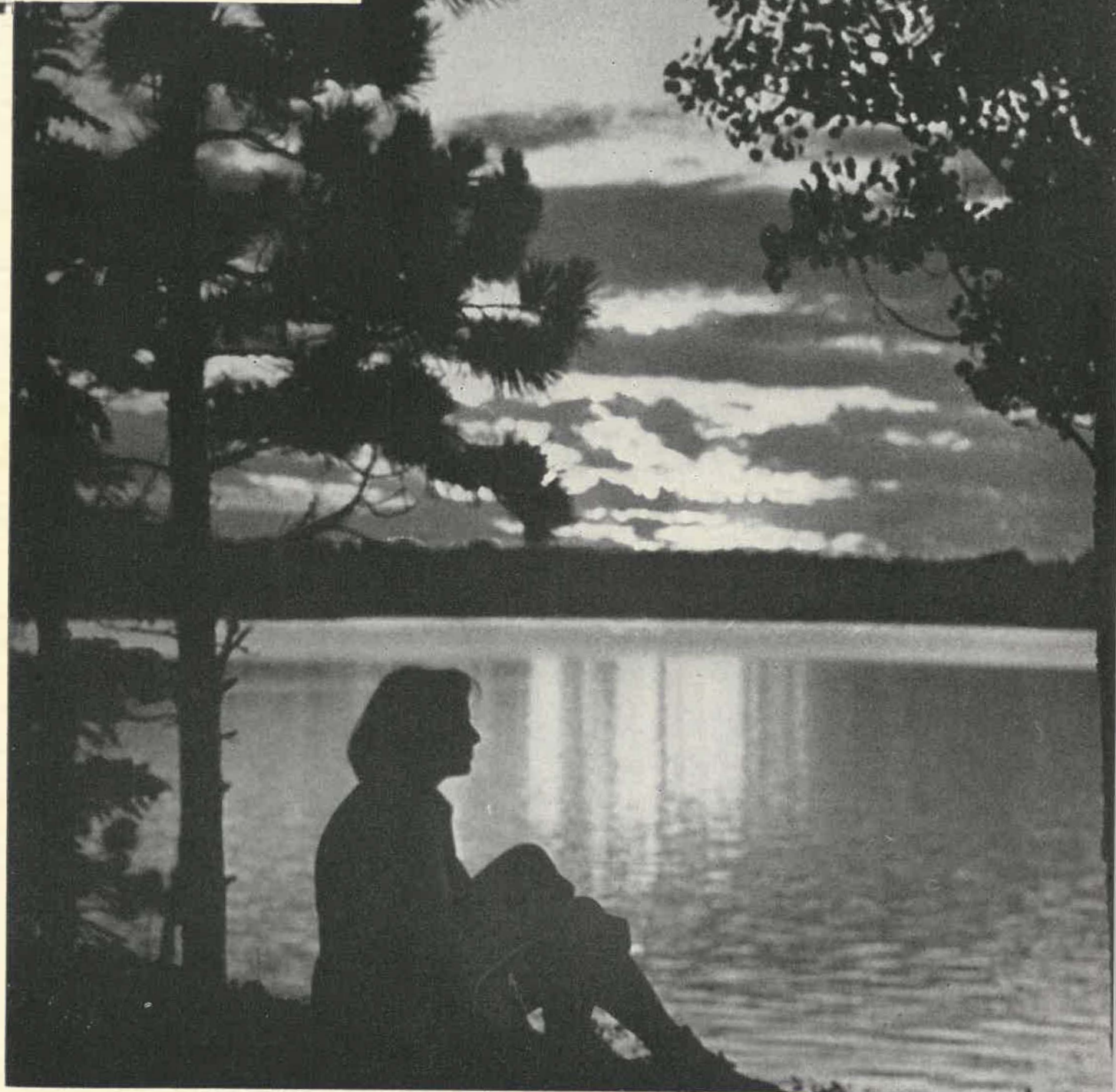


# The Living Church

July 20, 1952

Price 15 Cents



*RNS*  
"TO EXCHANGE HARRIED EXISTENCE for real living  
... turn to your Father." [See page 9.]

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

P. 10: **Something to Do.**



## Streamlining Your School

SUMMER is the time to plan your grand strategy for the coming school year. No matter how large or small your school, you should make an annual evaluation, and reopen many past decisions. Some parishes are not even aware how they got this way; many do the same thing year by year simply because "this is the way we do things."

For this and other reasons, observe this caution: Let no one lone person — priest or superintendent — attack the theme proposed by this essay without guidance. Having thought out possible new approaches — or having become aware that the past ways need revision — let the leader call together a small group who know the school, and are concerned about its success, and together talk it out. If you decide to make changes, you will need the sympathy and understanding of many people.

Several steps are possible in trying to change matters. The following are suggested, although their order is not important:

(1) *Analyze and state your motives and goals.* What do you want to give your children? What do you want them to know, and do, and become through attending your school? Various answers will fall into these groups, though often interweaving:

(a) Knowledge about Bible and Church. The commonly stated goals, and always part of our program.

(b) Reverence — skill in worship, use of Prayer Book, habitual attitudes.

(c) Loyalty to church — good habits, the sense of fellow-feeling, our common life, "this holy fellowship" the family of the Church.

(2) *Study your Sunday morning program.* Is there enough time to accomplish what you desire? Does the worship leave little time for the lessons; or do the teachers complain that they never have enough time? Face frankly the need to start at 9:00 or 9:15 with a real family service. Or, start classes at 9:00 with service following.

(3) *Study your age groupings.* A thorough-going graded scheme is ideal. But local circumstances may call for wider groupings — frequently due to rooms and space. Thus, a room with three classes (say, fourth, fifth, and sixth graders) might be improved by forming

them into one federated class, with three teachers cooperating in the direction of the program, e.g., story, handwork, music.

(4) *Study your time-space factor.* If crowded, ask the question, "Could we use our rooms *twice* by dividing the school into two sections?"

These four steps will have started your imagination running. Things can be done, even with our difficult conditions. The group who have been discussing these matters will be led at times into enthusiasm for some grand new scheme, then a period of caution lest this run against parish habits and tradition. If any changes are decided, it is certain that these points of practical politics must be observed: First some trial balloons of publicity; second, conferences with key persons and groups to make sure the new plan is understood — especially its reasons and purposes; and third, early and repeated explanation of the details and motives for the new way by all sorts of bulletins, announcements, and sermons.

As I go about my diocese, and from contacts through correspondence, I think this is a fair picture of two trends that are going on at present in modifying the Sunday programs in many parishes: One trend is the holding of the primary school (say, through 3d grade) at the 11:30 o'clock hour. By this, parents of young children can attend the service conveniently. The other trend, which is seemingly parallel to the above, but is in reality motivated by an entirely different policy, is to build up a family service at 9:00 or 9:30.

Some priests admit frankly that the first trend, based on the convenience of the young parents, tends to perpetuate the traditions of the "11 o'clock service" by getting the young adults habituated to it. The second has a double motive: It aims at the worshipping together of children and parents, with the Eucharist made central in teaching and experience. And, admittedly, it *leaves* the 11 o'clock as what it is — the old folk's service.



### Negroes at St. Paul's

YOU suggest [L. C., May 25th] that the Jamaican Negro Marcus James may have been the first Negro to occupy the pulpit of St. Paul's Cathedral in London. Thirty years ago as a student, I heard Bishop Oluwole, the Negro assistant bishop in Nigeria, preach in St. Paul's. I am sure that there have been many other examples.

Your paper is on the whole so good in giving news from all over the world that I cannot but regret that it has not given prominence, unless it has escaped my eagle eye, to the very rapid increase in the African Anglican episcopate. By the end of this year, there will be ten African bishops in office.

The latest appointment to be announced is that of my friend Canon A. W. Howells, provost of Lagos Cathedral, as assistant bishop of Lagos.

✦ STEPHEN NEILL,  
Associate General Secretary,  
World Council.  
Geneva, Switzerland.

### In 1940, the First Story

MAY I be permitted to correct the one misstatement in your otherwise excellent report [L. C., July 6th] of the service of consecration of St. Andrew's Church, Louisville, Ky.?

The structure was not begun in 1946, but in 1940, during the third year of the fruitful rectorship of the Rev. J. Wilson Hunter, the present bishop of the missionary district of Wyoming.

In 1940 the first story of the parish house and the undercroft of the church were built and well furnished. All this, together with the cost of ground, represents, in present dollar values, at least one third of the final cost. In addition, during the four remaining years of Bishop Hunter's rectorship, a substantial sum, in cash and pledges, was gathered in.

The second and final phase of construction was begun in 1946 and brought to successful completion in 1947.

(Rt. Rev.) CHARLES CLINGMAN,  
Bishop of Kentucky.  
Louisville, Ky.

