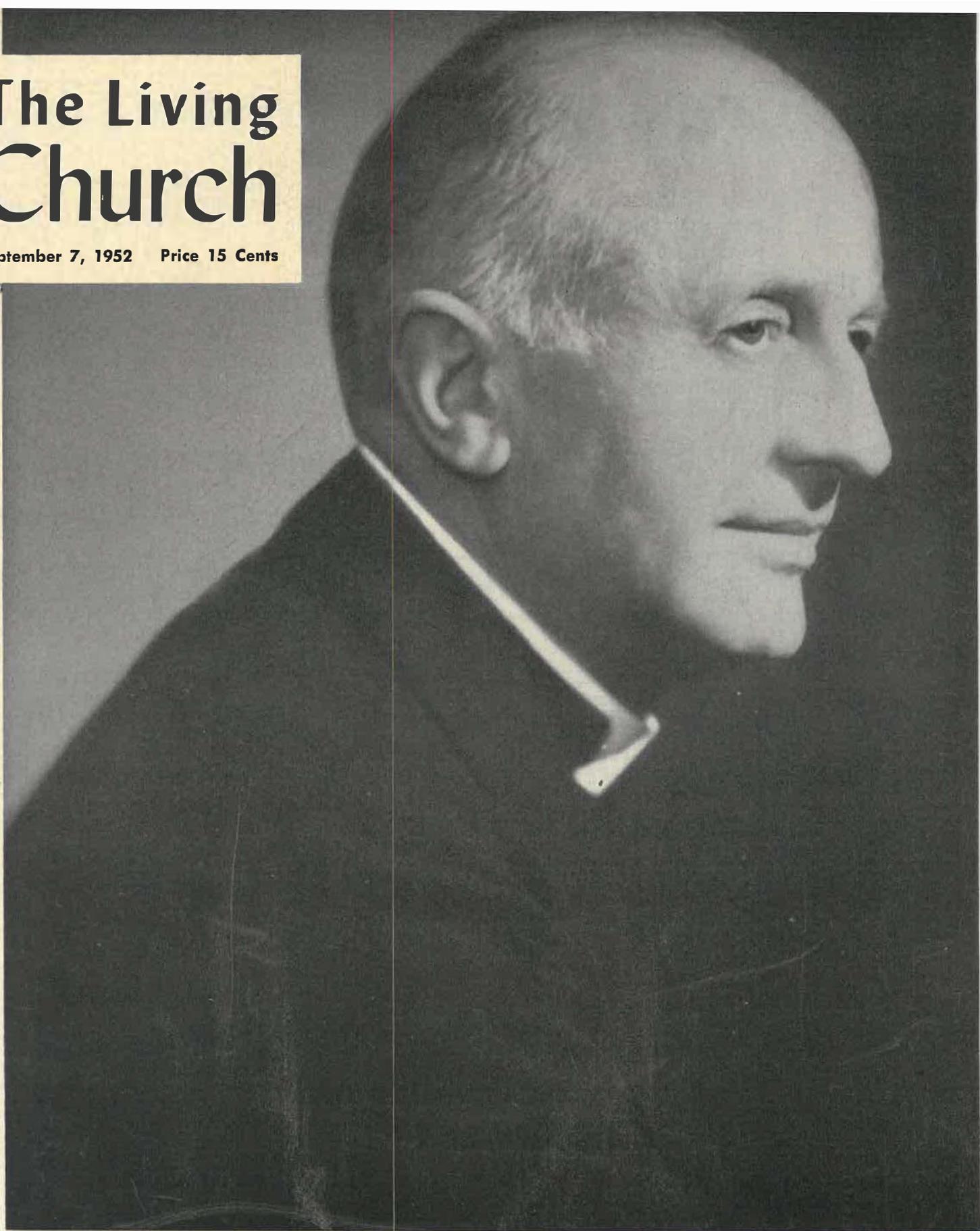


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September 7, 1952 Price 15 Cents



THE PRESIDING BISHOP: "He trusts his workers to do the right thing" [see page 11].

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"Illegality" Legalized

I FEEL compelled to reply to Fr. Humrickhouse's letter [L.C., August 24th]. It might be profitable to reflect, when considering the "ethical and legal problem," that the whole history of the Prayer Book is bound up with "illegality." The first Prayer Book was promulgated without consent of Church authority by the State (and was enforced, it must be remembered, in many cases, by the most brutal methods); the editions of 1552 and 1559 were likewise promulgated. The 1662 Book was the first with authority of Convocation!

Presumably before this year the only "legal" liturgy in the English Church was the old Latin one, now used only by the Roman recusants. There are instances of priests using the 1549 liturgy in the 17th century on the grounds that the current one did not truly represent the mind of the Church of England, and with full knowledge of the bishops. In the American Church, the Scottish liturgy which Bishop Seabury had introduced into Connecticut continued there in many places well into the 19th century, long after our first American Book had been made legal!

It is admitted that our 1928 liturgy is superior to our previous ones, in its more close adherence to the pattern of the traditional liturgies and in its inclusion, for example, of prayers for the dead. Does Fr. Humrickhouse think that these changes came about simply through a proposal in General Convention? It is obvious that the only reason we got a more traditional form for the Eucharist and prayers for the dead in 1928 is that many priests had already been using them "illegally" for several years. Some are perfectly willing to accept without question the fruits of others' "illegal" labors, but will do nothing themselves to promote that end!

As to "Mariolatry," anyone with any grounding in theology knows that *latría* is worship offered to a divine being. Does Fr. Humrickhouse actually think that the American Missal assumes that Mary is divine—deity? Does he think that Fr. Leonard worships her as a goddess? If not, to use this "weasel word" can be the result only of either ignorance or intellectual dishonesty.

Finally, the Sacred Heart is not a doctrine or "opinion," any more than the American flag is a doctrine; it is a devotion, a practice, a symbol. There is no such thing as the "doctrine of the Sacred Heart." It is a cultus, the outgrowth of the devotion of Christians who, seeing in the Heart of Jesus the symbol of His love for man, of His life lived toward God, of His complete oblation, as a consequence pay special honor to it. The title pages of many Anglican devotional books of the 18th century show the Heart represented, and while the manner may be somewhat different, the rationale is the same. It is surely hard-hearted to fence in the devotion and love of Christians for their Lord by saying, "Beyond this bound you must not go!" Does the Catholic Church have room for only one type of temperament?

I have not yet seen the American Missal, and it is unlikely that I shall use it. But

I hail those pioneers who are slowly breaking down the notion that the Anglo-Saxon temperament (what a myth that is!) is the sole means of the working of God's grace, or that the Church has not produced a saint since the first century, and the fruit of whose actions will be seen in a future Prayer Book with a properly enriched calendar and a liturgy even more in accord with ancient models—whether they do it in a "legal" manner or not.

(Rev.) DONALD L. IRISH,
St. Andrew's Church.

Elsinore, Calif.

Missionary Mathematics

YOUR editorial on "Missionary Mathematics" [L. C., July 27th] is very much to the point. If our missionary giving is to be raised from a bargaining level, the parishes must be brought into closer contact with the life and needs of the missionary Church. Since our missionary work is part of that of the whole Anglican Communion, we may do well to look at the experience of our sister Churches in this respect, particularly those in the British Isles.

The Church of England, through the Missionary Societies (which also operate in Scotland, Ireland and Wales), has missionary commitments overseas in at least 63 dioceses scattered all over the world. The American Episcopal Church has its overseas missions in some 22 dioceses overseas (this would include all 10 of Japan's Nippon Seikokwai dioceses); in addition to this there are 13 missionary districts in the continental United States. The Episcopal Church is thus supporting about 35 missionary dioceses or districts, about half the number which looks to the Church of England, now so greatly impoverished by war and its economic aftermath.

The system of missionary giving in Britain is not nearly so streamlined as it is in America, but it has the advantage of a more personal relation between the parish and the mission field. The Church Missionary Society for example has a system of "own missionaries" supported by different parishes. British missionaries have longer furloughs and spend more of them on deputation work. There is also a personal link between the many British Churchmen who have lived overseas and the Church they have known there, in the different missionary diocesan associations. These together with the bigger Missionary Societies inspire a degree of loyalty which is quite a money raising factor, and does something to counteract the overlapping which is the great disadvantage of the British situation. There is however a tendency, through the Church Assembly Missionary Council and the Diocesan Missionary Councils, for the Church to take greater central responsibility for missions, especially in the matter of recruiting and training missionaries, and in missionary education.

I suggest that what is needed in most dioceses in this country is a Diocesan Missionary Council working in full coöperation with the Overseas Department of the National Council and with its missionary speakers' bureau. It should be the aim of such a council to see that parishes are en-

1953

Church

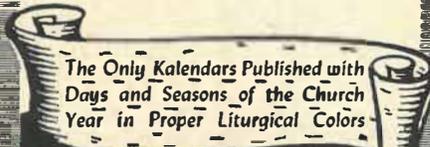
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couraged and educated to meet their quotas. People are not going to give on the red side of the envelope if they are not brought into touch with missions through missionary speakers, films, exhibits, and literature, and this should not be left to the personal initiative of the rector.

We have plenty of ex-missionaries around, some grand films like the "Light of the North," and a lot of good reading matter. But the missionary message has to be presented not only as an educational project, but with a definite financial appeal. We have reacted so far from the

missionary preacher who ended every sermon with an appeal for money, that the missionary speaker today is no longer asked either by the speakers' bureau or the rector of the church he visits to make any appeal at all.

It is a sound rule throughout the Church's life that the financial appeal should be the occasion for religious education and spiritual challenge. This was the method of St. Paul in 2 Corinthians 9 (in which he also called attention to what others were doing). But if we relegate missionary giving to the realm of statistics

it is not surprising that people regard it as a burden and not a joy. When the appeal is made not on the basis of calculation but to the deepest convictions of its members, it will not be difficult for a comparatively well-to-do Church in the world's richest country to meet its missionary commitments.

(Rev.) GILBERT BAKER,*
Rector, Christ Church.

Guilford, Conn.

Go in Faith

I HAVE been a reader of THE LIVING CHURCH for almost a year, and have noticed that debates on the subject of intinction flare up from time to time in it.

It was the Anglican Church that restored the cup to the lay people, and this fact probably explains why "avoidance of the common cup" and intinction are so often linked together in argument. Such alternatives as parish Communion in one kind, individual refusal of the cup, or leaving the rail after partaking of the Bread, seldom appear in the picture. As a Church, we seem predominantly committed to the principle of Communion in both kinds.

It is quite evident that not for a long time will the Episcopal Church again have a "standard" method of administering Holy Communion, in the sense that it had a universally observed method for centuries before the issue of sanitation arose. Yet I am convinced that only in universality of method will we ever lose, as a Church, our really serious self-consciousness about Holy Communion. I say serious because it is plainly and flatly impossible to say "My Lord and my God" and "I am afraid," or "I am repelled," at one and the same time.

It is my belief that the Episcopal Church will neither return in a body to the "common cup" nor veer *en masse* to intinction. Intinction, as I see it, is merely transitional, and perhaps prophetic; but not the ultimate answer. The Church has already undergone an evolution from a piece of baker's bread to the present paper-thin wafer. I venture to predict that the next step and final solution to the problem will be along the lines of a wafer or cube of bread which will ingeniously contain a few drops of unabsorbed wine, so that communicants will be receiving in both kinds. (In technological America, this is anything but impossible.) The chalice and plain wafer will probably be retained for the purpose of symbolism and for the priest's individual use.

Meanwhile, innumerable people are in a state of conflict between a wish to receive the Sacrament and a fear of germs. I sympathize with them deeply, particularly if such departures as communion in one kind have been found spiritually unsatisfying and intinction is not practiced in their parishes. Yet it is better to go in faith than stay away in fear, and such distressed people should try going frequently to Holy Communion and leaving the rest to the Lord.

LEONARD L. EYSTER.

Bala-Cynwyd, Pa.

*Formerly missionary both of the British Church Missionary Society and of the American Church Mission in China, 1934-51.



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ASSOCIATE EDITORS: Elizabeth McCracken
 Paul B. Anderson, Th.D., Paul Rusch, L.H.D.
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BOOKS16	EDUCATIONAL . . .26
CHANGES27	FOREIGN19
CONVENTION . . . 7	GENERAL17
DEATHS26	LETTERS 3
DIOCESAN22	Q-BOX 5
EDITORIAL20	SORTS 6

Things to Come

SEPTEMBER						
S	M	T	W	T	F	S
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7	8	9	10	11	12	13
14	15	16	17	18	19	20
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OCTOBER						
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26	27	28	29	30	31	

September

- 13th Sunday after Trinity. General Convention, Boston, to 19th. Woman's Auxiliary Triennial Meeting, Boston, to 19th.
- Commission on Life and Work of Women in Church, World Council, Geneva Switzerland, to 13th.
- National Canterbury Association Convention, Medford, Mass., to 14th. Budget Committee, NCC, New York City.
- Triennial Youth Convention, Medford, Mass., to 14th.
- Executive Committee, Church World Service, NCC, at New York City. Education, Radio, and Film Committees, NCC.
- 14th Sunday after Trinity. GFS United Nations Pilgrimage, to 21st. St. Matthew (15th Sunday after Trinity).
- General Cabinet, NCC, New York City.
- General Board, NCC, New York City.
- Secretarial Conference, United Church Women, NCC, Seabury House, Greenwich, Conn., to 27th. Board of Managers, Joint Department of American Communities Overseas, NCC, at New York City. Budget and Finance Committee, Division of Christian Education, NCC, New York City.
- 16th Sunday after Trinity. Christian Education Week, to October 5th.
- St. Michael and All Angels.
- Publication, Revised Standard Version of the Old Testament.

October

- 17th Sunday after Trinity
- 18th Sunday after Trinity.

