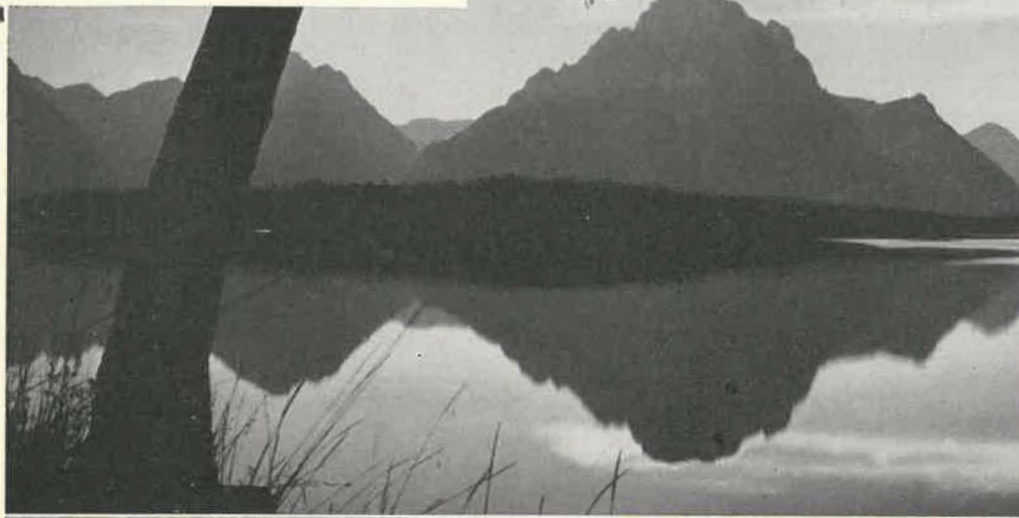


# The Living Church

June 8, 1952

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**WYOMING :** On mountain, mine, and ranch the Church tells God's love in a setting that declares His power [*see page 5*].

A WEEKLY RECORD OF THE NEWS, THE WORK,  
AND THE THOUGHT OF THE EPISCOPAL CHURCH

This Week: **Problems of Old Age**

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**Name of the Church**

HAS it not occurred to others that perhaps the cause of the Anglican Communion might prove more effective if all its members shared the same title rather than to be known by various ones in the different nations as they are at present?

It seems to me that in these days of short-cut communication and transportation greater unity and understanding might be brought about with regard to overseas missions, chaplaincies, international and interfaith relations and conferences, and intercommunion and future approaches to unity.

(Mrs. T.) ELIZABETH B. SCOTT,  
Martinez, Calif.

**Nashotah Dismissal**

IN order to eliminate any misunderstanding or misinterpretation that might arise, we wish to correct an inaccuracy in your reporting of the dismissal of the Rev. Everett B. Bosshard as professor of dogmatic theology at Nashotah House [L. C., May 18th].

Your article incorrectly states that Fr. Bosshard read his letter of dismissal to the student body after which the students met to pass a resolution asking his reinstatement.

Fr. Bosshard read his letter of dismissal without comment at the beginning of an afternoon class. He was not present at the student council meeting called that evening, at which time the resolution was passed.

Fr. Bosshard has solicited neither support nor sympathy from the student body, and has remained aloof from all student efforts on his behalf.

DOUGLAS BEAUCHAMP,  
Secretary-Treasurer,  
Nashotah House Student Council.  
Nashotah, Wis.

**Home-Made Earth Garden**

YOU may be interested in how we used the suggestions in Dr. Hoag's column [L. C., April 13th] on "Making an Easter Garden" as our Good Friday observance at home.

Between the hours of 12 and three the children (two boys, the younger one 6½) and I put up three crosses about two feet high made of sticks lashed together. They selected an appropriate site—the top of a rugged sort of a hill beside our house. Down below at the bottom of the hill they dug a little cave with a trowel, raked the leaves away so the green shoots coming up would show, made a garden around it with moss and lichen and rocks, selected a rock for the door of the tomb. (Since there was some discussion about who was going to dig and the younger boy didn't think too much of the cave the older one had made he decided to make one of his own. He dug a huge one with a shovel in the sand, supported it with a couple of old fence posts, put a coca-cola shell on the top for a roof, sealed the door with a boulder almost too big to be lifted.)

When the garden was finished we stood beside it and looking up at the crosses above prayed to Christ that at that hour when He hung upon the cross we might re-

member how He suffered for us, that we might learn from Him patience and courage and love of God. We gave thanks that He sacrificed Himself for us so that our sins could be forgiven and so that we with Him might have everlasting life. It was a moving experience.

Later in the day when they thought it was about the time of the burial of Christ the children put the stone in front of the entrance of the tomb.

Early Easter morning as we went out on our way to Church they ran to the garden, rolled away the stone, and put a little figure of an angel which we use in our creche at Christmas inside the doorway of the tomb. They planned to put the plants given them at church in the garden, but were unable to plant them that afternoon because of the weather. They planned to do so, however, as soon as it became a little warmer. I am sure that the Easter garden helped to make their Holy Week this year a more realistic experience than ever before.

(Mrs. Wm. R.) DOROTHY SCHNEIDER,  
Monson, Mass.

**Intinction**

CHEERS for Fr. Tiebel's and Fr. Mainwaring's letters [L. C., April 27th]. Would that many more such might be written.

The only time I have ever received the Sacrament by intinction I was given no notice and no choice at all. This was in a large mid-Manhattan church where visitors would be the usual thing.

What we need in the Church, as Fr. Tiebel says, is not to revise the Prayer Book but to learn it and live by it.

(Mrs.) ROBERT WHITE,  
Cheshire, Conn.

**INFANTRY**



**RUMMAGE SALE**

"My wife said to bring these over . . ."

## BOOKS

The Rev. FRANCIS C. LIGHTBOURN, Literary Editor

### Liturgies for Organists

“WHEN a choir has learned to sing the hymns, responses, psalms, and canticles well, some time may be devoted to the preparation of anthems” is advice, which, if heeded, would place the anthems of most choirs on the shelf for several months at least.

Nevertheless this passage from *The Organist and Choirmaster*, by Charles L. Etherington, is indicative of the general tone of the book, which is to set music in its larger context of the worship of the Church.

Mr. Etherington, himself an organist, choirmaster, and composer, writes for the person with little grounding in Anglicanism suddenly called upon to play the organ in an Anglican Church. Thus, while he discusses purely musical matters (if indeed there be any purely musical matters in Church music), the bulk of his book is a treatment of the Church's services and seasons designed to provide liturgical background for choirmasters and organists.

Mr. Etherington is not, and does not pretend to be, a specialist in liturgy. None the less he has carefully studied the English, Canadian, and American Prayer Books and is in the main accurate in his observations. But not always so: for example, the difference in the American rubric from the English and Canadian for a second Consecration in the Holy Eucharist is one that has escaped him.

Purists, like those of the late Winfred Douglas school (among whom this editor, so far as his preferences go, counts himself) will not like all that Mr. Etherington says. For example, he thinks that it is correct to sing the Comfortable Words. On the other hand, just because the book does make some concessions to popular taste and established practice, it will probably win a hearing where Douglas would not. Certainly Mr. Etherington's suggestions would improve the general standard of music in most parishes.

Those who like to have the choir come in the Church singing (and most people seem to!) should read the reasons, musical and other, given on page 67 against this practice. Others will take comfort in Mr. Etherington's qualified approval of electronic organs.

#### Of Interest

A COMPANION volume to the same editor's *Understanding the Books of the Old Testament*, published

a little over a year ago, *Understanding the Books of the New Testament*, edited by Patrick H. Carmichael, is intended for lay persons. Contributors Presbyterian, viewpoint conservative (John Knox Press. 205. \$2.50).

The Bishop of London has provided another of his brief, non-technical presentations, this time on St. Paul — *What St. Paul Said*, by J. W. C. Wand. Contains chapters on background, letters of 2d and 3d missionary journey, imprisonment epistles, with final chapter on teaching of St. Paul. (Oxford Press. Pp. 108. \$2).

