

**Bishop's House Iona Fund**

Previously acknowledged	\$ 40.00
A Memorial	50.00
The Misses Lloyd	25.00
Miss Louis Curtis	10.00
M. P. Spearman, M.D.	10.00
Norman Maclean Swain	10.00
Anonymous	1.00
	<hr/>
	\$ 146.00

letting me hold on to my good job. You know, I wouldn't swap it with anybody. When you are praying please ask the good Lord to persuade the Communists that we are really not doing any harm to China, and please let us carry on as we are."

May God accept the prayers of His Church on behalf of this faithful soldier and servant, and "grant him an entrance into the land of light and joy, in the fellowship of his saints."

**JAPAN**

**Beginning of an Impact**

On a rainy afternoon earlier this month a party was held in the gardens of St. Luke's International Hospital, Tokyo. The gardens are on the site of the old foreign settlement where pioneer missionary Channing Moore Williams laid the foundations for what is today the Anglican Church in Japan. In between the shrubbery in the gardens are marks of another part of Japanese history—monuments made from cornerstones of the original American embassy buildings. The garden party itself was a historical event. It was their first formal welcome given to Francis B. Sayre and his wife by the Nippon Seikokwai, with Bishop Makita of Tokyo as official host.

Mr. Sayre, with his wife, arrived in Japan at the end of October as the new official representative of Presiding Bishop Sherrill to the Japanese Church.

Joining in the formal welcome were representatives of the 35 parishes of the diocese of Tokyo, as well as the Church's major institutions, such as St. Paul's University, St. Luke's Hospital, and St. Hilda's and St. Margaret's High Schools.

Also present were John Curtis of New York, retired vice president of the National City Bank of New York, Eugene Dooman, pre-war councillor of the American embassy, Dr. Paul Rusch, executive vice president of the Brotherhood of St. Andrew in Japan, who had just returned to Japan from an extended American speaking tour, and others representing the Army and Navy and diplomatic circles.

In greeting Mr. Sayre, Bishop Makita said:

"Our people have awaited your coming with much anticipation. Your outstanding record in world affairs has long been known to us in East Asia. However, what heartens us most is the great impact both you and Mrs. Sayre have made on international Christian thinking as Anglican laymen who work at your job."

**TUNING IN:** ¶Best known scriptural reference to St. Michael is Revelation 12:7ff ("There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not . . ."), which forms the Epistle for

St. Michael and All Angels' Day (Prayer Book, p. 252). ¶Word Eucharist is Greek for Thanksgiving. It is a fitting name for the service of Holy Communion, central section of which is introduced—"Let us give thanks unto our Lord God."

## When Man Shakes his Fist at God

IT is easy to see why Dean Morris of the Cathedral Church of St. Mark, Minneapolis, was urged by his parishioners to publish a selection of his sermons, for the resulting volume, *God's Way and Ours* (by Frederick M. Morris), is one that a reviewer puts down with a sense of personal profit — beyond the mere fact that he has gotten another book out of the way (Exposition Press. Pp. 124. \$3).

Here are 20 short chapters, "in essence sermons delivered at the Cathedral Church . . . during 1950-1952." They cover a wide range of topics, answering questions that men and women of today are asking: why isn't it enough to be just good and respectable? how shall I deal with moods? how can I find happiness?

The presentation is direct, natural, and forthright. The author makes abundant and skillful use of illustrations, and his style, pungent and vivid, shows no straining for effect:

"When man yields to arrogance and egocentricity and shakes his puny fist in the face of God, then sin is enthroned triumphant and the stage is set for a mighty fall."

Because each chapter can be read in less than 10 minutes, the book would be good for daily devotional reading. It would also make an excellent volume of sermons for layreaders.

WHEN the present Archbishop of Canterbury, in a sermon preached at Cambridge, England, in 1946, suggested intercommunion — such as Anglicans enjoy with Old Catholics — as a step toward organic unity, he opened up for Anglicans a new approach to the problem, and one that continues to find support [L.C. August 31st].

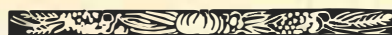
Now, however, a well-known Eastern Orthodox lay theologian, Nicholas Zernov, in *The Reintegration of the Church*, comes forth with a similar proposal (London: SCM Press. Pp. 128. Paper, 7/6). Though subtitled "A Study in Intercommunion," the book is actually a much more comprehensive treatment of the whole question of reunion, for which the author prefers the term "reintegration," since, as he points out, "the Church has always been and always will be one" (p. 34).

Dr. Zernov's proposal differs from the Archbishop of Canterbury's, on the one hand, and from indiscriminate open communion, on the other, in that it presupposes "public confession of the sin of

division, recognition of man's inability, without divine assistance, to repair the harm he has done — and frank admission of common blame and responsibility" (p. 66). So important, in Dr. Zernov's view, are these prerequisites that an appendix gives Fr. Bulgakov's "scheme for properly sanctioned acts of intercommunion"

between Anglicans and Eastern Orthodox.

If the plan that Dr. Zernov advocates commends itself to Orthodox leaders generally, the way would seem to be open for a relationship between ourselves and the Orthodox similar to that which we now enjoy with the Polish National Catholics. Dr. Zernov says that the initiative must come from the West. . . . Is our Joint Commission on Approaches to Unity ready to throw out feelers in this direction. . . ?



## An Impression Confirmed

By the Rev. CHARLES W. LOWRY

STOPPING off last June in the International Airport, London, en route to Rome, I saw prominently displayed on a newsstand a new book by the Archbishop of York. It was *In An Age of Revolution*, by Cyril Garbett, now published in an American edition (Oxford University Press. Pp. 312. \$4.50).

Dr. Garbett in this volume confirms the impression of many that, while there may be more learned men on the Bench of English Bishops, such as Dr. Kirk, Bishop of Oxford, there is none who is the Bishop's peer in knowledge of our age combined with the gift of prophetic utterance. His new book is weighty, seasoned, mature, and keen.

The plan is admirable. The first part is entitled "An Age of Revolution" and is an analysis, freshly written and abundantly illustrated, of the changes that have occurred in the author's own life. A notable sentence catches up his point of view and theme. "The theory of evolution has been replaced by the fact of revolution." This is true, according to Dr. Garbett, in religion and morality as well as in technology and social and political existence.

The second part is entitled "Substitutes for Christianity" and contains fascinating chapters on Humanism, King Mammon, King Demos, The God-State, followed by three chapters on Communism. The space accorded the last subject is indicative of the author's estimate of its importance.

Part III is entitled "The Answer of the Church" and is broken into four Chapters, The Gospel, The Church, The Church and Work, and The Church and Peace. An epilogue, "The Two Cities," takes less than six pages. In approaching his "answer" Dr. Garbett concedes that "Communism may sweep over the earth" and says that "man seems to be standing on ground which is shaking beneath his feet."

The Archbishop points out, however,

that the Bible is a book for crisis. Christianity is good news even in the darkest hours of history. The call is for renewed efforts at evangelization and for the use of the press, wireless, cinema, and the drama. Even so the Church remains indispensable: it is in the Church that "the traveler making a venture of faith" will "find the environment which will nourish and strengthen the beginnings of faith." This entire portion of the work is wise and constructive though sober and measured in mood.

Let me conclude with a brief estimate of Dr. Garbett's discussion of Communism, to which he devotes three chapters, dealing respectively with its nature, methods, and attack on Christianity. This discussion is the most trenchant and uncompromising yet to come out of Great Britain on the subject of Communism, as far as my reading has gone.