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

September 7, 1952

QUESTION BOX

Conducted by the REV. CANON MARSHALL M. DAY

• Can you advise us how some other Churches may have overcome "that musty smell," even though a church may be well ventilated and adequately heated? Is there a "deodorizer"—something inoffensive that someone knows gives good results?

There are several deodorizers on the market which make use of chlorophyll. Some of these are used in air-purifying machines, others simply left standing around with an absorbent wick exposed to whatever degree the particular space requires. Also, in some churches where incense is not used liturgically, the building is fumigated by burning some incense before services begin.

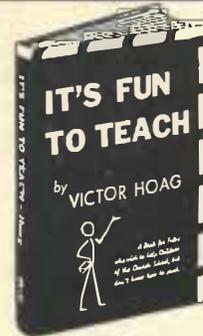
You might take up the deodorizer matter with your hardware dealer and your local pharmacist. Where a church has a fulltime sexton it helps greatly to have him open all the windows for a few moments between services, rather than to depend simply upon the ventilating system.

• What is the correct manner of ringing the Church bell before services? In the absence of any other direction I have been copying the use at a nearby Roman Church of three strokes for each person of the Trinity and 12 for the Apostles. Do you know of any publication that gives the rule for ringing bells?

The Roman method of bell ringing that you describe is for the short service known as the Angelus, consisting usually of three Hail Marys, with short versicles before them, and the collect for the Annunciation. The three tolled strokes are for each of the Hail Mary's and the ringing which follows indicates the collect. It is rung at 6 AM, noon, and 6 PM.

With regard to the ringing for services I know of no fixed rules nor any book that discusses the matter, which is entirely under the direction of the rector. A common usage is to ring the bell for several minutes about a quarter of an hour before services (or at any other established interval that may fit the local needs), then just at the hour of service to ring it for a minute or two, ending with three to five tolled strokes.

To ring, the bell-rope is pulled, causing the bell to swing, and the sound is produced by the clapper striking the inside surface. Naturally this tends to produce double strokes. There is usually a tolling string which raises a tolling hammer against the outside of the bell causing it to sound in single strokes. The tolling string may, in small bells, be attached to the lower end of the clapper, so that the single strokes may be easily produced. A bell can be tolled by swinging, but it takes considerable skill to stop the swing in just the right place.



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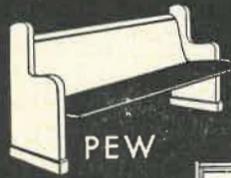
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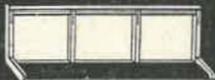
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AS GENERAL CONVENTION prepares to meet, Episcopal Church representatives have been taking part in the World Conference on Faith and Order in Lund, Sweden, and reports on the conference's deliberations are coming in. This significant movement seeks to draw the Churches closer together by drawing them all into closer conformity to the will of Christ.

CLIFFORD MOREHOUSE, in a report which will be published in next week's issue, says that much of the work of the Lund conference "has been merely a repetition of that of Lausanne in 1927 and Edinburgh in 1937," since the long lapse between Faith and Order conferences has made it difficult to build on the work of the earlier meetings. However, he believes that in some areas of study real progress is being made.

A VIGOROUS presentation of the conclusions of the Theological Education Commission of General Convention is made by the lay members of the executive committee in a pamphlet sent to members of General Convention entitled, "Our Church Cannot Grow . . ." Only two alternatives are before the Church today to cope with the serious problem of clergy shortage, according to the summary:

"(1) Restrict the growth of the Church. This would mean elimination of our work in the mission fields, discontinue work in colleges and universities, provide less than our share of chaplains for the Armed Forces, and close over a thousand churches which are adequately financed and are able to support clergy.

"(2) Increase by large numbers our supply of seminary trained men by giving concrete support to the present seminaries plus real support to the enlargement of the Church Divinity School of the Pacific and the creation of a large seminary in the Southwest. This plan will cost much money. A program for raising this money should be adopted at this Convention."

FOUR WAYS of raising the needed money are pinpointed: "(a) Grants from the General Convention; (b) subsidies by the diocese of several hundred dollars for each postulant in the seminary; (c) a head tax on each communicant of the Church payable directly to the seminaries for their operating budgets; (d) a large Churchwide drive for funds on Theological Education Sunday."

THE POINT the Theological Education Commission has been making year after year, without apparently getting the idea across to the Church in general, is: (1) Some 40% of the clergy lack the standard preparation of education in the Church's seminaries; (2) there is a shortage of something like 1,000 clergy, even counting the "many" who have "had no formal theological education whatsoever."

THE PROBLEM is a grave one, and worth all the attention the Church is able to give it. Yet, in this columnist's opinion, to strengthen the seminaries would only scratch the surface of the problem of clergy shortage. Fiddling on one string like Cato in the Roman Senate with his oft repeated, "Car-

thage must be destroyed," we insist that the way to get more and better clergy is to show our appreciation for them by providing them with a better standard of living.

TICKETS for The Living Church dinner are going fast. Better buy yours early from the Convention ticket bureau. If you have already sent your order for a ticket to The Living Church office, but have not yet received it, we shall hold it for you at The Living Church booth on the second floor of Symphony Hall.

MRS. SHERMAN, executive secretary of the Woman's Auxiliary, whose description of the W. A. Triennial forms one of this week's leading articles, has written to chide us gently for a statement made in our Woman's Auxiliary number of August 24th that the only major address at the Triennial would be made by a Methodist. This is one of those true-false statements, since Bishop Emrich's series of meditations will certainly be "major" and of course, the Auxiliary will share with the bishops and deputies in hearing the two-day presentation of the Church's program by a galaxy of leaders of the Episcopal Church — not to mention the Archbishop of Canterbury and a few other hundred thousand words by Episcopal Church leaders at dinners and other gatherings.

BISHOP WALTERS of San Joaquin is planning to introduce in General Convention a resolution expressing the Church's "deep concern for the peace of Jerusalem and the entire Middle East, founded upon a just and durable settlement in the Holy Land" and sending "a message of strong insistence to the President of the United States and to the leadership of the United Nations Organization that ways be found for compensating the Arab refugees for the losses they have suffered, at least for the amount of their bank savings and for the value of their homes and lands."

THIS RESOLUTION, Bishop Walters says, is being presented to the Canadian House of Bishops by the Bishop of Algoma the week before General Convention.

MRS. EISENHOWER is a Presbyterian, she says, in an interview with Inez Robb, Hearst columnist — and her husband goes to church with her. This seems to make it quite definite that we were wrong in reporting that she was an Episcopalian. Contrary to widespread opinion, General Eisenhower did not have to be confirmed in the Episcopal Church to be president of Columbia University. To make sure, we asked the secretary of the university, who replied: "Columbia University is a non-sectarian institution and has no requirement whatever that its president must be an Episcopalian."

THERE IS still time to rush a subscription or bundle order for General Convention numbers. While the recipients will miss some interesting preliminary features, they will get the main Convention news reports as well as the important post-Convention number of October 12th.

Peter Day.

THIRTEENTH SUNDAY AFTER TRINITY

GENERAL CONVENTION

TELEVISION

Archbishop to Preach
on National Network

Churchpeople from coast to coast and millions of other Americans will have a chance to see and hear one of the great opening events of General Convention on September 7th. The Archbishop of Canterbury's sermon, which was originally to be telecast by Boston station WBZ-TV, is now also scheduled on NBC at 11 AM Eastern Standard Time.

Presiding Bishop Sherrill, Bishop Nash of Massachusetts, and the Rev. Charles Russell Peck, vicar of Old North Church, where the televised service will take place, will also participate.

The program will be the 80th in a Sunday series on WBZ-TV entitled "Our Believing World," which is designed to increase interstate understanding, and has received both a local and national award.

OPENING EVENTS

Official Reception

All bishops, deputies to General Convention, and Woman's Auxiliary delegates, and their families are invited by the diocese of Massachusetts to attend an official reception on September 8th to meet the Presiding Bishop and Mrs. Sherrill and the Archbishop of Canterbury and Mrs. Fisher. The reception will be held in the evening at the Boston Museum of Fine Arts.

LAYMEN

Special Weekend

The weekend in the middle of General Convention, Friday, September 12th to Sunday, September 14th, has been set aside as the Laymen's Weekend.

On Friday night, at seven o'clock about 125 men will sit down to dinner at the Bay State Room of the Hotel Statler in Boston. This will be the business meeting of the Presiding Bishop's Committee on Laymen's Work at

General Convention. To this meeting all the present members of the Committee are invited and the diocesan chairman, or his representative, from each diocese in the Church.

The chairman of the Presiding Bishop's Committee, Harvey S. Firestone, Jr., will conduct the business meeting and present his report on the activities of the committee, as will the Rev. Dr. Clarence R. Haden, Jr., and the Rev.

of the Convention to cruise around Boston Harbor on the "Boston Belle."

Concluding Laymen's Weekend will be a Corporate Communion at Trinity Church, Boston, on Sunday, September 14th. The Presiding Bishop will be the celebrant.¹ The service is for all laymen.

As soon as the Communion Service is concluded, the men are invited to move over to the Ball Room of the Hotel Statler (nearby) where the Communion



Courtesy, Boston Museum of Fine Arts.

BOSTON MUSEUM OF FINE ARTS
Scene of official reception.

George W. R. MacCray. The Presiding Bishop will be present.

The special guest of the evening is to be the Rev. Francis O. Ayres of Parishfield, Brighton, in the diocese of Michigan, who will speak on the conference center at Parishfield.

A social evening at the Eastern Yacht Club, Marblehead Neck, Mass., is the second event of the Laymen's Weekend. The evening will feature a famous New England Shore Dinner, 6:30 PM.

The event is for all present members of the Committee, all former members, diocesan chairmen (or their representatives), former diocesan chairmen and their wives. This should bring together a group of about 250.

On Saturday afternoon, the diocese of Massachusetts has invited the members

Breakfast is to be served at 9:30 AM. A. S. Mike Monroney, Senator from Oklahoma, and Admiral Alan G. Kirk, U.S.N. (retired), former ambassador to Russia and now chairman of the American Committee for the Liberation of the Peoples of Russia Inc., are to be the guest speakers.

A Convention lay reader's sermon¹ has been written by the Ven. Herbert L. Johnson of Massachusetts for use by lay readers in their churches and missions on Sunday, September 7, 1952 — the day the Convention opens in Boston, so that Churchpeople will be aware that the Church is once again in assembly.

The Presiding Bishop's Committee will have a display booth at General Convention to explain the work and to answer questions. It will be located in

TUNING IN: ¶Celebrant is the minister (bishop or priest) who takes the leading part in the Holy Communion. He may be assisted by epistoler, gospeler, and preacher, and by other ministers in the distribution of the Sacrament; but the back-

bone of the service, including the consecration, is performed by him. ¶A lay reader may read the regular services of Morning and Evening Prayer (excluding the Absolution), but may not preach sermons of his own without an examination.

Symphony Hall. The Committee hopes that the men of the Church will feel free to make that exhibit a headquarters.

ORTHODOX

A Real Factor

The term "Eastern" Orthodox¹ will eventually become a misnomer if the growth of Orthodoxy in the West, particularly in the last 30 years, as noted in the Report on the Joint Commission on Assistance to the Russian Church, continues at the present rate.

That "Eastern" Orthodoxy is becoming a real factor on the American religious scene is borne out by the Joint Commission's recent publication of a list of "Parishes and Clergy of the Orthodox and other Eastern Churches in North America," second edition of which (April 1952) lists 37 Eastern Orthodox archbishops, metropolitans, or bishops and 1,692 parishes in the United States and Canada.

The report calls attention to a new phase in the formal relation of the Orthodox and Anglican Communions that began with the inclusion of the topic of Anglican ordinations in the agenda of the Conference of Orthodox Churches held in Moscow in 1948. (The Patriarch of Constantinople and the Church of Greece did not participate.)

Though characterizing the results of this as "in some ways disappointing," the report regards as significant the fact that Anglican orders were for the first time discussed in a formal conference of Orthodox church leaders. Briefly, the position arrived at was that the technical and historical aspects were of secondary importance to the doctrinal, and that, if agreement could be reached on dogma, "Anglican orders could be duly recognized by an official act of the whole Orthodox Church."

Financial report shows a balance of \$11,186.24, as of January 1, 1949, receipts (15% of Good Friday Offering, plus gifts) of \$24,423.67, and disbursements of \$26,704.09, with a balance of \$8,904.82 as of December 31, 1951. (This does not include assistance provided by the Committee on World Relief and Church Cooperation to the Orthodox Churches, which totals \$191,150 for the triennium.)

Chief needs of the Orthodox Churches are in the restoration of theological education, in the equipment for local churches, and in helping the administration of the Churches to strengthen the body as a whole.

The report notes the growth of Or-

thodox parishes in Western Europe, in America (through the influx of DP's), and (as of great significance) the fact that so many Orthodox have gone to Australia.

The Joint Commission recommends to General Convention that it be continued with its title changed to "Joint Commission on Relations with the Eastern Orthodox Churches," and that it continue to receive 15% of the Good Friday Offering toward assistance to the Russian Orthodox Church in Europe.

HISTORY

Magazine

Closely associated with the Church Historical Society is the Historical Magazine, an official Church quarterly periodical. It is under the supervision of a separate General Convention Com-

EPISCOPATE

Retired Bishops and the Vote

One of the important questions on which General Convention will vote is the proposal that retired bishops be deprived of their vote in the House of Bishops.

Putting the proposal into effect would involve an amendment to the Constitution of the Church. One General Convention (1949) has already voted in favor of it. But before an amendment can become law in the Church it must be passed by a second General Convention (by a constitutional majority of the House of Bishops and by majorities of both clerical and lay orders in the House of Deputies).

Although the Constitution requires that, in between two such General Conventions, a proposed amendment must



HORTICULTURE HALL
Meeting place of Bishops. (see page 9).

mission, but the work of the Society and the Commission is coordinated by the Rev. Dr. Walter H. Stowe, president of the Church Historical Society and editor of the Church Historical Magazine, and by other leading students of Church history who serve on both bodies.