### The Marriage Canon

I FIND myself wondering why there is no clamor in the Church press on the part of the clergy for revision of the marriage canon at General Convention. Perhaps it is too much to expect that any definite revision can be made or begun at the coming Convention; but, certainly, it seems to me, the canon should be aired and discussed.

Perhaps its worst feature is Canon 18, Sec. 2 a. This provision works against both justice and mercy. Within the past week, I have had to close the Church's door to three couples whose divorce decrees were less than a year old. In two of these instances, the divorced persons had not lived with or abode with their former spouses for periods of four and six years but had not obtained divorces partly because of the expense and partly, in one

## LETTERS

case, in the vain hope of reconciliation. When it was necessary to tell one of the people that the bishop could not even hear her case (although he did investigate it), the girl sobbed her heart out because her Church could not administer this sacrament for her.

The canon, in my opinion, needs revision in the first place in order that it may say and mean exactly the same thing everywhere in the Church, especially in relation to the omnibus article 9 of Canon 17, Sec. 2 b. Also, it needs to be re-examined so that its intent of justice and mercy may not be stopped at any point. As it stands, varieties of interpretation occur everywhere and injustice is certainly done. Since January first, in spite of my best try at explanation, I have had to watch many couples walk out of my office feeling that their Church had let them down. I know, too, that most of those



people will be lost to the Church when they might have been greatly helped by it.

If my fellow clergy are troubled, too, I hope that they will help some of us who seek to have this General Convention discuss the canon at least by letting their concern be known to their bishops, deputies, and the Church press.

(Rev.) HARRY S. LONGLEY,  
Rector, Church of the Holy Trinity,  
Philadelphia, Pa.

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### GUIDE FOR LAY READERS

This little manual, compiled for the Presiding Bishop's Committee on Laymen's Work, prepares the lay reader for his various types of service. What a lay reader may and may not do. The use of the voice, Order and conduct of the services are among the helpful chapters. The clergy will find this manual helpful in more ways than one. 75 cents

### SUNDAY MORNING

By J. H. Ward

Tersely compact sermon material for each Sunday of the Christian Year. Based on the Old Testament Lessons for Morning Prayer, this volume will be useful to lay reader and clergyman. It is published by A. R. Mowbray of London. 90 cents

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**OTHER EASTERN CHURCHES** should be included in the work of General Convention's Joint Commission on Assistance to the Russian Orthodox Church, says a report of the Commission which will be submitted to Convention in Boston next fall. In a proposed resolution the Commission recommends that its title be changed to "Joint Commission on Relations with the Eastern Orthodox Churches." The Commission also recommends that it continue to receive 15% of the Good Friday offering for use in assisting the Russian Orthodox Church in Europe.

**AN INCREASE** in the number of Orthodox parishes in the United States and an increase in vitality among them is taken note of by the Commis-



sion. These increases plus the development of St. Vladimir Theological Seminary and Academy, New York City, "have created a sense of responsibility and a recognition of importance which was scarcely felt before."

**MOVING DAY** was a major order of business for headquarters of the diocese of Western New York recently. New headquarters address is 1114 Delaware Avenue, Buffalo, a property given to the diocese in 1950 by Marjorie Mitchell McKinley. Bishop Scaife, the diocesan, announced that the old diocesan house, at 237 North Street, Buffalo, will be maintained as headquarters for the Church Mission of Help and the Department of Religious Education.

**THE DISPUTE** between two factions of the Romanian Orthodox Church in America over who is the head of the Church has been decided in favor of the majority group by a federal court in Cleveland, Ohio.

**JUDGE EMERICH B. FREED** granted a permanent injunction forbidding Bishop Andrei Moldovan from representing himself as head of the Church, Religious News Service reports. Bishop Moldovan has indicated he would appeal the decision.

**THE VICTORIOUS** Council of the Romanian Orthodox Episcopate, whose president is the Rev. John F. Trutza, of Cleveland, claimed the right of its churches to choose their own bishop, and recently elected Dr. Viorel Trifa, also of Cleveland, as head of the

Church. The Council refused to recognize Bishop Moldovan, who made a secret trip to Communist Romania where he was consecrated as bishop of the Romanian Orthodox Church in North America.

**IN HIS DECISION**, Judge Freed said that Bishop Moldovan "went to Romania and became a bishop when the by-laws of the Church clearly gave Americans of Romanian ancestry the right to elect their own bishop." He said that Bishop Moldovan, under his direct questioning, would not say how he received the summons to go to Romania.

**FR. TRUTZA** predicted that as a result of the court decision 14 undecided congregations would join the majority group. Dr. Trifa was expected to move immediately to the bishop's residence at Grass Lake, Mich. Church property valued at \$65,000, the newspaper Solia, and nearly \$18,000 cash will remain in the hands of the majority churches.

**THE ROMANIAN CHURCH** had been without a leader in the United States since Archbishop Policarp Morusca went to Romania in 1939. The archbishop never returned to America and is believed forcibly detained in Rumania by Communists.

**BISHOP MOODY** of Lexington, whose provincial committee on social service made the recommendation that Negroes be admitted to the theological school of the University of the South, is also the rector of a new theological seminary in Lexington, Ky. In response to an inquiry from THE LIVING CHURCH, our Lexington correspondent reports that there were no Negro students among the four enrolled during the past academic year, and that information is not yet available on next year's enrollment. No information is given out by the Kentucky Seminary about the race of applicants.

**A BULLDOZER BLADE** has uncovered what may be the ruins of one of the earliest Christian churches, reports the New York Times. The bulldozer nozed out the discovery, while leveling land, on the island of Lesbos, which was the home of the poet Sappho, in the Aegean Sea, a few miles off the Turkish coast. Adds the Times, "If archaeological research bears out scientific estimates that the ruins are those of a truly early church, an important addition will be made to the already monumental contributions of the Aegean Islands to the study of ancient history, religion, and legend, the National Geographic Society says."

**A DIRECTOR** of the General Motors Corporation, Donaldson Brown, of Port Deposit, Md., has been elected a director of the Episcopal Church Foundation. Formed in 1949, the Foundation assists the Church in building up its operations and facilities beyond the range of the annual budget.

Established 1878

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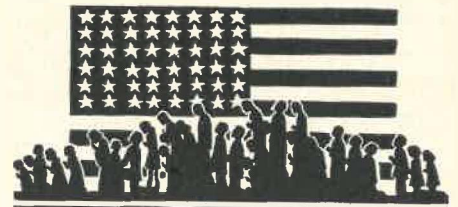
**Things to Come**

JULY						
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AUGUST						
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		23	24	25	26	27
		28	29	30		

**July**

- 20. 6th Sunday after Trinity.
- 21. Race Relations Institute, NCC, Lincoln University, Pa., to 25th. Christian World Mission Conference, NCC, Lake Forest, Ill., to 25th.



- 25. St. James.
- 27. 7th Sunday after Trinity.
- 30. Graduate School of Theology, University of South, to September 3rd.

**August**

- 3. 8th Sunday after Trinity.
- 6. Transfiguration.
- 10. 9th Sunday after Trinity.
- 17. 10th Sunday after Trinity.
- 24. St. Bartholomew (11th Sunday after Trinity).
- 31. 12th 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.

SIXTH SUNDAY AFTER TRINITY

## GENERAL

## MISSIONARIES

## Westward in Oklahoma

*By the Rev. RALPH MACY*

Go west in Oklahoma and the Church almost disappears. In the eastern half the Episcopal Church listed 9505 communicants for 1952 — in the west there were only 409!

These facts were brought to the attention of the diocesan convention in January, and Oklahoma Churchpeople decided to do something about it. The result is that in six months there has been an upsurge of new life in western Oklahoma, and with that new life the diocese has brought forth new means of missionary expansion, climaxed with the formation of a "Laymen's Airlift."

Actually, this work is the second phase of a long range program begun 25 years ago. In 1927 the Rt. Rev. Thomas Casady came to Oklahoma, and the missionary district set its eyes upon becoming a diocese in ten years. That goal was reached, despite the depression, but in the meantime many small churches had to be closed. Since 1937 Oklahoma has been one of the fastest growing dioceses in the United States. When Bishop Casady came to the district there were six parishes, only two of them having any real strength. Today there are 21 parishes, all of them solidly planted, together with 39 missions. The period of consolidation has been completed, and a new chapter is opening.

The missionary growth was begun by laymen in Anadarko, where the first church in the diocese once stood. The Episcopal Church left Anadarko 30 years ago, but memories of Grace Church survived. A group of laymen met together and called for help in founding a new Grace Church. The result is a mission with 16 communicants and three lay readers, meeting each Sunday in the community building. Western Oklahoma lay readers, inspired by the faith of this small group, met together and pledged themselves to be on call for services within 100 miles of their home, at no cost to the diocese. With their help the church in Woodward, the center of northwestern Oklahoma, was reopened after five years of inactivity.