Dr. Garbett's analysis of Communism is acute and substantial; his indictment of its principles and methods is severe and relentless. Yet to the end he maintains his characteristic tone of detached restraint; to an American like myself there seems something almost cold in the withholding of any expression of indignation or of the note of direct challenge.

Despite minor criticisms that could be made,\* the Archbishop of York has written a ripe and thoughtful book in the finest tradition of the English Church. I recommend it to every Churchman and to every thinking person.

\*One slip that should be corrected is the misquotation of Archbishop Temple on p. 167. I think that Garbett has here adopted Dr. John Bennett's misquotation in his *Christianity and Communism*, which is cited two or three pages further on. The original of this famous Temple quotation on the materialist side of Christianity is on p. 478 of Temple's *Nature, Man and God* and is quoted in my own *Communism and Christ*, pp. 168, 141.

# How to Explain Advent

## to Children

By Dorothy Roby Schneider

THE year is dying all around us, fields lying brown and idle, ragged rocks showing through the bare bones of trees on the hillsides. In the midst of all this bleakness the Church with her profound knowledge of our needs at each moment brings us a new beginning — Advent, † “Coming,” magical word of anticipation.

Just as the preparation for any important occasion is a great part of its pleasure so is Advent a time of awesome joy in our redemption through the approaching Incarnation. We await not only Christ's birth, but His coming again. Through liturgical preparation we make ourselves ready to receive Him both in joyful thanksgiving and in penitence, just as He comes to us both in humility and in power, and these two interwoven concepts become one on Christmas Day.

What a tremendous spiritual experience is this, the beginning of our liturgical year. Let's live in it ourselves and share it with our children so that they may pray with us that Almighty God will give us grace to “put upon us the armor of light” that our family living may become in reality living in Christ.

A beautiful idea you may be saying to yourself, but how explain it to the children? Sounds unlikely, if not impossible. It's all I can do to understand it myself.

Perhaps if we put the meaning of our liturgical year into the language of children, if we celebrate its feast days and make them into the special family occasions that we all love, and if we watch the sparkling simplicity of our children's faith as it grows through the year, then we will find that we are learning its meaning ourselves. Perhaps this is a new way in which a little child shall lead us to receive the kingdom of God.

In my household the day before Advent begins is one of those when it is hard to keep the temperature inside the house much above that of outdoors because of all the coming and going between the woods and the kitchen. Piles of evergreen, ancient symbol of immortality, spill over from tables and counters to the floor. When the gathering in is finished and the pine smell is much in

*If we keep the Church's seasons and feast days as family occasions and watch the sparkling simplicity of our children's faith as it grows through the year, we shall find that we, too, are learning more of the Church's meaning.*

evidence we separate the curling lengths of crow's foot from the waxy green Christmas fern, and the event of the day begins — the making of our Advent wreath. Everyone is full of suggestions as to just how it shall be made this year, and everyone's fingers are busy with wire and scissors, shellac and glitter, and there is so much to talk about.

“Tell us about the wreath again, Mother.”

“The wreath is the circle of eternity.”

“What do you mean, eternity?”

“Eternity has no end — just like the wreath we're making. There is no time in eternity. It always is: then, now, forever. Just as we know that God was, and is, and always will be, we know that Christ was born, is born again now, and will come again. These three events become one in this circle of eternity, and we celebrate it all on Christmas.”

Pine cones which were brought in several days ago tightly closed have now spread open in the warmth of the house, loosing their countless seeds which are now slithering through the children's fingers. There are so many stories about seeds in the Bible that we can each remember one and tell it to the others, about the seed of Abraham, and Isaac and Jacob, and the parables of the sower and of the good seed and the tares.

### FOUR CANDLES

Now for the candles. Four tall white ones are needed, to be secured in the wreath by pushing them through slits cut in the heavy cardboard base on which the wreath is made. The children

love to remind each other of how much they can remember from last year.

“I know what the candles mean, one for each Sunday in Advent, and tonight we light the first one, and every week we light one more.”

“Don't forget everybody has a turn. I'm first tonight, then you have next week, and then Mother, and Daddy lights them all the last week.”

“A good thing there are four in our family so it comes out even.”

We have some friends with a family of five lovely children who have a beautiful answer to this. They use votive candles in their wreath, and there is one candle for each day in Advent. As you may imagine, excitement runs high those last nights before Christmas as the number of unlighted candles diminishes.

“It's all finished but the ribbons, Mother, and we have to have four, the same as the candles.”

“We can find even more symbolism than the number four in the ribbons. When we tie the ribbons together at the top and the wreath is suspended by them, do you see how each two ribbons make a triangle? The triangle is one of the oldest emblems of the Holy Trinity. So when the ribbons are attached to the wreath they give us the idea of the eternity of the Father, the Son, and the Holy Ghost.”

“Why are they always purple, Mother?”

“Violet is the liturgical color for periods of penitence and watching and fasting. It helps to remind us when we see it on the calendar and on the altar

† TUNING IN: †The Liturgical Year, also called the Christian Year, is an ordered round of praise in which the Church commemorates in appropriate, if not in strictly logical, sequence the chief events of mankind's redemption in Christ. It begins

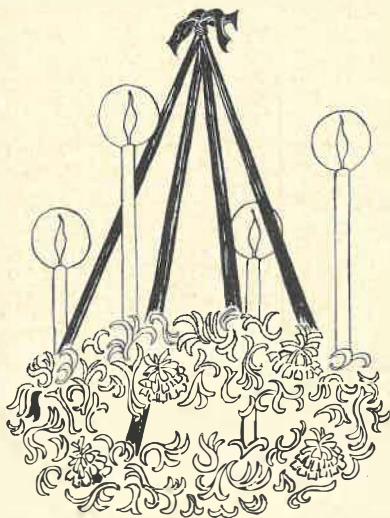
with †Advent, which includes the four Sundays preceding Christmas and starts this year November 30th. (This article is used in this issue so that those who wish to make an Advent wreath can do so before next Sunday.)

and in our wreath that during Advent one way to get ready for the coming of Christ is to show Him that we are sorry for our sins."

"How can we show Him?"

"By giving up something, by denying ourselves something, which means that we show by an outward sign for everyone to see that we are sorry inside ourselves for something only we can see. Remember when you were playing at Jamie's house and you hit him in the eye, and he cried. You felt so bad, but you had such a hard time telling him that you were sorry. Then he looked up and you grinned at each other, and everything was all right again. But you still felt as if you wanted to do something special for him to show him that he is a very best friend, so you bought him a marshmallow pumpkin with your own money. The pumpkin was a sign of the way you felt inside, of wanting to make up to him for hitting him in the eye.

"It's the same way with our feeling toward Christ. We have hurt Him many times by our sins, so every night we ask God to forgive us for Jesus' sake. But we want to do something more than this when He is coming very soon



at Christmas, and so we can give up something we like to show Him that He is more important to us than anything else in the world and to show Him that we are sorry that we have offended Him."

"I could give up candy until Christmas."

"So could I, and cake and cookies."

"You could offer up to Him all your hurt feelings and your cuts and bruises, too."

"How could we do that?"

"When you are hurt and feel like crying or when you feel sad or disappointed you can give your hurts to Christ and He will add them to all the pain and suffering which He bore for us,

and then He will make it into an offering to God to make up for all the sins of the world. So, you see, you can offer up your pains and it will help somebody else, maybe somebody far around the world whom you don't even know, or perhaps someone you are praying for."