Seven special numbers of the magazine have been published during the triennium, on the following themes: The Church in the 18th century; the Anglican Communion; the SPG² 250th Anniversary; The Journal of the Rev. George Keith, 1702-1704; The Caroline Divines;³ The General Convention; Planting the Prayer Book in Colonial Massachusetts.

The Commission asks that the magazine's annual subsidy of \$750 be continued during 1953, '54, and '55.

be made known to all dioceses and districts, it was reported in a survey conducted by THE LIVING CHURCH that at conventions and convocations of at least 13 dioceses and districts the question of whether retired bishops should be deprived of their vote in the House of Bishops was not brought up.

It was also reported in the survey that in at least 38 dioceses no action was taken on the question (in one the information was received too late), and eight replies specified that there was no discussion. Three replies indicated that the question had been reported to the diocesan convention, but no action was taken. However, failure to discuss or take action on the part of the dioceses has no constitutional effect.

Actually the conventions are not ob-

TUNING IN: ¹Usual meaning of Orthodox is "having the right opinion" or "doxa" — a word in origin related to "dogma." But "doxa" can also mean "glory," and it has been suggested that Eastern Orthodox are so named because they believe they have

the "right glory"—the right liturgical approach to God. ²SPG: "Society for the Propagation of the Gospel." ³Caroline divines: Catholic-minded Anglican theologians of approximate period 1625-1700 — which included reigns of Charles I and II.

liged to take action on a proposed constitutional amendment, the only requirement being that they be informed of the proposal. Any action they would take would have no direct effect on subsequent voting by General Convention, since it is the deputies elected by the dioceses and not the conventions that do the voting at General Convention.

However, a diocese can vote on a matter to be taken up by General Convention and instruct its deputies to vote accordingly. The missionary district of Spokane so instructed its deputies after voting in favor of the amendment.

Only three dioceses and districts reporting in the survey took any action on the amendment: Spokane in favor of it, and Oregon and Maine against. Maine voted against the amendment, even though approving it, since the diocese

plete its *Prayer Book Studies*, three of which have already been published.

At the time the Commission's report was printed 10 dioceses* had voted against revision now. A survey conducted by THE LIVING CHURCH indicates that at least four other dioceses, Massachusetts, Pennsylvania, Iowa, and South Carolina, also voted against revision.

Michigan and Los Angeles reported to the Commission that they favored revision now. Although a negative resolution was defeated in the New York convention of 1951, no other action was taken.

It was reported in the survey that in the diocese of Virginia an interim liturgical commission, appointed by the bishop on recommendation of the executive committee, was made permanent.

Apparently other dioceses and districts took no action. In its report the Commission quoted from the preface to the *Prayer Book Studies*:

"The Standing Liturgical Commission is not . . . proposing any immediate revision. On the contrary, we believe that there ought to be a period of study and discussion, to acquaint the Church at large with the principles and issues involved, in order that eventual action may be taken intelligently, and if possible without consuming so much of the time of [General Convention]."

SPECIAL SERVICES

Special Feature

A special feature of the 1952 General Convention will be a service at the end of each of the morning sessions of the Houses of Bishops and Deputies. The services will be held in Symphony Hall[¶] (deputies meet there, bishops in Horticultural Hall). During the first week of Convention these services will be conducted by the Rev. Theodore Parker Ferris, D.D., rector of Trinity Church, Boston. During the second week they will be conducted by Bishop Bayne of Olympia. Organists from various Massachusetts churches will play at the services, which are open to the public.

Daily Communion

Special weekday and Sunday services will be held at a number of Boston's historic churches during General Convention.

The Holy Communion will be cele-

*Bethlehem, Western Michigan, Northern Indiana, Fond du Lac, Quincy, Albany, Maine, Milwaukee, Long Island, and New Jersey.

brated daily at some churches and there will be special celebrations and services of Morning Prayer on the two General Convention Sundays, September 7th and 14th.

At the Cathedral Church of St. Paul there also will be daily recitals at ten minutes after noon on a new organ. Old St. Paul's numbers among its historic pews those of Daniel Webster, and Phillips Brooks.

Also on the list of churches holding special services is the former Church of the Advent. There the Cowley Fathers (members of the Society of St. John the Evangelist) came in 1870 at the invitation of the rector. With the building of the present Church of the Advent, it became the mission Church of St. John the Evangelist, with the work being carried on by the Cowley fathers.



John Brook

SYMPHONY HALL
Meeting place of Deputies.

feels it should apply to suffragans as well as retired bishops, and would vote for such an amendment.

At Virginia's 1950 convention, Bishop Goodwin, the diocesan, had the amendment presented as information and said that the bishops of the diocese were in favor of it.

PRAYER BOOK

No Revision Now

With at least 13 dioceses having taken action opposing revision at this time of the Prayer Book,[¶] the Standing Liturgical Commission recommends that, rather than do any revising now, it be allowed by General Convention to com-

TUNING IN: ¶Revision of Prayer Book must pass two successive triennial Conventions. (For more on this, see page 13.) ¶Symphony Hall, where deputies meet, means "hall of agreement," according to origin of word "symphony" ("the har-

monious union of many voices"). ¶Gothic was originally employed as a term of contempt—the style of the barbarous Goths. ¶Reredos: the stone or wood façade behind altar, containing figures of saints and other adornments.



ST. JOHN, EVANGELIST
Services for Convention-goers.

Convention services will also be held at the present Church of the Advent, which was founded in 1844 and is a pioneer parish in the United States in the Catholic Revival within the Anglican Communion.

Emmanuel Church, another parish on the Convention list, was the first Episcopal church built in the Back Bay (1861) and is distinguished for the simplicity of its Gothic style.[¶] Its chapel, the Leslie Lindsey Memorial, is considered by many experts to be the finest example of perpendicular Gothic architecture in America. Its altar and reredos[¶] were designed, carved, and executed in London.

Trinity Church, founded in 1733, was the third Episcopal Church in Boston. Christ Church (Old North), where Convention services also will be held,

and King's Chapel (now Unitarian) preceded it.

Christ Church, Cambridge, also holding special Convention services, will add a historical talk and guided tour to its Convention services. Constructed in 1759, it is a prize of Colonial architecture.

ELSA

World Peace Eucharist

General Convention visitors will assemble at 7:30 A.M. on September 15th, in the Church of the Advent, Boston, for a Eucharist for World Peace, sponsored by the Episcopal League for Social Action. Breakfast¹ will be served later in the parish house.¹

During the noon hour, 12 o'clock, September 9th-13th, ELSA is presenting a series of film forums at the YMCA on Huntington Avenue, almost opposite Symphony Hall. The subjects to be dealt with include the life of a Negro boy in Harlem, a story of migrant agricultural workers, a documentary on an international peace congress.

Admission is free and there will be a discussion period following each of the film showings.

YOUNG PEOPLE

Stop Off

"Hale Pupule III" stopped off in Pendleton, Ore., on August 15th en route to General Convention in Boston to demonstrate what Christian missions can do.

"Hale Pupule III" is a program put



YOUNG HAWAIIAN CHURCHPEOPLE
Native dancing and singing.

RNS

on by a group of 16 young people from Hawaii and consisting of native dances and singing. The group is sponsored by the missionary district of Honolulu, represents many of the islands races, and is chaperoned by the Rev. and Mrs. Edwin L. Hanchett. The Rev. Canon Richard M. Trelease, Jr., of St. Andrew's Cathedral, Honolulu, also travels with the group and acts as master of ceremonies and director of the show.

Preceding the Pendleton performance, dinner was served in the Minnie Stillman Park by the Woman's Auxiliary of the Church of the Redeemer.

This is the third trip of this sort sponsored by the district of Honolulu.

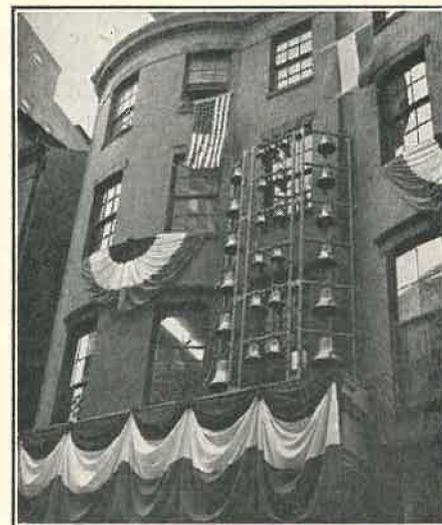
SIGHTS & SITES

Carillon on a Store

One of the sights that General Convention visitors may be interested in seeing in Boston is the 25 bell carillon installed on the front of the religious supply house of Whittemore Associates, 16 Ashburton Place, representatives of the Holland foundry of Petit and Fritsen. Dedicated about a year ago, the carillon was the first to be installed on a retail store and was played at the dedication by Kamiel Lefevere, one of the country's finest players of the instrument.

Historical Exhibits

Visitors who will have remembered that Boston has long been known as a city of many cultural advantages will enjoy the General Convention exhibits arranged by libraries, museums, and galleries.



WHITTEMORE'S
Twenty-five bells.

The Boston Public Library, Copley Square, contains one of the world's finest collections of Books of Common Prayer, displayed in show-cases in the Lobby and in the Treasure Room. Perhaps the most notable items are the copies of the first two issues of the Prayer Book, published respectively in March and April, 1549, and a copy of Edward VI's second Prayer Book of 1552. The exhibition includes copies of Queen Elizabeth's Prayer Book of 1559; King James' of 1604; and the final revision of 1662.

RARE PRIMERS

Some of the rarest English Primers, the Scottish Liturgy of 1637, and the First Prayer Book of the Church of Ireland of 1721 are also on view.

The American section of the exhibition is unusually rich. It includes the first American edition of 1710, the Mohawk Prayer Book of 1715, Benjamin Franklin's Abridgment of 1773, and the Liturgy of the First Episcopal Church in Boston, 1785. The "Proposed Book" of 1785¹ and the first standard edition of 1789 are also shown.

BREECHES BIBLE

The Diocesan House Library also has its historical treasures, among them the "Breeches Bible" of 1581; two original leaves from the Psalter of the Pilgrim fathers, London, 1562; Prayer Book, 1762, used in the American Revolution and which has manuscript prayers for the United States pasted over printed ones for the King.

Trinity Church Library on Copley Square houses Bishop Seabury documents loaned by General Theological Sem-

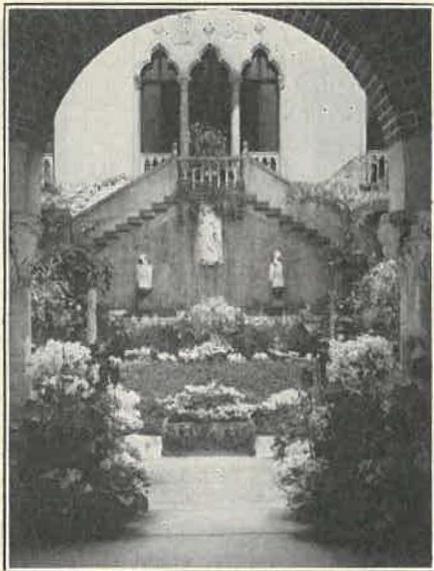
TUNING IN: ¶Breakfast is literally a "breaking of one's fast" and is therefore doubly appropriate after Communion. ¶Parish house is part of church where social activities take place. Usually an extension of church building, sometimes separate.

¶Proposed Prayer Book of 1785 was first attempt at American revision. Abandoned because of objection to some of its features by English bishops, with whom American Church was negotiating for consecration of bishops for America.

inary; his ordination and consecration certificates; the Bishop of London's certificate and Bishop Seabury's agreement; there are also letters of Phillips Brooks and his consecration certificates.

The Isabella Stewart Gardner Museum on the Fenway at Louis Prang Road is showing some famous religious paintings, among them works of Giorgione, Giotto, Raphael, Botticelli, and Zurbaran.

The Doll Richards Galleries, 140 Newbury Street, is exhibiting the works of Allan Rohan Crite including a series of altarpieces depicting seasons of the



GARDNER MUSEUM
Giotto, Raphael, and Botticelli.

Church year; children's altarpieces, Stations of the Cross; plaques, and brush drawings.

Zion Research Library, 120 Seaver Street, Brookline, is including a Coptic fragment of the Gospel of St. Luke written in the Fifth Century and an original leaf of the Gutenberg Bible.

Open House

Several social service agencies in the diocese of Massachusetts will have open house during General Convention. They include: Church Home Society, 41 Mt. Vernon St.; Commission on the Christian Home, Social Service Department, Episcopal City Mission, 1 Joy Street; Reformatory for Women, Framingham; Morville House; Norfolk Prison Colony, Norfolk; St. Luke's Home for Convalescents, 149 Roxbury St.; St. Monica's Home, 125 Highland Ave.; St. Anne's Rest Home, 15 Craigie St., Cambridge; and the State Prison, Charlestown.

Many of the institutions may be reached by subway. Mrs. Anderson, 1 Joy St., CA. 7-5210, will arrange transportation.

Portrait of the Presiding Bishop

By the Very Rev. EDWARD J. BUBB

When the Most Rev. Henry Knox Sherrill became the Presiding Bishop of the Episcopal Church, in 1947, he was one of the youngest men ever to hold that office. He was born in Brooklyn, N. Y., son of Henry Williams Sherrill and Maria Knox Mills, November 6, 1890.

He was ordained deacon in 1914 and priest in 1915.

After ordination to the diaconate he became assistant at Trinity Church, Boston, continuing there until he went overseas as a chaplain in the first World War with the A.E.F., Base Hospital No. 6. Later he was chaplain of the First Army in France until 1919. Upon his return he was called to be rector of the Church of the Saviour, Brookline, Mass. In 1923 he was called to Trinity Church, Boston, where he was rector until he became Bishop of Massachusetts. On September 6, 1921, he married Barbara Harris of Brookline.