Described as “Fifteen timeless messages on basic Christian beliefs,” *The Faith once Delivered*, by Clarence E. Macartney, pastor of the First Presbyterian Church, Pittsburgh, Pa., consists of doctrinal sermons representing a conservative theological point of view (Abingdon-Cokesbury. Pp. 175. \$2.50).

Edited by the Bishop of Knaresborough (Henry de Candole) and the vicar of Frome (Patrick Cowley) *The People of God* is a symposium, plan of which proceeds from a study of the “people of God” in the Bible, their creed and conduct, and considers in turn the worship of the “people of God,” their common life, their witness, their prayer, etc. (Faith Press. In America: Morehouse-Gorham. Pp. vii, 151. Paper, \$1.80).

When this editor was in college in 1926-30, one of the standard texts was Maurice de Wulf's *History of Medieval Philosophy*. Dr. De Wulf, who had been professor at the University of Louvain and professor emeritus of Harvard University, died in 1947, but Volume I (from the beginnings to the end of the 12th century) of the sixth French edition has recently been translated by Ernest C. Messenger (New York: Dover Publications. Pp. xviii, 317. \$4).

Several articles by Swedish theologians on various aspects of the Church appear in *This is the Church* (“Basic Studies on the nature of the Church”), edited by Anders Nygren, Bishop of Lund. The symposium is “the first volume of three to appear in Sweden on three of the most urgent theological issues before the Church in that land today: the doctrine of the nature of the Church, the nature of the Word of God, and the evangelical view of the sacrament.” Present volume is translated by Carl C. Rasmussen (Muhlenberg Press. Pp. 353. \$4.75).

### CONFRATERNITY OF THE BLESSED SACRAMENT ANNUAL MEETING

will be held on the  
FEAST OF CORPUS CHRISTI

Thursday, June 12

S. CLEMENT'S CHURCH  
PHILADELPHIA  
\* \* \*  
SOLEMN PONTIFICAL MASS

11:30 A. M.

\* \* \*

Luncheon after the Mass  
(Acceptances to 2013 Apple Tree St.)  
followed by  
THE CONFERENCE

### BOOKS FROM ENGLAND

#### DACRE PRESS PUBLICATIONS

Dix. *The Shape of the Liturgy* \$6.64; *The Theology of Confirmation in Relation to Baptism* 35c; *Detection of Aumbries* 57c  
Thornton. *The Common Life in the Body of Christ* \$4.50; *Revelation & the Modern World* \$4.50  
Horton Davies. *The Worship of the English Puritans* \$3.65  
Austin Farrer. *A Rebirth of Images* \$3.65; *Finite & Infinite* \$3; *The Glass of Vision* \$1.93; *The Crown of the Year—Weekly Paragraphs for the Holy Sacrament* 92c  
Mascall (Edited). *Mother of God, an Anglican-Russian Symposium* 96c  
*Retreats & How to Conduct Them*, by a number of Anglican Priests 64c  
Dix, Bp. Mortimer, T. S. Eliot, etc. *Catholicity* 42c  
E. L. Mascall. *A guide to Mount Carmel* 32c  
Papers by Dix, Mortimer, Mascall etc. *Report of the Vth Anglo-Catholic Congress.* \$1.93

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# The Living Church

Established 1878

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

EDITOR: Peter Day  
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THE LIVING CHURCH is published every week dated Sunday, by The Church Literature Foundation at 407 East Michigan Street, Milwaukee 2, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis. Subscription Rates—\$7.00 for one year; \$13.00 for two years; \$18.00 for three years. Canadian postage, 50 cents a year additional; foreign postage, \$1.00 a year additional.

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.

## Departments

BOOKS . . . . .	3	FOREIGN . . . . .	7
CHANGES . . . . .	14	GENERAL . . . . .	5
DEATHS . . . . .	13	LETTERS . . . . .	2
DIOCESAN . . . . .	12	SORTS . . . . .	4
EDITORIAL . . . . .	8		

## Things to Come

JUNE							JULY						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7			1	2	3	4	5
8	9	10	11	12	13	14	6	7	8	9	10	11	12
15	16	17	18	19	20	21	13	14	15	16	17	18	19
22	23	24	25	26	27	28	20	21	22	23	24	25	26
29	30						27	28	29	30	31		

### June

8. Trinity Sunday.  
Episcopal League for Social Action conference, Seabury House, to 10th.
10. General Cabinet, NCC, Chicago.
11. St. Barnabas.  
General Board Meeting, NCC, Chicago.
14. Outgoing Missionary Conference, Seabury House, to 15th.
15. 1st Sunday after Trinity.  
Washington Provincial Conference, Hood College, to 21st.
16. Church of England Assembly, summer session, London, to 20th.  
North American Assembly on African Affairs, NCC, Springfield, Ohio, to 25th.
22. 2d Sunday after Trinity.
23. Cumberland Forest Festival, University of the South, to August 23d.
24. Nativity of St. John Baptist.
29. St. Peter.
30. American Guild of Organists, biennial convention, San Francisco, to July 4th.

### July

4. Independence Day.
6. 4th Sunday after Trinity.
13. 5th Sunday after Trinity.

LIVING CHURCH news is gathered by a staff of over 120 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.

# SORTS AND CONDITIONS

A DISADVANTAGE in pension for clergy who were ordained before 1917 (the year the Church Pension Fund began), has now been entirely eliminated, it is announced in Protection Points, the Fund's official bulletin. When the Fund began, it would have taken \$25,000,000 in reserve funds to provide full protection to clergy on whose behalf no premiums had been paid. Minimum protection was arrived at by an initial reserve of five million, which was enough to pay a pension of \$600 to clergy not otherwise covered. Now, the Fund announces proudly, the disadvantage can be entirely wiped out because earnings on investments are high enough to make up the difference.

BENEFITED will be 134 of the clergy on the pension roll, 79 widows, and 221 clergy still on active service who were ordained before 1917. The action was taken at the annual meeting of the Church Pension Fund in April, which was also informed that the pensions currently being paid now total about \$2,700,000 a year.

PENSION POINTS says that the extra assessment for minimum pensions adopted in 1950 by an increase in the assessment rate from 10% to 15% of the clergyman's stipend, was not used for the increase for the pre-1917 group. Because of higher clerical salaries, the Fund estimates that after 21 years the assessment can probably be dropped below 12%. "The keystone of the whole structure," the report adds, "is of course the unanimous support of its system by the whole Church."

DIVORCE LAWS in England are under consideration by a royal commission. A Church of England report presented to the commission by the Archbishop of Canterbury asserts that "widespread facilities for divorce tend to aggravate the very situation the divorce laws were created to remedy" and "are breeding divorce." A Religious News Service dispatch quotes several significant statements from the Archbishop's report. "YOUNG PEOPLE grow up with a distorted idea of marriage. It is taken for granted that the most natural way out of any difficulty is to get divorced and marry again. Easy divorce adds power to the temptation to be unfaithful to one's married partner by holding out the possibility of combining gratification of desire with social respectability.

"WIDE FACILITIES for divorce weaken any incentive to forgive infidelity, and prompt, instead, the grasping of any opportunity for release from obligations which are felt to be irksome. The more an exchange of partners becomes a practical possibility, the more an evasion of parenthood will be fostered, for children cannot but create a bond which renders the dissolution of partnership more difficult."

THE REPORT criticized as "ethically unsound" a proposal that a person be granted a divorce, upon request, after seven years separation, and urged that the State support educational work on

the obligations of family life and that divorce courts make conciliation their main objective.

DESCENDING on St. Barnabas Hospital, New York, last week, 21 clergy of the eastern convocation of Nashotah House Alumni, took the Very Rev. E. J. M. Nutter, retired dean, and predecessor to Dean Nes, to the hospital chapel in his wheelchair. There they sang the Missa de Angelis setting of the Holy Eucharist. Celebrant was the Rev. Wilfred F. Penny, rector of St. Ignatius and president of the group. By using a portable wheelchair they were able to take the dean to the Baul Daube steak house after the service for a luncheon in his honor. Dean Nutter has been hospitalized for the past seven months. Commenting on the festivities, his physician remarked that he considered the outing "a superior kind of medicine."