"Maybe it could help Janos, the little boy in Austria we read about whose mother and father were killed in the war and who was so frightened that he couldn't talk any more."

"I'm sure it could."

"How will Christ know that we're giving Him these things?"

"He will know, but we could do something to help us remember. On Christmas Eve when we put our gifts around the tree, each of you may wrap up a very special little box and hang it on the tree for the Christ Child, and inside the box will be all the things you have given up for Him."

"They will be invisible!" (This conclusion is announced with a gleam in the eye of the sly amusement which all children feel in a mystery.)

"Of course, but we'll know that they are there, won't we?"

"I think I'll have some secret things in my box that nobody will know but me — and Christ too, of course."

We give Him other gifts too — the fun of our play, our work at home and at school, the gifts that we make for our family and friends, our celebrations in honor of His saints, and our love for each other.

When evening comes and we gather around the table for dinner we ask God's blessing on our Advent wreath, using this prayer:

"O God, by whose word all things are sanctified, pour forth thy blessing upon this wreath, and grant that we who use it may prepare our hearts for the coming of Christ, and may receive from Thee abundant graces. Through Christ our Lord. Amen."\*

Then one of the children lights one candle as we pray in the words of the Collect for the First Sunday in Advent. The candle is left burning through the evening meal. On each succeeding Saturday evening an additional candle is lighted and allowed to burn as before.

The Advent Collect begins our prayers each evening during Advent, and for these days we choose stories from the Bible which tell of the waiting and preparation for the coming of Christ — the prophecies of Moses,<sup>1</sup> Isaiah, and Zacharias,<sup>1</sup> and Christ's own predictions of His coming again. On the Advent Ember Days we read of the ministry of St. John the Baptist and pray especially

\*From the pamphlet, *The Advent Wreath* (Conception Abbey Press, Conception, Mo.).

for our own rector and bishop and for all clergy who today prepare and make ready the way of our Lord.

St. Andrew is appropriately the first saint whose feast day we celebrate in Advent since he was one of the first two disciples of our Lord. Although it is not the Gospel for the day we associate with St. Andrew the story of the miraculous feeding of the five thousand, because it was he who brought to Christ the lad with the five barley loaves and the two small fishes. We have small fishes for our dinner, and we feed our multitudes of birds with barley. We share our lunches at school that day by taking cookies marked on top with a St. Andrew's cross, the type on which tradition says that he died.

The feast day of St. Nicholas, December 6th, is the day we make our Santa Claus cut-out cookies, and this makes us sure not to confuse a dressed up Santa Claus in a store with the real St. Nicholas as we tell again the story of beloved St. Nicholas of Myra who gave gifts secretly in the night.

St. Thomas was a missionary to Persia and India where he is said to have built a church with his own hands. So his feast day is a good time to work on the additions to our Bethlehem scene surrounding our crèche. The children make houses and animals out of plaster of paris or clay in honor of St. Thomas, the patron saint of builders. We bring in moss, lichen, rocks, and sprigs of pine, which make wonderful twisted, scrubby trees. The story of Christmas comes alive for the children and they become a part of it.

#### VISION OF GLORY

To honor those saints whose feast days fall near to Christmas we make ornaments for our Christmas tree using their symbols — a carpenter's square, four arrows, and a spear for St. Thomas, three stones and a tunic for St. Stephen, an eagle for St. John.

Even to a little child counting the days until Christmas the time of our preparation will seem all too short when he thinks of the four thousand years that the Hebrews waited for the coming of Christ. And each day in Advent he grows in grace surrounded by the love of his home and family as he contemplates the wondrous birth of the Baby Jesus who is mysteriously also God Himself.

On Christmas Eve the last few quiet moments before the children go to sleep are filled with the most beautiful of all stories, the Christmas story of St. Luke, and we hope that their little heads are not at all full of "visions of sugar plums" but are full of the vision of the glory of God to be revealed.

**TUNING IN:** ¶On traditional assumption that Moses wrote Pentateuch (first five books of Bible), prophecies of Moses might mean any passages therein appearing to point to a coming redeemer (like Genesis 3:15), but one particular divine

promise to Moses ("I will raise them up a Prophet . . . like unto thee" — Deuteronomy 18:18-19) is applied to our Lord in Acts 3:22-23. ¶Prophecies of Zacharias are prophetic words of father of John Baptist (Luke 1:67ff and Prayer Book, p. 14).

## Christian Unity Unborn

**I**N DECEMBER, the National Council of Churches will meet in General Assembly to review its first two years of operation and to plan for the future. The achievement of two years ago, in which a dozen interdenominational agencies were combined into a central administration for the coöperating Christian Churches of the United States, will be assessed and evaluated; a new president will be elected to replace Bishop Sherrill, Presiding Bishop of the Episcopal Church, whose term is about to expire; and the Council's course for the next two years will be charted.

The National Council of Churches, in spite of the many inspiring and useful features of its program, has not proved to be in every respect an improvement over the several independent agencies in the first two years of its work. This is partly an inevitable result of the necessity of spending a large amount of time on organizational matters. It is partly, however, a much more vital and fundamental problem—not the problem of bigness, but the problem of combining Churches that do not combine readily in one organization.

**T**HE *Christian Century*, the influential undenominational weekly, puts a finger on this problem in an editorial in its November 12th issue, saying:

"It is particularly necessary at this stage to subject the Council to friendly but resolute scrutiny because it is still a young organization. Tendencies which now manifest themselves in their early stages require checking and in some cases correction. For example, there is a feeling in some quarters that the influence of Lutheran and Episcopal conceptions of Churchmanship has got out of hand in the council. . . ."

The *Christian Century* goes on to mention other problems, but this is one that is worth serious attention.

Members of the Episcopal Church will probably be honestly surprised at the idea that their ways of thought have been imposed upon the Council to such an extent as to have "got out of hand." Undoubtedly, members of the United Lutheran Church will be equally surprised. A large proportion of the members of each of these Churches has had just the opposite impression—that the Council was constantly overstepping the proper boundaries of its concern and doing things that reflected adversely on life within their own Churches.

The true picture, we believe, is something of a combination of the two points of view. The Council constantly tries to adapt its program to the consci-

entious limits of these two significant minorities in its membership; the Lutherans and Episcopalians constantly have to forgive invasions of their conscientious beliefs. Observing the widespread dissatisfaction on both sides with the results of these uneasy accommodations, one is moved to question whether the continuation of Churches so ill-suited to wholehearted interchurch activity in such an organization is an effort to mix oil and water.

Not a few members of the Episcopal Church are ready with a prompt answer to this question, recommending the withdrawal of the Church from the Council. We do not agree with them, even though we have often wondered whether the Council itself might not have greater freedom of action and be a greater force in national life if it could be an unashamed and unembarrassed spokesman for Liberal Protestantism. On the other side of the question is the burning conviction that those who agree in belief in Jesus Christ as Lord and Saviour ought to work together just as far as their consciences permit. We believe that they ought to have a common organ for such coöperation, and that the Episcopal Church should forgive seventy times seven the officers and staff members of that common organ when they step on its toes. And we also believe that the more ardent advocates of "United Protestantism" should forgive the Lutherans and Episcopalians seventy times seven when they "get out of hand."

Not only those who describe themselves as "Anglo-Catholics" but an overwhelming majority of the members of the Episcopal Church do not envision the goal of Christian unity as a "united Protestantism." Most of us believe that a Christian unity which did not include Roman Catholicism would be a contradiction in terms, and nearly all of us look hopefully to the achievement of unity with Eastern Orthodoxy.

