

# The Living Church

July 6, 1952

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**ROANRIDGE FARM: A base of operations for rural work.**  
[see page 12].

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

**P. 16: The Early Morning Secret**

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**C**ONGRATULATIONS! **THE LIVING CHURCH** is the one Church magazine which has, to date, printed an accurate and unbiased account of the business of the convention of the diocese of Long Island [L. C., June 1st and June 8th].

(Rev.) **HOBART JUDE GARY,**  
Priest-in-Charge,  
Church of St. Francis,  
Levittown, N. Y.

**The Heart of the Matter**

**A**FTER reading the three letters [L. C., June 15th] under the heading "The Heart of the Matter" I feel compelled to write you to say that the first from Mr.— is a very sad commentary on conditions in both the Roman Catholic and the Episcopal Churches. Almost the same problems and questions have been in my mind for many years.

The reply of **THE LIVING CHURCH** seems to me to be the best summing up of the whole situation that I have read in many years. Thank you for it.

The reply of Mr.— to your letter shows that you have convinced him of the correctness of our position. I wish it might be read by every member of our Church.

Would it be possible to have a reprint of all three letters made and mailed to every member of our Church or so distributed from our parishes that every member received a copy and read it when received?

**ANDREW R. PERRY.**

Providence, R. I.

**Editor's Comment:**

If sufficient requests are received, we shall be happy to supply reprints of all three letters, as these appeared in our June 15th issue under the heading, "The Heart of the Matter," at 10 cents per single copy, 8 cents each in quantities of 25 or more, 7 cents each in quantities of 100 or more. Postage will be additional unless payment accompanies order.

These will be in **LIVING CHURCH** "Letter-Fold Leaflet" form, convenient for mailing and for the tract rack.

**Where is the Champion?**

**O**NE of the reasons that I enjoy reading **THE LIVING CHURCH** is that news of the Church is honestly and courageously published.

Thanks to God that Church members have been able to read an article about the courageous and Christian stand of Dean Brown and eight teachers at University of the South, Sewanee [L. C., June 22d and 29th]. Both the non-Christian world and the disillusioned are startled and encouraged to hear of Christians standing firm for human brotherhood and realistic charity.

Many of the soldiers with whom I served as an enlisted man had to suffer, and many died fighting the forces of fascism abroad. We who saw what prejudice and racial hatred, or even the attitudes of

nationalistic egotism can do to any people, know too well that it always leads to concentration camps. The end result of hatred always includes brutality of both body and soul.

We know too well that Christ taught something very revolutionary. Where is the Church as the champion of human brotherhood? Is Communism the champion of brotherhood of all peoples today? A surprising number of disturbed folk are beginning to question the Church's action and deep belief about human brotherhood.

Why do our clergy hesitate to take the brave action of placing themselves in a similar position of the teachers and dean of Sewanee's school of religion? Where is reaction of our bishops? Thank God our Father that in the name of His Son there are some bishops, priests, deacons, and laity who are moved by the Holy Spirit to give Christian protest today. I give thanks that there are some seminaries of our Church which admit any human being regardless of his color or social status.

(Rev.) **SHELBERT HARRIS, JR.**  
St. Matthew's Church.

Cleveland, Ohio.

**Sufficient for Kings**

**I** HAVE been much interested in reading in various English newspapers the splendidly factual accounts of the services held in connection with the death and funeral of the late greatly beloved King George VI. Of especial interest to all lovers of the Book of Common Prayer is this excerpt taken from the *Times* (London) Weekly Review, February 21, 1952:

"The rite went on—the Order for the Burial of the Dead from the Book of Common Prayer. It is noble, lovely, and consoling. It comes as near to perfection as piety and mastery of the music of language can bring it; and it is the right of all the Christian dead to be commended by it to the eternal throne. It cannot be improved for kings; nor is it desired that it should be.

"Save for the secular interpolation of Garter King of Arms, which is no part of the liturgy, the prayers made no mention of royalty; they did not contain the name George; they pleaded only on behalf of 'this our brother.' In that intimacy of reference was the comfort. The trust of the psalmist that 'the Lord is my shepherd'; the faith of St. John that 'God shall wipe away all tears from their eyes' are sufficient for kings and those who mourn them, as they are for all Christian men."

Yes, it is a superbly lovely book. And yet I wonder why some among us seem to think they can improve upon it by adding to it, and others think they can improve upon it by subtracting from it. Why don't we all—high or low or in-between—just use this precious heritage as is, and not presume to know better than our Fathers who gave us the Book. If it must be changed, let it be changed in the only proper and legal way, by canonical action of the whole Church (Protestant Episcopal) in convention assembled. No one, be he bishop, priest, deacon, or anyone else, has any right to tamper with this book.

(Rev.) **A. E. CAMPION, M.A., D.D.**  
Church of the Mediator, Kingsbridge,  
New York City.

# The Living Church

Established 1878

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

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

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## Things to Come

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

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

### July

4. Independence Day.
6. 4th Sunday after Trinity.
13. 5th Sunday after Trinity.
15. General Board, NCC, New York City.
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.  
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July 6, 1952

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A PRIEST who left the Roman Catholic Church in 1938, and who after his marriage four years later began his return to religion, was received into the priesthood of the Episcopal Church by Bishop Hallock, coadjutor of Milwaukee, on Sunday, June 29th.

FOR THE REV. ALBERT MEEREBOER, 58, it was the apex of a full circle. Fr. Meereboer was born in Amsterdam, Netherlands, moved to London, and was confirmed there in the Church of England at the age of 27. Subsequently, disturbed by what he felt were abuses in the Anglican Church, he entered a Roman Catholic order, the Oblates of Mary Immaculate, as a lay brother, and in 1930 was ordained.

HE WAS SENT to Canada, where he taught in OMI schools and later to the United States. It was while teaching for the order at White Bear Lake, Minn., that he reached the decision to leave the Roman Catholic Church. He entered secular work and began a successful career in the field of sales management. Four years later he married Agnes Fristam Wentz, a widow with two children. Soon after that Fr. Meereboer began to regain his Faith. He was received as a communicant in the Episcopal Church, at Grace Church, Madison, Wis., and his wife and the two children were confirmed. Fr. Meereboer's reception into the priesthood of the Episcopal Church in Grace Church at the 11 AM service on June 29th took place in the presence of a large congregation.

IN HIS PETITION to Bishop Hallock for reception into Holy Orders Fr. Meereboer said that:

"WHEREAS, after several years as a priest of [the Roman Catholic] Church, he could no longer subscribe to the extreme doctrines which by papal pronouncements from time to time were added to the Faith over and above those which appear in Holy Scripture and are evidenced in the general life and practice of the early Christian Church and which have been restated from time to time in the Ecumenical Councils of the Church, and whereas he now firmly believes that Anglican Orders are equally valid with those of other branches of the Holy Catholic Church and whereas he has since October, 1938, severed all connections with the Roman Catholic Church and has returned to the Communion from which he once came . . . and whereas for several years now he has again been a faithful Communicant of this Church, and having been received in lay capacity into Communicant status of the Protestant Episcopal Church in the U.S.A. in Grace Church, Madison, Wis., he now humbly petitions. . ." to be received into Holy Orders of the Episcopal Church.

FOR THE TIME BEING Fr. Meereboer will continue in his secular work. At the same time he will serve as a priest without pay at Grace Church,

and St. Luke's Chapel, which is a mission of Grace Church.

LIVE ISSUES in the Church of England, as reported by Religious News Service, center around three different, but not wholly unrelated, topics. The Church Assembly, at its summer session, recommended creation of a committee to prepare a measure giving the Convocations of Canterbury and York authority to permit "certain deviations" from the Prayer Book for an experimental period.

DISESTABLISHMENT of the Church of England might be "misinterpreted overseas and elsewhere as a repudiation of religion by the nation," the Archbishop of York, Dr. Garbett, told the summer session of the Assembly. Dr. Garbett made the comment in approving a report by the Church and State Commission which rejected disestablishment. The report was unanimously approved by the Assembly.

REMARRIAGE AFTER DIVORCE is not necessarily and always wrong, according to a published report of the Modern Churchman's Union. In an introduction the dean of St. Paul's, Dr. Matthews (chairman of the committee that prepared the report), agreed with the view of the Archbishops of Canterbury and York that the increase in divorce was a great evil, but expressed doubt that "all marriages entered into after divorce are wrong."

CLERGY-VESTRY RELATIONS were again to the fore in Long Island at the closing session of the annual three-day clergy conference of the diocese. Conference, according to the New York Times of June 26th, overwhelmingly opposed the suggested change that the diocese of Massachusetts favors for the General Canons, according to which a bishop could veto a vestry's choice of a rector only if "rumors," believed to be well found, were circulated against the man's character.

"ONE FATT CALFE," according to New York Times of June 25th, was finally secured for the Rev. Walden Pell, 2d, headmaster of St. Andrew's School for Boys, Middletown, Del., in accordance with a 1688 promise of French Huguenot settlers to give a fat calf every June 24th to the heirs of Sir John Pell from whom they acquired the site of the city of New Rochelle, N. Y. For something like a century, it seems, no heirs have pressed the claim, but this year Fr. Pell did, and after much discussion with the city authorities and a threat to confiscate the city, won. Stanley W. Church, Mayor of New Rochelle, purchased the calf at a livestock auction at Wingdale, N. Y. (with money from his own pocket, since tax money was held to be not available). He then drove with it to the Stamford, Conn. estate of former world heavy-weight boxing champion Gene Tunney, where the calf will be kept for fattening for a month and where Fr. Pell may inspect her next week.

FOURTH SUNDAY AFTER TRINITY

## GENERAL

## EPISCOPATE

**Dr. Kellogg Consecrated**

Fifteen bishops from throughout the United States gathered June 24th in the Cathedral Church of St. Mark, Minneapolis, to consecrate the Very Rev. Hamilton H. Kellogg as bishop coadjutor of the diocese of Minnesota.

The Rt. Rev. Henry Knox Sherrill, Presiding Bishop, Bishop Quin of Texas, and Bishop Keeler, Bishop of Minnesota, were the three consecrators.

Serving as presenting bishops were Bishop Gray of Connecticut, and Bishop Hines, Coadjutor of Texas.

Bishop Brinker of Nebraska read the litany and Bishop Gesner, coadjutor of South Dakota, read the consents of bishops for the consecration.

Other bishops participating were Bishop Barry of Albany, Bishop Cross of Spokane, Bishop Carpenter of Alabama, Bishop Budlong, retired, Connecticut, Bishop Burroughs of Ohio, Bishop Emery of North Dakota, and Bishop Horstick of Eau Claire.

The men who vested Dr. Kellogg in episcopal robes were the Rev. James P. Clements, Houston, and the Rev. Paul S. Wilbur, Danbury, Conn.

The Rev. Lloyd Gilmett, St. Paul, acted as deputy registrar.

Others taking part in the consecration included the Rev. Bernard Hummel, rector of St. Stephen's Church, Edina; David Bronson, Minneapolis, chancellor of the Minnesota diocese; Jule M. Hannaford, Jr., White Bear Lake, treasurer of the diocese, and Albert J. Jones, Houston.

Since 1946 Dr. Kellogg has been rector and dean of Christ Church Cathedral, Houston.

**Fifth Bishop for Erie**

The Ven. William Crittenden was consecrated fifth bishop of the diocese of Erie on June 26th by Presiding Bishop Sherrill, assisted by Bishop Hobson of Southern Ohio and Bishop Tucker, retired, Ohio.

At the consecration, which took place in the Cathedral of St. Paul, Erie,

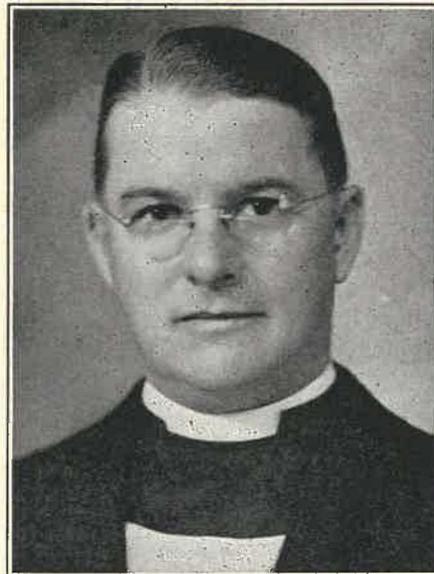


BISHOP KELLOGG\*  
New coadjutor of Minnesota.

the Rev. Francis J. Moore, editor of the Forward Movement publications, preached the sermon.