THE FACTS of Dean Nes' resignation from Nashotah House, the dismissal of Fr. Bosshard by the board of trustees, and the student protest against his dismissal were duly recorded in May issues of THE LIVING CHURCH. They are now appearing in other periodicals and newspapers with comment on what the writers believe to be their significance. Bishop Ivins has helped to reassure those unfamiliar with Nashotah's traditions by a statement indicating that the trustees and alumni would see to it that the seminary remained fully loyal to the Episcopal Church.

ALTHOUGH close to these events, we have not commented on them, for the simple reason that we cannot see the woods for the trees. We see a great Catholic pastor and preacher confessing that he has met with frustration and defeat. We see a brilliant young theologian adjudged an unsatisfactory teacher. We see the trustees struggling with Anglicanism's historic reluctance to build a secure fence around its boundaries of doctrine and devotion. We see young men who have decided to dedicate their lives to God's service taking up positions that will not strengthen their seminary or their own ministry. All these "trees" obscure the woods for us. We pray that God will find a way to build every one of these trees into the ark of salvation no matter what human builders may choose to reject this one or that one.

A SMALL-TOWN PARISH that secures the historian Arnold J. Toynbee to address a four-day gathering of some 350 clergy and laity of many Christian bodies and from many states is a rarity if not something utterly unique, but such a parish is Christ Church, Martinsville, Va., which has just held its third Christ Church Convocation, May 26th-29th. Theme of the Convocation was "God in History." Lecturers, besides Dr. Toynbee, were Dr. Stanley R. Hopper, of Drew Theological Seminary, and Dr. Henry P. Van Dusen, president of Union Theological Seminary, New York. A series of four sermons was preached in the evenings by Dr. Paul Scherer, professor of homiletics at Union. More on this next week.  
 Peter Day.

TRINITY SUNDAY

## GENERAL

## WORLD RELIEF

## Special Gifts Help

An increasing number of special contributions from parish groups and individuals enabled National Council's Committee on World Relief and Church Coöperation to exceed its 1952 budget by \$28,050. The Rev. Dr. Almon Pepper, secretary of the committee, reports that these contributions are coöordinated with the budget appropriation according to the designation of the contributors.

National Council<sup>1</sup> has approved the committee's recommendation that General Convention<sup>2</sup> be requested to appropriate \$450,000 a year in the next triennium for the committee's work. This is the same as the amount appropriated in 1952. Total program for 1952, with the special contributions, amounted to \$478,050.

The committee contributes to world

relief and Church coöperation through Church World Service, the World Council, Anglican Churches overseas, through various other Churches and agencies, and through the Episcopal Church's own program.

## DISTRICTS

## No Off-Season

*Wyoming is one of America's favorite summer vacation lands, and the Church there is not outmatched by the rest of the state in providing a welcome for tourists and travelers. However, unlike the tourist business, the Church's work in Wyoming is not seasonal. It has plenty of space to grow, but the population of Wyoming is small. Nevertheless, with year-round industry, the missionary district of Wyoming has been doing an increasingly good job of bringing God's Kingdom to the people living and visit-*

*ing in one of the most beautiful areas of God's creation. The Rev. Raymond H. Clark, Wyoming correspondent for THE LIVING CHURCH, tells how the district is developing. Fr. Clark is rector of St. Peter's Church, Sheridan, Wyo., is secretary of the district's convocation, and a deputy to 1952 General Convention.\**

Wyoming is the eighth state in size, but 48th in population, scattered over 97,548 square miles. Almost 3% of its population are communicants of the Church, while national percentage is a little over 1%.

The Equality State has had a varied history in matters of jurisdiction both ecclesiastical and political. It has been a possession of Spain, France, Great Britain, and the United States. Its present territory has at various times been in-

\*Lay deputy from Wyoming is Carl Lund, energetic chairman of laymen's work in the district.



CHAPEL OF THE TRANSFIGURATION in a valley under a shadow.

Religious News Service



LARAMIE CATHEDRAL. Amid rustic churches.

**TUNING IN:** ¶A program of missionary, educational, and social work (including world relief) is adopted by General Convention every three years. Carrying out the program, as revised to make expenditures fit with income, is the job of the National

Council. The Council does not share in other aspects of Church government dealt with by General Convention, such as Church laws, forms of worship, authoritative statements on moral and theological questions.



Don C. Diers

SHEEPMAN-CHURCHMAN in a diocese that is going places.

cluded within the boundaries of Nebraska, Utah, Oregon, Dakota, and Idaho. Its ecclesiastical jurisdiction has been just as involved: grouped with Colorado, Montana, and Idaho in 1865; with Colorado and New Mexico in 1868; with Colorado in 1877; made a separate missionary jurisdiction in 1884; combined with Idaho in 1889; again a separate jurisdiction in 1895; included with western Nebraska in Laramie in 1898; for a third time a separate missionary district in 1907.<sup>†</sup>

Wyoming has been blessed with a succession of great bishops, Ethelbert Talbot, Nathaniel S. Thomas, Elmer N. Schmuck, Winfred H. Ziegler, and now James Wilson Hunter. Bishop Hunter became diocesan in 1949 and shepherds 29 clergy and 7,961 communicants, in 16 parishes and 42 missions. The enthusiasm, devotion, and tireless energy of Bishop Hunter have sparked the Church in Wyoming to great things, more giving, new church plants, improved property, more postulants and candidates<sup>†</sup> than Wyoming has ever had; the largest number of confirmations (529 in 1951) gives evidence that Wyoming is going places. The bishop is supported by a fine group of clergy and laymen. Cowboy, rancher, miner, dude rancher, cattleman, sheep man, shop owner are all found as active members of the Church.

During the summer months many

tourists attend Church. There are special services to accommodate them. Many churches have their services earlier during the summer months to make it possible for tourists to be on their way at an early hour. There are special services at several of the dude ranches. Over 2,627,000 persons visited Wyoming last summer.

The Indian work in Wyoming is centered on the Wind River Reservation where the efforts of the Rev. John Roberts still bear fruit. Dr. Roberts came to Wyoming in 1883 and devoted his ministry to the Indians. His work is being capably carried on by the Rev. C. E. Wilson at Ethete and the Rev. George Oakes at Wind River. Both of these places attract tourists.

Few churches in the United States have been more photographed or more widely visited than the Chapel of the Transfiguration, Moose, Wyo. It stands in a valley under the shadow of the mighty Teton range which is viewed through a plate glass window serving as a reredos. During the summer months services are held there each Sunday and people for miles around drive or ride to the service.

Teton National Park, where it is located, in the Jackson Hole Country of Wyoming, was once a hideout for cattle rustlers and horse thieves.

On the Sunday nearest the Feast of

the Transfiguration an outdoor service is held at St. Alban's Mountain Altar, 50 miles from Laramie, at an elevation of 10,500 feet, in the Medicine Bow National Forest.

Some Wyoming churches are built of logs, others of native stone and brick (many are rustic and picturesque; but the Cathedral in Laramie is Gothic). Every county seat town of the state's 23 counties has an Episcopal church, as do many other smaller communities. And the Church sponsors a number of institutions: Cathedral Home for Children in Laramie; Jane Iverson Memorial Hall (a private school for girls) in Laramie; and hospitals at Jackson and Lander.

Latest accomplishment has been the erection of a new Canterbury house in Laramie. This \$45,000 structure is the outgrowth of the college work started in 1947 in a former livery stable on the Iverson Hall property. The new club is just across the street from the main entrance to the campus of the University of Wyoming. The building is of brick and wood.

A regular round of activities take place at the center with a mid-week Communion, lay reader's training course, Sunday evening supper and discussion groups, confirmation instructions, spring retreat, social programs, and activities centered about the inter-faith groups on the campus.

At Wyoming's recent convocation it was reported that a number of clergy had received salary increases. Bishop Hunter, however, urged vestries and executive committees to make even further study of the salary question.

Convocation also voted to petition the governor of Wyoming to declare Good Friday a legal holiday; memorialized General Convention urging increase of salaries for missionary bishops; and voted to build a new house for Bishop Hunter in Laramie.

With an eye to the future, convocation decided to retain a committee which is studying means for Wyoming to advance from its status as a missionary district to that of an aided diocese. As a big step in this direction, 90% of the district's missions take a 10% cut each year in the amount of money they receive from district funds.

