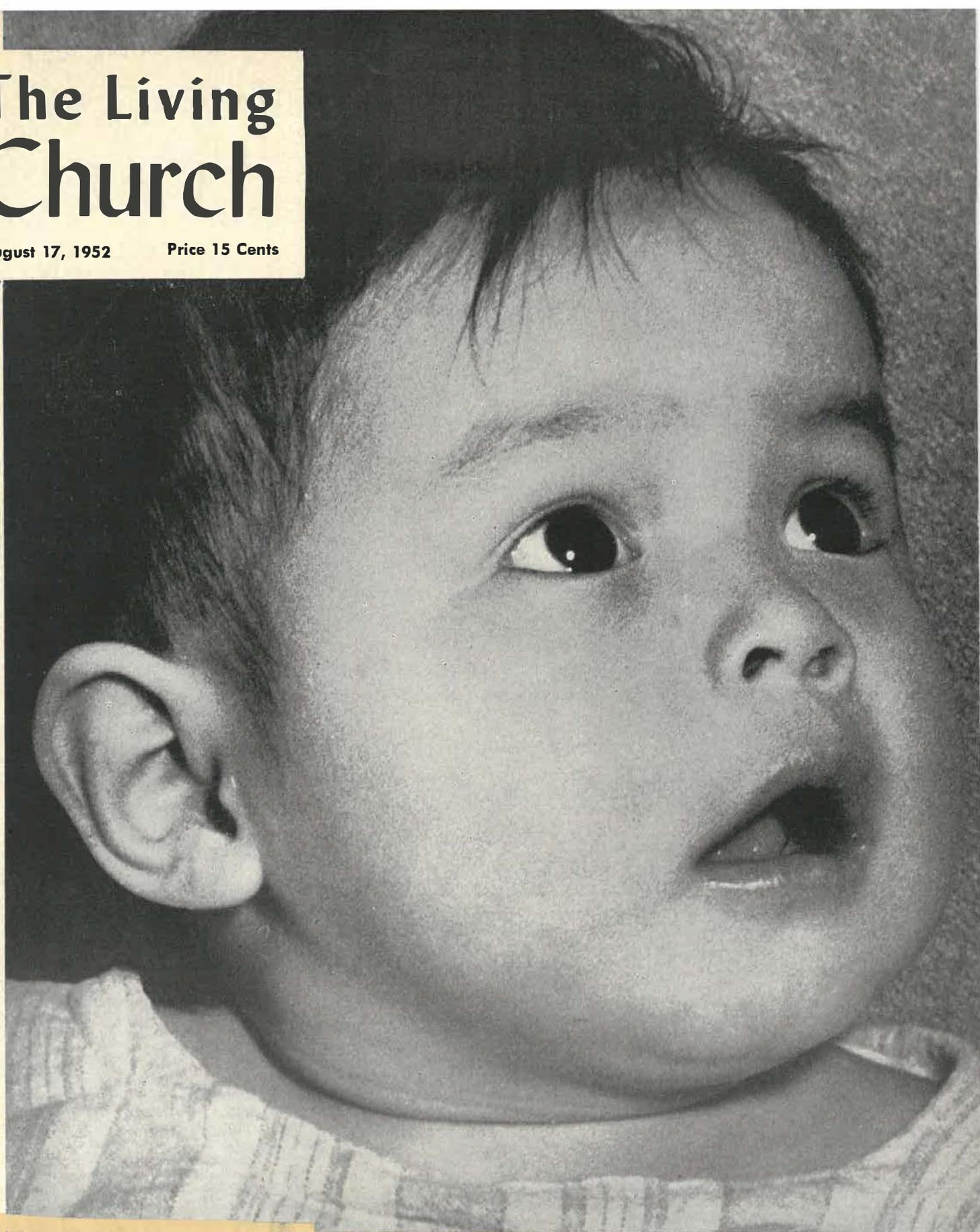


The Living Church

August 17, 1952

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ALASKAN PIN-UP GIRL: The Woman's Auxiliary had a hand in providing for her health and happiness [see page 18].

A Weekly record of the news, the work,
and the Thought of the Episcopal Church

The Woman's Auxiliary

— AN INVITATION —

IT GIVES us great pleasure to announce that Bishop Yashiro, Presiding Bishop of the Holy Catholic Church in Japan, will address The Living Church Dinner at General Convention on the subject, "The Three Worst Problems of the Japanese Church." The subject, selected by us, carries out our long-established custom of bringing Church news-in-the-making to our correspondents and friends at this triennial family gathering.

All Churchpeople—up to the limit of 250 imposed by the size of the crypt of St. Paul's Cathedral—are invited to attend The Living Church Dinner. Correspondents of The Living Church are admitted free. The price for others is \$2.50, which is not bad for a roast beef dinner!

The date is Saturday, September 13th; the place, as noted above, the crypt of St. Paul's Cathedral. Tickets may be obtained from The Living Church office until Wednesday, September 3rd, and thereafter at the Convention ticket bureau.

Readers of The Living Church who have heard or met Bishop Yashiro know not only of his courageous wartime witness for the Church's Faith but of his power as a speaker. One of his great contributions to the making of the peace was his postwar speaking tour of Australia at a time when wartime passions were not yet entirely cooled. We deem it a privilege to have this great Christian with us at our triennial family dinner.

The Living Church

407 East Michigan St.,

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What Kind of Salaries?

THE recent study of the Theological Education Commission was excellent; it provided ample material for future thought and prayer. I hope it will be read carefully by every delegate to General Convention.

It seems to me, however, that the study fails to arrive at the real crux of the clergy shortage problem, namely, the sub-standard level of clergy stipends. Whether we like it or not, this is the real reason why so many vacancies exist and why so few men are offering themselves for the ministry of the Church.

We say that "the laborer is worthy of his hire," but all too often the Church does not practice what it preaches. There is no escaping the fact that a prospective candidate for Holy Orders looks for, and has a right to expect, reasonable economic security when he has travelled the long educational road and reached the priesthood. Nor is it right or just to brand such an attitude as mercenary.

How many priests of the Church come even close to the average incomes of doctors, lawyers and dentists, as mentioned in your editorial "Honorable Professions" (L.C., August 3d)? One of the scandals of the Church—and it involves every clerical and lay communicant—is the stipend paid to our priests. The average is below that of a policeman or truck driver.

The Commissions' report states that there are almost 700 unfilled positions for which salaries are provided. What kind of salaries, may I ask? Bishops in whose jurisdictions some of these vacancies exist have told me personally that they cannot secure experienced priests for parishes in their dioceses because the salaries offered are inadequate.

I greatly admired Bishop Donegan for his recent revelation of the clergy salaries in the great metropolitan diocese of New York. His report was a shock to many of us, but the Church can stand shocking in this regard. And let's not kid ourselves, the low level income of the clergy is one reason—and a big reason—why more men are not entering our seminaries.

I live fairly close to one of our leading seminaries, and have been intimately associated with another for over twenty years. The caliber of men now training in those seminaries is as fine as ever it was. I agree with the Commission that we should strive to give them better and more thorough training than their predecessors received. But this implies higher standards for those who will teach. What inducement does the Church hold out to those of better than average scholastic ability who might prepare themselves for seminary teaching? Very little.

Of course, every theological seminary wants men of academic attainment and stature on its faculty, men with earned doctorate degrees, but such attainments and such degrees are not easily come by. They are costly, and usually involve great personal sacrifices. Can the Church reasonably expect a priest (who already has devoted at least seven years to study) to make this long and costly effort when, at the end of the road, there awaits him a

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seminary teaching post which pays between \$3000 and \$5000 per annum?

One wonders how many Churchmen know that some of the Church's most learned sons, members of seminary faculties, have given the greater part of their lives to preparing others for the ministry of the Church and yet have never received—not even in these days of inflated costs— as much as \$4000 in salary?

The American business man, many Churchmen among them, believes that "you get what you pay for." He wants better priests, better seminary faculties, a fully manned and aggressive Church. He can have all of these things, but to get them he will have to raise his financial sights to a more realistic level.

(Rev.) JAMES T. GOLDER,
Rector, Church of St. Elisabeth,
Glencoe, Ill.

Military Bishop

I READ with much interest the article [L.C., June 29th] under the caption of "Armed Forces." It was both enlightening and inspiring.

Just think of it! Sixty Episcopalian priests serving as chaplains in our Armed Forces!

I have been verger at St. Cornelius Chapel, Fort Jay, Governors Island, [First Army Headquarters], N. Y., for about 19 years. I, too, have worked under a goodly number of chaplains, thereby having an opportunity to witness the great spiritual work done by these tireless men of God in their endeavors to win souls for Christ, on land, sea, and air.

I recall when Bishop Littell visited the chapel here how the enlisted men, officers, and their families turned out to hear his inspiring address. It was the same when the late Bishop Manning would visit the chapel.

I believe that if one of the 60 odd Episcopal chaplains were elected bishop, a greater missionary work could be accomplished. It would surely help to raise our quota of chaplains, which is at present way below what it should be.

I am praying earnestly that at this coming General Convention in Boston, action will be taken in regard to this important matter of electing a suffragan bishop for the Armed Forces.

CUTHBERT B. PETERSEN,
Verger, St. Cornelius Chapel,
Governors Island, N. Y.

The Heart of the Matter

YOUR excellent article on "The Heart of the Matter" in the June 15th issue of THE LIVING CHURCH gives a splendid answer to anyone captivated by Roman Catholicism.

Especially appealing is this:

"The Roman fundamentalist interpretation of the Bible would lead to all kinds of spiritual mischief were it not that the Old Testament is simply not read by the Roman laity—and perhaps that omission is pretty mischievous in itself."

Yet in spite of all this excellence on your part, it seems to me that you have really left out the heart of the matter in your neglect to state the lack of Scripture and historical evidence for the claim of the Bishop of Rome to be the sole Vicar and

Monarch of the Church of Christ. That is the cornerstone on which the whole fabric of the Church of Rome is built.

(Rev.) ALBERT C. LARNED,
Bristol, R. I.

A Baptist Comment

SINCE seminary days at Andover Newton Theological School, Newton Centre, Mass., I have been somewhat closely related to members of the Episcopal Church. Several of my schoolmates went into the Episcopal Church.

Therefore, I read with interest your editorial [on Whittaker Chambers' book] and also "The Heart of the Matter" [L. C., June 15th], since both have a kind of common denominator, the search for an Ultimate in Reality, which you and I call God. It is interesting that you think the Epis-



ST. CORNELIUS CHAPEL
The bishops were inspiring.

copal Church, or Anglican, is nearer to the Church Christ established than any other. It is interesting because by and large the rank and file in every Communion believe it—or they would move out. Your correspondent [in "The Heart of the Matter"] is evidently so persuaded now.

Which raises the fundamental question that troubles so many, who like your correspondent flee to Rome and her outstretched arms; or who, like Chambers, not knowing exactly what they flee, also found a haven for a troubled mind and tormented heart.

I'm not taking you to task. But I'm simply raising a question which is so fundamental, and which makes it so exceedingly difficult, as Kierkegaard once noted, to be a Protestant: namely the matter of absolute assurance.

Your correspondent is "dismayed" that the Episcopal seminaries "are not supported and governed by a central authority." This troubles so many who ultimately wind up in the fold of the Roman Church. It seems so much easier to let someone else speak with "authority" than to try to find that authority ourselves, which is the essence of the search for God.

Jesus seemed to think that the confirmation must come from within, as He continually stressed the inwardness of religion. He knew that people would be saying that the Kingdom of God was here or there, yet He solemnly warned against being misled by such persons.

As to our knowing for certain about

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LETTERS

ultimate truth about God, I suspect that many in all Communion find it either because or in spite of what the institution does. However, I shudder to think in what state the Roman Church would be without the Reformation and its partly corrective influence; even as I shudder to what excesses Baptists or Episcopalians would go to without the rich heritage and fellowship with other Communion.

All of us are afraid that other persons, even in our Communion, will misconceive God. Many Baptists are alarmed at any divergent views from their own. Jesus was more afraid, it seems, that we not be aware of Him at all, that we cultivate the easy illusion of being self-sufficient. In the last resort, anyone who makes the quest for God with any discipline is in for hard and disturbing times. And truth is like an unlighted candle until each one of us discovers it for himself.

(Rev.) JOHN G. CLARK,
Pastor, First Baptist Church.

Pulaski, Va.

Editor's Comment:

In the realm of religious truth and insight, it must be remembered that God is far more active in seeking us than we are in seeking Him. That is one of the main messages of the New Testament. Hence, it is inherently more likely that religious truth will come to us from one of God's ordained ambassadors than from our own meditations, even though it can take root and bear fruit in the life of the individual only through his own cooperation with God.

The Universe of Decency

IN your issue of June 15th appeared an editorial, "Whittaker Chambers and the God of History." I cannot refrain from commenting on the beauty and thrilling faith expressed in the paragraph:

"There is a universe of candor, frankness, fearlessness, friendliness, and decency, built up little by little out of the determination of men to count on these qualities in their fellowmen. That universe cannot be destroyed by a group of malevolent, skulking plotters, however large; it can only be destroyed by a decision on the part of the candid, fearless, friendly, decent people to stop showing these qualities and to become secretive, fearful, suspicious, and vindictive."

I am going to use these great words in the future as occasions arise, to help give others the strength they gave me. It seems to me words like these should be spoken often, so that the reality of the true universe may seem more truly real.

I am a teacher. Once in my life, in a blighted neighborhood, I had an experience where I now believe I fought evil. But I used the spiritual weapons I believed in, and kept on believing in the "universe of decency."

Words like yours make one unafraid of Communism. EVELYN RANK.
Milwaukee, Wis.

He that Hateth His Brother

SEGREGATION is sin. It can never be anything else, rationalize it as we may. It is the negation of our Lord's first su-

preme command and the "second is like it." It says, in effect, to our brother man who is also a child of God "I am your superior by an accident of pigment of my skin." It is contempt for the most precious thing in the Christian conception—the dignity of the individual whom "God so loved that He sent His Son." To dare to approach the Sacrament of Love and fellowship in Holy Communion with such an attitude is supreme arrogance and a social shame which we "white people" have to expiate. It is of such sins, surely among others, that we say "the burden of them is intolerable." The Epistle for the First Sunday after Trinity sharply defines the border between dark and light, evil and good: "He that hateth (hath contempt for) his brother whom he hath seen, how shall he love God, whom He hath not seen?" No room for compromise there. In our deepest prayer, in God's Holy Presence of Love, may we not begin with concern and in shared knowledge of our unlovely sin against our brother men, to pray for those among us, (priests, bishops, or lay folk), to overcome this subtlety of natural pride; to look into the eyes of our "colored" friends as into the eyes of Christ, for He does so gaze at us, and waits to see His courtesy and grace reflected in our own eyes.

Here, at St. James-by-the-Sea, and in our diocese, we are grateful that in Confirmation, Baptism, and Holy Communion, and our Church work together, we do not notice differences of skin-tone or features, but kneel together at the altar in simple thanksgiving for our fellowship.

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



How Much Will You Pay?

MANY parishes still have the impression that the children's leaflets cost little or nothing. Indeed, the kind of printed matter used in Sunday Schools in the past was printed with an eye for economy. It was not very attractive, either in art work or kind of paper used.

Two things have changed the cost of such materials: First, the cost of printing, including paper, has soared far beyond any prices remembered in 1920. Printing not only costs more, but it is done much better. Illustration and color reproductions are truly works of art, and correspondingly more expensive. Second, more materials are now called for in up-to-date teaching. Where once a frail folder, which served for the day's lesson, was enough, now there are teacher's quarterlies, workbooks, parent's books, letters to parents, picture sets (for class), handwork kits, and readers.