Dr. Sherrill was consecrated Bishop of Massachusetts on October 14, 1930, in Trinity Church, Boston, on the anniversary of the consecration of Bishop Phillips Brooks.

Bishop Sherrill is a fellow of the American Academy of Arts and Sciences. His honorary degrees include doctor in divinity from Yale, Harvard, Trinity, Philadelphia Divinity School, Princeton, Columbia, Hobart, Seabury-Western Theological Seminary, and the University of Edinburgh; doctor in laws from Boston University, and doctor in sacred theology from General Theological Seminary.

Bishop and Mrs. Sherrill have four children: Henry Williams, Edmond Knox, Franklin Goldthwaite, and Barbara Prue. Henry and Edmond served in World War II in the United States Army.

During the second World War, Bishop Sherrill was head of the Episcopal Church's Army and Navy Commission and later was elected chairman of the General Commission on Army and Navy Chaplains. He flew to the Aleutians and later made two trips to the European war fronts in connection with this commission which supervised the chaplains of more than 30 Churches. He made a point of knowing personally every chaplain going through the Army chaplain's training school at Harvard

University. He was awarded the Medal for Merit (U.S.A.).

Bishop Sherrill was a member of the President's Committee on Civil Rights in 1947.

Under Bishop Sherrill's leadership the diocese of Massachusetts became one of the three largest givers to the work of the national Church, and increased its communicant strength from 68,000 to 78,000.



As Presiding Bishop, Dr. Sherrill is highest ranking bishop of the Episcopal Church in the United States of America, with its missionary work and missionary workers in many parts of the world. He is also president of the National Council and of the board of directors of the Domestic and Foreign Missionary Society.

In 1950, Bishop Sherrill was elected president of the newly-organized National Council of the Churches of Christ in the U.S.A.

A close friend of his said, "Bishop Sherrill's hobby and enthusiasm is his family and home life and yet he is absolutely a man's man. He has a country home at Boxford, Mass., north of Boston, and there he works in his garden, raises vegetables, and enjoys the labor." He added, "Bishop Sherrill is a very great man, and a very wise, kind, thoughtful, and generous one. He is never pettyfogging. He can delegate authority and he trusts his workers to do the right thing without restrictive oversight. He is wise and he is good. One feels the strength and power, the utmost spiritual sincerity and simplicity."



Triennial Meeting of the W.A.



By Margaret Sherman

Executive Secretary, Woman's Auxiliary to the National Council

THE Triennial Meeting of the Woman's Auxiliary in Boston will be quite a different gathering from its counterpart in Boston a half century ago. The Woman's Auxiliary was then a small group representing the missionary-minded women of that generation. In the years since the National Council came into being in 1919, the Woman's Auxiliary has gradually become representative of the total womanhood of the Church, with a continuing vital interest in the missionary enterprise and with concern, also, for Christian education and Christian social relations.

There is another difference. The delegates at the Triennial in Boston representing the Church in Brazil, Cuba, Mexico, Japan, the Philippines, and the Virgin Islands will be with few exceptions women native to these countries, rather than missionaries. In addition, there will be approximately forty women missionaries from the domestic and overseas mission fields and eight nationals from China, Japan, India, and Puerto Rico.

"Create and Make New our Hearts and Minds" is the theme of the Triennial. Bishop Emrich of Michigan, in five devotional addresses on "The Renewal of the Church," will interpret the theme. "The Missionary Obligation of the Church," as the heart of the Church's life, will be presented by the Rev. Charles W. Ranson, a Methodist minister, who has recently returned from Willingen, Germany, where the International Missionary Council, of which

he is general secretary, has just held an enlarged meeting on the subject.

TOWN MEETING

Attention will be given this year to the social responsibility of Christian women in community, nation, and world. A statement prepared by the National Executive Board will be discussed in small groups by the delegates and then presented to the Triennial Meeting for action. The statement asserts that it is imperative for the women of the Church to inform themselves, to develop convictions, and to exert their influence in the light of Christian principles with reference to certain important issues, several of which are specified as illustrative.

On Friday afternoon, September 12th, after these discussions, Dr. Theodore Switz will moderate a Town Meeting Program on "How Can the Church Reach the Hearts and Minds of People Today?" The speakers on the program will be Miss Margaret E. Forsyth, Executive of the Foreign Division of the YWCA, and Mr. Jerry Voorhis, Executive Secretary of the Coöperative League of the USA.

One of the most popular phases of the Triennial Meeting will be the officers' conferences and interest groups meeting September 15th, 16th, and 17th. The officers' conferences will be led by members of the National Staff and will be limited to diocesan and provincial officers. A wide variety of interests will be represented in the discussion groups. The suggestions were selected on the basis of

a check list distributed to diocesan executive boards. Among the list are: Prayer and Worship, New Ways to Better Meetings, Home Missions and Human Rights, Prayer and the Woman's Auxiliary, the Woman's Auxiliary and Youth, Ecumenical Relations, Unifying Women's Work in the Parish, World Relief, Business and Professional Women in the Woman's Auxiliary, and several groups on the Church's work in specific mission fields.

ORDER OF SERVICE

At the Corporate Communion and Presentation of the United Thank Offering of the women of the Church on September 11th, at 8:00 AM in Boston Garden, the Presiding Bishop will be the celebrant, assisted by the missionary bishops of the Church. The gospel will be read by Bishop Yashiro of Kobe (Presiding Bishop of the Japanese Church), the epistle by Bishop Krischke of Southwestern Brazil. The second Collect, Epistle, and Gospel for Whitsunday¹ were especially chosen for the Service. The Processional Hymn is, "Now thank we all our God"; the Offertory, "Holy offerings, rich and rare"; the Communion Hymn, "O God, unseen yet ever near"; the Recessional, "On our way rejoicing."

The Order of Service is being released in advance in the hope that many parishes will have a Corporate Communion service for their women on that day with a special intention² of praise

(Continued on page 25)

¹TUNING IN: ¶Second Collect, Epistle, and Gospel for Whitsunday means the set provided on pp. 182-183 of the Prayer Book. It is "second" in order of its appearance in the book, though it is meant to be "first" in order of its use on Whit-

sunday (see the rubric on p. 182). ¶Every celebration of the Holy Communion is corporate, since it is the Church's act; but a corporate celebration for a particular group intensifies the solidarity of that group as a body within the Church.

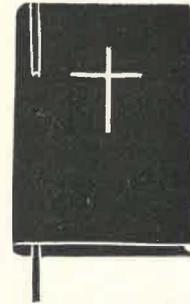


General Convention

and the Prayer Book

By the Rev. Francis C. Lightbourn

Assistant Editor of *The Living Church*



GENERAL CONVENTION of 1949 met in the year of a Prayer Book anniversary. It was the 400th anniversary of the first English Book of Common Prayer, known today as the First Prayer Book of Edward VI, which came into use Whitsunday, June 9, 1549.

The year 1949 was therefore rightly regarded as the 400th anniversary of the Prayer Book as a whole. Noting the occasion, General Convention of 1949 adopted a resolution calling upon "the Bishops and other clergy and laity to make faithful and loyal use of our Prayer Book, which is the sole form of regular and public worship issued with the official authorization of this Church."

General Convention of 1952 is likewise meeting in the year of a Prayer Book anniversary, although not such a distinguished one; for this year is the 400th anniversary of the second English Book of Common Prayer, commonly known as the Second Prayer Book of Edward VI, which replaced the 1549 Book three years later, in 1552.

The 1552 Book of Common Prayer is generally regarded as the low watermark of Anglican Churchmanship. None the less, it has left its imprint upon every subsequent revision, including our own. It is not unfitting, therefore, that during Convention a special service should be held commemorating this book. (This will take place the evening of September 14th in St. Paul's Cathedral, Boston.)

But the anniversary of the 1552 Prayer Book will in effect be commemorated by the American Church at the time of Convention in a manner even more impressive and far-reaching. For, according

to plan, each of the 168 bishops will find on his desk at Convention a facsimile copy, in reduced size, of the Standard Book of Common Prayer—the Church's master edition, to which all copies "made, printed, published or used as of authority in this Church" must conform.

This souvenir to the bishops, with an accompanying letter from the Presiding Bishop, has been made possible by an anonymous donor as part of a special project of the Church's official publishing house, the Seabury Press. For, in time for Convention, the Seabury Press is issuing the first facsimile edition of the Standard Prayer Book.

Copies of this facsimile, bound in red, will be on display and for sale during Convention at the Seabury Press booths (68 and 69) in Symphony Hall, in a choice of three bindings at \$150, \$15, and \$5. (Only difference between the \$5 copies and the bishops' copies is that the latter are bound in purple.)

Thus, at the time of General Convention, 1952, a Prayer Book anniversary will be given visible and tangible expression. But the real relation of Convention to the Prayer Book is a continuing one. For General Convention, as the supreme legislative body of the Church, gave us our American Prayer Book in the first place; Convention alone has the power to alter this; and Convention, through its designation of a Standard Book and appointment of its Custodian, provides a check upon the accuracy of the Prayer Book text.

In a most real sense, therefore, the American Book of Common Prayer is the child of General Convention, and the relationship is one that can conveniently

be recalled under the three heads—ratification, revision, and certification.

RATIFICATION

It was the first General Convention (1789) that gave us our first American Prayer Book. This was produced in two weeks through a revision of the English Liturgy of 1662, which had been in use in the colonies and which today—after nearly three centuries—is still the official Liturgy of the Church of England.

The "ratification" of their work by General Convention, October 16, 1789, "established" it as "the Liturgy of this Church"; and the appearance of this "ratification" in all Prayer Books issued since then, including those in use today (p. iv), is standing witness to the organic unity of these with the 1789 Book.

REVISION

It was General Convention that launched the American Prayer Book in 1789; it was Convention that completed the first major revision of the 1789 Book in 1892; and it was Convention in 1928 that completed the revision of the Prayer Book of 1892, giving us our present Book of Common Prayer.

The requirement that changes in the Prayer Book must pass two successive General Conventions has, in principle, been the law of the Church since the Convention of 1811, which adopted the nucleus of what is now Article 10 of the Constitution. As originally passed in that year, it reads:

"No alteration or addition shall be made in the Book of Common Prayer, or other offices of the Church, unless the

Every home can now have a copy of the Standard Prayer Book.

same shall be proposed in one General Convention, and by a resolve thereof made known to the Convention of every diocese or state, and adopted at the subsequent General Convention."

This Article underwent changes in the Conventions of 1829, 1877, 1901, 1904, 1922, 1931, 1937, 1943, and 1946. Convention of 1877 — the first to meet in Boston — made the lectionary an exception to the general rule, and, as a result, this part of the Prayer Book may be revised by action of one General Convention.

Convention of 1922 extended the exception to include "all tables and rubrics relating to the use of the Psalms," which rubrics and tables may now, therefore, like the lectionary, be revised by a single session of General Convention. Indeed, this is just what was done by Convention when, in 1943, after authorizing a number of experimental lectionaries, it adopted the present one with its revised provisions for the Psalter in Daily Morning and Evening Prayer.

It might be noted, in passing, that this is a part of the Prayer Book that cannot be checked against the present Standard Book, which of course contains the 1928 lectionary. Accordingly, in the Seabury facsimile of the Standard, the lectionary has been reset to bring it up to date.

General Convention may, by action of two successive triennial meetings in accordance with Article 10 of the Constitution, effect minor changes in the Prayer Book quite independently of an all-out revision. For example, Conventions of 1832 and 1835 made one small change, and that for clarification only. The English Prayer Book, assuming that all churches would face East, had directed the priest to begin the Holy Communion "at the North-side of the Table." This was carried over into the American Book, but because there were many churches in this country that did not face east, confusion

THE BOOK OF COMMON PRAYER

and Administration of the Sacraments and Other Rites and Ceremonies of the Church

ACCORDING TO THE USE OF THE
PROTESTANT EPISCOPAL CHURCH
IN THE UNITED STATES OF AMERICA



Together with The Psalter
or Psalms of David

THE SEABURY PRESS, GREENWICH, CONNECTICUT

A. D. MDCCCCLII

TITLE PAGE, SEABURY FACSIMILE
Exact size.

and uncertainty would frequently arise.

General Conventions of 1832 and 1835 settled the matter by changing the rubric to read "right" side (i.e. heraldic or stage right — right from the point of view of the person facing the audience). This came to the same thing as "north" in those churches that actually faced

east, and sufficed until our present Prayer Book, which simply directs the priest to stand "reverently before the Holy Table."

One such change General Convention of 1952 will be asked by the Standing Liturgical Commission on Intinction to initiate, leaving it to the Convention of

The Living Church

Holy Communion

¶ When the Priest, standing before the Holy Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the People, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.

ALL glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again: For in the night in which he was betrayed, (a) he took Bread; and when he had given thanks, (b) he brake it, and gave it to his disciples, saying, Take, eat, (c) this is my Body, which is given for you; Do this in remembrance of me. Likewise, after supper, (d) he took the Cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for (e) this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins; Do this, as oft as ye shall drink it, in remembrance of me.

WHEREFORE, O Lord and heavenly Father, according to the institution *The Oblation.* of thy dearly beloved Son our Saviour Jesus Christ, we, thy humble servants, do celebrate and make here before thy Divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded

(a) Here the Priest is to take the Paten into his hands.
(b) And here to break the Bread.
(c) And here to lay his hand upon all the Bread.
(d) Here he is to take the Cup into his hands.
(e) And here he is to lay his hand upon every vessel in which there is any Wine to be consecrated.

80

PRAYER OF CONSECRATION, SEABURY FACSIMILE
Rubrics in red.

1955 either to reject or to adopt. This is the insertion on page 85, after the present general rubrics and before the exhortations, of two rubrics governing the administration of Holy Communion by intinction.