**THE LIVING CHURCH RELIEF FUND**

**For Korea**

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Charles Brian .....	10.00
Holy Trinity Church, Grahamville, Ridgeland, S. C. ....	8.12
	<hr/> \$3,548.11

**TUNING IN:** †One of the ways in which missionary districts differ from dioceses is that their boundaries may be changed or they may be combined or divided at any time by the House of Bishops. Neither the district nor the other House of General

Convention (the House of Deputies) has a vote on this subject. ††Postulants and candidates are students for the ministry. To become a candidate a postulant must be approved by a parish vestry and show progress in his studies.

## BUSINESS

## The Church's Influence

By FREDERICK H. SONTAG

Churches are making an important contribution to the business life of the nation, in addition to being active in the moral and spiritual life of the country, according to the International Churchmen's Exposition held in Chicago.

The business aspects of churches were dramatized, probably for the first time, at an exposition exclusively devoted to many things that go into a church, from blueprints and building materials to choir robes and collection plates.

Chicago's International Amphitheatre, soon to be the scene of political conventions, had its show room filled to overflowing with over 100 church business exhibits. Although the show was non-denominational, there was a large assortment of Episcopal Church furnishings and the influence of the Church was much in evidence.

Fully one quarter of the architectural exhibits were those of Anglican churches. Although the exhibits were being inspected at a time when the Northern Baptists and the Disciples of Christ were in town for their annual conventions, there were many candles, candle holders for altars, and similar accouterments on display. Among typical comments of exhibitors was this one: "Churches everywhere are moving up, using more candles, proper communion sets, altars in place of tables, proper crosses on the altars in place of a flower vase."

Books by authors of the Episcopal Church were also prominent.

Said one national publisher's representative, "You'd be amazed how many Roman Catholic and Episcopal books we've sold to Protestant officials today. There seems to be a hunger for something solid, liturgical, and Catholic."

## PRESBYTERIANS

## Debts, Trespasses, and Sins

The Presbyterian Church in the USA has taken a step to eliminate a difference in two versions of the Lord's Prayer by substituting a third version. The phrase under consideration is "Forgive us our trespasses as we forgive those who trespass against us" (the version that is in the Book of Common Prayer).<sup>¶</sup> Presbyterians and some other Protestant Churches say, "Forgive us our debts as we forgive our debtors."

What the Presbyterians propose is to change the phrase to "Forgive us our

sins as we forgive those who sin against us."

The resolution in which this change was proposed, at the general assembly of the Presbyterian Church in the USA meeting in New York, included the provision that some other similar wording might also be acceptable.

Over substantial minority opposition delegates adopted the resolution which calls for appointment of a committee to confer with 28 other Churches which belong to the National Council of Churches.

A spokesman of the majority view said that "sins" and "sinners" came closer to the meaning of the original Greek than either "debts" or "trespasses."

It was also pointed out that when Christians of different Churches repeat the Lord's Prayer together the difference in wording is particularly noticeable.

On the opposition side, the Rev. Alexander Mackie of Philadelphia, deplored "this silly tampering with the Lord's Prayer." He said, "As a Republican,<sup>¶</sup> I consider this a serious invasion of my private rights to tell me how to pray."

## The Cover



Work and worship, in themselves picturesque in Wyoming, are conducted against an inspiring backdrop. Here are three typical scenes: miners working an open pit at a strip coal mine; sun setting over the Teton range; worshippers attending service at St. Alban's Altar. First two photographs are by Don C. Diers of Sheridan, Wyo.; one of chapel is by Mildred Capron who was Wyoming correspondent for THE LIVING CHURCH from 1937 to 1948.

**TUNING IN:** <sup>¶</sup>Version of the Lord's Prayer used in the Prayer Book is that from St. Matthew's Gospel (6: 9-13) in the King James Bible. St. Luke's version is different and says "sins" instead of "trespasses." Parents and Sunday school teachers com-

monly hear such words as "trestaseth" and "tressessesses." <sup>¶</sup>Republican, in Church circles, means a Churchman who takes his civic responsibilities seriously enough to align himself with others; opposed to Democrat, which means the same thing.

## ENGLAND

## Rules for Laymen

Six rules for the laity have been approved by both Houses of the Convocation of Canterbury. They are:

- ✓ To pray every day and to read the Bible regularly.
- ✓ To join in the worship of the Church every Sunday and to observe Holy Days.
- ✓ To receive Holy Communion regularly, after due preparation, and more particularly at the great festivals of the Church and on the great occasions in their own lives.
- ✓ To mark Fridays and the season of Lent by special acts of devotion and self-denial.
- ✓ To contribute worthily to the work of the Church at home and overseas and for the relief of those in need.
- ✓ To uphold the marriage laws of the Church and to bring up children to love and serve the Lord.

The rules were preceded by a note which said:

"These rules do not attempt to cover the whole of Christian life and conduct. They assume that every Churchman loyally endeavors to follow the example of our Saviour, Christ; to play his full part in the life and witness of the Church, and to give Christian service to his neighbors, and to the community. They spring from the teaching of the Prayer Book; and while they do not indicate all the duties of man as set forth in the Christian catechism, they, nevertheless, are duties which loyal members of the Church of England would include in their personal rule of life."

## LIBERIA

## Where There Was Forest

The Holy Cross Liberian Mission recently was visited by its father superior, the Rt. Rev. Robert E. Campbell, who is also retired missionary bishop of Liberia.

It was 30 years ago that the first fathers of the order came to the hinterland of Liberia under the leadership of Fr. Campbell as prior. Where there was forest then, there is now St. Mary's Church, one of the largest in Liberia; three schools, a hospital, the monastery of the order, and the convent of the English sisters of the Holy Name.

One of the services most important to the mission during Bishop Campbell's visit was the consecration of the convent chapel and St. Mary's Church. Though the church was complete in 1942, consecration was now made possible by the Liberian government giving a deed of grant for the land.

## Churchpeople on the Shelf

**R**ETIREMENT, in solving one problem of the aged, raises other problems. Bishop Davis brings out this fact forcefully in his article, "The Clergy on the Shelf," which we publish in this issue. We hope that General Convention will follow his suggestion and that the Church will consider the "implications and problems of retirement" with a view to action on the subject in 1955.

As a matter of procedure, we suggest that a Commission, rather than a Committee, is what is needed for this particular study. Committees consist only of members of the Convention, while Commissions may include clergy and laity who are not members. The group making the study might well need in its membership men who have a special competence in the field of the problems of old age who do not happen to be deputies to General Convention.

We believe, moreover, that in today's world the problems of the aged have a relationship to Church life that goes far beyond the question of elderly clergy. We would be so bold as to estimate that more than half of the adult members of almost every parish have a family problem in this field. Not only are people living longer and retiring earlier, but the modern home is not a comfortable place for three or four or five or six adults to dwell in together.

For one thing, many parents neglected, years ago, to have enough children to include one or two who would prefer staying with the parents throughout life instead of going out to start homes of their own. For another, a privately owned small home has become a possibility to a large section of the population who never could have hoped for it before — but this possibility can be realized only by a total devotion of the family's resources to its own needs, neglecting the needs of the parents. The less down payment required, and the larger the payment out of monthly income, the greater the pressure on sons and daughters to let their parents fend for themselves.

Another effect of the small family is to concentrate the attention of the wife and her mother (or mother-in-law) upon too small a number of children for easeful relationships. Additional hands for the back-breaking chores of housekeeping and child-tending were formerly a much-needed blessing; in the modern home, additional hands have more the aspect of a nuisance, two people painting the same work of art.

In result, many moral, financial, psychological problems face aging Churchpeople as well as Churchpeople in their middle years who desire to be loving

to their aged parents and relatives but quail before the possibility of family explosions in the confined space of the modern home. The Church has, we believe, a number of useful contributions to make to the solution of these problems.

A Church social agency, Neighborhood House, Milwaukee, Wis., has been doing pioneering work in the field that should be part of the resources of the whole Church. Applying group work principles to the life of a "golden age club" has had such promising results in happier, more comfortable, and more useful lives for the older adults that many other social agencies are watching its development.

Some of the results of this program are noted in an evaluation by a citizen committee as follows:

"Basically the group has changed from . . . a collection of individuals coming together to pass the time away to . . . an organized purposeful group of people bent on utilizing this leisure-time activity to help themselves and others.