Poverty no doubt holds some parishes from buying many of the above materials. But stinginess and a bad habit of administration is probably the root of most such false economy. In still too many places the children's own offerings must pay for their materials. The "Sunday School Treasury" is the only source of funds for children's work. But even here, a change has taken place with the coming of inflation. The children no longer bring pennies, nor even nickles, but often dimes each Sunday. A school of 100 enrollment discovers that the year's giving (even apart from the Lenten and Advent offerings) by the children is over \$400. If the old way of spending this for the children's materials were still followed, it would not be so bad. But raids on the treasury for the picnic, the Christmas party, repainting, and even gifts for a retiring superintendent are common. We still mustn't buy any expensive printed matter!

The first way out is to have the chil-



dren's offerings go to the parish treasurer, as do the offerings of all other parishioners. With this, the vestry asks the education committee each year for its budget, and this is made an item in the parish budget, and paid like any of the other bills.

When the education committee meets—as it should be doing about this time of year—one of its duties is to make up a budget of necessary expenses for the Church school, and also for any adult program of education. In an enlightened parish, where a continuing committee studies real needs, the budget for the school will list far more than printed texts and booklets. There will be books for the teachers' shelf, supplementary books for each course, and subscriptions for magazines in the sphere of education. New equipment will include filmstrips and slides, projectors, screens, and phono units for the audio-visual program. There will be flannel-graph boards and figures, black-boards, posterboards, and a wide assortment of handwork and creative supplies. Chairs and tables actually designed for each size child will be acquired. The long planning of this Committee will put steady pressure on the parish to improve its teaching space by partitions, painting, rugs, and eventually a real educational building.

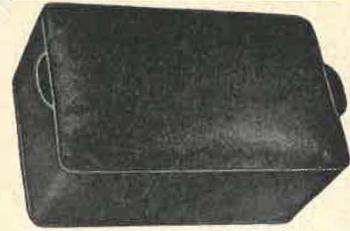
Let's raise the question throughout the Church: How much shall we spend on our children each year? Until recently, this was quite generally below a dollar a year per child. Public schooling costs around \$300 per year per child, differing in states and communities.

A study of proposed budgets of sample schools reveals that, to be reasonably progressive, a parish should allow fully \$5 per child per year. Naturally, this does not all go to the child's own equipment, but for teacher's tools, supplies, and capital equipment.

New courses will be coming out. Let's get used to the idea that they will cost a lot, together with supplementary materials. Frankly, certain publishers would like to know: Will parishes pay \$2.50 for a first rate child's textbook? Or will publishers have to scale the cost down to \$2.00 or even less, with inferior books?

How much is a child's religious education worth to a parish?—to the parents?

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THIS columnist's 10-year-old daughter is for Eisenhower and Stevenson for president, she says; something similar is the position of the United Church Women of the National Council of Churches. Mrs. Jame D. Wyker, president, says that her fellow-members of the interdenominational organization will be "the life of the party—either Republican or Democratic" this fall.

MRS. WYKER announced that seven regional conferences of the United Church Women will be held this fall on the theme, "Seeking Righteousness for the Nation." Women of the Episcopal Church participating will include Mrs. Leon W. Ellis of Syracuse, N. Y.; Miss Luella Reckmeyer of New York; Mrs. C. C. Cowin of Lakewood, Ohio; Miss Esther Stamats of the NCC Staff; Mrs. A. H. Sterne of Atlanta, Ga.; Mrs. Theodore O. Wedel of Washington, D. C.; and Mrs. Charles R. Dengler of Jackson, Mich. The conferences will take up current political issues in which religion and morality have a stake.

A SECOND LOOK at Church property in the missionary district of San Joaquin discloses earthquake damage that will cost the Church about \$100,000. This is the estimated replacement cost of St. Paul's, Bakerfield, erected in 1902. The building has been condemned by the city council because of numerous cracks in the walls. It is being torn down and services are being held in the recently completed parish house.

BISHOP WALTERS says that Kern County has sustained losses totaling \$250,000,000, including the county hospital, innumerable irrigation ditches and wells, and whole towns such as Tehachapi and Arvin. Hardly anybody carried earthquake insurance because it was so expensive. Contributions for the rebuilding of St. Paul's may be sent to The Living Church Relief Fund or to the Rt. Rev. Sumner Walters, Stockton, Calif.

THE ARCHBISHOP of Canterbury, the Most Rev. Dr. Geoffrey Francis Fisher, is expected to arrive in New York on August 16th aboard the S.S. Media (via media?) to begin a five-week vacation in the United States interrupted by a visit to General Convention in Boston, where he will deliver two speeches. The Archbishop and Mrs. Fisher will be the guests of the Most Rev. Dr. Henry Knox Sherrill, Presiding Bishop, and Mrs. Sherrill. The National Council's news release said: "He [the Archbishop] will be most willing, in his masterly and charitable way, to discuss the Red Dean's charges of U.S. use of germ warfare in Korea" at a press interview aboard the Media as the ship steams up the bay.

THE LUTHERAN World Federation has concluded its sessions without splitting up along the lines of the Iron Curtain, although to outside observers it seems like a miracle. A six-man delegation from Hungary, vociferous in its support of Communism and everything Communistic, announced at a press conference that it was not planning to withdraw from the federation even though they said they had received an "unfriendly reception" from Bishop Nygren of Sweden, retiring president, and the executive committee.

THE FEDERATION reelected heroic Bishop Ordass, who served out a prison term without yielding to Communist demands, as an honorary member of the executive committee, even though he had been deposed from his leadership of Hungarian Lutherans by a dominant faction friendly to the government. The six Hungarian representatives remained seated during the rising vote on this action, RNS reports.

THE FEDERATION'S message, titled, "To Grow as a World Community," laid great stress on works of mercy to bear witness of the Church's Faith: "In a time that is drenched with words and in which words are often counterfeited and abused, the witness of deeds has particular meaning. Every day God gives us opportunity to bear such witness. . . . How shall you overcome hate? What shall you do when you are confronted with seductive lies? What shall be your attitude toward your neighbors who are in need? . . . With your hearts and hands support the Church's works of mercy." This message seemed to ring true on both sides of the Iron Curtain.

A RURAL DEAN, in most dioceses, is a parish priest who has no special duties corresponding to his dignified title except the job of presiding over meetings of the clergy of a certain area. In the diocese of Los Angeles, however, Bishop Bloy has appointed a full-time rural dean for the convocation of San Diego. The man appointed is the Rev. T. Raymond Jones, who will resign as bishop's chaplain and rector of St. James' Church, South Pasadena, to undertake his new work. Dean Jones will supervise the fast-growing missions of the San Diego area as well as represent the bishop on all boards and commissions in the area. He is also president of the standing committee of the diocese of Los Angeles. His successor as chaplain will be the Rev. Samuel Hunting Sayre, rector of St. Barnabas' Church, Eagle Rock, Calif.

OUR New Zealand correspondent reports by airmail that an electoral synod of the diocese of Dunedin will meet on October 22d to elect a successor to the Rt. Rev. Alfred Robertson Fitchett, who has resigned. Simultaneously a cable arrives from Religious News Service reporting Bishop Fitchett's death on August 6th at the age of 79. In September he would have completed 50 years in the service of the diocese, the past 18 as Bishop. May he rest in peace and may light perpetual shine upon him.

Peter Day.

The Living Church

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

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

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Things to Come

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

August

- 17. 10th Sunday after Trinity.
- 24. St. Bartholomew (11th Sunday after Trinity).
- 31. 12th Sunday after Trinity.

September

- 3. Church Periodical Club, national triennial meeting, Boston, to 6th.
- 5. National Executive Board meeting, Woman's Auxiliary, Boston, to 6th. National Council meeting, Boston, to 6th.
- 7. 13th Sunday after Trinity. General Convention, Boston, to 19th.
- 7. Woman's Auxiliary Triennial Meeting, Boston, to 19th.
- 10. National Canterbury Association Convention, Medford, Mass., to 14th.
- 11. Triennial Youth Convention, Medford, Mass., to 14th.
- 14. 14th Sunday after Trinity. GFS United Nations Pilgrimage, to 21st.

LIVING CHURCH news is gathered by a staff of over 120 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies. Member of the Associated Church Press.

TENTH SUNDAY AFTER TRINITY†

GENERAL

WOMAN'S AUXILIARY

How Much? Nobody Knows

Nobody knows how much the United Thank Offering of the women of the Church for 1952 will be.

Mrs. Arthur Sherman, executive secretary of the Woman's Auxiliary, says that the last report of money on hand, made on June 30th, gave a figure of \$2,139,175.83, as compared to a final offering in 1949, at the last Triennial meeting of the Auxiliary, of \$1,954,544.30.

The Offering, made by women in parishes and missions all over the nation, will be gathered together and officially presented to the Church at a great corporate Communion service in the Boston Garden on September 11th, during the Triennial. The time of the service is 8 AM, and it is the hope of the Auxiliary that women who are not present at the Triennial will join in receiving Communion at that time in their own parish churches.

Mrs. Sherman says that a tentative budget for expenditure of the offering will be presented to the Triennial Meeting by the National Executive Board of the Auxiliary. As usual, she says,



MR. VOORHIS
To speak at Triennial.

a large share of it will be contributed toward the Program of the National Council. And much of it, of course, will be used for the Auxiliary's own extensive program of missionary work.

Bishop Emrich Among Speakers at the Triennial

Main speakers at the Triennial Meeting of the Woman's Auxiliary in Boston next fall include Bishop Emrich of Michigan, and the Rev. Charles W. Ranson, a Methodist and general secretary of the International Missionary Council. Other important speakers are Miss Margaret E. Forsyth, executive of the Foreign Division of the Y.W.C.A., and Jerry Voorhis, executive secretary of the Coöperative League of the United States of America.

Bishop Emrich of Michigan, in five devotional addresses, will interpret the theme of the Triennial, "Create and make new our hearts and minds." Bishop Emrich has been diocesan of Michigan since 1948, before which he was suffragan of the diocese for two years. His book, *Earth Might Be Fair*, was chosen as the Presiding Bishop's book for Lent in 1945.

Mr. Ranson will speak on the missionary obligation of the Church. He recently returned from Willingen, Germany, where the International Missionary Council held a conference on that subject [L.C., August 3d].

Miss Forsyth, a Methodist, and Mr. Voorhis, a Churchman and former Congressman from California, will speak at a town meeting program on the subject of how the Church can reach the hearts and minds of people today.

Eagerness for Prayer Groups

When You Lead Worship is an outgrowth of the Workshop on Worship of the 1949 Triennial of the Woman's Auxiliary. Developed in outline form then, the booklet was published in the spring of 1951 and is being used throughout the Church by women seeking ways and inspiration to make their worship more meaningful.



Pach Bros., N. Y.
MISS FORSYTH
On town meeting program.

An example of women's interest in worship was seen at the recent Finger Lakes Conference. Led by Mrs. W. T. Heath, the leader of the group who developed the outline for *When You Lead Worship*, 21 women shared their experiences, ideas, plans, and hopes.

Among the types of prayer groups discussed were the prayer-study group, as a good way to begin a prayer group in a parish without one; the typical prayer group, usually meeting before or after Holy Communion; the 9 AM prayer period, which may be composed of women in neighboring towns who meet occasionally and communicate by phone, or at a time observed by a diocese; and the one-hour prayer group, allowing time for meditation, inspirational reading, and intercession.

The UN at Every Meeting

"The work of the UN is, in the last analysis, dependent upon moral force, the fostering of which is the responsibility of religious groups."

This statement is from a report of the 150 delegates of religious organizations to the Third National Conference on UNESCO. Attending the conference

TUNING IN: †Gospel for Tenth Sunday after Trinity is Christ's lament over Jerusalem — "If thou hadst known . . . the things that belong unto thy peace!" †Ultimate source of theme of Triennial is Ezekiel 36:26 ("A new heart also will

I give you, and a new spirit will I put within you") — or some similar passage, like Psalm 51:10, which also lies behind Ash Wednesday collect ("Create and make in us new and contrite hearts . . ."). †Diocesan is the bishop having jurisdiction.

was Mrs. Robert W. Trenbath, a vice-president of the diocese of Newark, where, for the past one and a half years, the United Nations has received special emphasis in the program of the Woman's Auxiliary.

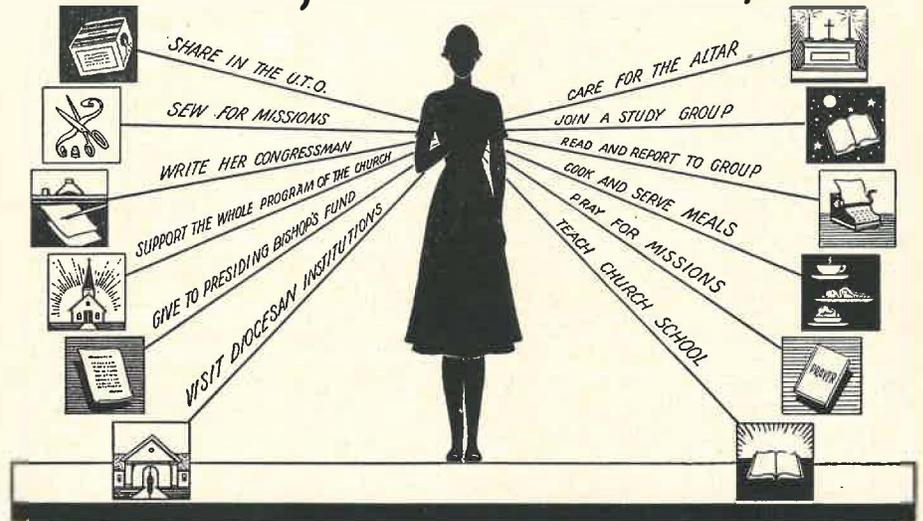
The program is an outgrowth of an interdenominational training course on the UN held in New York in the winter of 1951 and sponsored by the General Department of United Church Women of the National Council of Churches. Mrs. Trenbath was one of the 40 women who came together as representatives of their Communion for three one-day sessions. Since this session, a presentation of the United Nations has been made at every Auxiliary meeting in Newark. In addition to learning about the UN, the women are being urged to discuss it with their families and friends, to pray for it, and to ask their rectors to pray for it at services.

The educational part of the program centers about each monthly diocesan meeting, when a three-minute talk on some phase of the United Nations is given. The talk is accompanied by pictorial exhibits, which may be borrowed by the parishes, and materials are displayed on a book table. Similar talks are given at each of the nine district meetings, which are held twice a year and are attended by women from 12 to 18 parishes. Listeners are referred to state offices for additional materials on the United Nations.

Models from the Old Testament

"We are here today because we feel our responsibility and our opportunity for service as Churchwomen. We know that learning more about the Woman's Auxiliary is an act of worship, because as we learn of the many ways in which we can serve our Church through the

THERE IS A JOB FOR EVERY WOMAN IN THE CHURCH
Centering Her Life in Worship She May



From "Women in the Life of the Church"

Auxiliary, we can never again be indifferent to our responsibilities."

This is the beginning of a devotional service which has been prepared by the devotional secretary of the Woman's Auxiliary of the diocese of Atlanta. The service continues:

"If we feel, however, that we are doing a great deal in giving some of our time to the Woman's Auxiliary, I wonder if we might not pause a moment and think of the women in the early Church,[¶] and the dangers and hardships which they experienced.

"Today we are recognized as a real auxiliary to the whole Church; but, in the early religious life of the human family, women had none of the position, freedom of expression, and prestige which we take absolutely for granted today. Yet, in spite of their obscurity it is marvelous to note

how greatly they influenced this early religious life by their personalities and endowments.