**W**HEN we look at the National Council of Churches, we accordingly regret the absence of not only important Eastern Orthodox and Protestant bodies but of some twenty-five million Roman Catholics from its ranks. We not only regret but deplore the underlying assumption running through so much of the Council's printed material and news releases that the absence of Roman Catholics is one of the special features of its existence—that it is, and of right ought to be, an association of "Protestant and Eastern Orthodox" or "non-Roman" Churches, instead of simply an assembly of Christian Churches of which the sole creedal test is acceptance of Jesus Christ as Lord and

Saviour. When, in such NCC publications as *What Protestants Believe*, we find Evangelical truth defined against a background of "how we differ from Rome," it not uncommonly happens that the "difference" is one on which the Episcopal Church agrees with Rome against Protestantism.

Our point, as the National Council of Churches prepares to look itself over and decide how it is doing, is simply this: Unlike the separate agencies which preceded it, the National Council of Churches seeks to be coöperating Churches first, and to undertake a program second. The emphasis has shifted from "doing" to "being." The result, inevitably, is to constrict its prophetic power and to muffle its voice as a teacher of one particular brand of religious doctrine.

This is a great, and not wholly pleasing, change to those who have been active in the vigorous programs of the former Federal Council of Churches, United Council of Church Women, Home Missions Council, Foreign Missions Conference, and the other interdenominational agencies which now serve as Divisions and Departments of the Council. Their hands are tied and their consciences are bound much more than they were before. From an adult level, they have been reduced to a helpless infancy swaddled in the red tape of endless constitutions and by-laws, not to mention sub-constitutions and sub-by-laws.

The infancy is not perhaps quite as unfruitful as our metaphor suggests, for interdenominational activity has by no means ground to a stop in the past two years. And the weakness is not due entirely to

the basic nature of such a comprehensive organization, but in very considerable measure to the infancy of the organization itself.

Yet, to the extent that the Council tries to be the germ of the united Church of the future, to that very extent it must be a helpless babe—one might almost say, an unborn babe—knowing nothing, seeing nothing, doing nothing, only breathing and sleeping and now and again stretching an aimless muscle. For that is the condition of united Christianity today. It is locked in the womb of time until the Holy Spirit chooses to call it forth upon the stage of history.

To go back to an earlier comparison, as long as the National Council tries to mix oil and water, it must spend much of its time in shaking the mixture until God the Holy Ghost pours in an emulsifier—His own gift of unity.

We plead therefore both to the strict defenders of Church teachings and to the ardent advocates of interchurch programs that they each seek to understand the other and to accommodate the other to the utmost limits that conscientious conviction permits. We believe that the 29 Churches were right in deciding to "be together" before deciding what to do together; and yet interchurch coöperation must be allowed to breathe and move around and occasionally do something. We are not ashamed of advocating compromise by both sides and even that bad word, appeasement, when those being appeased are men and women who join with us in declaring that Jesus Christ is Lord of lords and Saviour of the world.

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## Creeds with Crossed Fingers

By the Rev. George W. Morrel

Rector of Trinity Parish, Redlands, Calif.

Recently we received a report from the managers of the International Churchman's Exposition announcing that next year's exposition will be held at the Chicago Coliseum during October 6-7-8-9, 1953. The 1952 show was held this past spring in Chicago's International Amphitheatre [see L. C., June 8th, page 7].

The exposition, exclusively devoted to many things that go into a church, from blueprints and building materials to choir robes and collection plates, will be of particular interest to church building committees and the clergy. Again in 1953 the popular "Hall of Church Designs" and the "International Church Buildings Forum" will be featured.

Next year's "Hall of Church Designs" is expected to be even larger than in 1952, when 145 panels, consisting of photographs of church exteriors and interiors, drawings, floor plans and other details of churches recently completed, or under construction, were presented by forty-six prominent architects from all over the country and Hawaii. The "International Church Buildings Forum" will be so scheduled that those interested will have to be present only two days to see and hear everything. It is planned to schedule again the subjects covered in the 1952 forum, with some additions, so that building committees can use this program to orient themselves for their task of providing their congregations with the best facilities their budgets will permit.

If further details of this exposition are desired, we suggest you write to the International Churchman's Exposition, 19 South LaSalle Street, Chicago 3, Illinois.

An interesting form of service not widely used in the Church, "The Form or Rite for The Blessing of a Home," has been compiled by the Rev. W. Northey Jones. Copies of his booklet ought to be very helpful, especially for those parishes located in the center of a tightly-knit community life where a similar service may have become a local tradition.

There is another use for a home blessing service that, if adopted, might be the means of quickly establishing a warm friendship between the parish church and the parish newcomer. This use is best expressed in the Foreword to the booklet. Fr. Jones says, "Sometimes in the case of a newcomer coming to town, the service has been of the nature of a surprise party or house warming when I have invited the parishioners as guests and they have come with a little gift." What a wonderful "ice-breaker"—don't you agree? (See the classified heading "Booklets" in this week's classified advertising columns, page 23).

*Edgar O. Dodge*

Advertising Manager

ONE of the remarkable features of Church life in these times is the revival of interest in Christian teaching and in Christian beliefs. A generation or so ago it was fashionable, at least among the large numbers of religiously naïve, to say, "It doesn't matter much what you believe."

But this hopelessly superficial attitude is no longer so fashionable as it once was; a generation that has dealt with Fascism and Communism, both of which have definite doctrinal standards, cannot so glibly say that it doesn't matter what you believe. Obviously, a Communist acts the way he does because of what he believes. He believes the doctrines of Karl Marx, and his behavior proceeds from that fact.

The kind of world we are going to have to live in, and the kind of world our children are going to have to live in, depends very directly on what we believe and what we teach our children to believe. The logical implication is that, if we want a Christian world, it must begin with Christian belief and Christian teaching.

### LACK OF TEACHING

Not long ago a survey was published of religious beliefs held in a distinguished parish of our Church. It was appalling to note how little some people actually believed, in spite of the fact that supposedly they stand up and recite the Creeds every Sunday in Church. It was correctly pointed out that in most instances this rather depressing weakness of faith was due to lack of definite teaching.

Nevertheless, while many of the clergy may justly be blamed for not having given their people definite Church teaching, it would be dishonest to glide over the fact that the layman who belongs to the Church but who does not believe the Church's Faith is also guilty of a certain moral failure.

Indeed, the rubric in Morning Prayer specifically directs that the Creed is to be "said . . . by the Minister *and the People*." A layman who goes through the motions of saying a Creed he does not believe, or, indeed, who joins a Church which professes a Faith he does not believe, is just as blameworthy as a clergyman is who fails to teach orthodox Christianity to his flock.

A great many honest people have difficulty with the language of the historic

Christian Creeds, and we must sympathize with their problem. The Creeds were written many years ago, and the ideas which they express are necessarily couched in highly symbolical language. When we speak about God and the things of God we are dealing with something which far transcends our finite human minds; we are compelled to use symbols and poetic imagery.

The higher branches of mathematics make use of symbols just as much as does the science of theology; if we are going to allow mathematics and chemistry to express truth by the use of symbols, why should we deny the same right to theology and religion? In each case, all that is required is that we take the trouble to find out what the symbols symbolize. If more people did just that in connection with Christian doctrine, there would be less confusion and uncertainty about it. Many people would discover that the historic Christian faith is much more sophisticated intellectually than they had supposed, and they would understand it better.