Presented by Bishop Heistand of Har-

\*With Bishop Sherrill and the Rev. Harold Martin (carrying cross.)



BISHOP GOODWIN  
The El Paso Plan has hazards.

risburg and Bishop Armstrong, suffragan of Pennsylvania, the new bishop was attended by the Rev. David R. Thornberry of Grace Church, Cincinnati, and the Rev. James E. Clark of Christ Church, Glendale, Ohio.

## FILMS

**Award to National Council**

The second annual Boston Film Festival has awarded the National Council first prize for its new film, "The Strength of the Hills." Last year, another Council film, "Window on the Sky," was judged the best religious documentary of the year at the Cleveland film festival.

MINISTRY<sup>1</sup>**Pay and Pensions: Too Low**

There appears to be no immediate possibility that the federal Social Security Act will be amended to cover the clergy, in the opinion of the majority of the Church's Joint Commission to Study Clergy Pension Plans and Clerical Salaries.\*

In a 13 page report, which will be submitted to General Convention in Boston next September, the Commission under the Chairmanship of Bishop Goodwin of Virginia makes a series of recommendations on problems of clerical pay and pensions referred to it by the 1949 Convention. One of the recommendations, related to the question of Social Security, urges that "that other sound means of supplementing the income of retired clergymen, over and above payments from the Church Pension Fund, . . . should be the continuing concern of . . . dioceses, missionary districts, and parishes." In this opinion the Commission is unanimous, but a minority report

\*Commission members are: the Rt. Rev. Drs. Frederick D. Goodwin (chairman), James Wilson Hunter, Reginald Mallett; the Rev. Messrs. Theodore Bell, Heber W. Becker, William G. Wright; and Messrs. Clifford C. Cowin (vice chairman), William H. Damour, Jule M. Hannaford, Jr.; Ernest W. Greene, B. Allston Moore, Frank E. Punderson.

**TUNING IN:** ¶Term ministry is a wide one, covering almost any form of Christian service, and going back ultimately to our Lord's saying, "The Son of man came not to be ministered unto, but to minister." (St. Mark 10:45). Used, however,

as the head of a news story in **The Living Church**, ministry means the sacred ministry of bishops, priests, and deacons, or more specifically (in **The Living Church**) the latter two, since the first has its own heading, Episcopate (see column 1).

says that its undersigned members "are persuaded that there is sufficient possibility that optional inclusion of the clergy under Federal Old Age and Survivors Insurance of the Social Security Program may satisfy this need to justify continued study of this proposal during the next triennium." Minority signers are the Rev. Theodore Bell of California, and Clifford C. Cowin, of Ohio, who is vice chairman of the Commission.

Some of the pros and cons of Social Security coverage of the clergy discussed by the Commission were:

*"In Favor:*

"(1) Retired clergy, their widows and orphans, need the extra income which would be provided by Social Security.

"(2) Social Security would provide differential benefits—higher for man and wife than for bachelor or widower.

"(3) The 'Church and State' issue is not a factor in the viewpoint of some.

"(4) The allegedly high return in benefits on the amounts of Social Security taxes.

*"Against:*

"(1) Status of clergy re-classification, by statute, as 'employees.'

"(2) Possibly an 'entering wedge' of State control of the clergy.

"(3) The danger to the tax exempt status of churches.

"(4) Compulsory tax payments by the clergy.

"(5) Optional coverage would actually be temporary.

"(6) If any are covered, all should be covered, otherwise there would be great confusion.

"(7) High aggregate cost when added to Pension Fund premiums.

"(8) Social Security taxes will increase in the future.

"(9) Clergy presently retired would not benefit.

"(10) Uncertainty as to amount of taxes and amount of benefits in future since both are subject to change by legislative action."

The Commission pointed out that clergy can supplement their pension by investing in life insurance, annuities, equities, or investment trusts.

The Commission believed "it would be improper for the Church to engage in investment business for the benefit of individuals or to furnish investment advice to individuals." This was one basis for the Commission's disapproval of the El Paso Plan, a pension scheme arranged by a group of laymen from El Paso, Texas.

The Plan would "substitute a new Church Investment Company with employed investment fund managers for the Church Pension Fund." It would "create an individual estate for each participating clergyman. . . . Such individual

estate would consist of shares in the Church Investment Company. A portion of such shares would be issued at the time of retirement to purchase an annuity for the clergyman . . . and the remaining shares would be delivered to the retiring clergyman."

The Commission notes that the El Paso Plan would:

(1) "Provide no predetermined amount of pension or income in retirement."

(2) "Eliminate pensions for widows, dependent children, and orphans of clergy."

(3) "Provide for the prematurely disabled clergyman only the share estate in



THE REV. MR. BELL  
*Retired clergy need more income.*

the Church Investment Fund which he had accumulated up to the time he became disabled."

(4) "Subject retired clergy to the hazards of uncertain and fluctuating income, due to primary dependence of the proposed Church Investment Fund on investments in common stocks."

After three years of study of the El Paso Plan the Commission feels that it is not in accord with the principles upon which the Church's plan was set up. As it now stands, the Church Pension Fund "provides group coverage upon a sound actuarial basis with assured amounts of annuity payments to its designated beneficiaries." That is, "the amounts of pensions are related to average salaries and years of service," and professional calculation of such factors as longevity. The Pension Fund not only provides benefits for retired or prematurely disabled clergy but for their widows and minor or-

phans, in relation to the amount paid in to the Pension Fund for the individual clergyman, and with the protection of a minimum pension.

The Commission recommended that there should be no change in the amount of pension for a retired clergyman because of his marital status. In connection with this the Commission also recommended that there should be no difference in the pension of a widow because of her age. The proposal that marital status and age determine the amount of pension had come from the Rev. Mr. Bell. The Commission says there should be no such differentials because it "believes that the protection provided by the Pension Fund on the group actuarial basis is greater than it would be on any individual basis."

Moreover, in considering higher pension premiums which would be needed to provide for such differential pensions, the Commission said it believed that "under present-day conditions, it would be impossible to secure the support of all parishes . . . for pension premiums higher than 15%."

The question whether premiums might be paid by the clergy themselves as well as by the parishes was also considered by the Commission. The recommendation made by the Commission is that "clergymen, in view of their ordained status, should not be subject to compulsory premium payments. . . ."

Another question which the Commission was directed to study was that of a possible method of equalizing the amounts of pensions. In its decision not to recommend such equalization the Commission quotes from the Preliminary Report of the Joint Commission on the Support of the Clergy (Pensions) in 1913:

"The flat pension is unjust, except in a static fund, because it bears no relation to the amount of contributions . . . The cost of living varies in different sections of the Union, and in different communities in the same section; and a man should be able to live in retirement in the same neighborhood and among the same friends where his active life was passed . . . The conclusive reason is that a pension system is the mere shadow which attends the conditions of active service . . . It is unwise to institute such a sweeping change as equal financial return in what is only an ancillary service, and leave the unequal conditions still existing in the substantial service. Reforms, if needed, should begin there . . ."

Although agreeing that not only clergy pensions but clergy salaries are too low the Commission does not suggest canonical action with respect to minimum salaries. Recognizing that "as goes

**TUNING IN:** ¶Retired clergy at present means all clergy who choose to retire upon reaching the age of 68, when they become eligible for benefits under the Church Pension Fund. After 1957 retired clergy will include another group—

all who will have attained the age of 72, for these will then be obliged to resign, according to canonical legislation taking effect that year. In a wider sense retired clergy includes those incapacitated at an earlier age than 68.

the salary, so goes the pension," the Commission points out that General Convention has little direct responsibility in regard to salaries. While Convention exercises direct control over the Pension Fund, "no canon can raise or lower salaries of parish clergymen, or prescribe penalties for failure to carry out salary agreements." The Commission feels that "this responsibility . . . should continue to rest primarily with diocesan authorities . . . and with parish vestries. Conditions vary so greatly from diocese to diocese, and from district to district that no common standard, even a minimum one, would be realistic or effective if embodied in the canons of the General Church."

The Commission recommends:

(1) That bishops and parish vestries give constant and earnest attention to the clerical salaries for which they are responsible; reviewing them frequently and taking all expenses into consideration.

(2) That those whose salaries are under consideration be called into confidential conference by diocesan authorities and vestries so that a sufficient figure, based on facts arrived at from the ground up and not from the top down, may be determined.

(3) That the matter of furnishing a full allowance for automobile expense, apart from the cash salary figure, be carefully considered.

"It is easy to assume," says the Commission, "that a clergyman can get along on the old salary figure just because he has been doing so, and has managed to keep up a fairly decent appearance. . . ." "However," the Commission adds, "It would be entirely unfair to suggest a general indifference throughout the Church in the matter of clerical salaries. . . . There has been a gratifying increase in salaries in most dioceses and missionary districts this past year. . . ."

Average median cash salaries (not counting living quarters provided) increased from \$2426 on January 1, 1940, to \$3220 on November 1, 1950, to \$3483 on December 31, 1951. Median salaries (i.e., the salary of the clergyman who has an equal number above and below him in salary) vary widely from diocese to diocese. Ten of the highest are in the South and highest of all is Mississippi where the median salary is \$5000 a year plus house.

Asks the Commission, "Are these salaries, even those which have been increased in the past year, adequate for the proper level of living for our clergymen? Remember that the median cash salary figure . . . means that . . . there are as many salaries below that figure as there are above. . . ."

The Bureau of Labor Statistics, notes the Commission, says that for "a modest but adequate" level of living "for a city worker's family budget for a man and wife and two minor children" the amount needed ranges from \$3500 in the South to \$3930 in Washington, D. C. This does include rental allowance but does not include automobile expense.

"There are hundreds of our clergy whose salaries are below these figures," says the Commission. "Are we willing to let them remain so?"

Two important factors affecting the clergyman's cost of living, says the Commission, are automobile expense and income taxes.<sup>1</sup> On the basis of figures from



MR. COWIN  
*Social Security may do it.*

the Runzheimer Plan of Automobile Standard Allowance (a plan used by many large companies in figuring mileage allowance), the Commission points out, for example, that if a vestry gives \$600 to a clergyman who drives 18,000 miles a year in his work, they are requiring him to take more than \$400 from his salary to cover the balance of the necessary automobile costs.

As for income tax, the Commission gives this example: "Assuming the case of a clergyman with a wife and two minor children, with his entire income represented by his salary, and with deductible contributions, etc., of 10%, the federal income tax on a salary of \$4000 was \$35.20 for the year 1940, and \$240 for the year 1951."

The Commission's final recommendation is that a Joint Commission be appointed to continue the study of clergy pensions and salaries during the next tri-

ennium and to report its recommendations to the next General Convention. The report says, "Your Joint Commission believes that this recommendation is most important in view of the fact that its studies have convinced it that present pensions are inadequate, and that further consideration and changing conditions may provide a means of ameliorating this situation."

## RURAL WORK

### Monumental Developments

The rural work of the Church, now known as "town and country work," has been the concern of a General Convention commission since 1928. In a final report [page 12], the Commission reviews the monumental developments of the past 25 years, summarizes the national, diocesan, and local agencies now devoting their full time to rural work, lays down some principle for the future, asks that it be discontinued, and submits an unspent balance of \$6.18 on its 1949 appropriation of \$2400.

Among recommendations for the future are:

- (1) Develop a rural laymen's movement.
- (2) Increase rural courses in the seminary and require rural field training of most seminarians.
- (3) Expand the Roanridge Rural Training Center and its program.
- (4) Develop new and expanded organs of rural publicity.

## CONFERENCES

### Sewanee Plans Slate

The Very Rev. Dr. William H. Nes, resigning dean of Nashotah House, will be the featured lecturer at the Sewanee Summer Training Conference this year, according to the Very Rev. Dr. Albert R. Stuart, dean of Christ Church Cathedral, New Orleans, and director of the conference.