Now St. John's, Woodward, has services each Sunday, with communicants driving regularly from a 50 mile radius.

At Clinton, the "hub of western Oklahoma," laymen worked together to put that mission on its feet after a clergy vacancy of three years. The men drew up a plan of action for the coming year, presented it to the bishop, and the result is a resident clergyman living there and serving St. Paul's along with St. John's, Woodward. He is the Rev. Howard A. Simpson, Jr., a 1952 graduate of General Theological Seminary and a veteran of World War II. These three missions have been served in the meantime by the Rev. Richard C. Allen, rector of St. Luke's Church, Chickasha, and chairman of the diocese's Department of Town and Country.

In southwest Oklahoma St. Paul's Church, Altus, is in the midst of a vast new agricultural development, supplied by Oklahoma's first major irrigation project. St. Paul's has kept a regular schedule of lay services, with assistance from the Rev. Russell T. Rauscher, rector of St. Andrew's Church Lawton, 60 miles to the east. The congregation is confidently looking toward the advent of a resident clergyman by autumn.

With these missions moving forward steadily, the diocese began to look to new

work. In May the Rt. Rev. Chilton Powell, Oklahoma's new Bishop Coadjutor, and the Rev. Mr. Allen made a careful tour of the northwest quarter of the state. Visits were scheduled in each community where Churchpeople might gather, and in a few communities services were scheduled. Newspaper coverage was secured in advance in each town to be surveyed.

The "panhandle" area proved the most fruitful portion of the tour. Although the Episcopal Church has never had a church in that area, 18 Episcopalians gathered in Guymon for a service. Their first question after the service was, "How do we start a mission?" Paper and pen were secured, and all present signed a petition for mission status. On that day St. Stephen's Church was organized. Mission committees were appointed for each town in the panhandle, and a regular schedule of lay readers was drawn up.

The next problem was, "Where can we get a minister for occasional visits?" No immediate answer was given, for Guymon is 250 miles from the nearest clergyman of the Church. Before long, however, a layman in Enid, George



BISHOPS POWELL AND CASADY  
*In 25 years, 10 times as many strong parishes.*

Athey, offered the use of his plane to the Rev. H. A. Guiley, rector of St. Matthew's Church of that city. Now Mr. Athey and Mr. Guiley fly to Guymon once each month, and the "Laymen's Airlift" has been inaugurated. The diocese hopes to form more flights.

Since missionary expansion requires the coöperation of the whole diocese, Bishop Casady and Bishop Powell called the senior wardens, bishop's committee presidents, and clergy of the diocese to meet with them in Oklahoma City. There they presented a proposal to be submitted to the next diocesan convention to borrow \$100,000 on a ten year basis for expansion throughout the di-



## CONVENTION

### One Book Will Do

Clerical deputies traveling to General Convention this year will be permitted to buy round-trip clergy railroad tickets to Boston on presentation of "origin territory clergy certificates" only, according to a letter from Trunk Line-Central Passenger Committee to the Rev. Alexander M. Rodger, Convention Manager.

Thus a clerical deputy from Minne-

## PROVINCES

### The Missionary Hobby

Bishop Powell of Maryland has been elected president of the board of the conference of the Province of Washington.

The board meeting, at which the election took place, was held at the conference at Hood College, Frederick, Md.

Attending the conference were 213 clergy and lay workers of the Province.

In one address, the Rev. John Janney Lloyd, a missionary on furlough from Japan, talked about the condition of the Church in Japan, the need of more missionaries there, and asked the people in



Governor Fine

Governor McKeldin

Mrs. Eisenhower

Senator Taft

General MacArthur

AMONG CHURCHPEOPLE AT REPUBLICAN CONVENTION

RNS

cese. Those present heartily approved of the proposal and returned home to present the idea to their respective parishes. It is expected that by February, 1953, the diocese will have made a thorough survey of its needs and will have on hand the full \$100,000 with which to imple-

In the meantime the diocese is making full use of the laymen. Laymen's conferences, with special training for lay readers, have been held with real success. The diocese is achieving a new sense of unity purpose as common problems are discussed in regional meetings and as the laymen have an increasing part in the planning of the future life of the diocese.

Already the results are proving the worth of the program. Within less than a year three new missions have been formed in Oklahoma, and another mission reactivated. Confirmations for the first half of 1952 totalled 677, only 43 short of the greatest number confirmed in any previous full year period. The goal of 1000 confirmations in 1952 seems well within reach now. The area that was a missionary district until 15 years ago now numbers among the ranks of its clergy eight native sons. And all of this because a few clergy and a few laymen had a vision of what the Episcopal Church could do in one of the newest states in the Union.

apolis, who would ordinarily require both a Western and an Eastern clergy book to travel to Boston (at the special clergy fare), will be able to do so on presentation of his Western book alone — at a saving, in this case, of \$6.

Selling dates of such tickets will be September 3d-10th, inclusive, 1952.

### Mrs. Roosevelt to Speak

Eleanor Roosevelt is one of three speakers who will discuss the role of the laity in the Church at a dinner at the Sheraton Plaza, Boston, on September 16th, during General Convention. Other speakers are Bishop Lichtenberger, coadjutor of Missouri, and Bertram Parker of Corpus Christi, Texas.

### Church Congress Dinner

The Church Congress will hold a dinner meeting at the General Convention on Tuesday, September 16th, in the New England Mutual Hall, Boston.

The Rev. Charles W. Lowry, Jr., will speak on "Communism as a Religion"; the Very Rev. James A. Pike's subject is "The Judgment of Communism on Christianity"; and John H. Hallowell, Professor of Political Science at Duke University will speak on "Christianity's Answer to Communism."

the Church to stop thinking of support of missions as a hobby and to realize that it is a demand from God.

## NATIONAL AFFAIRS

### At the Start, Church

Many of the delegates and other participants at the Republican Party's convention started off their grueling days in Chicago by going to Church. A number of them chose Episcopal Churches.

At 11 AM on Sunday, July 6th, while the nation was waiting to find out whether he would favor Senator Taft or General Eisenhower, Governor Fine of Pennsylvania arrived quietly for worship at historic St. James', where one of his predecessors, Abraham Lincoln, had also worshipped. At least 100 delegates attended that service, and about 20 came to each of two earlier services.

St. James', the mother church of the diocese of Chicago, and one of the buildings that survived the great fire of 1871, was one of only three places of worship\* shown on a Chicago *Tribune* map of meeting places and points of interest for the Convention.

Among prominent Churchpeople at

\*Other two: a Roman Catholic Church and a Jewish synagogue.

the Convention besides Governor Fine were Senator Taft, Mrs. Eisenhower,\* General MacArthur, Governor Dewey, and Theodore McKeldin, Jr., governor of Maryland.

## EDUCATION

### Public vs. Parochial

When a woman speaker at the recent convention of the National Education Association sharply criticized clergy for calling the public schools "godless," Churchman Charles P. Taft took exception.

The woman speaker was Agnes E. Meyer, a member of the president's commission for higher education, and wife of Eugene Meyer, chairman of the board of the *Washington Post*. She said in her address that she was "obliged to concede" the right of parochial schools to exist, but claimed that they were not able to teach democracy.

John W. McLean reported in the *Milwaukee Journal* that Mrs. Meyer said the existence of parochial schools "divided communities." She favored, said Mr. McLean, "a constitutional amendment to prevent any use of public funds by them."

Mr. Taft, former president of the old Federal Council of Churches, Republican candidate for governor of Ohio, and a brother of Senator Robert A. Taft, said that the idea that Americans can find enough spiritual strength in the concept of democratic unity "just won't wash."

Mr. McLean reported:

"He [Mr. Taft] admitted that public schools could not teach religion as long as various sects differed on how it should be taught. But he offered these suggestions:

"Pick and train teachers who have personal religion.

"Make every effort to secure agreement among the major faiths in any locality for the inclusion in the non-religious courses of the maximum amount of religious material of a non-controversial nature."

"He cited a recommendation made by a special commission of the American Council on Education, which included a [Roman] Catholic, a Protestant, and a Jew. The group recommended that schools, with local approval, visit churches of different faiths as part of school studies courses.

"Mr. Taft said that he was 'not happy' that the nation's schools were divided. But he urged teachers to help churches with their instruction programs in their spare time.

\*General Eisenhower's brother, Milton, president of Pennsylvania State College, is also a Churchman. The General himself was brought up in a branch of the Mennonites, the Brethren in Christ. While in the Army he attended the non-sectarian chapels on the various posts to which he was assigned and attended the college chapel while at Columbia University.

"He also supported released time programs . . ."