"Suppose we look at three or four of the women whom we know through the Bible, and see if they would not serve as models for us as heads of departments in our Woman's Auxiliary. We might even go back to the Old Testament to find an ideal president of a branch of the Woman's Auxiliary. One who comes to mind is Deborah, the Prophetess, who lived in the hill country of Ephraim. She received instructions from Jehovah,[¶] which she passed on to the Israelites. She was concerned over the plight of her people, and she called Barak to her, made him commander-in-chief of the armies, outlined for him a plan to save her people, and even went with him when he hesitated. I was much impressed by what he said to her: 'If thou wilt go with me, I will go.' Deborah



SHERATON PLAZA, BALLROOM AND EXTERIOR
Where the women will conduct their business.

Fay Foto

TUNING IN: ¶Some (other) women in the early Church: "Mary the mother of Jesus" (Acts 1:14); "Lydia, a seller of purple" — traditionally first convert St. Paul made in Europe (Acts 16:14); Phebe — sometimes called first deaconess, be-

cause described as a "servant (diakonos) of the church which is at Cenchrea" (Romans 16:1). ¶Jehovah: the older English spelling of one of the Hebrew names for God, now more accurately represented as Jahveh or Yahweh.

did go; a great victory was achieved, and her people lived in peace for many years. Her song in Judges 5 is said to be one of the finest odes in the literature of the world.

"Whom might we select as an excellent chairman of Christian education? I think immediately of Priscilla. She lived in Rome with her husband, Aquila, where they plied their trade of tent-making. This Christian couple was banished from Rome

when Claudius ordered the Jews to leave. They lived in Corinth and Ephesus, and were close friends of Paul. Priscilla probably was the first woman teacher of Christian theology. She found young and promising Apollos, who wished to preach, and she helped him to understand Christ. He became so eloquent and so sure of himself that at times he seemed to rival Paul in popularity. Even in that early day, we find in Priscilla the unusual combination

of homemaker, business woman, and teacher in the Christian Church.

"Then, there is a woman who embodies the very spirit of our department of Christian social relations. I am referring to Dorcas, who is spoken of as one who always saw the need about her, and did something about it. She sewed for those who had no clothes, cooked for those who had no food, and gave spiritual help to the comfortless. When she died, her friends

Program for the Triennial Meeting

✓ All business sessions will be held in the ballroom of the Sheraton Plaza Hotel in Copley Square.

✓ Unless otherwise indicated, morning meetings will close at 12:30; afternoon meetings at 4:30.

Sunday, September 7th

7:30 PM Opening Service of the General Convention, Boston Garden.

Monday, September 8th

8:00 AM Holy Communion for the Triennial Meeting, Emmanuel Church.

11:00 AM Opening Session of the Triennial Meeting, ballroom, Sheraton Plaza Hotel. Mrs. Alfred M. Chapman, Presiding.

2:30 PM Business session, Sheraton Plaza. Mrs. David R. West, Presiding. Presentation of Mrs. Henry Knox Sherrill and Mrs. Geoffrey Francis Fisher. Orientation of Delegates. Message to the Triennial Meeting, Mrs. Charles E. Griffith.

4:30 PM Tea for alternates and visitors to meet missionary guests. Emmanuel Church.

8:30 PM Reception (delegates), Boston Museum of Fine Arts.

Tuesday, September 9th

MORNING Holy Communion in city churches.
10:00 AM Joint Session of the General Convention; and Triennial Meeting. Presentation of the program of the Church, Symphony Hall.

2:30-4:15 PM Business session of Triennial Meeting, Sheraton Plaza. Presentation of tentative budget, United Thank Offering, Mrs. Percy V. Pennybacker, Jr.

4:30 PM Tea for delegates to meet missionary guests, Trinity Church.

8:00 PM Ecumenical Mass Meeting, Tremont Temple, the Archbishop of Canterbury.

Wednesday, September 10th

MORNING Holy Communion in city churches.
10:00 AM Joint Session of the General Convention; and Triennial Meeting, Symphony Hall. Presentation of the Program of the Church.

2:30-5:00 PM Delegates: Conferences on the U. T. O. budget. The Pioneer. Alternates and Visitors: "The United Thank Offering Comes to Life," presented by missionaries, Sheraton Plaza.

4:30 PM Tea for alternates and visitors to meet missionary guests, St. Paul's Cathedral.

7:00 PM National Council Dinner (delegates), Rockwell Cage, Massachusetts Institute of Technology.

Thursday, September 11th

8:00 AM Corporate Communion and presentation of the United Thank Offering of the Women of the Church, Boston Garden. Bishop Sherrill, celebrant; assisted by missionary bishops.

2:30 PM Business session, The Sheraton Plaza. Report of the nominating committee for members at large of the National Executive Board and for women members of the National Council.

4:30 PM Tea for delegates to meet missionary guests, Christ Church, Cambridge.

8:00 PM Missionary Mass Meeting, Tremont Temple.

Friday, September 12th

MORNING Holy Communion in city churches.
9:30 AM Business session, the Sheraton Plaza. Address: The Renewal of the Church, Bishop Emrich of Michigan.

10:30 AM Discussion groups, the Pioneer. "Christian Citizenship and Social Responsibility."

2:30 PM Business session, town meeting, Sheraton Plaza. "How Can the Church Reach the Hearts and Minds of People Today?" Mr. George V. Denny, Jr., moderator.

7:00 PM Dinner Meetings of National Council Departments.

Saturday, September 13th

10:30-NOON Morning Coffee, Pioneer. For delegates to meet nominees for the National Executive Board and the National Council.

7:00 PM Living Church Dinner.

Monday, September 15th

MORNING Holy Communion in city churches.
9:30 AM Business session, Sheraton Plaza. Address: the Renewal of the Church, Bishop Emrich.

10:30 AM Conferences for diocesan officers, interest group conferences for other delegates, alternates and visitors. (Tickets necessary). The Pioneer.

2:30 PM Business session, the Sheraton Plaza, Election of members at large of the National Executive Board.

Election of nominees to General Convention of women members of the National Council.

7:00 PM Provincial Dinners.

Tuesday, September 16th

MORNING Holy Communion in city churches.
9:30 AM Business session, the Sheraton Plaza. Address: the Renewal of the Church, Bishop Emrich.

10:30 AM Group Conferences, the Pioneer.

2:30 PM Business session, the Sheraton Plaza. Address: the New World Mission, the Rev. Mr. Charles W. Ranson.

4:30 PM Tea for delegates to meet missionary guests, Morville House, 273 Clarendon Street.

7:00 PM Personnel Dinner, Sheraton Plaza. "The Role of the Laity."

Wednesday, September 17th

MORNING Holy Communion in city churches.
9:30 AM Business session, the Sheraton Plaza. Address: the Renewal of the Church, Bishop Emrich.

10:30 AM Group Conferences, the Pioneer.

2:30-

3:30 PM Business session, Sheraton Plaza.
3:45 PM Provincial Meetings. Province I, the Pioneer. Province II, the Pioneer. Province III, foyer of the ballroom, Sheraton Plaza. Province IV, the ballroom. Province V, Old South Church. Province VI, the Pioneer. Province VII, the Pioneer. Province VIII, the ballroom.

7:00 PM Seminary Dinners.

Thursday, September 18th

MORNING Holy Communion in city churches.
9:30 AM Business session, the Sheraton Plaza. Address: the Renewal of the Church, Bishop Emrich.

2:30 PM Business session, Sheraton Plaza.

Friday, September 19th

MORNING Holy Communion in city Churches.
9:00 AM Installation of the National Executive Board, Trinity Church, the Presiding Bishop.
10:00 AM Closing business session, Sheraton Plaza.

were inconsolable and stood about weeping. We rejoice that it was possible for Peter to restore her to life.

"Finally, we think of Mary of Magdala as exemplifying the gratitude and love of Christian women as they demonstrate it in the presentation of our United Thank Offering. We know that Mary had been healed by Jesus and that thereafter she was a devoted follower of His. Jesus must have sensed the deep gratitude of Mary and realized that her humility and understanding would make her receptive to His Presence. He honored her in an unusual Way—she was the first to whom He spoke after His Resurrection; to her was given the privilege of bearing the glad tidings to His other disciples.

"We could go on indefinitely, listing women to whom we are greatly indebted, but let us remember with great humility their spiritual stamina, and be even more grateful for our opportunities and privileges today."

The Most Important Activity

The evening auxiliary of tomorrow and how it can best serve its members, parish, and community were discussed by 68 officers, potential officers, and members of evening auxiliaries and seven officers of the diocese of California recently. The group met at El Rancho del Obispo, diocesan conference center.

Buzz sessions and workshops on every phase of auxiliary interest were held. Common as well as unique problems were discussed, and ways were devised and suggestions made for improving the scope of the activities of the individual groups. Seventeen parishes and three convocations were represented.

In all talks and reports, each speaker emphasized worship as the most important part of all individual and corporate auxiliary activity.



DEBORAH
Ideal Auxiliary president.

RNS

Help from the Helped

The Woman's Auxiliary recently received a box of baby clothes sent by Churchwomen in the missionary district of Puerto Rico. Mrs. Antonio Villafane, president of the Woman's Auxiliary in Puerto Rico and wife of a priest of the district, organized the making of these articles, intended for St. Luke's International Hospital in Tokyo.

This is a different note in the story of the supply work of the Woman's Auxiliary. Usually, women from self-supporting parishes in all parts of the United States make and collect clothing and hospital supplies which are sent to needy missions at home and overseas, and nearly every church in Puerto Rico has been aided in this way. But when the great need for baby clothes at St. Luke's was reported, dresses, blankets, sacques, and other articles of infant clothing for the Japanese hospital were contributed by the women of Puerto Rico, who are ex-



perts in needlework. They had already made such garments for their own St. Luke's Hospital in Ponce.

Puerto Rico is not the only overseas district sharing in the supply work. The Woman's Auxiliary in Honolulu and in three parishes in Alaska have also been making clothing and surgical dressings for institutions in other missionary districts, including the Philippines, Japan, and some of the Indian missions in the western part of the United States.

Although parishes making such gifts generally send them directly to the designated mission, an exception was made in this case because of the difficulty of making direct shipments from Puerto Rico to Japan.

MISSIONS

Hunger in Oregon

A hunger for the Episcopal Church exists among the millions of residents of the Far West and the thousands of newcomers there, which is demonstrated by the extraordinary enthusiasm, loyalty, and devotion of the members of three new missions in the diocese of Oregon: St. Barnabas', Portland, St. Martin's, Lebanon, and St. Luke's, Gresham. Of these three missions, two were "hatched," not from old, established parishes, but from other missions. The third sprang, like Minerva, from a house to house calling by the late Rev. Francis Ball, in the



BZZZ SESSION
Subject: the evening auxiliary.

beautiful rolling southwest hills of the city of Portland.

When the Rev. Mr. Ball began ringing doorbells in the area, few people could see the results which time and devotion would bring. The hills, then outside the city limits, were just beginning to be dotted with homes. Although the area was only a ten minute drive from downtown, thick stands of trees and narrow winding roads created an illusion of isolated country living. The Rev. Mr. Ball was reaching the end of an active ministry, and now in partial retirement had secured permission to begin work in this section, then called "Multnomah." That was late summer, 1949.

Today, three years later, there is still a sign, "Danger—Cattle Crossing," sidewalks and streetlights are a rarity, but homes have replaced the trees on many of the hills and St. Barnabas' Church has come into existence.

St. Barnabas' is an example of seriousness and devotion on the part of ever-increasing groups of Churchpeople. When services were first held in a private home on August 11, 1949, only the family of the house was present. A month later, when arrangements were made to rent the Legion hall, 35 people responded. Now, but a few months in its own building, the mission counts 250 communicants and 350 baptized persons.

In three years of life, St. Barnabas' has gone through several crises. The Legion hall was the first, although some people now see it in its true light as a spiritual experience. While the congregation is forever grateful for a place to assemble and meet together, few prospective new members were attracted by the leaky gas heating, the crowded rooms, the flights of stairs, the dispensation from kneeling, and the impassable roads in snowy weather. But to the small group of devout people who had vision, the circumstances and times were strengthening. A building fund was initiated,

two hilltop acres were bought, and the mission began its second year.

But that winter and spring brought illness to the vicar, and in his absence the services were conducted by whatever neighboring clergy were available. Without continuing steady leadership there arose a feeling of futility and abandonment. But again from th's there came a spiritual experience. On Easter day,

the erection of the parish hall, and brought forth 20 candidates for Confirmation and instruction. As the Legion hall became crowded, two identical services for adults became the schedule, and children met in nearby homes for their instruction.

Interest in the work of St. Barnabas' mounted as the building did. Friends told friends, neighbors told neighbors,

Lebanon, Ore., is a town of about 5,000 people, situated in the Willamette Valley, among wooded hills and farmlands. It is an agricultural center for about 10,000 people, and has a paper mill, a cannery, and an extensive lumber business. On the 16th of October, 1949, the Rev. E. James Kingsley, then vicar of St. Peter's, Albany, and Archdeacon Smith conducted the first public service there. Twenty-four people attended that service.

From that time, Fr. Kingsley drove over every two weeks to hold services. One month later St. Martin's Guild was organized. Then the congregation had a dinner at the local high school cafeteria, at which Bishop Dagwell was present, and they petitioned him to allow them to organize as a mission. The petition was allowed and the first Bishop's Committee meeting was called for seven weeks from the first service held in this community. A Sunday School was started, and on April 16, 1950, Fr. Kingsley presented his first confirmation class, 25 adults. The confirmation took place in the dining room of the local night club!

The zeal of these new Churchmen knew no bounds. The building campaign opened on the 4th of May, 1950, and within five months, they had secured a large, commanding site, and had built a parish house, with kitchen equipment for 150 persons. One year and 13 days from the date of the first service, the first service of worship was conducted in the new parish house.

Not content with this, the congregation built a modern, commodius vicarage.

St. Martin's received their first resident vicar on Sunday, July 1, 1951, the Rev. David W. Gordon. By his second Sunday, Fr. Gordon had organized an acolyte's guild of ten boys. There are now 16 boys in the guild. He had also organized the altar guild during the first week there. All the vestments and linens were made by the members of the altar guild, after a month's intensive training by the vicar. He also organized a choir that first week, and in the fall, organized a junior choir and secured a competent organist.

Fr. Gordon instituted a full schedule of services, after being ordained priest on St. Thomas' Day, 1951. With a congregation composed almost entirely of new Churchmen, he has had to cancel his mid-week Eucharist only once for lack of a congregation.

The members of St. Martin's have a pot luck supper once a month, attended by 95 to 100 people. These suppers are purely for fellowship, and are never used for the purpose of raising funds. It is the most popular social event in the Church.

St. Martin's relinquished all diocesan financial aid by July 1951.

The first Every Member Canvass was



AT NATIONAL HEADQUARTERS*
Baby Clothes from Puerto Rico.

Bishop Dagwell of Oregon canceled other appointments, and, clad in overshoes and overcoat to combat the drafty hall, celebrated the Communion for the small mission. On May 21, 1951, he again met with the congregation, this time to read the Burial Office for the first vicar.

Meanwhile the people had originated a monthly bulletin, were making regular calls on new people, drew plans for a parish hall under the direction of the archdeacon, the Ven. Perry H. Smith, and arranged for breaking of ground on St. Barnabas' Day, 1951.

In late June, the Rev. Robert F. Grafe, then in deacon's orders, was assigned to the mission. The congregation purchased a vicarage, let the contract for

and when construction was completed in March of 1952, everyone found what they had known all along—the building was too small already. While only three families live within walking distance of the church, strategic location provides quick access for several neighboring residential areas.