### BELIEF AND UNDERSTANDING

Another mistake which a great many people make is in thinking that, in order to believe the Christian Faith, they must understand absolutely everything that is in it. In the ordinary relationships of life we believe many things that we cannot understand or explain. I do not understand how television works, and yet I can use it. I may not be able to explain how a certain medicine cures a disease, and yet I can get the benefit of it. Even the biologist cannot define exactly what life is, and yet we all believe that life exists and we can all enjoy it.

Perhaps you can't understand just exactly how God could become incarnate in Jesus Christ, or how Jesus could be born of a Virgin, or how Jesus could rise from the grave three days after His death. Many of these things which no one alive today could fully explain we can nevertheless believe, because the historical evidence for them is sufficient, and because they provide us with a world-view which makes sense out of an otherwise senseless universe.

In fact, understanding comes *after*, not before, belief. If we will embrace the great teachings of our historic Creeds with humility and with sincerity, we shall in time see for ourselves the fullness of reality.



**CHICAGO** — Probably the only Episcopal church in the country existing primarily to serve a hospital, Grace Church, Chicago, observed its centenary on November 4th. The work of the parish, which founded St. Luke's Hospital in 1864, largely directed for the benefit of the hospital has been carried on by the present rector, the Rev. William T. Travis, mostly without assistance.

Ten years after Grace Church and Chapel were destroyed by fire in 1915 (services were conducted meanwhile in the parish house which had also been badly damaged, but repaired), the parish accepted the hospital's invitation to build on property adjoining it, and a closer union between the two was established.

Since the new church was opened in 1928 there have been over 10,000 services, with several hundred marriages, baptisms, and burials. Soon the total attendance will be over 400,000.

**NEWARK**—Trinity Cathedral, Newark, N. J., is believed to be the oldest building being used as a cathedral church in the Episcopal Church. Parts of it date from 1743. Deterioration of the fabric necessitated extensive rebuilding, giving the chapter opportunity to rebuild the ca-



TRINITY CATHEDRAL  
*Free standing altar.*

thedral sanctuary in accordance with ancient liturgical practice, again being emphasized today by the liturgical movement.

The organ and choir were taken out of the chancel and placed in the west balcony, where in 1819 Trinity had in-

stalled the first organ in any church in northern New Jersey. Choir vesting rooms have also been built in the balcony.

This permitted the former chancel to be added to the sanctuary. The communion rail has been placed on the floor of the nave directly in front of the first pew.

It now stretches across practically the entire width of the cathedral. This also is a restoration of the colonial position of the communion rail. A Victorian parapet was removed, and three wide steps sweep up to the sanctuary. Close to the congregation, within the sanctuary is the free standing altar. Above it hangs a golden cross, six feet in height. In Anglican tradition, there are two candles upon the altar.

The bishop's cathedra is placed in the east, behind the altar. The seats of the surrounding presbytery provide place for the suffragan bishop, the dean, the canons, and the chapter. Ample space is thus provided for episcopal services such as ordination. The free standing altar permits the celebrant to stand facing the people for the canon of the consecration, fulfilling the Prayer Book rubric that he is to "break Bread before the People." Pulpit and lectern are also within the



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The sanctuary was rebuilt as the gift of the diocese of Newark to Bishop Washburn, the diocesan, on the 20th anniversary of his consecration. It was dedicated and blessed by the bishop in a service in which greetings were brought to him by Bishop Gardner of New Jersey; the Rev. Dr. C. A. Simpson, representing General Seminary of which Bishop Washburn is a trustee; and the Ven. Gordon T. Jones, president of the standing committee of the diocese of Newark.

A further part of the extensive rebuilding was construction of a new chapel, St. Stephen's, as the diocesan memorial to the late Wilson R. Stearly, fourth bishop of Newark. Bishop Stearly's grandson, Frederick Alling, a postulant, acted as the bishop's crucifer. Bishop Ludlow, suffragan of Newark, presented books of honor to Bishop Washburn and to Mrs. W. R. Stearly containing letters of felicitation from the bishops of the Church, and the names of nearly 30,000 donors to the project.

During the rebuilding, the cornerstone of the first edifice was discovered in the rubble of an attic wall. On it were roughly inscribed in Latin the words "Year of Salvation, 1743." This was reset in a tower wall that is a remaining part of that first Church. The Very Rev. Frederick J. Warnecke bishop coadjutor-elect of Bethlehem, is dean of Trinity Cathedral.

**SOUTHERN & S. W. VA.** — There were many people present from all over the two dioceses when, on October 10th, Bishop Gunn of Southern Virginia and Bishop Phillips of Southwestern Virginia, conducted the service of consecration of All Saints' Chapel at Boys' Home near Covington, Virginia.

The chapel is a gift to the Home from Mr. and Mrs. James H. Edmonds of Houston, Texas, in memory of the Rev. Edward Reinhold Rogers, Ph.D., and his wife, Mary Lile Rogers.

Dr. Rogers was first superintendent of Boys' Home, an institution for the care of underprivileged boys, owned and operated jointly by the dioceses of Southern Virginia and Southwestern Virginia.

**WEST MISSOURI** — Young people's groups of the diocese of West Missouri are looking toward the rehabilitation of run down and abandoned missions as well as the founding of new work in developing areas as part of their activities. District rallies were held recently at Harrisonville for the central area and Chillicothe for the northern, with great success. Two years ago there was no fellowship work in either of these places. Tentative plans are now under way for work in Brunswick in the central district.

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# EDUCATIONAL

## SEMINARIES

### Students Favor Admitting Negroes

Seminary students of the Church's University of the South, acting through St. Luke's Society, which is made up of the entire student body of the theological school, have gone on record as being in favor of admitting Negroes to the seminary.

They have also registered their confidence in the professional competence and integrity of the eight seminary faculty members who resigned recently, being unable to reach an agreement with university trustees. The faculty members had previously urged trustees to reconsider their announcement of last June that "the Church's work and the happiness and mutual good will of both races will not now be served" by admitting Negroes to the theological school. St. Luke's Society joins with the resigning faculty members in their published opinion opposing the university's action [L.C., November 16th].

These are the resolutions adopted by the society on September 23d, a month before the faculty members resigned, and the vote on each:

"(1) *Resolved*: That this society expresses hereby its full confidence in the professional competence and integrity of each member of the faculty of the School of Theology as constituted September 17th, Ember Wednesday, 1952, and in the chaplain and in the head of the department of religion of the university as of that date.

Voted for adoption . . . . 59  
 Voted against adoption.. 2  
 Abstentions . . . . . 15  
 Absences . . . . . 6

"(2) *Resolved*: That this society fully favors admission of applicants approved by their dioceses to the School of Theology on the sole basis of merit and preparedness for study leading to the sacred ministry, regardless of the race or color of either the applicant or of the sponsoring bishop.

Voted for adoption . . . . 72  
 Voted against adoption .. 0  
 Abstentions . . . . . 6  
 Absences . . . . . 4

"(3) *Resolved*: That this society is in accord with the published position of the majority of the members of the faculty of the School of Theology concerning action of the trustees of the University of the South at the June, 1952, meeting of said trustees on the question of admitting Negro students to the School of Theology.

Voted for adoption . . . . 46  
 Voted against adoption .. 2  
 Abstentions . . . . . 30  
 Absences . . . . . 4."

A roll call vote was taken on resolution three only, with these results:

November 23, 1952



## Am I My Brother's Keeper?

IN INDIA I asked myself this question when I saw thousands of homeless sleeping in the streets of Calcutta and Bombay. When I saw half starved children and "hunger limp" babies like the one above.