Mr. McLean said that Edward Tuttle, executive secretary of the National School Boards association, and Maurice Bement, a member of the National Citizens Commission for Public Schools, gave the "two most frequently heard—and in some ways paradoxical—answers to charges that the schools were 'godless.'"

Mr. Tuttle "flatly denied" that the schools were godless. Mr. Bement pointed out that they were prevented by law from teaching religion.

A large majority of the NEA adopted a resolution saying that "Separation of



MR. TAFT  
"In concept of democratic unity, not enough spiritual strength."

Church and State should be vigorously and zealously safeguarded." The resolution agreed that Churches had the right to run schools, but said that all public funds should go only to publicly controlled and tax supported institutions.

## CONFRATERNITY

### Annual Meeting

The American branch of the Confraternity of the Blessed Sacrament held its annual festival and meeting on June 12th, the feast of Corpus Christi, at St. Clement's Church, Philadelphia, Pa.

The Rev. Wm. B. Suthern, rector of St. Thomas Church, Chicago, was elected vice superior in succession to the late Rev. William Brewster Stoskopf. The Rev. William R. Wetherell, rector of the Church of Our Saviour, Chicago, was elected secretary general.

## GFS

### Three Annas and the Anne Fund

The Girls' Friendly Society has received a contribution to its Anne Fund from (Anna) Eleanor Roosevelt, a former honorary president of the Society. The fund, part of the 75th anniversary of the founding of the GFS at St. Anne's, Lowell, Mass., is being used to send a young woman for training to Queen Anne's College in England, the British GFS Summer School. Since the GFS is asking for special gifts to this fund from girls and women named Anne, Anna, or Ann, Mrs. Roosevelt made the

contribution for herself, her daughter, and granddaughter, all of whom are Annas.

## HISTORY

### For Each Year, a New Church

One hundred and fifty persons gathered at the grave of Davenport Phelps in Pultneyville, N. Y., on June 22d, for the sesquicentennial commemoration of his life and work as a soldier of the Revolution and priest of the Church of God.

Evensong was sung by the Rev. Samuel H. Edsall, D.D., rector of Trinity Church, Geneva, N. Y.

A sermon was delivered by the Rev. Robert R. Spears of St. Peter's Church, Auburn, N. Y.

Davenport Phelps was born in Hebron, Conn., in 1755 and served as Quartermaster of David Hobart's regiment, in General Stark's Brigade of the New Hampshire Militia in 1777. After the war, he sought Holy Orders and was commended to Bishop Moore by Chief Joseph Brant and Aaron Burr. He was ordained deacon in 1801, and priest in 1803.

For ten years, he conducted a ceaseless, searching ministry through Central and Western New York, and for each year of his ministry, he founded a parish or mission of the Episcopal Church.\*

He died June 27th, 1813, and is buried beside Lake Ontario at the Pultneyville cemetery.

## LITURGY

### The Question that Divides

Life desperately needs the cult, the ceremony, and the holy act, the Rev. C. Kilmer Myers, told the recent Liturgical Conference of the Second Province. He said, "A parish whose life centers around the altar cannot help but develop a dynamic kind of Christianity."

Speaking from experience gained in his own parish of Grace Church in the slums of Jersey City, N. J., Fr. Myers said that a priest could hardly expect to bring the Liturgical Movement to his parish single-handed. "His people must be with him. . . . They must be brought to that point where they deeply desire all that liturgy can bring to life."

Discussing the relation of the Liturgical Movement to differences of opinion in the Church, the Rev. Massey H. Shep-

He established in 1803, St. John's Church, Onondaga Hill; in 1804, Trinity (now Christ) Church, Manlius; 1805, St. Peter's Church, Auburn; 1806, Trinity Church, Geneva; 1807, the original mission to Phelps and Clifton Springs; 1808, St. Paul's Church, Honeye; 1808, St. Peter's Church, Pultneyville; 1809, St. John's Church, Catherine; 1810, Christ Church, Binghamton; 1811, St. John's Church, Sheldon.

herd, Jr., author of the *American Prayer Book Commentary*, said,

"Above everything else, we need in the Episcopal Church a clear doctrine of the Eucharistic Sacrifice, which takes into account the truer insights of both the Reformers and their predecessors. . . . Our differences on the doctrine of the Eucharistic Sacrifice involve all the other questions of doctrine that divide us: the nature of the Church and its ministry, the relation of nature and grace, and ultimately the nature of man and the character of his redemption. . . ."

"The Liturgical Movement is more than correct archaeology and good taste in religious art and ceremonial. It is rooted in the fundamental doctrines of our Faith. It is allied to Biblical theology. It is pertinent to the modern movement for unity in the Church. . . . Above all, the Liturgical Movement would reverse the trend to divorce Christian Faith from the workaday world of human business and labor. . . . It would make Christ Lord of the whole of life, the Church a 'colony of heaven' upon earth, and the Christian a responsive sharer in the offering of Christ for the redemption not just of himself, but of all those for whom that sacrifice was made."

## RELIGIOUS ORDERS

### Free Home's Anniversary

The St. Barnabas Free Home at Gibsonsia, Pa., observed its 52d anniversary on June 8th at its annual outdoor service. Founded by Brother Gouverneur Hance on St. Barnabas Day, 1900, and carried on by the St. Barnabas Brotherhood, also organized by him, the St. Barnabas Home now ministers to men and boys who are incurable and destitute. The anniversary service is held every year on the Sunday nearest St. Barnabas Day at Gibsonsia, and on the next Sunday at the order's other home at North East, Pa., in the diocese of Erie.

## PEOPLE

### New Director

The American Council of St. Luke's International Medical Center, Tokyo, has announced the appointment of H. M. Addinsell of New York as a member of the board of directors. St. Luke's has served the Japanese people and foreign patients since 1912 and was taken over by the U. S. Army at the close of World War II. Although the U. S. Army still occupies the Hospital, the American Council maintains its organization in the United States.

Mr. Addinsell, who was formerly chairman of the board of the First Boston Corporation, is now treasurer of the National Council. He is a vestryman of St. Bartholomew's Church, New York, and of St. Paul's Glen Cove, Long Island.

## WEST INDIES

### Election Deadlock

The electoral assembly of the diocese of Antigua, (Province of West Indies), held in St. Johns, Antigua, recently failed to elect a bishop by the required two-thirds majority, and delegated the choice to the Archbishop of the West



BISHOP YASHIRO  
*Seikokwai touches new territory.*

Indies and the Bishops of Barbados and Nassau as a committee of selection.

The vacancy was caused by the resignation after Easter of the Rt. Rev. N. W. Newnham-Davis to become assistant bishop of Coventry (England). There were six nominees for the vacant post: Bishop Hughes, assistant bishop of Birmingham (England), formerly Bishop of Barbados; Archdeacon Hillbourne of Antigua, Archdeacon Bloomfield of St. Kitts, Dean Baker of Antigua, Dean Young of British Guiana, the Rev. Sir Percy Maryon-Wilson, of London.

## ARMENIA

### Catholicos Dies

His Holiness Garegin I, Catholicos of Cilicia, of the Armenian Apostolic Orthodox Church, died at Antelias, six miles east of Beirut, Lebanon, after a long illness. He was 85. At one time he headed the Armenian churches of the United States and Canada.

Archbishop Khat Achabahan of Aleppo is acting as locum tenens at Antelias until a new Catholicos is elected by a joint ecclesiastical and lay council of delegates from Near East Armenian churches.

The election is expected to pose a problem for the delegates. The Catholi-

cate, ruling body of the Church, is located in Etchmiadzin, Soviet Armenia, and many Armenian Orthodox in the Near East feel that Catholicos Georg VI is a "captive puppet" of the Communists.

They are expected to oppose any attempt by the Etchmiadzin Catholicate to influence the election. It is believed possible that the Armenian Church community councils of Syria, Lebanon, and Cyprus, administratively allied to the Catholicate at Antelias, may even attempt to sever ties with Etchmiadzin.

[RNS]

## JAPAN

### Spadework

With the faculty and students of the Central Theological College, Tokyo, and representatives of various Church institutions and organizations in attendance, Presiding Bishop Yashiro of the Japanese Church turned over the first shovelful of dirt at the ground-breaking ceremonies of the seminary at the site of its new buildings. Bishop Yashiro is president of the seminary's board of trustees.

Since the end of the war, the seminary and the Japanese Church's national headquarters have shared the old Iwasaki baronial mansion which was purchased in 1949 with the assistance of the Woman's Auxiliary of the American Church.

Located within easy access of the center of Tokyo, on a four and a half acre plot of ground, the new buildings will enable the seminary to increase its enrollment by more than 50%.

The dormitory will comfortably house 46 students and, besides common rooms, refectory, and quarters for guests, will have an infirmary made possible by a gift from the Episcopal Theological School (Cambridge, Mass.) Alumni Association.

Classroom and library space will be expanded and plans for the library stack room will permit it to house eventually 35,000 volumes.