This recommendation is being made because of the feeling on the part of

some that General Convention of 1949, by the authorization it gave to intinction, had (unintentionally, no doubt) exceeded its powers and attempted to create, in a single session, what amounts to a change in the Prayer Book. The adoption by the two successive triennial Conventions of 1952 and 1955 of the

involves at times a considerable amount of work. Present Custodian, who has held the position since 1942, is the Rev. John Wallace Suter, of Concord, N. H. The appearance of his "certificate" on the page after the title page of all Prayer Books printed today makes him the only living member of the Church on earth

rubrics proposed by the Commission would repair the alleged defect.

CERTIFICATION

Thus, in addition to ratification of an initial American Prayer Book in 1789, General Convention provides for the canonical revision of the Book of Common Prayer and protects the Church from hasty and ill-considered changes therein.

Another protection that General Convention renders not only to the Church at large, but to each and every individual member, is the means of certification of the text of printed copies through designation of a Standard Prayer Book and appointment of a Custodian thereof.

Canon 21, Section 1, defines the (present) Standard Book of Common Prayer as "the copy of the Book of Common Prayer . . . accepted by the General Convention of this Church, in the year of our Lord, 1928, and authenticated by the signatures of the Presiding Officers and Secretaries of the two Houses of the General Convention. . . ."

The Canon specifies the degree of conformity with the Standard Book that must be met by any published edition of the Prayer Book that is to be considered "as of authority in this Church." This conformity covers not only typographical accuracy, but certain requirements of page numbering as well.

Certification of the accuracy of published editions of the Prayer Book is made by the Custodian of the Standard, who is appointed by General Convention, or by some person delegated by him. The position of Custodian carries no stipend, but in-

whose name is printed in every copy of the Prayer Book, issued "as of authority in this Church."

The Standard Copy, which is the volume maintained by the Custodian of the Standard Book of Common Prayer, is a beautifully designed book, printed by D. H. Updike. The edition, limited to 500 copies on handmade paper and five in vellum, was subsidized by J. Pierpont Morgan in 1928. (The volume in the keeping of the Custodian is one of the five in vellum — that "authenticated by the signatures of the Presiding Officers and Secretaries of the two Houses of the [1928] General Convention.") A folio copy of the edition was sent to the ecclesiastical authority of every diocese and missionary district of the Church, for appeal should any dispute over the text arise.

SEABURY EDITION

In the Seabury Press edition the text of the original has been faithfully reproduced by Meriden Gravure, and the size reduced to 5 $\frac{7}{8}$ by 8 $\frac{1}{2}$ inches.

The three bindings in which the Prayer Book will be available were designed by Stefan Salter, one of America's leading book designers. High grade rag paper has been used to make possible the finest reproduction of the type face of the original. The rubrics will be rubrics in the literal sense of the word — printed in red.

The binding of the cloth-bound edition will be linen over boards. It will have square corners, colored top, genuine gold stamping on the spine, a silk ribbon marker, and will come in a slip case. This is the \$5 volume, of which 7,500 copies will be made.

The second binding is genuine red Morocco, fine grain, leather lined, limp, with round corners. This copy, too, has gold edges, and comes with two silk ribbon markers. Selling for \$15 each, 750 copies will be run off.

The third binding (limited to 55 numbered copies) is of genuine red Turkey Morocco over boards. It has gold edges, gold stamping, and two silk ribbon markers. This deluxe volume, hand-bound and hand-tooled by Gerhard Gerlach, will be especially suitable as a gift or memorial. It is priced at \$150.

These editions will not be repeated. The plates may be used to produce other editions in two colors, but the quality of the paper will not be duplicated.

CORRECTIONS

Even the Standard Prayer Book, being a human production, is not infallible. Procedure for correcting it is covered by the canons. Corrections in the Seabury facsimile of errors in the Standard, circulating in some printed editions, are these four:

1. A space has been supplied on page 57, before the part of the Litany begin-

ning, "Son of God, we beseech thee to hear us."

2. Similarly, a space has been supplied on page 79 between the All Saints' Proper Preface and the common ending of all Prefaces ("Therefore with angels and archangels," etc.).

3. On page 407 "mine own familiar friend" has been substituted for the incorrect "mine old familiar friend" (Psalm 55:14).

4. On page 405 *Deficit* has been corrected to *Defecit*, in the Latin title of Psalm 119, XI.

CONCLUSION

The Book of Common Prayer in 1549 brought together, for the first time in history, all the essential services of the Church Catholic in one volume. In two senses was it the Book of *Common Prayer*: it contained the "rites and ceremonies" by which men were to approach God in common, and it provided them in

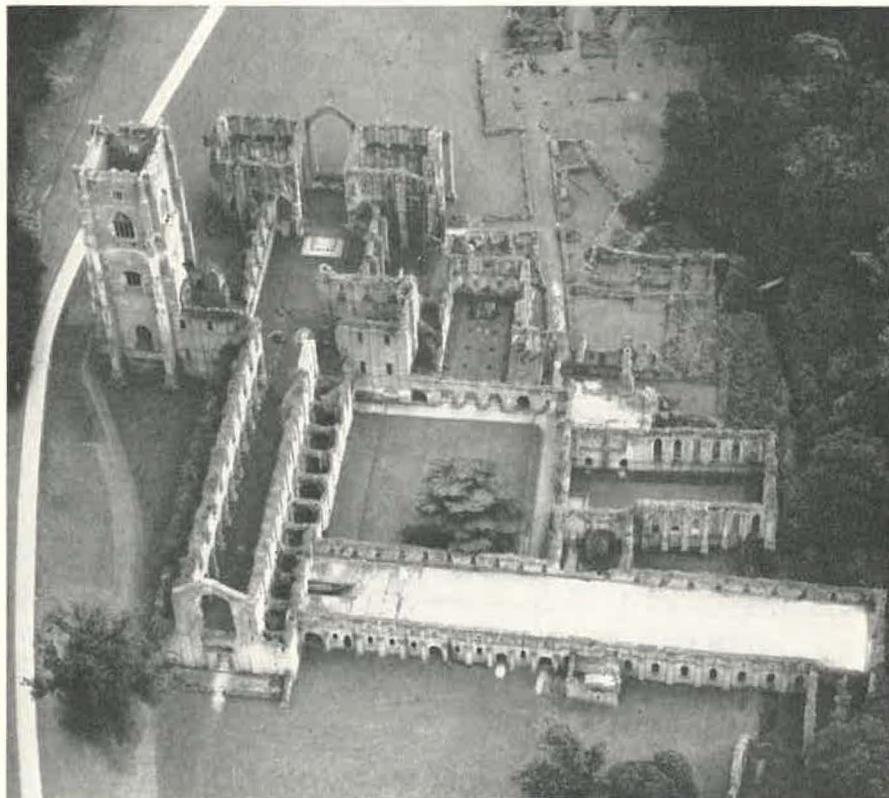
a form which the common man could own. Both of these results were made possible by the European invention of printing about a century earlier.

More, perhaps, than any other revision, is the American Book adapted to home use. For it includes not only family prayer (pp. 592-93), and grace before meat (p. 600), but a number of intercessions and selections of Psalms (p. ix) to fill a wide range of needs, personal as well as corporate.

And now, five centuries after the Gutenberg Bible — reputedly the first book printed in Europe from movable type — and four centuries after the first Book of Common Prayer, the American Churchman, as a result of the development in the last century of offset lithographing, can have his Prayer Book in a form perhaps unique for Christian liturgies. He can pray from a Book of Common Prayer more accurate than the Standard Copy itself.

BOOKS

The Rev. FRANCIS C. LIGHTBOURN, Literary Editor



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FOUNTAINS ABBEY*
Architectural glory of the past.

Abbeys from the Air

By HOWARD T. FOULKES

ONE of the greatest of recent aids to the discovery of the past is aerial photography. From the air the outlines of the remains of buildings and other features of man's work in

times past, invisible or indistinct on the ground, become plain.

The first volume of "Cambridge Air Surveys," *Old Monastic Sites and Buildings*, by David Knowles, and J. K. S. St. Joseph, has made the fullest use of this new art. It contains over one hun-

*From *Old Monastic Sites and Buildings*, by David Knowles and J. K. S. St. Joseph (p. 95).

dred full-page illustrations and many more smaller ones from aerial photographs of monastic buildings and sites. They give a clear, if melancholy, picture of the architectural glory of the past (Cambridge University Press. Pp. xxvii, 282. \$11).

Each plate is accompanied by a description of the monastic buildings and a brief history of their origin. The arrangement is by monastic orders — Benedictine, Cistercian, Premonstratensian, Augustinian, and a few of the other orders. It is possible, by such photography, to give a clearer idea of the setting of the original monastic foundations than by any number of views taken from the ground, which at best can include but a small portion of the entire group of buildings.

In many cases it is easily understood why a particular site was chosen when seen from the air. The statement so often made that the Christians selected sites notable in many instances for their natural beauty is well borne out — Rievaulx (p. 85), Fountains (p. 95), Whalley (p. 103), and Valle Crucis (p. 111), of the better known abbeys, are excellent examples.

Altogether, this volume is a delight to all interested in the English middle ages, whether from a religious, historical, or architectural standpoint.

Books Received

JOYOUS ADVENTURE. Sermons for the Christian Year. By David Alexander MacLennan. Harpers. Pp. 192. \$2.50.

THE JOURNAL OF GEORGE FOX. A revised edition by John L. Nickalls. With an epilogue by Henry J. Cadbury and an introduction by Geoffrey F. Nuttall. Cambridge University Press. Pp. xlvi, 789. \$4.50.

NARCOTICS, U.S.A. By Paul B. Weston, William F. Kessler, M.D., Frank W. Farrell, M.D., Ralph W. Fisher, James R. Dumpson, Rudolf Radna, M.D., Michael F. Nealis, Ed. D., Jerome Belson, Mrs. Hiram Cole Houghton. Edited by Paul B. Weston. Greeberg. Pp. xix, 319. \$4.

THE BOOK OF THE SAVIOUR. Assembled by F. J. Sheed. Sheed & Ward. Pp. xxii, 420. Several halftone illustrations.

THE AUTOGRAPH OF GOD. By Archer Wallace. Macmillan. Pp. vii, 150. \$2.

EDITH STEIN. By Sister Teresia de Spiritu Sancto, ODC (translated by Cecil Hastings and Donald Nicholl). Sheed & Ward. Pp. vii, 238. \$3.25.

GOD AT WORK. By James Parkes. Philosophical Library. Pp. 180. \$2.75.

BOOK OF MERCIES. George Arthur Frantz. Bobbs-Merrill. Pp. 128. \$2.

DISASTERS

New Quake

The latest earthquake which wrought havoc in the downtown area of Bakersfield, California at 3:41 Friday afternoon, August 22d, completed the damage done by the Techachapi Shock, July 21st and cancelled any hope of salvaging 50 year old St. Paul's Church. The new parish house, however, successfully withstood the shocks and was immediately put into use as an emergency hospital according to the Rev. Ralph Cox, rector.

Local newspaper stories report "spires atop many churches were damaged and ornate metal work hung crazily over the streets." In addition to St. Paul's, St. Francis' Roman Catholic Church and the Congregational Church were damaged.

Though two persons were killed and 32 injured as a result of the initial shock, no personnel of St. Paul's staff or members of the parish were listed.

Because the area around St. Paul's has been closed off until the rubble has been cleared off the streets and badly listing buildings have been propped up, Sunday services will be held in a public park until order has been restored to the downtown section. St. Paul's is located in just about the center of the affected area.

ACU

Week End Retreat

The Pacific Northwest Chapter of the American Church Union recently held a week end retreat at St. Andrew's House on Hood Canal, the retreat house for the diocese of Olympia.

It was conducted by the Rev. Warren Fenn, rector of St. Paul's Church, Port Townsend, Wash., and included ACU members from Seattle, Portland, Bremerton, Port Angeles, Post Townsend, and Tacoma.

Fr. Fenn left for a vacation in England this summer, and conducting this retreat was his last official act before sailing.

LAYMEN

Obstacles to Revival

"If you show by your life that the Church is important, it will help overcome the apathy that hinders the growth of the Kingdom and the spread of the good news of Jesus Christ."

This suggestion, offered by Bertram Parker of Corpus Christi, Texas, leader of the third annual laymen's conference of the diocese of Nebraska, became the keynote of the meeting, which was at-

tended by 63 laymen at Grand Island, Neb. Similar meetings of laymen are being held in dioceses all over the country.

The group also adopted a motion that would provide for the distribution of coin containers among the laymen of the diocese to be used for a thank-offering that will be ingathered at the annual men's Advent Corporate Communion.

In his opening presentation, Mr. Parker asked the question, "What are the obstacles to the reviving of our parishes?"

These suggestions were offered from the floor:

- (1) Apathy of laymen.
- (2) Failure to evangelize.
- (3) People are spiritually illiterate.
- (4) People are inarticulate.

Employing these four points as examples of the problems faced in all parishes and missions, Mr. Parker proceeded to show that only through "getting our thinking straight as to the purpose and meaning of life" is it possible to attack these problems in an effective way. The first step, he pointed out, is becoming aware that God is the maker of heaven and earth and that everything therein is His.

What Would Happen?

Two or three 15-minute services at convenient times every day in every church are suggested by the Pittsburgh Assembly of the Brotherhood of St. Andrew.

The purpose of the services would be to give men and women of all races and Churches a chance to be led in prayer for peace among nations and for peace between capital and labor.

"It has been estimated," says a release from the Assembly, "that one-half of the people of the world are Christians. What would happen if all these Christians would honestly turn to God for guidance as many times each day as problems present themselves, and at the same time thanked God for his guidance?"