IN KOREA (My schedule did not permit me to examine the 28 orphanages in which CCF assists Korean children). There is only ugliness and misery in Korea. Wandering refugees, little ragged children, destroyed homes. There is hardly a family not broken, fathers taken prisoners or shot, mothers abused and carried off or left dead behind a broken wall. A destroyed country of rubble, rags, disease, hunger and human misery.

IN JAPAN in the Elizabeth Saunders Home for GI babies, deserted by their American fathers, and 18 other CCF orphanages, all over-crowded. IN GERMANY where I saw some of the several million people who are refugees in their own country. Those who escaped from East Germany won their freedom at great cost. Few families escaped intact. Children, parents, wives and husbands shot down or dragged off to labor camps. Those who escaped are destitute. They can't find work and have inadequate food and shelter.

The sick little children of India, the wandering orphans of Korea, that flaxen haired German miss, who saw her father killed, does God charge me with their plight? I have returned from overseas with the realization that the Communists care enough to make very successful capital of democracy's failures and with the strong conviction that we Americans can not close our eyes or stop our ears to the cry of a hungry child anywhere in the world — black, brown, yellow or white. The hungry children of the world are more dangerous to us than the atom bomb.

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JUNIORS

NAME	DIOCESE	VOTE
Ackerman, S. W.	Atlanta	Abst.*
Alves, J. T.	Miss.	Abst.
Bascom, R. C.	Miss.	Abst.
Beeland, R. A.	Ala.	Yes
Butehorn, Robert F.	Md.	Abst.
Colby, C. E.	Southern Va.	Yes
Comer, Harper H.	Fla.	No
Damon, D. R.	Fla.	—†
Davies, R. W.	Pittsburgh Va.	Abst.
Creasy, R. E.	Va.	Yes
Edwards, W. D., Jr.	S. W. Va.	Yes
Goodson, M. L.	West Texas	Yes
Harrington, A.	Central N. Y.	Yes
High, James T., Jr.	Tenn.	Abst.
Ketcham, W. L.	Long Island	Abst.
Kishpaugh, H. B.	Harrisburg	Yes
LaBruce, G.	S. C.	Abst.
Lockarn, R. H.	Fla.	No
McWhorter, C. E.	Ala.	Yes
Norfleet, C. W., Jr.	S. Va.	Yes
Peacock, J. L.	Ga.	Abst.
Sanders, B. S.	Tenn.	Abst.
Schniepp, J. F.	Tenn.	Yes
Stolz, C. F., Jr.	Mo.	—
Stough, F. C.	Ala.	Abst.
Walkley, R. N.	Tenn.	Abst.
Waller, J. E.	Ala.	Abst.
Williams, A. L., Jr.	West Texas	Yes
Zimmer, L. P.	Del.	Abst.

MIDDLEERS

NAME	DIOCESE	VOTE
Augsburger, W. A.	Ark.	Abst.
Bailey, P. R.	Atlanta	Abst.
Browning, E. L.	West Texas	Abst.
Carson, T. H., Jr.	Tenn.	Yes
Cousins, R. E., Jr.	S. C.	Yes
Fenhagen, J. C., II	Md.	Yes
Fleming, P. W., Jr.	Ga.	Yes
Frye, R. M.	South Fla.	Abst.
Garrison, K. C., Jr.	Atlanta	Yes
Guthrie, D. V., Jr.	N. C.	Yes
Hardaway, T. A.	Dallas	Yes
Kelley, K. E., Jr.	West Texas	Yes
Keyser, C. L.	Fla.	Abst.
Lundy, T. J.	Miss.	Yes
Marshall, J. E.	La.	Abst.
Mead, A.	La.	Abst.
McKimmon, C., Jr.	Ala.	Yes
Nelius, A. A.	Tenn.	Yes
Perry, J. Y., Jr.	Western N. C.	Yes
Power, J. S.	Ark.	Abst.
Prince, J. D., Jr.	Ala.	Yes
Rhymes, J. L.	Miss.	Yes
Simpson-Atmore, J. O.	Tenn.	Yes
Spilman, W. S.	Lexington	Yes
Streett, D. C., II	Md.	Abst.
Trimble, W. B.	Ark.	Abst.
Voth, Murray, II	South Fla.	Yes
Werrell, W. L.	Ga.	Yes
Zeller, E.	N. C.	Yes

SENIORS

NAME	DIOCESE	VOTE
Armstrong, M. F., III	West Texas	Yes
Boykin, E. M.	Miss.	Abst.
Carter, D. B.	West Texas	Abst.
Clarke, P. G.	Upper S. C.	Yes
Coleman, E. C.	La.	Abst.
Crisler, H. H., III	Miss.	Yes
Donald, K.	S. C.	—
Douglass, J. H.	La.	Yes
Dunaway, J. A.	S.W. Va.	Yes
Engle, M. T.	Miss.	Yes
Ford, E. A.	Atlanta	Yes
Gray, D. M., Jr.	Miss.	Yes
Gresley, J. S.	Ark.	Abst.
Medford, F. C., Jr.	Texas	Yes
Peters, G. R.	S.W. Va.	Yes
Routh, J. M.	West Texas	Yes
Splane, P. C.	Miss.	Yes
Warren, H. D.	S. C.	Abst.
Whitmire, R. J.	Western N. C.	Yes
Wilson, W. G., Jr.	Easton	Yes
Wooley, J. R.	N. C.	Yes
Maxey, W.†	Western N. C.	Yes
Pauley, W. H.‡	La.	Abst.
Toal, S. W.‡	Tenn.	—

“(4) Resolved: That a copy of each of the foregoing resolutions along with the

\*Abstained.  
†Absent  
‡Special Students.

results of the vote on each be sent by the secretary of the society to each trustee and regent of the University of the South, to the chancellor and vice chancellor of the same, to the dean of the school of theology, and to each member of the faculty of the school of theology.”

**COLLEGES**

**New Library**

Trinity College, Hartford, Conn., has a new library building in which merger of the Trinity and Watkinson collections has created one of the largest and most significant college libraries in New England and in the nation.

Major funds for the \$1,210,000 building were given by Paul Mellon through the Old Dominion Foundation. The merger culminated the development of the college under G. Keith Funston before he resigned as college head to become president of the New York Stock Exchange. Trinity's new president-elect is Dr. Albert C. Jacobs, chancellor of the



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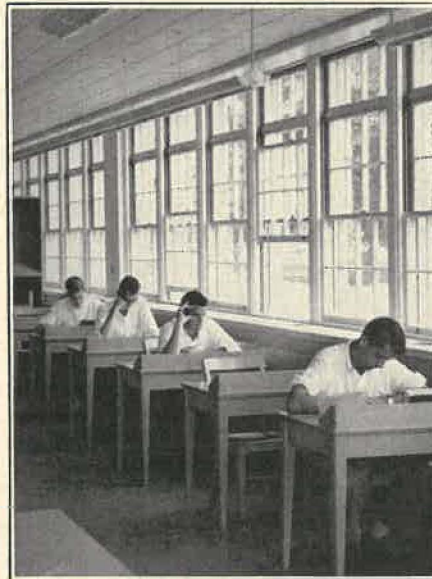
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**EDUCATIONAL**

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Probably unique in American college history is the merger of the collections of the college, which are 129 years old, with the fabulously valuable but little known Watkinson Library of Hartford in a new building today housing 355,000 volumes and well over 100,000 documents



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and pamphlets. The building, of functional design, provides for future growth to 625,000 volumes on five levels and unlimited additions on three sides. The exterior is collegiate gothic harmonizing with Trinity's quadrangle — oldest in America.