Besides being the center of the life of the seminary, the chapel is also expected to be the focal point for evangelistic work in the neighborhood. The dean of the Seminary, the Rev. Shunji F. Nishi, says:

"Although we will be well within the limits of metropolitan Tokyo, the area into which we are moving is quite untouched by the Seikokwai. We hope the seminary chapel may become a center for evangelistic work in the community into which we will be moving. Students, under the experienced direction of members of the faculty, will pursue this endeavor as a part of their total seminary work. We hope this program will help to round out the spiritual and academic training for the priesthood and help advance the work of the Church in Japan."



# one-handed living

by Christine Fleming Heffner

OURS are days of stress and strain, days of gnawing fears and tremulous insecurity. Prophets of doom hang the atom bomb over our heads. Russia's representatives in the United Nations shake our faith in human motives; we feel that our leadership is fearful to lead; and our familiar world suddenly grows strange, like a nursery in the night when a sick child awakens. The things we have relied on give way under pressure. The rock we leaned on merely seems cold and hard and rough, but not sure. All our planning includes unspoken "if's," and we are finally at the place where we hardly know just what it is that we hope for.

Must human lives always be lived under such uncertain conditions? Must we, generation after generation, keep sticking small fingers in every new and larger holes in the dikes that keep out the seas of destruction and disaster? Must we contract our marriages under the threat of the separation and anxiety of war? Must we conceive and bear our children, wondering if mankind will last long enough for them to grow to manhood? Must young men begin business careers without hope of time to develop them?

And how long can human nerves stand up under this sort of living? How much can human hopes stand? Can we live decent, meaningful, dignified lives in the constant presence of the ugly faces of fear and hysteria and the long sad face of hopelessness? If we can, then for heaven's sake, how do we go about it?

Our first quick need is a sense of proportion. We must realize that, while the atom bomb is new in our generation, the threat of destruction is as old as man. We must remember that human beings have lived decent lives under such circumstances — and under worse ones — generations long before our day. Our father's fathers can help us, for the same ugly faces pressed at the windows of their homes, and they lived sane, serene, substantial lives in spite of them. However, it is well to remember that it was not alone that they overcame their fears



KING GEORGE VI  
*Put your hand into God's*

and insecurities; it was by the grace of God that they surmounted them.

We have for so long relied on the cleverness of men, but the advantage of our ancestors was that they had not forgotten how to ask the help of God. They knew where to turn to Him, they knew how to ask, and they knew how to hold out their hands to receive the help and strength, the wisdom and serenity, that are there to be had for the asking — to those who have the humility and the wisdom to ask. Even our Churches have occupied themselves with teaching us how to run human society, and have forgotten to teach us how to approach God.

## VOLUMES MOLDERING UNREAD

But those who taught our fathers, and their fathers, will help us, too. There are many volumes of such help, moldering unread on library shelves. There are other volumes that have never, even during man's most arrogant period of self-sufficiency and material-mindedness, quite been forgotten nor fallen into disuse. Wise men and women by thousands are now remembering these helpers on the way, and are turning to them.

Among the greatest of these teachers is a man they now call St. Francis of Sales<sup>¶</sup> In a day of many books of devotion written for those who led cloistered



ST. FRANCIS DE SALES  
*And with the other gather strawberries.*

religious lives, he wrote to those who lived in the world. He wrote, like Fénelon,<sup>¶</sup> to those who must lead lives busy in the social and economic whirl of the day, those who must put their time and effort and attention at the pursuit of business, and yet who wished to make a closer acquaintance with their God. He wrote for 17th-century France, but he speaks to our condition. Although he didn't know it, he wrote for a busy, nervous, shaky people of the atomic age. One such passage is this:

"Imitate little children who, as they with one hand hold fast by their father, with the other gather strawberries or blackberries along the hedges; so you, gathering and handling the goods of this world with one hand, must with the other always hold fast the hand of your heavenly Father, turning yourself toward Him, from time to time, to see if your actions or occupations be pleasing to Him; but, above all things, take heed that you never leave His protecting hand, nor think to gather more; for, should He forsake you, you will not be able to go a step further without falling to the ground.

"My meaning is. . . that, amidst those ordinary affairs and occupations, that require not so earnest an attention, you should look more on God than on them; and when they are of such importance as to require your whole attention, that then,

(Continued on page 12)

TUNING IN: ¶Francis of Sales (François de Sales), Roman Catholic Bishop of Geneva, Switzerland, was born 1567 and died 1622. He was noted for his skill as a confessor and spiritual director. First edition of his complete works was pub-

lished in 1637, and he was canonized in 1665. ¶François de Salignac de la Mothe Fénelon, French writer and archbishop of Cambrai, was born 1651 and died 1715. Descended of noble lineage, his early life included a career at court as royal tutor.

## Something to Do

**T**HERE is a passage in the Prayer Book, which, used as a sermon, could be preached in five minutes, possibly in two or three. Yet it gives the hearer something to do before next Sunday; it tells him how to do it; and it offers him help.

Many sermons are preceded by announcements, and this sermon begins with an announcement — an announcement that on a specified day the priest proposes “through God’s assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ.”

“To all such as shall be religiously and devoutly disposed. . . .” These key-words set the theme of the sermon they introduce. They point to the need of a right attitude, involving spiritual preparation, in approaching our Communion. For, as the sermon goes on to show, the Holy Eucharist is a great and glorious mystery. It is the thing that the Church “does” in remembrance of the death and passion of its Lord. In more modern metaphor, it is the throwing of the switch that brings the power of His endless life into our lives.

It is because the Sacrament is all of this that it is not to be trifled with — any more than one plays with a high-powered tension wire. It is because the Sacrament of the Lord’s Supper, as the sermon in the Prayer Book goes on to say, is “so divine and comfortable a thing to them who receive it worthily, and so dangerous to those who will presume to receive it unworthily,” that the listeners are bidden to “search and examine their own consciences,” that they may “come holy and clean to such a heavenly

feast.” Thus the Church, through its Book of Common Prayer, teaches its members the necessity of preparation for Holy Communion.

But the sermon in the Prayer Book goes on to show Churchpeople how to make this preparation. “The way and means thereto is — .” And then follows an admonition to systematic self-examination, “by the rule of God’s commandments.” Thus an indispensable part of preparation for Communion is the effort to find out what one’s sins are, the willingness to look one’s sins in the face, to see them against the background of the dazzling holiness of God.

This will be followed by acknowledgment to God of specific acts of wrongdoing: “whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there [ye are] to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purposes of amendment of life.” It is not enough just to say, with the priest and people in the service of Holy Communion, the general confession, right and proper though that be. It is not enough just to admit to oneself, “I have sinned.” No; what is needed is examination of oneself “by the rule of God’s commandments” — an undertaking that implies the search for specific sins and the “bewailing” of these to God, with firm purpose to do better.

This thought finds expression — clear, direct, and personal — in a hymn contained in what is now spoken of as the “old” hymnal, and unfortunately not carried over into *The Hymnal 1940*. Part of the hymn (131) reads:

“O Jesus! Lord most merciful,  
Low at Thy cross I lie;  
O sinner’s Friend, most pitiful,  
Here my bewailing cry. . . .  
I spread my sins before Thee,  
I tell them one by one;  
O for Thy Name’s great glory,  
Forgive all I have done!”

It is this “telling them one by one” that the Prayer

### The Old In New Dress

*By the Very Rev. MALCOLM DEPUI MAYNARD*

**A**N inexpensive and brief apologetic for Catholic soteriology is *God’s Plan of Salvation*, by J. L. C. Dart (Faith Press. In America: Morehouse-Gorham. Pp. 129. \$1.80).

Its 19 chapters are somewhat unequal in merit, but the book as a whole, once begun, reads right along — either for the lay person, to whom

much of the material may be new, or for the clergy as they seek new ways of clarifying old material.

Every step of the author’s argument is given scriptural reference, and the use of the Old Testament as fulfilled in the New is especially gripping. An arresting and inviting chapter, “Chance or Design?”, is followed by one, “What is God like?”, the

reading of which will insure one’s going on with the rest of the book.

Two of the author’s finest chapters are those on the expectation of a Saviour and His coming.

The last chapter (“The Salvation of our God”) contains an outline of the Mass, in which the material is not handled as effectively as possible. Yet it has many points of interest and of value. (Not all Anglicans would agree with his explanation of the Real Presence in terms of the philosophy underlying transubstantiation.)

However uneven this study is, it does provide a brief and telling account of God’s plan of salvation.

Book would drive home to us. And among these sins are wrongs done against our neighbors, against other people. For these we must be "ready to make restitution and satisfaction, according to the uttermost of our powers," seeking reconciliation with our neighbors, and being willing to forgive them, even as we expect God to forgive us. For, unless we are willing to do these things, the Prayer Book reminds us, "the receiving of the Holy Communion doth nothing else but increase our condemnation."