This year's sessions will be held at the University of the South, Sewanee, Tenn., from July 12th through 19th. Dean Nes will lecture on the doctrine of the Incarnation.<sup>1</sup>

Other lecturers will include Mrs. Harper Sibley, Sister Josephine of the Order of St. Helena, the Rev. W. M. Pennepacker, and Dr. John Marshall, who is head of the philosophy department at Sewanee. Visiting speakers will include the Rev. Dr. Massey Shepherd, professor of Church history at the Episcopal Theological School, and Dr. Ed-

**TUNING IN:** ¶Where clergy do get a break on income taxes is in the exemption allowed on rental value of living quarters, when these are provided by the parish. Thus a clergyman does not have to pay income tax on rental value of a rectory

owned by the parish, nor on a house for which the vestry directly pays the rent. ¶Incarnation is the doctrine that God became man in the person of Jesus Christ. With the Trinity it forms one of the cornerstones of the historic Christian Faith.

ward McCrady, new vice-chancellor of the University of the South. The Rev. Robert L. Crandall of Charlotte, N. C., will be chaplain.

The conference is open to all men and women of the Fourth Province.<sup>¶</sup> Information and reservations are being handled by Miss Ellen Correll of the staff of St. Mary's Cathedral, Memphis, Tenn.

### Eminent Faculty for Musicians

An eminent faculty has been secured for the Second Summer Conference on Church Music to be held July 15th to 24th at Du Bose Conference Center, Monteagle, Tenn.

Included will be the Rev. Dr. Massey H. Shepherd, Jr., professor of Church History, Episcopal Theological School, and president of the American Society of Church History; Ray Francis Brown, instructor in Church music and organist, General Theological Seminary; William C. Teague, organist and choirmaster, St. Mark's Church, Shreveport, La.; Robert L. Van Doren, organist and choirmaster, Trinity Church, Columbia, S. C., and professor of organ, University of South Carolina; and Frank Slater, concert singer.

The conference is sponsored by the Fourth Province. All organists, choir-masters, and choristers are invited. For information and folder address the secretary at 1971 Jackson Ave., Memphis 7, Tenn.

## CANADA

### Feeling "Real Fit"

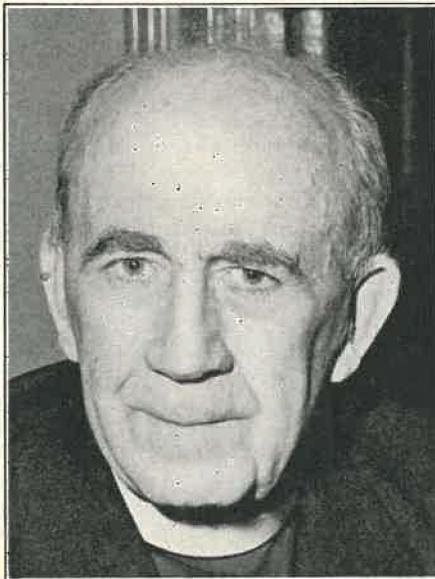
By the Rev. JOHN McCAUSLAND

At a meeting of the House of Bishops of the ecclesiastical province of Ontario, Canada the Rt. Rev. Robert John Renison, bishop of Moosonee was elected archbishop and metropolitan<sup>¶</sup> of the province of Ontario. The ecclesiastical province is coterminous with the civil territory, except from Fort William (at the head of Lake Superior) to the Manitoba border.

Dr. Renison is the son of a clergyman, and was born in Eire in 1876. In his early years he did pioneer missionary work in the territory immediately north of the Great Lakes in northern Ontario. Brought up in Church of Ireland ways, he represented the extreme Evangelicals.

Leaving the diocese of Algoma, he felt the call of western missionary work. As priest and archdeacon he displayed a genius for administration, as well as the faculty for making "he-men" listen to

the Church, and for keeping scattered communicants loyal and aware of the Church's universality. He was consecrated bishop of Athabasca on January 6, 1932, but resigned before the end of that year to become rector of St. Paul's Church, Toronto. St. Paul's is, possibly,



ARCHBISHOP RENISON  
*Rarified wit and foresight.*

the leading Evangelical parish in Canada. Dr. Renison was consecrated, with the assistance of four bishops of the American Episcopal Church.

The diocese of Moosonee was originally part of the province of Rupert's Land (Winnipeg). Gold, silver, and copper mining have changed its nature from largely an Indian diocese to an important center of the mining industry. Dr. Renison accepted the election to this See in 1943, not only because he likes the North and its ways, but also because he had the foresight and the planning ability to make the change from pioneer ways to the methods necessary in the vanguard of industry. In 1937, Moosonee was transferred to the province of Ontario.

Since he became Bishop of Moosonee, "white" work has been separated from Indian work. New missions have been set up, and the territory of the diocese re-constituted on a more reasonable geographical basis.

Possessed of the usual rarefied Irish wit, and having an intelligent and forward-looking administrative ability, Dr. Renison will bring to his new appointment the vigor it needs. Characteristic of his whole life is the remark he made after his election. "I am 76 and I feel real fit."

### Bringing Gifts

The Very Rev. Kenneth Charles Evans, Ph.D., dean of Christ Church Cathedral, Montreal, Canada, has been consecrated bishop of the diocese of Ontario, in St. George's Cathedral, Kingston. The chief consecrator was the Most Rev. Robert J. Renison, Archbishop of Moosonee and newly enthroned metropolitan of the ecclesiastical province of Ontario.

Dr. Evans is one of the Church's scholars who has had the faculty of combining simplicity and pastoral efficiency with scholarship. Ordained deacon in 1930, and priest in 1931, before going to Christ Church Cathedral he was dean of divinity of Trinity College, Toronto.

The diocese of Ontario is a narrow strip of land around the city of Kingston, and is bounded on the northeast by the diocese of Ottawa and the southwest by the diocese of Toronto. The diocese has serious financial problems owing to the small number of towns and cities, along with broken-down lumber and mill towns in its northern parts. These conditions require vigor in the bishop and the clergy, and many feel that the new bishop will bring these gifts to the diocese.

### Pickup Service

A pickup and delivery service for shut-ins has been started at a church in Ottawa.

St. John's Anglican Church started the service after many people wrote the priest, the Rev. Terence Finlay, that they were unable to attend services.

Men of the congregation volunteered to use their cars to bring shut-ins to and from church. Special seats are reserved for them. [RNS]

## SOCIAL RELATIONS

### Affiliation on Trial

Episcopal Service for Youth and National Council are going to give their new relationship a three-year try.

ESY, which is a national federation of Episcopal case work agencies, has been considering affiliation with National Council for a year. Although it has been receiving an annual appropriation from Council, the plan is now for closer relationship between the two to be accomplished by ESY affiliating with National Council's Department of Christian Social Relations through the Division of Health and Welfare.

A proposed "statement of relationships" has been approved by National

**TUNING IN:** ¶Provinces in the American Church are convenient groupings of dioceses. In each such grouping a bishop is elected president of the province. ¶In Canadian Church president of a province has the title archbishop and metro-

politan, but primate of Canadian Church as a whole need not be archbishop of the province in which his see is located. This can result in two archbishops canonically resident in one province — perhaps unique in the Anglican Communion.

Council and was also approved at the recent annual meeting of the ESY. The resolution of approval contains the condition that the statement be reviewed at the end of the 1953-1955 triennium "with the right of either party then to withdraw."

Under the trial arrangement ESY continues as an incorporated agency and as a federation of diocesan societies. It also continues to elect its board of directors, and retains control of its endowment and other special funds. It maintains the right to expend its income in accordance with its budget, subject to the approval of the Department of Christian Social Relations of the National Council. Its area of responsibility remains the same, but coordinated with the total National Council program as to standards, activities, staff relationships, program development, budget requests, and reports.

Reason for the affiliation is that both ESY and the Division of Health and Welfare have some objects in common, and each will be able to strengthen the other through affiliation.

### Alcoholism Institute

The third session of the Institute of Scientific Studies for the Prevention of Alcoholism will be conducted at Loma Linda, Calif., August 4th to 15th.

Work will be conducted on a graduate level.

Lectures will be a scientific presentation of the physiological, neurological, psychiatric, social, economic, moral, legal, and educational aspects of the alcohol problem. Discussion periods will follow each lecture.

Experiments, scientific tests, and laboratory demonstrations will give students a practical knowledge of the effects of alcohol on the human body.

Field trips will include visits to state hospitals, welfare bureaus, and municipal courts.

The institute is conducted under the auspices of the National Committee for the Prevention of Alcoholism, with headquarters in Washington, D. C.

### ETHICS

#### "... and Do What You Please."

Frustrations and repressions can result from doing what you do not want to do, agreed the Very Rev. Dr. James A. Pike, dean of the Cathedral of St. John the Divine, New York City, in a recent sermon. But further psychological unhealth can develop from expressing

"one's urges contrary to the moral law," he said.

"The right answer," said Dean Pike, "is to seek to want to do what is right. What is good and what pleases one then coincide, and a healthy personality, without tension can result. This is the ultimate in ethical achievement."

The hard part is wanting to do good, while all the while good is competing with attractive tangibles. The solution to that, according to Dean Pike, is evidenced in the fact when you love a per-



LINDEN H. MOREHOUSE  
New York, Chicago, and California.

son, doing what pleases him pleases you. And once a man loves God, what pleases Him pleases the man. Dean Pike said that this was what St. Augustine meant when he said, "Love God and do what you please."

### BOOK STORES

#### M-G Opens on West Coast

Opening of the west coast store of the Morehouse-Gorham Company, well known Episcopal Church publishing house and supply firm, is expected to take place on or about July 15th. The new store, continuing the business of the Church Book Shop of San Francisco, will be in larger quarters than those over which Miss Grace Osborn has presided in the past. The address will be 261 Golden Gate Avenue, San Francisco 2, Calif.

At the annual meeting of Morehouse-Gorham Stockholders, held in Milwaukee, Wis., June 26th, Linden H. Morehouse, president, announced that a California corporation, Morehouse-Gorham Co. of California, wholly owned by the Morehouse-Gorham Company, would

operate the new West coast outlet for religious books and supplies. Manager, as previously announced, will be George M. Day, formerly proprietor of Day's Church Supply Company of Oakland, Calif. The store will handle books of all publishers and a full line of supplies for church and Church school.

Miss Osborn, retiring from ownership and operation of her business after many years of service to the Church on the West coast, expressed gratification that her work will be continued and expanded with the resources of the Morehouse-Gorham Company. The store will conduct both over-the-counter sales and sales by mail, as do the Morehouse-Gorham Company's New York and Chicago stores. Publishing of books (including the Episcopal Church Annual, formerly known as THE LIVING CHURCH ANNUAL) will be centered entirely in the New York office.

Board of directors of the Morehouse-Gorham Company elected at the stockholders meeting consists of Linden H. Morehouse, Clifford P. Morehouse, Harold C. Barlow, Alan W. Simms, and Mrs. Clifford P. Morehouse. Mrs. Morehouse replaces Peter Day, who resigned when the corporation turned THE LIVING CHURCH over to THE CHURCH LITERATURE FOUNDATION, a non-profit corporation.

#### Seabury Press Personnel

Marcia Wright has been appointed manager of the new Seabury Press Bookstore to be located at Church Missions House, 281 Fourth Avenue, New York City. Miss Wright, a communicant of St. Timothy's Church, Catonsville, Md., and a choir member of Emmanuel Church, Baltimore, was formerly in charge of religious books at Lycett's, Inc., Baltimore.

Eleanor Anderson, a graduate of American International College and a member of Christ Church Cathedral, Springfield, Mass., will be assistant store manager. Miss Anderson has been employed by the Rev. Jonathan N. Mitchell in the office of the First Province.

Bookstore sales will include all National Council and Seabury Press titles as well as other publishers' materials. In addition, all books included in the Parish Libraries, the Children's Book Shelf, and the List of Resource Publications will be stocked.

The bookstore will confine its business to over-the-counter sales. All mail orders and billing will be forwarded to Seabury Press, Greenwich, Conn., for handling.