The new building was planned by Architect Robert B. O'Connor Jr. (Trinity, 1916) and Librarian Donald B. Engley, 35-year-old former infantryman and anti-aircraft officer, who set up a library for 4000 soldier-students in the American University at Biarritz.

The new library includes such collections as the 10,000 early American textbooks assembled by the first U. S. Commissioner of Education, many of the most valuable early American books rescued by George Brinley from the salvage piles of the Civil War, one of the two biggest collections on Protestant Episcopal Church history, the Moore collection on the Far East, more than 200 books printed before 1500, and more than 1000 printed in the 16th century.

One of three existing copies of Noah Webster's first American speller, and the engraver's personal copy of Audubon's *Birds of America* are among the noted single treasures.

The library is primarily a collection for undergraduate and scholarly use. Dedication date was November 8th.

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## EDUCATIONAL

### Keble Finance Project

The Keble College Educational Foundation will sponsor a 12-month project to raise three-quarters of a million dollars to be known as the Founders' Endowment Fund for Keble College, announced the Rev. Douglas R. MacLauray, chairman of the board of trustees of Keble College.

This money will be designated for specific projects as well as to assist in the general stabilization of the college.

The trustees of Keble College, having taken possession of the former United States Merchant Marine Officers' Training School at Pass Christian, Miss., last April, operated a "pilot" class of students through the summer and fall quarters, and will continue to do so until the college is ready for full scale operation next September.

One half of the faculty and administration is already in residence, and courses are being offered covering the full range of four years of college and the four years of high school.

Gifts to the Founders' Endowment Fund will be income-tax deductible. Plans are to list all donors of less than \$100 as "Friends of Keble College," and all donors over \$100 as "Founders of Keble College." Donors of \$10,000 or more will have buildings permanently named as memorials. Contributors may give to scholarship funds already established or may set up memorial scholarships of \$20,000 or more.

As part of its Plan of Action the college is establishing an educational council and advisory board of professional educators, administrators, and business men, which may be "adopted," "borrowed," or authorized by parishes to assist them in the problem of undertaking to found new parish or day elementary or secondary schools elsewhere in the country.

The college is also seeking "a student body of dedicated missionary-educationally minded college young Churchmen who would be willing to give two years of their lives following graduation and teacher-licensing to any parish sponsoring a new parish elementary or secondary school." It is proposed that they teach for room, board, and a small stipend for two years (nine months a year) after which they would be replaced or rotated by other teacher-appointees on the same basis.

Keble plans "to provide a college education for any qualified applicant who desires to prepare for a life of Christian Service, without regard as to financial ability to pay the tuition, board, and room (approximately \$1,000 a year), providing he or she will accept 'Our Lord's Portion Plan' of self-help."

The college also plans to establish a graduate school.

## DEATHS

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

### Lewis James Bailey, Priest

The Rev. Lewis James Bailey died on October 28th after two years of invalidism. Surviving are his wife, Gertrude, and Ross, his son.

Lewis Bailey was born in Sault Ste. Marie, Mich., in 1897. He was a graduate of Kenyon College and of General Theological Seminary. He was ordained to the priesthood in 1925. After two brief pastorates in Michigan, he became chaplain of Kenyon College in 1927. In 1935 he went to Seattle, Wash., as rector of Trinity Parish. In 1944, he resigned Trinity to go to Christ Church Parish, Seattle, then beginning its uphill fight after difficult years. After the death of his first wife in 1947, he resigned Christ Church to go to Kirkland as vicar of St. John's, and secretary to the department of missions. In 1949 he was elected rector of St. John's Church, Seattle, where he ministered for a brief season until severe illness necessitated his retirement in 1950. Since retirement, he continued to serve the church and diocese of Olympia well, as warden of St. Andrew's House.

He was twice a deputy to General Convention, six years a member of the standing committee, five years chairman of the department of finance, and five years an Examining Chaplain.

Says Bishop Bayne of Olympia:

"He was one of the few priests I knew when I came here five years ago, and his affection and endless generosity of thought and time, even when his own personal sorrow was sharp within him, meant more to me than I could say."

### Rev. J. T. MacGovern, Priest

The Rev. J. T. MacGovern, died October 13th, in Sacramento after a stroke. He was 84 years old and was retired from active duty in 1942.

Ordained at the age of 30 in New York City, he received a call in 1903 to California where he was placed in charge of missions in Placer, Yolo, and Sacramento counties. He became rector of the Church of the Ascension, Vallejo, in 1921 and served there for 24 years.

The Rev. Mr. MacGovern is survived by three daughters. His wife, Beatrice Mary MacGovern, died last April.

### Helen Lonsdale

Helen Lonsdale, died on June 20th at Greenwich, Conn. She was the widow of the Rev. Herman L. Lonsdale, rector emeritus of St. George's Church, Astoria, Long Island, and mother of Jane White Lonsdale of Greenwich, Conn., John W. Lonsdale of New York, N. Y., and Whittaker Lonsdale of Louisiana.

## CHANGES

### Appointments Accepted

The Rev. Eugene S. Hallam, formerly rector of St. Philip's Church, Laurel, Del., and several churches near Laurel, will become rector of St. Mary's Church, Wind Gap, Pa., early in December.

The Rev. Charles P. James, formerly a chaplain with the 28th Infantry Division in Germany, is now rector of the Church of the Resurrection, Miami, Fla. Address: 11173 Griffing Blvd., Miami 38.

The Rev. Edward C. McConnell, formerly rector of Trinity Church, Demopolis, Ala., is now a member of the staff of the Church of St. Clement, El Paso, Tex. Address: 3679 Bisbee St.

The Rev. Ernest A. D. Phillips, formerly in charge of the Church of the Faith, Mahanoy City, Pa., will become rector of St. Mark's Church, Le Roy, N. Y., on December 1st. Address: 82 Clay St.

The Rev. Robert N. Rodenmayer, formerly rector of St. John's Church, Northampton, Mass., is now professor of pastoral theology at the Church Divinity School of the Pacific. Address: 92 San Mateo Rd., Berkeley 7, Calif.

The Rev. S. C. Walke, formerly rector of Trinity Church, Portsmouth, Va., is now rector of Christ Church, Raleigh, N. C.

### Armed Forces

Chaplain (Capt.) W. Armistead Boardman, USAF, formerly at Shaw Air Force Base in South Carolina, will leave for Korea about December 10th. His mailing address and family's residence will be Sewanee, Tenn.

### Resignations

The Rev. E. R. Closson has resigned his work at St. Raphael's Mission, Fort Myers Beach, Fla., and may now be addressed at Box 1384, Delray Beach, Fla.

The Rev. Frederic E. Dittmar, rector of the Church of the Epiphany, Los Angeles, has retired because of ill health and disability. Address: 2176 Las Lunas St., Pasadena 8, Calif.

## CLASSIFIED

### APARTMENT WANTED

WELL-BEHAVED miniature poodle and three adults, all active Churchfolk, would like to sublet Manhattan furnished apartment, January-March. References exchanged. Telephone LEXington 2-2133.

### 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.

FREE CATALOG of Used and Out-of-Print Religious Books! Send postal card today. Baker Book House, Dept. LC, Grand Rapids 6, Michigan.