"Informally, members use the meetings to express their feelings on many questions that they face. Whether it be fear of taking a medical examination, hostility toward some other member, nostalgia for their previous status in life, all these feelings are poured out by the members.

"The worker is often consulted by individual members on matters relating to physical health, housing, and feelings toward their friends and the world. . . . There is evidence that the aged, because of their loneliness, virtual isolation, and physical limitations, are in need of an easily accessible friendly resource which can assist them in working out many little problems."

One of the most encouraging activities of the golden agers is their program of friendly visiting to bed-ridden or housebound people of their own age group.

The program is described as "both preventive and rehabilitative."

"The preventive aspect of the program aims to help older persons remain alert, functional members of the community, making full and enjoyable use of their later years. The rehabilitative aspect of the program aims to provide older persons who have already experienced physical or mental deterioration with opportunities that will enable them to make the fullest use of their remaining capacities. Persons who had been leading rather solitary lives and had become careless in dress, personal habits, food habits, etc., improved when they became part of a group who noticed such habits."

The report cites a similar program in New York serving a thousand persons in one year. Only one of these persons was committed to a mental institution, as compared with 39 persons per thousand of that age group in the general population who are committed annually. This grim statistic is a reminder of



the intensity of the need of older people for a dignified, secure, and useful status in life.

The Church, being close to the private lives and tensions of its people, is already close to the problem. But there are a growing number of answers to the problem of which the Church as a whole ought to be made more aware. And we believe there should be, on the parish level, a far greater development of service to the aged. The thing that makes the parish house different from a community recreational center is its relationship to the altar. Only the Church can provide a program for the aged that meets their most fundamental need — the need for the Bread of eternal life.

This problem, as well as the problem of the retired clergy, might well be made the concern of a Commission of General Convention. It should be a different Commission from the one proposed by Bishop Davis because the Church has a special relationship to the problems of the retired clergy and a special reason for urgency in solving it. Nevertheless, the more general problem has a scope and urgency of its own, and an overall Church policy needs to be developed to meet it.

### *Immigration and the American Way*

**I**F EVER the American way of life should fall before the onslaught of Communism, the reason will probably be that Americans themselves did not dare to carry out in action the democratic ideas they profess. To put the matter briefly, American ideals of freedom and opportunity are attractive to the rest of mankind when Americans apply them without discrimination on grounds of race, color, religion, or national origin. But when these ideals are frankly held to be the private possession of one race or group, those who do not belong to the privileged few have no alternative but to turn to a philosophy that "includes them in."

We are led to these reflections by reports of the McCarran immigration act, now nearing passage in Congress. Control of immigration is obviously necessary if the country is to develop in an orderly and peaceful manner. But to us it seems incompatible with the basic American and Christian belief in treating every man as an individual that the immigration laws should discriminate heavily against people from Southern Europe and from Asia.

The act is reported to show some slight improvement over the hodgepodge of restrictions and exceptions now on the statute books. To the extent that the changes are really in the direction of making a land of opportunity, they are to be welcomed. But in these days when statesmen lie awake nights wondering whether Japan, Indo-China, and even India will fall into the Communist orbit, it seems strange that America should declare its policy to be against equal opportunity for the inhabitants of those lands.

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# THE CLERGY

## *on the Shelf*

**T**HE Church has adopted a policy of compulsory retirement for the clergy in a delayed-action canon<sup>¶</sup> adopted in 1949 but not to take effect until January 1, 1957. There seems to be a widespread impression that passing the canon solved the whole problem, for the Committee on Compulsory Retirement was discharged in 1949, as if there was no need of doing anything further in the matter.

To one who realizes the prominent place given to the problems of retirement today in the thinking of other areas of activity, it seems that such an assumption is both unwise and disloyal to the mission of the Church to the souls of men. It is not too late, however, to repair the mistake. For the Church still has five years to give study to the implications and problems of retirement and to make provision to meet them.

I suggest therefore that a special Committee for this purpose be appointed by the General Convention this year with instructions to report its findings and recommendations to the General Convention of 1955.

Undoubtedly the increase in minimum pensions so generously voted by the Church at San Francisco contributed to the feeling that the matter was then completed. But while it is true that the increases will ameliorate to some extent the hardships which compulsory retirement will bring upon many faithful and able priests, we ought not to blind ourselves to the fact that financial security is not the only problem to be considered in retiring a man.

The problems of the mind and spirit are just as real and perhaps even more important. It should not be necessary to argue this fact, for certainly the Church's chief mission is to the souls of men; and, however often the Church appears to forget it, finance is subordinate. In the discussion of the question of compulsory retirement I do not remember that the



RNS

By the Rt. Rev. Cameron J. Davis<sup>1</sup>

Retired Bishop of Western New York

psychological or spiritual implications of it were ever mentioned, much less any provision for them. As has often happened in other matters, other fields of human activity have pointed out the spiritual factor, and the Church must be content to follow in a way in which she should have been the leader.

The medical profession recognizes the bearing that mental conditions have upon bodily health, and gerontology or geriatrics, the science of dealing with old age, has become almost a special branch of medicine. The teaching profession has recognized that such provision for old age financial security as the Teachers Insurance and Annuity Association offers does not solve the whole problem, and an article in the Association of American Colleges Bulletin (Vol. XXXVII, No. 3) is a serious study of what can and ought to be done toward a solution of the psychological problems created by retirement. In this article also it is stated that industry is giving more and more attention to preparing employees for retirement.

In all three fields it is recognized that compulsory retirement carries with it a moral obligation on the part of the employer or organization which is not com-

pletely fulfilled by pensions, but includes also guidance and help to make retirement what Henry James calls an extension, rather than a suspension of living.

If the necessity and the obligation are apparent in medicine, industry, and teaching, they are even more apparent in the field of the ministry. The psychological problem is of course essentially the same. It is the problem of an apparent end to productive activity, the deadening effect of "being laid on the shelf," the vacuum created by the withdrawal of a dominating and absorbing interest or work, even if it be routine.

Thus far the solutions offered consist of such clichés as "now you can take a well earned rest," or "your counsel will always be sought for your experience is of great value," or "now you will have time to read and write," and the like. And the fact that the retired man who has kept his health does not want to rest 24 hours a day, and the fact that opportunities to give counsel or to use experience are few, and the fact that a man cannot read all the time and that few can write anything worthwhile at any time of life, make such clichés of doubtful value.

The ministry is a vocation more spe-

<sup>¶</sup>TUNING IN: <sup>¶</sup> Bishop Davis is President of the Church Pension Fund, established by General Convention of 1913, to assure support to all active clergy when they retire or are disabled, and to their widows and minor children in the event of

their death. <sup>¶</sup> This is printed as an amendment to Canon 45 on page 174 of the 1949 Canons of General Convention. It requires retirement, at 72, of "every Minister . . . occupying any remunerative or administrative position in the Church."

cialized than most others. Furthermore it is a vocation which can be followed satisfactorily only within an organization, the Church. Canon 45 as amended means, I take it, that after retirement a minister can continue his vocation, but only as a "filler in," in various places, at separated times. The retired minister cannot be a rector or assistant in a parish nor in fact hold any position in the Church, pastoral or administrative or sacerdotal, which is definite, permanent, and salaried.

This is a very wide departure from his life before retirement. The vacuum is apparent. His days and his contacts lose continuity. And, whatever the spiritual life he draws from his prayers and meditations and from his altar, the gap between him and his relationships with people still exists. Few men are able either by temperament or equipment or training to lead the life of the cloister richly. Furthermore, the retired minister's way of living is changed because his income is likely to be diminished. And this requires adjustments that are difficult.

#### SINFUL WASTE

Let us look at the matter too from the point of view of the Church. The annual rate of voluntary retirement of clergy, 72 years of age and over, has remained about the same for several years. In 1951 there were 30 in this category. But there were also 110 who were 72 years of age and more, who did not retire.

If the numbers remain about the same for 1957 (and they will probably do so), this means that, in 1957, 110 clergy, 2% of the total number of clergy, will be forced by the Canon to retire who would not otherwise have done so. Or, to put it another way, the number retiring in one year will be nearly quadrupled.