St. Barnabas' still is experiencing unusual crises—such as a \$5,000 sewer assessment—but such incidents only arouse the people to organize an independence campaign to free the \$55,000 investment in property, building, and equipment from all debt so that the church may be in a position to grasp opportunity.

*Dorothy Stabler, national supply secretary of Woman's Auxiliary, and Dorothy Wood, of Auxiliary staff.

held in the fall of 1951, and the average pledge of each member of St. Martin's, a congregation which contains people from all walks of life, mill hands, executives, farmers, and business men, was \$2.25 a Sunday, a favorable comparison to the national average.

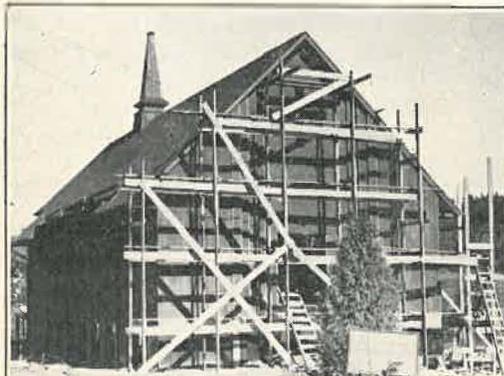
St. Luke's, Gresham, is a church where 66% of the communicants have been Episcopalians for less than 16 months—and where 50% of the communicants had never attended an Episcopal Church until 1951.

There have been 79 confirmations since April of last year among the total of 120 communicants; 65 since August, including one class of 26.

choir quarters. Organization proceeded rapidly with choir, church school, auxiliary, altar guild, and Bishop's Committee, and Fr. Calavan presented a class of 14 for confirmation in April, which

now occupies a natural redwood chapel and parish hall.

Based on a program of adult education, the key to St. Luke's evangelism is a "conversation hour," a social evening



Dalton Johnson

NEW MISSIONS IN (from top) LEBANON, GRESHAM, PORTLAND
A class was confirmed in a night club, a choir had quarters in a casket room.

The "Gresham Story" began in autumn, 1950, when the Rev. C. Corwin Calavan, then vicar ten miles away at St. Matthew's, Portland, received the support of his own new mission to investigate the church opportunities in Gresham.

By Oregon's 1951 diocesan convention, the bishop had appointed Fr. Calavan priest-in-charge and encouraged the Gresham group to apply for status as an organized mission.

Serving as vicar of two missions, Fr. Calavan was able to establish an enthusiastic and complete church program. Services were held in a local funeral chapel—using the slumber room as a vestry and an unused casket room as

brought the membership, including transfers, to 43 communicants by June 15, 1951.

On that date, while still a candidate for orders, the present vicar, the Rev. Rene Bozarth, was appointed by the bishop and made deacon ten days later, the first resident clergyman. He has since been ordained priest.

Gresham is a farm community of nearly 3,000 population, the most northeasterly trading area in the diocese. By December of last year, St. Luke's was able to purchase one of Oregon's most beautiful building sites overlooking a valley of perpetual green and almost in the shadow of nearby Mt. Hood.

On that location, the congregation

at which a Church member is hostess and invites non-church friends to meet the vicar for conversation and light refreshments in her home.

Using the theme "What is the Episcopal Church," these "conversations" (two hours and 40 minutes is the shortest to date) are scheduled on an average of twice a month in carefully selected locations so that every area in the parish boundaries will be eventually covered. There are two vital factors in this missionary program: the sessions must be informal, without obvious instruction, and they must be supplemented by a "perpetual" confirmation class—year-round weekly classes in cycles of 12 which may be begun at any time.

Members of St. Luke's confidently expect to build a vicarage next summer, to be a parish within five years, and to complete the second unit of their church (to cost \$75,000) within ten.

This optimistic schedule is not too far-fetched, say Greshamites. Already \$11,000 in cash and pledges have been received for the present building from local sources within the last eight months, with a big drive due for September to raise an equal sum. This is in addition to the current annual budget of \$6,000.

The Woman's Auxiliary has also made a sound start, earning \$1,500 in 15 months by such means as bake sales and a highway fruit stand.

All this makes Bishop Dagwell's comment of this spring easily understood: "St. Luke's mission has an optimistic future"—a remark easily applicable also to St. Barnabas', Portland, and St. Martin's, Lebanon.

ENGLAND

To the Point of Lunacy

A petition protesting against allowing non-Anglicans to speak in St. Paul's Cathedral will be presented to the Convocation of Canterbury at its meeting in London in October, Religious News Service reports.

Sponsored by Anglo-Catholics the petition is said to have already been signed by some 2,000 Anglican priests.

It will ask the rescinding of a 1943 regulation which provides that "it is legitimate to make use of a parish church for the holding of informal gatherings for united prayer on the part of Christian people."

"Such gatherings are greatly to be desired" the regulation states, "and at them ministers and members of other Christian communions may, with the bishop's permission, be invited to speak or to lead in prayer."

Strong protests have been made by Anglo-Catholics during the past few months against the use of St. Paul's as a platform for "speakers who by their religious allegiances implicitly deny the Catholic faith of the Church of England."

The Rev. Hugh Ross Williamson, an organizer of the protest movement, claims that it is supported by the Evangelical clergy. He characterized the recent speaking appearance of Lady Megan Lloyd George, a Calvinistic Methodist, at St. Paul's as "stretching the regulation to the point of lunacy."

Some press publicity has described the petition as aimed at severing relations with the Free Churches of England, but the meaning of this was unclear.

First non-Anglican to preach in St. Paul's Cathedral, according to London *Church Times* of July 4th, is Bishop Nicolai, present head of the Serbian Orthodox Church in America.

The Long White One

Whenever a new bishop goes to Madagascar, said a recent issue of the London *Church Times*, he soon receives a nickname from the natives and they promptly make their selection public.

The Rt. Rev. R. M. O'Ferrall, who was bishop in Madagascar from 1926 to 1940, said that he had received two such names. One of which he was not particularly proud was "Long White One." The other, which says the *Church Times*, pleased him, was "Chief of the Prayers."

Bishop O'Ferrall spoke in London at a meeting of the Madagascar Association. He welcomed the new bishop of Madagascar Association, the Rt. Rev. Thomas

Parfitt. Bishop Parfitt was to sail shortly for his new diocese—and his new nickname.

Bishop Gets Union Card

Dr. George K. A. Bell, Bishop of Chichester, and chairman of the Central Committee of the World Council, holds a union card as an honorary member of the National Union of Public Employees.

The Union elected the bishop to honorary membership after he had aided in settling a dispute between the parish of

a request by Church leaders to amend its regulations as a prerequisite to official recognition by the bishops.

Three Yugoslav prelates, Bishop Anton Vovk, Apostolic Administrator of Ljubljana, Bishop Massimiliano Drzecnik, Apostolic Administrator of Lavant, and Msgr. Michael Toros, Administrator of the Yugoslav portion of the Gorizia diocese, had proposed modifications in the Society's rules to conform with canon law.

They also said that the group should have the approval of the Vatican as its scope extends beyond that of any particular diocese.

In a letter to Bishop Vovk, the Society said it was unable to accede to the prelates' request that article three of its laws be suspended. This article, in referring to the Society's aims, pledges support of the Yugoslav Communist government and condemns "the misuse of the faith for political objectives." [RNS]

COLOMBIA

Conciliation Plan

A layman's plan for conciliation between Roman Catholics and Protestants in Colombia is being studied by the Bogota government, Dr. W. Stanley Rycroft, executive secretary of the Committee on Coöperation in Latin America, reports. The committee operates under the Foreign Missions Division of the National Council of Churches.

Author of the amity proposal is 29-year-old Dr. Jose Maria Chaves, a Colombian Roman Catholic who is studying for his doctorate in education at Columbia University. Dr. Chaves submitted his plan in June to the Colombian government, the Confederation of Protestant Churches in Colombia, and to Roman Catholic leaders, Dr. Rycroft said. It was also sent to Protestant leaders in the United States.

The plan calls upon Protestants to take these steps:

(1) Limit their missionaries to Colombia to the present number, or to a quota.

(2) Stop disseminating stories in the United States about the persecution of Protestants so long as no new violence occurs.

(3) Confine preaching to Protestant churches and institutions in the country.

(4) Refrain from attacks on Roman Catholic dogmas and ministers.

Colombian Roman Catholic and civil authorities are urged in the proposal to denounce publicly any anti-Protestant violence, guarantee freedom of worship for Protestants, and take legal steps against any perpetrator of such violence. [RNS]

Paris



Associated Press

Miss Margaret Truman during her recent visit to Paris, stopped at the American Pro-Cathedral of the Holy Trinity. There she presented the flag of the state of Missouri to the dean, the Very Rev. Sturgis Lee Riddle.

Uckfield, Sussex, and the Uckfield local of the union over the dismissal of a grave digger.

Accepting the union card, Dr. Bell said that he believed the action had a "highly symbolic character" and was "making history between the Church and the trade union movement." [RNS]

YUGOSLAVIA

Request Rejected

The Society of SS Cyril and Methodius, government-sponsored association of Roman Catholic priests, has rejected

A Mount of Transfiguration

By Helen Linley

THE women of the Church are centering their interest and prayers on the triennial meeting of the Women's Auxiliary which will convene in Boston in September in connection with the General Convention; for out of this great conference will come the inspiration,[¶] the educational emphasis, and the tools with which to carry on the work of the Auxiliary in these tumultuous times.

These triennial meetings bear an informal relationship to General Convention, and the delegates are expected to attend the joint sessions of the Convention and its mass meetings on missions and the ecumenical movement. For the first time, they are invited to join in the procession at the opening service.

Such recognition of the Triennial by General Convention is altogether fitting and proper, an acknowledgement of the part that women have played, and are playing, in the work of the Church.

Each diocese and missionary district is represented by five delegates to the Triennial and the same number of alternates. Where there is a racial minority group of at least three congregations and 225 communicants, one additional delegate and alternate is added from that group. The international, interracial nature of the Triennial is a splendid portrayal of the Church at work, and to be present at roll call is a memorable and moving experience. Four hundred and fifty-nine delegates were in San

Francisco in 1949, together with hundreds of visitors.

The program of the Triennial is carefully planned by the national executive board and the staff and carried out by the delegates. This year's theme, "Create and Make New Our Hearts and Mind," is in keeping with renewed emphasis on the redemptive life of the Church, and will be interpreted in five meditations by Bishop Emrich of Michigan.

"INTEREST GROUPS"

Only one major address is planned in 1952. It will be given by a Methodist minister, the Rev. Charles W. Ranson, General Secretary of the International Missionary Council, on "The Missionary Obligation and Strategy of the Church in Our Generation." Mr. Ranson has just returned from a gathering of the representatives of the Churches of North America, Europe, Asia, the Near East, the Middle East, Africa and Australia, which was held in July in Willingen, Germany [L. C., August 3d].

On three successive mornings "interest groups" will meet. In these, diocesan and provincial presidents and diocesan officers responsible for the United Thank Offering, Christian Education, and Christian Social Relations will sit separately with members of the national staff to consult on their work. At the same time, other delegates and visitors will take part in group meetings on various subjects selected by the national executive board, covering practically every type of interest and work. Missionaries will be called upon to lead discussions on the work of the various mission fields.

Miss Margaret Forsyth of the YWCA and Churchman Jerry Voorhis

will speak at a town meeting session on the subject, "How Can the Church Reach the Hearts and Minds of People Today?"

Delegates will hear missionaries and other Church workers, who will be invited to take leadership in the program. Several missionary teas are being arranged by parishes in and near Boston, at which delegates and visitors may meet workers from the home and overseas mission fields.

The presentation service of the United Thank Offering, which is the climax of the Triennial, will be held Thursday morning, September 11th, at eight o'clock in the Boston Garden. To take part in this great Corporate Communion of the Women of the Church is a profoundly penetrating experience. The



BISHOP EMRICH
Meditations.

TUNING IN: ¶*InSPIRATION* (from same root as *SPIRIT*, which means "wind" or "breath") appropriately describes the fruit of prayer, for all Christian prayer is offered in the power of the Holy Spirit who is the "Breath of God" (cf. No. 375 of

The Hymnal 1940). ¶While representatives to the Triennial of the Woman's Auxiliary are delegates, those who sit in the Lower House of General Convention are properly styled "deputies."



CORPORATE COMMUNION, WOMEN OF THE CHURCH, 1949
United Thank Offering being presented at the Offertory.

Presiding Bishop celebrates the Holy Communion, assisted in the administration by missionary bishops. To receive the Sacrament from the bishop of some far corner of the Kingdom, to kneel in thanksgiving and listen to the steps of thousands of women passing to the altar rail, brings a vivid realization that all of us are indeed "very members incorporate in the mystical body" of Christ, and belong to the "blessed company of all faithful people."

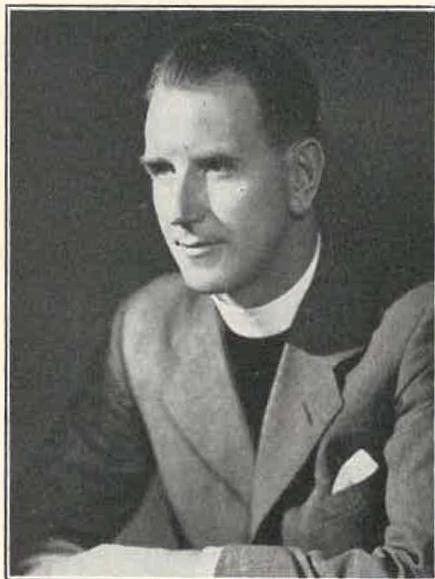
At the offertory¹ the diocesan UTO treasurers place upon the great golden alms basin (a gift to us from Oxford), the offering gathered through the triennium in the dioceses and missionary districts which they represent. All Church women at that hour will be remembering the Thank-Offering Service,

and in great cathedrals and little missions across the country parallel services will be held.

When the amount of the offering is known, the tentative budget worked out by the National Executive Board is presented for adoption by the Triennial Meeting. The most intensive interest centers in the proposed budget, which is thoroughly discussed by the delegates, meeting in small groups of 30 or 35 members. Each delegate who takes part in this planning and discussion returns to her diocese with a vivid picture of the needs of the missionary bishops and of the Church at work in the world, bringing the light of the Gospel to the dark places of the earth and telling the story of God's love to the races and the nations.

responsibility of all Church members.

It is the vital interest of Churchwomen everywhere which gives to the Triennial its great significance. To be informed on the matters on the agenda and to express their opinions to their delegates is the obligation of parish auxiliaries. To that end a reading list has been sent out. Delegates are aware of their responsibility and will execute it faithfully if they are welcomed when they return to their parishes and are given a hearing. The Triennial is put on at great cost in time and effort and money. It is not merely a great convention. To those who have attended it is indeed a Mount of Transfiguration, and they return to their parish work with a renewed sense of dedication as ambassadors to Christ and builders of the Kingdom.



MR. RANSON
Missions.

PRIVILEGE AND RESPONSIBILITY

One of the greatest honors in the gift of the Auxiliary is the position of Presiding Officer, and at the 1952 Triennial, Mrs. Alfred M. Chapman will be in the chair, with Mrs. David R. West as Assistant Presiding Officers. Routine business is carried on by committees, on most of which nine members serve, one from each Province and an overseas missionary.

The purpose of the Triennial is educational and inspirational, but certain legislation must be undertaken. Four women are nominated to General Convention to serve on the National Council, and eight members at large are elected to the National Executive Board of the Woman's Auxiliary. Resolutions may be presented to the Triennial by anyone who has the privilege of the floor and may always be debated. The national executive board is preparing for presentation a resolution on the social

to the priest "who shall humbly present and place it upon the Holy Table." The priest "shall then offer, and shall place upon the Holy Table, the Bread and the Wine." In the Prayer for the Church he completes the Offertory.