THEN, as if further to underscore all that it has thus far said on the subject, the Prayer Book flings at us words of anathema-like force but realistic in their picture of sin in its true nature:

"Therefore, if any of you be a blasphemer of God, an hinderer or slanderer of His Word, an adulterer, or be in malice, or envy, or in any other grievous crime; repent you of your sins, or else come not to that holy Table."

But just as a teacher will step down from his platform to help a child struggling with a difficult problem in arithmetic, so the Church offers concrete help to those who would squarely face their sins. Because there are doubtful cases, borderline situations; because the individual is not always the best judge of the adequacy of his own repentance; because the mere telling of sins to another person objectifies them, gets them out of our system, and is of itself good practical evidence that we are truly penitent — because of all of these advantages that have accrued to the practice throughout the ages, the Church empowers its ministers to hear the individual's confession to God, to offer advice, and authoritatively to pronounce God's forgiveness:

"Therefore, if there be any of you, who by this means [i.e. by private self-examination] cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other Minister of God's Word, and open his grief; that he may receive such godly counsel and advice, as may tend to the quieting of his conscience, and the removing of all scruple and doubtfulness."

Here indeed, printed in every copy of the Book of Common Prayer (pp. 86-88), is a sermon practical to the core: a sermon that begins by announcing a great and glorious event — the sacramental coming into the hearts of His people of the Lord of all life; a sermon that underlines the "dignity of that holy mystery"; a sermon that outlines the steps to be taken in preparation for it; a sermon that offers concrete help in this preparation.

Here, in short, is a sermon that gives the individual communicant something definite to do, by way of getting ready for the next Lord's day. Let us read it and let us heed it. Let us, slowly, and devoutly go over it in its Prayer Book version, on which this editorial is a commentary. But above all let us put it into practice as week by week we prepare for our Communion.



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**Living**

(Continued from page 9)

also, you should look, from time to time, toward God, like mariners who, to arrive at the port to which they are bound, look more up toward heaven than down on the sea on which they sail; thus will God work with you, in you, and for you, and your labor shall be followed with consolation."

Here, then, is the secret of living with serenity and dignity in an hysterical and grotesque society. Simply to place one hand always in the hand of our Father, and to do our daily living with the other. So often we have lost the road and been bewildered and frightened, or fallen into the mud, just because we tried to grasp our daily living with both hands. We reached for every bush we saw and got stung by nettles and torn by thorns. We wandered and were lost, without any to guide us.

**GATHERING BLACKBERRIES**

This kind of living, one-handed living, makes all the difference. The person who lives with one hand gathers blackberries, too, and to the casual observer he lives no differently from others. But in truth he does live differently. The difference is one of attitude. The frantic, grasping, groping life that we so often see is not possible to him who has set upon this one-handed mode of life. He only picks, be it food or flowers, with one hand, for the other rests calmly and trustingly in that of his Father. He just doesn't have both hands to grasp with. His feet cannot go too far astray, for the hand he has given his Father to hold, also holds him in the path that his Father takes.

He can grab thorns only lightly, and if he looks around often enough to his Father, he catches the nod and the word that keep him away from the nettles. He may stumble, but the hand that his Father holds is as well the means by which his Father may lift him up and set him on his feet again. He may grow weary, but there is his Father's strength to lean on, already at hand. He may meet frightening things, beasts larger and stronger than he is. But his Father is stronger than any beast, and there is the reassuring feel of his Father's hand, clasping his. And certainly he can never be lonely, with the world's best Companion, not only nearby but touching him.

To exchange harried existence for real living, in this day of fearfulness, turn to your Father, and deliberately, consciously give Him your hand to hold. Make a practice of remembering, often during every day, that you have placed your hand in His, and that you mean to leave it there. Turn this thought into the half-conscious background of all your days—and these days will proceed in an inner peace and confidence you never knew before, no matter what your outward circumstances. Forget the intellec-

tuals' sneering at "blind faith," for the truth is, of course, that we are blind anyway, and faith means only taking the hand of a guide.

During the darkest days of World War II, the late King George VI of England quoted this in an Empire broadcast:

"I said to the man who stood at the gate of the year—'Give me a light that I may tread safely into the unknown.' And he replied, 'Go out into the darkness and put your hand into the hand of God. That shall be to you better than light and safer than a known way.'"

That has always been the secret of those whose strength and joy shone out like beacons to the fearful. That has been the secret of those who have been more than conquerors in the darkest days of terror in human history. That has been the secret of those who have been free when others became slaves, it has been the source of courage and honor and all that is worthwhile in human life. One-handed living—better than light, and safer than a known way.

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**SOUTHWESTERN VIRGINIA** — A new schedule of goals for the churches in the fall Every Member Canvass was adopted at the council of Southwestern Virginia, as was a missions fund program for 1953 in the amount of \$73,725. A tentative figure of \$25,555 was planned for the work of the General Church.

**ELECTIONS.** Deputies to General Convention: Clerical, R. H. Lee, J. S. Wellford, R. A. Magill, W. E. Roach; lay, B. F. Parrott, T. A. Scott, E. S. Mattingly, J. A. Waller, Jr. Alternates: Clerical, R. R. Beasley, V. F. Garrett, C. C. Fishburne, L. S. Jeffery; lay, C. P. Macgill, B. C. Baldwin, Jr., F. P. Turner, Jr., J. H. Barnes, Jr.

**PITTSBURGH—SPIM**, the Society for the Promotion of the Industrial Mission, was described by Bishop Pardue of Pittsburgh at the convention of his diocese. The Bishop told how the society had its start in the diocese because it answered a local need, but pointed out that SPIM is spreading to other industrial areas of the country.

The convention was conducted in an efficient manner and lasted for only one day. The chancellor of the diocese, Malcolm Hay, was seated beside the bishop and many difficult questions were referred to him. Another new feature was

the introduction this year of the "rotating" standing committee, based on the rotating vestry system already in use in many parishes.

**ELECTIONS.** Standing committee: One year, the Rev. H. S. Clark, Dr. D. E. Barnes; two years, Rev. Dr. Benedict Williams, C. L. Austin; three



**CHERYL STANDEN\***  
*Because of a million dollars.*

years, the Rev. J. L. Plumley, S. G. Little; four years, the Rev. A. D. Rollit, A. C. Succop.

Deputies to General Convention: Clerical, F. L. Drake, W. S. Thomas, Jr., C. L. Weems, Benedict Williams; lay, D. E. Barnes, Joseph Bowman, E. P. Dandridge, Malcolm Hay.

**MICHIGAN** — The late Mrs. Henry Ford's gift of a million dollars is making possible construction which is about to begin on St. Martha's Church, Detroit, Mich. Seven-year-old Cheryl Standen, representing Church school classes, turned a spadeful of earth at recent groundbreaking ceremonies. The new church is part of the Diocesan Missionary Program, which has opened a dozen new missions within the past year.

**NEVADA** — A beautiful new cope and miter were presented to Bishop Lewis of Nevada during the recent convocation of his missionary district. The gift came from the clergy and laity of the district, and the actual making of the vestments was done by one of the communicants. Bishop Lewis is this year observing the tenth anniversary of his consecration.

**ELECTIONS.** Deputies to General Convention: Clerical, J. T. Ledger; lay, Frederick Steiner. Alternates: Clerical, J. R. Orpen, Jr.; lay, Col. Weld Arnold. Delegates to Triennial Meeting: Mmes. C. C. Swett, Julian Glock, Fred Steiner, Ruth Ennor, J. T. Ledger; alternates, Mrs. Rebecca Herberth, Mrs. Gerald Wyness, Miss E. B. Matz, Mrs. Helen Brennen, Mrs. Kate Bachman.

\*With Mrs. Edsel Ford and Bishop Emrich of Michigan.

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Head Master

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## 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

**ANTIQUE SANCTUARY-LAMP.** Robert Robbins, 1755 Broadway, New York City.

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**BRONZE CHURCH BELLS:** The Ideal Call to Worship—perfectly tuned. Equipped with Frames, Holland Made. Immediate delivery. Address David Johnson, 108 Central Avenue, Sea Cliff, N. Y.

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

### 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.

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### POSITIONS OFFERED

**SUNDAY SUPPLY** for September, Saint Luke's Church, Fort Myers, Florida. If unable to supply for month, will consider first two or three Sundays.

### POSITIONS WANTED

**ORGANIST-CHOIR DIRECTOR** available. Thoroughly experienced. Excellent liturgical background. Recitalist and teacher. Outstanding references. Reply Box G-769, The Living Church, Milwaukee 2, Wis.

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## DEATHS

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

### D. Roy Mathews, Priest

The Rev. D. Roy Mathews, rector for nine years of the Church of the Good Samaritan, Oak Park, Ill., died on June 24th.