TUNING IN: ¶Triennium (Latin for space of three years) is almost a technical term in Episcopal Church circles for the period from one General Convention to the next. ¶St. Timothy was a disciple of St. Paul. Name is Greek and means "honor-

ing God," or perhaps "honored by God." King James Version introduces him by Latin "Timotheus" (Acts 16:1), but he is usually known by Anglicized "Timothy." His feast day is January 24th, day before feast of Conversion of St. Paul.

## JAPAN

### Mark of Progress

The new church built in memory of John McKim,<sup>†</sup> long-time missionary and bishop in Japan, was consecrated recently at Maebashi in the diocese of North Kwanto (North Tokyo), Japan.

The impressive service had ideal weather. Radio messages were received from Bishop McKim's daughter, Nellie, now on furlough in the United States, and from Dean Lawrence Rose of the General Theological Seminary, New York, formerly dean of the seminary in Japan. The service was tape-recorded.

The consecration marked the progress, thus far, of a desire on the part of Japanese Churchpeople to provide such a memorial, first undertaken in 1940 and resumed in 1946. The church is still unfurnished.

### Six Confirmed at Sendai

The Rt. Rev. Timothy Nakamura,<sup>†</sup> bishop of Tohoku Diocese, of the Holy Catholic Church in Japan, administered confirmation to six people recently—all military personnel and their dependents. The confirmation took place at Episcopal Church services in the Camp Sendai chapel in Japan.

A resident of Sendai before the war, Bishop Nakamura went to Hirosaki after losing his church and home during the bombing of Sendai City.

After the confirmation services the bishop also held services at Christ Church in Sendai City.



*U. S. Army*

CONFIRMATION CLASS\*  
*Bombed-out bishop returns to Sendai.*

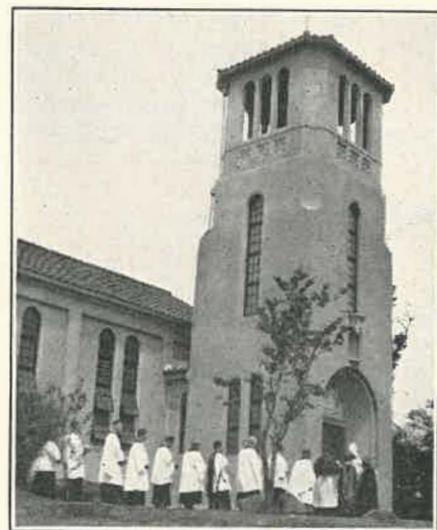
## INDIA

### Repairs for College

A gift of \$4,000 has been made by the National Council's Committee on World Relief and Church Coöperation to help toward essential repairs for Bishop's College, Calcutta.

In the days when all India was included in the single diocese of Calcutta, from which nearly 20 dioceses have since been set off, the first Bishop of Calcutta, Thomas Fanshawe Middleton, had as one of his chief desires the founding of a college primarily to train men for the ministry, and he founded Bishop's College in 1821.

During the past 130 years the College has enrolled students from all India, and from Middle East and Southern Asia,



MCKIM MEMORIAL  
*Consecrated, but unfurnished.*

and occasionally from Europe, and England.

Since 1880 the present buildings have seen hard wear, including occupation by army units from 1942 to 1946 while the college work was conducted in crowded quarters near Delhi. The army paid but half the cost of reconditioning. Inflation, government taxation, and increasing cost of repairs contribute to the serious financial anxiety of this famous old college at a time when the need for the training it provides has never been greater.

\*Back row, from left: Col. Corston A. Greene, chief of staff, Northern Command, Japan Logistical Command, who was host to Bishop Nakamura during his stay in Japan and whose son, James, was one of the six confirmed; Capt. Charles W. Graves; Jean O'Donnell, wife of 1st Lt. William J. O'Donnell; Capt. Donald C. McWilliams; and Cpl. James R. Chausen. Front row, from left: Thomas M. Sherman, III, son of Major Thomas M. Sherman, Jr.; the bishop; and James Greene.



BISHOP'S COLLEGE  
*Since 1880: Hard wear, occupation, inflation.*

**TUNING IN:** †Had Bishop McKim lived, he would have kept his 100th birthday in a couple of weeks—July 17th. Consecrated to North Tokyo in 1893, he resigned 1935, died 1936. †Bishop Nakamura is shown (top picture) in alb, amice, and

girdle (full-length white vestment, "collar," and "belt," respectively), with stole barely visible, hanging from neck. Priest crosses stole, bishop doesn't. Reason generally given: bishop already wears pectoral (or "breast") cross.



# LOST COMMUNICANTS

By the Rev. Paul J. Davis

Trinity Church, Emmetsburg, Iowa

WE OFTEN hear that small-town mission Churches are an important source for the supply of communicants<sup>1</sup> to the larger city parishes. There is some truth in this. Young people brought up in the Church in a small mission often go to college and upon graduation move to the city to live. And other young people move directly from small towns to the city to seek employment.

However, it is a less recognized fact that there are also a few Churchmen who move from the cities to the small towns to live.

One of our selling points for domestic missions is that in the long run the larger parishes will benefit. And it is the job of the missions to turn out solid Churchmen, so that those who do move to the city will remain faithful to the Church.

But what about the few who move from the city parish to the small town mission? A faithful Churchman moving from a small mission to a city parish of 500 communicants can be a valuable addition to his new church home. But just think what a faithful communicant in a parish of 500 communicants who moves to a town where there is a mission parish of 25 communicants can mean to that mission.

Picture the mission situation into which the communicant may move. The mission may have a resident priest who can give the mission only part of his time, the rest being devoted to other missions in the area. It is quite possible, also, that the priest, instead of living in the town to which the city communicant moves, may live in one of the other small towns he serves. And, if the mission is fortunate enough to have services regularly every Sunday, part of those services may be given by a lay reader.

Say, for example, that the mission is an old one. Most of the active communicants are past middle age, and a majority of those are women. No offense is here intended either to old communicants or to women. These people have held the mission together for many years when nearly everyone else has given up, but in the nature of the case they are not a source of new membership, as are young couples.

There may be 10 people out for Sunday services in a church that seats 150. There is no choir, possibly no Church school, no enthusiasm—just the refusal of a few faithful people to close the church doors. Even many of the listed communicants of the mission are not really active—it's too discouraging.

This is not an exaggerated situation. There are actually hundreds of such missions in the Episcopal Church.

These few faithful communicants have prevented the mission from closing completely. Such people have saved many missions throughout the Episcopal Church, while looking for days that they hope will be better. But what impression does this mission make upon a new young couple which has just moved into town from the city parish?

They look around at the tiny group Sunday morning. The church looks practically empty. This is all so different from the large well-filled church they came from. The singing can't compare with that of the well-trained choir and full congregation singing together back home. They discover that there is no organization for young married couples, nor for that matter, much of any kind of organization at all. "Is this the Episcopal Church?" they wonder.

The next Sunday they go to the large Methodist church in town. The service is different, but they feel more at home. Here is organization. Here is a large active Sunday school. Here is a going concern—one with enthusiasm.

And how does the small group of Episcopalians react to this? They are overjoyed when they learn that a new Church couple is moving to town. This may be the moment they have been waiting for. These may be the people who can stir up interest so that the mission can grow and eventually become an active little parish. The mission needs young people, and now a young couple is coming!

When the bitter truth is realized,

what little interest was left in the mission will be just a little less. And the faithful will wonder just what kind of Episcopalians the large city parishes are producing.

This does not relieve the small missions of their duty to train what young people they may have to be real Churchmen, whether they will remain in the local mission or move to a large parish in later years. But the city parishes should also train their people to be Churchmen to the core so that, whatever size parish they find themselves in, they will remain faithful and do their part to further the Kingdom of God through the Church.

Here are three suggestions as to how this might be done:

(1) Confirmation classes should teach about mission churches and their problems. It should be made clear that prospective communicants are being confirmed in the Church—and not in the local parish.

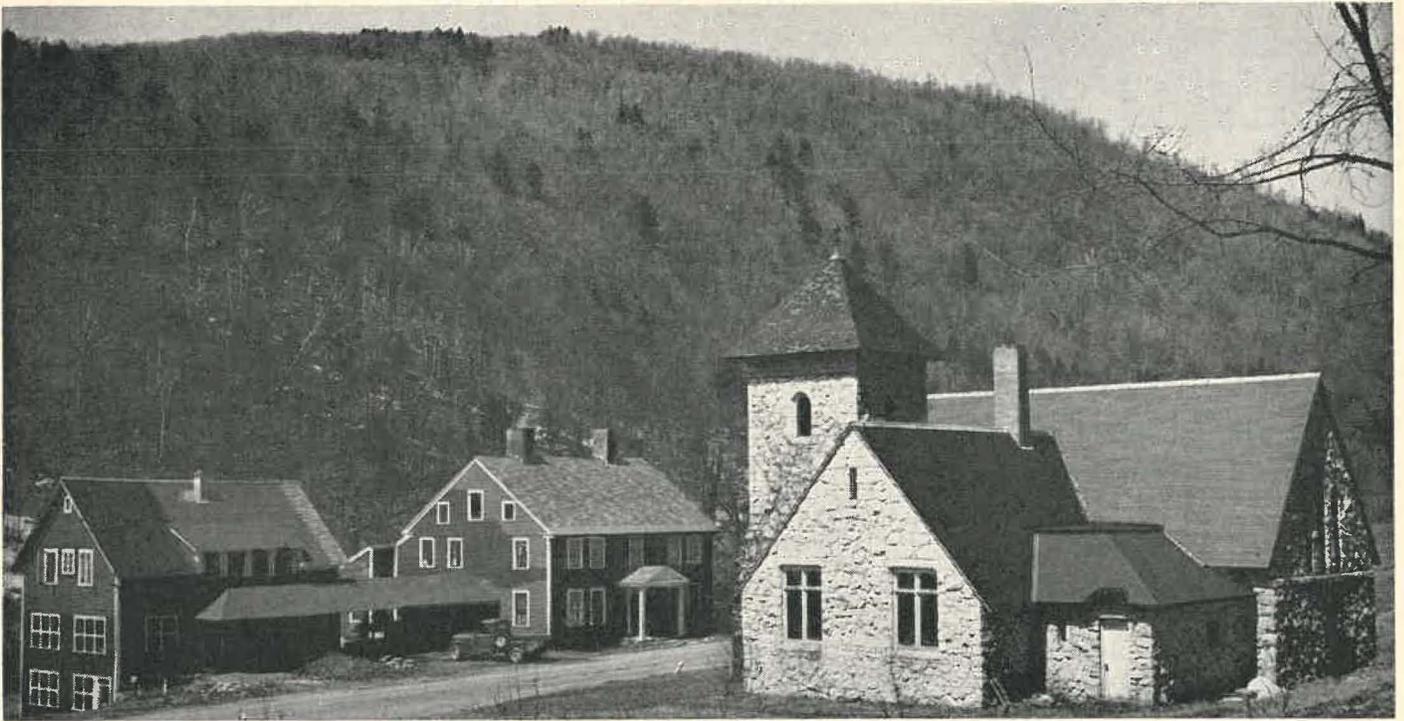
(2) When it is learned that a communicant is moving to a small town where such a mission is located, the priest should find out about that mission and explain it to the people who are to move there. He should ask them to stick with the mission and help it. Also, he should write to the priest in charge of that mission and tell him about the people coming there.

(3) Prayer should be offered in the city parish that these persons moving to the mission church may have the vision to see God's work in the Church and to do it—even though that work may be hard and discouraging.

Many Episcopalians are lost moving from one parish to another. We must cut down that loss. And one place to begin is in the loss of communicants moving from large city parishes to towns where we have struggling missions. For where—of all places—are these lost Churchmen more needed?

**TUNING IN:** ¶The naming of a Church after the Trinity is a reminder that all churches are, in actuality, dedicated to Father, Son, and Holy Ghost—one God. ¶A person automatically becomes a **communicant** of the parish in which (or for which) he

is confirmed. When he moves to another, he should ask his former rector for a letter of transfer to the rector of the parish to which he is moving, who on receipt of this will enter his name as a communicant of that parish.