INTERCHURCH

Catholically-Minded Christians

By the Rev. FRANKLIN JOINER

The first meeting of the International League for Apostolic Faith and Order, familiarly known as ILAFO (pronounced ill-ah-foe), met at St. Lawrence's College, in Lund, Sweden, from August 12th to 15th, just before the Third World Conference on Faith and Order (August 15th to 28th) convened.

The meeting was presided over by the Primus of Scotland and included Anglican, Old Catholic, and Church of Sweden representatives. Five members

of the American Episcopal Church who were traveling in Europe at the time were also present: the Rev. H. K. Lutge of the Church of the Advent in Boston and his wife; the Rev. Franklin Joiner, rector of St. Clement's Church, Philadelphia;† the Rev. Floyd Tomkins of Washington, Conn.; and Clifford Morehouse, vice president of the Morehouse-Gorham Co., New York.

ILAFO's aims are:

(1) To promote understanding between Catholically-minded Christians of various Communions for their mutual encouragement and support in maintaining Apostolic faith and order.

(2) To enable members of these Churches to bear united witness in ecumenical gatherings in order to work for the unity of all Christians according to Apostolic faith and order.

The league has no ambition to become a Catholic "pressure group."

With the full approval of the Continental reformed Church groups which are interested in Catholic faith and practice, the leaders of ILAFO at present are all from the Church of England. The Bishop of Oxford is honorary president. The chairman is the superior of the Community of the Resurrection.¶

\$650,000 Budget

Meeting in Denmark, August 11th to 14th, the executive committee of the World Council of Churches recommended a \$650,000 budget for the 1953 service program of the department of Inter-Church Aid and Service to Refugees — \$400,000 of the total going to maintain member churches' care for European

refugees. An "adequate" service to refugee staff — "a Church staff" — can alone assure that refugee needs are met "in the name of Christ through funds given by His people," and at the same time insure freedom to negotiate for better conditions and additional funds from inter-governmental and other sources.

Condemning of "Germ Warfare"

The fear that the Church in Soviet controlled countries is being used as part of a "concerted move" to advance Communist charges of germ warfare by the United Nations has been expressed by Dr. Samuel McCrea Cavert, general secretary of the National Council of Churches.

The numerous statements being made on this topic by Church officials in Central Europe, he said, raise "the question as to how much political pressure is being brought to bear on Church officials" in Soviet dominated areas.

Since these messages issued in the name of church officials "bear a marked similarity," he said, they give "the impression of a concerted move" and pose the question as "to how much independent judgment is reflected in such protests."

New Seabury Store



Bibles, Prayer Books, Hymnals, and parish libraries are displayed on the shelves shown in this view of the new Seabury Press bookstore in New York City. In the background is one of two pamphlet racks for publications of Seabury Press and of National Council. Eleanore Anderson, assistant (left), and Marcia Wright, manager of the Bookstore, are helping the Rev. Alexander Stewart of St. Margaret's, New York, and the Rev. Howard O. Bingley of the Chapel of the Incarnation, New York, with their selection of new materials.

PEOPLE

Bishop Crews for Daughter

Jane J. Campbell, daughter of Bishop Campbell, coadjutor of West Virginia, won the first prize at the annual Spectator Race of the Devon Yacht Club at Amagansett, Long Island, recently. Her father served as a member of her crew.

Dean Malloch in Alaska

The Very Rev. James M. Malloch, D.D., dean of St. James' Cathedral, Fresno, Calif., was chosen as one member of a team of three ministers invited by the army to conduct two three-day retreats for military chaplains at Anchorage and Fairbanks, Alaska, recently. The other members of the team were a Roman Catholic and a Methodist.

Funeral Director

A prominent Columbus, Ohio, funeral director, Mr. George Schoedinger, Jr., is leaving his business to enter the ministry of the Episcopal Church.

Active in Trinity Church, Columbus, and in the diocese of Southern Ohio, Mr. Schoedinger has been accepted as a postulant¶ by Bishop Daniels of Montana.

He will begin his studies and work under the Bishop of Montana.

TUNING IN: ¶St. Clement's Philadelphia, is dedicated to St. Clement of Rome, author (about A.D. 96) of an epistle to the Church in Corinth that is actually found in one famous manuscript of the New Testament. Not to be confused with St.

Clement of Alexandria, born about 150 A.D., who became the teacher of the famous Origen. ¶Community of the Resurrection is a Church of England religious order for men. ¶ Admission to rank of postulant is the first step toward Sacred Ministry.

BRAZIL

South American NCC

The Episcopal representation to the Brazilian Confederation of Churches — an organization which corresponds to the National Council of Churches in the United States — took its place at the bi-annual meeting held in Rio de Janeiro, August 20th-21st.

The Ven. Nemesio de Almeida, who has served as president of the Federation for the past two years, was elected vice-president in order to rotate the presidency among the cooperating churches. Bishop Pithan was elected to serve on the committee on Ecclesiastic Relations. The Rev. Rodolfo Nogueira was made chairman of the Religious Education Council.

The Council edits material for Sunday Schools and promotes from time to time regional conferences on Christian education.

Laymen's Groups Coördinate

Bishop Krischke of Southwestern Brazil,¹ on his way to General Convention, spoke enthusiastically of the recent second conference for laymen in his district to be held in 1952. Some 35 lay workers met at St. Andrew's Church in Cacequi to set-up a district organization to coördinate the activities of the "Legion of the Cross" and "Brotherhood of St. Andrew."² The organization will be known as the Federation of the Legion of the Cross.

The Brotherhood of St. Andrew continues its missionary activities and will work closely together with the Legion of the Cross, which in many parishes carries on welfare work. The by-laws of the organization make it possible to receive government aid in carrying on and extending the welfare work which is carried out on the parish level.

Review before Furlough

By the Rev. CUSTIS FLETCHER, JR.

The Brazilian winter months of July and August brought new activities to the district of Central Brazil according to a report made to this correspondent by Bishop Melcher of the district on the eve of his departure to the United States for General Convention.

The Bishop's Council of Advice, meeting on July 12th, recommended to Bishop Melcher that José Silvado Bueno be advanced to the status of a candidate for Holy Orders. Mr. Bueno, for a number

of years, has been Foreign Trade Advisor to the Pan-American Union in Washington.

The first clergy conference of the district was held July 14th-16th in Trinity Church, São Paulo.

On July 20th Bishop Melcher was present at the first services held in the newly-completed Church of St. Luke in Londrina, Paraná. It is a brick and stucco structure seating 100 persons and was built entirely with funds raised under

and active missionary area under the direction of the Rev. E. S. Yuba.

In another of the Rev. Mr. Yuba's missions in the rapidly growing town of Araçatuba, the congregation raised funds and purchased a large piece of property in the center of the city and is now engaged in obtaining funds to erect a church building.

In the great industrial city of São Paulo, work has been started on the parish house for the new Trinity Church.



ST. ANDREW'S, PEREIRA BARRETO
New cornerstone in the Japanese Colony.

the leadership of the Rev. Paulo Kanekô. The church will be consecrated by Bishop Melcher on his return from General Convention.

When Bishop Melcher visited Registro, located in the coastal area of São Paulo, he found a new church had almost been completed. It is expected that it will be inaugurated on September 7th, Brazilian Independence Day.

On July 23d, Bishop Melcher laid the corner stone for the new Church building at St. Andrew's Mission, Pereira Barreto. This mission is located in a Japanese Colony in the extreme Western part of the state of São Paulo. The congregation, composed of both Japanese and Brazilians, has outgrown the little chapel and is raising funds to build an attractive and much larger church. St. Andrew's serves as a center for a large

In the city of Rio de Janeiro, plans have been adopted for the new Church of the Redeemer and work will begin shortly. The old church was torn down in July and services are being held in the parish house. Also, in Rio, work was started recently on a new parish house and rectory for St. Paul's Church in Santa Tereza. The first floor will house the clinic.

NEW ZEALAND

New Assistant Bishop

The Ven. Eric John Rich, vicar of St. Peter's, Wellington; Archdeacon of Wellington; vicar-general of the diocese, has been elected assistant bishop of the diocese. The consecration will take place as soon as the arrangements can be made.

TUNING IN: ¹Southwestern Brazil is one of the three missionary districts into which General Convention of 1949 divided what had before been the missionary district of Southern Brazil. ²Brotherhood of St. Andrew is a devotional and mis-

sionary society for men and boys of the Episcopal Church, which chose as its patron the Apostle whose name (appropriately) means "man," and who is regarded as the first missionary, since he brought his brother Simon Peter to Jesus.

Should Deputies Represent People?

AMONG the many far-reaching proposals of the Joint Committee on the Structure and Organization of General Convention is one designed to reduce the House of Deputies to a more manageable number. At present the authorized strength of the House is 648, including four priests and four laymen from each of the 74 dioceses and one priest and one layman from each of the 28 missionary districts. As the committee's proposal stands, the number would be reduced to 500 by changing the representation from each diocese to three in each order.

The diocese of Texas, in its annual convention last January, made a proposal of a somewhat different nature about the House of Deputies — that instead of having equal representation from each diocese the House be organized in such a way as to give larger dioceses larger representation.

We think there are many sound reasons for giving consideration to such a proposal. It seems strange that the diocese of Massachusetts, with 80,000 communicants, should have precisely the same representation in the House of Deputies as the diocese of Northern Michigan with 3,200 communicants. There are three parishes in New York City each of which has more communicants than any of two dioceses and ten missionary districts which are entitled to 36 seats in the House of Deputies.

As the communicants are distributed, so — one must assume — are the talents, the means for accomplishing Church projects, the devotion and consecration, the supply of new candidates for Holy Orders, and most other significant features of Church life. If the House of Deputies is to represent the people of the Church, some means of more equitable representation for Churchpeople as such ought to be found.

If the dioceses were of approximately equal size, the average number of communicants per diocese would be about 22,000. In fact, however, a majority of the dioceses have fewer than 15,000 communicants each.

- 3 dioceses have 5,000 or fewer communicants
- 21 dioceses have 5,000-10,000
- 16 dioceses have 10,000-15,000
- 9 dioceses have 15,000-20,000
- 10 dioceses have 20,000-30,000
- 5 dioceses have 30,000-40,000
- 3 dioceses have 40,000-50,000
- 2 dioceses have 50,000-60,000
- 2 dioceses have 60,000-70,000
- 1 diocese has 70,000-80,000
- 1 diocese has 80,000-90,000
- 1 diocese has 90,000-100,000

The minority rule of the Church brought about by this condition is not, of course, as burdensome a mat-

ter as it would be in the political field. Yet we venture to believe that the larger dioceses inevitably have a larger number of priests and laymen qualified to help in the deliberations of the Convention and that these dioceses' feeling of commitment to national Church plans and programs would be greater if a larger number of deputies came home each triennium with the inspiration and vision that the Convention affords.

Yet there ought to be a minimum representation to which a diocese is entitled just because it is a diocese — an autonomous unit of the Church. And all those who have watched the House of Deputies in action realize that it would function better if its number were reduced to the 500 proposed by the Committee on Structure and Organization.

Accordingly, we should like to see the Convention consider a proposal somewhat along these lines:

Every missionary district to be accorded one clerical and one lay deputy.

Every diocese to be accorded two clerical and two lay deputies.

Every diocese with 20,000 communicants or more to be accorded one additional clerical and one additional lay deputy per 10,000 communicants above the first 10,000 communicants.

ON the basis of the figures for communicants which we have used above (from *THE LIVING CHURCH ANNUAL* for 1952):

49 dioceses under 20,000 would have 4 deputies each—total	196
10 dioceses over 20,000 would have 6 deputies each	60
5 dioceses over 30,000 would have 8 deputies each	40
3 dioceses over 40,000 would have 10 deputies each	30
2 dioceses over 50,000 would have 12 deputies each	24
2 dioceses over 60,000 would have 14 deputies	28
1 diocese over 70,000 would have 16 deputies	16
1 diocese over 80,000 would have 18 deputies	18
1 diocese over 90,000 would have 20 deputies	20
28 missionary districts would have 2 deputies each	56
Total of 74 dioceses and 28 missionary districts	488

On this basis, each diocese is entitled to one clerical and one lay deputy just because it is a diocese; and to one clerical and one lay deputy for each 10,000 communicants or fraction thereof; and each missionary district is entitled to one clerical and one lay deputy, but not to the additional deputies on the basis of numerical strength.

The largest diocese of all is entitled to 10 clerical and 10 lay deputies — not, we think, an unreasonable number to represent 100,000 Churchmen.

We hope that, carrying out the resolution of their diocesan convention, the deputies from Texas will introduce a proposal along these lines.

A Trumpet Blast and a Sunrise

THE CALL of God and the Mission of the Anglican Communion — this announced subject for the world-wide Anglican Congress (to be held in Minneapolis, Minn., in the summer of 1954), may not sound like a trumpet blast or look like a sunrise to some Churchmen, but it sounds and looks that way to us.

For several decades, there has appeared to be an ever-growing doubt among members of the Anglican communion, and particularly among members of the Protestant Episcopal Church in the USA, whether Anglicanism really had any mission. One significant example of this doubt is the trepidation with which many Churchpeople have regarded the triennial meeting of General Convention. The attitude expressed was, in effect, that General Convention could do no good to the Church and might do a great deal of harm.

Often in its history, the Church has not looked its best in Church Councils. Even the great meetings which formulated the Nicene Creed have been convicted of bad tempers and bad manners by secular historians. In recent years, there has not been so much to blame in tempers or manners, but more reason to fear what might be done with the Creed!

We venture to believe that a genuine change of outlook is coming over the Episcopal Church — a change defined and exemplified by the phrase, The Call of God and the Mission of the Anglican Communion. More and more Churchmen of all schools of thought are coming to realize that the Episcopal Church has a God-given task at this moment in history, a vocation, a message, and the requisite means to carry out the mission God has entrusted to it of bringing His salvation to millions of men.