Fr. Mathews, who died in Michael Reese Hospital after an illness of a week, was born in Athens, Ga., and was graduated from Transylvania University. He received the M.A. degree from the University of Chicago in 1915 and was ordained to the diaconate in 1919. He was professor of history at Lewis Institute from 1921 to 1942.

He was not ordained to the priesthood until 1942, after which he served for a year as assistant at the Church of the Atonement, Chicago. He took charge of the Church of the Good Samaritan in 1943, and when that mission became a parish in 1945 he was called as its first rector.

He is survived by his wife, Agnes, and two daughters, Nancy and Barbara.

### Philip Nelson, Priest

The Rev. Philip Nelson died in Phoenix, Ariz., on May 15th. He had lived in Arizona since 1947.

Fr. Nelson was born in England in 1886. A graduate of Seabury Theological Seminary, he was ordained deacon in 1914 and priest in 1915. He served three parishes in Colorado, and in 1930 moved to the district of Spokane. There he was in charge of two missions and of Episcopal student work at Washington College for ten years. After working briefly in Oregon he retired in 1943 because of his health.

His wife, the former Helen Bowen Carpenter, survives.

### Hubert G. Wrinch, Priest

The Rev. Hubert G. Wrinch, retired priest of the diocese of Minnesota, died on April 29th in Phoenix, Ariz., after a long illness. He was 54.

Born in Diss, England, the Rev. Mr. Wrinch served in the Royal Air Force during World War I. After leaving the service he entered the ministry, first serving at Grace Memorial Church, Wabasha, Minn., and later as assistant rector of Gethsemane Church, Minneapolis, Minn. For 16 years he was rector of St. Paul's Church-on-the-Hill, St. Paul, Minn.

Mr. Wrinch was a member of the bishop and council of the diocese of Minnesota and a member of the diocesan board of examining chaplains.

He was inactive after going to Arizona, but according to the *Arizona Church Record* "he and his family made

many close friends. For several summers they spent a month at the Bishop's Residence, Summer Conference Grounds, in Prescott, Ariz."

Surviving Mr. Wrinch are his wife, Pearl, and daughter, Mary Katherine. An only son, Robert, was killed in World War II. Other survivors include a brother and two sisters.

### Stewart A. Cushman

Stewart A. Cushman, 57, prominent Chicago layman, died July 7th after a heart attack suffered while at lunch in the University Club. Mr. Cushman, who would have attended the General Convention next September as a deputy for the sixth consecutive time, was a member of the Program and Budget Committee of the General Convention and of the Joint Commission on Ecumenical Relations. He was a former member of the Standing Committee of the diocese of Chicago and was a long time member of the diocesan council.

He served as chairman of the Field Department for more than 10 years and was one of the laymen sent by the National Council's Department of Promotion to conduct training courses for laymen in dioceses throughout the country.

He was graduated from Cornell University in 1919 and was a pilot in the air force during World War I. He was active in the Chicago Chamber of Commerce and for several years headed the speakers' bureau for the Chicago area in the Community Fund drive. He was manager of the Life, Accident, and Group Department of Bartholomay & Clarkson, General Insurance Agents.

He is survived by his wife Edith and his daughter, Mrs. Loy W. Ledbetter, Jr., Amarillo, Texas.

## CLASSIFIED

### POSITIONS WANTED (Cont'd.)

**CHURCHWOMAN** interested in sisterhoods and Church schools desires position as musical director. Experienced teacher and soloist. University (music) graduate. Would assist in other work. Living and small salary. Reply Box J-771, The Living Church, Milwaukee 2, Wis.

**COMPETENT CHURCH SECRETARY** with executive ability desires position in Parish or Diocesan Work. Administrative experience, able to act as Director of Religious Education. Highest references. Reply Box A-770, The Living Church, Milwaukee 2, Wis.

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THE LIVING CHURCH

# CHANGES

## Appointments Accepted

The Rev. **Humphrey C. Dixon**, formerly rector of St. Andrew's Church, Grand Ridge, Ill., is now rector of Christ Church, Ottawa, Ill. He will serve St. Andrew's Church, Grand Ridge, until a new rector is found and will continue as vicar of the Church of the Redeemer, Wilmington, Ill., and chaplain at the Illinois Soldiers' and Sailors' Widows' Home at Wilmington. Address: 113 E. Lafayette St., Ottawa, Ill.

The Rev. **William Eckman**, assistant of Christ Church, Second St. above Market, Philadelphia, will be in charge of the parish during July and August while the rector the Rev. E. A. de Bordenave, and h's wife are vacationing at their summer home in Kinsale, Va.

The Rev. **James L. Grant**, formerly rector of Christ Church, Canaan, Conn., will on August 1st become rector of Grace Church, Bath, Maine. Address: 895 High St.

The Rev. **Joseph Clarkson Mason**, formerly rector of Grace Church, Cortland, N. Y., will on August 1st become rector of Epiphany Church, Glenburn, Pa. Address: Epiphany Church, Glenburn, R. D. 2, Clark's Summit, Pa.

The Rev. **Richard M. Morris**, formerly curate of All Saints' Church, Belmont, Mass., is now in charge of St. Thomas' Church, North Syracuse, N. Y.

The Rev. **Arthur E. Pritchett**, formerly rector of St. John's Church, Mason City, Iowa, is now rector of Christ Church, Hudson, Ohio.

The Rev. **T. Lloyd Rimmer**, formerly rector of St. Mark's, San Diego, Calif., and chaplain of the County and City Mission Society, is now curate of St. Paul's Parish, San Diego. Address: 2729 Fifth Ave., San Diego 3, Calif.

## Resignations

The Rev. **Edwin S. Carson**, vicar of the Church of the Epiphany, Allendale, N. J., has retired from the active ministry. Address: 31 Sutton Dr., Hohokus, N. J.

## Changes of Address

The offices of the diocese of Western New York have been moved from 237 North St., Buffalo 1, N. Y., to 1114 Delaware Ave., Buffalo 9, N. Y. Offices of the Church Mission of Help and the department of Christian education will remain

at 237 North St. The offices of the Bishop, the archdeacon, and the administrative offices will be located at the Delaware Ave. address.

The Rev. **Richard C. Fell**, of St. Andrew's Church, Arlington, Va., has moved from 1922 N. Quincy St. to 2326 N. Military Rd., Arlington 7, Va.

## Ordinations

### Priests

**Chicago:** The Rev. **Russell K. Nakata** was ordained priest on June 28th by Bishop Street, Suffragan Bishop of Chicago, at the Church of the Ascension, Chicago, where the ordinand will



be curate. Presenter, the Rev. A. W. Hillestad; preacher, the Rev. P. V. Norwood. Address: 1133 N. LaSalle St., Chicago 10.

**Northern Indiana:** The Rev. **Horace L. Varian, Jr.**, was ordained priest on June 24th by Bishop Mallett of Northern Indiana at Grace and St. Peter's Church, Baltimore. Presenter, the Rev. Rex Wilkes; preacher, the Rev. Jack Malpas. To be in charge of the Church of the Good Shepherd, East Chicago, Ind. Address: 4816 Baring Ave.

**Southern Virginia:** The Rev. **George R. S. Little** was ordained priest on June 13th by Bishop Gunn of Southern Virginia at Emmanuel Church, Phoebus, Va., where the ordinand is rector. Presenter, the Rev. C. H. Harrison; preacher, the Very Rev. Dr. Stanley Brown-Serman.

**Upper South Carolina:** The Rev. **Walter Wallace Cawthorne** was ordained priest on June 21st by Bishop Gravatt of Upper South Carolina at the Church of the Holy Comforter, Columbia. Presenter, the Rev. W. A. Thompson; preacher, the Rev. A. P. Chambliss. To be in charge of St. Paul's Church, Graniteville, S. C. Address: 11 Aiken St.

The Rev. **Marion Josiah Hatchett** was ordained priest on June 25th by Bishop Gravatt of Upper South Carolina at the Church of the Advent, Spartanburg, S. C., where the ordinand will be assistant. Presenter, the Rev. Capers Satterlee; preacher, the Rev. R. E. Gribbin, Jr.

**West Texas:** The Rev. **William Francis Craig** was ordained priest on June 24th by Bishop Jones of West Texas at St. Thomas' Church, Corpus Christi, Tex., where the ordinand has been in charge as deacon. Presenter, the Rev. D. S. Rose; preacher, the Rev. H. C. Gosnell.

## Degrees Conferred

The Rev. **Dr. Elwyn H. Spear**, trustee emeritus of Bard College, received the honorary degree of doctor of divinity from Bard College on June 21st.

## Church Army

**Cadet Francis Wilkinson**, formerly of Cincinnati, has been assigned to St. Anne's Mission, 600 S. Piedras St., El Paso, Tex., for the summer.