Looking at this realistically, there will be a body of 110 men still more or less able for the work of the ministry, at least to a limited extent (since they have been employed to this point), many of them with rich experience, spiritually, pastorally, and prophetically, now on the side-lines, whom there is no definite or organized effort to make use of.

In addition to these there will be approximately 900 clergy who have retired voluntarily over the past years and are still living. Surely in the face of the world's need and the Church's mission this is sinful waste. From the point of view of the clergy and of the Church alike a program of education for retirement and of organized opportunity for usefulness is indicated.

A friend of mine has said that no man begins to think about old age security or death until he is 40 years of age. That may be true. But if the Church can begin to prepare her clergy at any age for retirement and prepare channels for their limited service after retirement, she will

have supplemented her generous provision for their financial security as her spiritual mission to the souls of men obligates her to do.

#### SUFFICIENT LATITUDE

This need not conflict with the regulations of the Church Pension Fund. In fact it is questionable whether the Fund should be mentioned at all in the Canon. The regulations of the Fund have a different objective from the Canon's. So far as the Fund is concerned a minister may retire at 68, receive his pension and at 72 become rector of a parish; provided his pension is then suspended while he is rector, and he is presumably paid a salary by the parish.

The Trustees have no desire or authority to control the activities of the clergy; when such activities affect adversely the ability of the Fund to keep its promises to the retired, pensions are suspended during the period of activity. "Automatic pensions," for example, have been proved harmful to a pension system such as ours; and pensions should not be used to relieve parishes or dioceses of the financial responsibility for their work. The Fund's policy is at present to allow three months' continuous service in one place without suspension of a pension; and when a longer period of service is necessary the sub-committee deals with the request on its merits, individually.

Of course, if a minister returns to the active service for a long period as a supply, the Fund assumes he will be paid by the employing organization, and suspends his pension — which, however, is reinstated as soon as he retires again. Thus it is evident that even under the regulations of the Fund sufficient latitude exists to permit the Church to provide for retirement, as suggested above, to the good of her clergy and to her own advantage.

In such a program, while preparation might include conferences and instruction in hobbies, in creative writing, teaching and finance, and the like, so that the naturally one-track mind of the minister will be led to see other avenues of activity, the emphasis undoubtedly should be upon providing by organized effort opportunities for useful if limited service, with as little hit-or-miss and with as great continuity as possible, committee work, fellowship, and the cultivation of the sense of still "belonging" to God's ministry.

One bishop I understand has touched the problem by appointing some of his retired clergy honorary canons of his Cathedral. Certainly a Cathedral offers perhaps the best organization for giving the retired "a local habitation and a name"; it could also offer a field for limited service. But the problem requires study, and is important enough to merit study by a small group appointed by General Convention for the purpose.

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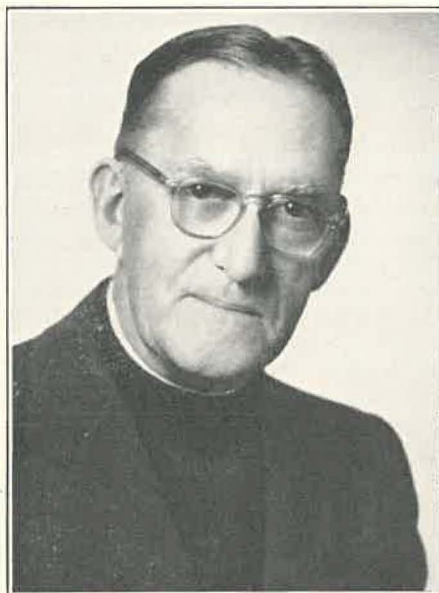
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**SPOKANE** — Two or more missions which are jointly capable of self-support may combine to form a "federated parish," under a canon adopted by the convocation of the missionary district of Spokane. The federated unit will have most of the rights of an independent parish, including that of electing its own rector, but the combining congregations will continue to function separately. Most temporal matters will be handled by separate boards of trustees, while a "select vestry" will administer common concerns. The arrangement is expected to foster self-support in several semi-rural areas.

Other action included the final adop-



BISHOP CROSS: *Absent God, sick world.*

tion of a memorial to General Convention, similar to one adopted by Oregon, asking for the erection of a ninth province.

Addressing his last convocation before his approaching retirement, Bishop Cross, the diocesan, called for a faith militantly held in the face of a world which is sick from "the practice of the absence of God." "He who understands the nature of the Church and has dwelt upon its long life," he said, "will not view with alarm the coming and going of men, clerical or lay. That life transcends the individual while it includes him."

In reviewing the 28 years of his episcopate he reported 9484 confirmations, 35 new buildings, and a growth in communicant strength from 2870 to 8588.

A purse of \$1000 was presented to the Bishop by women's organizations of the district.

ELECTIONS. General Convention, deputies: clerical, E. J. Mason; lay, Howard Whitbeck. Executive Council: (clerical) Rowland G. Hills, William G. Greenfield; (lay) Leslie C. Burden, J. R. D. McIntyre.

**RHODE ISLAND**—The good fortune which young Churchpeople of this country more or less take for granted was compared to the plight of children abroad, when Bishop Bennett of Rhode Island spoke at the diocesan children's service held in the Cathedral of St. John, Providence on May 4th. The offering from the Lenten mite boxes amounted to more than \$16,900.

**EAST CAROLINA** — "Resolutions to National Council can be only empty gestures. . . . If only each diocese took seriously the evangelization of Japan—took upon itself some of the responsibility—gave of itself, not only financially, but also through its young men."

Thus Bishop Wright of East Carolina spoke of the importance and opportunities of Japan as a mission field and urged the recent convention of his diocese to support the work being done by the Rev. Robert MacCleod Smith, deacon of East Carolina now serving in the diocese of

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## DIOCESAN

Kyushu. The Rev. Mr. Smith was offered to the foreign mission field at a time when the diocese had seven vacancies at home.

**TEXAS**—Even before it was put on diocesan records, the new mission of St. Martin's in-the-Field became a parish. It is located in a recently developed subdivision attached to the west southerly section of Houston, Texas. Current projects are an every member canvass and organizing a vestry. Next is calling a rector. There are 250 communicants.

**LONG ISLAND**—A united charities appeal has been successfully initiated in Long Island, Bishop DeWolfe, the diocesan, reported to the recent convention. He said that more than \$100,000 had been contributed through it by congregations. In most dioceses appeals for the various charities are conducted separately. Long Island's system parallels the united drive plan which is becoming more and more popular in civic communities.

The bishop told convention that total receipts for 1951 missionary objectives in the diocese totaled \$278,300, the largest ever. He said that \$320,000 had been spent on missionary property during the year for three new churches and six rectories.

The canons committee recommended an amendment to the diocesan canon on vacant parishes, "If wardens and vestrymen of a vacant parish shall for six months after a vacancy occurs, fail to present a candidate for election as rector, the bishop may appoint a presbyter as vicar who shall have control of and responsibility for the worship and spiritual jurisdiction of the parish until the election of a rector pursuant to this canon."

Although the convention was in the mood to adopt the amendment, in deference to Bishop DeWolfe's expression of disapproval, it was tabled.

General Convention was memorialized to urge the federal government to take every necessary measure to stop illegal entry of narcotic drugs into our country, and to urge the United Nations to find speedily a means for curtailing the manufacture and illegal sale, use, and exportation of narcotics in all countries. The press and radio were thanked in the same resolutions for obtaining and disseminating information about the narcotic evil, and the attorney general of the state of New York and the police department of the city of New York were commended for their efforts.

**ELECTIONS.** Standing Committee: the Rev. R. L. Schofield; H. L. Delatour. Diocesan Council: clerical, B. H. Goodwin, H. G. Hultgren, C. T. Knapp; lay, E. W. Hosinger, W. L. Van Arnem, A. J. Swenson. General Convention deputies: clerical, C. W. MacLean, D. L. MacLean, H. J. Stretch, H. F. Lemoine; lay, J. A. Dykman, C. S. Colden, H. L. Delatour, F. Gulden.