We think that there is a growing readiness of both Catholic-minded and Evangelical-minded Churchmen to look to each other for the completion of their concept of Anglicanism's mission. In the intellectual realm it is fashionable today for both schools to belabor the theological Liberals. But, at heart, all Episcopalians realize that personal freedom and untrammelled inquiry are bred into their bones.

Churchpeople are looking to this 1952 General Convention neither in fear nor in hope — or perhaps with a faint measure of each. We pray that the Bishops and Deputies in Boston will respond to Dean Warnecke's stirring call, published in our issue of July 27th:

"The revival of the brightness of the Church in an age of darkness is the plea of the Church to the 1952 General Convention."

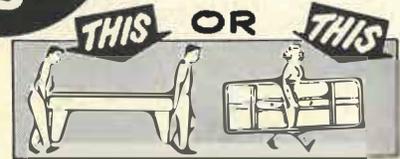
If the Convention will speak with the living voice of the Holy Spirit who presides over Church Councils, the sun is indeed rising upon a glorious day for the Episcopal Church.



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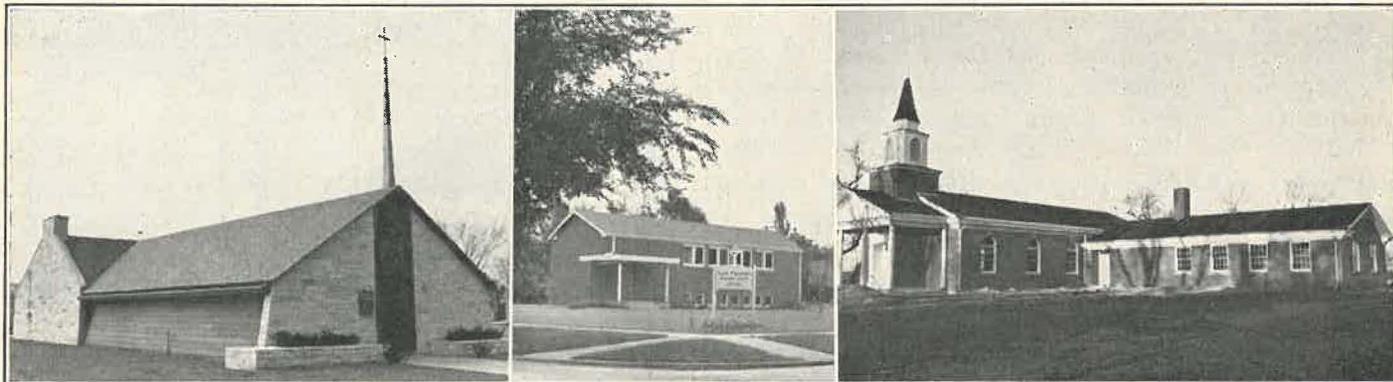
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CHICAGO — The Church Is There First.

By MARION WIEGMAN

Seventeen new missions of the Episcopal Church in ten years! Through such a program of expansion, the diocese of Chicago has sought to meet the problems arising from the shift in population from the urban to the suburban areas that is taking place throughout the nation.

In the Chicago area the extent of this shift is seen in a 37% increase in suburban population in the past 10 years, as

compared with a .014 increase in the urban centers.

To keep up with this trend, the diocesan council, under the leadership of Bishop Conkling of Chicago and the Department of Church Extension, has spent more than a half million dollars since 1942 to aid in the building of new mission churches. In some cases mission funds have built a rectory-chapel unit or a parish house with chapel. In other cases the diocese has bought the site and then loaned funds to match those raised by the local congregations.

In all cases the program has been based on the diocesan policy of giving as substantial financial assistance as possible at the beginning, rather than paying out the same amount in dribbles over a period of years.

These 17 new congregations are only beginning to grow but their membership of baptized persons, which was 2025 at the time of their organization, now numbers 4021. Five of them have grown so fast they are already self-supporting parishes!

Most of the new missions, as would be

A HITCH FOR A HITCH

A Vermont clergyman who received a copy of the "Mexican prisoner" letter [L. C., May 25th and June 1st] has replied in kind, and the text of his reply appears below.

The pattern of the letter from the "prisoner" follows that of the old "Spanish prisoner" racket, which when encountered is best reported to postal authorities. The "Mexican prisoner" who signs himself "F" is now writing to clergy of the Episcopal Church offering them a share of his fortune, which, he says, is hidden in a trunk in a U.S. Customhouse. Claim check for the trunk is in a suitcase in Mexico which "F" cannot get at until he has been given a good share of the helper's available cash and securities. The hitch, of course, is that after the "prisoner" gets the cash and securities he is through with that helper and ready for another.

The Vermont clergyman, who was chosen by "F" as a potential "helper," has a few hitches of his own to offer. One of them is that the Waterbury which he refers to in his reply to "F" is the site of the state hospital for the insane, which he doesn't expect "F"

will know. Here is the clergyman's reply, dated early in June.

"Dear Mr. "F":

"I cannot tell you how overjoyed I was to get your letter yesterday offering to share your \$450,000 with me on such a generous basis. It pains me deeply to hear that a man of such fine character as you must be should be held in prison, but it will not be long now.

"If I understand your letter correctly, it is necessary for me to come to Mexico, bringing a sum of money to enable you to get possession of your trunk. Now it happens that I have a considerable sum which I was about to invest in a uranium mine up in Grand Isle County, but I will tell the salesman when he comes that I have found a much better investment. I won't tell him what it is, though, as I do not want him to get down there ahead of me.

"I regret to say that the money I have will not be sufficient to cover my fare from here to Mexico, and leave enough to assist you, so it will be necessary for me to come on foot. However I should arrive there on or about June 31st, and will see you then.

"I cannot think who can have given you my name, but I suspect it was my

uncle, Phineas J. Filbert, who lives on a big estate in Waterbury, Vt. Confidentially, and I hope you will not let this secret out, Uncle Phineas is really King George VI of England, whose enemies have given out the false report that he is dead. He is very much alive, and he will startle the world this June by appearing at the Democratic Convention and announcing himself as a candidate. Even Vermont, which rather inclines to the Republican side, will then vote for him, and he will be swept into the White House by a landslide such as this country has never seen.

"With best wishes, and looking forward to seeing you soon, I remain. . . . It occurs to me that owing to the strict secrecy which is necessary, I had better not sign my own name, but will use the nickname by which I am affectionately known around here.

Sincerely yours,
 NUTTS

"P. S. The doctor called just as I was about to seal this, and he tells me that Uncle Phineas wants me to come to Waterbury and spend a few weeks with him, where he says I will find much congenial company. So my trip may be somewhat delayed. But please keep the offer open until I arrive.

"N."

expected, are in the rapidly growing suburban areas of Chicago, but during the past two years new missions have been organized in the outlying sections of Waukegan, Rockford and Joliet, and a full-time man has been appointed to do missionary work and make surveys in the downstate southern deanery.

Unquestionably, many of these 4021 members of the new missions are not new communicants of the Church. Some are people who have moved from the central city to the suburbs. But the Church was there when they arrived! Many others are converts. Most of the members are young people with growing families, and providing space for Sunday School classes is one of the major problems. Classes overflow the parish halls and chapels into rectory living rooms and neighbors' basements. The new St. Gregory's Church, Deerfield, has been holding its Sunday School classes in the village jail.

Paralleling the increase in new missions during the past 10 years, has been the growth of older missions during the same period. Of these, 18 have emerged from mission status and are now self-supporting parishes. In addition to assuming responsibility for their own support these new parishes now give \$12,216 to the missionary work of the diocese and National Church, whereas in 1942 their total giving for this purpose was only \$3,165.

This record of missionary activity—the greatest since the days of Bishop McLaren in the '90's—comes after a ten year period when the diocese, burdened with a million dollar debt, saw only five new missions started, two of its churches closed and three parishes reduced to mission status.

It was during these depressing days that the Committee on the State of the Church had to report to the 1934 Convention "a growing discouragement among parochial clergy (which has) wrought loss of faith, courage and energy." In what was obviously an understatement, the report added, "There are weak spots in city, town and country."

The movement to do something about these weak spots got under way slowly for the debt still hung over the diocese. But with the admission in 1942 of the 48 year old mission Church of All Saints', Western Springs, the tide began to turn. The next year the mission of the Holy Cross was organized and at the 1944 Convention, two new missions, St. Mary Magdalen, Villa Park, and St. Cyprian's, Chicago, were organized. That same year four older missions became parishes.

At each successive convention, as the list of parishes grew, new names were added to the list of missions: St. David's, Glenview; St. Dunstan's, Westchester;

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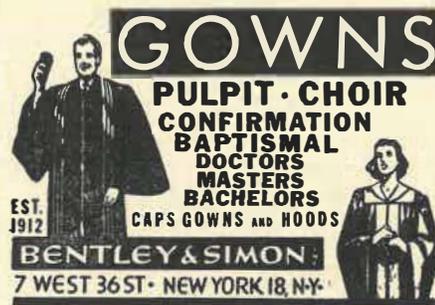
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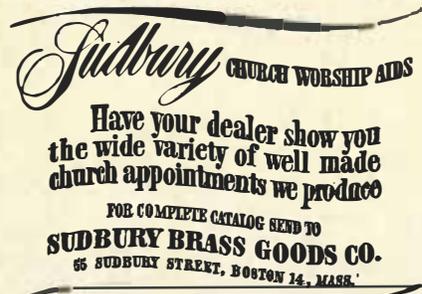
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By 1951 many of the "weak spots in city, town and country," had become strong and the Committee on the State of the Church could report:

"We have made much progress in strength for the future. We have been and still are in the process of meeting the redistribution of population."

TEXAS—The Rev. J. Milton Richardson has accepted a call to be dean of Christ Church Cathedral, Houston, Texas, effective September 1st. He will succeed the Rt. Rev. Hamilton H. Kellogg who was dean of this Cathedral for the past seven years, and resigned to become bishop coadjutor of Minnesota.

The Rev. Mr. Richardson is 39 years of age and has been rector of St. Luke's in Atlanta, one of the largest parishes in Georgia, since 1943, before which he was previously assistant rector.

As the new dean of Christ Church Cathedral, the Rev. Mr. Richardson will minister to a parish of 2,900 Communicants, reported to be the largest Episcopal parish west of the Mississippi.

NORTHERN INDIANA — A valuable gift of property in the name of the sons and daughters* of the first bishop of Northern Indiana, John Hazen White, has been received by the diocese.

Bishop White built a summer residence on Lake Wawasee near Syracuse, Ind. Later, All Saints' Chapel was built there by Bishop White. In 1942 the late Campbell Gray, second bishop of the diocese, built a summer cottage.

This recent gift gives to the diocese absolute title to four buildings (and the land) occupying frontage on the largest lake in Indiana. All Saints' Chapel is now used by the whole diocese with every parish and mission having its turn on a special Sunday in July or August. "Bishopcroft" (the spacious home built by Bishop White) is now the summer residence of Bishop Mallett, third diocesan. The cottage built by Bishop Gray, and recently named in his honor, is now a priests' holiday house for rectory families. A fourth building, now called the "Bishop White Cottage," is used for income.

*Howard Russell White, DeWitte Holbrook White, Mary May White Doubleday, Charlotte White Pancoast, Elwood Sanger White, Walker White, and Catherine White Marquise.

PENNSYLVANIA — Spring Mountain House, Schwenksville, Pa., conference center for the diocese of Pennsylvania, was chosen as the location for the first week-end devotional conference of the Association for Retreats and Devotional Conferences of the diocese.

Future plans of the Association include a second devotional conference at Spring Mountain House on the weekend of September 19th.

SOUTH FLORIDA — Exploring parochial needs and resources can reveal many treasures of the kingdom of God, even in a small parish of 300 communicants, as witnessed by St. Mary's Church, Tampa, Fla. After a survey that disclosed 60 children between the ages of four to five years, some 30 children have been enrolled in the kindergarten department of another parochial school for the Episcopal Church. Two teachers, parishioners, both with public and private school experience, Mrs. T. Houston and Mrs. Frank Cooper III, hold the B.S. degree. The rector, the Rev. W. I. Densmore, will serve as headmaster and chaplain. A physician, Dr. Samuel Hibbs, and registered nurse, Mrs. D. M. Pearce, have volunteered their services to the project. Each day's schedule includes instruction in the church for the children. This summer the men of the parish built a suitable playground.

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W.A. Triennial

(Continued from page 12)

and thanksgiving to God for His many gifts to His Church and for the life and work of His missionaries.

What the Offering will be on that day, no one knows. The last reports of money on hand, June 30, gave the figure \$2,139,175.83, against a final Offering in 1949 of \$1,954,544.30. A tentative budget for expenditure of the Offering will be presented to the Triennial Meeting by the National Executive Board. As usual, a large share of it will be contributed toward the program of the National Council.

One of the delightful features of the Offering is the extras it makes possible for our women workers. For example, during the past Triennium, an item for cars made it possible to aid 21 missionaries with the purchase of cars necessary for their work. For Ella Foerstel, a nurse in Balbalasang, Mountain Province of the Philippines, a car would be useless, but a horse would make it possible for her to ride over the trails to the outstations and hold clinics. So a horse was purchased, of which she writes, "It is silver-grey, four years old, and big enough to carry me!"

The Woman's Auxiliary in the diocese of Massachusetts is hard at work preparing for the Triennial Meeting. They are graciously and generously giving of their time and talents in preparation for the Meeting. Hospitality in private homes is being extended to a large group of missionaries. Plans are being made for five parishes to entertain the members of the Triennial at teas to meet these missionary guests.

A new feature for the 1952 Triennial is a Daily Calendar of Prayer [L.C., August 17th]. This will make it possible for men and women all over the Church to share, through daily prayer, in the major events of General Convention and the Triennial Meeting.