CHURCH OF OUR SAVIOUR, SHERBURNE, VT.  
*Rural congregations were almost pared away from the Church.*

# the *Country* Congregations...

## Report of the Joint Commission on Rural Work

**T**HE one resolution attached to this report [on Rural Work] will recommend that this Commission be discontinued. It is believed by a majority of the members that the essential purposes for which this Commission was established in 1928 have been achieved during these past 24 years. Distinct progress has been made in rural work, especially during the last decade. The Church now recognizes the important and strategic nature of rural work. This recognition is shown by the establishment of the Division of Town and Country Work in the National Council.

This Division was created by National Council in 1949. In organization,

staff, program, and budget it has proved its stability. By action of the Division there is also now organized and functioning a National Advisory Committee on Town and Country Work. This Committee, meeting annually, provides counsel and assistance to the officers and National Council members of the Division. A majority of the members of the Commission believe that the Division of Town and Country Work with its National Advisory Committee, provides the proper and permanent agency for continuing the promotion of the thinking, program, and budget for the rural work of the Church.

This report of the Commission divides

into three sections, felt appropriate to a final statement. First, a summary analysis of various emphases which have been made by the Commission which can well be titled "where we have been"; the second, a description and analysis of the present organization, policy, and program of the Church for rural work, or "where we are now"; third, unfinished business and emphasis for the future, or "where we must go."

### WHERE WE HAVE BEEN

In the General Conventions of 1922 and 1925 resolutions were introduced both in the House of Bishops and the House of Deputies urging the Church

"to take steps to consider the condition of the rural districts in relation to the Church, and to make such recommendations as may lead to the reconstruction of the Country Church so that it may reassume its ministry to the whole of rural life." Present study indicates that at no time has the Episcopal Church ever fully assumed a "ministry to the whole of rural life."

This awareness that added emphasis should be placed on rural work found concrete expression in specific recommendations brought to each House by its respective Committee on Rural Work in 1925 which led to the creation of the Joint Commission on Rural Work in 1928. Excerpts from the 1928 report of the Committee on Rural Work in the House of Bishops are the following:

"General Convention urges upon all diocesan and district authorities the spiritual and strategic importance of

"(1.) Spreading the Church in rural America.

"(2.) Promoting the prestige of rural Church work.

"(3.) Establishing and holding diocesan, regional, and national conferences for clergy and women interested in the development of rural Church work.

"(4.) Raising the standard of salaries for rural clergy.

"General Convention recommends the appointment of Commissions, or Committees on Rural Work in the provinces, di-

ceses, and missionary districts of the Church.

"General Convention urges all seminaries of the Church to include rural work in their curricula and require at least three months' village or country work before graduation."

It was to deal with such specific matters as these and to "foster the Church's work in village and country life" that the General Convention of 1928 appointed the Joint Commission on Rural Work.

The report presented to General Convention in 1931 revealed that the Commission members had taken the assignment seriously. This report was statesmanlike in its long-range vision and practical and inclusive in its detail of a projected national program for rural work. Several of the most significant phases of the current program for rural work found their first clearcut utterance in this statement made to General Convention 21 years ago.

Embodying as it did the corporate judgment of many bishops, priests, and laymen of the Church who had been most active in rural Church leadership during the preceding decade, it is accurate to state that this report of 1931 was truly a charter and a chart for rural Church advance. It shows a broad grasp of the basic problems of rural America and the relation of the Church to them.

to 1940 show that the Church has moved beyond mere statements of the problem of the rural Church to finding and demonstrating specific answers to those problems. During this past decade, despite its dislocation of community life, there has steadily developed an organization, program, and budget for rural work which puts the Episcopal Church in a position for steady advance toward clearly defined goals in its town and country work. By action of the Program and Budget Committee of General Convention in 1946, a reasonably adequate budget item was for the first time provided for rural work. With this financial support it has been possible to consolidate gains of the past and to move confidently toward new goals. To a real degree the Church has now responded to the plea of the Commission of 1931, which stated that:

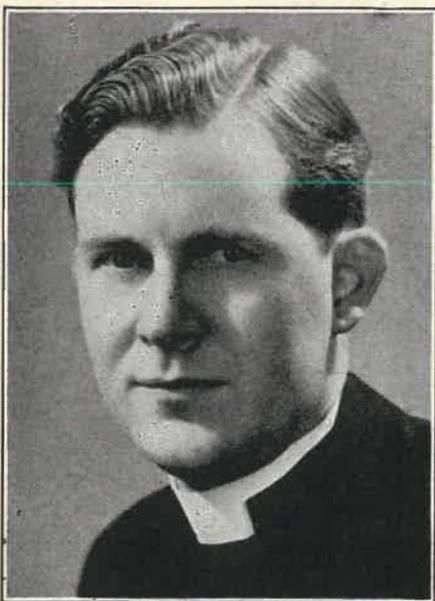
"An effective national program must be projected, guided, and administered by an organization functioning continuously and nationally and so securing breadth and continuity of policy and unity of effort. It must have responsible and recognized representation in the organic life of the Church through the General Convention and its administrative body, the National Council."

#### WHERE WE ARE NOW

In 1949 a Division of Town and Country Work was established by the National Council. This action was taken because the total activities and budget for rural work had developed to the stage where they properly required the full time of two officers and an office staff to administer and promote the extensive field program which was in operation. The function of the Division of Town and Country Work is to be "responsible for the advancement and strengthening of the work and service of the Episcopal Church in town and country, or rural, areas." This field includes the open country and the small towns, usually under 10,000 in population. More than one-half of the 7,000 congregations of the Episcopal Church are in this category. It is a startling fact that the Episcopal Church with its communicant strength preponderantly in cities has so many congregations in small towns. Herein, under the present critical shortage of clergy, we have one of the grave problems and weaknesses in our town and country church work. But, in this great number of congregations, the Church already has the asset of an established base of operation. These facts underlie much of the present emphases in the activities of the Division of Town and Country Work.

The Division of Town and Country Work has defined the primary aims for the rural work of the Episcopal Church. These seven goals, based on the corporate judgment of Church leaders as found in the resolutions and findings of many reports and conferences on rural work, and

***There are more of them than city congregations, and they are growing robust. But the Church still has a long way to go down the country roads, where congregations, though abundant, claim only 20% of the Church's communicants.***



MR. SAMUELSON

*The leader for country Churchpeople.*

That the foundations for a rural Church advance were not yet soundly laid in the thinking and convictions of the Church as a whole is revealed by the fact that within the triennium for which this report was prepared, the Church in a desperate economy drive eliminated almost entirely any budget for rural work. This policy of retrenchment characterized the next two reports.

By provision of a budget item for a National Council officer to be responsible for rural work, the General Convention of 1940 took a major forward step toward making real the aspiration of many who sought the advance of the Church's work in rural America. The Rev. Clifford L. Samuelson, priest in rural areas in the diocese of Olympia, was called in 1941 to this position and has been administratively responsible for the creation of the Division of Town and Country Work and the program which is functioning today.

Reports of this Commission subsequent

officially adopted by the National Advisory Committee on Town and Country Work are:

(1) To provide an effective, well-trained pastoral ministry and the Sacraments to Episcopal Church people in rural areas.

(2) To provide a continuous Christian education to Church people of all ages in town and country.

(3) To win to Christian conviction and Church membership the unchurched living in rural areas.

(4) To establish, extend, and strengthen the organized work of the Church in town and country areas.

(5) To cooperate with other churches and other agencies to improve community life and the rural general welfare.

(6) To awaken in seminarians and clergy a vocation for rural ministry.

(7) To develop within the entire Church an understanding of rural people and of the need for a strong rural Church.

In its effort to be of service to the Church toward fulfilling these primary aims of town and country work the Division centers its activities on the following points.

More than 400 clergy are enrolled each year in town and country church work courses. This helps in improving both methods and morale of men who are now in rural work.

Seminarians are now being reached through regular courses on rural work in several theological schools. In addition, a field-related training program is maintained through the National Town-Country Church Institute and the regional rural church institutes which provide a constructive and supervised field experience in rural work for approximately 200 seminarians each year.

The National Town-Country Church Institute at Roanridge has developed into a rural Church training center which has attracted nationwide attention and commendation. The Institute now has a resident staff of three clergymen, a woman worker in Christian education, and a Church Army captain. It also has an associate faculty staff during the summer and for the short courses for clergy held throughout the year. It provides on-the-job training in basic techniques in the rural ministry for clergy, seminarians, and women in training for Church work. Through the Institute steady progress is being made in the development of materials and methods by which Christian education and the total ministry of the Church can be more effective in small communities.

The Division maintains an extensive and systematic program of study, research, and field survey with a view steadily to define and make available to the entire Church criteria by which effective rural church work is to be measured. It is out of the local field study initiated and developed by the Division of Town and Country Work that the

National Council has now organized a Unit of Research and Field Study.

Through production and distribution of literature, photographs, documentary films, and addresses to provincial synods, diocesan conventions, and local groups, the Division endeavors to bring to the entire Church an understanding of the opportunities and responsibilities of the

## The Cover



At Roanridge farm, W. A. Cochel, describes standards by which a herd bull is judged to students attending farm training period. Mr. Cochel is the man who gave the farm to the Church for use as a Town-Country Institute. At left: the Rev. S. N. McCain.

Church in fulfilling an effective rural ministry. The operation of the Division of Town and Country Work has been carefully studied by the combined membership of the Joint Commission on Rural Work and the National Advisory Committee on Town and Country Work. Both in scope and balance of work the total program of the Division has been given wholehearted commendation by these bodies whose membership is representative of the informed rural leadership of the entire Church.

### WHERE WE MUST GO

In its review of the past 30 years of rural work as a concern of General Convention your Commission rejoices in the accomplishments of the past and present generations. Yet we should be remiss were we not to view with sober concern the immensity and the immediacy of the opportunities and obligations before us. The Church has made a good beginning, but only a beginning, in comprehending and tackling this essential task of town and country work and in providing for its support.

The Commission is pleased with the seven clearly stated and specific goals for rural work. It views with satisfaction

the increasing number of clergy who express a life vocation for the rural ministry. It is thankful that town and country work is firmly integrated in the total organization and operation of the Church. Your Commissions have rendered a service not only by their insistence on immediate undertaking of present responsibilities, but by their prophetic urge toward distant goals. In continuing to move forward the Church must constantly be guided by the seven primary goals in rural work. In pursuance thereof, and in addition to continued emphasis on activities now in process, the Commission wishes to leave as a matter of record that increased attention be given by the Church to the following undertakings:

(1) Inform the Church about its rural work, and the strategic importance thereof in the life of the nation. This should be a weighty concern in each Commission report. The highly urban character of our Church communicant strength necessitates unceasing and systematic education on rural work.

(2) Develop a rural laymen's movement. In conjunction with the Presiding Bishop's Committee on Laymen's Work develop a widespread movement to increase the participation by town and country laymen in the work of the Church.

(3) Increase in the seminaries the number and scope of courses of study on the rural church and rural life. This has long been recognized as highly important for the adequate preparation of clergy for rural work.

(4) Expand the rural field training of seminarians until it becomes required of all but a limited number in the middle year who have definitely elected urban or some other specialized field.

(5) Complete the National Town-Country Church Institute and the Roanridge Rural Training Center.

(a) Finish the physical plant.

(b) Expand the all-year training program.

(c) Relate Roanridge organically to four or five regional training Institutes, located to serve all sections of the country.

(6) Increase grants for graduate study. The number of grants to selected clergy for graduate study, at present limited to one or two persons, should be increased to at least four annually. The expansion of training for rural work will require more and better trained leaders, and graduate study is an essential part of their preparation.

(7) Promote the organizing of diocesan and provincial departments or commissions for rural work, and assist them in developing conferences and programs to strengthen the rural Church.

(8) Create a Publicity and Resource Unit at Roanridge, working with the Department of Promotion of National Council.

(a) Edit and expand *Crossroads*, the publication of the Rural Workers' Fellowship.

(b) Aid provincial and diocesan rural work commissions in publicity.

(Continued on page 20)

## History of the Ecumenical Movement

**T**HE first draft of the *History of the Ecumenical Movement* is nearing completion, reports Miss Ruth Rouse, Editorial Secretary of the History Committee of the World Council of Churches, according to an Ecumenical Press Service Release of June 18th.