### CHURCH FURNISHINGS

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

### NOTICE TO SUBSCRIBERS

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

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

THE LIVING CHURCH

The Rev. John G. C. Mainer has resigned as rector of St. James' Church, Long Branch, N. J., and will try his vocation to the monastic life. Address: St. Gregory's Priory, Box 72, RFD 1, Three Rivers, Mich.

### Changes of Address

The Rt. Rev. William Crittenden, Bishop of Erie, may be addressed at 323 W. Sixth St., Erie, Pa.

The Rt. Rev. Dr. Girault M. Jones, Bishop of Louisiana, and the offices of the diocese have had a change of address from 609 International Building, New Orleans, to Diocesan House, 2265 St. Charles Ave., Box 1301, New Orleans 10.

The Rev. Thomas W. Attridge, retired priest of the diocese of Newark, may be addressed at The Ridge, 24 Fullerton St., Boothbay Harbor, Maine.

The Rev. Richard G. Baker, who recently became rector of St. Andrew's Church, Ashland, Wis., may be addressed for all mail at Box 161, Ashland.

The Rev. Clinton H. Blake, Jr., formerly clerical master of St. Paul's School, Concord, N. H., is now in residence for study at Harvard University. Address: R.F.D. 1, Singletary Lane, Framingham, Mass.

The Rev. John Nelson Brockmann, who is serving Trinity Pro-Cathedral, Sacramento, Calif., formerly addressed at 2641 Curtis Way, may now be addressed for all mail at 375 Thirty-Sixth Way, Sacramento 16.

The Rev. F. M. Brunton, retired priest of the diocese of South Florida, may be reached, until May 1st, at Box 132, Jensen Beach, Fla.

The Rev. John A. Castelli, who is serving the Church of San Salvatore, Sacramento, Calif., formerly addressed at Lafayette St., may now be addressed at 552 Riverside Dr., New York 27.

The Rev. James Cedric A. Cole, locum tenens of St. Barnabas' Church, Tarentum, Pa., formerly addressed at 1420 Pacific Ave., Brackenridge, Pa., may now be addressed at 1212 Broadview Blvd., Brackenridge.

The Rev. Robert B. Echols, who is serving St. John's Church, Richmond, Va., formerly addressed at 3416 Broad St., may now be addressed at 2308 Newton Circle, Richmond 23, for all mail. St. John's is the historic church where Patrick Henry delivered his "liberty or death" address.

The Rev. Albert M. Ewert, retired priest of the diocese of Western Michigan, formerly addressed in Grand Ledge, Mich., may now be addressed for all purposes at 6681 Gun Lake, Middleville, Mich.

The Rev. E. Otto Gallagher, who recently became assistant to the dean of Trinity Cathedral, Phoenix, Ariz., may be addressed for all mail at 1114 W. Moreland, Phoenix.

The Rev. J. Hill Johnson, retired priest of the diocese of South Florida, formerly addressed in Punta Gorda, Fla., may now be addressed at Mira Mar Apts., Sarasota, Fla.

The Rev. Dr. E. Ruffin Jones, rector emeritus of St. Andrew's Church, Norfolk, Va., formerly addressed in Norfolk, may now be addressed in 1702 Burnley Ave., Charlottesville, Va.

The Rev. David L. Leach, who has been in Lyndonville, N. Y., is wintering in Texas with temporary address at 407 W. Adams St., Brownwood.

The Very Rev. J. W. O'Connell, rector of Holy Cross Church, Paris, Tex., formerly addressed at 400 S. Church St., should now be addressed at 322 S. Church St. The church school and office of the church have been moved into new quarters. A nine-room brick house adjoining the church was recently purchased and given to the parish by Mrs. J. A. McGill of Paris, as a memorial to her parents.

The Rev. Robert J. Page, who is a graduate student at Union Theological Seminary and at Columbia University, may be addressed for all mail at 78 Haven Ave., Bergenfield, N. J.

The Rev. John H. Parke, who recently became rector of Grace Church, Norwood, Mass., may be addressed at 67 Cypress St.

The Rev. W. J. H. Petter, who is serving St. John's Church, Camden, Ark., formerly addressed at 104 N. Harrison St., may now be addressed at 117 Harrison Ave., N. W.

The Rev. John H. Pruessner, who recently became vicar of St. Christopher's Mission, Wichita, Kans., may be addressed for all mail at 2422 Rivera, Wichita 16.

The Rev. Roy J. Riblet, who recently retired as rector of Christ Church, Harrison, N. J., may now be addressed at 205 Garfield Ave., Tom's River, N. J.

## CLASSIFIED

### CORRESPONDENCE DESIRED

THE REV. FRANK T. HALLETT, 300 Hope Street, Providence 6, R. I. wishes to correspond with the translators of the Book of Common Prayer in French, or others interested in this translation. Have any reviews appeared?

### EXCHANGE OFFERED

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

### 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 Pall 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.

CATHOLIC, city parish, Midwest, desires young curate. Unusual opportunity for pastoral work. Reply Box L-813, 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.

PRIEST desires change to smaller community or suburban parish which looks forward to growth in devotion and strength. Especially interested in the instruction of children and pastoral work. Reply Advertiser, Apt. 5W, 11 E. 68th St., New York 21, New York.

AVAILABLE NOW—Any locality. Widowed Churchwoman, six years experience in supervision of Food Buying, Cooking and Serving. Best references. Reply Box L-812, 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.

# CHANGES

## Ordinations

### Priests

**Kansas:** The Rev. Mortimer Glover Hitt was ordained priest on October 18th by Bishop Fenner of Kansas at St. Peter's Church, Pittsburg, Kans., where the ordinand will be rector. Presenter, the Rev. F. J. Raasch; preacher, the Rev. M. W. Glover. Rectory: 223 W. Kansas, Pittsburg, Kans.

**Montana:** The Rev. Ernest L. Badenoch was ordained priest on October 28th by Bishop Daniels of Montana at St. Matthew's Church, Glendive,

Mont., where the new priest will be vicar. He will also serve Sidney and Richey, Mont. Presenter, the Rev. G. T. Masuda; preacher, the Rev. J. C. Holt. Address: 305 W. Towne St., Glendive.

### Deacons

**New York:** John Daniel Chequer and Albert G. R. Mason were ordained to the diaconate on October 21st by Bishop Donegan of New York at the Cathedral of St. John the Divine, New York.

The Rev. Mr. Chequer, who is 53 years old and a journalist, was presented by the Rev. Jerome Dunbar. The new deacon will be in charge of Grace Church, Port Jervis, N. Y.

The Rev. Mr. Mason, presented by the Rev.

Richard Wamsley, will be in charge of St. Andrew's Church, Sound View and Patterson Ave., New York 61. N. Y. (Clason Point). Preacher was the Rev. D. W. Betts.

## Living Church Correspondents

The Rev. Albert E. Pons, correspondent for the diocese of Louisiana, as well as chaplain of the Morris Episcopal Student Center, Southwestern Louisiana Institute, Lafayette, La., and vicar of St. Paul's Mission, Abbeville, should now be addressed at 805 S. Jefferson St., Box 555, Abbeville, La.

The Rev. Mr. Pons has been correspondent since 1950.



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

### NEW YORK CITY

**CATHEDRAL OF ST. JOHN THE DIVINE**  
Sun 7:30, 8, 9 HC, 9:30 Fam HC, Addr & Ch S 11,  
MP, HC & Ser, 4 EP & Ser. Daily 7:30, 8 HC; Mat  
& Ev, 8:30 & 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. Roeliff 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 15 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 Patter 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 McNaul, 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; 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.