## Laymen

**Mr. Paul Simpson**, who formerly was on the teaching staff of Iolani School, Honolulu, will become headmaster of Hawaii Episcopal Academy, Kamuela, Hawaii, on September 1st.

## Women Workers

**Mrs. Hazel Mustain** of Tucumcari, N. Mex., and El Paso, Tex., has been appointed by Bishop Stoney of New Mexico and Southwest Texas to assist at St. Anne's Mission, El Paso, and work with Deaconess Margaret Booz in the kindergarten and other activities. The Rev. F. J. Seddon is vicar.

**Miss Gladys G. Spencer** of Aomori, Japan, and Wellsboro, Pa., arrived in New York early in June on furlough. She first went to Japan in 1921. During World War II Miss Spencer left Japan for the Philippines, hoping to continue her work as a missionary. There she was later interned in the infamous Bilbid Prison. Her present work includes visiting of missions over a very wide area in the Tohoku diocese of Japan, helping with kindergarten and young people's work, and with Auxiliary groups.



## GO TO CHURCH THIS SUMMER

*The rectors of the churches listed here request you to make this your summer slogan, and invite you to attend Church services, whether you are away on vacation or at home.*



### 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 DIEGO, CALIF.

**ST. JOHN'S, Chula Vista** Rev. **Richard Nale**, r  
6 mi. south of City Tel: C.V. 1281  
Sun 8, 9:15, 11; Daily Mass & V

### 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.

**ST. MARY'S** 2290 S. Clayton  
Sun Masses 7:30, 9, Sun Ev & B 8; Daily 7, 6 EP,  
Wed 7 & 9; Sat C 7:45

**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, Serman; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

### STEAMBOAT SPRINGS, COLO.

**ST. PAUL'S** Rev. **Justin Van Lopik**, v  
On U. S. 40  
H Eu 4th Sun 8:30, other Sun 6:30 & 11; Daily  
anno; C Sat 6:30-7:30 & by appt

### NEW HAVEN, CONN.

**ST. LUKE'S** Rev. **H. B. Hannibal**, r  
111 Whalley Avenue  
Sun 7:30 HC, 11 MP, 11 1st Sun Cho Eu

### NORWALK, CONN.

**ST. PAUL'S ON THE GREEN** Rev. **Sewall Emerson**  
Sun 8, 9:30 HC (ex 1 S), 11 MP (1 S HC);  
Thurs 9:45 HC & Healing; Tues, Fri 7 HC; C Sat  
5-6

### WASHINGTON, D. C.

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

### MILTON, FLA.

**ST. MARY'S** Rev. **Elmer L. Allen**  
Sun H Eu 9:30; Wed & HD 7

### CHICAGO, ILL.

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

**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; Weekdays Eu 7; Also Wed  
6:15; Also Fri (Requiem) 7:30; Also Wed & HD  
10; MP 6:45; 1st Fri HH & B 8:15; C Sat 4:30-  
5:30, 7:30-8:30 & by appt

### EVANSVILLE, IND.

**ST. PAUL'S** Rev. **Imri M. Blackburn**  
301 S. E. First  
Sun: 8 & 10; HD as anno

(Continued on next page)



# GO TO CHURCH THIS SUMMER

(Continued from previous page)



## FORT WAYNE, IND.

**TRINITY** Berry & Fulton Sts.  
Rev. Geo. B. Wood, r; Rev. Geo. W. DeGraff, ass't  
Sun 7:30, 9 Eu, 11 MP; Fri 9:30 Eu

## 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

## OCEAN CITY, MD.

**ST. PAUL'S BY THE SEA** Rev. William L. Dewees, r  
Sun HC 8; (Daily 8); Ch S 9:30, MP 11; Br. of St. Andrew 7:30

## SALISBURY, MD.

**ST. PETER'S** Rev. Nelson M. Gage, r  
Sun 8 & 11; HD 11

## CAMBRIDGE, MASS.

**CHRIST CHURCH** Rev. Gardiner M. Day, r  
Harvard Square  
Sun 8, 11; Wed & HD 11

## MARBLEHEAD, MASS.

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

## DETROIT, MICH.

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

## DEER LODGE, MONTANA

**ST. JAMES'** Rev. Robert C. Rusack, v  
Between Glacier & Yellowstone Parks  
Sun 8 & 11; Wed 7:30; Thurs 10; & 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

## RIDGEWOOD (Newark), N. J.

**CHRIST CHURCH** Rev. Alfred J. Miller  
Sun 8, 11; Fri & HD 9:30

## SEA GIRT, N. J.

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

## FARMINGTON, N. MEX.

**SAN JUAN MISSION** (Indian)  
Ven. George L. Packard, Supt.  
Sun HC 8; Tues 7; Thurs 7; C Sat 8-9

## BROOKLYN, L. I., N. Y.

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

## BUFFALO, N. Y.

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

**ST. ANDREW'S** Rev. Thomas R. Gibson, r  
3105 Main at Highgate  
Sun Masses 8 & 10; Daily 7, Thurs 10; C Sat, 7:30-8:30 & by appt

## FREDONIA, N. Y.

**TRINITY** Rev. Harry W. Vere, v  
Day Street  
Sun 8 HC, 11 Morning Service & Ser

## GLENS FALLS, N. Y.

**THE MESSIAH** Rev. S. D. Jenkins, r  
Sun 7:30, 9 HC; Daily 7 HC; North Church, Kattskill Bay, Lake George 11

## 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

## NEW YORK CITY (Cont.)

**ST. BARTHOLOMEW'S** Rev. Anson P. Stokes, Jr., r  
Park Avenue & 51st Street  
8 & 9:30 HC, 11 Morning Service & Ser; Weekday HC Tues 10:30; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals Fri 12:10. Church 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  
Masses: Sun 8 & 10; Daily 7:30 ex Mon & Sat 10

**ST. THOMAS'** Rev. Roelif H. Brooks, S.T.D., r  
5th Ave. & 53d St.  
Sun 8 & 9 HC, 11 MP, 11 1 & 3 S HC; daily, 8:30 HC; HD 12:10 HC

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

**TRINITY** Rev. Bernard C. Newman, v  
Broadway & Wall St.  
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

## POUGHKEEPSIE, N. Y.

**CHRIST CHURCH**  
Rev. Robert Terwilliger, Ph.D., r; Rev. Charles Pickett, c  
Sun 8 HC; 9:15, MP & Ser 1 & 3, HC & Ser 2 & 4; 11, HC & Ser 1 & 3, MP & Ser 2 & 4. Daily, 9 MP. Wed & Fri 8, HC. HD, 8 & 10 HC

## 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



ST. JOHN'S CHURCH  
SAN DIEGO, CHULA VISTA, CALIF.

## SYRACUSE, N. Y.

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

## UTICA, N. Y.

**GRACE** Genesee and Elizabeth Sts.  
Rev. Stanley P. Gasek, r; Rev. R. Louis Samers, c;  
Rev. Halsey M. Cook, c  
Sun 8, 9:15, 11; HC Wed 7; Thurs 10; Fri 7:30; Lit daily 12:15

## 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.

## OKLAHOMA CITY, OKLA.

**ST. PAUL'S CATHEDRAL** Very Rev. John S. Willey  
7th and Robinson  
Sun 8:30, 10:50, 11; Thurs 10

## TULSA, OKLA.

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

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Rev. Emmett P. Poige, r; Rev. Paul C. Kintzing, Jr.  
Sun H Eu 8, Mat 10:30, Sung Eu & Ser 11, EP 4; Daily: Mat 15 Min bf. Eu; Mon & Tues 7:45; Wed & Fri Eu 7; Thurs & Sat Eu 9:30; EP 5:30; C Sat 4 to 5 & appt

## PITTSBURGH, PA.

**ST. MARY'S MEMORIAL** Rev. R. H. Thomas, v  
362 McKee Place, Oakland  
Sun Mass with Ser during Summer 9:30

## 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

## DENISON, TEXAS

**ST. LUKE'S** Rev. David A. Jones  
427 W. Woodard  
Sun H Eu 8, 9:30 (Cho); Daily 7, ex Wed & Sat; Wed 9:30; C by appt

## HOUSTON, TEXAS

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

## SAN ANTONIO, TEXAS

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

## BELLOWS FALLS, VT.

**IMMANUEL** Rev. Robert S. Kerr, r  
Sun HC 7:30, 9; Wed, Fri & HD, HC 8

## MADISON, WIS.

**ST. ANDREW'S** Rev. Edward Potter Sabin, r  
1833 Regent St.  
Sun 8 & 11 HC; Wed & HD 9:30

## MONTREAL P. Q., CANADA

**ST. JOHN THE EVANGELIST**  
Ontario St. West of Urban  
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