For more than five years, an international team of 16 scholars has been working on the preparation of the History. The two-volume work is expected to run to a thousand pages. It will survey all known movements toward closer fellowship between Christians and toward Church union in the period since the Reformation. An immense amount of research has been carried out by the contributors, and a great deal of information nowhere else available in print will be contained in the work, when published—probably in summer of 1954.

Some tentative conclusions may be drawn from the material thus assembled, according to Miss Rouse. It is clear that there has never been a period in the history of the Church in which, along with the divisive tendency, there has not been a strong sense of the unbroken spiritual unity of the Church, and an ardent desire that that unity should be outwardly expressed. Almost every Christian confession in the world has been affected by this spirit, almost every country in the Christian world has produced ecumenical pioneers and leaders.

The 20th century so far has been the

century of greatest ecumenical achievement. Since 1910, 34 united churches have come into existence in different parts of the world. The same period has seen the rise of the great world movements, which have marked the developments of the contemporary ecumenical movement in the narrower sense of the term.

**I**T would be interesting to know how many series of sermons have been based upon or inspired by our own National Council's *The Faith of the Church*, by James A. Pike and W. Norman Pittenger:

At least two courses of sermons claim such motivation. One, by the Rev. Robert N. Back appeared in serial form in *THE LIVING CHURCH* last Lent. Another, *This We Believe*, was preached last Lent by the Rev. Edward Price, and is available from him in printed form at St. Mary's Church, Portsmouth, R. I. (No price quoted).

### Books Received

**THE AUTHORSHIP OF THE FOURTH GOSPEL.** By H. P. V. Nunn. Alden & Blackwell. In America: Alec R. Alenson, Inc., 81 W. Van Buren St., Chicago 5, Ill. Pp. xii, 152. \$2.

**GREEK HISTORICAL THOUGHT FROM**

**HOMER TO THE AGE OF HERACLIUS.** Introduction and Translation by Arnold J. Toynbee. A Mentor Book. Originally published in the series, *The Library of Greek Thought*. New American Library. Pp. xxviii, 29-208. Paper, 35 cents.

**MARY IN THE DOCUMENTS OF THE CHURCH.** By Paul F. Palmer, S.J., S.T.D., with a Word to the Reader by Gerald G. Walsh, S.J., Ph.D. Newman Press. Pp. xxii, 129. \$2.25.

**THE HYPOSTATIC UNION AND CREATED ACTUATION BY UNCREATED ACT.** By M. de la Taille, S.J. West Baden College, West Baden Springs, Ind. Pp. v, 76. Paper, no price given.

**WISDOM AND LOVE IN ST. THOMAS AQUINAS.** By Etienne Gilson. Aquinas Lecture, 1951, Marquette University. Milwaukee: Marquette University Press, 1951. \$2.

**MEDIEVAL PHILOSOPHY.** By Frederick C. Copleston. Philosophical Library. Pp. 194. \$2.75.

**RELIGIOUS FAITH, LANGUAGE, AND KNOWLEDGE (A philosophical preface to theology).** By Ben F. Kimpel. Philosophical Library. Pp. x, 162. \$2.75.

**THE GREY FRIARS IN CAMBRIDGE, 1225-1538.** By J. R. H. Moorman. Cambridge University Press. Pp. viii, 277. \$7.

**MEDIEVAL ECCLESIASTICAL COURTS IN THE DIOCESE OF CANTERBURY.** By Brian L. Woodcock. Oxford University Press. Pp. xi, 160. \$3.50.

**CHRIST, THE WEST, AND THE EAST.** By the Rt. Rev. Geoffrey Allen, Anglican Bishop in Egypt. Based on a Lecture. London: SPCK.\* Pp. 24. Paper, 1/-.

**THREE MEANINGS OF EAST AND WEST.** By O. S. Tomkins. Lecture. London: SPCK. Pp. 24. Paper, 1/-.

**CHRIST IN THE LITURGY.** By Dom Illtyd Trethowan. Sheed & Ward. Pp. x, 150. \$2.50.

**PSYCHIATRY AND CATHOLICISM.** By the Rev. James H. VanderVeldt, O.F.M., Ph.D., and Robert P. Odenwald, M.D., F.A.P.A. McGraw-Hill. Pp. ix, 433. \$6.

**WIDE NEIGHBORHOODS. A Story of the Frontier Nursing Service.** By Mary Breckinridge. Harpers. Pp. xv, 366. \$4.

**PEACE, WAR, AND YOU.** By Jerome Davis. With an introduction by Clarence E. Pickett. Schuman. Pp. 282. \$3.

\*Agents in America: Macmillan.

## Religion vs. Rationalism

By the Rev. ROGER GEFFEN

**T**HE work of a well-known scholar in the fields of English and German literature, *The Fortunes of Faust*, by E. M. Butler (Cambridge University Press. Pp. 365. \$6), is the final volume of a trilogy, which includes *Myth of the Magus* (1947) and *Ritual Magic* (1949). The earlier works showed the background of the Faust tradition in prehistoric god-priest-king legends.

*The Fortunes of Faust* is a complete study in itself, dealing with Faust in literature, from the *Urfaustbuch* of 1587, through Marlowe, Lessing, Sturm und Drang, Goethe, and a host of lesser Fausts which fol-

lowed. Behind the literary history, Miss Butler sees a conflict between religion and rationalism, which reflects the spirit of each age, and reveals the religious attitudes of the many writers who have turned their hand to this legend. She believes that the "conflict is not yet resolved; the two forces are still engaged in a life-and-death struggle."

Over and above the insights of Miss Butler into the religious spirit of several centuries, she has provoking ideas about the German vs. the English and the Lutheran vs. the Catholic spirit as they are manifested in the history of the Faust tradition.

## The Early Morning Secret

**B**Y NOW practically all parishes will have gone on a summer schedule of Sunday services. A few there are that keep up the Sunday school through the summer months: most will have dropped this some time in June, not to reopen it until September.

The great majority have given their choir a vacation or will get along on a diminished choir, with simpler music, no rehearsals, shorter services, including perhaps shorter sermons.

Many Churchmen are seldom seen. It is too hot, or the family is out at its summer place, too far to drive to the parish church — but of course not too far to drive into town on a weekday to a movie. Others faithfully attend, enduring the heat, and feeling inwardly — though they probably say little or nothing about it — the general let-down, the monotony of the Trinitytide green, the feebleness of the singing, the smallness of the attendance.

Others will have made a discovery. They will have found out about a gathering, an almost secret meeting, that goes on the whole year round but the significance of which is obscured by the welter of more vociferous activities in the hum of the year. These people will have discovered the early service, as it is called in Episcopal Church circles.

Throughout the year, in most good-sized parishes, whether High Church, Low Church, or in between, there is a quiet celebration of the Holy Communion at 7:00 or 7:30 or 8:00 every Sunday morning, usually without music or sermon. More than any other service, it is attended by a cross-section of humanity — the very poor beside the very rich, the cripple beside the all-day golfer, and the Sunday worker, the child whose churchgoing is disapproved by agnostic parents beside the elderly spinster or bachelor.

The thing that gives the early service its special flavor, perhaps, is the fact that everybody there has come for one purpose only: the worship of God. The service is not a social gathering, nor a way of building business contacts; it is too plain and simple to be a form of entertainment. It recaptures something of the singleness of mind and heart that characterized the early Church in its days of persecution.

Some of the most devotional passages of the psalms seem to be uniquely descriptive of the devotional outlook of the early service: "My soul fleeth unto the Lord before the morning watch." "Like as the heart desireth the waterbrooks, so longeth my soul after thee, O God." Rising up early to go to the house of the Lord is one of many examples of the fact that putting a little extra into religion is the way to get a great deal more out of it.

Then again, in the quiet and comparative solitude of the early service, the subduing of human fellowship somehow turns one's thoughts to the supernatural fellowship of the Church. You are not only kneeling with the handful of early risers but with the angels and archangels and the whole company of heaven. The Eucharist you offer is not merely an observance of your own parish and place, but part of an unending action stretching back to the Cross and the Upper Room, back to the stable at Bethlehem when God took human nature upon Himself:

"He came all so still  
There His mother was  
As dew in Aprill  
That falleth on the grass."

And you think of the Lord Jesus, our great High Priest now enthroned in heaven, uniting the little congregation on earth with His whole Church and with His own sacrificial life, death, resurrection, and ascension in His eternal offering of Himself to the Father.

**T**HERE are, of course, values in religion not expressed in the early service. The Church's basic idea of Sunday worship is a gathering together of the entire parish family in a Eucharistic action characterized by the richest adornments at the congregation's command. Vestments, ceremonial, and music should be of the best. Not only should the Scriptures be read and the Church's stated prayers offered, but also the priest should, in his sermon, declare the living Gospel. Ideally, the climax of the service is a corporate Communion of the whole parish.

### GLORIA IN EXCELSIS

*"We give thanks to Thee for thy great glory"*

**O**NE revelation — that Thou art —  
Lifts adoration from the heart.  
For thy great glory realized  
Each conscious being was devised;  
Not even for gifts and graces known  
But for Thyself Alone. Alone  
Thy blessed Being absorbs the saint.  
Our lesser flames of love, though faint,  
Yet burn in ceaseless Eucharist;  
For such pure worship we exist.  
(Though all earth's fires should cease to be —  
Still would we live in Thee — in Thee.)

LOUISA BOYD GILE.

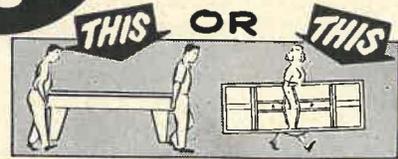
This ideal is not often attained in practice. In parishes where the congregation receives Communion corporately, it generally does so only once a month instead of every Sunday. In parishes where the Eucharist is celebrated as the late service every Sunday, a heightened sense of the importance of this great sacrament results in a greater emphasis on preparation, and particularly upon fasting. The result is that often only a minority of the congregation receives Communion on any one Sunday. Would that God would combine in all parishes the virtues of each!

MEANWHILE, in High parishes and Low, in all parts of the country, a small segment of the congregation is found at a service that takes place every Sunday, centering in a corporate Communion. In the summertime, they have some practical advantages over the rest of the parish. The service, being held in the cool of the morning and lasting not much longer than half an hour, combines a minimum of discomfort with a maximum of time through the rest of the day for summer time activities. It is, perhaps, a Church daylight-saving plan.

Those rectors who make a custom of preaching a two to five minute sermonette at this service not only have the advantage of abiding by the Prayer Book rubric ordering a sermon but also provide their people with the word of faith that most of us desire to hear from our rectors. (Sometimes it seems to get snowed under in the 20 minute sermon.)

The greatest benefit of the early service, humanly speaking, is also its greatest danger. It is the temptation that bemused St. Peter and his companions on the Mount of Transfiguration, when he proposed that they stay up on the mountain and forget the hurly-burly of the world below. The intimacy and quiet, the mood of an almost secret meeting, can easily be twisted into a form of spiritual selfishness and pride. If the Holy Communion be compared to a family meal, it is a fine thing to have a quiet breakfast alone with one's father or mother; but it is much more important, as the regular thing, to join with one's brothers and sisters in a complete family gathering at the beginning of the day.

Hence, the layman who decides to attend the early service as his normal Sunday observance in the summertime will have a better rounded and richer religious life if, in the fall, he joins with his fellow-parishioners in the parish family Communion. If he has grown to love the values we speak of in the quiet of the early service and finds two services on Sunday inconvenient, perhaps the answer would be to develop the custom of attending a weekday early service from time to time. Following the example of his Master, he will love the stillness and mystery "where two or three are gathered together in God's name" and still will not despise the larger assembly where fifty or five hundred or five thousand are joined to hear God's word and feed on the bread of life.



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## DIOCESAN

**OLYMPIA** — A \$700,000 centennial fund will help Olympia to celebrate its 100th birthday next year. Olympia was originally known as the missionary jurisdiction of Oregon and Washington Territory. Plans for the celebration were outlined at the 42d convention of the diocese.

The annual meeting of Churchwomen of the diocese held recently, just after the convention, was the largest on record. The program included addresses by Mrs. Frank Russell Barry, wife of the Lord Bishop of Southwell, England.