## DEATHS

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

### William I. Rutter

William I. Rutter, Jr., 80, died on May 11th in the University of Pennsylvania Hospital, Philadelphia. Chief founder of the Church Historical Society, to whom he presented in 1940 a collection of autographed letters and pictures dealing with the American episcopate, as well as letters and pictures of the English and Scottish bishops who consecrated the first American bishops, he had long been interested in matters of Church history.

He was secretary of the Society from its founding in 1910 until his retirement from the office in 1951 because of ill health. He was then elected secretary emeritus and a member of the executive board.

He held the honorary degree of Doctor of Canon Law from Bexley Hall and was a member of the vestry of St. Andrew's Collegiate Chapel, Philadelphia Divinity School. He is survived by a sister, Miss Jessie I. Rutter.

### Arthur Jessett

Funeral services were held in St. Mark's Cathedral, Seattle, Wash. on May 21st for Arthur Jessett, the 20-year-old son of the Rev. and Mrs. Thomas E. Jessett. Fr. Jessett is registrar and historiographer of the diocese of Olympia and vicar of the Florence Henry Memorial Chapel in Seattle.

Bishop Bayne of Olympia officiated at the service. The clergy of the diocese made up the choir.

Mr. Jessett died before rescuers could reach him after a fall into a crevasse while climbing Mount St. Helen's in Washington on Sunday, May 18th [L. C., June 1st]. His two companions on the climb escaped injury.

A junior in the University of Washington, Mr. Jessett was active in the work of the Canterbury Club at the University and had recently been elected vice-president of that organization.

In addition to his parents he is survived by his four grandparents and a great-grandmother, all living in the state of Washington.

### Mabelle S. Hixson

Mabelle S. Hixson, widow of Frederick Dungey Hixson, died on May 21st at her home in Syracuse, N. Y.

For eight years she was president of the fourth district branch of the Woman's Auxiliary of Central New York and was later appointed diocesan president, an office which she held eight years. She was a communicant of St. Paul's Church, Syracuse.

## SCHOOLS

### FOR GIRLS

#### All Saints' Episcopal

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

THE REV. W. C. CHRISTIAN, Rector  
Box L Vicksburg, Miss.

#### ST. JOHN BAPTIST

School for Girls

Under Sisters of St. John Baptist

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

Box 56, Mendham, New Jersey  
THE SISTER SUPERIOR

## KEMPER HALL

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

Thorough college preparation and training for purposeful living. Fine arts encouraged. Sports program. Junior school department. Under direction of the Sisters of St. Mary.

For Catalog address: Box LC, KENOSHA, WIS.

#### MARGARET HALL

Under Sisters of St. Helena  
(Episcopal)

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

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

#### Saint Mary's School

Mount St. Gabriel  
Peekskill, New York

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

### FOR BOYS

#### CATHEDRAL CHOIR SCHOOL NEW YORK

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

#### ST. PAUL'S SCHOOL Garden City Long Island, N. Y.

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

### COLLEGES

#### CARLETON COLLEGE

Laurence M. Gould, D.Sc., President

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

Carleton College  
Northfield Minnesota

## NOTICES

### PILGRIMAGE

**SECOND ANNUAL PILGRIMAGE**, Shrine of Our Lady of Walsingham, Grace Church, Sheboygan, Wis. Saturday, June 14th. Sponsored by American Church Union and Catholic Club of Chicago. Solemn Mass 11 A.M., C.S.T. Luncheon following Mass. Devotions, Solemn Magnificat and Benediction of the Blessed Sacrament. For pilgrims from Chicago and vicinity, Mass of Itinerary at 8 A.M. Daylight Time, St. Luke's, Evanston. Breakfast in parish hall. Bus transportation available from St. Luke's at \$4.50 round trip, plus \$1.00 registration fee. For information contact W. D. Willoughby, 5828 W. Madison St., Chicago 44, Ill. Others contact Rev. Wm. Elwell, Grace Episcopal Church, Sheboygan, Wis.

## CLASSIFIED

### 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.

### BOOKS WANTED

**LIBRARIES** of religious books purchased. Get our offer—good prices paid. Baker Book House, Dept. LC, Grand Rapids 6, Mich.

### CHURCH FURNISHINGS

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

### FOR RENT

**FOR RENT**, summer cottage at Seal Harbor, Maine. 5 bedrooms, 2 baths on 2nd floor, 2 attic bedrooms and bath. Superb view. Season \$800. Option to buy if desired. Rev. Frank Damrosch, Doylestown, Pa.

**HOUSEKEEPING COTTAGES**, completely modern screened porches, boat. For complete details write: Read's Spider Lake Resort, Hayward 1, Wisconsin.

### HAND ILLUMINATING

**BOOKS OF REMEMBRANCE**, memorials, testimonials, etc. on sheepskin. Mediaeval raised gold leaf. Mrs. Wilhelmina R. Gillooly, Great Notch, N. J.

### LINENS AND VESTMENTS

**CHURCH LINENS:** For thirty years suppliers of fine Irish Linen, Transfers, Patterns and other items. Immediate deliveries. Samples free. Mary Fawcett Co., Box 325 L, Marblehead, Mass.

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

**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

### Appointments Accepted

The Rev. John T. Baker, formerly rector of St. John's Church, Minneapolis, will become dean of Gethsemane Cathedral, Fargo, N. Dak., on July 1st. Address: 208 Ninth St. S.

The Rev. Hugh N. Barnes, formerly in charge of the Huntington-Warsaw area of the diocese of Northern Indiana, is now curate of St. John's Church, Elkhart, Ind. Address: 629 Cedar St.

The Rev. William A. Cross, formerly in charge of St. John's Church, Dickinson, N. Dak., is now vicar of the University of Nebraska, Lincoln, Nebr. Address: 346 N. Thirteenth St.

The Rev. Edward M. Dart, formerly rector of All Saints' Church, Reisterstown, Md., is now vicar of St. Mark's Church, Hoxie, R. I. Address: 70 Moore St.

The Rev. Frank M. B. Gilbert, formerly rector of St. Paul's Church, Walla Walla, Wash., is now vicar of Holy Trinity Church, Wallace, Idaho, and St. Andrew's, Mullan. Address: 310 River St., Wallace.

The Rev. Reginald C. Groff, formerly rector of St. Paul's Church, Mayville, N. Y., in charge of the summer chapel of the Good Shepherd at Chautauqua, is now rector of St. Thomas' Church, Bath, N. Y., in charge of the Church of the Good Shepherd, Savona, N. Y. Address: 10 W. Washington Blvd., Bath.

The Rev. Marcus B. Hitchcock, formerly rector of St. Mark's Church, Casper, Wyo., will become dean and rector of St. Michael's Cathedral, Boise, Idaho, on July 1st. Address: St. Michael's Cathedral, Box 1751.

The Rev. Edwin B. Jeffress, Jr., who has been rector of St. Stephen's Church, Oxford, N. C., is director of Christian education for the diocese of North Carolina and director of diocesan camps and conferences. Address: 207 Parkway Dr., High Point, N. C.

The Rev. Jack D. Livingston, formerly curate of Trinity Church, Reno, Nev., is now vicar of St. David's Church, Spokane, Wash.; the Church of the Epiphany, Spokane; and St. John's, Colville. Address: E. 227 Glass, Spokane 22.

The Rev. O. R. Littleford, rector of Christ Church, Waukegan, Ill., will become dean of St. Luke's Cathedral, Orlando, Fla., on September 15th.

The Rev. Reynold D. McKeown, formerly rector of St. Andrew's Church, Emporia, Kans., is now rector of Grace Church, Canton, N. Y.

The Rev. Eldred D. Murdoch, formerly in charge of Christ Church, Mandan, N. Dak., is now dean of boys of the Bavaria Unit, St. Francis Boys' Homes, Salina, Kans.

The Rev. J. Robert Nicholas, formerly in charge of Trinity Mission, Dragerton, Utah, is now in charge of All Saints' Mission, Salt Lake City, Utah. Address: 1159 E. Fourth South St.

The Rev. Harold E. Parrott, formerly rector of St. Stephen's Church, Baker, Ore., is now rector of St. Paul's Church, Walla Walla, Wash. Address: 303 Catherine St.

The Rev. James A. Porter, formerly rector of St. Mark's Church, Philmont, N. Y., vicar of St. Luke's, Chatham, and chaplain of Columbia County's home for the aged and tubercular sanatorium, is now vicar of Grace Church, Dallas, Tex. Address: 2747 Searcy Dr., Dallas 8.