Reading List

Suggested by the Woman's Auxiliary in preparation for the Triennial.

THE SHAKING OF THE FOUNDATIONS. By Paul Tillich.

COMMUNISM AND CHRIST. By Charles W. Lowry.

THAT ALL MAY BE ONE. By James E. L. Newbigin.

TEACH US TO PRAY. By Charles Francis Whiston.

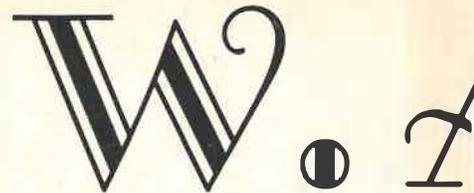
LET'S JOIN THE HUMAN RACE. By Stringfellow Barr.

CHRISTIAN FOUNDATIONS FOR LASTING PEACE. National Council of Churches.

WROUGHT BY PRAYER. National Council of Churches.

TUNING IN: ¶Money offering and the offering of bread and wine constitute the Offertory, which the Prayer Book directs the priest to "begin" by saying one of the Offertory Sentences (pp. 72, 73). The money offering is then collected and brought

Supporting the



A Calendar

THE Triennial Meeting of the Woman's Auxiliary is the concern of every woman in the Church, and each one may play a vital part in making the Triennial program effective. One of the ways in which she may share in this responsibility is by making the Triennial the object of her prayers.

A schedule for daily prayer is suggested in *A Calendar of Prayer for the Triennial Meeting*. By following this the user will be following the program of the meeting and giving it her support. The prayer for each day is related to the major event of the day. For instance, Tuesday and Wednesday, September 9th and 10th, are the days when joint sessions will be held to hear the report of the National Council. The prayers on these days are for the work of the Church in its various fields of activity. While on Friday, September 12th, the program is concerned with social and world issues. This is reflected in the suggested prayer.

The Triennial Meeting is something bigger than the gathering to be held in Boston. The 500 delegates there assembled not only carry on the business of the Triennial, they represent all the women of the Church. The calendar of prayer has been prepared by the Woman's Auxiliary for the use of the women who remain at home as well as those who go to Boston.

More complete information about the Triennial Meeting is to be found in *Tell Us About the Triennial Meeting*. This folder is being widely distributed among the women.

THE calendar of prayer offers to those who use it opportunity for daily prayer for the Triennial Meeting of the Woman's Auxiliary. Selected prayers are suggested for each day from September 7th-19th, the object of the prayer being related to the major event of the day.

TUNING IN: ¶These words are Psalm 51:10, King James version. Prayer Book version (pp. 60, 403) has "make me a clean heart," etc. Reason for difference: King James version was not made until 1611, whereas Prayer Book came into use in

PRAY DAILY

Create in me a clean heart, O God; and renew a right spirit within me.†

O Lord, hear our prayer.
And let our cry come unto thee.

Let us pray.

The Lord's Prayer.‡

Prayer for the day.

Let thy power, O Christ, be in us all, to share the world's suffering and redress its wrongs.

SUNDAY, SEPTEMBER 7TH

Let us pray

For the Presiding Bishop, the House of Bishops, and the House of Deputies

ALMIGHTY God, by whose Holy Spirit the Apostles were guided in their councils, direct, we beseech thee, the deliberations of the General Convention of the Church. To the Presiding Bishop and all who share with him the task and the burden of planning the Church's program, grant spiritual strength, wise judgment, and adventurous faith, that they may lead us ever onward toward the goal that thou hast set before us: the evangelization of the world and the salvation of all men; through Jesus Christ our Lord.

MONDAY, SEPTEMBER 8TH

Let us pray

For the Triennial Meeting, the presiding officers, the speakers and leaders and the staff

QUICKEN, O Lord, we beseech thee, the women leaders of thy Church, that they may be alive to the opportunities and responsibilities of these times. Save them from complacency and from fear of new ways; inspire their minds with the vision of a world won for thee, and stir

1549, and was based upon an earlier version of the Psalter. †One way of honoring Lord's Prayer is to say it at or near the beginning; another way (more usual in the Prayer Book) is to put it in a climactic position — after other prayers.



their wills to pray and to work until thy will is done on earth as it is in heaven.

TUESDAY, SEPTEMBER 9TH

Let us pray

For the program of the Church, especially in the fields of education and social relations

O GOD, who sendest forth thy commandment upon earth, and whose Word runneth very swiftly: Let thy Holy Spirit so prepare our minds and wills for thy teaching, that no carelessness or shallowness or love of ease shall hinder us from bringing forth the fruits of righteousness, by which men may know that we are followers of thy blessed Son, Jesus Christ our Lord.

WEDNESDAY, SEPTEMBER 10TH

Let us pray

For the program of the Church, especially in the mission fields at home and overseas, and for the missionaries in the field

O GOD, who hast blessed us with the knowledge of the gospel of Christ, make us glad to give of ourselves and of our possessions to carry his gospel to peoples and nations who lack what we have had. Not unto us, O Lord, but unto thee be the glory and the praise for the light which has been kindled in our own land. Cleanse us from all false pride of race and blood, from self-complacency, and from indifference to the hunger of any human soul. Teach us that life can nowhere find fulfillment except in Christ, and that in our universal need of him we are one with all mankind. And this we ask in the name of him who died for the whole world, and who only in a world redeemed can manifest his risen life.

THURSDAY, SEPTEMBER 11TH

Let us pray

For the United Thank Offering being

Let us pray

For the great group of volunteers at work in the Church

OUR Father, who hast set a restlessness in our hearts, and made us all seekers after that which we can never fully find; forbid us to be satisfied with what we make of life. Draw us from base content, and set our eyes on far-off goals. Keep us at tasks too hard for us, that we may be driven to thee for strength. Deliver us from fretfulness and self pity; make us sure of the goal we cannot see, and of the hidden good in the world. Open our eyes to simple beauty all around us, and our hearts to the loveliness men hide from us because we do not try enough to understand them. Save us from ourselves, and show us a vision of a world made new. May thy Spirit of peace and illumination so enlighten our minds that all life shall glow with new meaning and new purpose; through Jesus Christ our Lord.

THURSDAY, SEPTEMBER 18TH

Let us pray

For the renewal of the Church

O GOD, the source of all good gifts, we thank thee for the rich heritage which is ours in thy Holy Catholic Church. As we realize how much thou hast done for us already we believe that thou hast also much to give and teach us in our own time. Grant that thy Church may never settle down into mere contentment with the traditions of the past. Grant that it may be alive to all new movements of thy Spirit in the hearts and minds of men. May it stand always for the removal of injustice and the vindication of righteousness and truth; through Jesus Christ our Lord.

FRIDAY, SEPTEMBER 19TH

Let us pray

For rededication for ourselves and for our leadership to the service of the Church

O God, our Creator and Redeemer, we may not go forth except thou dost accompany us with thy blessing. Let us then put back into thine hand all that thou hast given us, rededicating to thy service all the powers of our hearts, our minds, and our bodies, all our worldly goods, all our influence with others. All these, O Father, are thine to use as thou wilt. All these are thine, O Christ. All these are thine, O Holy Spirit. Speak thou in our words, think in our thoughts, and work in all our deeds. And seeing that it is thy gracious will to make use even of such weak human instruments in the fulfillment of thy mighty purpose for the world, let our lives be the channels through which some portion of thy divine love and pity may reach the lives of others. All this we ask for the sake of Jesus Christ our Lord.

by Prayer

presented in a great service of Corporate Communion

ACCEPT, O Father, this joyful sacrifice of thanksgiving and praise, and bless these gifts to the setting forward of thy kingdom; that as we have gratefully received the benefits thy bounty has bestowed, so we may cheerfully share them with thy children in all the world; for his sake whose life and death and rising to life again were a song of praise to thee, O thou Most Holy, our Saviour Jesus Christ.

FRIDAY, SEPTEMBER 12TH

Let us pray

That our hearts and minds be opened to the social issues of today and to the privileges and responsibilities of Christian citizenship

O GOD, Holy and Just, who exaltest the nations that follow the way of righteousness, we pray for all lands and peoples that all may become worthy of thy gracious favour. Deliver us from greed of gain, from race and class prejudice and ill-will, from all causes of discontent and strife; and inspire in us, we beseech thee, such love of our neighbour and concern for one another's welfare that we shall work together with one heart and will to secure equality of opportunity and due reward for all.

SATURDAY, SEPTEMBER 13TH

Let us pray

For the National Executive Board and the National Council and those nominated to serve on these bodies

ALMIGHTY God, giver of wisdom, who never failest them that seek thee; control and enlighten, we beseech thee, the hearts and minds of the National Executive Board and the National Council of thy Church; grant them insight and skill, faith and obedience to thy holy will, that being themselves led of thee, they may by thy Spirit, lead thy people on from strength to strength in the work of thy Kingdom; through Jesus Christ our Lord.

SUNDAY, SEPTEMBER 14TH

Let us pray

For the ecumenical movement and world Christianity

O GOD our Heavenly Father, whose blessed Son came to bring mankind into one family in thee; we pray for the unity of the Church in all the world. As

we became divided through what was believed to be our loyalty to our Lord, so by our loyalty to him now help us to seek to heal the divisions which keep us from one another and weaken our efforts to extend thy kingdom in the earth. Give us understanding of other people's points of view; save us from prejudice; and grant that as we see clearly our Saviour's will that His Church may be one, so we may labor in love to bring it to pass; through Jesus Christ our Lord.

MONDAY, SEPTEMBER 15TH

Let us pray

For diocesan and provincial officers meeting together in the interests of their work

O GOD, who by thy Holy Spirit didst endow men and women with spiritual gifts for service in thy Church, we thank thee that thou hast called us to help in the extension of thy kingdom in the earth. As diocesan and provincial leaders seek together to discover how and where they best can serve thee, do thou make known to them thy will and give them the spirit of understanding and obedience that as they see what thou wouldst have them do, so may they devote themselves wholeheartedly to the doing of it. Keep them faithful to thee in their daily lives, and help them in their everyday work to find opportunities to serve thee there, to thy honor and glory; through Jesus Christ our Lord.

TUESDAY, SEPTEMBER 16TH

Let us pray

For the Church's missionary obligation in the world today

LORD of our lives and Master of the hearts of men, who hast commanded that we go forth into all the world and carry thy message to every creature; give us faith to believe and grace to obey thy word. Make us understand that this is the common task and the highest privilege of all thy servants; and that each of us, to the utmost of the opportunity which thou dost grant, must be thy messenger and aid others so to be. To those who go afar, carrying glad tidings and publishing salvation, give thy largest and richest blessing. To those of us whose appointed service it is that we remain in our accustomed place and walk in the familiar ways, grant such a vision of the great world and its need, as shall make us instant and eager sharers in speeding the work, now in the great day of our opportunity. We ask it for the glory of thy name, who, with the Father and the Holy Ghost, art one God, world without end.

The Woman's Auxiliary

OUR MEMORY may be a little creaky, but if we are not mistaken this issue of THE LIVING CHURCH marks the first time in a generation that an issue of an Episcopal Church weekly has been devoted to the work of the Woman's Auxiliary. Certainly it is true that the vital role played by the women of the Church in its life and work is all too seldom recognized.

Beginning with the vision of the Misses Mary E. and Julia C. Emery of a women's missionary organization that included every woman of the Church, the Auxiliary slipped into being so quietly that there

Auxiliary to the Board of Missions,' which seems to have escaped from the general drawback. This less conspicuous and more quiet agency, led on by delicate, yet heroic, spirits has abundantly prospered. Boxes of clothing, contributions in household comforts, medicines, and hospital stores—in addition to supplies in money—have been placed at its disposal without stint, which have been sent upon occasion to the sick Indian and the naked African, as well as to the destitute Pastor and his family. Busy hands have been enlisted by its charity, both far and near, from the Mission Schools of Greece, to little circles of helping women on our Western border. Many a latent energy has it kindly invoked and silent sympathy has it called into play. Too much can hardly be said in commendation of its services, both directly to the cause of Christian beneficence and in the way of a wholesome employment of womanly zeal and love."

The Cover

Members of the Woman's Auxiliary have provided help—both material goods and prayers—for the Hudson Stuck Memorial Hospital in Fort Yukon, Alaska, where this little Indian baby was born. The hospital is named for Archdeacon Hudson Stuck who served as a missionary for many years at Fort Yukon.



seems to be some doubt as to when and where it first began. Manross' *History of the American Episcopal Church* gives the date as 1868, when the Ladies Domestic Missionary Relief Association was organized to assist the Board of Missions (now the National Council) and to coordinate the work formerly done by a large number of unrelated women's missionary societies. The Woman's Auxiliary itself* says that the date was 1871, at the Baltimore General Convention; but we have searched the 1871 Convention Journal from front to back without finding any resolution or reference to a body like the Woman's Auxiliary, although the Convention did take action to set forward the work of sisterhoods and the order of deaconesses.

Three years later, however, in 1874, it is plain that General Convention knew there was such a thing as the Woman's Auxiliary, and regarded it with the same admiration and affection as the Church of today; for in the triennial report of the Board of Missions this paragraph appears:

"There is one department, however, that of the 'Woman's

Thus, the first time the Woman's Auxiliary appears in the records of General Convention it has already assumed in large measure the heroic proportions for which it is known today.

The modern Woman's Auxiliary, like the modern National Council, is more than a missionary society. It helps to support and carry out the whole program of the Church—missionary, educational, and social. It reaches down into the details of parish and diocesan life, and into the Churchwoman's home life, serving as an Auxiliary not only to the National Council but to the whole cause of Christ. It helps to support the whole fabric of worship, personal prayer, Christian morality, parish fellowship, doctrinal growth, personal evangelism, social action in the community, Church institutions—whatever the Church does, it could not do one-half so well without the help of the Woman's Auxiliary.

Although the national Church, and many parishes and dioceses, continue to deprive themselves of the talents of leading Churchwomen in their legislative assemblies (General Convention, the vestry, the diocesan convention), most of the bodies concerned with doing the business of the Church—the National Council itself, diocesan executive boards, institutional boards of trustees, parish councils—have found it necessary for their work to include members of the Woman's Auxiliary. This year's General Convention will have the opportunity to extend to Churchwomen the right to be considered as lay mem-



*In the pamphlet, *Women in the Life of the Church*.

bers of the Church for election to the House of Deputies. A Commission under the chairmanship of Bishop Peabody of Massachusetts is recommending a constitutional amendment to this effect. In the meantime, the Committee on Arrangements has provided, for the first time in Church history, for the inclusion of representatives of the Woman's Auxiliary in the procession at the opening service!

However, the Woman's Auxiliary is not chiefly concerned with debates and resolutions and constitutions and by-laws. Like its parallel, though much less fully developed organization among the laymen of the Church, the Auxiliary is concerned with the prayer, study, fellowship, and action that translate debates and resolutions into reality. When the day arrives that women are admitted to General Convention, whether that day be 1952, 1955, or 1958, very little change will take place in the Auxiliary. If some of its leaders are drawn off into the Church's legislature, other leaders are available in goodly numbers to take their place.

It is at the parish level that the women's work

of the Church is weakest. And generally, it must be admitted, the weakness is in direct proportion to the failure of the parish group to mold its program around the comprehensive and well-balanced outline of worship, study, service, and fellowship recommended by the Auxiliary as a whole. A guild which expends all its thought and energy upon card parties, rummage sales, and pancake suppers, or which allows itself to be entrapped by the social and conversational demands of those members least interested in the Church, is inevitably a frustrated and unnecessary group. The Church is dignified and meaningful only when it is acting like the Church. Fellowship and money-raising have a place, of course, in the life of a guild; but in a Church group their place must be subordinate to the great purposes of Redemption and Salvation for which the Church itself exists. Christianity is well-balanced only when Christ Himself is at the center of it.