**ELECTIONS.** Deputies to General Convention: Clerical, E. B. Christie, W. A. Driver, J. C. Leffler, G. W. Hartzell; lay, J. F. Hodges, W. F. Daugherty, C. S. Polson, M. J. Muckey. Alternates: Clerical, P. S. Olver, W. R. Webb, F. H. Avery, A. A. Vall-Spinosa; lay, Dean Milner Roberts, T. H. Barber, Norton Clapp, E. F. Colcock.

**WASHINGTON** — A television program on three days each week was part of the recent schedule of the Rev. Frank W. Blackwelder. He appeared at 7:55 AM and discussed spiritual topics as related to the day's news. Mr. Blackwelder is rector of All Souls Memorial Church, Washington, D. C.

**VIRGIN ISLANDS** — An urgent appeal for tithing was made by Bishop Swift of Puerto Rico, bishop-in-charge of the Virgin Islands, at the third convocation of the district.

Constitution and canons were adopted and quotas for the permanent Episcopal fund were increased fourfold. Present when the Bishop delivered his annual address was the Hon. Morris F. DeCastro, governor of the Virgin Islands, whose firm stand against the introduction of organized gambling was lauded by the Bishop.

Business sessions were held in the new parish hall, a gift of the United Thank Offering.

**ELECTIONS.** Deputies to General Convention: The Rev. John Swinson, archdeacon of the Virgin Islands, who was celebrating the 25th anniversary of his rectorship during convocation, and the Hon. D. C. Canegata.

**NORTHERN MICHIGAN** — Donations of from one to five dollars a month will be asked of men and women of Northern Michigan for the bishop's discretionary fund. The recent convention voted unanimous support of such a project proposed by Bishop Page of the diocese for increased work in the mission fields of Northern Michigan. The sponsoring of missions by nearby parishes was likewise recommended.

Three sectional conferences were held during the convention, one for the clergy on publicity, one for parish and mission treasurers, and one for vestrymen.

**ELECTIONS.** Deputies to General Convention:

*The Living Church*



*Courier-Journal and Louisville Times.*

**ST. ANDREW'S, LOUISVILLE\***

*Starts churches in Kentucky, India, and Haiti.*

Clerical, J. W. Robertson, D. B. McNeil, J. A. Alfrod, C. N. Middleton; lay, Stanley Pratt, Herbert Kellow, Howard Raiche, Carl Brewer.

**KENTUCKY** — Less than five years after its new church and parish house were constructed, St. Andrew's, Louisville, Ky., saw the consecration of its entire plant by Bishop Clingman of Kentucky. The Georgian structure, begun

in 1946 and completed in the fall of 1947, was constructed at a cost of \$325,000. The church, including the parish house, has received favorable comment from the architectural world as a prime example of modern Georgian design.

\*At consecration, from left: Mr. Anderson, senior warden Thomas A. Bishop, and Bishop Clingman.

Included in the structure are two auditoriums, twenty-three Church school class rooms, a church seating 500, a baroque organ of 55 ranks, and completely implemented educational facilities.

St. Andrew's has established a tradition as a missionary parish. It has been responsible for one Negro mission, and two other missions of the church have become independent parishes of the diocese.

In addition, St. Andrew's has given to the missionary district of Haiti a church for a new field at Hinche. And, the parish now plans to build a church in the diocese of Dornakal, Church of South India, where the Rev. John Aaron is at work.

**CHICAGO** — The deaf mute congregation of Chicago opened and dedicated its new chapel of All Angels recently.

Bishop Street, suffragan of Chicago, dedicated the new building and confirmed seven. He was assisted by the Rev. Arthur G. Leisman, priest in charge and himself a deaf mute. There were 110 of the congregation present.

The house was purchased last summer for use of the congregation and has been completely renovated. The congregation had been meeting in All Saints' Church, next door.

## SEMINARIES GRADUATE RECORD NUMBER FOR SERVICE IN THE CHURCH'S MINISTRY

Reports indicate that 290 men finished their course of theological studies preparatory to Ordination as Deacons this academic year just past.

A few years ago the seminaries estimated their maximum possible rate of graduations at about 250 per year.

The Church's need has stimulated the seminaries to this effort, and the financial support from parishes and missions has made it possible.

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## EDUCATIONAL

### SEMINARIES

#### Sewanee Gets \$200,000

Approximately \$200,000, the second largest bequest ever received by the School of Theology of the University of the South, will come to the seminary through the will of Miss Ursula Grosvenor of Southern Pines, N. C., and New London, Conn. In her will Miss Grosvenor, who died May 12th, named the School of Theology residuary legatee of her estate. The legacy will be a memorial to her brother, the late Rev. William Mercer Grosvenor, once dean of the Cathedral of St. John the Divine, New York City.

### COLLEGES

#### Williams Commencement

American "lack of confidence" is seriously handicapping the free world's fight against Communism, said Dr. James Phinney Baxter, 3d, president of Williams College, at commencement.

Churchman Edward L. Ryerson, chairman of Inland Steel Co., was one of seven to receive an honorary degree at the commencement.

Others were Lt. Gen. Maxwell D. Taylor, deputy Army Chief of Staff; Dr. Cornelius P. Rhoads, director of New York's Memorial Center for Cancer and Allied Diseases and of the Sloan-Kettering Institute; James B. Forgan, vice-chairman of the board of the First National Bank of Chicago; Professor Robert C. Elderfield, University of Michigan research chemist; Arthur Stanton Adams, president of the American Council of Education; and Miss Ethel Richmond, Williams College reference librarian, who retired in June.

The degree of Bachelor of Arts was conferred upon 288 graduating seniors.

#### General Clay at Trinity

The time has come for the United States to put world leadership into effect "and not merely talk about it," said Gen. Lucius D. Clay, principal speaker at the recent Trinity College commencement.

Gen. Clay was awarded the honorary degree of Doctor of Laws.

Others who were honored with a degree included the Rev. Dr. John Heuss, rector of Trinity Church, New York City, who delivered the baccalaureate sermon; Stephen A. Hurlbut, former librarian at Washington Cathedral; Anson T. McCook, attorney, and chairman of the Committee on Dispatch of Business for General Convention's House of Deputies.

## Country

(Continued from page 14)

(c) Train rural clergy, seminarians, and rural laymen in public relations through local papers, radio, and other program publicity.

(d) Assemble and make available to rural clergy and rural laymen's organizations, information in all fields related to rural life and the rural Church. A great deal of valuable practical information exists that at present is unknown to most persons.

(9) Convey to the entire Church its urgent need for an increase of clergy. All available information indicates that to fill existing vacancies and to seize strategic opportunities in rural areas we must increase our active clergy by at least 1,000 men.

The preparation of this final report has involved the careful study of all past reports since 1922. It is a humbling and inspiring experience to see passing before one's eyes on the printed page the long procession of bishops, priests, and laymen—both men and women—who have given their best efforts to strengthen the rural church. Theirs has been the task of leading the Church to express in winning service to those in small towns and open country the power and genius of our Anglican faith and practice. From them our rural work today has a heritage which gives momentum to our present outreach of Word and Sacrament to rural people.

The Commission regrets to report the death, during the triennium, of two valuable members: the Rt. Rev. Elwood L. Haines, Bishop of Iowa, and the Rt. Rev. Stephen C. Clark, Bishop of Utah.

We offer the following resolution:

*Resolved*, The House of \_\_\_\_\_ concurring, that the Joint Commission on Rural Work be discontinued.

*Financial Report*: Receipts (appropriation by General Convention): \$2400. Disbursements (travel and hospitality for members at official meetings): \$2393.82. Balance: \$6.18.

*Signed*:

*The Rt. Rev. Drs.* HOWARD R. BRINKER, M. GEORGE HENRY, JOHN E. HINES, WILLIAM W. HORSTICK, *Chairman*, WILLIAM F. LEWIS, *Vice Chairman*, OLIVER J. LORING, R. BLAND MITCHELL, SUMNER F. WALTERS; *The Rev. Messrs.* L. MAXWELL BROWN, E. DARGAN BUTT, WILLIAM DAVIDSON, NORMAN L. FOOTE, ROBERT B. HALL, HIRAM KANO, WILLIAM C. ROBERTS, CLIFFORD L. SAMUELSON, *Secretary*, PHILIP H. STEINMETZ, W. SHELBY WALTHALL; *Messrs.* JOSEPH BELANGER, W. A. COCHEL, STEWART A. CUSHMAN, WILLIAM V. DENNIS, DOROTHY HUDSON, ELIZABETH A. RHEA, TED R. SCHRINEER, HARPER SIBLEY, JESSE SYMES, GEORGE F. WIESE.

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# CHANGES

## Appointments Accepted

The Rev. Charles H. Blakeslee, Jr., formerly rector of St. Dunstan's Church, Westchester, Ill., is now assistant rector and youth director of St. James' Church, Wichita, Kans. Address: 3750 E. Douglas, Wichita 8.

The Rev. Clifford C. Covington, formerly rector of St. Luke's Church, Buffalo, Wyo., is now rector of St. John's Church, Parsons, Kans., in charge of St. Paul's Church, Chetopa. Address: 313 S. Eighteenth St., Parsons.

The Rev. Robert Gay, former rector of Grace Church, Port Jervis, N. Y., is now locum tenens of Calvary Church, Brooklyn. Address: 962 Bushwick Ave., Brooklyn 21.

The Rev. Enoch R. L. Jones, Jr., formerly a graduate student of the School of Social Work, University of Illinois, Urbana, Ill., is now state chaplain of the Fred C. Nelles School for Boys, California Youth Authority, Whittier, Calif. Address: Box 817, Whittier.

The Rev. Harry B. Lee, rector of St. Paul's Church, Modesto, Calif., is now rector of Grace Church, St. Helena, Calif., and St. Luke's, Calistoga. Address: Corner of Oak and Spring, St. Helena, Calif.

The Rev. Roland S. Lindsay, formerly in charge of St. Margaret's Church, Bayard, Nebr., and the Church of the Good Shepherd, Bridgeport, will be assistant of All Saints' Church, Omaha, effective August 1st. Fr. Lindsay planned to be in residence in Omaha beginning July 1st. Office: 506 S. Twenty-Sixth St., Omaha 2; home: 2227 S. Fifty-Ninth St., Omaha 6.

The Rev. Charles R. Matlock, Jr., who formerly served St. Luke's Church, Manila, was scheduled to leave Nashville, Tenn., on June 29th. His new address is the Church of the Resurrection, Baguio, P. I., where he will be in charge of the outstation work.

The Rev. D. Williams McClurken, formerly rector of St. Mark's Church, San Marcos, Tex., is

now rector of St. Alban's Church, Harlingen, Tex. Address: 1517 E. Taylor.

The Rev. John Pruessner, formerly rector of the Church of the Epiphany, Sedan, Kans., in charge of St. Matthew's, Cedar Vale, will organize a new mission in the southeast area of Wichita. Address: 433 N. Pershing, Wichita.

The Rev. Francis Core Reynolds, formerly assistant of St. James' Church, Wichita, Kans., is now rector of the Church of the Epiphany, Sedan, Kans., in charge of St. Matthew's, Cedar Vale.

The Rev. Dr. Nelson Waite Rightmyer, formerly professor of liturgies and ecclesiastical history at the Philadelphia Divinity School, is now rector of historic St. John's Church, Worthington Valley, near Baltimore.

The Ven. Paul Savanack, who has been archdeacon of Hawaii and headmaster of Hawaii Episcopal Academy, will on October 1st become rector of St. Peter's Church, Honolulu. Address: St. Peter's Church, Emma St., Honolulu, T. H.

The Rev. Anson P. Stokes, Jr., rector of St. Bartholomew's Church, Park Avenue and Fifty-First St., New York, will spend time in England this summer on an exchange arrangement.

The Rev. David J. Williams, formerly rector of Trinity Church, Northport, L. I., N. Y., will on September 1st become chaplain of the Cathedral Schools of St. Paul and St. Mary, Garden City, L. I., and will be in charge of Christ Church, Stewart Manor, L. I.