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RATES (A) Minimum price for first insertion, \$1.50; each succeeding insertion, \$1.00. **(B)** All solid copy classifications: 15 cts. a word for one insertion; 14 cts. a word an insertion for 3 to 12 consecutive insertions; 13 cts. a word an insertion for 13 to 25 consecutive insertions; and 12 cts. a word an insertion for 26 or more consecutive insertions. **(C)** Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion. **(D)** Non-commercial notices of Church organizations (resolutions and minutes): 15 cts. a word, first 25 words; 7½ cts. per additional word. **(E)** Church Services, 75 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. **(F)** Copy for advertisements must be received by The Living Church at 407 East Michigan St., Milwaukee 2, Wis., 12 days before publication date.

EDUCATIONAL

COLLEGES

New Trustees

Hobart and William Smith Colleges have announced the election of two men to the board of trustees. They are G. Forrest Butterworth of Rye, chancellor of the diocese of New York, and Byron S. Miller, Jr., of Greenwich, Conn., and New York City, a well known churchman.

SECONDARY

Riflemen Win Honors

The rifle team at Howe Military School, Howe, Ind., which has won top place in the State of Indiana three years in a row, has first place in two national tournaments.

The team had the best score in the William Randolph Hearst Trophy Match firing against groups from all military schools of the secondary level in the nation.

The second national victory was in the tournament sponsored by the army among military schools for the trophy presented by the National Board for the Promotion of Rifle practice.

CHURCH SCHOOLS

Vacation Studies

An instructed Eucharist was the climax of a vacation Church school at St. John's Parish, Frostburg, Md. The rector, the Rev. Charles I. Kratz, Jr., was the celebrant.

A three-worker team sponsored by the diocese of Maryland conducted such schools in five different parishes. Members were Miss Jan Drake from Windham House; Miss Charlotte Jones, a college student from Baltimore; and Robert Flottesmesch, Nashotah House seminarian.

More than 150 children attended these various schools throughout Maryland. Children of various denominations were present.

Superintendent Retires

W. Dexter Wilson is retiring as Church school teacher and superintendent of All Saints' Church, Syracuse, N. Y., after serving 20 years. Mr. Wilson is a deputy to the 1952 General Convention and was also a deputy to the 1946 and 1949 Conventions. He was chairman of Laymen's Work for the Second Province, is a member of the diocesan council and department of promotion, a member of the Brotherhood of St. Andrew, and a vestryman at All Saints.

DEATHS

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

Annie Davie Gear

Annie Davie Gear, the wife of the Rev. E. Croft Gear, died on July 29th at her home in Minneapolis, Minn., on July 29th. Fr. Croft, who retired in 1949, was rector of St. John's Church, Linden Hills, Minn., from 1924 to 1949. Other survivors include a son, three daughters, a sister, and a brother.

Julian B. Hatton

Julian B. Hatton, 53, president of the Eagle-Ottawa Leather Co. of Grand Haven, Mich., was killed in a taxicab traffic accident on August 3d.

At the time of his death Mr. Hatton was vice president of the newly organized Bishop Whittamore Foundation. He had been senior warden of St. John's Church several times and had served his parish and the diocese in many capacities, having been a member of the executive council for two terms, and was a deputy to the General Convention in 1949.

The Hatton Memorial Hospital in Grand Haven was presented to the city by the Hatton family several years ago, and nearly \$4,000 had been given as a memorial to Mr. Hatton at the time of his funeral, on August 6th.

Mr. Hatton is survived by his widow and three sons.

THE LIVING CHURCH RELIEF FUND

St. Paul's Church, Bakersfield, Cal.
Marion L. Foster\$ 5.00
Save the Children Federation
Previously acknowledged\$ 748.00
Mary Mitch 4.00
\$ 752.00

Boarding School for Cathedral Boys, Lebombo
Previously acknowledged\$1,634.21
Prince Frederick's Sunday School, Plantersville, S. C. 15.00
\$1,649.21

CLASSIFIED

RETREATS

RETREATS AT HOLY CROSS For Seminarists: begins 6 P.M. September 15, ends 8:30 A.M. September 18. For Priests: begins 6 P.M. September 22, ends 8:30 A.M. September 26. Address Guestmaster, O. H. C., West Park, New York.

NOTICE TO SUBSCRIBERS

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

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

THE LIVING CHURCH

CHANGES

Appointments Accepted

The Rev. Charles E. Bennison, formerly rector of Christ Church, Joliet, Ill., will become rector of St. Luke's Church, Kalamazoo, Mich., on October 1st.

The Rev. James Cosby, Jr., formerly canon of Trinity Cathedral, Cleveland, is now rector of the Church of the Holy Spirit, Mattapan, Mass. Address: 28 Cliff Rd., Milton 87, Mass.

The Rev. Philip C. Douglas, formerly curate of Grace Church, New Bedford, Mass., is now rector of the Church of Our Saviour, Centre and Union Sts., Middleboro, Mass.

The Rev. George C. Estes, who formerly served Trinity Church, Jasper, Tex., and Christ Church, San Augustine, will on September 15th become assistant rector of St. Mark's Church, 3816 Bellaire Blvd., Houston.

The Rev. T. Raymond Jones, formerly rector of St. James' Church, South Pasadena, Calif., will in October become rural dean and general missionary for the San Diego convocation of the diocese of Los Angeles, with residence in San Diego.

The Rev. Fred T. Kyle, Jr., formerly rector of St. Mark's Church, LaGrange, Ga., is now rector of Christ Church, Bradenton, Fla. Address: Box 897, Bradenton.

The Rev. Boston M. Lackey, Jr., formerly in charge of the Church of the Good Shepherd, Asheboro, N. C., is now rector of Christ Church, Petersburg, Va. Address: 1615 Mt. Vernon Ave.

The Rev. Arthur Lord, formerly rector of St. Mary's Church, Malta, Mont., is now rector of St. James' Church, Dillon, Mont. Address: 19 S. Pacific St.

The Rev. M. Putnam McKay, formerly rector of Trinity Church, Tilton, N. H., is now vicar of St. Mark's Church, Barron, Wis., and the churches at Turtle Lake and Clear Lake. He is serving as associate rector of the larger parish in what is known as a demonstration area of the Town and Country division of the National Council. Address: Barron.

The Rev. Laurence A. Nyberg, formerly rector of the Church of Our Saviour, Middleborough, Mass., is now rector of the Church of St. John the Evangelist, Mansfield, Mass. Address: 96 Rumford Ave. He is also chaplain at the Norfolk prison colony.

The Rev. Dustin P. Ordway, formerly curate of St. Thomas' Church, Battle Creek, Mich., will become rector of St. Mark's Church, Havre, Mont., on October 1st. Address: 519 Third Ave.

The Rev. John H. Parke, formerly rector of St. John's Church, Worcester, Mass., is now rector of Grace Church, Norwood, Mass. Address: 19 Beacon Ave.

The Very Rev. Gilbert Parker Prince, dean of the Pasadena convocation of the diocese of Los Angeles, has resigned as rector of St. Mark's Church, Van Nuys, Calif., and will become rector of St. James' Church, South Pasadena, Calif., on October 1st. Address: 1825 Monterey Rd.

St. Mark's has, under the leadership of Dean Prince, started one of the first Sunday schools for handicapped children in the West. He will continue to be dean of the Pasadena convocation, with supervision over mission work in the San Fernando and San Gabriel Valleys.

The Rev. Howard J. Rudisill, formerly canon and acting pastor of St. Michael's Cathedral, Boise, Idaho, is now serving St. Andrew's Church, York, Pa. Address: 1508 Fourth Ave., Elmwood, York, Pa.

The Rev. Albert E. Rust, Jr., who formerly served the church at Haines City, Fla., is now rector of the Church of the Incarnation, Lynn, Mass. Address: 19 Broad St.

The Rev. Henry W. Sherrill, formerly assistant of Christ Church, Grosse Point, Mich., is now rector of the Church of the Redeemer, Cincinnati. Address: 8439 Edwards Rd., Cincinnati 8.

The Ven. Nathaniel Duval da Silva, rector of the Church of Our Saviour, Rio Grande, R.G.S., is now also in charge of the churches at Cangussu and Santa Helena.

The Rev. Herman T. Silvius, III, formerly a student at the Episcopal Theological School, is now curate of Trinity Church, Melrose, Mass. Address: 225 Lynn Falls Pkwy., Melrose 76, Mass.

The Rev. F. Morgan Smith, Jr., formerly vicar of the Church of the Holy Apostles, Halethorpe-Arbutus, Md., will on October 1st become rector of Christ Church, Harrison, N. J. He will also be a candidate for the degree of doctor of philosophy in the field of psychiatry in theology at Drew University, Madison, N. J.

About two years ago the Church of the Holy Apostles that had been located in Halethorpe

moved to a steel and brick building on Leeds Avenue in Arbutus, more centrally located in a rapidly expanding area.

The Rev. Charles E. Taylor, who formerly served St. Augustine's Mission, Galveston, Tex., and has recently been resident in Pittsburgh, is now rector of St. James' Church, Portsmouth, Va. Address: 926 S. Effingham St.

The Rev. Stanley L. Welsh, formerly of Orono, Maine, is now in charge of St. John's Church, Townsend, Mont., and Grace Church, White Sulphur Springs. Address: Townsend.

Ordinations

Priests

Philippine Islands: The Rev. James Bawayan, assistant of St. Benedict's Mission, Besao, Mountain Province, and the Rev. Manuel O. Kiley, assistant of All Saints' Mission, Bontoc, Mountain Province, were ordained to the priesthood on July 27th by Bishop Wilner, Suffragan Bishop of the Philippines, at All Saints' Church. Presenter, the Rev. James Kollin and the Rev. Eduardo Longid, respectively; preacher, the Very Rev. W. S. Mandell.

The Rev. Alejandro Roman Tauli was ordained priest on August 10th by Bishop Wilner, Suffragan Bishop of the Philippines, at the Church of the Epiphany, La Trinidad, Benguet, Mountain Province, P. I., where the ordinand may be addressed. Presenter, the Rev. G. C. Barter; preacher, the Rev. A. R. Richardson. To be assistant of the Benguet missions, Baguio City

Southern Ohio: The Rev. Harvey Guthrie, assistant of the Church of the Advent, Cincinnati, was ordained priest on June 18th by Bishop Hobson of Southern Ohio, at the Church of the Advent. Presenter, the Rev. Alanson Higbie; preacher, the Rev. Luther Tucker.

Degrees Conferred

The Rev. Richard Greeley Preston, rector of All Saints' Church, Worcester, Mass., recently received the honorary degree of doctor of humane letters from Clark University, Worcester.

Laymen

Mr. E. W. Andrews, formerly of Chicago, is now lay vicar of Calvary Church, Roundup, Mont., where he is now in residence.



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 McNaull, 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. DeGroof, 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

RIDGEWOOD (Newark), N. J.

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

SEA GIRT, N. J.

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

FARMINGTON, N. MEX.

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

BROOKLYN, L. I., N. Y.

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

BUFFALO, N. Y.

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

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

FREDONIA, N. Y.

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

GLENS FALLS, N. Y.

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

NEW YORK CITY

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

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

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

NEW YORK CITY (Cont.)

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

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

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

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

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

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

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

POUGHKEEPSIE, N. Y.

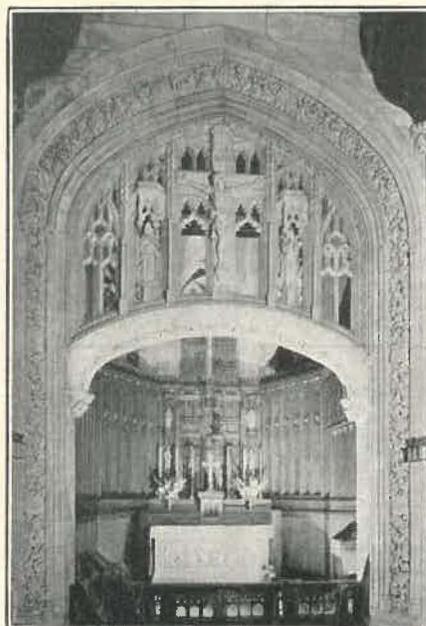
CHRIST CHURCH
Rev. Robert Terwilliger, Ph.D., r; Rev. Charles
Pickett, c
Sun 8 HC; 9:15, MP & Ser 1 & 3, HC & Ser 2 & 4;
11, HC & Ser 1 & 3, MP & Ser 2 & 4. Daily, 9 MP.
Wed & Fri 8, HC. HD, 8 & 10 HC

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, Jr., r; Rev. E. Paul Parker;
Rev. Robert H. Walters
Sun 8, 9, 11, H Eu, (9 Family Eu & Communion
Breakfast), 9 School of Religion, 11 Nursery;
Daily Eu 7 ex Mon & Thurs 10; HD 7 & 10; Daily:
MP 8:45, EP 5:30; C Sat 8-9, by appt

SYRACUSE, N. Y.

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



LADY CHAPEL, ST. LUKE'S CHURCH
EVANSTON, ILL.

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 & 9, Mat 10:30, Cho Eu & Ser 11,
Cho Ev 4; Daily: Mat 7:30, H Eu 7:45, Wed &
Fri 7, Thurs & HD 9:30, EP 5:30, C Sat 12 to 1 &
4 to 5

PITTSBURGH, PA.

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

NEWPORT, R. I.

TRINITY, Founded in 1698
Rev. James R. MacColl, III, r; Rev. Peter Chase, c
Sun HC 8, Family Service 9:15, MP 11; HC Tues,
Fri & HD 7:15, Wed & HD 11

DENISON, TEXAS

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

HOUSTON, TEXAS

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

SAN ANTONIO, TEXAS

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

BELLOWS FALLS, VT.

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

MADISON, WIS.

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

LONDON, ENGLAND

ANNUNCIATION Bryanston St., Marble Arch, W.1
Sun Mass 8 (Daily as anno, HD High 12:15),
11 (Sol & Ser) Ev (Sol) & B 6:30. C Fri 12,
Sat 12 & 7

PARIS, FRANCE

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