We hope that, with the inspiration of the great triennial meeting of the Woman's Auxiliary previewed in this issue and to be reported in full in later

MUSIC

The Rev. JOHN W. NORRIS

New Recording of the Liturgy

MUSIC of the Liturgy in English (according to the use of the Episcopal Church)" is the title of a new long-playing (33 $\frac{1}{3}$ rpm) record which has been issued by Columbia Records, Inc. The recordings were made under the auspices of the Joint Commission on Church Music in the chapel of the General Theological Seminary, N. Y.

Side one is devoted to Plainsong and presents both the ordinary and some of the propers for the Holy Communion and portions of Evening Prayer sung in this medium. For the Holy Communion there has been recorded, from the *Missa Marialis* (given in the back of *The Hymnal 1940*) these numbers: Kyrie, Creed, Sanctus, Agnes Dei, Lord's Prayer, and Gloria. In addition the Christmas Collect, the *Sursum Corda* ("Lift up your hearts," etc.), the Christmas Preface[¶] and the end of the Prayer of Consecration are sung in their traditional forms. For these *The Choral Service*[¶] was employed.

Evening Prayer contains the Preces, ("O Lord, open thou our lips," etc.), Psalm 15 (from the Plainsong Psalter),

Magnificat and Nunc Dimittis (from *The Hymnal 1940*), and The Lord's Prayer and Creed sung in monotone. The suffrages ("O Lord, show thy mercy upon us," etc.) and Collects for Peace and Aid against Peril are sung from *The Choral Service*.

The Plainsong recordings were made by the students of General Seminary under the direction of Ray Francis Brown, with Andrew Tietjen at the organ.

Side two contains Anglican Chant and Merbecke[¶] recorded by a small mixed choir under the direction of Harold W. Gilbert of Philadelphia. Mr. Tietjen was again the organist. The Anglican chant is employed for a presentation of the music of Morning Prayer, using the pointing of *The Hymnal 1940*, while the Hymnal version of Merbecke is also employed.

The music of Morning Prayer includes the Festal Preces, Invitatory[¶] and Venite, Te Deum Laudamus, Benedictus es Domine, Benedictus Dominus, Jubilate Deo, the suffrages and Lord's Prayer. The music of Holy Communion consists of the Kyrie, Credo, Sanctus,

Lord's Prayer, Agnus Dei and Gloria in Excelsis.

The record appears in an attractive folder with very adequate notes concerning the music presented and also giving some liturgical information about the purpose and use of portions of the services.

The recordings were planned and arranged for by the Joint Commission on Church Music as a means of setting a standard by which the music of the Church, especially that taken from the Hymnal (today the only service book employed in many small parishes) might be better established.

Particularly should this be of value to those choirs who have not yet mastered the art of "speech rhythm chanting" and find the pointing in the Hymnal difficult. The enunciation and the interpretation set forth therein should be and can be mastered by even the smallest volunteer choir if this record is used as a guide.

The issuance of such a record was one of the objectives for the triennium set before General Convention in San Francisco by the Joint Commission.

TUNING IN: ¶Christmas Preface: one of Proper Prefaces—inserts into regular preface, accenting mighty acts of God commemorated on a particular day (Prayer Book, pp. 76-77). ¶The Choral Service, published by authority of General Con-

vention, tells how sung portions of Prayer Book are to be rendered. ¶Merbecke is simplified plainsong: one note only to a syllable. ¶Invitatories serve a purpose in Morning Prayer similar to that of proper Prefaces in Holy Communion (pp. 8-9).



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issues by Mrs. Linley, the guilds and women's groups in every parish will rise to the definition of the Woman's Auxiliary set forth by its national headquarters:

"The Woman's Auxiliary is the women of the Church bound together by their common love for God, their common concern for the welfare of mankind, and their common zeal for the spread of the Gospel. Wherever women of the Episcopal Church are in action serving their Lord through His Church, there is the Woman's Auxiliary, by whatever name the group may be called."

Tossing Out Your College Students?

AS AUTUMN nears, the National Council's Division of College Work is making preparations to help the 250,000 Episcopal Church College students continue and strengthen their Church life. Last year, we were so well impressed by the Division's pamphlet for freshmen, *So You're Going to College*, that we published it in full in THE LIVING CHURCH. This year, the pamphlet is still available, and a new and equally effective pamphlet, *Tossing Out Your Religion?* has been added.

The new pamphlet, like the old one, is so objective in its approach to holy things, and so witty in its presentation, that it is likely to shock some members of the older generation; but it packs a powerful punch for the group for whom it is intended.

Another publication, *The Local Parish and the College Student*, lists twelve steps to be taken by the parish to minister effectively to the quarter-million Churchmen on the college campuses:

- (1) Check up on the whereabouts of last spring's high school seniors and the 17-18 year old group in general.
- (2) Meet with those who are going away to college. Give them a copy of *So You're Going to College* (available free from the National Council).
- (3) Give the student, and send to the college chaplain, a copy of a *Letter of Commendation*, commending the student to the chaplain's pastoral care while he is in college but retaining him on the communicant roll of his home parish.
- (4) Write to the clergyman in the college community from time to time about pastoral problems affecting the student.
- (5) Write to the student from time to time (and ask to be remembered to the chaplain).
- (6) Make sure college students receive all parish mailings.
- (7) Send students pamphlets and books.
- (8) Get upper classmen to help new students.
- (9) Visit the student at college.
- (10) Plan special events for college students home on holidays.
- (11) Remember students in corporate parish prayers.
- (12) Support college work with contributions.

The college years are traditionally a period of questioning and testing ideas learned in childhood. If the Church's ministry is carried out along the lines proposed by the Division of College Work, the Church need not worry whether it will receive home from college as many Churchmen as it sent to college. But if it simply cuts its college students loose, there will be many who drift to other shores.

Rome, Canterbury, and Beyond

JUST as the third World Conference on Faith and Order is getting under way at Lund, Sweden [L.C., August 10th], two important ecumenical publications are being introduced to American readers.

These are *Intercommunion*, edited by Donald Baillie and John Marsh (The Report of the Theological Commission Appointed by the Continuation Committee of the World Conference on Faith and Order. . . . Harpers. Pp. 406. \$4), and *The Nature of the Church*, edited by R. Newton Flew (Papers Presented to the Theological Commission Appointed by the Continuation Committee of the World Conference on Faith and Order. Harpers. Pp. 347. \$4).

These two volumes, like their earlier precursor, *Ways of Worship* [L.C., June 29th], were prepared to provide material for discussion at the meeting at Lund.

WHETHER he believes in it as a divine institution or regards it from the point of view of a detached on-looker, whether he admires it as the realized pattern of the divine society or regards it as legalism carried to the *n*th degree, the most casual observer must surely be impressed with the overtowering and interlocking organization of the Roman Catholic Church.

Elizabeth M. Lynskey, professor of political science at Hunter College, and herself a Roman Catholic, has in *The Government of the Catholic Church* endeavored to provide "in handy format a brief, readable description of a complex institution that is loved by many, distrusted by others, and fully understood by too few" (With Introduction by John J. Meng and Foreword by George N. Shuster. Kenedy. Pp. x, 99. \$2).

In seven chapters Prof. Lynskey takes up such matters as how bishops are named, the powers and duties of the Pope, what is mission territory, the national problem in America, the changing college of cardinals, the Eastern Churches (Uniat) and the Vatican, etc., etc.

There are a few errors. On page 19 orders without the proper jurisdiction are said to result in invalid sacraments — where "irregular" would seem to be the technically correct word.

None the less the general reader will find Prof. Lynskey's volume a good introduction to the organizational func-

tioning of the Roman Catholic Church — perhaps all the better for its lack of any imprimatur!

A BEAUTIFULLY illustrated brochure, with preface by the Archbishop of Canterbury, traces to Roman times the history of the institution which, according to the terms of the 1948 Lambeth Conference, will become a central theological college for the Anglican Communion.

Issued under the title *St. Augustine's Canterbury*, the booklet announces the opening of the college in its new capacity this fall, and explains how the annual expense (estimated at £7500 or about \$21,000) — which includes personal and vacation allowance for the 25 priest students expected each year — will be shared by the several provinces (SPCK. Pp. 16. Paper, 1/-).

Books Received

THE REALM OF REDEMPTION. Studies in the Doctrine of the Nature of the Church in Contemporary Protestant Theology. By J. Robert Nelson. Foreword by Emil Brunner. Wilcox & Follett. Pp. xiv, 249. \$4.

THE BEGINNING AND THE END. By Nicolas Berdyaev. Harpers. Pp. xi, 256. \$3.50.

THE RELIGION OF JESUS. Christianity's Unclaimed Heritage of Prophetic Religion. By Leroy Waterman. Harpers. Pp. 251. \$3.

THE LOST LITERATURE OF MEDIEVAL ENGLAND. By R. M. Wilson. Philological Library. Pp. xiv, 272. \$4.50.

EPISCOPACY AND REUNION. By E. R. Fairweather and R. F. Hettlinger. Foreword by Primate of All Canada [who welcomes the booklet as "an important contribution to the growing body of literature on the subject of Christian unity," and says that it is "the first systematic treatment of the subject by Canadian Anglican scholars"]. Toronto: General Board of Religious Education. Pp. ix, 118. No price given.

GRAND TOUR AND OTHER POEMS. By Mary F. Lindsley. Philosophical Library. Pp. 128. \$4.75.

MEDIEVAL LOGIC. An Outline of Its Development from 1250 to ca. 1400. By Philotheus Boehner, OFM. University of Chicago Press. Pp. xvii, 130. \$3.

SCHOOL OF RELIGION. Parochial Courses, diocese of London. Mowbrays. In America: Morehouse-Gorham. Pp. 128. Paper, \$1.50.

A GOLDEN LEGEND OF THE SLUMS. By Desmond Morse-Boycott. Skeffington. Pp. 200. 18/-.

For Jew and Christian

By the Rev. ROGER GEFFEN

IN recent years, Jewish apologetic has far too often tried to excuse Judaism either on the ground that Christianity was wicked, or on the theory that Christianity is good, but that Judaism is a more manly form of the same general article.

Eric Gutkind's *Choose Life* (subtitled "The Biblical Call to Revolt") is an admirable book because it doesn't take either of these lines. It doesn't try to prove that Christianity is an offence against reason and decency. Indeed, it says little (and therefore little that is incorrect) about Christianity. And this book doesn't depict Judaism as a kind of Christianity with muscles, as other apologists have tried to do. Instead, we see Judaism presented as a unique and revolutionary

kind of life (Schuman. Pp. 312. \$4). To see Judaism presented in such a way is really inspiring.

It must be admitted that many Jews would deny the correctness of Dr. Gutkind's description of Judaism. All would confess that he has presented an ideal, rather than a picture of the actual attainments of Judaism. Some would say it is a highly personal ideal.

Christians may say that the virtues Dr. Gutkind claims for Judaism are characteristic also of Christianity at its best. But all will recognize that it is good to see Judaism presented courageously, as a way of life that stands on its own feet. *Choose Life* is a good book both for Jew and Christian.



Delegates to the 1952 Triennial Meeting

From a list compiled
by the executive secretary of the Auxiliary.*

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Miss C. Rachel Trowbridge, 46 Hillhouse Avenue, New Haven.

*Corrected to August 8th. Some changes and additions, which are being received daily at the Auxiliary's headquarters, could not be included.



MRS. ALFRED CHAPMAN

Presiding Officer for the Triennial meeting, Sarah McCrea Chapman was parliamentarian for the 1940 and 1943 meetings, and in 1943 was elected a member of the national executive board of the Auxiliary. Raised as a Presbyterian, she was confirmed in the Episcopal Church in 1929. She was married in 1927 and has one son. She is active in community affairs.



MRS. ARTHUR M. SHERMAN

As national executive secretary of the Woman's Auxiliary, Mrs. Sherman has visited almost every diocese and district in the United States and has taken a trip around the world to get a first-hand look at the Church's work in other countries. She has held that office since 1941. Before that she was educational secretary of the national staff.



MISS EDNA B. BEARDSLEY

United Thank Offering secretary for the Woman's Auxiliary, Miss Beardsley became a field worker on the national staff of the Auxiliary in 1926, and in 1929 became a secretary on that staff. She has made field trips to Hawaii and Latin America. For three years she was chairman of the Foreign Missions Conference Women's Committee.



MISS ELLEN B. GAMMACK
As personnel secretary of the Woman's Auxiliary, an office which she took in 1938, Miss Gammack recruits women missionaries, coöperates with missionaries in the field, develops opportunities for work, and coöperates with training centers. She travels widely and presents constantly the field of Christian service as a vocation.

MISS AVIS E. HARVEY
Beginning her career in Church work as secretary of her home parish, Miss Harvey rose to her present position of educational secretary of the Woman's Auxiliary in 1941. She has also been a field secretary of the Auxiliary, educational secretary of the diocese of California, and acting dean, Pacific School for Churchwomen.

MISS DOROTHY STABLER
On the national staff of the Woman's Auxiliary, Miss Stabler is secretary for supply work and for Christian Social Relations. She also helps in the development of programs of social education and social action for women. In addition she is staff associate in National Council's Division of Christian Social Relations.

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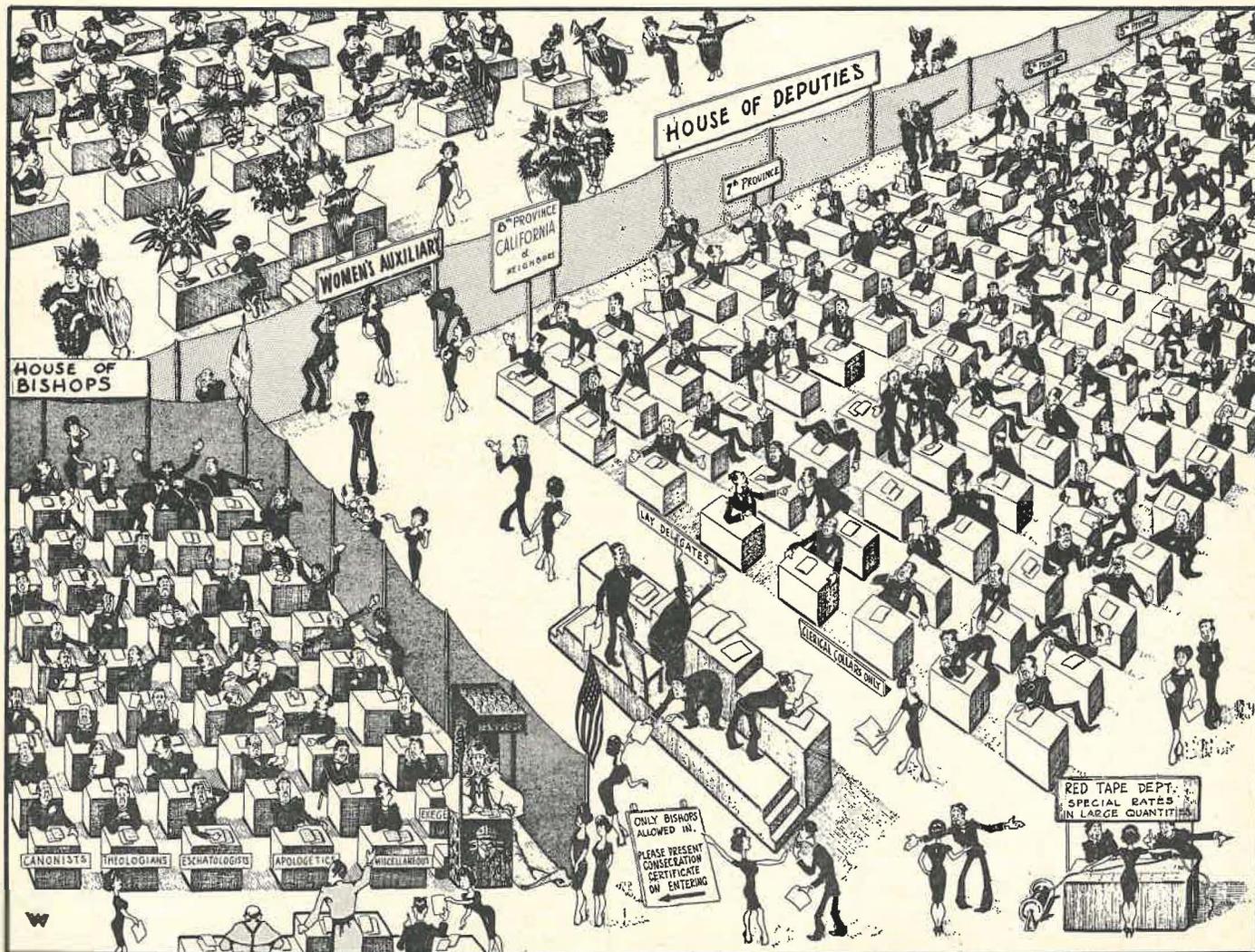
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(Continued on next page)

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DIOCESAN

TEXAS—The new two-plant Norman design Latham - Memorial - Christ Church Cathedral parish house of Houston, was dedicated recently.