The Rev. C. W. J. Salmon, formerly rector of Christ Church, Russell, Manitoba, is now rector of Bethany and Clanwilliam in the diocese of Brandon, Manitoba. Address: Bethany, Manitoba.

The Rev. Dudley J. Stroup, formerly assistant of the Church of the Heavenly Rest and Beloved Disciple, New York, is now rector of Grace Church, Hinsdale, Ill. Address: 114 E. First St.

### Armed Forces

Chaplain (Major) James H. Terry, formerly addressed in Washington, D. C., and at APO 613, c/o P.M., San Francisco, should now be addressed: 45th Division, APO 86, c/o P.M., San Francisco.

### Resignations

Canon Albert C. Larned of the Cathedral of St. John, Providence, R. I., retired from the active ministry on May 1st. He is an honorary canon of the cathedral. Address: Bristol, R. I.

## CLASSIFIED

### LINENS & VESTMENTS (Cont'd.)

**ALTAR LINENS BY THE YARD:** From one of the widest selections of Church linens in the United States, I am always pleased to submit free samples. Outstanding values and qualities imported from Ireland. Also ecclesiastical transfer patterns, beautiful household table damask and Plexiglass Pall Foundations in 5¼", 6", 6½", 7" at \$1.00. Mary Moore, Box 394-L, Davenport, Iowa.

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

### POSITIONS OFFERED

**SUPERIOR TEACHER—**Librarian needed at St. Helen's Hall an Episcopal School for girls in Portland, Oregon. The class work is in History and Economics. Successful experience is imperative.

**WANTED:** Supply, July or August. Comfortable village rectory and stipend. Contact Dean Tongue, Walden, New York.

### POSITIONS WANTED

**AUGUST PRIEST SUPPLY.** Supplied metropolitan parishes many years, available August, East or Midwest city, follows parish use. Honorarium and rectory. Reply Box T-748, The Living Church, Milwaukee 2, Wis.

**AUGUST SUPPLY—**Rector of Parish available for August in Connecticut, Massachusetts, Vermont, or New Hampshire. Use of Rectory only. One child in family. Honorarium unessential. Reply Box B-753, The Living Church, Milwaukee 2, Wis.

**RELIGIOUS EDUCATION M.A.,** exceptional organist-choirmaster and academic teaching experience. Layman, desires full time position, parish, diocesan or educational. Reply Box K-749, The Living Church, Milwaukee 2, Wis.

**PRIEST**, middle-aged, family of two, very wide and general experience. Highly recommended. Central Churchman. Requires parish, \$3600., plus house minimum. Reply Box W-754, The Living Church, Milwaukee 2, Wis.

**PRIEST**, single, seminary graduate, 20 years in present parish, competent, desires to make a change to some new field. Prayer Book Churchman. Modest salary and living quarters. Reply Box B-751, The Living Church, Milwaukee 2, Wis.

**PRAYER BOOK CATHOLIC PRIEST**, celibate, desires congenial parish. Reply Box K-752, The Living Church, Milwaukee 2, Wis.

**EXPERIENCED, ORGANIST-CHOIRMASTER**, Episcopalian, age 36. Full-time position desired. Boy or Mixed Choir. Excellent recommendations. Reply Box V-733, The Living Church, Milwaukee 2, Wis.

### RELIGIOUS PICTURES

100 COLORED Bible Pictures \$2.00; Mounted 4.50; Samples 10 stamps. St. Philip's Society, West Stockbridge, Mass.

### SHRINE

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

### NOTICE TO SUBSCRIBERS

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THE LIVING CHURCH

## CHANGES

### Changes of Address

The Rev. Donald W. Condon, chaplain of the Veteran's Hospital in Albany, N. Y., may be addressed at 111 Euclid Ave.

The Rev. Mortimer G. Hitt, deacon in charge of St. Peter's Church, Pittsburg, Kans., and churches at Galena and Columbus, formerly addressed at 603 S. Broadway, may now be addressed at 223 W. Kansas, Pittsburg, Kans.

The Rev. Dr. J. K. Putt, vicar of St. James' Church, Griggsville, Ill., should be addressed, until August 26th, c/o the Rev. C. W. Bishop, 80 Maryon Rd., Charlton, London S.E. 7, England.

### Laymen

Mr. Ralph Barrow, executive director of the

Church Home Society of the diocese of Massachusetts, will resign from his position and retire from professional social work on September 30th. He at present holds many diocesan positions in addition to his work for the society. Mrs. Barrow will also retire on September 30th. She has been an active worker for the social services of the diocese and a member of the publicity department. Both are well known as leaders of conferences and as authors. Mr. Barrow has been a member of the Health and Welfare Division of the National Council's Department of Christian Social Relations for the past five years.

### Corrections

On Page 11 in The Living Church of April 20th, an article entitled "Japan. Servicemen Confirmed" stated that Chaplain Thomas B. Smythe is from

the diocese of Bethlehem. He is instead the Rev. Thomas B. Smythe, Jr., from the diocese of Mississippi, where he was rector of All Saints' Church, Tupelo. His father is the rector of St. Michael's Church, Birdsboro, Pa., in the diocese of Bethlehem, and secretary of the Province of Washington.

The listing of the Smythes in The Living Church Annual on page 463 should read:

Smythe, Thomas B. (Be.), 216 Mill St., Birdsboro, Pa.

Smythe, Thomas B., Jr. (Miss.) (In military service), APO 201, c/o P.M., San Francisco.

The father writes that inasmuch as there is also a grandson, Thomas B. Smythe, who may in the course of events also study for the ministry, it might be well to get the first two generations straightened out.

## CHURCH SERVICES GUIDE

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.



### LOS ANGELES, CALIF.

**ST. MARY OF THE ANGELS** 4510 Finley Avenue  
Rev. James Jordan, r; Rev. Neal Dodd, re  
Sun Masses: 8, 9:15, 11. Daily 9, ex Tue & 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, COLORADO

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

### WASHINGTON, D. C.

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

### CHICAGO, ILL.

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

### EVANSTON, ILL.

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

### BALTIMORE, MD.

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

### DETROIT, MICH.

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

### ATLANTIC CITY, N. J.

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

### 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

**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.

### BUFFALO, N. Y.

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

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

### NEW YORK CITY

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

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

**GRACE** Rev. Louis W. Pitt, D.D., r  
10th & Broadway  
Sun 9 HC, 11 MP & Ser, 4:30 Vesper Service; Tues-Thurs 12:30 Prayers; Thurs & HD 11:45 HC

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

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

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

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
139 West 46th Street  
Sun 7, 9, 11, EP & B 8; Daily 7, 8, Wed & HD 9:30, Fri 12:10; C Sat 2-3, 4-5, 7:30-8:30

**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. Roelif H. Brooks, S.T.D., r  
5th Ave. & 53d St.  
Sun 8 & 9 HC, 11 MP, 11 & 3 S HC; daily, 8:30 HC; HD 12:10 HC

### NEW YORK CITY

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

**TRINITY** Rev. 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, Jr., r; Rev. E. Paul Parker;  
Rev. Robert H. Walters  
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion Breakfast), 9 School of Religion, 11 Nursery; Daily 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, Wed & Fri 7, Thurs & Hd 9:30, EP 5:30, C Sat 12 to 1 & 4 to 5

### PITTSBURGH, PA.

**ST. MARY'S MEMORIAL** Rev. R. H. Thomas, v  
362 McKee Place, Oakland  
Masses: Sun with Ser 9:30; Wed 9:30; HD 7; 1st & B Fri 8; C Sat 8 & 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, 9:30 & 11; Wed & HD 10

### MADISON, WIS.

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

### MONTREAL P.Q., CANADA

**ST. JOHN THE EVANGELIST**  
Ontario St. West at Urbain  
Rev. H. L. Hertzler, r; Rev. B. D. Freeland, ass't  
Sun: H Eu 8 & 9:15, Mat 10:15, Sol Eu & Ser 11. EP (said) 5. Daily: H Eu 7, also Wed & HD 9:30; MP 7:45; EP 5:30. C Sat 7:30-8

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