## Armed Forces

The Rev. John C. Francis, assistant of St. Thomas' Church, New York, has been appointed chaplain with the rank of captain in the 107th Infantry, New York National Guard.

Chaplain (Capt.) Elmer D. Horstmann, for-

## THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

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# CHANGES

merly addressed at St. Petersburg, Fla., may now be addressed: CCR HQ, 2d Armored Div., APO 42, c/o P. M., N. Y.

Chaplain (Major) Emmet G. Jones, formerly addressed at Fort Huachuca, Ariz., may now be addressed: 3d Div., APO 468, c/o P. M., San Francisco.

Chaplain (Col.) W. I. Wolverton, USAF, in temporary retirement, may now be addressed at St. Paul's Church, Greenville, N. C., where he is serving as rector.

## Resignations

The Rev. Williston M. Ford, vicar of St. Andrew's Church, Elsinore, Calif., has retired. Address: Route 2, Box 1383, Vista, Calif.

The Rev. Frank L. Levy, formerly in charge of St. Mary's Church, Bolton, Miss., and St. Alban's, Bovina, is retiring from the active ministry because of ill health. Address: 2416 Broadway, New Orleans 18, La.

## Changes of Address

Headquarters of the armed forces division of the diocese of Nebraska have been moved from Bayard, Nebr., to 506 S. Twenty-Sixth St., Omaha 2, Nebr. The Rev. Roland S. Lindsay is chairman of the division.

The Rev. Thomas W. Attridge, who recently retired as rector of the Church of the Redeemer, Morristown, N. J., will live at Boothbay Harbor, Me.

The Rev. James E. Foster, who is serving Christ Church, Gary, Ind., may be addressed at 565 Adams St.

The Rev. Frederick Ward Kates, who recently accepted the deanship of the Cathedral of St. John the Evangelist, Spokane, Wash., may be addressed after September 1st at E. 123 Twelfth Ave., Spokane.

The Very Rev. Dr. William H. Nes, who recently resigned as dean of Nashotah House, may now be addressed at Route 1, Penrose, N. C.

The Rev. Carleton J. Sweetser, who is serving St. Timothy's Church, Bishop, Calif., formerly addressed at Box 661, should now be addressed for all mail at 486 W. Pine St., Bishop.

## Ordinations

### Priests

**Chicago:** The Rev. Steele Wade Martin, who is on the staff of St. Luke's Church, Evanston, Ill., and the Rev. Eugene Stech, of the Church of Our Saviour, Elmhurst, Ill., were ordained to the priesthood on May 31st by Bishop Conkling of Chicago at St. James' Church, Chicago.

**Kansas:** The Rev. Robert Holton Bull was ordained priest on June 11th by Bishop Fenner of Kansas at St. Andrew's Church, Emporia, Kans. Presenter, the Rev. Dr. S. E. West; preacher, the Rev. S. S. Newton. To be rector of St. Andrew's. Address: 11 E. Ninth Ave.

**Milwaukee:** The Rev. Benjamin V. Lavey was ordained priest on June 11th at St. Matthew's Church, Kenosha, Wis., by Bishop Hallock, Bishop Coadjutor of Milwaukee, acting for the Bishop of Milwaukee. Presenter, the Rev. K. D. Martin; preacher, the Very Rev. M. DeP. Maynard. To be assistant of the Church of St. Mary the Virgin, New York.

**Southern Virginia:** The Rev. Herbert Nash Tucker was ordained priest on June 11th by Bishop Gunn of Southern Virginia at Johns Memorial Church, Farmville, Va. Presenter, the Ven. N. E. Taylor; preacher, the Rt. Rev. Dr. Henry St. George Tucker, Retired Presiding Bishop, uncle of the ordinand. To be in charge of churches in the counties of Appomattox, Buckingham, and Cumberland, with residence at Appomattox, Va.

**Southwestern Virginia:** The Rev. Daniel Robert Hunt was ordained priest on June 11th by Bishop Phillips of Southwestern Virginia on June 11th at St. Andrew's Church, Clifton Forge, Va., where the new priest will be rector. Presenter, the Rev. J. S. Wellford; preacher, the Rev. R. R. Beasley.

**Tennessee:** The Rev. John Harrison Sivley was ordained priest on June 14th by Bishop Dandridge of Tennessee at St. Luke's Church, Jackson, Tenn. Presenter, the Rev. Dr. W. J. Loaring-Clark; preacher, the Rev. Dr. Donald Henning. To be rector of Quintard Memorial Parish, Tipton County, Tenn. Address: St. Matthew's rectory, Covington, Tenn.

**Texas:** The Rev. Everett Grant Smith, who has

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THE LIVING CHURCH

## CHANGES

been serving St. James' Church, Taylor, Tex., and the Rev. Wayne Wilbur Mahan, of St. George's Church, Austin, were ordained to the priesthood on June 11th by Bishop Hines, Bishop Coadjutor of Texas, at St. David's Church, Austin. Presenters, the Rev. L. L. Brown, the Rev. C. A. Sumners, respectively; preacher, the Very Rev. G. M. Blandy.

**Virginia:** The Rev. Stephens T. Gulbrandsen was ordained priest on June 11th by Bishop Gibson, Suffragan Bishop of Virginia, acting for the Bishop of Virginia, at Christ Church, High Top Mountain, Greene County, Va. To be rector of St. David's, Wyatt Mountain; Christ Church, High Top; St. George's, Pine Grove; All Saints', Tanners Ridge; and St. Elisabeth's, Cabbage Hollow. Address: Blue Ridge School, St. George, Va.

### Deacons

**North Carolina:** O'Kelly Whitaker was ordained deacon on May 22d by Bishop Penick of North Carolina at St. Philip's Church, Durham, N. C. Presenter, the Rev. D. W. Yates; preacher, the Rev. C. R. Haden, Jr. To be in charge of St. Andrew's Mission, Charlotte. Address: Box 9191.

**Pennsylvania:** William Guerrazzi, an active layman of the diocese for more than 25 years, was ordained to the perpetual diaconate on June 1st at Christ Church and St. Michael's, Germantown.

**Virginia:** Eugene Van Ness Goetchius was ordained deacon on June 7th by Bishop Nash of Massachusetts, acting for the Bishop of Virginia, at Cambridge, Mass. To teach at Trinity College, Hartford, Conn.

Ten of the men ordained on June 6th in the Virginia Theological Seminary chapel are deacons of the diocese of Virginia. Dean Francis B. Sayre, Jr. of the Washington cathedral was preacher. Among those ordained by Bishop Goodwin of Virginia were:

**Jack Napier Eby**, presented by the Rev. E. L. Merrow; to be in charge of St. John's, West Point, Va., and Immanuel Church, King and Queen. Residence: West Point.

**Oscar Baughman Eddleton**, presented by the Rev. R. J. Womble; to be in charge of Westover Church, Westover, Va.

**Philip Morton Gresham**, presented by the Rev. R. M. Olton; to be in charge of the Mission Home district of the archdeaconry of the Blue Ridge, with address: Boonesville, Va.

**Joseph William Pinder**, presented by the Rev. Dr. C. J. Gibson; to be in charge of St. Stephen's

and Wicomico parishes, Northumberland County, Va. Address: Wicomico Church, Va.

**Harry James Rains**, presented by the Rev. T. G. Faulkner, Jr.; to be in charge of Trinity Church, Fredericksburg, Va., and Christ Church, Spotylvania. Address: 706 Prince Edward St., Fredericksburg. The Rev. Mr. Rains, a former Christian minister, has been a layreader for some time.

**Robert Stuart Seiler**, presented by the Rev. W. J. Chase; to be in charge of the Church of the Messiah, Highland Springs, Va.

**Webster Little Simons, Jr.**, presented by the Rev. C. E. Buxton; to be assistant of St. Stephen's Church, Richmond. Address: 6006 Grove Ave., Richmond 26.

**Beverly Dandridge Tucker**, nephew of the former Presiding Bishop, the Rt. Rev. Dr. Henry St. George Tucker, and of Retired Bishop Tucker of Ohio; presented by the ordinand's brother, the Rev. Joseph B. Tucker; to be a missionary to Japan.

**Thomas Dabney Wellford**, presented by the Rev. Dr. R. C. Montague; to be assistant of the Falls



Church, Falls Church, Va. Address: 210 E. Broad St., Falls Church, Va.

Ordained at the same service, for the diocese of Virginia, by Retired Bishop Craighill of Anking:

**Lloyd Rutherford Craighill, Jr.**, presented by the Rev. J. L. B. Williams; to be a missionary to Japan.

**Washington:** John Robert Jones was ordained deacon on June 6th by Bishop Dun of Washington in Virginia Seminary Chapel. Presenter, the Rev. Pinckney Wroth.

**Western Massachusetts:** George Frederick French was ordained deacon on May 10th by Bishop Lawrence of Western Massachusetts at St. Peter's Church, Springfield. Presenter, the Rev. G. W. Smith, Jr.; preacher, the Rev. J. V.

Butler. To be curate of St. George's Church, New York.

### Marriages

The Rev. Frederick W. Lightfoot has announced the marriage of his daughter, Barbara Victoria, to Mr. Thomas Mullen Woodward, Jr., on June 7th at St. Saviour's Church, Maspeth, L. I., where Fr. Lightfoot is now serving.

### Degrees Conferred

The Rt. Rev. Dr. Henry Knox Sherrill, Presiding Bishop, received the honorary degree of Doctor of Civil Law from Union College on June 8th.

The Rt. Rev. Dr. Stephen F. Bayne, Jr., Bishop of Olympia, received the honorary degree of doctor of sacred theology from Columbia University at the recent commencement exercises.

### Church Army

Sister Pearl Norris of Brighton, Tenn., will be stationed at the Church Army training center at Parishfield, Brighton, Mich., during the summer months.

Cadet Herbert Sparks of Rochester will be assisting the Rev. R. J. Hobart of Holy Apostles' Church, Barnwell, S. C., in census and survey work at the Savannah River project this summer.

### Laymen

The Rev. Gerald M. Cover, a former Methodist pastor of a Jersey City, N. J., church, will be lay assistant of Christ Church, Short Hills, N. J.

The Rev. Charles E. Stewart, who is serving St. Paul's Church, Kenbridge, Va., has had a change in box number from 175 to 415.

The Rev. Matthew M. Warren, who is serving All Saints' Church, Atlanta, Ga., may be addressed at North Hampton, N. H., from June 1st to September 15th.

### Living Church Correspondents

Mr. James Brackney, Delaware correspondent, is now also correspondent for the diocese of Easton. Address: 301 S. Maryland Ave., Richard-son Park, Wilmington 4, Del.

The Rev. John Freeman of the Church of St. Michael and All Angels, 8 Sharia Seti, Heliopolis, is the new correspondent for Egypt. After July 27th his address will be All Saints' Cathedral, Cairo.



## 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'** Son 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 blacks 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, Sermon; 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. Wetherall  
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 Stawant 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

## 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

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

## NEW YORK CITY (Cont.)

**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. Roeliff 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

**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

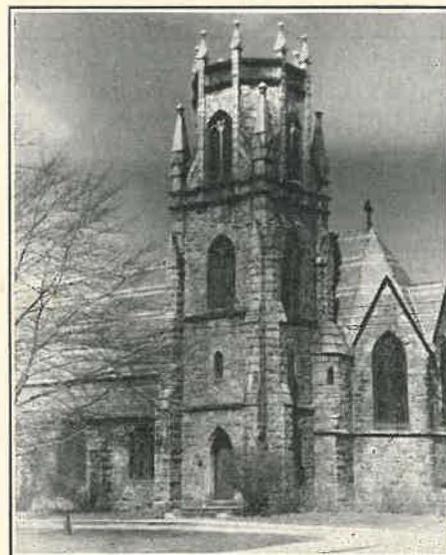
**TRINITY** Rev. Bernard C. Newman, v  
Broadway & Wall St.  
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

## POUGHKEEPSIE, N. Y.

**CHRIST CHURCH**  
Rev. Robert Terrilliger, 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



IMMANUEL CHURCH  
BELLOWS FALLS, VERMONT

## 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 Somers, c;  
Rev. Halsey M. Cook,  
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 1S 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. Paige, 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 at 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

## PARIS, FRANCE

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