The Diocesan building was erected at a cost of \$500,000.00 and has offices for the bishop, a chapter room to be used for meetings of Church committees and boards of the diocese, and guest rooms for visiting clergy. The parish house also has a large auditorium and offices for clergymen and their secretaries.

Many of the 30 rooms in this Latham-Memorial Building have been given as memorials by friends and relatives. One of the outstanding features is a huge 12-piece mosaic window in the stairwell of the main building of the 12 Apostles.

NORTH DAKOTA — The shortage of clergy is the chief problem of the district of North Dakota, Bishop Emery told the recent annual convocation. Among the related recommendations of the committee on the bishop's address were: greater use of lay readers, a minimum salary for missionary priests of

\$3,300, and active publicizing and promoting of the Episcopate Endowment Fund.

Bishop Atwill, retired bishop of

North Dakota, now rector of Trinity Church, Kirksville, Mo., preached at the opening service, saying: "The future is not bound by the past. . . Everything



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ON HERB SHELDON SHOW
Television preview of Canterbury Market.*

Gary Wagner

is a fresh beginning in the Christian enterprise. . . Our reach should exceed our grasp."

KENTUCKY — A native of Kentucky, Mr. Paul Rusch, executive vice president of the Brotherhood of St. Andrew in Japan, visited and addressed the convention of the diocese of Kentucky.

Bishop Clingman of the diocese urged his Churchpeople to give one-tenth of their income after taxes to support religious and charitable causes. An example of the expansion taking place in Kentucky is the new mission at Mayfield, and other work being planned near the atomic energy plant in the area of Paducah. A capital fund of not less than a quarter million dollars will be the goal of a projected diocesan campaign.

ELECTIONS. Deputies to General Convention: Clerical, S. H. Garvin, R. C. Board, N. E. Wicker, W. B. Gentleman; lay, S. D. Petter, E. J. Ells, G. E. Straeffer, Sr., Col. F. T. Armstrong. Alternates: Clerical, W. H. Langley, Jr., R. C. Clingman, W. B. Myll, F. W. Elliott-Baker; lay, Henry Scheirich, Jr., W. M. Dorr, Cartledge Williams, H. S. Warwick.

MASSACHUSETTS — With or without public recognition the work of the women of the Church goes. Mostly the women do their special work quietly, devotedly, without fanfare. But every so often they get deserved special tribute. The *Boston Post* recently gave such tribute to the Women's Association of Christ Church, Cambridge, Mass., in an article which said:

"In the almost two centuries since Christ Church was built it has developed into a

broad community of devoted men and women and young people drawing into its orbit youth from the university and faculty members, as well as permanent Cambridge residents, notably under the dynamic guidance of its present rector, the Rev. Gardiner M. Day.

"This spirit is expressed palpably by the Christ Church Women's Association in its pioneering program known as Thursday Work Day, with its theme, 'Faith as expressed in worship and service.' The idea was originated by Mrs. Henry L. Sigourney, in 1949, of setting aside every Thursday for women of all the groups, including guild, auxiliary, clubs, young and old, Church members or transient visitors of any denomination, to come together and devote their energies to work of many kinds, serving many purposes.

"The goal is to contribute in the fields of parish, community, diocese, nation, and world Church activities. The women come in the morning to the beautiful and functional new parish house and work on many projects — some sew for local, national, or foreign missions; some work on surgical dressings for Red Cross or Cambridge City Hospital; some knit afghans for veterans hospitals (wool is contributed), and many women knit squares at home and bring them on Thursday Work Day to be put together; some do needed clerical work for the church; one group folds the leaflets that are sent out for every Sunday; some sort and pack clothing and other articles to send to Korea and other war-torn countries of Europe, or to pitifully poor parishes in the South or West, or to the Visiting Nursing Association for their poor; some work at handicrafts or on the distribution of periodicals and books that

*The Rev. Mr. Wilding with member of the Market Committee and Herb Sheldon.

are collected and sent to isolated communities or hospitals, and young girls do small odd jobs that are needed, such as painting and repairing about the church or parish house; others prepare the luncheon that all share.

"Before they eat, however, they have 15 minutes of devotional service in the lovely little chapel for the children, and the women themselves lead the service, doing it with power and beauty, and thus developing many who had not realized their own ability, says the president of the association. The day is of such a warm social nature, with welcome to any women who wish to participate, that it has become a mecca for many non-church members."

CONNECTICUT — St. Matthew's Parish of Wilton, Conn., founded in 1802, observed its 150th anniversary recently, drawing crowds numbering thousands for its Canterbury Market.

The church was joined in its 150th anniversary observance by the Wilton Township, which was incorporated in 1802 and is today one of the last stands of Colonial New England within the New York City metropolitan area.

First event in the four-day observance was a reenactment of the first parish meeting and service in 1802 at the open air site of the first meeting. Participants attended in period costume.

A look backward over 150 years of growth, and a look for an equal time into the future, was staged in pageant form at the Wilton Town Hall on the second evening of the event.

The Canterbury Market was the top event for attendance, for fund raising, and in some respects for color. Members of the parish contributed many valuable antiques for the auction as birthday gifts to the church. Scores of parishioners provided, through contributions of materials and manpower, a food table, portraits-on-the-spot by nationally famous artists, a household table, gift table, and other tables laden with market goods. Others manned an animal side show, balloon sales, pony rides, shooting gallery, and other ingenious non-gambling attractions.

Press, radio, and television interest in the market was encouraged by a committee of parishioners who are experienced publicists and newspaper and radio-TV personalities. Raymond Massey, for example, recorded an invitation to all Connecticut and New York neighbors which was used by radio stations throughout the area. NBC's New York television station devoted 15 minutes of the Herb Sheldon daytime show to the Canterbury Market.

The result was a gross revenue for the market more than 20% above the previous record and an auction gross of nearly three times the highest in any previous year.

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*There were also children from other Communions.**

BIBLE SCHOOLS

Looking to the Future

Ninety-two children from about five parishes attended the Vacation Bible School at St. Barnabas' Church, Omaha, Neb., this summer. There were also a few children from other Communions in the group.

The school was conducted by Sister Jeanne and Sister Ann Fidelia of the Order of the Holy Nativity. Mass was held each morning during which the Rev. Theodore Yardley, rector of St. Barnabas', gave instructions from the aisle. The Rev. Phillip S. Harris, rector of St. Martin's Church, Omaha, was the celebrant and faced his young congregation during each celebration.

St. Barnabas Church, looking to the future of the whole parish as well as its children, is planning to move to a new location. The site is a center of a whole quarter of the residential areas of Omaha

(population 275,000)—a quarter which now has no Episcopal Church—and is surrounded by a variety of neighborhood types. The old church, which would soon need major repairs, adjoins the center of Roman Catholic Church life in Omaha.

Communicant strength of St. Barnabas has grown from 219 to 255 in the last three years.

SECONDARY

Hoosac Looks to Move

Hoosac School hopes to move completely to its new site on the hillside just outside the village of Hoosick, N. Y., by next September. The major portion of the school will be housed in an old mansion. A stable will be converted into classrooms. Other buildings on the property will house infirmary and chapel.

*Two Presbyterians and a Congregationalist present cruets and paten.

DEATHS

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

Henry Joseph Chiera, Priest

The Rev. Henry Joseph Chiera, rector emeritus of St. John's, Salisbury, Conn., died July 9th after a long illness. He served as rector of St. John's for over 25 years, retiring in January of this year because of ill health.

He was born in Rome, Italy, December 16, 1888, the son of the Rev. Albert and Amalia Malaguti Chiera, one of 12 children. He was graduated from the Royal Italian Gymnasium in Ancona, Italy, before the family emigrated

to America. His father was pastor of Italian Baptist churches in Philadelphia and Washington, D.C. Mr. Chiera graduated from Crozer Theological Seminary, Chester, Pa., and from General Theological Seminary. After World War I, he did graduate work at both General and Cambridge Seminaries. He was ordained Priest in 1915 and became a curate of Calvary Church, New York. He was an army chaplain in World War I.

In 1920, he became rector of San Salvatore in New York, where he served

The Living Church

DEATHS

for five years. He resigned his charge there intending to return to Cambridge for further study. But, while waiting, he supplied in St. John's, Salisbury. This "supplying" stretched out into one continuous year while the parish was waiting for the man they'd called to regain his health. This could not be, so on the first Sunday in Advent, 1926, Mr. Chiera became rector of St. John's which he served for 25 years, resigning in January of this year because of a heart condition.

In 1930 he married Olive McMillen of Staten Island, New York. He is survived by his widow and three children. He is survived also by three brothers and six sisters. His younger brother, the Rev. George Chiera, died in May of this year.

Cornelius DuBois, Jr., Priest

The Rev. Cornelius DuBois, Jr., rector of the Church of the Good Shepherd, Elizabethtown, N. Y., died on July 30th after a long illness. Mr. DuBois was well known as an organist. He was unmarried. He is survived by his father, Cornelius DuBois, Sr., of Essex, N. Y., and a brother, Gaylord DuBois of Essex County.

A. Gordon Fowkes, Priest

The Rev. A. Gordon Fowkes, D.D. rector of St. Luke's church, Kalamazoo, Mich., died on July 5th.

Fr. Fowkes was born in 1894 at Whitley Bay, England. At 10 years of age he began his associations with the Church as a choirboy in Durham Cathedral choir. He visited relatives in the United States in 1911 and decided to stay.

He was canon of St. Paul's cathedral, Fond du Lac, Wis., in 1920, after which he became rector of Grace church, Sterling, Ill. In 1922 he was appointed assistant at Grace Church, Oak Park, Ill. Four years later he became rector of St. Thomas' church, Neenah-Menasha, Wis. Fr. Fowkes was called to St. Luke's church, Kalamazoo, in 1932. While at St. Luke's the budget quadrupled and the membership grew so that the parish is now the largest in the diocese.

Fr. Fowkes endeared himself to the community. He was a member and past president of the Torch club, a member of the Outlook club, a trustee of Nanshotah Theological seminary, and active in the Mental Hygiene Association of Southwest Michigan. He served on the budget committee of the Community Chest, and was a member of the Masonic order.

He is survived by his wife, Lucy Baird Fowkes, Kalamazoo, to whom he was married in 1920, a brother and a sister, both living in England.

Frederick Gowenlock, Priest

Word was recently received in St. Louis of the death at Christ Church, New Zealand, on June 4th, of the Rev. Frederick Gowenlock, former rector of St. Paul's Church, St. Louis, and later of St. Stephen's Church, Ferguson, Mo. Mr. Gowenlock had been serving in New Zealand in recent years as vicar of the Malvern district, and was also a British army chaplain during World War II.

A native of England, Mr. Gowenlock came to the United States in 1909. He was ordained deacon and priest in St. Louis the next year. He left Missouri to become a British crown chaplain in India in 1920.

He is survived by his widow, the former Miss Ruth Bribach of St. Louis, whom he married in 1920; a son, George Gowenlock, of Wellington, N. Z.; and a daughter, Mrs. B. J. Drake, of Christchurch. Burial was in New Zealand.

Giles Herbert Sharpley, Priest

The Rev. Giles Herbert Sharpley, died in Milwaukee, Wis., on July 6th after an illness of two years. Fr. Sharpley was 87 years old.

Ordained to the priesthood 61 years ago, he retired in 1938 but continued to assist in the Milwaukee area until a few years ago. A native of England, Fr. Sharpley came to this country as a child. He was graduated from Rutgers University and the General Theological Seminary.

Most of his active ministry was spent in the midwest, mostly in Iowa, Illinois, and Wisconsin. In Milwaukee, he served the parishes of St. Andrew's, St. Edmund's, and St. Peter's and, until his illness, was assisting at St. Mark's.

He is survived by his wife and three sons all of whom are resident in Milwaukee.

Julia DeWolf Addison

Julia DeWolf Addison, widow of the late Rev. Daniel Dulany Addison, for 50 years rector of All Saints Church, Brookline, Mass., died suddenly on June 5th of heart failure at her Brookline home.

Mrs. Addison wrote many books on art treasurers of Europe and this country, and painted murals for a number of Episcopal Churches, including All Saints. She was also an expert worker in ecclesiastical embroidery and designed the chalice and paten for the Episcopal church in Hangkow, China.

Mrs. Addison was a cousin of Charles Dana Gibson, the artist, and of Lady Astor, the former Miss Langhorne of Virginia. A daughter, Julia Dulany Addison is the sole survivor.

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CATHEDRAL CHOIR SCHOOL

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NEW YORK

Organized by Bishop Henry C. Potter in 1901 to supply material for the choir of the Cathedral of St. John the Divine. Boarding Department restricted to choir boys. Day students not required to sing. Total charge for boarders, including tuition, \$500. Total charge for non-singing students, including lunch, \$450. For singing day students, \$250. Secondary Board Requirements strictly followed as to curriculum and examinations.
The Rev. Darby W. Betts, S.T.M., Head Master
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A Church Boarding School for boys. Est. 1877. Small class plan, sound scholastic work. College preparation. Boarding dept. from 5th grade through high school. All sports and activities. Catalogue. St. Paul's School, Box L, Garden City, L. I., New York.

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Address: Director of Admissions.

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NOTICES

MEMORIAL

WHITE—In Ever Loving Memory of Edwin George White, priest, who departed this life August 23, 1937. May God's gracious love and mercy be with you forever.

CLASSIFIED

BOOKS

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

BOOKS WANTED

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

CHURCH FURNISHINGS

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

FOR SALE

ANGLO-CATHOLIC LIBRARY . . . for sale, 100 books by Laud, Andrews, others. Sell cheap; Write: Canon Clarke, Dalhousie, N. B., Canada.

HAND ILLUMINATING

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

LIBRARIES

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

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

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

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

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

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CHANGES

Appointments Accepted

The Rev. W. Roy Bennett, formerly vicar of St. Luke's Church, Caribou, Maine, and the Church of the Advent, Limestone, is now rector of Christ Church, Eastport, Maine.

The Rev. John B. Birdsall, who was recently ordained deacon, is now curate of the Church of the Good Shepherd, Buffalo. Address: 245 Parkside Ave., Buffalo 14.

The Rev. Hayward B. Crewe, formerly vicar of St. Timothy's Church, Jackson, Mich., is now vicar of St. Stephen's Church, Hobart, Ind. Address: 288 S. Washington.

The Rev. Austin J. Staples, formerly a student at the Church Divinity School of the Pacific, is now vicar of Trinity Church, Norton, Kans., and the Church of the Transfiguration, Logan. Address: 507 N. First St., Norton.

The Rev. Alonzo L. Wood, formerly chaplain of South Kent School, will be rector of St. Matthew's



Church, Unadilla, N. Y., and St. Paul's, Franklin. Address: Unadilla.

Changes of Address

The Rev. Paul H. Baker, assistant to the rural dean of the diocese of Quincy, who has been addressed for a brief period at Fort Bragg, N. C., may again be addressed at 602 S.E. Riverside Dr., Evansville, Ind.

The Rev. Robert H. Cochrane, who is serving the Church of the Redeemer, Delano, Calif., may be addressed at Box 301, Delano.

The Rev. Hunley A. Elebash, curate of St. Mark's Church, Ortega, Jacksonville, Fla., formerly addressed at 5032 Freemont, may now be addressed at 2238 Bayview.

The Rev. Arthur E. Pritchett, who will be rector of Christ Church, Hudson, Ohio, may be addressed, after September 1st at 21 Aurora St.

The Rev. Richard H. L. Vanaman, missionary of St. Alban's, Stuttgart, Ark., and St. Peter's, Tollville, formerly addressed at 606 E. Tenth, Route 2, Stuttgart, should now be addressed for all mail at Box 488, 224 S. Anna St., Stuttgart.

Depositions

Frank Harry Bozarth, presbyter, was deposed on June 19th by Bishop Mallett of Northern Indiana, acting in accordance with the provisions of Canon 62 of General Convention.

Ordinations

Priests

Chicago: The Rev. Harvey Bruce Strange was ordained priest on July 25th by Bishop Street, Suffragan Bishop of Chicago, at Christ Church, Waukegan, Ill. Presenter, the Rev. P. J. Jamieson;

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.

Boarding School for Cathedral Boys, Lebonbo

Previously acknowledged	\$1,074.50
In memory of Edward Disney Farmer	515.71
Anonymous	19.00
Elsie Appelman	10.00
Rev. & Mrs. Charles E. Fritz	5.00
	\$1,624.21

For Korea

Previously acknowledged	\$3,601.61
Rev. & Mrs. Charles E. Fritz	10.00
C. I. Claffin	5.00
	\$3,616.61

preacher, the Rev. Dr. R. K. Yerkes. To be in charge of St. Ignatius' Mission, Antioch, Ill. Address: 983 Main St.

Erie: The Rev. William Miles Bayle was ordained priest on July 23d by Bishop Crittenden of Erie at the Church of Our Saviour, DuBois, Pa. Presenter, the Rev. W. F. Bayle; preacher, the Rev. L. E. Gressle. To serve the Memorial Church of Our Father, Foxburg, Pa., and the Church of the Epiphany, Grove City. Address: Foxburg.

Long Island: The Rev. Frederick William Chapman was ordained priest on July 25th by Bishop DeWolfe of Long Island at the Cathedral of the Incarnation, Garden City, L. I. Presenter, the Rev. Dr. E. J. Cook; preacher, the Rev. V. M. Regan. To be rector of Christ Church, Bellport, L. I., N. Y.

Newark: The Rev. Benjamin Pierson Ford was ordained priest on July 9th at the Church of Jesus, Rosebud Agency, S. Dak., by Bishop Roberts of South Dakota, acting for the Bishop of Newark. Presenter, the Rev. Dr. P. H. Barbour; preacher, the Rev. B. W. Swain. To be assistant of Rosebud Mission, Rosebud Reservation, S. Dak. Address: Mission, S. Dak.

The Rev. Kenneth Lawson Whitney was ordained priest on July 27th by Bishop Washburn of New-

CLASSIFIED

POSITIONS OFFERED

OPENING FOR HOUSEMOTHER of younger girls in Church School in Northwest. Separate cottage. Woman with daughter considered. Reply Box H-778, The Living Church, Milwaukee 2, Wis.

ORGANIST-CHOIRMASTER for Anglo-Catholic Church to begin September 7th. \$1300 annually. Apply by mail: Rev. J. Mainer, 292 Broadway, Long Branch, N. J.

PRIEST, Catholic-minded, supply October, possibly longer in small town near Philadelphia. Salary \$200 plus apartment, utilities. Reply Box S-777, The Living Church, Milwaukee 2, Wis.

HOUSEKEEPER for family two employed adults, one elderly New England lady. Comfortable home, Maryland town. Duties light. Reply Box F-779, The Living Church, Milwaukee 2, Wis.

HOUSEMOTHER, Girls Boarding School in Middle West. Reply Box K-774, The Living Church, Milwaukee 2, Wis.

PHYSICAL EDUCATION INSTRUCTOR, Girls Boarding School. Reply Box K-775, The Living Church, Milwaukee 2, Wis.

PRIEST who can combine academic teaching with chaplaincy in Boarding School for girls. Reply Box K-776, The Living Church, Milwaukee 2, Wis.

OPPORTUNITY for inexperienced organist (male). Expenses, small weekly remuneration, and lessons on fine organ in New York City Church in return for services as organist in New Jersey Church. Write David Hewlett, 129 E. 10th Street, New York City, immediately.

POSITIONS WANTED

PRIEST—Catholic, married, age 27. Available as parish assistant or convent chaplain, October 1952 until April 1953. East preferred. Reply Box H-780, The Living Church, Milwaukee 2, Wis.

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SCHOLARSHIP offered to boy who is an accomplished accompanist for Glee Club. Must be a good sight reader. St. Peter's School, Peekskill, New York.

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THE LIVING CHURCH

ark at Christ Church, Pompton Lakes, N. J. Presenter, the Ven. W. O. Leslie, Jr.; preacher, the Rev. J. C. van Dyk. To continue to serve the Church of the Incarnation, West Milford, N. J. Address: Hewitt, N. J.

South Dakota: The Rev. Paul Austin Clark was ordained priest on July 10th by Bishop Roberts of South Dakota at the Church of the Holy Cross, Pine Ridge Agency, S. Dak. Presenter, the Rev. John B. Clark, father of the ordinand and superintending presbyter of Indian work in North Dakota; preacher, the Rev. H. S. Jones. To be assistant of Pine Ridge Mission, Pine Ridge Reservation, S. Dak. Address: Pine Ridge Agency, S. Dak.

The ordinand's grandfather, the Rev. Aaron B. Clark began work in 1889 as superintending presbyter of the Rosebud Mission. Soon he was ministering to 22 Indian congregations scattered over a territory as large as the state of Connecticut and was beginning to minister to the "whites." In 1908 the newly-ordained W. Blair Roberts, present Bishop, settled in Dallas, S. Dak. and gave his ministry to South Dakota.

Tennessee: The Rev. William Augustus Jones, Jr. was ordained priest on July 25th by Bishop Barth, Bishop Coadjutor of Tennessee, at the Church of the Messiah, Pulaski, Tenn., where the new priest will continue to serve. Presenter, Bishop Dandridge of Tennessee; preacher, the Rev. W. M. Pennepacker. Address: 206 W. Madison St.

Deacons

Atlanta: William Douglas Winn was ordained deacon on June 8th by Bishop Walthour of Atlanta at St. Peter's Church, Rome, Ga. Presenter, the Rev. W. Russell Danel; preacher, the Bishop. To be chaplain, Battey State Hospital, Rome, Ga.

East Carolina: George Calhoun Field, Jr., Joel Williams Murchison, and Charles Edward Sharp were ordained to the diaconate on June 23d by Bishop Wright of East Carolina at St. John's Church, Wilmington, N. C. Presenters, the Rev. E. W. Halleck, T. H. Wright, and D. W. Allen, respectively; preacher, the Rev. R. R. Brown.

The Rev. Mr. Field will be in charge of St. David's Church, Creswell, N. C.; St. Andrew's, Columbia; and Galilee Mission, Lake Phelps. Address: Creswell.

The Rev. Mr. Murchison will be deacon of Christ Church, Cranbrook, Bloomfield Hills, Mich. The Rev. Mr. Sharp will be in charge of St. George's, Lake Landing, N. C.; Calvary, Swan Quarter; St. John's, Sladesville; and All Saints', Fairfield. P. O. Englehard, N. C.

Florida: James William Anderson was ordained deacon on June 7th by Bishop Juhan of Florida at St. Luke's Chapel, Sewanee, Tenn. Presenter, the Very Rev. Dr. F. C. Brown; preacher, the Rev. R. R. Parks. To be vicar of the Church of Our Saviour, Mandarin, Fla.

Lavan Baltzell Davis was ordained deacon on June 21st by Bishop Juhan of Florida at St. Peter's Church, Fernadina. Presenter, the Rev. F. W. Golden-Howes; preacher, the Bishop. To be curate of Christ Church, Pensacola, Fla.

Harry Bell Douglas, Jr. was ordained deacon on June 23d by Bishop Juhan of Florida at St. Paul's-by-the-Sea, Jacksonville Beach, Fla. Presenter, the Rev. E. H. Harrison; preacher, the Rev. B. A. Meginniss. To be vicar of St. James', Port St. Joe, Fla.

Robert Sidney Snell was ordained deacon on June 14th by Bishop Juhan of Florida at Christ Church, Pensacola, Fla. Presenter, the Rev. H. B. Hodgkins; preacher, the Bishop. To be curate of Holy Trinity Church, Gainesville, Fla.

Honolulu: Edwin Lani Hanchett, who has been at work for the Territorial government, has given up his position to follow his call to the ministry and was ordained deacon on July 20th at Christ Memorial Church, Kilauea, Kauai, T. H., by Bishop Kennedy of Honolulu. Presenter, the Ven. N. R. Alter; preacher, the Rev. K. T. Cosbey. To be vicar of Holy Innocents' Mission, Lahaina, Maui, T. H. Address: Box 2, Lahaina, Maui.

As far as can be determined, the Rev. Mr. Hanchett is the first young man of Hawaiian blood to be ordained in Hawaii. He is half Hawaiian, is married and the father of three children. He and his wife will attend the youth conference at General Convention and will present programs of Hawaiian and other dances in churches of the United States.

Indianapolis: Albert Allan Harlan and Overton Sacksteder III were ordained to the diaconate on July 25th by Bishop Kirchhoffer of Indianapolis at Trinity Church, Indianapolis. Presenter of both, the Rev. J. P. Craine; preacher, the Rev. L. H. Bruner, Jr.

The Rev. Mr. Harlan will be assistant of Trinity Church, Indianapolis. Address: 1776 Brookside Ave. The Rev. Mr. Sacksteder will be vicar of St. Stephen's Church, Elwood, Ind. The Rev. Mr. Sacksteder is a manufacturer who will remain a perpetual deacon.

Louisiana: In the first service of its kind to be televised in the New Orleans area, three men were ordained to the diaconate by Bishop Jones of Louisiana on July 6th at Christ Church Cathed-

ral, New Orleans: Robert Campbell Withcer, James Cooper Wattley, and Charles Ernest Frederick.

Although the eleven o'clock service on the first Sunday of each month is regularly telecast, it was the first time that a service of such great moment was seen by thousands of video fans in the Crescent City. Preacher, the Very Rev. Dr. A. R. Stuart. The Rev. Mr. Wattley was presented by his father, the Rev. Canon D. H. Wattley; the Rev. Mr. Frederick, by the Rev. A. S. Christy; the Rev. Mr. Withcer, by the Rev. S. S. Clayton.

The Rev. Mr. Frederick will be curate of St. Andrew's Church, New Orleans; the Rev. Mr. Wattley, deacon of Incarnation Church, Amite, La.; and the Rev. Mr. Withcer, curate of St. James' Church, Baton Rouge, working in a new mission field in North Baton Rouge.

Massachusetts: The Rev. Charles Crumpton Howse, a former Baptist clergyman with special interest in pastoral counseling and the healing ministry, was ordained deacon on June 28th by Bishop Nash of Massachusetts at Emmanuel Church, Boston. Presenter, the Rev. R. G. Metters; preacher, the Rev. J. T. Golding. To be assistant of Emmanuel Church, Boston.

Nebraska: Robert Frederick Stub was ordained deacon on July 25th by Bishop Brinker of Nebraska at Trinity Cathedral, Omaha, Nebr. Presenter, the Very Rev. A. C. Barnhart; preacher, the Rev. Theodore Yardley. To be in charge of the Church of the Good Shepherd, Bridgeport, Nebr., and St. Margaret's, Bayard. Address: Tenth and O Sts., Bridgeport.

New Mexico and Southwest Texas: Edward F. Ostertag was ordained deacon on June 22d by Bishop Stoney of New Mexico and Southwest Texas at St. Alban's Church, El Paso, Tex. Presenter, the Rev. M. N. Twiss; preacher, the Rev. R. H. Manning. To be vicar of the Church of the Holy Trinity, Raton, N. Mex., and St. James' Church, Taos, N. Mex. Address: Box 334, Raton.

West Texas: Lee M. Adams was ordained deacon on July 18th by Bishop Jones of West Texas at Christ Church, San Antonio. Presenter, the Rev. O. W. Nickle; preacher, the Rev. S. O. Capers. To be in charge of St. Matthew's Church, Kenedy, Tex., and St. Stephen's, Goliad. Address: Kenedy.

Living Church Correspondents

New correspondents for the diocese of Long Island are: the Rev. Canon Charles W. MacLean, 170 Remsen St., Brooklyn, N. Y., and the Rev. Canon Harry J. Stretch, 86 Sixth St., Garden City, L. I., N. Y.



GO TO CHURCH THIS SUMMER

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



LOS ANGELES, CALIF.

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

SAN DIEGO, CALIF.

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

SAN FRANCISCO, CALIF.

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

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

DENVER, COLO.

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

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

Key—Light face type denotes AM, black face PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, 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. Wetherell
530 W. Fullerton Pkwy. (Convenient to the Loop)
Sun Masses: 8 & 10; Daily Mass; C Sat 4-5, 8-9

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

EVANSTON, ILL.

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

EVANSVILLE, IND.

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

(Continued on next page)



GO TO CHURCH THIS SUMMER

(Continued from previous page)



FORT WAYNE, IND.

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

BALTIMORE, MD.

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

OCEAN CITY, MD.

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

SALISBURY, MD.

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

CAMBRIDGE, MASS.

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

MARBLEHEAD, MASS.

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

DETROIT, MICH.

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

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 & 5; 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
HC Tues 10:30; Wed & Saints' Days 8; Thurs
12:10. Organ Recitals Fri 12:10. Church open
daily for prayer.

NEW YORK CITY (Cont.)

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

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

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Masses: Sun 8 & 10; Daily 7:30 ex Mon & Sat 10

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

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

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

POUGHKEEPSIE, N. Y.

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

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, Jr., r; Rev. E. Paul Parker;
Rev. Robert H. Walter
Sun 8, 9, 11 H Eu, (8 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

SYRACUSE, N. Y.

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



ST. FRANCIS' CHURCH
SAN FRANCISCO, CALIF.

UTICA, N. Y.

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

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS, 3626 Reading Rd.
Rev. Francis Campbell Gray, r
Sun HC 8 & 10:45, Mat 10:30; HC weekdays 7
ex Mon 10; C Sat 7-8

COLUMBUS, OHIO

TRINITY Broad & Third Streets
Rev. Robert W. Fay, D.D., Rev. Timothy Pickering,
B.D., ass't.
Sun 8 HC, 11 MP 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 Reagent St.
Sun 8, 9:15, 11; Wed & HD 9:30

MONTREAL P. Q., CANADA

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